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by Veronica Reade

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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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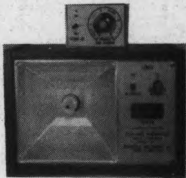
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FATE MAGAZINE, 500 HYACINTH PL., HIGHLAND PARK, ILL. 60035. Phone (312) 433-8100

Publisher	Curtis Fuller	Advertising Director	Chester S. Geler
Associate Publisher		Advertising Production Manager	
and Editor	Mary Margaret Fuller	& Classified Advertising	Diane Torres
Managing Editor	Betty Lou White	Display Advertising Representatives:	
Associate Editor	Jerome Clark	FATE Office	Lois D. Silvers
Consulting Editor	D. Scott Rogo	California only	V. Fred Rayser
Circulation Manager	Cecelia Tossi	Los Angeles Phone:	(213) 837-5797

NOTICE TO AUTHORS: Articles unaccompanied by return postage will be discarded.

FATE (ISSN 0014-8776) (UPS 501-470) is published monthly by CLARK PUBLISHING COMPANY, 500 Hyacinth Place, Highland Park, Illinois 60035. Second class-postage paid at Highland Park, Illinois, and additional entry offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: \$15.00 a year (add \$3.00 a year postage for Canadian subscriptions, \$4.00 a year for foreign subscriptions). Address correspondence regarding subscriptions and address changes to FATE Subscriptions, 170 Future Way, Marion, Ohio 43302. Please notify Marion, Ohio, office of change of address 30 days in advance, giving both old and new addresses and Zip Code. Copyright© 1986, CLARK PUBLISHING CO.

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTES OF THE MONTH

Mystery is a great embarrassment to the modern mind.

—Flannery O'Connor

Man can learn nothing unless he proceeds from the known to the unknown.

—Claude Bernard

IT MAY HAVE been our personal naivete but we have always regarded scientists as essentially honest men and women who too often tend to be shortsighted because they are caught up in Establishmentarian thinking. Of course, there have been plenty of exposes, especially in recent years, showing how a number of researchers have cheated and fudged their figures, but on the whole we have believed that men of science, by their very training, *must* be more dispassionate, observing and honest than the average person.

We seem to have been wrong. Scientists attending the annual meeting of the American Association for the Advancement of Science

heard, probably to their dismay, that they are more closed-minded than most people.

As part of a program on self-deception at the Philadelphia convention of the AAAS last May, Michael Mahoney of the University of California at Santa Barbara reported that scientists tend to stick to their preconceived notions even when the facts indicate they are wrong.

Mahoney conducted a study intended to show whether social scientists or physical scientists were more likely to deceive themselves. He used 15 physicists and 15 psychologists, all with doctoral degrees, and selected a group of 15 conservative Protestant clergymen as a control group representing non-scientists.

To his amazement, the clergymen were significantly more scientific in their approach than were either the physicists or the psychologists!

In the experiment all participants were given a series of numbers and told they were generated from a mathematical rule. They were asked

to determine what the rule was and announce it when they were satisfied they had the correct answer.

"The ministers did two or three more experiments to test each hypothesis than did the scientists," Mahoney told Jon Van of the *Chicago Tribune*. "They were three times as slow to announce an answer and only half as likely as the scientists to return to a hypothesis already shown to be false."



AGREE OR ELSE

MAHONEY reported on other experiments that showed how biased scientists can be. Peer review of scientific papers before acceptance for publication is a hallowed

institution in the scientific community. In one case Mahoney sent phony studies to reviewers for publication. When the papers showed positive results that agreed with the reviewers' positions they praised the work and accepted it for publication. But when he changed the figures so that the conclusions disagreed with their hypotheses the reviewers criticized the methodology and rejected the study for publication.

When the scientists discovered that they were being used as guinea pigs, several called the university and tried to have him fired. "It's okay to experiment on college sophomores but not on other scientists," Mahoney commented wryly.

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Another group of researchers took 12 studies that had already been published in scientific journals, changed the names and opening statements but nothing else, Van reported, and submitted them to the same journals for publication some months after they had first appeared.

"Only three were spotted as phonies and the other nine were rejected as inadequate."

Obviously the Scientific Establishment should doff its halo.



SMART PLANTS

TREES HAVE no brains, no nervous systems, no feelings. Nevertheless they have mechanisms

which receive danger signals and which trigger defensive action. This is still argued but on balance the claims of trees' abilities to take life-saving measures against certain pests and diseases seem to be established by sound research. No one is sure how the plants communicate with each other or even between their own cells—just as no one is sure how psychic information is transmitted and received.

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against attacks, the plants somehow are able to warn their neighbors which respond by developing their own defenses. How this is accomplished is uncertain but apparently they emit some volatile substances. Damage to leaves, for example, could rapidly influence the emission of airborne chemicals. Not all plants, however, respond to these signals.

Doubts about this claimed ability of plants have been expressed by Simon Fowler and John Lawton of the University of York in England, according to Peter Greig-Smith, an ethologist writing in *New Scientist*. Fowler and Lawton argue that the changes in leaf chemistry that occur when damage is threatened is not large enough to seriously damage the insects.

Nonetheless, later research by Ian Baldwin and Jack Schultz of Dartmouth College supports the idea that plants can communicate. And two Finnish researchers experiment-

ing with insects feeding on birch trees tried stressing the trees manually but then found that damage by moth larvae feeding on the leaves created more defenses than their own mechanical damage.



NOT ALWAYS

PLANTS protect themselves against bacteria by producing antibiotics to attack bacteria. Their strategies against insects are more varied and admittedly not always successful. For example, monarch butterflies are able to eat milkweed that might poison other insects and indeed are so full of poison from their milkweed diet that birds which attack them spit them out. In this way, oddly enough, instead of harming its butterfly predators, the milkweed provides poisons which protect them.

Plants also produce chemical signals which mimic the hormones and pheromones by which insects



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regulate their lives and communicate with one another. Several plants produce a hormone that prevents the larvae which feed on them from maturing. A wild potato releases a pheromone that alarms the aphids which would eat them.

Still other plants manufacture substances that reduce the nutritive value of their leaves. They also can increase the quantities of chemicals, such as tannins, in their leaves, thus making them difficult to digest.

Insects often feed on leaves in patterns. Philip Edwards and Steven Wratten of the University of Southampton in England find that insects grazing on a leaf create a regular array of holes. The researchers think this may be because the plants build up concentrations of protective chemicals around the edges of the eaten holes. Regardless, there is evidence that birds seeking insects for food recognize these patterns as signals of the presence of their prey. This of course protects the plants by reducing the number of bugs left to feed on them.



LIKE ANIMALS?

BEFORE we leave the subject of plants and turn to animals we want to tell you about a curious trait of orchids of the genus *Catasetum* reported in the June 20 issue of *Science*. The orchids have both male and female flowers and the plants that produce male flowers

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are more numerous and produce more blossoms than do the female plants. When a bee enters a male flower a trigger mechanism causes a mass of pollen to be shot onto the bee. The male flower then wilts within a day and cannot be entered by another bee.

Bees do not like the experience of the pollen spray and avoid entering other male flowers but instead visit the different-looking female flowers and pollinate them. Once pollinated the female flower closes the stigmatic cleft of its reproductive structure; thus it receives the pollen from only one male flower and one bee.



YOUTH ROOT?

FOR THOUSANDS of years people all over the world have believed that ginseng root has mysterious medical properties. Even today products marketed as "ginseng," although they do not contain the root, are widely sold and consumed.

In fact real ginseng root is rare and expensive. It is processed by a Swiss pharmaceutical company. Dr. Jelleff Carr, a University of Maryland researcher who has been working with the product, says it "holds some exciting possibilities" — chief among them a way of combating the effects of aging and senility.

Much of the research, Carr says,

has been done in Europe. In a German experiment using elderly subjects, he reports, "The extract was administered orally for 90 days. They reported a decrease in rigidity [joint stiffness] of aging, increase in alertness and powers of concentration, improved visual-motor coordination, improved grasp of abstract concepts and similar behavioral changes."

A Soviet study showed that after nine weeks of taking the ginseng extract young athletes were able to perform better and work with greater ease. After 12 weeks of treatment males between 40 and 60 experienced significantly improved breathing.

Carr emphasizes, though, that further research is necessary. And he adds that even the best ginseng should be taken only under a physician's supervision.



TIGER BURNING BRIGHT

TASMANIA, a large island of 42,128 square miles off the southeast coast of Australia, presents a model case for man's ambivalent love-hate relationship with the prey he hunts.

The thylacine, commonly called the Tasmanian tiger, was hunted to extinction in the 1930's. But continual reported "sightings" indicate the thylacine may still survive. Most experts doubt it but hope continues that somehow the Tasmanian tiger

CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

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

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

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

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL - IMMEDIATELY!
- HOW TO GIVE INSTANT POSITIVE IMPACT TO YOUR MENTAL PICTURES
- HOW TO GET YOUR VISUALISATION TO WORK QUICKLY AND POSITIVELY FOR YOU!
- WHAT "HAPPENS" IN YOUR MIND THAT MAKES VISUALISATION PRODUCE THE THING YOU WANT - HERE IS WHAT OTHER BOOKS DO NOT EXPLAIN!
- 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

- 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

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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may still live and millions of dollars have been spent searching for the beast.

The thylacine was a carnivorous marsupial superficially resembling a wolf and sometimes called the Tasmanian wolf but more generally referred to as the Tasmanian tiger because of its prominent stripes. The Tasmanian tiger, from the farmers' point of view, had a major fault: it was a sheep killer. So just as the wolf has disappeared from huge areas of the United States because it was exterminated there by bounty hunters, so the thylacine had to contend with a bounty after 1840. The last known live animal died at the Hobart Zoo in 1936 although naturalist John Gould had warned

of its approaching extinction as early as 1863. Ironically, the thylacine came under the protection of the government the same year it became extinct.

In the past 30 years Eric R. Guiler, a University of Tasmania zoologist, has led 10 expeditions in search of the animal. Other expeditions also have searched, some with batteries of automatic cameras, but despite all the reports and all the efforts no guaranteed evidence of thylacines has been found. Reports also come from Australia although the animals have been thought to be extinct there for thousands of years.*

*See "Tracking Tasmania's Mystery Beast" by Michael Goss, July 1983 FATE.



ABOUT THE AUTHOR

Anthony Norvell has spent many years of his life in the study of psychic phenomena and occult philosophy. A recognized authority in these fields, he has been a popular astrologer, psychic and lecturer. He has been an advisor to movie stars and has performed on his own radio and television programs.

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- 8) To lay away for a rainy day

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Now, my friend, it's time to separate the truly needy from the unruly greedy! Answer me straight from the bottom of your heart: Are you qualified to use the Money Miracle Secret?

Think carefully. Are you in serious financial trouble? Are hungry creditors eating you up alive? Are you drowning in a red sea of overdue bills with no straw to claw? Would it take a genuine miracle to get you out of your horrible mess?

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After all you've been through, I don't expect you to believe me. You've probably tried every trick in the book to put your hands on cash, with no stone unturned. Banks, finance companies, credit card outfits, neighborhood shylocks, friends, relatives, even strangers. Their harsh, blunt "NO'S" are coming out of your ears! No wonder you're skeptical!

So let's talk turkey. We both know perfectly well just what you are looking for. It's a must-happen, cannot-lose, guaranteed way out. A 100% sure-thing with positively no loopholes!

That's exactly what this famous entertainer was seeking, just like you. He's as familiar to you as the back of your hand. But some years back he was a struggling unknown. And in big trouble. With his wife in the hospital with their first child, he was fired from his puny nite-club job. His bankroll? Just the few measly bucks in his pocket.

With lots of bills and no way to pay, he took a chance. He tried the Money Miracle Secret. You guessed it! Within 9 days, he received the first of many engagements to come. Money began pouring in from all sides. When this super-star needed a sure-thing—he got it!

An underpaid teacher got it, too. With mouths to feed and a snake's belly salary, he began playing the lottery. Always hoping for the "big one". And always losing.

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Many optimists still believe the thylacine is alive if not well in Tasmania. How sad and how typical that man no sooner destroyed the animal than he tried to resurrect it. J. Richard Greenwell, editor of the *ISC Newsletter* of the International Society of Cryptozoology, strikes a philosophical note when he writes:

"Even today there are still many skeptics, scientists and laymen alike, who think that the problem is a social phenomenon that feeds upon itself and has no actual basis in fact. Some talk of it as the local version of the Loch Ness monster, always there but never proven, as if Nessie is the prototype of 'things' that don't really exist."



DEEP SEA MONSTERS

WHILE WE are on the subject of controversial creatures, we must not overlook the reports of giant octopi published last fall in the *ISC Newsletter*. Bermudian deep-sea fisherman John P. "Sean" Ingham has been engaged in the deepest crab and shrimp fishing operation ever conducted; he lowers specially-designed traps to between 6000- and 12,000-foot depths. He has harvested rich supplies of both crabs and shrimp and on several occasions his traps have come up mysteriously damaged.

Even more important, as far as Ingham is concerned, is that he has lost two of his expensive traps, cost-

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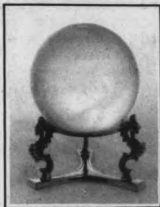
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ing thousands of dollars each, to an unknown powerful sea animal. In one case his rope was pulled away at approximately 30 mph. These traps have been as large as 8x8x4½ feet and contained as much as 5000 pounds of Geryon crabs when they were snatched away.

Although no one has seen the creature, some biologists suggest that the most likely answer is a giant octopus. Others express doubt that such an animal exists. The National Geographic Society was hoping to take underwater television pictures of Ingham's traps being attacked but Ingham has moved his fishing operations to Belize where he hopes his costly equipment will not be stolen by giant octopi — or whatever.



ARMADILLOS MARCH

WHILE BUGS are forever chewing on these 200 different jungle environments, the Associated Press assures us that armadillos are eating up Florida in a bold invasion "like a grade B horror movie."

Armadillos began their invasion of the United States from Mexico about 150 years ago and gradually spread across the Gulf states. They thrive in swamp or desert, in farm country or suburbs. Florida seems to be especially inviting to them. Author-explorer Cal Stone says they began showing up in southern

Florida's Big Cypress Swamp about 20 years ago "Now they're all over the place, rooting around and bumping into people in sleeping bags," he complains. "Not to mention their rummaging through garbage cans."

This possum-sized primitive mammal is not dangerous to man except as a carrier of leprosy. It is the only animal except man that is susceptible to this disease. Although leprosy is found in 10 to 15 percent of the armadillos in Texas and Arkansas, there are no known cases in Florida.



HAIL, BROTHER!

THE NATIONAL Geographic Society has undertaken to correct our mistaken impression that Neanderthal man was a hulking, beetle-browed dim-witted brute who died out probably because he didn't know enough to come in out of the glacial snows. This mistaken impression resulted from the ignorance of the men who reconstructed the first Neanderthal skeletons near Dusseldorf in 1856 and La Chapelle-aux-Saints in 1908. Today anthropologists have Neanderthal specimens from more than 100 sites — there are so many because the Neanderthals buried their dead.

Having Neanderthals on the *Homo sapiens* family tree is hardly a disgrace, asserts Kenneth F.

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Weaver, editor of the *National Geographic*.

- Neanderthals had brains larger than modern man's and just as well developed.

- Neanderthals did not differ much in body build except that they were more robust and had somewhat shorter legs.

- Neanderthals probably believed in spirits and the afterlife because they buried their dead and positioned stone tools and other objects near their bodies.

- They were the first human beings to move into truly cold climates, enduring miserable winters and taking refuge in caves and shelters.

- They fashioned specialized stone tools and weapons that were finer and more carefully shaped than the tools of an earlier species, *Homo erectus*.

- They apparently had strong social bonds. The skeleton found at La Chapelle-aux-Saints in France shows a man with a broken rib, severe hip arthritis, diseased vertebrae and almost no teeth. The fact that he survived perhaps to the age of 40 indicates "clearly his fellows were caring for him," Weaver says.



ALAS, NO MIRACLE

JOSEPH Newman's highly publicized energy machine has gone the way of all other perpetual-motion devices: it doesn't work—at least not according to the court-

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 incombustible properties actually have a very profound mystical significance? How 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 felt silly 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 strident 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 assumed 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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ordered tests conducted by the National Bureau of Standards.

The laboratory doing the testing asserted that "at all conditions tested, the input power exceeded the output power." In other words, the machine used more energy than it delivered.

To break even, such a machine would have to transmit all the energy coming into it back out. The bureau said that the efficiency of Newman's machine ranged between 27 percent and 67 percent, depending on the test being run. At no time did it produce surplus power.

Newman rejected the test as meaningless, saying, "I do not accept these results at all. I predicted this decision. It's just another example of the injustice I'm fighting against."

Meanwhile Newman's suit for a patent on the device will be tried on December 8.

* * *

While we are dealing with unorthodoxies, let us examine a new proposal which is hardly an energy producer but which may turn out to have important uses. This is a method of transforming heat energy first into sound energy and then into electrical power.

A liquid-metal acoustic heat engine is being developed at the Los Alamos National Laboratory, according to *Science News*, and although it isn't as efficient as other heat engines such as steam turbines,

it has great reliability because it has no moving parts. Work is proceeding in the development and "nothing we have learned has discouraged us yet," says Greg Swift, one of the engine's designers.



INSECTS OF DOOM

HOW would you like to be told that the prophets of future climatic doom — due to the increase in coal, slash, petroleum and other uncontrolled burning — are wrong? Well, we're telling you. The earth is going to warm up, all right, but not because of excess carbon dioxide from burning fossil fuels.

It's termites! Those tiny little soft-bodied, blind, grublike creatures are going to cause terrible havoc in the not-too-distant future according to Patrick Zimmerman, a scientist at the National Center for Atmospheric Research in Boulder, Colo. Zimmerman explains it this way:

"An area the size of Connecticut is being cleared (in the tropics) each year. It's burned to increase cattle-grazing, for slash-and-burn agriculture. The important thing to note is all the 'slash.' They can't move the big logs and they don't burn very well, so it's all left lying there."

The termites eat it and much of what they eat is given off as methane gas. Methane causes a "greenhouse effect" because it absorbs heat from the earth's surface that otherwise



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would escape into space. A doubling of the methane in the past century is calculated to have raised the planet's temperature one degree F. It is increasing in the atmosphere by two percent a year and no one is sure why — except, presumably, Zimmerman and his colleagues. They think they know. "Methane is the hottest trace gas being studied right now," says their associate, a scientist named Stan Car.

So watch out for termites. They're hot!



BLAME McDONALD'S

WE HAVE given this problem long thought and it seems to us all the theories so far suggested are wrong. We have our own idea of why the tropics are being destroyed and methane and other trace gases are increasing and thus our earth is being threatened by the greenhouse effect. It's McDonald's hamburgers! And, of course, other fast-food hamburgers too.

I'm quite serious. The enormous amounts of lean beef required by the fast-food palaces of our world have encouraged the clearing of the tropics, where a large amount of the beef comes from.

The chain of evidence is now complete: from hamburgers to beef to clearing the tropics to termites to methane to the greenhouse effect to global disaster. We must look for ultimate causes!

ANOTHER DISASTER

FORTUNATELY we have escaped, at least temporarily, another major national disaster. Everyone thought El Nino was returning prematurely. As recently as last March scientists still feared that the unusual warming of the ocean which El Nino brings — a warming that caused chaos in the Pacific basin only four years ago — was on its way. Now, we are relieved to tell you, El Nino has pooped out.

We're all lucky, even we northern-hemisphere inhabitants who imagined that we were immune to the devastating effects of this climatic anomaly. The Knight-Ridder newspapers have compiled a list of the things we are saved from:

- Red crabs (rarely seen north of the San Diego area) as far north as Oregon.
- Large numbers of fleas and mosquitos in the Galapagos.
- An increase in divorces in the United States.
- A decline in the Peruvian guano industry.
- Trouble for the birds on Christmas Island.
- Lighter kelp beds in southern California.
- More dead iguanas.

It would be tedious to go into too much detail on all this. Let's just take Knight-Ridder's word for it.

The world is a complicated place. Just for instance, El Nino wipes out the Peruvian anchovy business.

WE TREAT EVERYTHING ELSE IN A PROFESSIONAL MANNER . . . WHY NOT THE END OF THE WORLD?

I mean, since it can't be getting any closer to the beginning shouldn't we at least consider what ultimately lies up ahead?

Why, of course! And shouldn't such a consideration consist of an analytical awareness of the step-by-step historical movement necessary to understand just when and why our planet will finally cease to be? Naturally!

It's as natural to be curious of all aspects of our being as it is to want to live forever! But . . . on this planet eternal life is impossible because due to the nature of objects in space, metamorphosis is the order of things.

But where to look? Our new man, Emanuel, has recorded a "60 minute" audio tape explaining the history of technology on this planet & what the worldwide space program is all about.

This offer in no way has anything to do with religious or political entities now in place on this planet. It is a straight-forward, no nonsense vision that will knock your socks off!

Would you believe that all the wars fought by humankind were instigated by forces only interested in experimenting with the entity known as man/woman?

At this very moment, in clandestine vaults deep inside our planet, space vehicles are being readied that on November 28, 2001 will blast through the window-in-space to 'C', beyond the balloon of space! When told of Emanuel's evaluation of life on this planet famed English writer, Arthur C. Clarke (2001: A Space Odyssey), wrote us that "for once I am without words" to express

the awe he felt at our final revelation!

What good will it do you to know what's coming down 11/28/01? Knowledge is power . . . and isn't that what you ultimately want . . . power over your own destiny? You know you do!

Before you spend another nickel on anything else send \$9.45 (tax & handling included) to: "End of the World Enterprises, Inc., Suite 332, 11684 Ventura Boulevard Studio City, CA 91604 for the audio cassette that will prove to be the last important voice you will ever hear!

Did you know the Nicaragua & El Salvador are now being primed as a couple of the final testing grounds for the hardware that is vitally needed to facilitate the world-wide space program that is now in its final stage of development?

All the old books of wisdom are at last realized in the sixty minutes you'll spend with Emanuel, the new man!

You know why such wisdom was disseminated as "Sergeant's (U.S. Air Force)", "Overseas Magazine (New Germany)", "New Mexico State Journal", "Proceedings (U.S. Naval Institute)", who, by the way, purchased a copy of our audio cassette), "Les Angeles", "Kansas Business News", "Present Tense", "Dayton Daily News", "Erie & Chautauqua Magazine", "Vanguard (Vermont)", "The Armchair Detective", "Fort Worth Magazine", "Forever Young", "Detroit Free Press", "San Antonio Monthly", "Thornhill Month", "Alaska Airlines Magazine", "Aviation Digest", "Video And

Cinema (Australia)", etc. have agreed to run our ads when you listen to what well might be the best news heard on this planet!

But forget none of the above . . . and remember just one simple fact before you order the audio tape of Emanuel: *It can't be getting any closer to the beginning*

****Footnote:** The Christian Parapsychology (The College Durham DH1 3EQ, England) does not accept advertising but was so intrigued by our ad copy that in a letter dated 3/27/86 its editor, the venerable Michael Perry, stated, "I will see that you are brought to our readers' notice in our next issue and send you a copy of what is there printed." Also "The Metamorphic Association" (7 Ritherdon Road, London SW17 8QE, England) stated that although they did not publish any advertisements in their journal they would do the following: According to their spokesperson, Gaston St. Pierre, writing in a 3/28/86 letter, "I will put it (our ad) up here in our centre for interested parties."

Please send _____ "60 Minute" tape(s) explaining the real history of life on this planet, and what is going to happen November 28, 2001, when the spacecraft of earth blast through the window-in-space to 'C', beyond the balloon of space! Enclosed please find \$9.45 (postage, tax, & handling included) for each audio cassette tape ordered.

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This reduces the amount of oil available from these fish. This in turn increases the demand for soybean oil. The price of soybeans goes up. Buyers of soybean futures get rich, all because of the whims of El Nino.



COCONUT CHARCOAL

AS PART of the research under way to improve the living standards of the third world, some scientists are focusing on energy. One of the surprising discoveries is that coconut shells produce relatively high amounts of both charcoal and flammable gas. Thirty percent of the coconut shells become charcoal as compared with one percent of ordinary wood. In addition, 55 percent of the shells become gas fuel. It is believed that coconut shells can help cut the costs of generating electricity by two-thirds. There are problems, however. The charcoal burns too hot for ordinary cooking and produces toxic by-products. Therefore the material must be used by sophisticated energy plants.



FROM OUT OF THE SKY

TWO OF the odder Fortean stories we've heard lately concern things that came out of the sky. One stayed; the other left nothing behind but some eerie impressions in the ground.

Early in March of this year police in West Berlin were investigating the case of a human finger that landed with a thump on a car roof. According to an account in London's *Sunday Express*, "So far no explanation has emerged."

No explanation has emerged either for four huge depressions, eight feet long, five feet wide and 16 feet across, found in a maize field outside Milan, Italy, in the spring of 1985. Police officers investigating farmer Gianpiero Baizi's discovery found that an unidentified gray powder covered the area of the prints.

The terrified Baizi said, "They were the exact shape of a chicken's footprint, but enormous, as if some

gigantic bird had swooped down, landed and taken off again."



EXTINCTION WINTER

HOW LONG was the "extinction winter" presumably created by the impact of a huge meteorite that extinguished the dinosaurs? If it existed it had to be short, according to geologists of the U.S. Geological Survey. They have found that ancient palms and screw pines, believed highly vulnerable to cold weather, survived the extinctions and they note that plants that survived are similar to those living today in the tropics of Southeast Asia. The change, therefore, was too brief to kill them.

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Ghost Ship of the Goodwins



Over the centuries Goodwin Sands off England's southern coast have been a menace at high tide. At low tide, as this turn-of-the-century illustration suggests, skeletons of wrecked ships become visible.

When eerie legends of sea mysteries and phantom schooners are told, where does fiction end and fact begin?

By Michael Goss

EIGHT MILES or so seaward from the Kent town of Deal on England's southern coast, the Goodwin Sands sprawl in the shape of a giant lobster across one of the busiest shipping areas in the world. Pierced by clear-water channels or "swatches" varying in depth from feet to fathoms and pitted with pools known locally as "fox-falls," the Sands are desolate enough at low tide but when high tide steals in, covering even the highest (northerly) parts beneath at least eight feet of sea, they become a menace sail-

ors have feared for centuries. In 1570 William Lambarde called this 10¼-by 4¼-mile shoal "a great gulf and ship swallower." It is perhaps the worst hazard of its kind anywhere on earth.

The Goodwins are not quicksands in the usual sense. They are clear sand resting on blue clay to depths estimated at between 15 and 90 feet and at low water many parts become dry and as hard as stone. During the last century visitors with more than their share of bravado staged picnics, cricket matches and

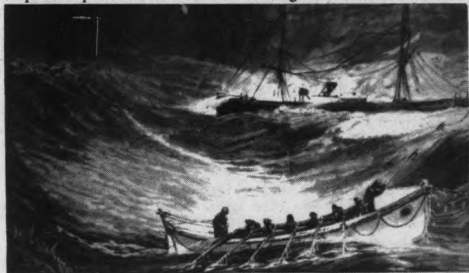
once (on August 31, 1855) a cycle race across this lonely vista broken only by the occasional spar or ribs of some lost vessel. Those skeletal fragments are tokens of the Goodwins' unenviable record as a devourer of ships — referred to in Shakespeare's *The Merchant of Venice* as "a very dangerous flat and fatal, where the carcase of many a tall ship lie buried."

As late as 1859 Board of Trade statistics showed that an average of a dozen British ships came to grief on the Goodwins every year. Only with the advent of a lightship system did travel become safer.

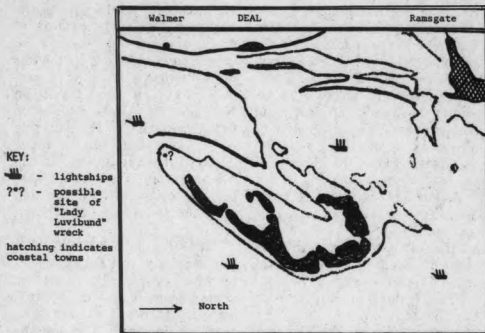
The only things more attracted to the Goodwins than hapless ships and sea gulls are legends. The best-known of them concerns a phantom ship. Few places deserve to be

haunted more than this naval graveyard with its sorry catalog of wrecked vessels and there is no shortage of candidates for the role of phantom ship, from the 13 men-of-war lost there with 1200 men on November 26, 1703, virtually up until the present. Yet the ghost ship of the Goodwins is none of these. The craft that appears on a certain day once every 50 years to celebrate the anniversary of its destruction upon the Sands is the *Lady Luvi-bund*.

Far more regular than the phantom craft's cyclical reappearances on the Goodwins is her recurrence in anthologies of amazing-but-true marine mysteries. The *Lady Luvi-bund* not only ranks alongside the *Flying Dutchman* as one of the classic ghost stories of the sea but is



The steamer *Sorrento*, which went aground in the Goodwins in 1872, was one of many victims of area described as "great ship swallower." The Sands have inspired tales of heroism, tragedy and the supernatural.



The Goodwin Sands are a lobster-shaped area in which, according to legend, the *Lady Luvibund* was destroyed by a horrifying act of treachery.

a tale subject to several variations in the telling. The following version is taken from *The Goodwin Sands* (1953) by George Goldsmith Carter, local historian and former lightshipman. His was definitely not the earliest printed version but it proved one of the most influential.

Tempestuous passions, love and murder are key ingredients of a traditional ghost story. The *Lady Luvibund* adventure has them aplenty but a cast of only three main players: just-married Simon Reed and his "young and beautiful bride," who are using a general cargo run to Oporto as their honeymoon trip, and the obligatory vil-

lain, John Rivers. When the ship sailed from London on February 13, 1748, Captain Reed did not know that Rivers, best man at his wedding and now first mate on the *Lady Luvibund*, had been in love with the girl and was nursing a jealous hatred for the man who took her from him. This may never have come to light had it not been for the fact that at an inquiry sometime later Rivers' mother testified that her son had vowed to take revenge on the captain even if it cost him his life.

The vessel had cleared the Thames and was on its way past the Kentish coast. Below in the cabin

laughter rang out as the bride's relatives and friends drank toasts to the happy couple. Meanwhile, on deck Rivers was being driven into a jealous rage by these festive sounds. Taking up a belaying pin, he slipped silently behind the helmsman and shattered the man's skull with one ferocious blow. Rivers seized the helm and jerked the *Lady Luvibund* deep into the treacherous Goodwins. Mast and timbers crashed down, trapping the revelers while over the din of tortured wood and pounding waves echoed "the hideous cacophony of a madman's laughter." By next morning the Sands had lived up to their reputation — every trace of the *Lady Luvibund* and those aboard her had been swallowed forever. Or so it seemed. . . .

FIFTY YEARS later to the day, Capt. James Westlake of the *Edenbridge* was forced to swing his helm violently to avoid a three-masted schooner which bore down without warning, all sails set and sounds of "female voices and gaiety coming from below." Angered at this display of recklessness, he reported the incident when he got to shore, only to be told that a fishing vessel had seen the schooner go onto the Goodwins, where she started to break up. By the time the vessel arrived to help, the schooner had vanished without a trace. A similar phantom wreck — breaking

up on the Goodwins one minute, gone the next — baffled some local boatmen and observers on an American vessel on February 13, 1848. On February 13, 1898, watchers ashore witnessed exactly the same phenomenon.

"So through all eternity," Carter concluded, "every 50 years and on the 13th of February, a madman's deed of violence and treachery is reenacted and the phantom schooner is doomed to wreckage on the same spot. Real ghosts are far from being the shadowy, insubstantial things of popular belief."

The remark about "real ghosts" notwithstanding, Carter's narrative resembles nothing in the records of modern parapsychology. The extreme literary flavor of the tale alone is suspicious. The plot is too neat. Can we really believe that Rivers' mother could have reconstructed the last hours of the ship (including the felling of the helmsman) so accurately? And there are too many concrete details. The allegation that the *Lady Luvibund* is available for scrutiny every 50 years, regular as clockwork, on February 13 is the sort of touch that belongs to a fiction writer.

Even so, to all surface appearances the *Lady Luvibund* has the look of a fine antique sea mystery rooted in local tradition and sanctioned by generations of storytellers. This isn't the same as saying it is authenticated, but one could argue

that so many wouldn't have taken it as authentic for so long unless at least *some* part of it was true. Unfortunately, there is little evidence that the *Lady Luvibund* is an old story; all the signs point to a relatively modern origin.

In fact, that is what "G.H.W.," a correspondent of *Notes & Queries*, suspected when that writer saw a paragraph in the *Daily Chronicle* for February 14, 1924, announcing that the "anniversary of the ghostly visitation of the *Lady Luvibund*, sunk in the Goodwins in 1724 [sic], was marked last night by a terrific gale. There was at least one wreck, but from enquiries . . . the legendary apparition due every 50 years at midnight on February 13 was not seen."

G.H.W., who investigated, was puzzled to find no Deal resident who had heard of this purportedly famous local apparition. Just as bewildering was the fact that none of the Goodwins' many chroniclers seemed aware of it either. After checking 13 books on the history and legends of the Sands G.H.W. found no reference to a wreck in the Goodwins of a *Lady Luvibund* (or "Lovibund," as some writers render it), let alone to its supernatural renaissance in 1874 or any other time. "The story," G.H.W. said, "would appear to be of modern origin. Did it first appear in some work of fiction, and if so what is the title and by whom was it written? As

no local historian mentions the legend, perhaps its author may be known to some . . . readers." Evidently not, since none of *N&Q*'s numerous and learned correspondents appears to have replied to G.H.W.'s appeal for further information.

The questions that G.H.W. posed concerning the *Lady Luvibund* tale's origins remain unanswered today. In researching this article I trod much the same path as the *N&Q* searcher and with little more luck. Local historian Les Cozens confirmed that the tale "has been going around Deal for years" but even his extensive records of shipwrecks and other inquiries have failed to pin down its debut in print. George Goldsmith Carter told me that he couldn't remember when or where he first heard it.

G.H.W.'s source switches the year of the wreck from 1748 to 1724, necessitating a recalibration of the ghost ship's anniversary manifestations to 1774, 1824, 1874 and so on, but most recent authors follow Carter's version — including Kentish journalists who have lifted it from his book wholesale whenever a ghostly yarn is required. The wreck of the *Lady Luvibund* seemed to have been validated simply because people kept telling it. Even maritime disaster authority Richard Larn included it on a map of Goodwins wrecks in 1977, confidently assigning the site at which it

took place to an east-southeast section of the Sands.

WHEN ONE tracks down ghostly classics, one should always begin at the beginning: that is, to establish who first told the story and when. This was precisely what G.H.W. wanted to do and couldn't. On the face of things the *Lady Luvibund's* dating (1724 or 1748) suggests that it must have been published sometime in the 18th Century; yet surveys of notable wrecks for that period contain no reference to it. Nor does *The Gentleman's Magazine*, a by-the-month chronicler of contemporary accidents, even the most trivial ones.

At least one of the legend-conscious authors checked by G.H.W. ought to have known of the *Lady Luvibund*, if only to poke fun at it as a silly superstition, but none knew anything about it. To the titles uncovered in G.H.W.'s literature search (covering a period of some 50 years) can be added Charles Harper's *The Kentish Coast* (1914). Because Harper was also author of *Haunted Houses* only seven years before, it seems hard to believe he would pass up a good phantom. T. F. Thiselton Dyer omits it in his chapter on spectral craft in *The Ghost World* (1893). So does Fletcher Bassett in his colossal *Legends and Superstitions of the Sea and of Sailors* (1885). Evidently

even these aficionados of weird tales had never heard of the *Lady Luvibund* as either ship or ghost. One reasonable explanation for this may be that the story had yet to be invented.

Conceivably an oral version of the *Lady Luvibund* may have circulated during the 19th Century — although, given the Victorian enthusiasm for getting folktales into print, its escape from avid collectors seems little short of miraculous. My guess is that the ghost ship of the Goodwins sailed into view between 1914 and 1924 and that the insistence on February 13 as the day of its anniversary appearance is no accident. What more appropriate time than the eve of St. Valentine's Day could there have been to bring forth a ghost story based on a tragic love affair? Or conversely, what better way of filling the need for a St. Valentine's Day story than a ghostly legend based on a tragic love affair?

It has been said that few things are harder to invent than a truly original ghost story. Whoever was responsible for the *Lady Luvibund* could hope only for a variation on a theme; yet he or she deserves credit for managing the job well by improvising with several standard motifs.

If this was to be a supernatural tale for St. Valentine's Day, the idea of a wrecked bridal party was a sound choice; perhaps the creator

picked up on a hint offered by "The Last Lord of Helvellyn" from Allan Cunningham's popular *Traditional Tales of the English and Scottish Peasantry* (1822, 1874) where a wedding barge is sunk by a paranormal whirlwind to fulfill an ancient prophecy of doom on the noble hero's house. But this would have been too stacy for modern tastes; better substitute a human villain and strengthen the love interest by having him consumed with insane jealousy, then transfer the action to a place where wreck-tragedies were too familiar to sound incredible.

The note of criminal passion lent itself to the folk belief that ghosts are shades forced for all time to reenact the crimes that bind them to the physical world. This sense of karmic justice was already part of maritime folklore. If the blasphemy of the *Flying Dutchman's* skipper caused his ships to wander the seaways for eternity, the treachery of Rivers would assuredly bind the *Lady Luvibund* to the Goodwins.

It may seem unnecessarily harsh to denigrate the *Lady Luvibund* as a false ghost and fabricated phantom. After all, what does it matter if it never really existed, when its purpose was obviously to entertain? The trouble with pseudotraditions like this is that, however enjoyable they may be, they obscure the possibility that the sea holds genuine mysteries — and perhaps genuine

phantom ships among them.

A close look at the hundreds of parallel stories about ghost ships reveals that many are as dubious as the *Lady Luvibund* yarn. But several other considerations emerge from this examination.

One is that ghost-ship sightings or accounts constitute a worldwide phenomenon. North America's eastern shores are especially rich in phantom craft, from Block Island's *Palatine* and the fire ship of Bay Chaleur to the *Packet Light* which rises like a ball of flame and sinks back into the Gulf of St. Lawrence or the full-rigged three-master whose fiery doom used to attract crowds of spectators to the Nova Scotia village of Merigonish each autumn equinox.

These may indicate nothing more than the universal popularity of certain folklore themes. Yet there are enough solid-sounding statements for us to believe that the witnesses truly saw *something*. And when looked at carefully, that "something" is consistently described as a kind of light or radiance which with little imagination — guided by folk tradition or legend — is attributed to a ship in flames.

This is not the place to review all the examples of fiery phantom ships or the many explanations put forward to account for them. But a few representative cases should suffice to raise the possibility that behind some accounts lurks what appears

to be a genuine unexplained phenomenon which has been rendered unbelievable by the attachment of a prevailing "ghostly craft" legend.

For instance, it is not hard to understand the view expressed by the Rev. Samuel Livermore, historian of Block Island, who believed in the celebrated "Palatine Light" but did *not* believe it was the unlucky ship of that name reliving its destruction by arson in 1752 — a tale that in any case severely mangles the historical truth of the story. Dr. Aaron C. Willey describes the phenomenon as "sometimes small, resembling the light through a distant window . . . at others expanding to the highness of a ship with all canvas spread" or "pyramidal or in three streamers, flickering and reappearing, but not lasting longer than three minutes." There seems no reason to doubt the occasional sightings of the light across the centuries — an effect so familiar to islanders, Willey said, that they rarely thought it worth mentioning to outsiders.

Like the Palatine phenomenon, the Bay Chaleur lights have been seen at all seasons (although usually preceding a storm). They have been compared with a 30-foot column, a mastless vessel "all glowing like a hot coal" and a big bonfire. One researcher noticed that even those who scoffed at the explanatory tale of a storm-wrecked vessel and pirate depredations "nonetheless admit

that sometimes the mysterious light emits rays that . . . might by a particularly well-nourished imagination be likened to the flame-lit rigging of a ship."

Likewise for the hoary *Flying Dutchman*. One of the few modern, well-attested sightings of this legendary sea wraith comes from the log of the *Bacchante* and might well have failed to attract attention but for the fact that among the midshipman cadets on board were Princes George and Eddy, sons of the future King Edward VII of England.

At 4:00 A.M. on July 11, 1881, close to the coast of Australia the *Bacchante* was confronted by a "strange red light as of a phantom ship all aglow, in the midst of which light the masts, spars and sails of a brig 200 yards distant stood out in clear relief as she came up on our port bow . . . but on arriving there no vestige or any sign whatever of any material ship was to be seen either near or right away to the horizon." (In keeping with the tradition of bad luck attached to meeting the *Dutchman*, an ordinary seaman is said to have fallen to his death from the foremast seven hours after this episode.)

IN TRYING to explain ghost-ship sightings, theorists have roamed freely from speculations about a "peculiar modification of electricity" and "inflammation of

phlogogistous gas" to seabed petroleum deposits ignited by lightning and St. Elmo's fire. It is possible that yarns like those associated with the *Palatine* and the *Flying Dutchman* began with sightings of a peculiar light interpreted as coming from a ship; the eerie nature of the light in turn suggested a vessel not of this earth. The tale "explaining" the phenomenon followed the established traditional themes wherein hauntings are products of tragedy and unbridled passions. In some cases the tragedy linked to the (supposed) ship had something to do with arson, thus a fiery phantom.

Even if these phantasmal-vessel narratives derive from phenomena that are more meteorological than paranormal, they seem to describe a genuine anomaly — more than can be said for the *Lady Luvibund* saga.

And yet the Goodwins may have their genuine ghost ship after all. George Carter believes he saw it on February 1, 1947, when he was serving on the North Goodwin lightship. Through a swirling blizzard he and his shipmates observed a steamer heading for the Sands, followed soon after by distress signals which prompted them to summon the Ramsgate lifeboat. Had any vessel been on the Goodwins, some sign of it would have been visible — but, as the lifeboat's coxswain tersely remarked on his return, they "couldn't find a thing."

In 1857 the Ostend-Dover packet

Violet was lost on the Sands with all on board despite warning rockets from a lightship. Next day only a life raft with three bodies lashed to it was left. The accident occurred on an identical snow-squalling night, although — disappointingly if you feel ghosts should honor anniversaries — the date was January 5, not February 1. Carter has said he thinks he witnessed the end of the *Violet* 90 years after it took place. He concurred with my opinion that it was a more convincing story than the *Lady Luvibund*. "Yes, I told that as a legend," he said, "but I saw that other specter."

So strange things do happen on or around the Goodwins. Les Cozens, who has examined the records of the North Deal lifeboat, says he is "amazed in reading their call-outs in answer to guns being fired from light vessels and visible sightings from the shore of ships going onto the Goodwins and disappearing." He says that from 1865 to 1890 these phantom vessels-in-trouble accounted for nearly one in every four of the call-outs.

In this respect the *Lady Luvibund* story may not seem so exceptional. At all events it — and every ghost-ship story of the same ilk — is an essentially harmless, romantic response to an evocative seascape and to a sense of historical tradition. No amount of skeptical cold water can remove tales of this kind from people's hearts.

By Shirley J. McKee

THE BIG BROWN house with white shutters had been built some 60-odd years before I was born. Its large rambling rooms were filled with the dusty, brittle memorabilia of my family's many yesterdays.

The upstairs was one large room with three small alcoves jutting outward, making odd-looking apertures on the roof. My grandmother's bed was hidden from mine since it was situated in the alcove nearest the stairway door, while mine was in the one nearest the street, overlooking the city park with its crumbling block building which had long served the children of Douglass,

me into a mass of destructive energy, which resulted in my being sent to bed immediately after supper.

It must have been midnight when I awakened to a strange noise coming from my grandmother's alcove, a low, growling, guttural noise.

As bone-chillingly frightened as any six-year-old could be, I pulled the bed-covers over my head and clamped my pillow tight around my ears, trying to shut out not only the sound but the sights my imagination conjured.

Eventually the noise faded away — or maybe I slipped off to sleep with my head beneath the blankets.

Morning crept in, still gray, the air saturated with moisture. A chilling mist

Night Visitor

The old man had died years ago. Now he was back to save the life of someone he loved.

Kans., as a skating rink.

I was an imaginative child, full of what-ifs and supposes, and I had developed, somewhere in the curtained nooks of my psyche, an unnatural fear of the dark.

It was early autumn in 1940. The maple tree just outside the kitchen window was a blazing mass of reds, yellows and oranges. But it was raining, a slow, dismal, drizzling rain that had kept me indoors for two full days.

The confinement and boredom of having no one — no sister, no brother, no pet — to share my misery had turned

seemed to have settled over everything.

Mama was in the kitchen and I thought about telling her about the experience I'd had, but I knew what she would say: "Shirley Jean, I don't know what I'm going to do with you and your wild stories."

Then she'd smile, rumple my curls and turn her attention to the bacon crisping in the big cast-iron skillet.

If I told Daddy, he'd get angry with me and say, "Big girls like you surely aren't afraid of the dark." But truthfully, I didn't feel at all like a "big girl."

That night passed without incident,

as did the next. On the third night the growling came again from my grandmother's alcove. And again I tucked myself securely under the covers and tried to pretend I heard nothing.

The following night it came once more but this time it was different, louder, more ferocious — low guttural rumblings like the snarling of an angry animal. Even the heavy bedcovers couldn't shut it out.

Feeling helpless and alone, I began to cry.

It was then someone patted the blankets gently and called my name.

A man I had never seen before sat on the edge of my bed. He was smiling. His features were gaunt, his eyes dark and set deep in his face under heavy black brows. He wore overalls and carried a red bandanna handkerchief.

I tried to jerk the covers over me again and managed to ask, through a throat constricted by terror, "Who are you?"

"Don't be afraid of me, child," he said in a deep, kindly voice. "You and I have to help your grandmother."

I'd almost forgotten the growling noise but now that I was aware of it again, I realized it had grown even more intense. I started to cry again and the man handed me the bandanna handkerchief and put his arms around me.

"Listen to me, little one," he said in a voice with such authority that I knew I had to obey him. "Your grandmother is very sick and if we don't help her, she will die."

"Die?" I gasped.

"I want you to wake your daddy and tell him to come up here. He'll know what to do then."

I shook my head. To go downstairs, I

would have to pass close to the growling and I was far too afraid.

The man seemed to understand. He took my hand and said, "I'll walk to the top of the stairs with you. You'll be safe."

When I shook Daddy awake, he muttered sleepily, "What's wrong, Punkin?"

"Nuna's sick. You have to come see. The man said so."

Daddy was instantly alert, pulling on his robe and taking the stairs two at a time. Mama too was awake and in the excitement I forgot about my strange visitor.

The doctor was summoned and his diagnosis told us all how close we had come to losing a beloved member of our family. Nuna was suffering from epilepsy, probably, the doctor said, because of a bad fall she'd taken down the cellar stairway a few months before. Had we not called him when we did, she might have choked to death on her own tongue.

It took me several days to summon enough courage to tell my parents about the kind man who had been so concerned about Nuna's condition.

"Daddy," I began one morning at breakfast, "do you know a man who dresses in overalls and carries a big red bandanna hanky?"

Nuna turned white and I thought I saw tears in her eyes. Daddy sort of sucked in his breath, then asked, "What did he look like, Punkin?"

In my own childish way I tried to describe him, finishing with, "He had awfully dark eyes."

A look I didn't understand flashed between my grandmother and my father. Then she abruptly left the kitchen.

When she returned, she carried the metal box she kept in the corner of the old trunk at the foot of her bed. The box had always fascinated me. It was enameled in a rich ivory color that shaded into deep gold at the edges and corners. Blue butterflies spread their wings haphazardly over the top and sides.

I'd tried to open the box many times, a child's curiosity prodded by the lock always secured, the little heart-shaped lock, the key for which was kept knotted in the corner of Nuna's lace handkerchief. She carried the handkerchief with her always.

As I watched, she pulled a stack of old photographs from the box and shuffled through them. Tears glistened on her cheeks and her hands trembled.

Finally she pulled a photograph from the stack and laid it in front of me. I stared at the old horse and buggy and

the three persons who stood beside it. One was an old man in a black suit and wide-brimmed hat, his white beard long enough to hide his shirt front. Beside him was an aged woman, her face shadowed by the sunbonnet she wore. And behind them was the man — the man who had sat on the edge of my bed, the man who had saved Nuna's life.

I pointed. "That's him," I said. "He's the one who told me to come get you."

Quietly Daddy told me, "That's your grandfather, Punkin. That's my daddy."

I didn't know what to say, so I said the only thing a child might think of at such a moment: "Why don't we go visit him like we do Grandpa Ferguson?"

Daddy's answer was a simple one but I have never forgotten it:

"He's dead, honey. He died when I was just three months old."



A \$3.2 MILLION DREAM

By W. Ritchie Benedict

A NIGHTMARE about the tax man turned into a \$3.2-million dream-come-true for a 32-year-old nursing home attendant. One morning in August 1984, Edward R. DeLuca, a \$17,000-a-year worker at the Hellenic Nursing Home in Canton, Mass., was on his way to work when he heard on the radio the winning numbers in the state lottery's "Megabucks" game. DeLuca was unsure of the numbers, however, and didn't learn that he had won until he arrived at the nursing home where

someone leaving the night shift gave him the numbers.

DeLuca told lottery officials he had a dream about the Internal Revenue Service during which some numbers were discussed. He used five of these in picking his combination and his roommate gave him the final number.

DeLuca said his apartment building is being sold and he'll have to move and thus may have to use part of the money to buy a house. He also told his employers he would call in when he felt like it.

Dowser Wins the Gold

A touch of psychic ability, plus a lot of dowsing talent, gives newcomer an edge over competitors in unusual contest.

By Beverly C. Jaegers

GAINESVILLE, Tex., farmer Paul Ray Smith has an unusual hobby: dowsing for water or for oil. He has done this mostly for individuals and companies in his immediate area. But his neighbors and the world beyond Gainesville knew little of this until one day in the spring of 1985 a mailman delivered an announcement, setting into motion a sequence of surprising events.

As he stood by the mailbox along a dusty road, Smith read with fascination of a meeting sponsored by 7 Continent Dowzers, to be held in Glenwood, Ill., between May 25 and 26. His eye focused on a single sentence at the bottom of the second page. It stated that the sponsors had arranged a challenge. A piece of paper was to be hidden somewhere on a 5½-acre estate. Somewhere in the woods and trees would be a paper redeemable in gold. A gold coin worth \$800 would go to the dowser who could successfully locate the hidden certificate.

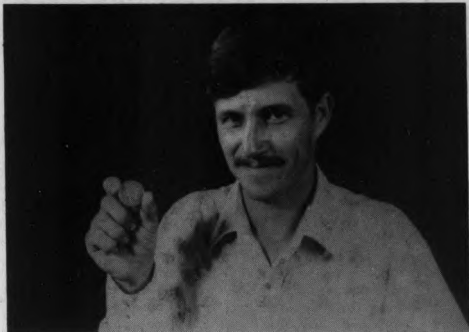
As Smith held the paper, a current of energy seemed to rise up-

ward in his arm and in a flash he knew that he would be the one who ultimately located the prize.

Although his young wife Elizabeth was expecting their second child soon and the farm animals and crops needed constant tending, Smith knew that, no matter how demanding his duties might be, the challenge awaiting him in Illinois must be met.

Quickly he ran into the house and told Elizabeth he was going to the meeting. Because he often seemed to "just know things," he felt certain that the baby would not be born until he returned home. She trusted his feelings, knowing he had been right so many times before. She listened as he placed a telephone call to Edwin Sarnacki in Glenwood and made arrangements to attend the meeting.

Sarnacki, an experienced, well-traveled dowser himself, was charmed by the young farmer's eagerness as well as the confidence with which he announced that he would be the one to win the gold coin.



Paul Ray Smith of Gainesville, Tex., considers his dowsing skills a gift from God. He uses them to help individuals and businesses.

The day of the dowsing challenge dawned bright and hot, although it was only May and the greater Chicago area usually experiences its most intense heat later in the summer. The dowsing contest was to begin at noon. Smith arrived early and spent several hours listening to the older dowsers detail their successful methods and attempt to train the inexperienced in the ancient art of dowsing. Dowsers may use a pendulum, forked tree limb of willow or peach, magnetic stone or crystal — all methods successfully employed for centuries, whether the object of the search is water, trea-

sure, missing persons or oil.

Finally the time arrived and Sarnacki listed the rules. The certificate had been hidden somewhere in the woods surrounding a lake. Following accepted practice at meetings of this type, several false clues had been planted — red herrings intended to confuse all but the master dowser and his trained concentration abilities. Sarnacki, who had personally hidden the coin, estimated that there was only one chance in 1000 that anyone at all would be able to locate the certificate itself. He was certain that if anyone did find it, it would be

someone who had years of experience behind him.

Only 20 minutes was to be allowed and the certificate itself was to be presented to Sarnacki within that time.

As soon as the allotted time began, the other contenders scattered into the trees. Smith followed them for a short time, then sat down on a convenient stump and quickly sketched a map of the more than five-acre dowsing headquarters area. Dividing it into two half-sections, north and south, he determined by holding his bare hand over the paper that the object was hidden within the south section. He divided that portion in half, into east and west sections, and ran his hand over them until a small "tickle" and then a surge of feeling swept up his arm. He knew without doubt that the certificate was hidden in the southwest quadrant.

While making his way through the trees along the lake, he stumbled upon a tiny creek, exactly the place where his feeling told him the certificate should be. Plunging down the bank, he spotted a metal sluice gate to his right. After a quick check of his feelings about it, he bent down and reached his arm through the metal bars. His fingers touched a piece of rolled-up paper. Carefully bringing it out through the bars, he unrolled it to see that it was indeed the hidden certificate. The reward he sought was his.

Stopping only momentarily to wash his mud-caked shoes and hands, he raced triumphantly back to the dowsing school lecture room and waved the certificate overhead.

Few of the other dowsers had returned, although the time was up, but those who had clustered around excitedly examining the paper and asking where it had been found. Finally everyone returned and Ray Smith was declared the winner.

Such treasure hunts are regularly offered by dowsing groups and associations and success of this type on a first trial is considered incredible. Dowsing is still an art, not yet a science, and although there have been exceptional individuals who have used the pendulum or the mind as a locating tool, laboratory science has yet to place its stamp of approval on the practice.

In a formal ceremony on Sunday, May 26, 1985, Paul Ray Smith was given a solid gold liberty head coin dated 1877. He was offered \$800 for it but preferred to keep it as visible proof of his dowsing skill.

This event and the publicity that followed startled the dusty Texas town of Gainesville but Ray Smith feels it has done more than that — it has brought a much-needed awareness of the immense ranges of the human mind and what can be accomplished through its development. "Dowsing for me is a personal experience with my Creator," he says. "I knew I would find the

coin. It was as though something told me as clearly as if I heard it with my own ears."

He was correct about the baby.

too. On June 10 he and his wife became the parents of David Brandon Smith — the next Gainesville dowser?



FROM SUPERSTITION TO SCIENCE

FOR CENTURIES spiritual healers have practiced the laying-on-of-hands — and recently orthodox medicine has taken note of it. According to a July 1985 issue of *Medical World News*, several doctors are trying to discover whether the healing of physical illness can be effected by the touch of a hand. Recent studies appear to support the theory that electromagnetic fields originating in the living tissue of one individual can influence the physical or mental condition of another.

The National Institutes of Health have awarded a three-year grant for an investigation of the power of the "therapeutic touch" to reduce anxiety in heart patients. Dr. Janet Quinn, director of medical-surgical nursing at the University of South Carolina, reports that trained therapists can reduce anxiety in heart patients without actually touching them but she adds that actual touching has been used to treat newborn babies in distress.

Dr. Bernard Grad, a biologist at the Allan Memorial Institute of Psychiatry of McGill University in Montreal, has suggested that the energy involved in paranormal healing is scientifically explainable. Calling the energy "biomagnetism" he maintains that tiny

magnetic fields emanate from electric currents in living tissue and involve the iron particles, or magnetite, which enter the body in food or bacteria and through respiration.

Dr. Igor Sherman of the University of Toronto is a research physicist in biomedical engineering. *Medical World News* quotes him as saying that electromagnetic fields hasten the healing of ulcers and bone fractures. Other doctors report specific examples of the way electromagnetic fields can be used to influence the body's proper use of such necessary chemical elements as calcium and magnesium. Even weak electromagnetic fields can affect the behavior of body cells.

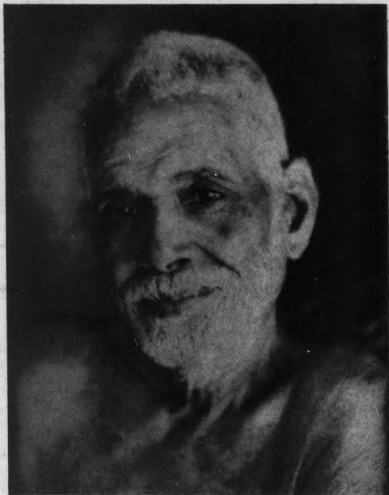
To combat the stress and anxiety which lower the body's natural immunity to disease, trained therapists are using mental focusing techniques and noncontact therapy, keeping their hands about six inches from the patient's solar plexus, a method practiced by many spiritual healers.

It certainly appears that the ancient healing art called "laying-on-of-hands" is emerging from the realm of superstition to make a meaningful contribution to modern science.

THE SAGE, THE SAINT

Ramana Maharshi, the Sage

He did not accept disciples nor did he see himself as a guru but his teachings changed the lives of thousands of people.



Sri Ramana Maharshi, the Sage of Arunachala, espoused Jnana Yoga, the way of Knowledge, and spent his life teaching it.

AND THE YOGI

By David Christopher Lane

PENETRATING the heart of all living beings is a Great Nostalgia,* an unending longing for something that this world and its pleasures cannot satisfy. Such is the intensity of this yearning that anyone who surrenders to it fully is forever transformed. Indeed, the Great Nostalgia is the evolutionary call within man for that which ultimately transcends him — God. Rare, though, is the individual who truly listens to this plaintive call. Those who resist it are called “ordinary,” “normal,” “worldly.” Those who hear its message are termed “sages,” “saints” or “yogis.”

Three outstanding Indian mystics of the 20th Century consciously submitted themselves to the unquenchable flame that burns in the soul of every human being. Theirs were heroic journeys which entailed tremendous perseverance, concentration and steadfast devotion. They endured a process that defies description, transcending “the cloud of unknowing,” “the dark night of the soul,” “the hanging on the gallows,” to achieve the summit of evolution itself: Self Realization and God Realization.

*The use of the term “Great Nostalgia” is based on Mikhail Naimy’s *The Book of Mirdad* (Clear Press, 1983).

Each mystic, however, followed a different path. Ramana Maharshi, the Sage of Arunachala, was an exponent of Jnana Yoga, the way of Knowledge. Huzur Sawan Singh, the Saint of Beas, was a master of Shabd Yoga, the way of Sound and Light. And Paramahansa Yogananda, the Yogi of America, was an adept of Kriya Yoga, the way of Action.

Although their paths were unique, Ramana Maharshi, Huzur Sawan Singh and Paramahansa Yogananda had much in common. They all lived during the time of Mahatma Gandhi (witnessing the independence of India), became exceptionally well known as spiritual masters, stressed the need for love and devotion and died within a four-year span of each other (1950, 1948 and 1952 respectively).

To understand their life and work is to get a profound glimpse of our own infinite heritage, because, unlike the countless charlatans who parade around the world as masters, Ramana Maharshi, Huzur Sawan Singh and Paramahansa Yogananda were genuine mystics. Harkening to the soul’s inner cry for God, these men did not rest or find solace until they had uncovered the very truth of existence. Imbued with the Great Nostalgia,

the Sage, the Saint and the Yogi returned to their native land, a country where there is no time or space and where love alone is the supreme law.

There is no greater mystery than this — that being the Reality ourselves, we seek to gain Reality. We think there is something binding our Reality and it must be destroyed before the Reality [Truth] is gained. It is ridiculous. A day will dawn when you will yourself laugh at your effort. That which is on the day of laughter is also now.

— Ramana Maharshi (1879-1950)¹

EVERY HUMAN being has a sense of self or "I-ness" which permeates his consciousness. It is an undeniable feeling of individuality. Yet what exactly is this "I" motivating our day-to-day actions? Is it a physical sensation, the outcome of material processes? A mental perception based upon a unification of similar thoughts and ideas? Or a bracketing in consciousness itself, an illusory whirlpool in a field of infinite awareness?

All of us at one time or another have asked, "Who am I?" But few have experientially explored the query with the vigor that Ramana Maharshi did as a youth of 17. Instead of accepting temporary answers to the question, Ramana directed his inquiry with such zeal that he did not yield until the ultimate truth was realized. The remarkable feature of Ramana's en-

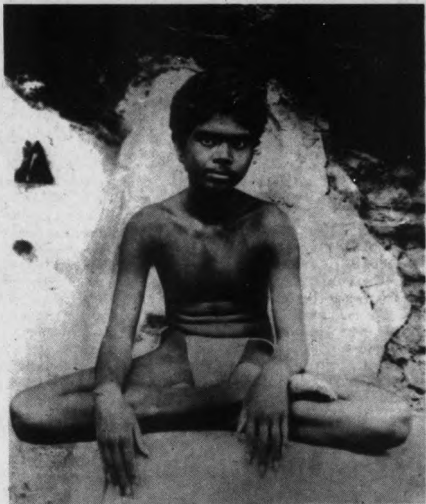
lightenment in 1896 in a small room in Madurai, South India, was its utter simplicity. Paul Brunton in his book *A Search in Secret India* retells it:

He [Ramana] was sitting alone one day in his room when a sudden and inexplicable fear of death took hold of him. He became acutely aware that he was going to die, although outwardly he was in good health. . . .

He stretched his body prone upon the floor, fixed his limbs in the rigidity of a corpse, closed his eyes and mouth. . . . "Well, then," said I to myself, "this body is dead. It will be carried stiff to the burning ground and then reduced to ashes. But with the death of the body, am I dead? Is the body I? This body is now silent and stiff. But I continue to feel the full force of my self apart from its condition.

Those are the words with which the Maharishree [Maharshi] described the weird experience through which he passed. . . . He seemed to fall into a profound conscious trance wherein he became merged into the very source of selfhood, the very essence of being. He understood quite clearly that the body was a thing apart and that the I remained untouched by death. The true self was very real, but it was so deep down in man's nature that hitherto he had ignored it.²

From this transcendental encounter Ramana emerged a new person. No longer interested in the outward activity of his family and peers, he embarked on a journey to Arunachala, the holy "Red Mountain" in



As a youth (shown here at age 21) Ramana went to Arunachala, the holy "Red Mountain" in South India, a highly revered sacred spot among Hindus, and never left there until his death in 1950.

Tiruvannamalai, South India, which is a highly revered sacred spot among Hindus. The young sage arrived in the latter part of 1896 and never left the area until his death in 1950.

Subsisting on a meager diet, possessing no material wealth, Ramana spent his entire life at Arunachala meditating or teaching others the way of Knowledge. What had he realized that was so profound that it

dramatically changed his life and the lives of thousands of others?

The answer is deceptively simple: *The world arises in a field of Consciousness. There is no beginning and ending to Consciousness. That very Consciousness is our True Self.* Ramana's understanding was not born of a long intellectual quest but was based entirely on an *experiential* realization which resulted from a direct inquiry into the process of death.

At every level of awareness, Ramana intuited that there was one all-pervading Being. This Being, the real and permanent "I," is the creator, sustainer and destroyer of the illusory ego, the "small I," which blinds man to his True Self. In our ignorance, we believe ourselves restricted to a particular form. In other words, "I am this body," "I am this person," "I am this personality" and so on. Yet the truth is quite the opposite: we are not *things*, as all particularizations are, but contents *within* the larger stream of consciousness. Our ordinary waking state illustrates this point: How do you know the world exists? How do you know you have a body? Surprisingly, the answer is: because you are aware — not because the body and the world reveal themselves as ontologically real. Put simply, without awareness you cannot know anything that exists, much less the relative status of physical properties.

Descartes, saying "I think, therefore I am," glimpsed this fact. It is not thinking that creates "I am" but rather, thinking confirms a priori the underlying "I am" or awareness which allows for mental processes. The world is not material; it is an aspect of consciousness. Our "small I's" do not create consciousness; they are merely products of it. Hence, Ramana Maharshi's realization should not be equated with solipsism (the philosophical theory that the self can know nothing but its own modifications and that the self is the only existent thing) as he clearly indicates that the ego ("small I") does not create the world, nor is the world unreal. Quite the contrary, Ramana stresses finding the *source* from which the world and the ego appear permanent and real. That source, Ramana argues, is Pure Awareness, the True Self of man. As Ramana himself so gracefully said:

... There is only one Consciousness and this, when it identifies itself with the body, projects itself through the eyes and sees the surrounding objects. The individual is limited to the waking state; he expects to see something different and accepts the authority of his senses. He will not admit that he who sees, the objects seen and the act of seeing are all manifestations of the same Consciousness — the "I-I" [Real Self]. Meditation helps to overcome the illusion that the Self is something to see. Actually, there is nothing to see. How do you recognize

yourself now? Do you have to hold a mirror up in front of yourself to recognize yourself? The awareness is itself the "I." Realize it and that is the truth.³

* * *

THE BEAUTY of Ramana's insight is that it was exemplified in his everyday actions. Although he spoke little (usually in Tamil) and then in "terse and epigrammatic" terms, Ramana's presence was tangible to human beings and animals alike. Perhaps the most heartwarming stories surrounding Ramana's life concern his kindness toward animals. Monkeys, dogs and even cows were counted among his devotees, as they were peculiarly drawn to him. As well as being a strict vegetarian, Ramana always treated lower forms of life with the utmost respect. Once when he stepped on a hornet's nest, he apologized verbally and did not move his leg while it was being severely stung. For most Westerners, the logic of karma extends only to human beings but for Ramana it extended everywhere. He realized that all forms are manifestations of the one supreme spirit. B. V. Narasimha Swami recounts Ramana's relations with animals:

A characteristic of Maharshi that strikes every visitor is the way in which he deals with animals, especially those living in the Ashram [the spiritual retreat built around Ramana Maharshi]. "Lakshmi has come; give her rice-food at once," he says, looking from the hall

through the window; and the newcomer thinks that some young girl had to be given her meal. But presently steps in a cow answering to the name Lakshmi. "Have the boys been given their food?" he again asks. Probably there are little boys brought up here or come for a visit, one would think. But presently a couple of dogs answer a whistle and each is told to take his plate of rice. . . . One watches the Maharshi for days, months and years and never finds him calling any of these animals "it" or treating it as being less than a human being.⁴

Such was Ramana's love that even dangerous animals and reptiles did not harm him. A number of accounts relate that snakes, including cobras, reacted calmly in his presence. Ramana once remarked, "We have come to their residence and have no right to disturb them. They would not molest us if we are well-disposed toward them." Naturally, if such benevolence was shown to animals, one can imagine how considerate Ramana was toward human beings.

A poignant example of Ramana's *ahimsa* (nonviolence toward living things) arose when his ashram was robbed by six dacoits (thieves) on June 26, 1924. When one of his devotees wanted to strike back violently at the robbers, Ramana replied, "Let these [thieves] play their role [dharma]; we shall stick to ours [nonviolence]. Let them do what they like; it is for us to bear and forebear. Let us not interfere with them." When Ramana

was hit on his left thigh by one of the ruffians, he at once said, "If you are not satisfied yet, you may strike the other leg also." As it turned out, the thief stopped. Eventually all the robbers were captured by police after their escape from the ashram. Explaining his stance in the incident, Ramana commented:

...These [thieves] are only misguided men. They are blinded by ignorance. But let us note what is right and stick to it. Sometimes your teeth suddenly bite your own tongue. Do you knock them out in consequence?⁵

Ramana Maharshi did not formally accept any disciples nor did he see himself as a guru or master. Nevertheless, both in India and abroad he attracted a large following of people impressed by his teachings and touched by his radiance. Among Ramana's admirers were Dr. Carl Gustav Jung, the famous psychologist; Dr. Paul Brunton, whose book *A Search in Secret India* made Ramana Maharshi well known; Arthur Osborne, his eventual biographer; and T. M. P. Mahadevan, the respected Indian philosopher.

After a long illness, Ramana died of cancer at 8:47 P.M. on April 14, 1950. At that exact moment, writes A. Devaraja Mudaliar, "a meteor-like flash, leaving a trail some yards long, appeared in the sky to the southwest and moved north east-

wards to Arunachala Hill where it disappeared behind the peak. The light that was Bhagavan [Ramana] thus merged in the Pillar of Light that was and is Arunachala, the Sacred Hill."⁶

True to his insight, Ramana did not grieve over the decay of his physical body but humorously referred to the cancerous growth on his arm as a "lingam." In India the lingam represents Siva, the destroyer-god. As to where he will go after death, Ramana Maharshi replied, "They say that I am dying but I am not going away. Where could I go? *I am here.*" For the great Sage of Arunachala there was no death. He realized that the True Self of man is both birthless and timeless.

In the next issue: The Saint.

NOTES

1. Swami Rajeswarananda, *Thus Spake Ramana* (Tiruvannamalai: Sri Ramanasramam, 1976), pages 122-123.
2. Paul Brunton, *A Search in Secret India* (New York: Samuel Weiser, 1981), page 283.
3. Arthur Osborne, *The Teachings of Bhagavan Sri Ramana Maharshi* (New York: Samuel Weiser, 1971), page 24.
4. B. V. Narasimha Swami, *Self Realization: Life and Teachings of Sri Ramana Maharshi* (Tiruvannamalai: Sri Ramanasramam, 1976), page 157.
5. *Ibid.*, page 155.
6. A. Devaraja Mudaliar, *My Recollections of Bhagavan Sri Ramana* (Tiruvannamalai: Sri Ramanasramam, 1960), page 151.

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.

ROOM AT THE INN

By Robert V. Sweet

"IT'S GETTING dark and it's starting to rain. We'd better turn on the windshield wipers and start looking for a motel. Late September is the beginning of the foliage season and we don't have a reservation," I said to my wife Ida as we drove along the coast of Rhode Island only 30 miles or so from my hometown. We were heading for my 50th high school class reunion.

"Why did you make reservations in Maine, New Hampshire and Vermont but not in Rhode Island?" Ida asked.

"Good question," I answered. "I suppose I thought we might wind up staying with one of my relatives but I don't think we'll make it tonight. Our best bet is to try the Holiday Inn, 20 minutes or so from here."

The windshield wipers were in high gear now as pieces of my past flew by. As far as I could see nothing had changed much since 1942 when, at the age of 25, I left Rhode Island to enlist in the air force. The moss still covered the stone walls, the empty fields and the white houses with the green shutters still looked as I remembered them.



Robert V. Sweet

The familiar surroundings brought back memories . . . pleasant ones and sad ones.

The turning leaves reminded me of football season. I wondered if South Kingstown High would have as good a team in 1983 as it had in 1933. I remembered listening to Rose Bowl games on the radio in winter. Outside in Rhode Island it would be snowing but in California the sun was shining and people were watching a football game in their shirt-sleeves. How I used to dream of going to California! I felt certain that's all it would ever be—a dream.

I remembered saying good-bye to Mother the day I left for Fort Devens, Mass. My brother Elwyn was driving me to the train depot when I suddenly remembered I had forgotten my toiletry kit. When I returned to the house, I saw Mother sitting in her rocking chair, tears streaming down her face as she sewed. She never saw or heard me, and I was glad not to say good-bye again.

Three years and 10 months later I came home to sort out civilian clothes and a few of my personal belongings. I had discovered opportunity and a better life waiting in California but Mother's roots were too deep to leave Rhode Island. I never saw her again.

Ida interrupted my reverie by saying that she had just seen a sign reading Shelter Harbor Inn.

"When I was growing up in the '30's I used to ride my bicycle past



Shelter Harbor Inn

that sign on the way to my sister's house. The Inn is several hundred yards from the highway and elegant as it is, there's still an air of mystery about it. I used to imagine it was a haven for bootleggers or maybe a roadhouse. Whatever it is now it still holds a strange fascination for me."

A mile or so down the road some mysterious force began to guide my hands. I felt a sharp tug on the steering wheel and the car turned itself around, headed for the Inn. There were no signs that we could see but we entered anyway to get out of the rain. It turned out to be a bed-and-breakfast inn. Someone had canceled and a room was available. What luck and what a discovery! A charming room with a fireplace, four-poster bed and antique colonial furniture, for no more than the cost of a commercial hotel!

While we were unpacking, my wife asked, "What made you turn around so suddenly and stop here?"

"I really can't explain why."

Days later, after we had returned to California we visited my sister Gladys, then living in Santa Rosa. It was with a feeling of nostalgia that we showed her pictures of New England. When we came to the picture of the Shelter Harbor Inn it fell from her hands and her face turned white. Before I could say anything she asked, "Didn't you have a funny feeling staying there?"

"Why, no. It was charming, quaint . . . a real discovery. The eerie part was how we got there. It's difficult to explain but after we had driven a mile or two past the Inn some strange force turned the car around and we found ourselves heading for the Inn."

Gladys looked at us as if she were mentally trying to put together the pieces of a puzzle.

"I remember now," she said, color returning to her face. "I sent a telegram to San Francisco at the time. You were out of town on a business trip and didn't get it until after Mother's funeral."

"What's that got to do with the Shelter Harbor Inn?" I asked.

"Didn't I ever tell you? Years ago the Shelter Harbor Inn was a convalescent home. That's where Mother died." — *Rancho California, Calif.*

FRAGRANCE OF LILIES

By Louise Renfro

LYING ACROSS the bed that bright morning of April 15,

1971, I was instantly asleep, my nurse's uniform crumpled around me. We were short of help at the hospital where I worked so I had stayed over after my regular shift, working the night through—16 hours on a busy surgical floor, changing dressings, starting I.V.'s, comforting the painridden, and all the many different things a good nurse does.

I live by myself in a large two-story house. That June I was having the interior redecorated, the walls and woodwork painted. I took all the rugs up and had them carried away by the sanitation department.

It was seven o'clock in the morning when I lay down. I didn't even go upstairs to my bedroom. I lay across the guest room bed. At 10 o'clock, after only three hours of sleep, I awoke abruptly feeling a great urgency to put up the living room curtains. I have wondered since why I didn't worry about the rest of the house but it was only the living room I felt that urgency about.

I had already purchased the green satin drapes but not the sheer panels I planned to put under them. As soon as I awoke I jumped up, grabbed my purse, and went to a shopping center where I bought two pairs of sheers of the appropriate length.

For some reason I have never known, after I returned I went upstairs to my father's former bed-



Louise Renfro

room. After Mother died he made his home with me for eight years, until he remarried and went to live in his new wife's home. Shortly after they were married she became an invalid and was bedfast. My father cared for her in their home.

When I opened the door to my father's former room a rancid odor rushed out and swirled around me. I felt confused and bewildered. The room was clean and neat. There was no explanation for the terrible stink. The odor was so strong I almost staggered. Holding onto the door frame I thought, "I am having a stroke." But the feeling passed as the odor thinned and drifted away.

I turned and, going back downstairs, I opened the two packages of sheers. After I got them on the rods with the drapes I discovered one of the two pairs of sheers was too short. I took it down and folded it back in the package and rushed back to the car, the same sense of urgency hurrying me along.

I have often wondered, "Was my father dead then? Was his soul already free to go where it wished? Or did he lie dying and trying in some way to call me to him?" The questions go on and on and there are no answers.

On my way to the shopping center I had to pass a supermarket. I needed milk, so I pulled into the lot. Coming out of the store later with the milk, all unsuspecting, I opened the car door and the strong rancid odor again rushed at me. I grabbed hold of the door and stood there quaking.

I need to call the police, I thought. There is something going on. I need to go see about Daddy. But then I rationalized. He's all right. I saw him last night and he's not sick. And he's only 73 years old. The police would think I was crazy if I called them.

All the same I stood there outside the car until the odor drifted away. I knew there was something weird in there. I could almost see it. I searched the back and under the seats before I finally climbed back in.

I went on to exchange the one pair of sheers. When I got back home I threw them on the dining room table and went to lie down on the couch. All the urgency was gone and I was soon asleep.

A short time later my darling ex-mother-in-law shook me. I had left the door open, although I'm usually

very careful about locking it, and she had come in.

"Wake up," she said loudly. "I just found your father dead on his bed."

I looked at the clock. "How long has he been dead?" I asked.

"About 30 minutes."

"Then," I told her, "he tried to get me to come to him and I didn't realize it."

It had been exactly 30 minutes since I returned home.

Nothing like this had ever happened to me before. I hope it never does again. In some way it affected my mind. I felt confused off and on for several weeks, along with a terrible feeling of guilt because I didn't

go to my father. The signals I received had just not been clear enough.

I used to help decorate our church at Easter time. When I put the white lilies on the altar the next Easter I realized that what I had smelled the April before was a roomful of half-decayed lilies. I left the church that day, my eyes full of tears, and someone else finished the decorating.

My father had sent me a message. He always called white Easter lilies "Resurrection Lilies" and so he was telling me that he still lives—somewhere. That was his message, sent along with his love.—*Madisonville, Ky.*

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.

SPIRITS IN PEORIA?

By Esther Hillig

WHEN I was nine years old I spent the summer of 1913 at Grandma's home in Peoria, a hilly

town on the Illinois River about 150 miles southwest of Chicago. While I was there an epidemic of typhoid fever, caused by bacteria found in the milk, spread over the area and I

was one of its victims.

I will skip the details of my sickness—high fever, loss of hair (my pride and joy) and the slow process of learning to walk again—and go at once to an extraordinarily strange event that happened one night while I lay convalescing on the couch in Grandma's sitting room at 313 H. Street.

Near a black potbellied stove in the corner, my widowed Aunt Kate rocked a whimpering infant back and forth and softly hummed a lullaby. With each thump of the rocker I could see the baby's blue blanket peek up and down on Aunt Kate's arm and I felt my head nodding with the rhythm.

After supper I had heard Aunt Kate say to Grandma, "I don't think my little one will last through the night, Ma."

"Give him another spoonful of that medicine and maybe he'll fall asleep," Grandma answered softly.

I knew from their sad faces that my little cousin Lawrence was very sick and I wondered if he were going to die as Aunt Kate's husband John and sister Helen had—victims of the typhoid epidemic.

Grandma told the family that their address, 313, was unlucky and that's why so many bad things happened there. I thought about this as I sleepily stared at the oil lamp that stood on the table next to the rocker. The flame flickered in the chimney.

Diagonally across from the couch was a narrow brown door leading to the front hall. As I gazed at it, a slight crack appeared at one end; it slowly widened until the door was ajar. Something or somebody stood in the opening.

I saw a long white robe and a long white beard—its face looked just like Grandpa's. Everybody in the family had told me that he was in heaven, so what was he doing here in Peoria?

The figure slowly glided across the room. I loved my Grandpa and wanted to run over and give him a hug, but I was too drowsy to stir.

He went to Aunt Kate, bent down, gathered my baby cousin into his arms and, like a vapor, floated across the sitting room into the hall and out of sight.

"The baby! The baby! He's gone!" screamed Aunt Kate as she squeezed the bundle to her breast. The baby lay quietly in her arms, not whimpering any more, so why was Aunt Kate crying?

I wanted to tell her that Grandpa had carried the baby up to heaven. But I knew she wouldn't believe me.

Since that long ago night I have wondered what I really saw. I knew at the time. Was I right?—*Ojai, Calif.*

A DREAMT PREDICTION

By Wyn Esselborn

WHEN my best friend's mother Betty Dean died of a stroke it

hit me hard, too. Lee Brent and I had been friends since we were together in second grade in St. James Grammar School on Elm Street in Newark, N. J. Her home was like a second home to me.

Mrs. Dean, a kind woman with a charming serenity only faith in God and a good conscience gives, had helped us often during childhood crises. Once she made costumes for us which won prizes at a party. Joan Collins' gorgeous "Dynasty" outfits would have paled beside those we wore that night.

Naturally Lee was devastated, as were her husband Lou and son Lou, Jr., a teenager. Mrs. Dean had been a thoroughly dependable, though never interfering, source of support. Sudden death is always unbelievable at first and we spoke of her frequently in those first days.

One night I dreamt I met her. In the dream she looked young and radiant in a blue dress and wide-brimmed blue hat. I was not frightened, only delighted to catch a glimpse of her walking near her home.

"Is everything all right?" I asked.

"Fine. A little while and I'll see God."

"Have you any message for us?" Even in my dream the feeling was strong that she would slip away.

"Yes." Her cheerful face sobered as she said, "I'm coming back for one of you in four years."

I awoke with a start. Had I really

talked to Lee's mother? Well, I certainly would tell Lee and Lou what she had said. None of us believed in the supernatural. Just a dream, of course, but . . .

That's what we decided. But Lou, a great one for details—he was an auditor—wrote down the message and filed it in his office.

Mrs. Dean had passed away in November 1962. Four years later, in January 1966, Lou, Jr., 21, apparently in excellent health, died of a massive heart attack.—*Newark, N. J.*

LOST TWIN

By Dorie J. Johnson

ON NOVEMBER 13, 1958, I gave birth to a set of identical twin boys at Westover AFB Hospital in Chicopee, Mass. The first one to come into the world was stillborn and never breathed the breath of life. The second was my wonderful son Michael. I grieved greatly for my little dead son. But I was partially consoled by having one living baby.



Dorie J. Johnson

On a day in January 1959 when I was washing dishes in my kitchen in Springfield, Mass., I heard childish gurgling. Looking behind me I saw, to my astonishment, a baby! At first I thought it was Michael. I squatted down and put my arms out to him. Although two-month-old babies don't usually talk I thought I heard him say, "Happy, Mommy," and then he vanished into thin air. The hair rose on the back of my neck and I got goose bumps all over.

When I came back to my senses I thought Michael had died and I ran

to check on my sleeping baby. Thank God! He was still breathing. I woke him just to make sure he was all right.

As I sat nursing my baby my thoughts went back to the minutes when I had looked upon my first baby—lying dead. I realized then that it was little Mark I had seen. He had come back to tell me either that *he* was happy or he wanted *me* to be happy. Either way, my mind was eased and I never worried or fretted over Mark's death again.—*Homer, Alaska.*



CHANGES IN BAKER'S MAGIC

LIGHT, AIRY breads have been a certainty only in the last 100 years. According to *Country Home Magazine*, in olden times bread-making took years of experience and a generous measure of luck.

Early man made bread by mixing crushed grains with water and spreading the mixture on stones to bake in the sun. Later, similar mixtures were baked in hot ashes.

The ancient Egyptians are credited with making the first leavened bread. Perhaps a batch of dough was allowed to stand before it was baked. Wild yeast cells settled in and grew, producing tiny bubbles and making the dough rise. The bread was softer and more palatable but the technique was hit or miss because on some days the air

bore no suitable yeast.

Later, a baker discovered that a little dough raised by airborne yeast cells could be used as a starter for the next batch of bread. The portion kept as a starter was called leaven; it was the forerunner of today's sourdough bread.

The Romans sometimes used a leaven made of grape juice and millet which worked because the juice contained yeast from the grape skins. Barm, the foam that forms on beer during fermentation, was used as leaven by the Celts in Britain.

By the early 17th Century, the yeast organism had been identified and the brewing industry had begun. A by-product of beer-making was brewer's yeast and bakers soon learned to use it.

KING DAVID'S WELL

Ingenious underground system
served as Jerusalem's water
source up to the 20th Century.

By Leora Frucht
Reprinted courtesy
Popular Archaeology

SINCE 1978 archaeologists led by Dr. Yigal Shilo of the Hebrew University of Jerusalem have been setting out daily to comb a steep one-acre area on the eastern slope of the Kidron Valley slightly south of the Temple Mount. The Kidron Valley, lying between Jerusalem and the Mount of Olives, is the source of the Kidron stream which flows east to the Dead Sea.

In the final days of one of Israel's most dramatic digs, the archaeologists uncovered what are considered to be the oldest houses in Jerusalem. Dating back 5000 years, the three houses were built 2000 years before King David conquered the city (1000 years before the Christian era) and established it as the capital of the Jewish people.

"After eight years of excavations,

we went down from the Islamic to the Christian, Greek, Israelite and Canaanite levels and here," says Shilo, standing over one of the 5000-year-old houses, "we come to what James Michener called *The Source* — the starting point of everything.

"In Jerusalem, finding the source means finding both the starting point of everything and water," says Shilo, explaining how David chose the site along the Kidron Valley because of its proximity to the water of the Gihon spring. And probably David's most impressive legacy is the underground system he built to channel and store the precious spring water — which served as Jerusalem's only source of water right up to the 20th Century.

The system was devised to ensure that in times of siege Jerusalemites would not be cut off from their source of water which lay outside the city walls. To this end, David had a 110-foot horizontal tunnel dug underneath the city, leading to a vertical shaft 42 feet long. The spring water flowed through another sort of horizontal tunnel into the bottom of this vertical shaft which served as a well. The Israelites could approach it from the horizontal tunnel inside the city and end up standing above the shaft from where they could then fetch their water.

Geologists have determined that the vertical shaft was not man-

made but rather caused by a fault in the rock that had existed for tens of thousands of years. David probably incorporated it into his water system to serve not only as a well but also as a military defense. According to biblical accounts, David conquered Jerusalem from the Jebusite inhabitants by penetrating the horizontal water tunnel which led from the spring directly into the city. David's enemies would find it impossible to do the same because of the vertical shaft they would have to ascend in order to penetrate the city.

Even without encountering enemy resistance, ascending the shaft was a major feat for modern-day archaeologists. A team of mining engineers was called upon to blast through the shaft which had become covered with refuse since it was first discovered by the archaeologist

Charles Warren in 1867. A team of alpinists with elaborate climbing gear then scaled the shaft which has been called Warren's Shaft after its discoverer.

Today visitors can walk through the 3000-year-old underground tunnel leading to the shaft. There, if it is quiet, they can still hear the spring water of the Gihon flowing below as it did in David's time.

The underground water system was extended in Solomon's time to form the pool of Shiloah and then again during the reign of Hezekiah (about the end of the Eighth Century B.C.E.) to form the 1500-foot-long "Hezekiah's Tunnel" which is still intact today.

The earliest section of the water system which David built now forms part of the recently-opened archaeological park in the City of David.



BACCHUS TRIUMPHANT

By Ida M. Pardue

THE CHRISTIANS banished Bacchus, Rome's jolly god of pleasure, centuries ago but in the end the triumph was his.

Triumph was the hymn sung to Bacchus during his sacred processions. It was also another name for this fun-loving deity who taught mankind, among other things, how to make and enjoy wine.

Roman generals marching into the city after winning great battles

were sometimes awarded Rome's highest honor — a triumph which means parade.

Other words are throwbacks to what history claims were the "shameless excesses" of the Bacchanalia, spring and autumn festivals in Bacchus' name. Bacchanalia, for instance, means a drunken revelry. A bacchanalian is a noisy drunk and a bacchante, a female alcoholic.

WHEEL OF FORTUNE

by Paul Steiner

Michael DeBourbon works as an alcoholic beverage administrator in Pikeville, Ky., evaluating liquor license applications.

In Bristol, England, one C. I. Innocence was found guilty of forging checks totaling \$18,000.

Talk about a hot musician! Drummer Simon Wright drummed so hard on the AC/DC rock group's tour that he suffered fifth-degree friction burns on his left index finger.

Cheryl Giannini, who stars in the Broadway play *I'm Not Rappaport* and the film *War and Love*, was never superstitious about the number 13 until she broke her leg in 13 places in a fluke accident during a dance class.

The name of the Roman Catholic Cardinal of the Philippines is Jaime Sin.

Sir James Marshall-Cornwall, once Great Britain's youngest general, was its oldest when he died

on Christmas Day 1985 at the age of 98 in a northern England nursing home.

Despite his outstanding media connections it was play luck that Kit Tollerson's birth was announced in the *New York Times*' "Day to Day" section. Kit's mother is a *Wall Street Journal* editor, his father is a bureau chief for the *Philadelphia Inquirer* and his uncle Al Siegak is a *New York Times* news editor. But Baby Kit got into the newspaper solely because he was the 10,000th delivery by the midwifery services at St. Luke's-Roosevelt Hospital Center.

According to a superstition that dates back to pirate days, no real diver would go into deep water without wearing a valuable gem in his pierced ear. The reason is that if anything goes wrong, fellow divers will consider him worth saving. So the actors in the CBS movie *The Rig* (Billy Dee Williams, "Boom Boom" Manizini, Ken Norton and others) took no chances. They had their ears pierced just for this film.

**BY FOLLOWING SIMPLE INSTRUCTIONS
EVERYTHING YOU DESIRE WILL MATERIALIZE INSTANTLY.
JUST SNAP YOUR FINGERS AND COUNT ONE, TWO, THREE**

YOU CAN BECOME A...

SUPER-BEING

CAST ALL DOUBT ASIDE. TECHNIQUES NOW DEVELOPED COULD EASILY GIVE YOU SUPERHUMAN QUALITIES THAT COULD ENHANCE YOUR LIFE. "SPLIT BRAIN MOTIVATION," "PSYCHOTRONICS," AND "PSIONICS" MAY SOUND LIKE SO MUCH "MUMBO JUMBO," BUT, IN REALITY, THEY ARE EASY TO APPLY APTITUDES THAT WILL GIVE YOU UNHEARD OF CAPABILITIES IN THE AREA OF ESP, TIME TRAVEL, BI-LOCATION, AND ENABLE YOU TO CONTACT OUTER SPACE KINGDOMS AND INVISIBLE LIFE FORMS ALL OF WHOM GOD CREATED TO ASSIST YOU! SEEM INCREDIBLE? IF YOU'RE COURAGEOUS AND WANT TO BE A "TAKE CHARGE" INDIVIDUAL PLEASE READ ON...



demonstrate what we now believe to be supernatural powers such as extended sight (the ability to see lower into the spectrum into the infra-red, or higher into the ultra-violet range), or extended hearing (the ability to ascertain voices and sounds that one perceives from within, but little understood). Others will develop what has been termed "clairvoyance," which is the ability to feel something at a distance without touching it due to an electro-chemical change going on in the brain.

As these techniques become more common we will see an abrupt change in society. The human species will suddenly take a giant leap in its ability to control all things created around it. In effect, a utopia will exist on earth. Pain and suffering will be eliminated. By utilizing the 90% of the

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Strange Case of the Fish-Skin Boy

HALF A MIRACLE

Ichthyosis, an appalling, disfiguring skin affliction, responds to no medical treatment. It is incurable — or is it?

By Guy Lyon Playfair

Reprinted courtesy Maxwell Aley Associates
from *If This Be Magic* by Guy Lyon Playfair

THE PATIENT was a horrible sight. His whole body, apart from his face, neck and chest, was covered by a black substance that bore no resemblance to normal skin. As he was being wheeled into the operating theater in the Queen Victoria Hospital, East Grinstead, England, the anesthetist noted "large warty excrescences" five millimeters wide all over the legs and feet, while the hands were enveloped in "a rigid horny casing" that had cracked and become chronically infected.

"To the touch," he wrote later, "the skin felt as hard as a normal fingernail and was so inelastic that any attempt at bending resulted in a crack in the surface, which would then ooze bloodstained serum." In fact, the patient could hardly move without causing painful fissures to appear in the grotesque armor-plating he had worn all his life.

He was 16 years old. His name has not been made public so I will

call him John. He was suffering from what is known as fish-skin disease — a misleading term, for the vile black substance that covered most of his body had none of the functional beauty of real fish skin. He had been born with it and it had become thicker and darker throughout his life, during which he had been in and out of several hospitals without being cured. At school he had been treated like an outcast because of his unpleasant appearance and equally unpleasant smell. Not surprisingly, he was shy and withdrawn and his chances of leading a normal life seemed minimal.

The Queen Victoria Hospital had a worldwide reputation for its plastic surgery department, where Sir Archibald McIndoe and his team had worked wonders on the shattered bodies of pilots shot down during the Battle of Britain. Now the plastic surgeons were going to see what they could do for John and on May 25, 1950, they set to work

on him, starting with the palms of his hands. If these could be restored to normality by skin transplants, John could at least do manual work, which he had been unable to do previously without considerable pain.

They scraped the black mess off both his palms and transplanted some skin from his chest. The operations did not succeed. A month later the newly-grafted skin had thickened and turned black and a second attempt was equally unsuccessful. Sir Archibald McIndoe himself had a look at the patient and agreed with his colleagues that there was no reason to suppose that they could do anything more for him. We can safely assume that this meant the end of the road for the poor boy. Plastic surgery was his last hope and if the world's most celebrated team of plastic surgeons felt obliged to give up, John and his parents would have to accept the inevitable. He was incurable.

Then, in February 1951, the anesthetist had an idea.

"Why don't you treat him with hypnosis?" he asked one of the surgeons. "It's very good for cases like this."

The anesthetist was Dr. Albert A. Mason, a senior registrar who was also a skilled hypnotist. Among his successful cases had been several involving the removal of warts by suggestion under hypnosis, and as far as he was concerned, John's case

looked like one of multiple warts. If one wart could be removed by hypnosis, why not a million of them?

The surgeon was not amused. He was already very annoyed that John's skin grafts were not taking.

"He turned round and looked at me rather sourly," Mason recalled later, "and said 'Why don't you?' and walked out of the theater." None of those concerned can have had any idea that medical history was about to be made.

Mason duly hypnotized John, told him that the warts were going to fall off his left arm and asked him to come back the following week.

"About five days later," Mason reported, "the horny layer softened, became friable and fell off." Underneath it was what appeared to be normal skin. After another five days, John's arm was "completely clear from shoulder to wrist." He was referring only to his patient's left arm. The right one was as black as ever.

Feeling rather pleased with himself, Mason took John along to show him to the surgeon. "Well," he said, "I told you warts did very well with hypnosis."

The surgeon's jaw dropped. "Jesus Christ!" he exclaimed. "Do you know what you've done?" (These are his exact words as recalled by Dr. Mason.)

"No," Mason replied. "What?"

"This," said the surgeon, "is a case of congenital ichthyosiform

erythrodermia of Brocq. Now go into the library and look it up."

Mason did so and was astonished to find that ichthyosis, as it is commonly known, is not only congenital, which means that John had been born with it, but also structural and organic. This meant that John's skin had no oil-forming glands which would enable its outer layers to flake off and renew themselves. His black armor-plating would just go on building up. In the opinion of one of Britain's leading medical hypnotists, Dr. Stephen Black: "This is an appalling and entirely disfiguring condition and normally remains with the patient throughout life — which is apt to be short." It had been considered incurable since 1904.

"For something like this to change is really as unbelievable as for a clubfoot to change," Mason said. But it had changed. He told his colleague what he had found in the library.

"Well," said the surgeon, "you'd better have an explanation because we're presenting John at the Royal Society of Medicine in two days."

Mason did not have an explanation nor did anybody else. Some of the doctors who attended the demonstration at the Royal Society were profoundly impressed. Dr. Ray Bettley was surprised that such a case should respond to any kind of treatment. "That it should respond to hypnotic suggestion," he

said, "demands a revision of current concepts of the relation between mind and body." Dermatologist Dr. Kathryn Cohen was "astounded by the changes wrought in the patient's skin." John's cure, she said, was "unprecedented and inexplicable."

One doctor made a gallant attempt to explain it. "We must suppose," he said, "that the hypnotic suggestion acts locally in some such way by soothing or accentuating the psychical trauma, whatever that may be." Another doctor said he was not surprised by the cure, since ichthyosis was just another allergy, to which Dr. Cohen retorted that nobody knew exactly what an allergy was in the first place. (The original definition by Von Pirquet, the Viennese doctor who coined the word in 1906, was "an acquired specific altered capacity to react" by body tissue.)

Even Stephen Black, who carried out a good deal of research into hypnosis and allergy in the 1960's (some of it together with Mason), could only speculate that "allergy, or something very like it, is still as good a guess as anything else" to describe ichthyosis. It seemed clear that nobody had any idea what Mason had really done. The editor of the *British Medical Journal* commented on "the need for further basic scientific work on the relation between the mind and the skin," while a *BMJ* reader predicted that Mason's case "may well open up a

new province in pathology and therapeutics."

* * *

NOW THE story becomes considerably more complicated. After his initial and immediate success with John's left arm, Mason carried on his treatment, starting with the right arm and moving on to the legs and finally the trunk. He was eventually able to report an improvement in each area, ranging from 50 percent on the arms and complete clearing of the palms, although the fingers were "not greatly improved." So far, so good.

A year later, Mason was delighted to find that John's mental state had changed as dramatically as had that of his skin. He had become "a normal happy boy" and had found a job as an electrician's assistant. Although all areas of his skin had not cleared entirely, there had been no relapse in the successfully treated parts. After a further three years the situation was much the same. The cure was not total but, as far as it went, it seemed to be permanent.

Mason then asked John if he would like him to try to clear up the remaining black patches. John agreed, but the experienced hypnotist found to his bewilderment that his star patient had become "totally unhypnotizable." He even seemed rather frightened by the idea of being hypnotized. Mason decided to leave well enough alone.

He then went on to tackle eight

more cases of congenital ichthyosis. These were not reported until 1961 when he wrote to the *British Medical Journal* announcing that every one of them had been a complete failure. "Why one case responded and the others did not still remains a mystery," he commented. In the same year, however, an Oxford general practitioner, Dr. C. A. S. Wink, published an account of his successful treatment of two similar cases — two little sisters aged seven and five. Like Mason, he had worked on one part of the body at a time and had also failed to bring about total clearing although there had been considerable improvement in each case.

Mystery was being added to mystery. Why should a hypnotist succeed with one patient, then fail with eight others? Why should he be unable to hypnotize his original patient four years later? Why should Wink succeed with *two* patients? Why should some parts of the body respond more readily to suggestion under hypnosis than others? Above all, why on earth should any part of the body respond at all? As Mason himself put it, referring to ichthyosis and a couple of other skin diseases that he had managed to treat successfully: "When one considers that these conditions are caused by a congenital *absence* of certain dermal tissues, one can only conjecture wildly as to why they should re-

spond to anything at all."

He went on to conjecture very modestly and cautiously, going out of his way to thank John for recovering from a "hitherto incurable disease. . . thereby making me believe that I had 'power' and so causing me to spend 10 years disproving this belief." His original conclusion was that either there was a psychological factor in the cause of ichthyosis or else it was possible to influence a congenital organic condition by psychological means. Or, of course, it could be a combination of both.

Recalling the original case in 1982, 30 years after the event, by which time he had moved to California, become a psychoanalyst and given up hypnotism altogether, Mason was still mystified. "I suppose it means that potentially anything can be done, since we have the embryonic possibilities within our skin." He assumed that there must have been "tiny remnants of glands" in John's body that had somehow come to life under the stimulus of suggestion under hypnosis. "But," he added, "the stimulus for such a profound change must be equally profound."

True, no doubt, but what was the stimulus? Did it come from the patient or the hypnotist? If it came from John, why did it work the first time and on several subsequent occasions, only to fail four years later? If it came from Mason, the

same questions arise. We can rule out the possibility that he had lost the knack, for he subsequently published several cases of successful treatment of other conditions. Anyway, good hypnotists tend to get better at their work, helped by the increasing confidence that comes with experience. They do not suddenly forget how to hypnotize.

* * *

HAVING ASKED so many questions, I will now try to answer at least one, not by wild conjecture but by drawing attention to some features of the original case that have not been mentioned in any previous comments on it, including Mason's.

When Mason first saw John, he thought he was looking at a case of multiple warts. This was a quite reasonable assumption. Fortunately ichthyosis is a rare disease and many doctors never come across it at all. He knew he could cure warts by hypnotic suggestion, so there was no reason why he should not be able to cure millions of them. He had complete confidence. He had also been given a considerable stimulus when his surgeon colleague had told him to go ahead and cure the patient himself. This was a direct challenge, and it is well known that on such occasions people often find themselves doing things they did not know they could do — such as making an effective speech in public or performing

"superhuman" physical feats.

Mason found out what John's disease really was, and that it was supposed to be incurable, only after he had already begun to cure it. It must be rather unsettling to find out that you have just done something that is supposed to be impossible, especially if you do not understand how you did it. Mason's original total confidence must have begun to falter, if only at a very deep unconscious level, until it eventually fell to the point where he could not even get his patient into the hypnotic state. In 1955 he was dealing with the same disease and the same patient as in 1951. The only thing that had changed was the state of his own mind.

Dr. Wink, unlike Mason, did know that his patients had ichthyosis and not warts. He also knew something Mason had not known in 1951 — that ichthyosis could be cured by suggestion under hypnosis. So he too had confidence in his own ability, although for a very different reason. It is important to remember that Mason mentioned his eight failures only *after* Wink had published his own cases. If Wink had known about these earlier, his level of confidence must surely have been lowered. It is becoming evident that the confidence

level of the hypnotist is a crucial factor in a successful cure. Indeed, in a recent book written by and for medical hypnotists, we find the following (with emphasis in the original): "Suggestions must be given in a positive and dogmatic way; *there must be no doubt in the hypnotist's voice (or mind) that the improvement suggested will be achieved.*"

How, it will be asked, can a hypnotist's mind be expected to be free from doubt if he is trying to do something that has not been done before? Dr. Wink made a revealing comment in this context. "In most cases," he wrote in his report, "emphatic and optimistic assertions of cure by hypnosis remain indefensible so long as the outcome is in fact uncertain." On the other hand, he added, to make cautious suggestions is "to spike one's own guns by undermining the authority behind one's suggestion."

The second statement is undoubtedly true. The first is a matter of opinion, and I cannot help suspecting that Mason's 1951 case would not have been successful if he had known what it was he was trying to cure. He might not have attempted it.

Who can tell how many other "incurable" conditions are as incurable as is generally assumed?



Parapsychology Today

ESP IN BUSINESS AND LIFE

Corporate executives, archaeologists and police officers are putting psychic powers to work and reaping the benefits.

By Jeffrey Mishlove

IN RECENT YEARS the parapsychological community has seen and heard little of Uri Geller, the Israeli psychic who took the field by storm during the 1970's. He broke his long silence in an interview published in the May 1984 issue of *Forbes* magazine.

"Big businesses are beginning to listen to people who think they can deliver something with their sixth sense," he was quoted as saying. "Think of the possibilities."

Geller suggested ESP could be used to steal corporate secrets, predict the stock market and perform other feats in the interest of business. Geller said Val Duncan, the late chairman of Great Britain's Rio Tinto Zinc Corporation, had introduced him to the use of psychic ability for profit. Duncan had tested to see whether Geller could employ his ESP to find valuable minerals in Majorca. Later he was asked to try his hand at map dowsing when he worked on a project with the Anglo

Transvaal Mining Company in South Africa. He purportedly located a valuable source of coal for the company.

"That's when I learned I could do this for very big companies and profit myself also," Geller said. "For seven years I have been doing this and nobody knows anything about it."

According to the *Forbes* article, several oil companies have hired Geller to help them with explorations. The psychic, using a technique now popular in the Soviet Union, was flown over land areas while acting as a human divining rod. Geller noted 11 likely target spots, of which four supposedly panned out. He doesn't charge for his services but takes a commission or royalty on his successes.

Despite these claimed successes Geller jealously guards the identities of his clients. But some of his ventures have become public knowledge. He attracted attention when he played an important role in bringing together the Aoiki Corpo-

ration in Japan and the U.S. Tishman Realty Company, which cooperated in a \$500-million hotel/condominium shopping development in Florida, near the famed Disney World in Orlando. Geller alleges that the cooperative venture came about when he predicted its future success.

With Geller's claims it is often difficult to tell where fact ends and fiction begins. Nonetheless his involvement with business is one example of parapsychology's ever-broadening horizon. Most fields within science and industry have two sides, one devoted to purely scientific research, the other to practical applications of that research. In the ancient world the paranormal was largely a practical

concern. Shamans, witch doctors and the great yogis tried to use their powers to influence the weather, find lost objects and heal broken romances.

To avoid any confusion with the experimental and laboratory end of parapsychology, I call this special area of the field "psionics" — the practical application of psychic powers in our day-to-day world. Psionics is closely connected to parapsychology since both study extrasensory perception but psionics differs from its sister field in one important respect: it takes the existence of ESP and other forms of psychic phenomena for granted. Psionics specialists are not interested in strict laboratory work; they focus instead on the reliability, con-

EVEN IF SCIENCE could prove the existence of psychic phenomena, it has been said, little practical good would be accomplished. Addressing this issue in a 1945 *Journal of Parapsychology* editorial, the late Dr. J. B. Rhine said that "no practical use can be made of [ESP and psychokinesis] with our present state of knowledge. They are not reliable enough."

Today, however, many parapsychologists would take issue with Rhine's assertion because they have learned — as, in fact, the early psychical researchers had also discovered — that some psychics can use their capabilities repeatedly and sometimes reliably. This has opened the question of whether ESP has practical applications. This area of inquiry gained new credibility when it became known that nonparapsychologists were relying on psychic help in such fields as archaeology and law enforcement.

Jeffrey Mishlove has long championed this approach to parapsychology. After receiving his Ph.D. in parapsychology from the University of California, Berkeley, he went on in 1981 to found the *Applied Psi Newsletter*. His report here sums up what researchers interested in the exciting new area of applied parapsychology are learning.

sistency, relevance and magnitude of ESP and psychokinesis. Psi-onics' home is not in the laboratory but in the realm of personal, business and industrial affairs.

IT IS HARD to say precisely when the psionics movement began. One pioneering project suggesting the possible use of ESP for profit and gain actually *did* begin in the laboratory, however. In the late 1960's two adventurous parapsychologists designed an experiment to see what role precognition might be playing in big business.

Douglas Dean was a teacher at the Newark College of Engineering at the time but he long had been (and still is) a student of parapsychology. John Mihalasky, also with an industrial background, taught at the same institution. Dean and Mihalasky wanted to know if successful businessmen were making surreptitious use of ESP. It has never been a secret in business that intuitions and hunches, as well as research studies, sometimes pay off.

To initiate their experiments, Dean and Mihalasky recruited businessmen for their survey. The executives were asked to guess the digits that a computer would later select randomly. The executives were divided into two competing groups: those whose companies were considered highly successful and those whose companies were only moderately successful.

After considerable testing Dean and Mihalasky found that the successful groups of businessmen consistently scored above chance on their precognition tests. The business executives whose companies rated as average tended to score at chance or even below. The two researchers subsequently teamed up with Sheila Ostrander and Lynn Schroeder (authors of the best-selling *Psychic Discoveries Behind the Iron Curtain*, 1970) to write their *Executive ESP*, published in 1974. Their book chronicled the massive research they had conducted on the psychic capabilities of businessmen and also cited testimony from famous executives on their use of "intuition" — ESP.

The idea that ESP could be applied to problems in business and everyday life was underscored by the remote-viewing research conducted by SRI International in Menlo Park, Calif., in the 1970's. Soon it became known that the government and the military were supporting the SRI research, in the hope that the procedure could be used as a program for psychic espionage. By the end of the 1970's psionics had come of age.

It is hardly surprising that business and government should turn to parapsychology. We here in the United States consider ourselves to be a practical-minded people who rely on the proven tools of science and technology. In fact, science's

tools are often little more than guesswork.

This revelation, which may seem shocking to some, was proved in a study undertaken by H. William Menard who published his research in 1975 in the prestigious journal *Science* and later (in 1981) in *Scientific American*. The focus of his survey was the discovery of oil fields. Menard surveyed all the oil fields discovered in this country from the 1880's through the 1960's. To find these sites, oil companies rely on a large inventory of special technological devices and procedures, including aerial photography, magnetometer studies, seismographic studies, test drilling and so on. Oil is big business and big business can't afford to waste its time and money on anything but the most proven methods of research and development.

But has it worked? After concluding his studies, Menard wrote, "Our conclusion is that even after giving the oil industry the benefit of various assumptions, the discovery of giant oil fields in the land areas of the 48 contiguous states is about what would have been achieved had the sedimentary basins been drilled at random."

With results so unspectacular as this, it seems reasonable — once parapsychology came of age in the 1970's — for big business to use this science's findings to edge out the competition.

A good example of how experimental research into psionics has shown promising results was reported by the *St. Louis Business Journal*. The *Journal* conducted a test to see whether a person with psychic ability could hold his own against professional stockbrokers. Representatives from the *Journal* selected 19 prominent stockbrokers, each of whom was asked to pick five stocks whose values he expected to increase over a six-month period. The brokers were pitted against Beverly Jaegers, a well-known St. Louis psychic who not long ago bought a home with the profits she has received from her psychic consulting with businesses. Mrs. Jaegers has no training in corporate analysis.

Despite her business naivete Jaegers outperformed 18 of the stockbrokers. During the six-month test period the Dow-Jones average fell by eight percent. Of the 18 professional stockbrokers 16 chose stocks whose values fell accordingly. Jaegers' stocks, on the other hand, increased by 17.4 percent.

An even more successful experiment was conducted by Delphi Associates in San Francisco. Delphi was founded by Russell Targ and Keith Harary who had previously been at the forefront of research in remote viewing at SRI International. The organization's goal is to show how the psychic sense can be used in business and

for other practical purposes. For one of their experiments, Harary, a successful remote viewer, was asked to predict whether silver futures would rise or fall. He was extremely successful at the task.*

DELPHI is not the only organization exploring practical applications of psychic abilities. Two similar groups have also opened their doors to business and industry.

The Center for Applied Intuition, founded by Bill Kautz in San Francisco, is a leader in the practical use of psi intuition. Kautz, besides his work in the field of parapsychology, is a senior research scientist at SRI International. The procedure he employs is similar to the "Delphi" method used in business forecasting. This procedure entails asking a group of experts in a given field about the future of some aspect of business. After their opinions have been independently given and analyzed, a "best fit" is made of their predictions.

Kautz thinks the same approach can be applied with psychics and people gifted with extraordinary powers of intuition. When he is asked by a corporation or other professional organization to help predict its best course of future action on a given project, Kautz will round up a team of individuals

known to be successful "intuitives." They are independently questioned on the issue involved and their responses are compared.

"The team approach permits the occasional errors and discrepancies in the information provided by individual team members to be almost completely eliminated," Kautz reports. "The questioning cycle may be repeated one or more times in order to resolve ambiguities or contradictions."

This approach seems to pay off, in every sense of the word. Kautz has been using his techniques on behalf of various businesses and professional organizations that contract for his services. He is especially interested in using his procedures to probe such subjects as the cause of earthquakes, the problems that complicate genetic engineering and the mystery of crib deaths.

The intuitive approach spearheaded by Kautz resembles a similar experimental psionics procedure employed by Stephen Schwartz and his Mobius group in Los Angeles. Schwartz is particularly interested in using remote viewing to aid archaeological explorations. In 1979, with the help of Hella Hammid, one of SRI's first and phenomenally successful remote viewers, he led an expedition to Egypt in search of new archaeological finds. Before beginning his trip Schwartz consulted with a number of proven psychics with whom he

*For a full account see D. Scott Rogo's "Psychics Beat the Stock Market," July 1984 FATE.

likes to work. With their guidance he marked several locations where digging might be successful. After he arrived in Egypt, Hammid zeroed in on specific sites and even described, with uncanny accuracy, what would be found there once excavations began.

A story Schwartz tells in his book *The Alexandria Project* (1983) will give you some idea of how psionics can aid archaeologists:

Before making their trip across the Atlantic, Schwartz asked Hammid specifically to locate the site of an ancient library he hoped to find. Hammid used her remote-viewing talents to focus on the lost library and eventually reported that it would be found in a crowded urban area, lined with many tiny streets. She explained, too, where in Cairo this area was likely to be found. She followed these impressions with a description of a "narrowing street or alleyway with high walls on either side . . . fallen support beams. Huge . . . Wood. . . . Over underground sewer or canal with daylight at the end." A rough line-sketch was included with the description.

This wasn't much to go on but once in Cairo Hammid led Schwartz to the exact spot she had seen through her remote viewing, relying on nothing but her psychic insights. Her description was accurate enough for Schwartz to recognize the alleyway on the spot. By walking down the street discovered (or

uncovered) by Hammid, the small group of psychic explorers came to a high, old-fashioned iron fence. The scene Hammid had described about three months earlier in Los Angeles lay on the other side.

"As I looked through the wrought-iron fence of rusting black," Schwartz wrote, "I was struck by the realization that the site could barely be seen from the street — it stood some 15 feet below street level. Just as in Hella's perception, it looked like a narrow alleyway, but appeared to be an archaeological site begun years ago and then abandoned. The walls had broken down sometime in the past and had been propped up with the coarse wooden beams Hella had described. But its neglect held a kind of beauty for me, because all the details were there; even her tunnels or sewers open to the light were present."

Further revelations came when Hammid went through the fence and entered the site.

"With frequent stops and starts, as if she were checking each detail before relaying it to me," Schwartz said, "Hella went on to describe a massive building, part of a complex, with black and white marble floors — a place of quiet and study. I was fascinated. Was she actually seeing the library as it was 2000 years ago?"

The complicated work these two investigators conducted in Egypt is

described in *The Alexandria Project*. Schwartz's project was important because it demonstrated that Hammid, while sitting at home in California, was correctly viewing a street halfway across the globe — and her psychic perceptions hastened Schwartz's search for remnants of lost Egypt.

THE PRACTICAL applications of ESP have included aid to agriculture, interspecies communication, creativity, environmental improvement, crime control and other projects that benefit mankind in general. In fact, the use of psychics in solving and preventing crimes has been widely noted and well attested. Recently, for example, Harvey's Wagon Wheel Lodge casino in Las Vegas gave an award to a psychic for describing the suspect subsequently convicted for bombing the establishment. The psychic, Ron Nolan, consults with government agencies on international terrorist cases.

The work of one psychic and her organization stands out for its humanitarian use of psionics. Founded in Cupertino, Calif., by Kathryn Rhea, Parapsychology Research Associates has now moved to Washington, D.C. While living in California, Rhea worked on over 100 police cases. As a Californian myself I have been monitoring her work for several years because my master's degree is in criminology. I

verified the following case with the law-enforcement officials involved.

The case concerned an elderly man, Russell Drummond, who disappeared during a camping trip he took with his wife in Calaveras County, California, in the foothills of the Sierra Nevada gold country. Drummond had stepped away to use a latrine but never returned to his campsite. His wife asked the local sheriff's department to organize a search party, which failed to turn up any clues.

Six months later Mrs. Drummond contacted Rhea and asked for her help. Rhea employed her normal procedure for gaining psychic information. After talking with the woman she sat quietly and dictated into a tape recorder the impressions that flooded her mind. Her psychic sense told her that after he had left the campsite Drummond became disoriented, erroneously veering to the east while trying to find his way back. Rhea described a gravel path located near a small cottage surrounded with trees and brush. Rhea's impression was that Drummond had suddenly suffered a stroke and had fallen under one of the trees. The body was still there, she maintained, and completely intact — hardly what one would expect of a body left in the woods for six months.

Mrs. Drummond took a tape of the session to the new sheriff of Calaveras County. Claude Ballard,

who had been elected during the six months since Drummond's disappearance, identified the likely spot based solely on Rhea's description. He took his undersheriff with him, drove to the location and found the body without difficulty. Rhea's description was 99-percent accurate.

Psionics could do more for society than just locate missing persons or make extra profits for big business. On August 13, 1984, at a conference of the Parapsychology Foundation, I delivered a report on

the state of psionics. I concluded:

"The successful demonstration of psionics helps to create a favorable social and economic environment for research. After 100 years of research, our experimental results and our theoretical progress have still been insufficient to establish a mainstream position in society for parapsychology. It may be that the demonstration of psi's practical influence will speak more directly and forcefully to a world in search of solutions."



THE MISSING MUMMY

EGYPTIAN archaeologists made a spectacular find in early 1986: a 24-ton, rose-colored granite sarcophagus in which Pharaoh Ramses II's prime minister was buried more than 3000 years ago. But the mummy was missing.

Dr. Sayyed Tawfik, head of the team from Cairo University's College of Antiquities, said it is the largest prime minister's sarcophagus ever found. He said coffins of this size were reserved for pharaohs, adding, "It's larger than Tutankhamen's."

Tawfik, dean of the antiquities college, identified the sarcophagus

as that of Nephrenbet, a prime minister under Pharaoh Ramses II who ruled about 1300 B.C. Many authorities believe he was the ruling pharaoh at the time Moses led the Jews out of Egypt.

Workmen used block and tackle to lift the seven-ton sarcophagus lid. Tawfik estimated it would take two weeks to ease out the much heavier lower portion.

The sarcophagus was empty. Ancient tomb robbers had drilled a hole in the lower portion to extract the treasures that must have been buried with the mummy. But how was the mummy removed?



By Alice Conway and Anne Svoboda

A *LICE Conway:* The first time it happened, we were all terribly shaken up. We heard the screams coming from the path just east of our house in Highland Park, Ill., on Chicago's North Shore. It was Tommy, our little brother, the youngest of us six children.

He yelled, "Mother! Daddy! Come and get me!" Then he screamed and screamed in terror.

We were playing in our yard, where our parents Frank and Kate

was afraid of nothing.

Now he was standing two lots east of our house, in front of Grandma Bridget Curley's house, screaming, sounding hysterical. We all dropped what we were doing and ran across the front yard and up the path to where he stood. He pointed to the road, to a spot just halfway between the two houses. There was a vacant lot between the two properties.

"There's a big black dog over there," he said between sobs. "It's going to bite me!"

Mother, who had reached him

DEATH'S BITE

If we had only known what the omen meant,
we might have prevented the tragedy about to befall our family.

Curley were checking on the flowers that edged the border of our lot on the east.

Tommy yelling from fear? He was the bravest little kid in the neighborhood. Nothing could scare him. He had just come back down the street after turning the tables on three cousins who had playfully chased him down the hill. When he turned and chased them, they had laughed, running back up the hill while he ran after them. He

first, picked him up. Dad put his arm around them both. The rest of us trailed along, very much concerned. When we got Tommy home, he told us he had seen a big black dog standing in the middle of the road, facing him. It bared its teeth and growled. He was certain it was about to rush at him and bite him.

We were puzzled. We knew there had been no dog there. We would have seen it because it would have been in plain view to us as we raced

up the path. But there had been nothing there.

The time was just at twilight then and the many other times the same thing happened for the next three or four months. Tommy was cautioned to come home before dark and he usually did, but once in a while he would miscalculate and he would see the dog. It would bare its teeth and Tommy would scream for us to come and help him. We would have been watching for him as soon as it started to get dark and we would run to him and pick him up, carrying him home. He would never walk across that spot.

Two years earlier, in 1922, Grandma Curley had died of old age. She was 86 and had become slightly senile, we felt, because she always tried to get out of the house at night to sit down on the dirt path that went past her house and ended at our gate.

This spot, incidentally, was the exact spot where Tommy stood when he screamed.

The first time Grandma got out, my sister Elizabeth, coming home from her job at Exmoor, had almost stepped on her. My father ran over there and took her back into the house. She still managed to get out at other times but Uncle Tom, who lived there with her and took care of her, formed the habit of checking on her during the night, so he always found her. Each time she sat in the same spot on the path.

On December 2, 1924, Tommy got his report card at Oak Terrace School, just up the hill from our house. After school he made a beeline for Cousin Fanny Shelton's house on South Central Avenue, just south of Prairie Avenue. Fanny had promised him a dime for every "E" (for "excellent") his report card showed. Although he was very smart, he had been getting low marks for the last two or three months. Fanny gave him a dime for the one "E" he had. He put the dime in his pocket, then started home so he could show Mother his achievement.

He walked north to the corner and was about to turn to walk down the hill when he saw two friends jumping up onto their grandpa's hay wagon. Tommy ran to them and stood on the back, holding on, ready to jump off when he reached home, only two blocks west.

The three boys often did this. The grandfather would pick up his grandsons as he drove west on the highway, back to his farm. The boys would sometimes jump off and chase Tommy around our house, then run and jump back up on the slow-moving wagon as it continued on its way west. This day, one of the boys pushed Tommy off, just for fun. Tommy fell backward on the concrete road, landing on his back.

At that moment a Highland Park girl, in a car coming from the oppo-

site direction, swung around the hay wagon, which had been blocking much of the road. The instant she passed the wagon, she hit Tommy who was just getting to his feet. She hadn't seen him until it was too late.

A schoolgirl who witnessed the accident ran into our house shouting, "Mrs. Curley, Tommy's been killed!"

My mother rushed outside after ordering me to stay in the house and not to follow her. Numbed and obedient, I stayed where I was, at the dining room table facing the bay window where I had been studying. I couldn't believe I had sat facing the window and had not seen the accident. If I had looked up, I'm sure I would have seen the whole thing.

Someone took Mother and Tommy to the hospital. She held him on her lap. He died about four o'clock the next morning without regaining consciousness. She stayed by his side all night long. The rest of us were not allowed to go to the hospital.

When Mother walked into our house the next morning, she looked as if she had taken leave of her senses. She could hardly talk. She had always hidden her feelings from us, believing she should be calm, but this day she cried and cried as if she would never stop.

The wake was held in our house. Tommy's classmates came to see

him, walking down the hill two by two, guided by his teacher in the second grade.

After Tommy's funeral Mother was inconsolable. She wanted to go to the cemetery every day. We thought this was morbid, so we always had some excuse to explain why we couldn't drive her there. Finally she outwitted us. She was so determined to go to the cemetery that she coaxed Anne, my younger sister, to take the North Shore Line there with her.

I will let Anne continue the story.

A NNE Svoboda:

The first psychic experience I ever had took place the day we were to visit Tommy's grave in St. Mary's Cemetery in Lake Forest, Ill.

In the early spring of 1925 Mother was still grieving over Tommy's death. She insisted that I stay home from school this day and take the North Shore Line with her to Lake Forest to visit Tommy's grave. She made me promise not to tell anyone beforehand; otherwise the plan wouldn't work. I didn't tell but I did have misgivings. I knew the rest of the family would not have approved but I could see how determined she was to make the trip.

The family had already taken away Tommy's little desk which she had set up in her bedroom closet. We had an idea she was making the desk a shrine and we thought that was unhealthy.

This day Mother and I dressed, then walked up the long, tree-lined street to the railroad station in Highwood. We took a local train so that we could get off at Noble Avenue in Lake Forest, quite close to the cemetery.

When we got off the train, we stepped into a sudden, violent rain-storm, one of the worst downpours I have ever experienced. I said, "Mother, we should go back home. You'll catch a terrible cold."

"No," she replied firmly, "we've come this far. We might as well go on."

We walked east along the sidewalk outside the walled-in graveyard. The wall was so high that we could not see in. The entrance was a little farther east and around to the left, so we had to walk east and then north to get to it.

As we walked, suddenly, over the pounding of the rain, we heard the laughter of children. They shouted and laughed as if they were playing a game. What astonished us both was that we heard Tommy's voice shouting, from inside the grounds, "Here comes Mother and Anna now!"

We both heard it. We stopped and looked at each other, our eyes wide.

There was no one in the cemetery. There was no way out except where we went in but we didn't even think of that. The voice was Tommy's and the laugh was his laugh, a

distinctive chortling sound for which he had been known all over the neighborhood.

I wanted more than ever to turn around and go home. I was wet to the skin and shaking with fear. But Mother kept right on walking until we reached the large lot where the Curley graves were. I tagged along, shaking uncontrollably. We prayed at the grave, then retraced our steps to the railroad station and home.

I told all this to the family that afternoon as we gathered around Mother in our dining room, where she sat in the morris chair, her brow wrinkled, her expression solemn. She said very little.

At first the others thought I was joking but one look at Mother's face told them I was not. And when she nodded her head to corroborate my story, they couldn't believe such a thing could happen.

We never could explain it. I felt there must have been some reason for it to have taken place. Mother had been so depressed after Tommy's death that we feared for her mental state. She seemed on the verge of a mental collapse. But after that afternoon she was different. She accepted Tommy's death. She began to smile again. She resumed her daily routine. And she seemed comforted.

I think this experience was given to her to show her that Tommy is still happy and still alive somewhere. I think it was given to me so I

could be a witness to what had happened and so no one would think she had simply lost her mind.

I have had several psychic experiences since then but never one so strange as this one. In our family we often discussed this strange event but we never told our friends. As devout Catholics we were not supposed to believe in such things, but when you experience them, you can't pretend that you didn't.

I have often thought about this incident and the one involving the big dog. I wonder if Grandma's night vigils had anything to do with

Tommy's ordeal. Was she trying to stave off his accident? Did she know what would happen? I remember a remark she always used to make, one that made my mother frown: "He's too handsome. He will never live to grow up. The Lord will take him."

A thought comes to mind and will not go away. Could Grandma have taken on the semblance of the black dog that kept baring its teeth, warning Tommy to stay away from the road — and standing on the very spot where he was later hit? I wonder. I really wonder.



MYSTERIOUS MIGRATIONS

By Michael T. Shoemaker

THE RESIDENTS of Montreal beheld an astonishing sight on the morning of April 26, 1834. A flock of "millions" of objects thought to be birds crossed the sky at high altitude. But when some of the objects came to earth, they were found to be "maple leaves, of an unusually large size," according to a May 8 report in the *Alexandria* (Va.) *Gazette*.

Leaves blowing in the wind may not seem remarkable but this incident poses difficult questions. How and where does a wind gather "millions" of leaves into a group, espe-

cially in the spring? And how does this mass of leaves stay together during its long flight?

In *Book of the Damned*, Charles Fort asked these very questions when he recorded three cases of prodigious falls of leaves from the sky. These were the only such cases known to him and he observed a baffling similarity among them. They all had occurred in France during the month of April (in 1869, 1889 and 1894). The Montreal case seems to fit the pattern: The leaves were observed in April in a French-Canadian city.



FATE'S LIGHT SIDE

The *Sunday Express*, a British newspaper, published an item in the fall of 1985 about Himalayan mystery monsters. Customs Officer Guo Shenbao, who serves on the Tibet-China frontier, said, "The people around here are very superstitious and are always talking about abominable snowmen or yetis. There is nothing mysterious about these creatures. Last year we arrested one who was mistaken for a local prostitute and two of them have been warned about dangerous driving."



Since 1944 the Spaniards have had an annual tomato bash. In August 1985, 6000 people crowded into the town square in Bunol, Spain, and pelted each other with 132,000 pounds of overripe tomatoes. The tradition began when some young people wanted to liven up the town's annual festival of St. Louis Bertran and took overripe tomatoes from a grower's wagon to throw at each other. It has grown so that there aren't enough tomatoes in town. They have to be brought in from growers' co-ops. Bunol is in the heart of Spain's tomato growing region.



In March 1986 a gun-toting homeowner trying to kill a skunk in his basement shot a hole in a gas meter instead. Fire fighters and gas company officials in Rochester, N. Y., shut off gas to the house but not before potentially explosive fumes filled the basement.

The skunk left the basement because "he couldn't stand the smell," said Rochester Police Officer Leon Wilson.



When a Milwaukee police dispatcher heard only breathing from a caller, he believed someone was in distress. He pinpointed where the call came from and sent Officer George Hawn to the location where he found the caller lying on the floor next to the phone. It was a panting dog.

While his owner was away, the dog knocked the phone off the hook and accidentally pressed a button programmed to dial the police department.



Two women who met in a Harrisburg, Pa., hospital for the first time in early 1986 are Mrs. McDonald and Mrs. Hamburger. Neither woman gets any reaction when she calls the "golden arches."

SEANCES FOR THE TSAR

Medium's spectacular feats spark
debate among scientists and intellectuals.

Part Two

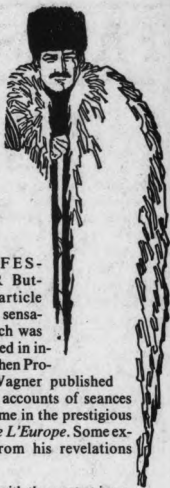
By Thomas E. Berry

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*F*ASCINATION with mediums and spiritualism gripped Tsar Alexander II and many members of Russia's aristocracy in the middle years of the 19th Century. The cause of all the excitement was Scottish physical medium D. D. Home whose reputed powers enthralled prominent Russians, including scientists such as A. M. Butlerov and N. N. Wagner, who attended seances arranged by A. N. Aksakov, Russia's leading spiritualist. Butlerov declared himself, in an article in the Russian Messenger, "convinced of the reality of the phenomena and of the complete absence of charlatanism on the part of Home."

PROFESSOR Butlerov's article caused a sensation which was heightened in intensity when Professor Wagner published his own accounts of seances with Home in the prestigious *Revue de L'Europe*. Some excerpts from his revelations follow:

It was with the greatest incredulity and distrust of the phenomena of spiritualism that I accepted the invitation of the Professor of Chemistry, A. von Butlerov, to take part in a seance with Mr. Home, who was then staying with him in St. Petersburg. One evening, accordingly, I presented myself, but Mr. Home was unwell. I proposed that we should try a seance without his presence. I selected a table which had never been used for this kind of experiment and we took our places



around it to the number of five. Our party consisted of two good friends of mine who had never been present at a seance, Butlerov, a lady who was exceedingly fearful that these manifestations might have a diabolic origin, and me.

We sat with our hands on the table for 20 minutes without anything happening. Suddenly the door opened and Mr. Home appeared, enveloped in a plaid. "Ah, so this is what is going on," he said.

"No," I answered. "We don't want you here now."

"Allow me to stay for a few moments," he asked and took a place beside me.

Before five minutes had passed the table began to move on my side. Mr. Home, turning his hands palm outwards, placed the backs of them on the table and requested us all to do the same. We complied; but this did not hinder the table from continuing to move. "Your feet! Where are they?" I asked. After he showed them to me, the table continued to move toward me, pressing me more and more closely.

This was my first acquaintance with the manifestations. What was passing under my eyes seemed to me sufficiently singular. The table was moving without being pushed by anyone; that was plain. No one had any interest in mystifying me; Home alone might be suspected; but his feet were placed on mine; his hands, with the palms turned outwards, were before my eyes, and I was watching them. I nevertheless formed theories to explain the facts; and where there is no foundation, theories have no longer any limits. It came into my mind that the whole thing was a trick which I

could not detect; and I avow that this impression possessed me more strongly than any other; but, on the other hand, it was extremely difficult to conceive of jugglery being practiced under such conditions as were those of the manifestations which occurred with Home.

Professor Wagner also witnessed the suspension of a bell in the air without support and he heard the rapping of spirits on tables and walls. He concluded his article with the following:

There remained to me, from all I witnessed, a single incontestable conviction — that the facts undoubtedly existed. These phenomena sometimes occur in the presence of Home without the conditions of table and seance; but for their occurrence or nonoccurrence he is in no way answerable, for it is not in his power to call them forth. I have been told by Mr. Home himself that manifestations sometimes cease for months at a time.

I cannot find an explanation for these manifestations either in the unconscious muscular action by which Faraday tried to account for them 20 years ago or in the strange theory of "unconscious cerebration" set forth by Carpenter.

In 1875 Professor Wagner later published other articles about seances which offended nonbelievers of spiritualism and enthralled those who believed. The reaction to the article was so great that the Physical Society of the University of St.

Petersburg formed a commission of 12 noted scientists under the leadership of the famous chemist D. I. Mendeleev to investigate spiritualistic matters. The scientist explained the motives of the commission as follows:

The time has come to turn our attention to the widespread spiritualistic phenomena taking place in family circles and among scholars. The business of table-rapping, conversations with unseen creatures with the help of knocks, the calling up of human spirits through mediums threatens a spreading of mysticism which is capable of hindering healthy thought and strengthening superstition.

The scientific commission engaged A. N. Aksakov who had published a translation of some articles by Sir William Crookes in 1874. Aksakov visited England in the hope of finding excellent mediums who might be able to convince the commission. His efforts were described by a Mr. Hudson Tuttle in the *Religio Philosophical Journal* in America. Mr. Tuttle wrote:

Hearing favorable reports of the mediumship of the Petty family at Newcastle-on-Tyne, the manifestations occurring behind a pendant curtain, in front of which the mediums were seated, he [Aksakov] visited the family; and his experiences were so satisfactory that he engaged the father and two sons. Unfortunately — by the change of conditions and the absence of the mother,

who was the principal medium — the mediumistic forces were not sufficiently powerful to produce any result. After four seances, M. Aksakov, seeing the hopelessness of the attempt, discontinued the seances and returned the mediums.

He then engaged an English lady with remarkable mediumistic faculties, and offered her services to the commission. This lady, not being a professional medium, desired to remain unknown, and she was presented to the committee under the name of Mrs. Clayer. . . . The production of the physical manifestations in the plain light wholly answered Aksakov's expectations, and he at last thought that the necessary medium for presentation to the committee had been found. She, at first, declined the offer but yielded to his urgent solicitation, and arrived in St. Petersburg in mid-winter, accompanied by her two daughters, whom she would not trust to the hands of strangers. . . .

The second series of official seances commenced before the committee in January 1876. The manifestations began at the first seance. The rappings were plain and distinct and of the same character as those which first arrested the attention of the world. . . . The tipping and levitation of the table were also produced before the committee. Professor Butlerov and Aksakov attended these seances for the purpose of witnessing the procedures and being near the medium; but alas! in this case, from the beginning, instead of impartial scientific investigation, the committee was determined to prove that phenomena of mediumship had no existence. The medium, in the words of the judges who passed judgment before they met

at the first seance, made all the manifestations, and Professor Mendeleev, one of the principal personages of the committee, declared that the medium had an instrument concealed by her skirts, to which she resorted. Thus terminated the scientific history of spiritualism in Russia.

* * *

WHEN THE commission declared spiritualism to be a hoax, a large outburst of disapproval took place. One hundred and thirty prominent personages signed a protest which was printed in the *Journal de St. Petersburg* on May 18, 1877. The protesters maintained that the committee had not carried out the requirements they had agreed to at the beginning of the investigation. The commission had agreed to hold at least 40 seances but had held only eight. The execution of the seances was called "superficial" and not properly representative. New examinations were requested as an "important public service." The commission, however, never renewed its investigations and there the matter ended.

Mr. Home's visit and the seances of other foreign mediums aroused the attention of several famous Russian authors. A. K. Tolstoi developed a friendship with Home and corresponded with him. That the writer believed in spiritualistic forces is evident from the following letter sent to the critic B. M. Markevich:

Paris, April 1, 1860

... I received a letter from D. D. Home from London which invites me to visit him. His child possesses the same power as he himself and those that are near to him have already seen its manifestations. Where were you when Home came to my estate? I don't know what sort of opinions you have in regard to spirits, but even if you doubt, you would have believed that time, even more so since the phenomena took place even after his departure. I have spoken about them too much to begin all over again ... but you should know that the dress of Sophia noticeably swelled; that her sleeves quivered exactly as if from the wind; that I myself felt as if a child's hand had touched my knee and began to drum, and others heard the sound; that the tables rose up and hovered above the floor in the air; that two heavy armchairs moved by themselves from one end of the room to the table; that in the evening, several people already lying in bed saw how their blanket rose up and filled with air during the complete absence of a draft.

Tolstoi did not try to explain the phenomena that occurred at his country estate but merely expressed his belief that they were real. Many other members of the higher circles of the aristocracy were also quite taken with seances. Miss A. F. Tiutchev described another meeting in which the spirits allowed her to stay in the room:

January 5, 1859. ... Yesterday I attended one of the most curious things in the world: namely, a seance with Mr.

Home. . . . I was witness to all the curious phenomena that I had heard about. The table, on which we had lightly placed our hands, rose above the earth to a significant height, bowed to the right and left, while neither the lamp nor pencil nor other objects on it moved from their places. Even the flame of the lamp did not wave. The table answered with strikes; one signified "no," two times, sometimes three times, "yes," five times signified that it demanded an alphabet, and then it indicated the letters by knocks. I received answers to all of my questions by means of strikes under my chair, and since my chair was made of straw, I slightly felt the strikes as well as heard them.

I first asked the table if it were a spirit. It answered that it was the spirit of a dead person and demanded an alphabet; but it later indicated that it would write only for Prince Suvorov and for him wrote the name Frederick. Asking him questions, I started with the familiar "thou" and it became mad, knocking very strongly, demanded the alphabet and dictated to me, "You may speak familiarly only with God!"

Someone then came in and disturbed us and the revelations of the spirits ceased. Later they resumed. We saw how an accordion held by Mr. Home began to play by an unseen hand. The music was touching church refrains. It played also in the hands of Mrs. Maltsvoy and Princess Dolgoruky. We heard the rustling of a hand through the silk dress of the Princess Dolgoruky and by that means answers of "yes" and "no" were given. I felt as if someone had seized me strongly on the knees. All the time all in attendance sensed icy air on their hands and feet. . . .

One of my first questions to the spirit asked whether it could manifest in a chair as well as in the table. . . . When Count Adlerberg left the room, the table ceased to spin, and when they asked it why, it asked that Count Adlerberg return since he helped the manifestations.

All the strikes of the table took place with incredible speed; they were not the movements that a person could make. Even several people couldn't have lifted such a heavy table. It was either magnetic phenomena unknown as yet or it was a supernatural phenomenon. But in any case, one asked oneself, why were the phenomena so stupid? If the devil was involved, he would have had to be smarter. The table only spoke general phrases and made flat remarks. It never mentioned the past or the world of the spirits, or about the future, or about something secret like what evil spirits try to do in order to deceive the curious mind. It only communicated: "I am called so and so" and "I know you" or "I don't know you." Generally it was a most stupid conversation. Never did I hear anything worthy of attention in the revelations of the spirits. . . .

The most curious thing in my opinion was the great clock with the playing monkeys on it. After the last seance of Mr. Home in Tsarskoe, it awoke me in the middle of the night by its action when it had not been wound up. That same clock was brought here and placed on a buffet table. It was not wound up nor had it played since then. Today its movement started again even though no one touched it. By the way, the machine is wound with great difficulty with a thick key: only then will the monkeys play on their instruments.

This incident, I must say, aroused in me an unpleasant feeling. During the seance, on the other hand, I was not afraid. I was more inclined to humor and laughter; only once when I felt a touch, I involuntarily screamed. I asked myself, "Is there something in this bad or not?" As a time-passing activity it seems harmless, but anyway, I am afraid that there was some sort of hidden deceit.

Miss Tiutchev was not the only one skeptical of the events that took place at Mr. Home's seances. Famous writers such as I. S. Turgenev and L. N. Tolstoi also saw the medium work and expressed doubt about his verisimilitude. Mr. Home was, however, responsible for a minor literary motif in Russian literature: the medium.



JET AGE PREDICTION WINS \$50,000

A FRAIL, elderly woman who in the prop-plane 1950's envisioned high-speed jet travel, global weekend jaunts and helicopter shuttles won a 30-year-old "Cosmic Contest" staged by TWA. People boarding TWA flights in 1955 were asked to predict what commercial air travel would be like in 1985. The entries were placed on microfilm in a corporate safe at TWA headquarters and forgotten until contestants inquired a few years ago.

On February 27, 1986, TWA officials awarded \$50,000 to Helen Thomas of Cambridge, Mass. With astounding accuracy she had predicted that typical commercial airline flights of today would cover 5000 miles and planes would cruise at speeds of 700 mph. She foresaw

emergency landings on hospital roofs and weekend junkets to Hawaii, Australia, Rome and Cairo.

The 80-year-old Thomas imagined helicopter shuttles bringing passengers to airports, cargo ships with 200,000-pound payloads and jet power because atomic energy would not be adopted for commercial use.

"I didn't think it would be as luxurious as it is now," she said ruefully, speaking of her only major oversight. "After all, having flown in open cockpits, I was hesitant to predict the luxury." A self-described aviation buff who first flew in an open-cockpit biplane in 1928, Thomas was one of 13,000 people worldwide who entered the contest.





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 - ☐ 13-PROCRASTINATING LESS
 - ☐ 14-NAIL BITING
 - ☐ 15-IMPROVING YOUR APPETITE
 - ☐ 16-ENJOYING YOUR JOB MORE
 - ☐ 17-FEELING MORE CONFIDENT
- IN SALES

- ☐ 18-FEELING RELAXED
BEFORE/AFTER SURGERY
- ☐ 19-FLYING...FEELING
MORE RELAXED
- ☐ 20-FEELING MORE CONFIDENT
WHILE DRIVING
- ☐ 21-FEELING LESS INHIBITED
WITH SELF-HYPNOSIS
- ☐ 22-FEELING MORE ENERGETIC
- ☐ 23-SPEAKING MORE EFFECTIVELY
- ☐ 24-FEELING HAPPIER
- ☐ 25-SPECIAL
PARENTAL STRESS TAPE

- ☐ 26-ENJOYING THE HOLIDAYS
- ☐ 27-CONFIDENCE WITH
DENTAL VISITS
- ☐ 28-DEVELOPING A
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- ☐ 30-COMPETITIVE SPORTS
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NEWS & REVIEWS

by Jerome Clark



30 YEARS OF UFOLOGY

IN THE FALL of 1957, as a sixth-grade bookworm enthralled with rockets and space travel, I joined the Science Fiction Book Club and received as a membership premium Edward J. Ruppelt's *The Report on Unidentified Flying Objects*. UFOs were a subject to which I had given practically no thought till then, but the book sounded interesting.

It was. As an air force captain, Ruppelt had headed Project Blue Book from early 1952 through 1953 and investigated UFO reports, most of which he was able to explain. But some of the most compelling, firmly-documented sightings resisted solution and Ruppelt concluded that extraterrestrial visitation was an open question. I had barely finished reading the book when the celebrated November 1957 UFO wave hit, bringing with it reports that even now, nearly three decades later, seem strikingly evidential. (See Bruce Maccabee's "Landings in the Southwest," June 1985 FATE.)

A few months later I came upon a science-fiction magazine called *Fantastic Universe* which was running a series of articles, "Shapes in the Sky," under the to-me-mysterious by-line "Civilian Saucer Intelligence." (The entire series

has been reprinted in one volume, *Shapes in the Sky*, compiled by Armand Laprade, Would-You-Believe-Publications, Route 4, Box 156, Marshall, Ark. 72650, 1986, 64 pages, \$6.50, paperback.) I was to learn that CSI was an organization headquartered in New York City and its leading lights, the authors of the articles, were Ted Bloecher, Isabel Davis and Alexander Mebane. Some 20 years later when Bloecher became, for a time, a close personal friend, I felt honored to know this pioneer of serious UFO study, a man who had communicated his own intellectual passion to a kid growing up in a remote little town in southwestern Minnesota.

After Ruppelt and CSI I was hooked on UFOs and I read everything I could get my hands on. Most of it, I realized even then, was garbage. I didn't believe for a second that certain southern Californians were hobnobbing with Space Brothers. I found the speculations about extraterrestrial pyramid-builders and hollow earths laughable and nothing could make me swallow Frank Scully's tall tales about little men from Venus in air force pickle jars.

But the sober writings of Ruppelt and CSI persuaded me that UFO reports represented a genuine mystery which

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might have an awfully interesting answer, I remain convinced of that today.

UFOs are a subject that, for various reasons, usually inspires irrational responses. Some people cling to them with quiresigious hope, seeing in them a potential source of salvation for troubled humanity. Others see the very existence of UFO reports as a personal affront and try to ridicule them out of existence.

The extreme believers and disbelievers have done much to hinder efforts to come to a sober understanding of what lies behind the UFO phenomenon — which, objectively defined, is simply a body of puzzling observations made by credible persons who at least *seem* unlikely to be mistaken. (It is certainly true that, if they were reporting anything else, say a rare but known meteorological anomaly, their sanity, sincerity and ability to make rational judgments would not be savagely questioned.)

Perhaps if the UFO phenomenon were not framed in terms, on one hand, of alien visitation or, on the other, of mass madness, a calm assessment would have been possible. Because society did not make a calm assessment, when scoffers among society's opinion-making elite declared UFOs a subject fit only for crackpots, they in effect made them precisely that. Most "respectable" people, fearing ridicule, chose not to associate themselves (at least openly) with the subject, leaving the field open to the crackpots, who didn't care what people said about them.

But as anyone who has spent time among ufologists knows, UFO researchers, stereotypes aside, are not all crackpots. Throughout its history ufol-

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ogy has attracted serious persons who mostly have been a lot less visible than the eccentrics but who have produced a solid body of work which debunkers have either ignored entirely or grossly misrepresented. When scientists do turn their attention to the UFO question — as they will, inevitably — this work will prove considerably more durable than the anti-UFO polemics of those who have found it easier to ridicule than think.

Thirty years ago, as the CSI writers reviewed what 10 years of sightings (beginning in 1947) revealed about the nature of the UFO problem, they described electromagnetic and physiological effects, radar/visual cases, daylight discs, physical traces and humanoid encounters; all of these things are still reported and they are considered the basic components of the UFO phenom-

enon. But skyquakes and ice falls, which CSI suggested might be related to UFOs, now are known not to be and there have been no instances of "angel hair" (which probably has a mundane explanation, in any case) in years. And we hear little these days about atmospheric life forms ("space animals"), about which even the air force was speculating in the early days of the UFO controversy.

The only major aspect of the UFO phenomenon CSI missed was the abduction syndrome, but that is hardly CSI's fault, since such cases did not surface until the mid-1960's. (In fact, in the last few years before his retirement from ufology, Bloecher was investigating such cases in association with a team of leading psychologists.) Reread three decades later, *Shapes in the Sky* stands up as an intelligent, thoughtful



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summing up of the UFO mystery as it appeared in the 1950's. The only lapse into less-than-acute reasoning is in a few paragraphs of fantasizing — I suspect tongue-in-cheek — about "aerial 'jellybirds,' " although CSI acknowledges that "such an hypothesis may be as far from the truth as the perversity of human wit can make it."

An excellent overview of ufology today is *The UFO World '86* (1986, 32 pages, \$3.50, paperback), compiled by Jenny Randles for the British UFO Research Association and available from her at 8 Whitethroat Walk, Birchwood, Warrington, Cheshire WA3 6PQ, England. *UFO World* is a survey of what serious ufologists in a number of Western European countries, the United States and Australia were doing in 1985. Those who get their concepts of ufologists from the absurd stereotypes

perpetrated in the *Skeptical Inquirer* will not recognize them here.

One thing ufologists were doing was a lot of field investigation (a practice their debunker critics long ago abandoned) and a lot of explaining of sightings that initially seemed puzzling. There is no evidence here of a desperate desire to believe in alien visitation. To the contrary, there is a movement, especially among Western European ufologists, to explain the UFO phenomenon in "psychosocial" terms — in other words, as the imaginary product of cultural and psychological forces.

Those advancing this hypothesis, which is ingenious and fascinating, have devised all kinds of clever ways to avoid the growing body of physical evidence for the reality of UFOs — leading to an amusing debate in France between the ufologists, most



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How A Struggling Immigrant Made \$661,000.00... Overnight

His name: Manuel Garcia.

His address: Sunnyside, Queens, New York.

His age: 44.

His family: Married to Maria with a daughter, Natalia, age 4.

The facts:

Manuel Garcia's luck changed forever overnight. When he went to bed the evening of August 21, 1985, he was just another factory employee working an assembly line. Struggling to make enough money to support his growing family. Wondering if they ever be able to escape a tiny cramped city apartment.

When he woke up the next morning, August 22, he learned his money problems were over. He had hit the New York State Lottery jackpot. His number was, and his winning share was \$661,000.00.

What did a recent immigrant from South America know about playing and winning American lotteries?

Not a whole lot...until he made a discovery. It happened back in August. He'd grown tired of playing the lottery and never winning a dime. He finally gave up. Manuel Garcia would have to struggle for the rest of his life...

Then someone handed him a special Lottery Disclosure Report. Written by the most famous lottery expert in America: Gail Howard.

Wasn't the lottery all fact? Frankly, he was skeptical. How could anyone actually "win" the lottery? But he had nothing to lose. He was already a loser! So he read the Report. Then he secretly picked a number as directed. Within hours of the deadline, he entered the New York State Lottery.

And he came away "Grand Prize Winner". His number won an absolute fortune. Manuel Garcia told co-workers and members of the press that his winning six-digit combination, 14-17-22-23-30-47, was picked "out of thin air." Why take chances...He didn't want any problem collecting prize money from the State Lottery Commission because he had help in winning from Gail Howard and her "Hot Report."

Anyone reading this notice must realize something: Gail Howard was and is a controversial figure in every State Lottery office in the country. A consistent winner herself—with a reputation for helping people beat the government lottery system. One State Lottery Director, appearing with her on national radio, said tonight that her Reports were bad for the State Lotteries...because they helped create too many winners.

Here's what happened when recent Lottery Disclosure information was circulated among lottery players: Dr. J.R.T. of Hartford, Michigan, won \$2,609.00; R.C. of Chicago, Illinois, won \$3,347.00; Michael J. Merscher won \$2,602.00; Gene Lake, \$2,378.00; Greg Caron, \$2,459.00; C.R., Canada, \$4,350.00; E.R. Pawlowski, \$1,900.00; M.E. Ellis, \$1,128.00; Ronald Mueller, \$1,300.00. These are just the few lottery winners admitting Gail Howard's help.

Call Howard: Solving the Riddle of the State Lottery.



State Lottery Commissioners have taken notice of Gail Howard. A consistent lottery winner herself...adding the right combinations again and again...she's Lottery Editor of *Goodwin's* magazine and author of New York State's lottery handicapping guide, *Gail Howard's Lottery Advantage*. As a lottery winning expert, she has appeared on "Good Morning America" and other TV shows and written articles in national magazines like *Family Circle*. With this Special Lottery Disclosure Report here is your chance to win at the lottery.



NOTE: You can play any state lottery on another where you live. This report explains how to win in any and every state lottery.

How much money will YOU make?

If all these people win lottery money, so can you, if YOU get a copy of this special report.

Do you know that The N.Y. Times, Newsweek and other publications agree Gail Howard is a true lottery winning expert? Special information from Gail Howard can increase your chances of winning any State Lottery by five hundred percent.

Gail Howard has been besieged with interview requests from TV, radio and newspaper reporters. All hoping to get her to reveal everything. To "go public" with her special information on beating the government lottery system.

She's said NO—because that would spoil the lottery for everyone.

However, to help all the serious lottery players she can, Gail Howard has authorized release of the special Lottery Disclosure Report that DOES REVEAL EVERYTHING. ONCE AND FOR ALL.

If you are an adult preparing to enter your State Lottery, you may send for a copy of this Report. But you're urged to wait no time about it.

Will Government Officials ban this Report?

As of the date of this notice, State Lottery Officials have not banned circulation of this or any Lottery Disclosure Report. (And it is legal for you to obtain a copy.) Yet all those preparing to play the lottery should be aware of this: someone that Gail Howard's lottery-winning information could beat lottery games has reached highest State Lottery levels!

For a copy of this Report send in the coupon at once. (Copies of the Report are only available through this Notice.)

Let's Bet! Google Man Uses Report—Wins \$380,000.00!

After three years of playing the lottery K.W. Mathis of Georgia, an accounting expert, obtained Gail Howard's information...and won \$380,000.00. Chances that without this information, he would have been a "lottery-loser" all his life!

Special Report Office
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LB-FA-8

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of whom I'd bet were liberal arts majors in college, and the scientists of GEPAN, the government UFO-investigative project. The ufologists contend that UFOs are imaginary and the scientists suspect they are the product of an extraordinary advanced technology!

UFO World notes that since 1978 "reports have plunged to all-time lows virtually everywhere." In 1985 there were several widely-publicized sightings in Zimbabwe, Italy and elsewhere, but when ufologists investigated, they found conventional explanations. Still, a handful of interesting cases did remain unaccounted for at the end of the year and Randles summarizes these.

It remains to be seen whether the spectacular radar/visual and photographic cases from Brazil this past spring herald a new worldwide sighting wave. If they do not and UFO reports continue to decline, ufologists, Randles remarks, may have to "become historians instead of investigators."

OTHER REVIEWS

EXAMINING HOLISTIC MEDICINE edited by Douglas Stalker and Clark Glymour, Prometheus Books, Buffalo, N.Y., 1986, 406 pages, \$20.95.

Examining Holistic Medicine, edited by two men associated with the Committee for the Scientific Investigation of Claims of the Paranormal and bearing the imprint of a publishing house headed by CSICOP chairman Paul Kurtz, takes aim at the whole of holistic medicine, characterized as "a pabulum of common sense and nonsense offered by cranks and quacks and failed pedants who share an attachment to magic and an animosity toward reason."

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Diagram of normal aura based on sketch by Walter J. Kilner, M.D.

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You may find, as do most observers, that the aura appears as a pulsating cloud or envelope of light, composed of one or several delicately colored bands. Like scientific researchers, you may wish to focus on studies of aura colors for what they may reveal of the mental, emotional and physical states of your subjects.

You, too, may see how the auras of some subjects reportedly show attraction by blending and becoming more intense. And you, too, may observe strange rays of light of electric appearance leaving or entering the aura. These and more wonders await you in the new world our goggles can open up.

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Total	\$ _____	

Predictably those disciplines and practitioners that have received the greatest acceptance come in for the most abuse. But throughout this anthology it is the philosophy or world view underlying the mind/body principle that is being vilified.

Although CSICOP's aim has broadened from its original targets (astrology and parapsychology), its tactics remain the same: insulting language, sleazy innuendos, name-calling and ridicule, all that we have come to expect from this organization. The editors refer to themselves and their colleagues as "informed, rational" persons and make much of the credentials of the contributors to the volume, neglecting to note, however, that an equal number of lucid, distinguished scholars and scientists embrace the holistic concept and are investigating, scientifically, the efficacy of some of these therapies.

Nonetheless anyone who avails himself of these therapies is, we are informed, a "yahoo." The editors claim that the essays they have collected "make it apparent that the science of holistic medicine is bogus; that the philosophical views championed by the movement are incoherent, uninformed and unintelligent and . . . lack any sound scientific basis." All their contributors are "experts" or "distinguished scholars" while all proponents of mind/body interaction — including, therefore, Freud, Jung, William James and a galaxy of contemporary scientists and scholars — are, of course, uninformed, irrational yahoos.

Another technique the contributors employ is the "horror story" — used, for example, in the chapter on chiropractic. The anecdotes concern practi-

tioners who diverged from accepted chiropractic ethics and protocol with predictable results. How many of us have *not* heard horror stories concerning traditional medical practitioners? Do we discard allopathic medicine as "quackery" because of the thousands of malpractice cases heard each year?

An Oliver Wendell Holmes essay, *originally published in 1842*, critical of homeopathy, is included. The editors wisely fail to comment on the state of traditional medicine at that time.

The book is full of sins of omission. One example is in the chapter sarcastically and simplistically entitled "Dream Your Cancer Away: The Simontons" whose author, pathologist Edward Friedlander, takes the Simontons to task for not publishing further data on "promised" prospective studies, implying that there were no further data supporting their findings. He does not consider that a possible reason might have to do with the fact that both Simontons have remarried, live thousands of miles apart and no longer work or publish together.

Friedlander also carefully ignores the abundance of laboratory data supporting the theory that attitude and imagery techniques can affect the immune system and assist the recovery, or help to prolong the lives, of patients with life-threatening illnesses. Interestingly, the term psychoneuroimmunology (or behavioral immunology) never appears in this chapter. Nor does he mention the prestigious Institute for the Advancement of Health's journal, *Advances*, which is devoted to this discipline, or the annotated bibliographies it has published of thousands of studies dealing with the role of the brain and behavior

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 life 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 benefitted 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.

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I could go on but suffice it to say it is unfortunate that persons of seeming intelligence must resort to tactics like these to protect a threatened world view. No amount of evidence, it appears, will open their minds. — *Rosemarie Pilkington.*

5/5/2000: ICE, THE ULTIMATE DISASTER by Richard W. Noone, Harmony Books, N.Y., 1986, 358 pages, \$9.95, paperback.

5/5/2000: Ice, The Ultimate Disaster tells a well-worn story. There was a worldwide cataclysm in the year 4000 B.C. The Great Pyramid was built to commemorate the event and to warn our generation of a rerun in the year 2000. And that's about it. Stripped of its endless pages of docudramalike fiction, rambling and irrelevant histories of Freemasonry and the Knights Templar, and interminable interviews with mystics and self-appointed "experts," all that is left is a feeble idea and a futile attempt at justification.

Richard W. Noone "establishes" the date for a worldwide disaster as May 5, 2000, through imaginative numerological manipulations. He picks and chooses the numbers that seem to suit him, rounding off and approximating where necessary to give him his preconceived result.

After choosing the date, he spends most of the remainder of the book trying to invent an appropriate disaster, ending up with a rather haphazard col-

lection of massively contradictory theories which he makes no attempt to resolve.

We are treated to an entire chapter explaining that the ancient global disaster the Great Pyramid supposedly commemorates was caused by the explosion of a nearby supernova. But since Noone's theory depends upon the existence of the Great Pyramid as a warning of the coming *repeat* of this disaster, this is a bad choice. Supernovas are one-shot affairs. If there was indeed a worldwide cataclysm 6000 years ago and it was caused by a supernova, we can breathe easy and toss Noone's book away. Such an event is not likely to happen again, and certainly not on a predictable date.

Perhaps sensing that the supernova scenario wasn't working, Noone tries out Velikovsky's hoary theories, claiming — falsely — that "no major claim made by Velikovsky . . . has had to be retracted." From there Noone moves on to another disaster, this time employing the upcoming "lineup" of seven of the planets in the solar system in 2000. By the end of the book Noone has advanced at least half a dozen inconsistent possibilities for the coming disaster he fears.

5/5/2000 is too badly written to even be funny. Whole passages are so utterly incomprehensible that I cannot tell whether I agree or disagree with them, let alone understand what point Noone is trying to make. His book rambles and flounders, finally enmeshing itself in such a hopeless snarl of contradictions and absurdities that even the author gives up, leaving the hapless reader to make of it what he can. — *Ron Miller.*

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.

A CONTRADICTION?

Over the years I have studied many spiritual subjects. I have been involved in kundalini yoga, surat shabd yoga and Eckankar, the science of soul travel. Thus I found David Christopher Lane's article "Speaking in Tongues" (July 1986 FATE) interesting in that he describes a personal experience which we are supposed to accept as true. Yet in his book *The Making of a Spiritual Movement* (which deals with Eckankar, its founder Paul Twitchell and its relationship to surat shabd yoga and its master Kirpal Singh) Lane brands as fantasy all the thousands of experiences Eckists have had over the years.

All this is confusing. Is Lane after the truth? There seems to be a contradiction. — *Bob Van Wagenen, Auburn, N. Y.*

THE AUTHOR REPLIES:

Although I understand Bob Van Wagenen's confusion, the fact is that I have never dismissed the experiences of Eckankar followers as "fantasy." Rather, in my book *The Making of a Spiritual Movement: The Untold Story of Paul Twitchell and Eckankar* (avail-

able for \$9.95 from Del Mar Press, P. O. Box 2508, Del Mar, Calif. 92014) I documented how the founder of Eckankar lied about his biography, covered up his association with Indian gurus (e.g., Kirpal Singh and Swami Premnanda), plagiarized extensively from Radhasoami Beas texts (particularly Julian P. Johnson's *The Path of the Masters* [1939]) and created fictional "vairagi" masters to buttress his false historical claims. Masters such as "Rebazar Tarzs," "Fubbi Quantz," "Sudar Singh" and "Yaubl Sacabi" are not real persons but products of Paul Twitchell's creative imagination.

Hence, on page 96 of my book, I argued that an Eckankar member may indeed achieve a higher state of consciousness and behold a vision of what he or she believes to be "Rebazar Tarzs." But it is not the Tibetan monk (or Eckankar for that matter) who is bestowing the elevated experience. It is the devotee's own inherent capability for advanced structural adaptation (manifested, for example, in near-death experiences) which allows for such mystical heights.

Therefore, anybody in any religion

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(legitimate or illegitimate) can have authentic spiritual experiences. The confusion arises when we mistakenly believe that Eckankar is the power behind the numinous encounter. No, Eckankar is only the cultural superstructure which "flavors" and "names" the archetypal astral experience. For instance, we know from studies of near-death experiences that people all over the world, regardless of background, have had out-of-body experiences and have seen wondrous beings of light. Because of a person's particular religious upbringing, however, he or she may call that inner light "Jesus" or "Allah" or even "God." The names are cultural; the experience itself is universal.

The important question concerning the authenticity of religious visions is not one of content (it matters little if one beholds the Virgin Mary, Buddha or the local minister) but of context. That is, on which level of consciousness is the vision seen? Is it a subconscious dream image? A psychic intuition? Or a genuine encounter with an astral plane deity? Only after such a contextual-structure determination can the critical phenomenologist proceed to analyze the content of the vision properly and assess its degree of legitimacy.

Since Eckankar is primarily based upon surat shabd yoga (union of the soul with the divine inner sound) — which Twitchell learned from Kirpal Singh — it is not surprising that certain Eckists have extraordinary experiences. There is no question that surat shabd yoga is an experientially viable discipline for interested spiritual seekers. Indeed, in the latest issue of *Understanding Cults* (also available from Del

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Mar Press) I have illustrated how shabd yoga offers a scientific methodology for exploring inner regions of light and sound, practically testable for anyone willing to engage in the prescribed practices. But the problem with Eckankar is that it is an illegitimate offshoot of more authentic shabd yoga groups. In India, shabd yoga is taught at no cost by genuine saints. In America, it is taught by misinformed teachers for monetary profit. — *David Christopher Lane, Del Mar, Calif.*

DEJA VU EXPLAINED

The deja vu phenomenon ("I See by the Papers," April 1986 FATE) is easily understood in terms of skeletal memory images — images with only sufficient detail to allow recognition and distinction. For instance, we may presume that a child learning to identify a cat will at first remember mainly a small thing of fur that moves. Seeing a rabbit on the lawn, the child may call it a cat, but when the parent points out that its ears are long and that it hops, these details, added to the child's memory banks, enable him to distinguish the cat image as different from the rabbit image.

Similarly, one learns to identify a bunched-up napkin by (1) adding details of bulky shape and (2) dropping details of flatness and smoothness which characterize the unused napkin. Since one crumpled napkin differs from another, one must have a skeletal memory image that allows for differences in them, but presumably this comes merely from keeping one's memory image less detailed in the first place.

I think that once the idea of the skeletal memory image is understood, the deja vu phenomenon becomes clear.

We have many pattern perceptions for every scene or object we sense (see, hear and so on). Often one of these perceptions is more powerful — carries more weight, so to speak — and this memory is the one most easily called up later. When one thinks, "I have done this before" or "I have been here before," he is merely responding with a memory framework image that fits the current situation and this is the outstanding image in the earlier, similar experience.

— *Harry E. Mongold, Manhattan, Ill.*

OBVIOUS NONSENSE

Inner Light Publications' two-page advertisement for the book *Angels of the Lord* (March 1986 FATE) is so obviously nonsensical on so many points that to refute them all would simply take up too much space. I will concentrate on the section of the ad titled "UFOs or Angels" which stated: "Some experts now believe that the strange objects observed in the sky may actually be angels and not extraterrestrial craft. The fact that UFOs do not show up on radar screens is significant, since angels are not usually of flesh and blood and therefore would not register on even our most advanced technical equipment. Scriptures tend to verify this theory."

I don't know what kind of "experts" the ad is quoting but it certainly seems bizarre to me that they can even imagine a metallic disc-shaped craft to be a human-type figure with large wings. Clearly their biblically based misperceptions have no factual support whatsoever.

Also, contrary to the "experts' " claims, UFOs have indeed shown up on radar screens several times over the



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REPORT FROM THE READERS

(Continued from page 116)

Jasher — which states that Cain took the *iron part* of his plow and slew his brother Abel.

They were the second generation of man on earth, so it is said, and one of them learned the arts of mining, processing ore for smelting and how to shape the metal all in one lifetime — unless, of course, Adam passed on the knowledge to his sons. My ooh's and aah's go from there to the time the Book of Jasher was rejected as canonical fodder by the Nicaean Council. But I no longer ooh and aah since it occurred to me the Council would not have dared canonize the book because even the most myopic of us could see the obvious. — *Loui Richardson, Cochise, Ariz.*

ANOTHER LOOK AT "SETH"

The information allegedly given by a disembodied entity called "Seth" through Jane Roberts while in trance has been widely circulated and acclaimed. But upon close examination its accuracy and trustworthiness seem questionable.

While it would be difficult to prove or disprove the accuracy of the Seth material on certain metaphysical or philosophical matters or historical accounts of periods so remote that we haven't a trace of their existence, references to more recent historical settings can be checked.

In Chapter 12 of *The Seth Material*, Roberts quotes Seth who is referring to a woman's past life: "A small town 25 meters from Charterous — the nearest approximation here, Charterous or Charteris. The last name then was

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Manupelt. Or Man Aupault. . . And that name, approximately as given, appears in some records . . . in an old cathedral. The family name, the town and the name of the cathedral are the same." Unfortunately, a diligent search through many atlases turns up no town called "Charterous" or "Charteris" or anything sounding like that in France or anywhere else in the world. If, as Roberts suggests, the town is Chartres, France, we are still nowhere because no town of Manupelt or Man Aupault or anything like that, with or without its own cathedral, appears in the atlases, despite the implication that this information about a past life can be confirmed "in some records. . . in an old cathedral."

In Chapter 22 of Roberts' *Seth Speaks*, the alleged Seth entity claims that he was "a pope in A.D. 300." History tells us that St. Marcellinus was the pope in Rome for the period A.D. 296 to 304 when he died. Yet Seth says, "The dates 325 and 375 come to mind in connection with my own life at that time." Clearly something is wrong here. A man who died in A.D. 304 can scarcely still be alive in 325 and 375. Even if we admit the possibility raised by Seth that several persons may have reigned during the period now ascribed to one pope, we still have to account for Marcellinus' death in 304, that whoever was pope at that time had died and any others also called Marcellinus before him in the period 296 to 304 would already have died (or, according to Seth, were assassinated). No Marcellinus lived into the reign of the next pope or lived on for more than 70 years. — *Michael R. Watson, Sonoma, Calif.*

PUT UP OR SHUT UP

In "Report from the Readers" (July 1986 FATE) Felix A. Bach emulates Jack Swaney by showing us his out-of-perspective, out-of-proportion, fanciful drawings of imagined objects on the moon. Right off I'll say that Bach, Swaney and other believers seem to have no desire to increase their meager knowledge of the moon. They seem convinced that what they see through their small telescopes is real.

Bach's three drawings are good examples of little or no research to ascertain the validity of his "objects." I've done my research and here are the results:

His "Spectacular 'Beaded Arch' " is strictly a figment of his imagination. Any good-quality photo proves this. His "Warped Platelike Structure" exists only in Bach's head because his obviously small telescope cannot separate small details. His "structure" is really two craters: Alfragonua A and AA. In a photo of this area published in *Sky & Telescope* (May 1986) no small details are visible so Bach's "structure" is an optical illusion. Ditto for his "See Through Baglike Structure."

I cannot understand what drives the MOONs (Moon Objects Obsessive Nuts). Even if they have access to the same research sources I do — that is, the public library — they still prefer to believe their eyes although our vision cannot be relied on to discern small details at great distances. Magicians prove that even up close the eyes can be tricked.

I'm also tired of critics who accuse NASA of censoring photos. I challenge one and all to supply FATE with two photos — one showing anything we

governed Americans are not supposed to see and the other heavily censored as the MOONs constantly claim. In other words, put up or shut up! — *Edward Lopez, North Hollywood, Calif.*

ANGEL HAIR

After reading Michael Hervey's book *UFOs — The American Scene* and learning that tangible evidence was recovered from an aerial phenomenon only a few miles from where I live, I researched the incident.

I contacted the local newspaper, the *Caldwell (N. J.) Progress*, and asked who had some of the "angel hair" mentioned in the book. The newspaper referred me to a witness who had no memory of seeing it firsthand but his neighbor who had seen some claimed it resembled fishing line.

The *Progress* ran an article about my interest and a local resident who had saved a piece of the angel hair sent a sample for my inspection and analysis. As soon as I saw it I recognized it as monofilament fishing line.

The man who sent the sample wrote a letter mentioning a resourceful youngster who had flown a kite over Caldwell on fishing line. Apparently the kite dragged the line over the town where it was seen by many people in different locations. Possibly, because of an unusual craft that was spotted hovering over the airport around that time, the people who saw the fishing line related it to the other sighting.

Although I was disappointed when I recognized the angel hair as fishing line, at least the story is now resolved. — *R. Conte, West Caldwell, N. J.*



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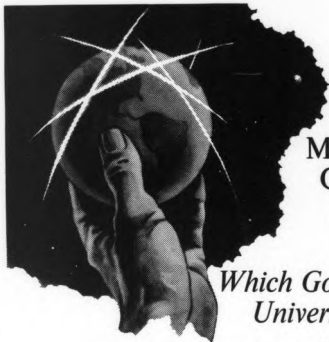
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