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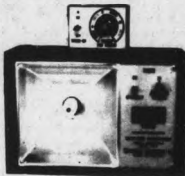
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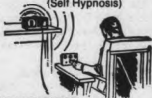
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FATE

Vol. 39
No. 12
Issue 440

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

Publisher	Curtis Fuller	Advertising Director	Chester S. Geier
Associate Publisher and Editor	Mary Margaret Fuller	Advertising Production Manager & 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 Service	Maureen Rose	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



QUOTE OF THE MONTH

Weather is a tiny subset of everything. Our inability to predict it precisely is evidence of the failure of the Newtonian view of the universe as clockwork. . . . The nature of possible explanations will change, which is to say, as well, that the questions we most want to answer have not yet been posed.

—Horace Freeland Judson
Science 85

A professor at Johns Hopkins University, Judson has fascinating insights into the current scientific scene. "The grant applications that scientists must submit in order to get their research financed require them to pretend to know what they are going to find out," he writes.

"Breakthroughs cannot be predicted. What we most want to know about the future of the sciences is thus most securely sealed off from us."

In his view there are two major trends in science today. One is a shift in emphasis from the external physical world to the internal world

of mental and social phenomena.

The other is a trend toward unification within three branches of science: physics, biology, psychology.

Physics: "When we find we can understand the distribution of matter and energy in the universe only in the terms that account for the forces that bind the nucleus of the atom, physics is becoming metaphysics."

Biology: "When we discover a mechanism that explains how the fertilized ovum becomes the multicelled, differentiated adult, biology might have its equivalent of physics' elusive Grand Field Theory — a complete theory of evolution."

Psychology: "Cognitive psychology is trying to unify mind and behavior with an understanding of the brain. Such a unification will entail answers to an assortment of questions that right now seem only remotely connected."



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the spread of learned knowledge and ability from one group in a species to other groups by unknown psychic means — been proved by new experiments? Well, yes and no.

Sheldrake theorizes that all creatures — at least all sentient creatures — are somehow linked in a worldwide "morphogenetic field" through which they learn a given task without being taught by their mentors. Sheldrake's theories and the resulting controversy were discussed in two articles appearing in the May 1983 and September 1985 issues of FATE.

An apparent example of the sort of thing Sheldrake is talking about has been reported recently from Britain. It concerns the odd behavior of flocks of sheep near Blaeneau Ffestiniog in North Wales. These sheep have learned to traverse barriers by forming into balls and rolling across. These barriers, called "cattle grids," consist of sharpened slats laid crosswise so that hoofed animals — and especially cloven-hoofed animals — cannot walk on them without pain. But the sheep now roll across when they get the notion — something that has never been noted before anywhere.

According to an article in London's *Sunday Times*, authorities are anxious to contain this behavior and are trying to isolate the Welsh sheep so that they don't pass the word on to their compatriots. But if Sheldrake's theory is true, their

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behavior will spread regardless and before long sheep all over Britain and perhaps the world will pick up the trick through "morphic resonance" and start rolling across the cattle grids.



MORPHIC RESONANCE?

LAST JULY Sheldrake gathered with the three winners of the international contest to test his theory. The contest had been sponsored by the Tarrytown Group in Tarrytown, N.Y., and prizes were awarded to Gary E. Schwartz, professor of psychology and psychiatry at Yale University, and Alan Pickering of Hatfield Polytechnic in Hatfield, England. The two men

were tied for the \$10,000 first prize. Third-place winner was Arden Mahlberg, a clinical psychologist in Madison, Wis.

In Schwartz's experiment a group of Yale students who did not know Hebrew viewed a set of three-letter Hebrew words, half of them real, half of them scrambled. The students were to guess their meanings and rate their confidence level in each guess. The five experiments showed that the students were more confident at guessing the meaning of the real words — and most confident of those words most frequently used. Schwartz believes that the results show the students had an "intuitive awareness" of the correct form of the language even though

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they had never studied it.

Co-winner Pickering asked students to try to recall Persian words after seeing real and nonsense words. Those who saw the real words had better recall. Mahlberg used Morse code and found subjects remembered the real code better than the fake code.

These results suggest that somehow the experiences of persons who are familiar with certain patterns of speech or behavior impress upon persons who are unfamiliar with them the correct patterns even though the latter previously have had no experience with either. Sheldrake said he was "delighted and very encouraged by the results" but thinks a larger weight of evidence is needed because of the radical nature of his hypothesis. Skeptics have speculated that somehow, in *Newsweek's* words, "the subjects might have been unconsciously finding patterns that exist in real language — because of the way it has evolved — but do not exist in the nonsense versions."



WHY DON'T THEY LEARN?

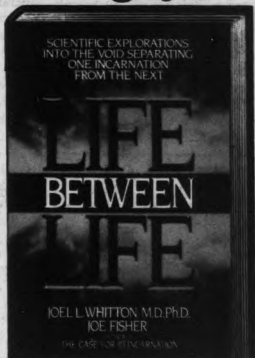
I WRITE the above on the same day I have had an experience that caused me to reflect on Sheldrake's idea. I was returning to the FATE offices after having lunch in nearby Deerfield and was driving north on Waukegan Road when I came upon a little group of four

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DOUBLEDAY



raccoons which had been killed by an automobile the night before.

I asked myself, "Why doesn't Sheldrake's theory work here?" We live and work about 35 miles north of Chicago but despite our proximity to the city we have large numbers of raccoons. There is a tree-filled ravine behind our house and some nights we see four or five raccoons feeding beneath our bird feeder. In the past we have had problems with their garbage-picking.

Apparently the raccoons are blinded or "frozen" by automobile headlights and their death toll during the spring, summer and fall is horrendous. Why doesn't something like Sheldrake's morphic res-

onance work for them? Raccoons are smart animals. One would think they could get the message eventually. Maybe they will but in the meantime the number we see dead along the highways is saddening.

On the other hand, when I was a boy, the roadsides were littered with dead chickens which chose to cross the road at the wrong time. Today I can't recall when I last saw a dead chicken along the highway. And cars travel a lot faster now than they did then. Is it because of morphic resonance? Or is it because evolution has operated with such deadly efficiency that all those foolishly curious chickens that wanted to cross the road have been killed off and the chickens' genetic structure

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has changed to eliminate the curiosity gene? Or — more likely — are farmers keeping their chickens penned? Farmers these days raise chickens in long, lighted, hygienically-controlled sheds.

Have the chicken factories eliminated the feather-strewn highways of my youth? Or is Sheldrake's theory at work?



ARKEOLOGY

I FIND IT difficult to share the belief that the remnants of Noah's Ark still exist on what is known today as Mount Ararat. Yet some men with impeccable credentials believe it, including former astronaut James Irwin who has hunted for the remains on at least five expeditions. Because of the annual furor over this search, I think it may be useful to review some of the problems I see with the subject:

- *Was there a flood?* Even ancient Mesopotamian (non-Israelite) sources describe such an event — but can anyone really believe that the waters could rise high enough to wash a ship up the high slopes of Turkey's tallest mountain? Where would all this water have come from? And where would it go after the rains stopped?

It seems self-evident that if rains were to accumulate to the unlikely depth of 1000 feet (and Ararat is 17,820 feet high), they would have

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had to come from somewhere and that somewhere has to be the oceans. And any waters that deep would race right back into the oceans whence they came. It has been proposed that at the tail end of the glacial age, when the dam holding back the ocean waters from the nearly dry Mediterranean basin broke, a giant flood resulted — perhaps the one to which the Bible refers. Perhaps. But where does that leave us with Mount Ararat, far inland on today's Turkish-Soviet border and enormously high?

● *Was there a Noah?* Possibly.

● *Was there an Ark?* No one in the world at the time of Noah knew how to build a ship estimated to be 515 feet long and 138 feet wide.

Even today it would take years, enormous sums of money and supplies, and a crew of skilled men.

● *Were there animals aboard?* If the purpose of the Ark was to save the living land species of the world, the logistics would be formidable, if not impossible, even today. No zoo in the world does much more than scratch the surface when it comes to maintaining even the major species, let alone half a million species of beetles, for example. Imagine the task of gathering, storing and transporting their food. And is it possible that a single male and female of each of these species would be sufficient to maintain a healthy line? Maybe this is what caused the great extinctions.



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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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A NEW WORRY

AS HORACE Freeland Judson points out in the quotation at the beginning of this column, the universe does not run like clockwork. It is true that we can't predict the weather. But meteorologists still seem to believe that if we could get everything — all the facts and theories and conclusions into a single computer — we ought to be able to do so. But not yet! With all the theoretical improvements in forecasting methods, I remain of the opinion that today's weather forecasts are about as unreliable (or as reliable) as they were 50 years ago.

If forecasting weather is difficult, forecasting climatic changes must be even harder because we don't know as much about their causes as we know about the causes of weather. So we hear alarmed cries from scientists all the time about real or fancied future global catastrophes. The earth is getting drier; no, it's



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getting wetter. It is warming up and disaster looms from the melting of the antarctic ice cap; no, the earth is cooling. Burning hydrocarbons are producing a global greenhouse effect; true, there is a greenhouse effect but it is caused by the burning of forests and vegetation and cooking in undeveloped countries. Only partially true, says yet another theory — it's the termites that are adding pollution to the atmosphere.

And so it goes. The latest global alarm is being sounded over the discovery of a gigantic and mysterious hole in the ozone layer over the South Pole. For unknown reasons such a hole has appeared each September and October since satellites were able to measure it. But suddenly the ozone depletion is many times worse than predicted and scientists worry because ozone blocks ultraviolet radiation and even small decreases in ozone present serious dangers to land and ocean life.

Longtime readers of this column will remember that similar concerns were expressed 10 years or so ago when it was theorized that the fluorocarbons used in spray cans endangered ozone protection and possibly threatened the entire world. The United States and some European countries banned fluorocarbons from spray cans but other countries did not and worldwide production has actually increased. No one is sure, however, what has caused this sudden antarctic deple-

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tion of as much as 40 percent at high altitudes. All the models that science has used to predict problems resulting from ozone depletion assume a gradual worldwide effect — not a rapid change like that now being observed.

It is known that the short ultraviolet wavelengths kill aquatic life, diminish crop yields and cause skin cancers. One fear is that the huge quantities of plankton, krill and fish larvae floating on the surface of the ocean might be vulnerable. As I write this, a special research expedition has been sent to Antarctica to study the phenomenon. But until more is known, the ozone-depletion problem is one of the most challenging things that we have come across

in atmospheric chemistry, according to Susan Solomon, leader of the expedition.



IT'S A GAS

THEORIZE as we may, there's no doubt about the reality of some natural catastrophes such as the toxic gases that escaped from a lake in a volcanic crater in northwest Cameroon late in August. At least 1600 persons and countless farm animals died of hydrogen-sulfide inhalation.

For several years there have been reports of mysterious deaths and sicknesses in this area ("I See by the Papers," September 1986 FATE). But now the phenomenon has been



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CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

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

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

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

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Some readers reading this ad may still be unsure of what exactly is "Creative Visualisation". Simply defined, it is the elementary act of mentally picturing something you want in life in the belief that by so doing you will gain it. This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than to do. This exciting new book makes it easier to do than say! However, visualisation shouldn't be just the special preoccupation of a few people - IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR FUTURE HAPPINESS AND WELFARE!

There are some astonishing revelations in this book that no thinking person should refuse to consider. Never, in the history of man, has it been so important, as it is now, to understand and use the powers of mind for protection and self-preservation. And for those who think that Creative Visualisation is an insignificant matter, not of scientific value or import in daily affairs, the author shows how you can positively prove the power of visualisation to change your circumstances within one week! Yes - you can test this power - and get a positively ascertainable answer within seven days! The Creative Visualisation in this book is demonstrable - and can be positively tried and tested! Miss Anderson does not claim that all and sundry wishes can be fulfilled through this power. She says that money, love, gambling, health goals can be achieved, but only on condition that the reader understands the basic 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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identified, taken out of the realm of Fortean mysteries and become an established scientific fact. Poisonous gas from a lake? Whoever heard of such a thing?

Hydrogen sulfide is produced naturally by the decay of organic matter that contains sulfur. It arises from some industrial chemical processes and is present in mines with sulfide ores. It smells like rotten eggs and is colorless. When the concentration in the air is more than 700 parts per million (less than 1/10 of one percent), it causes acute poisoning, according to the *New York Times*.

"The victim may lose consciousness rapidly and stop breathing," the *Times* reports. "Death can follow within minutes if the person is not given oxygen or removed from the poisonous atmosphere." It is believed that some of the victims of the volcanic eruption at Pompeii were killed by the gas.



TOPPLING PHYSICS?

ONE THOUSAND, nine hundred fifty feet deep in the Tower-Soudan mine in northern Minnesota sits a 31-ton block of wires and tubes roughly 10 feet by 10 feet by eight feet. It is connected with a computer and could be responsible for one of the most amazing discoveries of modern physics.

As he studies the results coming from the device, Marvin Marshak,

a University of Minnesota physicist who is coordinating the experiment, declares, "Either we're nuts or there's something going on in the universe we're not familiar with."

That something is the tracks of mysterious particles from a distant star. These particles are so powerful that they seem to defy the laws of physics. These particles are known as cygnets. They travel in a straight line, apparently are neutral in charge and are not affected by the magnetic fields of the galaxy. Since the earth filters out ordinary radiation, only high-energy particles are able to reach Marshak's detector. The problem with identifying the cygnets is that no neutrally-charged particles known to man are powerful enough to penetrate so deeply into the earth.

The research may prove the existence of a previously unknown form of matter, Marshak says. The American and British governments are so excited that they have begun construction of a \$15-million detector to replace Marshak's \$500,000 model.



TROUBLE IN PARADISE

WHAT IS there about so many unorthodox sects that causes them to break into savagely warring factions — or worse? Consider the Jim Jones tragedy, the Rajneeshees in Rajneeshpuram, Oreg., and the Scientologists.

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Now the Hare Krishnas, whose chanting yellow-robed members have been a familiar sight in American cities and airports, appear to be having serious problems involving charges of criminal misconduct, child abuse, drug-trafficking and even murder. The FBI and West Virginia state and local authorities are all involved and a grand jury probe is under way.

Investigators quoted by Lindsey Gruson in the *New York Times* insist that most members are "devout religious followers, unaware of any illegal activity." Meanwhile leaders of the sect deny all charges of wrongdoing.

The Hare Krishna movement has been involved in serious internal disputes since the death in 1977 at 82 of A. C. Bhaktivedanata Swami Prabhupada, generally credited with bringing the movement to the United States. In the resulting disputes a dozen disciples carved the country into zones of dominance. The West Virginia temple, under Kirtanananda Swami Bhaktipada (formerly Keith Ham), is the largest center of the Hare Krishna movement.

Bhaktipada was severely injured a year ago when a disgruntled disciple bludgeoned him into a coma with a piece of steel pipe. In California last May, Steven Bryant, a former member who had become an outspoken critic, was shot to death in his van a few blocks from

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the Los Angeles temple. A Krishna disciple, Thomas Dresher, has pleaded guilty to the murder of a West Virginia Krishna, Charles St. Denis, in 1983 and is charged with Bryant's murder. Authorities believe someone paid Dresher to kill Bryant.

Meanwhile a grand jury was to have been empaneled in September by William Kolibash, the United States Attorney for the Northern District of West Virginia, to look into allegations of wrongdoing by the Krishnas.



CULT "MURDERS"

A LITTLE over a year ago James Telb, sheriff of Lucas County, Ohio, was the center of a sensational claim that a house in Spencer Township, about 18 miles west of Toledo, had been the center of a satanic cult's human sacrifices. The sheriff said he had information that the cult had been sacrificing up to five people a year for 16 years, which adds up to nearly 80 bodies.

On June 20, 1985, Telb's deputies knocked at the door of the home of Alvin and Patricia Litton who had bought the house 18 months before. They kept Patricia Litton and her five children under house arrest for more than two hours while they searched for guns, drugs and cult paraphernalia. Instead, according to the Associated Press, "They found a Bible, a movie poster, two

record albums, blank tapes and a bone."

The sheriff's men then brought backhoes and shovels and proceeded to dig up several nearby acres. The only thing they found that related to witchcraft was a headless doll with nails driven through its feet, a pentagram tied to its wrist, some knives, wooden crosses and body paint.

The Littons are now suing the sheriff for \$1.5 million.



SUBSTITUTE ENERGY

DESPITE the current artificial surplus of petroleum brought on by the deliberate overproduction of some of the Arab members of OPEC, it is certain that some day world oil will give out. Our farsighted Congress has forgotten this for the time being although 100 alternative suggestions have been made for substitute energy sources.

We have a thick file on these, ranging from bacterial soup, to producing petroleum substitutes from sea water, to Thomas Gold's unorthodox theory about limitless supplies of methane buried deep in the earth. We'd like to mention two others.

First, there is a new battery which runs on aluminum, one of the most common of metals. Researchers at Alcan International have created a prototype battery with an aluminum anode and an air cathode.

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Such a battery is now being tested in Canada where it is driving a golf cart. And Nigel Fitzpatrick and Geoff Scamans report, in *New Scientist*, that an aluminum-air battery has great possibilities. It is capable of providing enough power to drive a conventional car 400 kilometers (about 25 miles) between stops for water to refresh its alkaline electrolyte and 2000 kilometers (125 miles) before the battery needs more aluminum. At present they state it would cost about \$1000 to make a cathode for an aluminum-air battery big enough to drive a car. Interestingly, the used aluminum can be recycled. Sooner than you think, you may be driving your new electric car up to a service station and ordering them to "fill it up with aluminum."

The second unusual source of electricity is the so-called solar pond. Such a pond consists of a layer of water containing a high concentration of salts covered by fresh water. Only the fresh water loses the sun's heat by radiation and evaporation. The salty water, with its greater density, collects heat and stays at the bottom. Little of the heat is lost because of the poor conducting qualities of the fresh water. Ponds 10 to 12 feet deep may reach temperatures of 50 to 60 degrees C. but scientists at the University of New Mexico have boiled eggs in solar ponds which have reached 109 degrees C. Regardless, heat ex-

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changers can scavenge the energy. Next year, it is reported, an Israeli company plans to build four large solar ponds in San Bernardino, Calif., in order to turn the sun's energy into a 48-megawatt power plant.



NEANDERTHALS' BRAINS

DID Neanderthal babies have bigger brains than ours? Sarah Bunney has asked this question in *New Scientist* where she reviewed the evidence for and against. It is almost a nonquestion, however, because existing fossil evidence strongly indicates that they did. The real question is: If so, why?

Eric Trinkaus of the University of New Mexico points out that at the front of the pelvis Neanderthals had curiously-shaped pubic bones which gave Neanderthal women extra-large birth canals. Trinkaus suggests that these women must have carried their babies for 11 or 12 months so that when they were born they were much larger, with much larger brains than modern man has. He speculates that as a result the babies matured earlier

and required less attention from their mothers; thus they would have been better equipped at an earlier age for life as a Neanderthal — whatever that involved.

While it has been fairly well-established that Neanderthal babies were larger and more mature than human infants, scientists at the University College, London, think it highly unlikely that their mothers carried them longer than nine months. Bob Martin, professor of anthropology there, says, "There is never variation in the length of gestation within a species or between closely related species."

And if brains have survival value, why did modern man survive and the Neanderthals become extinct (unless some of them did develop into modern man)? Neanderthal brains were at least 10 percent larger than modern man's, relative to body size. Their brains averaged well over 1400 cubic centimeters of capacity and some of them exceeded 1700 cubic centimeters. This is a mystery that is certainly not solved and is probably more significant than the argument about how big their babies were.



AIDS IN THE BIBLE

JOHAN GWILT, a British chemist working in New York City, told Associated Press last December that a disease similar to AIDS is mentioned in the Bible — and Moses contained it by killing all potential carriers. He said the story of the plague and its eradication is contained in Numbers 25:1-9.

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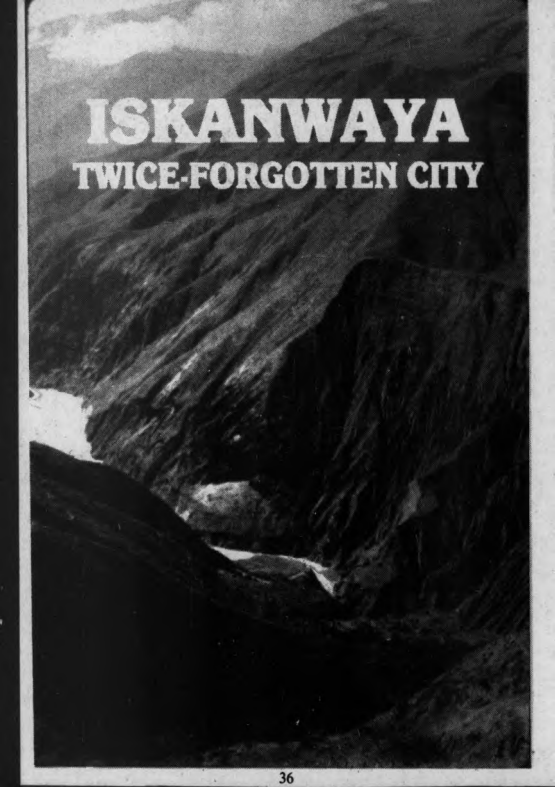
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ISKANWAYA

TWICE-FORGOTTEN CITY

Embroiled in revolution
and economic crisis,
Bolivia prizes but neglects
its historic ruins.

By Katie Hickman

Reprinted courtesy *Popular Archaeology*
Photographs by Tom Owen Edmunds

IN THE early 1940's, one of Bolivia's most eminent archaeologists, Dr. Carlos Ponce, made a remarkable discovery. In a setting that rivals that of the legendary Machu Picchu, the "lost city" of the Incas, he found the site of what is now one of Bolivia's most prized



The only terrace properly cleared of vegetation shows the buildings neatly spaced out although only the walls remain. Facing page, Iskanwaya is most easily approached from above through the canyon of Aucapata.



Closeup view of one of the blocks of dwellings shows slightly raised front part. Cooking was done on the lower level outside the house itself.

historical remains: the ruined city of Iskanwaya, principal seat of an ancient pre-Inca culture.

Today Iskanwaya is still shrouded in mystery. It is the focal point of a bitter controversy, for despite the paramount importance of the people who once lived there and their origins, the ruins have been practically unexplored by modern man. After a cursory excavation in 1973, the vegetation and elements are once again threatening to reclaim its citadels and dwelling places.

The ruins are situated about 300 miles north of La Paz, Bolivia's capital city, in the eastern foothills of

the Andes. When Carlos Ponce first went there in 1943 the journey took a tortuous three days by mule from the nearest point of civilization. Not much has changed in the years since his discovery and the people and places of the countryside he traversed are still lost to the Middle Ages. First he crossed the high flat Andean plains or altiplano, then snowcapped mountain passes, finally descending into the desiccated valleys and riverbeds of the foothills. Here Iskanwaya is enshrined in some of the most precipitous and difficult terrain in the world.

Little is known about the people

Trapezoidal window reflects design used throughout Iskanwaya. Unusual trapezoidal feature applied not only to the inward incline of the walls but also to the shape of the floor which was narrower at the back.



Carlos Ponce, the first white man ever to visit Iskanwaya, found it in 1943 when he was still a student. Today he is Bolivia's most eminent and controversial archaeologist.

who inhabited the city of Iskanwaya, but Dr. Ponce is convinced they have great historical importance. He gave them the name of the Mollo culture after the place where artifacts belonging to them were first found two valleys away. They existed from A. D. 1200 until about 1485 when they were subjugated by a superior force of invading warriors, the Incas.

Iskanwaya itself probably supported a population of between 2000 and 3000 and the surrounding valley with its other minor settlements a total of 10,000 people.



The village of Aucapata perches precariously on the sheer mountainside. Today its inhabitants are Iskanwaya's custodians. Before they realized the importance of the ruins, they actually grew crops on top of them.

Intricate stonework throughout the ruins consists of large stones cemented with a mixture of clay and gravel. The construction style and highly sophisticated water system lead scholars to believe the city had been pre-planned.



Although this is the area best known to archaeologists, the Mollo culture extended far beyond these craggy confines. It is estimated that these people occupied an area not far short of two-thirds the size of Great Britain which extended through all the temperate and semitropical valleys of the eastern slopes of the Andes. The physical difficulty of

reaching these areas has meant that they are largely unexplored and it is impossible to ascertain how many more settlements belonging to the Mollo culture there are and on what scale. To date, however, Iskanwaya is the biggest and most sophisticated.

In the tradition of Hiram Bingham when he discovered Machu

Picchu, Dr. Ponce was led to the ruins at Iskanwaya by a group of Indian guides. If he was expecting to find a second "lost city" he was disappointed. He soon found that the Indians had exaggerated the site's magnificence with their stories of marvelous sculptured stone and precious gold. There was no sculpture and no gold, but Iskanwaya's cliff-hanging setting was breathtaking. The ruins are cradled precariously in a shallow enclave halfway down the steep slopes of the canyon of Aucapata. To the naked eye the approach from above presents an almost sheer drop and precipices on either side fall down to the thundering waters of the River Llika. Iskanwaya was as secret and hidden at the height of its glory as it is today.

A close look at the ruins revealed several outstanding features: the extraordinary style in which the buildings were constructed and a highly sophisticated system of aqueducts, channels and wells both within the city confines and without.

The impossibly steep mountain-side on which the city had been built — probably for strategic reasons — meant that an elaborate system of terraces and huge container walls had to be constructed first. Not only was this a feat of considerable engineering skill but it also suggests that the city was planned from the beginning as a single unified and reasonable whole. The spatial dis-

tribution of the houses within the city also indicates this. Compact groups of houses were built around central open spaces and connected to their neighboring sections by narrow streets. This was evidently not a settlement which had sprung up haphazardly over a number of years; it had been planned down to the last detail beforehand.

The shape of the buildings themselves most impressed Carlos Ponce. They were all trapezoidal in form. This unusual feature applied not only to the inward incline of the walls but also to the shape of the floor, which was narrower at the back of the buildings than at the front. This style was reflected in the shape of the doorways and windows and even the niches in the walls.

Carlos Ponce explains: "This is completely different [from] the Western style. . . which is based on the vertical line. From an intellectual point of view a trapezoidal style of architecture is much more difficult to design than a vertical one which is based on the square or the rectangle." The uniqueness of this feature leads Carlos Ponce to a startling conclusion. He is convinced that Iskanwaya had a direct influence on the famous stone masonry of the Incas, which today is heralded as one of the wonders of the world. He adds, "I think that the windows and doorways of Inca buildings in this same trapezoidal

style are a precise copy of the architecture of the Mollo culture."

The second outstanding feature of Iskanwaya is its sophisticated aqueduct and irrigation system. The survival of the people depended on their ability to grow crops, chiefly maize and coca-bushes, in the arid heat of a canyon where today only thorny briars and aromatic cactus-like plants grow. It hardly seems possible, but the rugged scrubland between the city and the riverbed hundreds of feet below was terraced and irrigated by a series of stone channels and ditches, thereby ensuring high food productivity all year round. This was undoubtedly the key to Iskanwaya's development.

The technology did not stop here. There is evidence of a complete waterworks within the confines of Iskanwaya itself. A complex of miniature aqueducts distributed fresh water throughout the city from a central well which was fed by a mountain spring high up on the mountaintop. A system of channels dispersed waste water. It was an ingenious and practical solution to what would otherwise have been a perennial problem.

Iskanwaya is above all a testament to human survival. It was built for man by man. Strangely enough, there is no evidence at all of buildings or monuments dedicated especially to the deities, although this does not necessarily mean that

the people were without some kind of religion. As Carlos Ponce observes, "In the architecture of Iskanwaya everything is absolutely equal. It consists of an inner vestibule and in front of this another room which had no door [but] which was roofed — a place where the people could sit out of the sun at midday. In front of these, on a slightly lower level, were the kitchens. All this points to a new system of things. We could say that it was a socialist society, one in which everyone was equal."

* * *

DESPITE THE testament left by Iskanwaya, the Mollo culture remains an enigma. Its most crucial significance, however, is certain. The people who lived there bridge a vital gap between two of South America's most important pre-Columbian civilizations. Their end came with the invasion of the Incas; their beginnings lie with another more mysterious ancient culture — the great Tiahuanacan Empire.

Existing many centuries earlier than the fabulous Inca kingdoms, the Tiahuanacan Empire was one of the most cultivated and powerful in all South American history. Its people dominated vast territories throughout the whole of the Titi-caca basin, southern Peru and northern Chile as far as the River Loa in the Atacama desert, one of the earth's most inhospitable areas.

Around the end of the 12th Century the great city of Tiahuanaco (from which the culture gets its name), a magnificent complex of monumental palaces, temples and vast stone carvings, was mysteriously abandoned. The empire, deprived of its main cultural center, collapsed around it. This extraordinary mass exodus is one of the great puzzles in the history of the period. Various theories have been put forward. Some say the city was devastated by a natural disaster such as a flood or an earthquake. Others claim that a great war was fought or that successive invasions by bands of marauding rebels finally brought the empire to its knees. Dr. Ponce is adamant [in claiming] that it could have been none of these, since no evidence has ever been found to support either of these theories. His hypothesis is that severe climatic changes affected the crops and food supplies so drastically that the people were forced to flee to the valleys. He concludes that the people of the Mollo culture were a sister race to the Tiahuanacans. Transplanted from their native highlands, hunger and famine brought them to rest in the precipitous but fertile valleys to the east where they survived for over two and a half centuries.

If Iskanwaya is of such enormous historical and archaeological importance, as the experts are certain it is, then why has it been abandoned?

The ruins cover 13 hectares (about 32 acres) but only 10 percent has been properly cleared and excavated; the rest remains a crazy jungle of creepers and ruined masonry.

Dr. Carlos Ponce's own involvement with Iskanwaya has been the subject of much controversy. It is said that he is fanatically possessive over "his" ruins, refusing all foreign aid to the project and even keeping certain artifacts in his personal possession. The rumors are groundless, a malicious distortion of his many years of hard work and innovations in the field of Bolivian archaeology. They are mostly the result of professional jealousy, for many resent his brilliance and, ironically, his honesty.

Dr. Ponce has always been controversial. Another leading Bolivian archaeologist, Lupita Kursul, explained why. It stems from the findings of one of the first archaeologists to study the ruins at Tiahuanaco, Arthur Posnansky. He claimed that they dated back tens of thousands of years and as such they were the place of origin of all American and probably all world civilizations. He heralded Bolivia as the mainspring of all people of the world. The Bolivians, hardly surprisingly, were all too ready to adopt the idea. Not until the late 1950's, under Carlos Ponce's direction, did modern scientific techniques — particularly radiocarbon dating — revolutionize our under-

standing of the site. He proved conclusively that Tiahuanaco was occupied in 1500 B. C. at the very earliest. Lupita Kusul concludes, "Bolivia could no longer lay claim to being the 'cradle of mankind' and the Bolivians have never forgiven him."

* * *

THE CONTINUED neglect of Iskanwaya is largely for political and financial reasons. The instability created by endless bloody revolutions — Bolivia has more than any other country in the world — and her disastrous present-day economic crisis are not the best breeding ground for scientific advance.

Funds for the project previously came from two sources: the Municipality of La Paz and the Corporation for the Development of La Paz. Last year, as for many previous years, not a single Bolivian peso has been forthcoming.

Carlos Ponce's main concern is the attitude of the present government to all archaeological projects in his country and the controversy surrounding the future of Iskanwaya is only the tip of the iceberg. As Carlos Ponce explains: "National monuments all over Bolivia are being given over into the possession of individual communities. Take for instance the sad example of Tiahuanaco. The ruins have become the property of the local people and all archaeological investiga-

tion has been discontinued. It seems that the Indians must dedicate themselves to archaeology and the archaeologist must grow potatoes!"

When asked what plans the National Institute of Archaeology — of which he was founder and until last year director — has to continue the excavations at Iskanwaya, Carlos Ponce is understandably bitter: "At this moment in Bolivia there is a current which is very clearly both anti-intellectual and antiscientific. All the scientific bodies in this country have suffered from it and not least the Institute of Archaeology. In the last six months it has been brought practically to the point of collapse. So any talk of future plans is not really possible for the moment."

This year (1983) the Institute has not even had the means of paying the keeper who looks after the ruins. He is a local from the nearby village of Aucapata who must trudge more than three miles of perilous mountainside each day to the site. It is difficult to justify keeping him on at all because on most days the only other eyes to view Iskanwaya's ruined splendor are those of a pair of scavenging condors.

When Carlos Ponce returned to Iskanwaya for the second time in 1973, he was fulfilling a promise not only to himself but also to the people of the valley. Both hoped that the excavations would open the area to tourism and trade. For the

people it was an undreamed-of possibility of escaping their isolation and poverty.

Iskanwaya had always been a part of their lives, but before the archaeologists arrived the Indians looked upon its elegant terraces in quite a different light. One inhabitant of Aucapata, Hector Sanchez, remembers how his family used to grow sugarcane right on top of the

ruins: "It was the only flat land for miles around. We had no idea that anyone would be interested in what lay underneath our crops." Now Iskanwaya is part of the people's heritage, but their dreams are still unfulfilled. If they remain forgotten by the outside world much longer, then one day perhaps the farmers will be fully justified in reclaiming what was once theirs.



A MYSTERIOUS METEORITE

By Michael T. Shoemaker

WHEN R. G. Richardson and his wife arrived from Keyser, W. Va., to occupy their cottage at Mountain Lake Park, Md., on July 21, 1904, they found a mysterious rock lying on the porch. The stone weighed 500 pounds and had the shape of a large turtle. A Smithsonian Institution geologist staying at a nearby hotel said the rock was definitely a meteorite "and probably the largest that ever fell in this latitude."

But why was the porch undamaged? According to the *Alexandria* (Va.) *Gazette* for July 22, 1904, "The geologist stated that the meteor descended with a spinning motion and that the earth's action was counterbalanced by the attraction in the heavens, so that when the meteor settled on the earth, it

had almost ceased moving."

The report in the *Evening Star* (published in Washington, D. C.) omitted this absurd explanation and said the meteorite had been found on the "cottage grounds." Unless the details about the porch and the geologist's statement were complete fabrications, which seems doubtful, it appears that the *Star* simply assumed that the meteorite must have been found on the grounds and then moved to the porch. If that is true, who moved it?

And if the meteorite was freshly fallen — as both newspapers imply — why is there no mention of a sighting, a concussion (which should have been immense), a crater or any other evidence of where it fell?



A SPIRIT FOR CHRISTMAS

It was our first Christmas without him — but he was a lot closer than we thought.

By Elaine S. Polin

EDDIE SCOTT was born on Christmas day in 1908. He was four years old before he realized the entire world wasn't celebrating his birthday with him, that he shared his birthday with another special Child.

When he learned the story of the Child born in a manger among the sheep and the donkeys, he looked around his poor dwelling and believed he lived in paradise. His parents, Scottish immigrant farmers, had come to the United States only five years before in search of a better life. They were only partially successful. True, they were not hungry but they lived with their three children in a tiny, often unheated row house in south Philadelphia. Eddie's father worked on

the docks at the Philadelphia Navy Yard, a job that required long hours outdoors in all kinds of weather with little to show afterwards for a brutal day's work.

Eddie felt sorry for the Child who was so poor he didn't even have a bed. He and the other children, his mother had told him, were born at home in his parents' huge bed covered with the feather quilt made almost 50 years ago by his grandmother. They didn't have to lie on dirty straw and there were no animals around to mess up his mother's clean white sheets.

Although Eddie argued furiously with his older brother and younger sister over the few toys they had to share, he was happy to share his birthday with the Child. One spring day, when Eddie was six, he saw a woman wheeling twins. "Look, Mummy!" he cried. "See those two little boys? That's like me and Him."

Eddie's mother understood that her little son saw the Child as his spiritual twin. She expected he would become a minister and began to plan ways to send him to a special school.

Eddie's aptitudes, however, were not in the area of scholarly studies. Nor did he seem exceptionally religious. Yet he looked forward to going to church with his parents, sat attentively until the last hymn was sung, and always seemed reluctant to leave. Looking back through Eddie's premanhood years, his

mother would say with conviction, "I can't remember him doing anything wrong. He was an active boy, loved sports, especially football, and had lots of friends. He wasn't the best student in the world either; yet never once did he get into a fight or play hookey from school."

Eddie's friends were all street-wise boys and it was a mystery to his mother how he could keep their friendship without participating in their more unacceptable activities.

A childhood friend told Eddie's daughter at his funeral, "We all knew Eddie was different. We never forced him to do anything we figured he might consider wrong. As a matter of fact, most of the time we didn't even let him know if we had something really wild planned."

In any case, Eddie had little time for wild behavior. His father died of a heart attack when Eddie was 12. Eddie left school to work in a machinist's shop. At the age of 16 he enrolled in night courses in machining at a vocational high school and there he learned the trade at which he would work for the rest of his life.

Eddie was a taciturn man who rarely expressed his feelings in words. Only on his deathbed was he able to explain his feelings to his daughter. "As I grew," he said, "He seemed to grow with me. Whatever age I was, He was the same age. I looked upon Him as my twin brother, invisible, but always there."

Eddie's daughter, who had married a Jewish man and embraced the Jewish faith, did not really understand. When she began to sob, he said, "Don't cry. It's time the two of us met face to face."

Eddie died at 1:13 A.M. on January 13, 1977. His family had prayed he would not pass away on his birthday and those prayers were answered.

* * *

CHRISTMAS 1977 promised to be a bleak one. Eddie's daughter had married into a very large family. Her husband's brother Steve was married to an Irish Catholic woman, Anne. For about 10 years prior to Eddie's death, the double birthday of "Uncle Scotty" (as the children called Eddie because of his last name and his collection of tartan plaid caps) had been celebrated at the home of Eddie's extended family of in-laws. This year one of the major participants would be absent.

The festivities began early on Christmas Day, well before noon. Eddie's widow Berte did not want to attend. Her daughter persuaded her finally, saying, "He wouldn't want you to be alone today and he certainly wouldn't want you to be sad."

Berte reluctantly agreed but she and her daughter's family didn't arrive at Anne and Steve's house until almost 2:00 P.M. They had to travel from Philadelphia to Run—

nemede, N.J., almost an hour's drive.

When Eddie's daughter, her husband Bill, their 11-year-old daughter Carol and mother Berte arrived, everyone else was present: Anne's mother Mary; Anne and Steve's four children: Christina, 13, Maryanne, 14, Benjamin, 15, and Joseph, 16. There were also about a dozen assorted aunts, uncles and cousins assembled in front of a blazing hearth.

Conversation stopped when Berte entered the room. But once Berte has made a decision, she doesn't falter. She announced to the assembled crowd, "Now, let's not have any nonsense. Uncle Scotty would have wanted us all to be happy on this double birthday." Amid kisses and embraces the conversation and the laughter swelled again.

Strangely enough, it was Eddie's daughter who finally could not cope with the festive atmosphere. As the jokes and laughter grew louder over after-dinner drinks, she slipped quietly out of the room to an upstairs bedroom.

She sat in a soft, comfortable armchair as the room slowly darkened and she let the tears run silently down her cheeks without wiping them away. A small wooden crucifix, almost invisible in the growing darkness, hung on the wall over the bed. She looked at it intently and found herself asking aloud, "Can it be true?" What "it" meant to

her, she wasn't really sure. She knew only that the question was a vague one to which there could be no answer.

At the instant she completed the question, a ray of sunlight seemed to illuminate the crucifix. She turned her head almost instinctively to the window. There was no sunlight coming from that source. When she turned back toward the crucifix a scant second later, Eddie was sitting on the edge of the bed.

His appearance was not at all ghostlike. He looked as substantial as a person who had never crossed the boundary from this plane of existence to the other. He was dressed in the navy blue suit, white shirt and striped blue and red tie he had been buried in less than a year before. There were no shoes on his feet.

Eddie looked at his daughter closely. He spoke. "I asked you once before not to cry," he said. "There's no reason for anyone here to be sad about me. I'm happier now than I ever was in my life on earth."

"Did you . . ." Eddie's daughter began. She meant to ask if he had met the Child at last but her question was interrupted by a cry: "Oh, my God! Scotty!"

She turned toward the sound. Anne was standing in the doorway. She looked back immediately toward where Eddie had been sitting but he was gone.

"You saw him, didn't you?" Eddie's daughter asked. "You really saw him?"

"I saw him," Anne assured her, "but nobody will believe us."

"Yes, they will," Eddie's daughter said, "or at least my mother and daughter will."

Anne had come upstairs worried that her sister-in-law had been gone for so long. Now, holding hands, they rejoined the family. They announced they had just seen Eddie and they conveyed his message. No

one claimed to disbelieve them. Carol said, "I knew that Grandpa would come and visit us on his birthday."

As a member of a family in which believers in three major religions exist together in peace and goodwill, I, Eddie's daughter, honor my father on this 10th anniversary of his moving on to a better life. In his name I wish people of all faiths a joyous holiday season filled with peace, love and mutual understanding.



PLEASE DON'T EAT THE DAISIES

THE SELF-DUBBED "Wild-man" who teaches city dwellers how to forage for wild edibles in New York's Central Park is 37-year-old Steven Brill. He was arrested in March 1986 "for eating our parks," said Parks Commissioner Henry Stern.

"Steve Brill charges people \$20 to take them around and have them cut our plants and flowers," said Stern. "It's not allowed. We've asked him to stop but he won't."

"It's bullying," said Brill. "Stern should know that the more dandelions you pick, the more grow back. I'll keep taking my classes to the parks."

The New York City native has been taking groups on park nature walks for more than five years, filling their bags with wild black

cherries, blueberries, water mint, mustard, sorrel, rhubarb, bay leaves and even coffee beans. But last spring the city finally had enough. Two undercover urban park rangers infiltrated his tour, paying \$20 apiece, and took pictures of him at work. As the tour broke up, Brill was arrested on charges of criminal mischief.

Brill was issued a \$20 summons two years ago for violating park rules when he was caught showing some Girl Scouts how to make a Central Park salad. That case was dismissed.

Park officials argue that the tasty tidbits growing in the city's 26,000 acres of parkland rightfully belong to the wild creatures living there and human foragers could hurt the fragile environment.

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.

VISIT WITH DEATH

By Candice Lee

IN THE SPRING of 1986 my visits with death began. I had been feeling depressed and upset for months. But, having four children and no time for myself, I felt I had no control over anything. I reached the low point where life was no longer worth living.

I had been dieting since the fall before, after the birth of our son, and this *diet* turned into the only thing I could control. I started out eating fruit and yogurt and over the months food of any sort lost its appeal. By spring I was eating nothing—except for the ever-present cup of coffee. I had convinced myself that food was something I could do without. I was no longer fat by this time but in my head I was. And I was determined to lose more weight. And lose it I did. It fell

off at a startling rate, sometimes four or five pounds a day. I was down to 103 pounds, yet still I wasn't happy. My husband and family told me I looked like hell but I was in control, or so I thought. This was my body! I was fat! And I was going to get thin!

As the weeks passed I became



Candice Lee

weak. I had no strength for anything. I couldn't climb stairs without becoming winded. I often had trouble breathing and my skin had taken on an odor that I really can't describe except to say it smelled rotten. No matter how hard I scrubbed or what cologne I used, the smell clung.

I told myself I was OK as I continued to lose weight. By now, not only did I look like death, I was ready for it.

One night as I fell asleep I saw a dirt road and walking toward me was a man in a black cloak. He held out his arms and I immediately opened my eyes and screamed, "No! I don't want to go with you!"

My husband rolled over and asked me where I didn't want to go and I told him to go back to sleep.

The next day the odor on my skin was even stronger and again that night the vision came to me. This time the hooded man came closer. "Come, we're waiting for you," he said, stretching out his arms to me.

I saw myself reach out with one arm, then quickly jerk it back saying, "No, I don't want to die. Leave me alone."

That was my awakening—in more ways than one. I suddenly knew I was killing myself and no one could save me except me. I started eating again, this time with a different attitude. I took a good look at my life and realized that I did indeed want to live and that life

is beautiful and precious.

But I know without a doubt that *death* reached out for me those two nights and if I had taken his hand I would have died then and there.—
Coon Rapids, Minn.

OUIJA BOARD ACCURACY

By Lois Silvers

IN DECEMBER 1979 my husband and I were invited to a Christmas open house at a farm in Wisconsin. Many employees from my husband's office were there and it was quite a lovely evening.

When we were almost ready to leave, for some reason I was drawn to a small group of people who were hovering over a Ouija board. I had heard of Ouija boards but never believed they were anything more than a form of entertainment. But I decided to test the Ouija board with a few questions about a most important upcoming family event. My son Mark and daughter-in-law Wendy were expecting their first child and the doctor gave them a due date of March 5.

I decided to try the Ouija board and asked, "Will Mark and Wendy's baby be a boy or a girl?" To my astonishment and without any hesitation, the Ouija board answered "girl." Well, I reasoned, there's a 50-50 possibility that it could be a girl. My next question to the Ouija board was, "On what date will the baby be born?" And the numbers that came across the board were 4

and 3—April 3. Well, that was it for me. How could a Ouija board be so far off? After all, that would make the baby's arrival almost a full month later than the doctor calculated. I threw my arms up at the entire Ouija board experience and laughed it off as part of the fun of the evening.

Well, March 5 came and went and lo and behold, my son and daughter-in-law really had a long wait. Their baby girl was born on April 3, exactly as written by the Ouija board. And next week will be my granddaughter Leah's sixth birthday!—*Highland Park, Ill.*

A GUIDING PRESENCE

By Valerie Jaeger

IN APRIL 1963 my husband and I were traveling by night from Wisconsin to Michigan. The long drive had gone smoothly until we encountered thick fog. It was like entering another realm; we were all alone on the deserted highway, or so we thought. My eyes smarted as I concentrated on the hazardous driving and as the miles passed the inky fog closed tighter, like a thick blanket.

Suddenly, as we drove north on Highway 23 toward Flint, faint glowing orbs loomed through the darkness. The lights did not appear to be moving; rather we seemed to be drawing closer.

"Chuck," I cried, alarmed, "it must be an accident!"



Valerie Jaeger

Fully alert, he leaned forward, peering out the window. By now we were right on top of the lights and drawing even closer.

"Turn to the right. The right!" he ordered. But as I did so the steering wheel was literally yanked from my firm grasp and turned sharply to the left. I couldn't budge it. My hands were frozen. I had the overpowering sense that time was standing still as the car continued on its left-hand course. Then, as we swung around the scene of the accident and cleared it, the steering wheel once again came under my control.

We stopped the car on the far right shoulder and walked back to the four-car pileup. To my horror I realized that had I continued to the right I would have run over several people lying injured on the pavement.

I believe, without doubt, there is some force of good in our world that we cannot see but which nevertheless is present, one that is avail-

able to assist us in unforeseen circumstances. And that night the force—a supernatural being? an angel perhaps?—which manifested made an indelible imprint on our minds, and remains an influence on our thinking.—*Stetsonville, Wis.*

CHRISTMAS DREAM

By Barbara Proenza

I HAVE always been one who opens birthday, Christmas or any other present early. That is, if I can talk my husband into letting me have it. If not, I seek out the hidden gift; open it and look inside, then carefully reseal it. When the day comes I take particular delight in guessing, successfully, what my gift is. After my husband caught on to my little trick, he would not bring the presents into the house until late the night before.

One Christmas Eve he brought in a large box, beautifully wrapped.

"Barbara," he said, "here is your

gift. You can look at the box but don't shake it. It's going under the tree and it's staying there. Promise me you won't open this one?"

"I promise," I said reluctantly. "Can you at least give me a few hints?"

"NO! Nothing!" he snapped. "Not one clue. I will tell you this: It is something you have never mentioned and you will never guess what it is."

With that and a "don't you dare" look, my husband placed the box under the tree and turned off the light and we went to bed.

That night I dreamed about my gift. I saw it—in technicolor. It was rectangular, small, about the size of a pile of 100 3¼ by 6¼ business envelopes. It was blue on the outside. I opened it. The inside was red. The box was decorated with yellow flowers.

The next day, to tease my husband, I ran down the stairs like a 10-year-old child yelling, "I know what my present is!"

I told him I knew what my present looked like, never once believing I really did.

"It's a box with flowers on top and red inside," I told him.

His mouth dropped open. "You peeked!" he scolded. "After you promised me you wouldn't." He was furious.

"No, I didn't. I'm only kidding you. I didn't look. I swear."

"Then how'd you know what it



Barbara Proenza

looked like?" He ran to the box under the tree, turned it upside down looking for evidence of entry. The box was just as he had left it. "You looked. You had to!"

"No, really, I had a dumb dream about it."

This time, not only did his mouth drop open but he turned a lovely shade of gray. He handed me the gift without another word. I opened it. Inside the oversized package was a beautiful hand-painted wooden music box, yellow carved flowers

on the top, blue exterior and red velvet interior. I was shocked. Although my dream hadn't indicated a *music* box, it was still close enough for me. It gave me an eerie feeling.

I have always been a vivid dreamer. And from that day forward my husband would ask me, "How do you feel about this stock?" or "Do you feel anything about this job?" I can say, we never got rich from my predictions but I always got my presents early.—*Lenexa, Kans.*



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.

TOGETHER AGAIN

By R. Henry Ryder

BRIAN AND I were living in Gloucester, Mass., in 1952. I was 13 and Brian was three years younger. We were inseparable; where I went my brother Brian followed and vice versa. We had fights

and disagreements but nothing could come between us for long. Brian always came to me with his problems and many times I fought his battle and ended up with the black eye that was meant for him. However, Brian and I had a hero, our father Alfred Ryder. He was

our pillar of strength and many times the three of us walked and talked our problems out.

In March 1952 Brian was killed in a sledding accident and my world was shattered. I had seen him leave for school that morning not knowing I never would see him again. Even time seemed to stop when we were told of the accident. We were told that he did not suffer and for this we were grateful. During the following three years we missed him so much. Although Dad and I still had our walks we always ended up talking about Brian and shedding tears.

On September 1, 1955, Dad was admitted to the hospital for minor surgery; he expected to stay five days. Two days later several friends and I went to the beach for the last time that summer before school started. Matthew and Kevin went swimming and I sat on the sand soaking up sunshine and I dozed off for an hour or so. It seemed I had just closed my eyes when I heard someone call out my name and touch my right arm. I awoke and was shocked beyond belief to see Brian kneeling beside me. I could see him clearly but the beach and the other people were blurred and unrecognizable. The waves hitting the beach made no sound. I had to be dreaming! I raised myself on my elbows and said, "Brian, this has to be a dream. You can't be real! I miss you so much."

He looked at me with tears in his eyes, "Ricky, I miss you very much too but Dad needs you now at the hospital. He suffered a stroke and will not live long. Go see him and say good-bye."

Brian started to stand up as he said this. Our eyes did not leave one another although we were in different worlds. He smiled at me and said, "Listen, Ricky, I am very happy and will be with Dad when he leaves you and Mom. And he will be happy too. We will be watching over you until we are all together again."

He turned around and walked away slowly. Without stopping he turned his head and waved his hand and was gone. I lay back on the sand.

Suddenly I roused again and watched my friends approach. They asked with whom I had been talking with my eyes closed. I did not answer but said that I did have to get home. I left them at the beach and when I reached home my Aunt Rose told me what had happened and we left for the hospital. My mom, aunt and I stayed with Dad until 5:15 that evening of September 1, 1955, when he died peacefully. He seemed so happy and I believe he knew what happened at the beach and knew he and Brian would soon be together again.

I had lost my two best friends, my brother and my father. I also knew that both of them would watch over

us forever, until, as Brian said, "We are all together again."—*Norwich, N. Y.*

LOVE LIVES

By Katherine Kline

THAT Saturday morning, June 12, 1937, my dad Andrew Kline asked me to open his Minneapolis drugstore so he could have breakfast with Mom. He said he felt ill. I acquiesced, never dreaming that my seemingly healthy Dad had health problems.

So it was a shock when Mom rang the panic bell and shouted that Dad was choking and unable to breathe. I called the doctor, then ran upstairs to help. Doc and I carried Dad to the davenport. He was unconscious and soon stopped breathing in spite of adrenalin shots to his heart. While we worked over him Mom stood motionless—in shock.

I was their only child so everything was up to me. I locked the store, posted a notice and then tried to find important papers. They were not in the safe. I stretched out my arms, lay my head on the prescription counter and verbally begged Dad to show me where the needed papers were. The answer came at once. Reopening the safe I found a secret drawer containing the papers.

That night I couldn't sleep. My husband cuddled close, one arm under my head, the other around me so I could hold his hand. My



Katherine Kline

tears wouldn't stop. Why did Dad have to go? All my life I had worked to become his partner. I was not yet registered as a pharmacist. How could I keep the store? And Mom—she was in a state of shock. Dad, I need you so, I sobbed.

Then a gentle hand brushed my forehead and soft fingers stroked the tears away from my cheeks. I knew who it was and whispered, "Thank you, Dad."

My husband, whom I thought asleep, murmured, "We both know who that was, don't we?"

Only then did I relax and sleep, knowing that Dad was still watching over us. That wonderful Dad of mine!—*Yucaipa, Calif.*

MY GOLD WEDDING BAND

By Ethel Rawson

IN 1940 I was about to be married to a man of medium income. Because my mother Viola Laris wanted in some way to help me, she said, "I would like to give you my



Ethel Rawson

gold wedding band but I can't get it off my finger." Her hands were swollen with arthritis and she hadn't been able to take her ring off for 25 years.

Three days later Mother had a dream that my father (who had died in 1933) appeared before her and said, "You must give your ring to our daughter."

Mother answered, "But I can't get it off."

He gently bent over her, removed the ring from her finger and placed it on the dresser across the room. When Mother awoke in the morning and looked at her finger the ring was missing. She jumped out of bed and went straight to the dresser. There it was—resting nicely in the middle of her mirrored tray!

She was astounded as she looked at her ring finger, rubbed it gently and saw that it was not red or swollen and she felt no pain.

My future husband took the ring to the jeweler and had a solitary

diamond placed in the center. I still wear that ring today.—*Chicago, Ill.*

THE LOST EARRINGS

By Jake Jacobs

YEARS AGO my wife Sylvia and I lived in El Cajon, Calif. My mother Betty and stepfather Clarence Johnson lived nearby. In 1967 Clarence died of cancer of the kidneys and on Thanksgiving the year after his death Sylvia was busy making dinner while my mother and I sat talking. I always called my mother Betty because she was only 15 when I was born and she thought "Mother" made her seem old.

Suddenly my thoughts were on my stepfather and I said to Betty, "What do you think Clarence is doing today?"

She said, "He's around somewhere."

Just then one of her earrings, which he had given her, fell off. First she looked for it on the floor. Then we both got down under the table and looked for it. Finally I said, "Betty, it's somewhere in your clothes. Go into the bedroom and look."

She soon returned. "I couldn't find it," she said.

She sat back down beside me, still wondering where it could have gone. She took the other earring off her ear, held it up and dropped it, just to see where it would fall.

The second earring vanished just like the first and again we both got

down on our knees looking for them. We couldn't find either earring now.

Finally I said, "They *must* be in your clothes somewhere."

Betty went back into the bedroom and she said she took every stitch off and shook everything and the earrings were nowhere. She put her clothes back on and started walking back down the hall. It was then both earrings fell from someplace onto the floor in front of her.

We both exclaimed, almost in unison, "Clarence is here, all right!"



Jake Jacobs

And I added, "Happy Thanksgiving, Clarence. Glad you could be with us."—*Jasper, Ark.*



MUTINY ON THE BOUNTY

A MODERN twist on Fletcher Christian's 1789 mutiny on the *Bounty* occurred in the summer of 1986. Crew members commandeered the replica of the tall ship and refused to sail again until they were sure of getting paid.

Having received no paychecks since the second week of June, the crewmen told Associated Press they had decided to stop taking parties to sea on July 1, when the full-rigged 170-foot *Bounty* was in New York for Liberty Weekend. Instead, the crew took the ship to its next scheduled stop, New London, Conn., where it remained docked. Visitors were allowed on board to look at the ship while the disgruntled crew tried to work out a solution.

Capt. Hugh Boyd, who has been in command of the ship for 26

years, did not participate in the takeover.

The crew blamed the dispute on Ted Turner, part owner of the ship since March, when his company, Turner Broadcasting Systems, bought out Metro-Goldwyn-Mayer, the previous owner. Turner is trying to sell parts of MGM, which built the ship in 1960 for the movie *Mutiny on the Bounty*, but is keeping half ownership in the tall ship.

An explanation of sorts came from Kitsie Bassett, a spokeswoman for TBS, who said the crewmen's checks had arrived July 11 in St. Petersburg, Fla., where the ship is on exhibit year-round. She told Associated Press she was not aware of the takeover and conjectured that the crew had not been paid because of a "mixup with all the changes in ownership."

PSYCHIC SEARCH FOR MISSING BOY

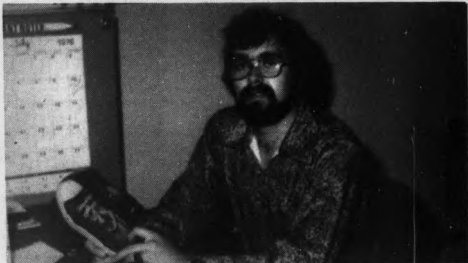
When normal methods fail, will paranormal ones work? Frantic searchers turn to a psychic to save a child.

By Lawrence Cortesi

ON SUNDAY morning, August 4, 1982, five-year-old Tommy Kennedy of Owega, N.Y., accompanied his mother and sister to the picnic area at Empire Lake, some 30 miles north of Binghamton. All morning the family enjoyed the outing: picnicking, swimming and hiking. At 11:30 A.M. Tommy's mother noticed that the boy

was nowhere in sight.

At first she was annoyed that Tommy had wandered from the picnic area. She sent her other youngsters to look for him. But after half an hour passed with no sign of Tommy, his mother grew apprehensive. Where had he gone? She made frantic inquiries around the Empire Lake picnic site and by 12:30 half the visitors at the lakeside had joined the search for Tommy.



Phil Jordan of Spencer, N.Y., has used his psychic talents to assist police forces around the country in their search for missing persons. To his superstitious neighbors, however, he was an instrument of the devil.

Two hours later he was still missing.

The grounds manager at Empire Lake tried to calm Tommy's anxious mother. But he also called the Tioga County Sheriff's Department in the village of Owega and spoke to Sheriff Raymond Ayers. "The boy's been missing for more than two hours," he said. "We've looked everywhere. We don't know if he's lost in the woods, if he drowned or what."

Ayers quickly called his on-duty officers as well as off-duty deputies to conduct a search. At 3:00 the sheriff and two dozen deputies arrived at the picnic grounds. Ayers found Tommy's mother tense and anxious. She said she did not believe he had gone far because he left his sneakers behind and he was clad only in a bathing suit.

"We'll find him," the sheriff assured her.

Ayers was no novice in the search for missing persons. Every year the Empire Lake resort area drew thousands of visitors who came to hunt, fish, swim, picnic and camp. Often youngsters wandered away, hikers got lost in the woods or hunters disappeared in the deer country of the Allegheny Mountains. Ayers and his department personnel had mastered the crisscross search pattern, wherein they covered a full square mile of terrain before the hunters crisscrossed to double-check the same area.

But after two hours of searching within a one-mile radius of the lake's picnic area, deputies had found no trace of young Tommy. The sheriff feared that the boy had

Sheriff Raymond Ayers of Tioga County, New York, scoffed at idea that psychic means might help find missing Tommy Kennedy but events forced him to change his mind.





Diane Clark, Phil Jordan's landlady, first told the psychic about missing boy, then gave him pencil and paper so he could draw map in effort to intuit Tommy's location.

either wandered too far into the woods or drowned. He called for more volunteers and by six o'clock in the evening nearly 100 more men had joined the hunt: volunteer firemen, police officers from nearby towns and even national guard reservists.

Scuba divers had arrived at the lake at midafternoon to check the possibility that Tommy had fallen into the lake near some of the craggy, deep shoreline areas. The sight of these divers further rattled Tommy's mother and she lapsed into a state of depression. She sat mutely at a picnic table, clutching the boy's sneakers.

By 8:00 P.M. darkness had crept over the mountains around Empire Lake but the searchers still had found nothing. The hunters, using flashlights now, resembled a swarm of giant fireflies as they continued

to stalk the woods. The scuba divers, dark shadows plopping in and out of the water, still probed the lake bottom. But at ten, as full darkness enveloped the serene Empire Lake landscape, Sheriff Ayers called it a day.

"There's nothing more we can do tonight," he said. "We'll come back at first light and continue the search."

* * *

WHEN AYERS evaluated the day's work, he found that his men had covered nearly three square miles of woodlands and shoreline in their well-executed crisscross patterns. The scuba divers had dragged nearly a mile of lakeshore bottom. All they had found was the boy's T-shirt.

"We'll be back at dawn," Ayers told the boy's mother.

The woman barely reacted, still

County investigator and scuba diver Dave Redsicker was convinced of Jordan's ESP ability and urged skeptical Sheriff Ayers to bring psychic into investigation.



sitting at the picnic table in numbed silence. Perhaps through some miracle the boy would find his way back to the picnic area.

Some of the searchers gathered in the tavern at Empire Lake for a nightcap and a discussion of the day's events. They spoke in somber tones, occasionally staring out the tavern windows at the woman sitting at the picnic table. Occasionally some of the men went outside to offer her a drink, a snack or some consolation but Tommy's mother was too depressed to care.

Suddenly 30-year-old Richard Clark, a fireman from nearby Spencer, had an idea. "I know some of you guys may think I'm crazy," he said, "but let's call in Phil Jordan."

Jordan was Clark's tenant and the fireman believed he possessed exceptional psychic ability. Perhaps Jordan could use his ESP to

find the missing Tommy.

His companions derided the suggestion. They knew who Phil Jordan was — a controversial man whose involvement with ESP was frowned on by many, including those who disapproved of his discussing occult matters at the high school when he worked there as a substitute teacher. They knew he gave psychic readings. They had heard the other reports: that Jordan had found missing persons, contacted spirits and predicted the future. Most of these rural Tioga County people were hardworking, pragmatic individuals who considered ESP nothing but superstitious nonsense. If they could not find Tommy with their proven search methods, no wizard could.

But one man in the tavern approved of Clark's proposal. He was David Redsicker of the Tioga Coun-

ty Sheriff's Department. Deputy Redsicker was a hard-nosed, realistic investigator and an experienced scuba diver. He had been one of the frogmen who scoured the floor of the lake for the past several hours and the man who had found the T-shirt.

But Redsicker was a Jordan supporter. He had lost most of his skepticism after he saw Jordan move objects with psychic energy. Redsicker also remembered what happened when his uncle suffered a severe heart attack. The doctors said the man had little chance to live but Jordan insisted he would survive, even predicting the very day the uncle would come out of the hospital as a recovered heart patient.

Most of all, Redsicker knew that Jordan had worked successfully with other police departments. In September of the previous year the psychic had helped Detective Norman Long of the Bradford, Pa., Police Department find another missing boy. He had accurately told Long where the boy was and state police, with bloodhounds, located the boy within two hours after a futile two-day hunt employing standard search methods.

A few months later, at Leavenworth, Kans., police called on Jordan to locate another missing boy, seven-year-old Murray Baker. Jordan zeroed in on an area which, when Detectives Jim Arnold and

James Sodemeyer investigated, produced the boy's shoes and jacket but not the boy. Jordan concluded that the youth may have been slain there and the body moved elsewhere.

Redsicker also recalled the controversy at the high school. Some of the township officials had derisively dared Jordan to prove the validity of psychokinesis. The psychic responded by using psychic energy to move chairs, tables and desks around the room.

So the deputy was convinced Jordan might be able to help. Anyway, what was there to lose? Redsicker's only problem would be Sheriff Ayers who had often laughed at his deputy when he talked about Phil Jordan. Nonetheless Redsicker promised Clark he would attempt to bring Jordan into the search.

* * *

AS IT happened, however, Jordan was already involving himself in the case. His involvement began even as the men at the Empire Lake tavern were speaking.

At 11 o'clock Diane Clark was sitting alone in her Spencer home waiting for her husband Richard to return. She felt only heartache for the boy's mother. Diane had a small child of her own and she could understand a mother's torment.

As she was reflecting on these matters, she heard footsteps at the back door. She assumed it was her husband.

"Is that you, Rich?" she called out.

"No, it's Phil," came the answer.

"May I come in?"

"The door's open."

Jordan, a good friend of the Clarks, came into the kitchen. He had just returned from an ESP lecture in Scranton, Pa., and he had been driving home for the past three hours. When he saw the light in the Clark apartment, he decided to stop for a chat with Richard before retiring for the night. The Clarks were among the few Jordan fans around Spencer and they had shown a keen interest in his activities.

"Where's Rich?" Jordan asked.

Diane told the story of Tommy's disappearance. Afterwards she handed Jordan the boy's T-shirt, which Richard had brought home to her earlier.

Jordan closed his eyes and rubbed the shirt for a moment. Then he frowned. Was the missing boy the son of Don Kennedy of the *Binghamton Press*?

"How did you know?" Diane asked, astonished.

"An impression, I guess," Jordan answered softly.

Jordan knew the boy's father. Don Kennedy had defended Jordan against the irate Spencer-Van Etten parents who had said he was possessed by the devil. Further, reporter Kennedy had written several glowing pieces on Phil Jordan for the *Binghamton Press*.

"How about a little coffee?" Jordan asked.

Diane nodded and brought him a cup. Then she watched the psychic take a few sips before slipping into a trance as he mechanically fingered the T-shirt. Jordan was practicing the art of psychometry. He had often said a clairvoyant could determine the location of someone through an object that belonged to that person. Through psychic activity the sensitive feels himself drawn to that person in a mental encounter. This contact supposedly enables the psychic to know the whereabouts of the individual. Jordan contends that a clairvoyant, using psychometry, can reach another person's mind through psychic waves just as a radio operator can pick up signals from a transmitter.

For a full 30 minutes Jordan toyed with the garment. Then he spoke. "May I have some paper and a pencil?" he asked.

Diane nodded. A moment later she watched Jordan scribble a sketch on the piece of notepad paper. The drawing depicted a lake, some overturned boats, a house and a rock. When the psychic finished, he handed the paper to Diane.

"That's where they'll find the boy," Jordan said, tapping his finger on a point of the hastily-drawn map. "I can see him lying under a tree with his head in his arms. He's sound asleep."

Diane merely blinked. Before she

A GOLDEN OPPORTUNITY

**ANGELIC, GOD-LOVING,
BEINGS FROM ANOTHER
DIMENSION HAVE
INSTRUCTED ME TO HELP
EARTH BOUND SOULS
RECEIVE ALL THEY DESIRE
BY DRAWING UPON THE
SPIRITUAL AND HEALING
POWERS OF THE POWERFUL...**

Cross enlarged to
show detail

'CROSS OF CRYSTAL'



**DIANE TESSMAN (AS WRITTEN
ABOUT IN RUTH MONTGOMERY'S
NEW BOOK "ALIENS AMONG US")**

changes that are slated to take place here on earth culminating in a collapse of civilization and the end of the world as we know it. Nostradamus, Edgar Cayce and other attuned minds have told of catastrophic events which are to take place during our lives, and my friends from another dimension have added to our knowledge of such a monumental transition that is said to be only years away.

Since that night back in Iowa, I have experienced many things that cannot be explained. I have been instructed

My "Special One," recommended to me that everyone should own a cross for themselves and promised that those who carry such a crystal will experience many positive benefits throughout their life.

ARE YOU IN NEED?

• Does your spirit cry out for relief from worldly tensions? If so I believe I can promise you...

- Financial security.
- A loved one to comfort you.

way that I can send them to the tens of thousands of individuals who are likely to ask for one through this article. Therefore, I believe I have come upon a very fair and just manner in which to put these crosses into circulation as was intended and cover at least part of my expenses.

Therefore, anyone who orders a copy of my book **THE TRANSFORMATION** will receive both a copy of my autobiography which I think you will agree makes for fascinating reading and will tell you a great deal more about the coming

could speak, Richard walked into the house. His eyes brightened when he saw Jordan. When his wife showed him the map the psychic had drawn, he grew excited. Richard asked Jordan to accompany him to Empire Lake in the morning when they would resume the search. The psychic agreed.

Fifteen minutes later Richard got a call from Redsicker who said he had spoken with the sheriff. Ayers had balked at first, unconvinced that Jordan could find the boy through clairvoyance. Eventually, however, he agreed to allow Jordan to join the search, but only as another volunteer.

At 2:30 A.M. Jordan was aroused from sleep by a phone call from Don Kennedy, the missing boy's father. Kennedy apologized for the late call but he told the psychic that he had reached a breaking point and he had nowhere else to turn. Would Jordan use his ESP to find Tommy? Jordan promised he would do his best but warned he might not succeed. Still, Kennedy thanked him and promised to meet him at the lake in the morning.

* * *

AT 5:30 A.M., Monday, August 5, Richard Clark and Philip Jordan arrived at the Empire Lake picnic grounds. A crowd already jammed the site, not only volunteers but a mass of curious spectators. Somehow, through the night, residents of Tioga County had

learned that the controversial Philip Jordan was going to attempt a psychic Houdini act. Also present at the lakeshore were David Redsicker, Don Kennedy and a skeptical Sheriff Ray Ayers.

Jordan ignored all of them except the missing youth's mother, again maintaining her vigil at the picnic table. Jordan asked if she had something that belonged to the boy and Tommy's mother mechanically handed him the sneakers her boy had left behind before he wandered away.

Now, as Jordan fingered the sneakers, he went into another state of deep concentration. He was once more applying the technique of psychometry. With these new objects and his closer proximity to the missing boy, Jordan could reinforce his earlier conclusions. After several minutes in a mild trance he told his audience, "The map is correct. Let's go." Then Jordan turned to Tommy's parents. "We'll have your boy here within an hour."

Don Kennedy was torn between encouraged excitement and discouraged uncertainty. Tommy's mother, emotionally drained, did not react at all. Sheriff Ayers merely stroked his chin, still dubious. Others in the picnic area stirred, some impressed by Jordan's rash predictions and others expressing contempt. The crowd watched him and his two companions disappear into the woods.

Exactly 55 minutes later, at 6:25 A.M., Jordan and his associates emerged from the deep woods. Redsicker carried Tommy in his arms. They had found him about a mile and a half from the picnic area at the exact spot that Jordan had indicated on the map.

The boy was exhausted but, as a later medical examination determined, he suffered no ill effects from his 20-hour ordeal. Young Tommy had simply wandered away for a walk. Unfortunately he became disoriented and, instead of coming back to the picnic area as he intended, ambled deeper into the woods. When he finally tired, he collapsed under a tree and cried himself to sleep.

As Clark, Redsicker and Don Kennedy expressed delight at Jordan's success, Sheriff Ayers shook his head in disbelief. He was unhappy because of his own failure. How could his well-organized searchers, with their crisscross pattern which had always worked so well, have failed to find the boy? Still, he was relieved. He knew his hunters might not have again hit the area where Tommy was for another three or four days. By then the boy might have died from exposure.

"Many people had no faith in what Phil was doing," Diane Clark said later, "and a lot of people gave him a hard time."

"Jordan's achievement at the lake has quieted down most of the skept-

tics," Redsicker remarked, laughing. "Nothing makes a bigger impression than something hitting home like that. I guess people will listen to him now."

Jordan recalled, "I psyched myself so intensely on that case that I wasn't even aware of others around me. But it shows you what the technique of psychometry can do. I'm happy for the boy and his parents. I'm grateful that I can help others."

Like most psychics Jordan is religious. "I feel humble, not proud, because I know that God gave me this psychic gift," he says. "I hope I always use it for good. I often pray to the Lord for guidance and in fact I wore my rosary on the morning I searched for the Kennedy boy. When I found him, I just knelt next to him and wept. I was awestruck by my success."

The successful rescue of Tommy Kennedy brought notoriety and admiration to the Spencer, N.Y., psychic. Among other honors Jordan received an honorary deputy sheriff's badge from the Tioga County Sheriff's Department.

Sheriff Ayers now finds it difficult to fault Jordan. He acknowledges, "It was no coincidence. The boy had lain and slept under that tree for most of the 20 hours and we missed him. Phil Jordan simply used some kind of paranormal talent that the rest of us don't have. I would not hesitate to call on him again if I thought he could help us."

SCIENCE DEBATES THERAPEUTIC TOUCH

Healing by laying-on-of-hands is now being scientifically tested in hospital coronary wards.

By D. Scott Rogo

"THERAPEUTIC touch" is the clinical term for a practice known to mankind for centuries. The laying-on-of hands has been practiced by a number of primitive cultures. Its contemporary roots date back to the ministry of the early Christian church.

Although conventional science places little stock in the phenomenon, in recent years the practice of therapeutic touch has been staging a comeback. This renaissance of interest has much to do with the work of Dr. Dolores Krieger, who started using the procedure in her own nursing work in 1969. She discovered the technique after learning that she could help remove her patients' pain and discomfort by touching them. Eventually she wrote *Therapeutic Touch: How to Use Your Hands to Help and Heal*

(1975) in which she publicly described the procedure.

Therapeutic touch is, according to Dr. Krieger, a complicated practice. To implement the healing, the nurse or practitioner follows a fairly rigid ritual in which he moves his hands up and down the patient while looking for places where the body's energy field is blocked. But before he does this, the practitioner first must have entered a state of relaxed concentration. The healer's hands do not touch the body during this phase of the healing but remain a few inches above it.

When a site of disturbance is "felt" or subjectively "sensed," the practitioner places his hands on the spot and works with the location by sending some of his own energy to it. In an alternative procedure, called noncontact healing, the practitioner seeks to dislodge the blockage by working solely with the body's energy field without touching the body.

Dr. Krieger emphatically insists that therapeutic touch cannot be performed casually. "Therapeutic touch is not just putting your hands over a painful area," she states, "nor is it a massage to loosen muscles. You have to be taught to concentrate and direct your healthy energy to get proper results."

Does therapeutic touch really work? The answer will depend on whether you speak with a believer or a skeptic because a debate over

the efficacy of the practice has been raging in nursing publications ever since Dr. Krieger's book appeared.

* * *

RESearch on the beneficial effects of therapeutic touch was in fact spearheaded by Dr. Krieger herself. In the early 1970's she began reporting the effects of laboratory studies of the biochemical effects of the practice. Her principal research was conducted at New York University, where she is a professor of nursing. In her major project she measured the hemoglobin levels of patients undergoing therapeutic touch therapy. Since hemoglobin is the respiratory pigment in red corpuscles, this level is essential to a person's health.

Dr. Krieger conducted three separate studies to explore this possible response to the healing touch. The therapeutic touch was applied by Oskar Estabany, a retired Hungarian military officer, now a Canadian citizen, who is well known for his psychic healings. In each case the results were the same: Those subjects treated with therapeutic touch for between six and 14 days invariably showed greater hemoglobin counts than a group of control patients. Following up on her experiment several months later, Krieger contacted those patients who had participated in the therapeutic-touch sessions. Most of them reported that they were continuing to enjoy good health, normal blood

pressure and excellent appetite.

The outcome of these early studies encouraged Dr. Krieger to go forward with her work. She trained other nurses in the procedure and they in turn have conducted studies and added to the growing literature on therapeutic touch.

One of these gifted first-generation practitioners is Janet Macrae, who consulted with Dr. Krieger while working on her Ph.D. in New York. At the time she was a staff nurse specializing in pediatrics and wanted to determine whether therapeutic touch could be used with small children. Dr. Macrae does not believe that physical touch is necessary in this form of healing. She prefers to work directly with the body's energy field — i.e., the invisible radiations that psychics and practitioners of laying-on-of-hands believe extend into the space surrounding the body.

"A casual observer might think we are dealing with nothing," she reported in 1979 to the *American Journal of Nursing*. "However, if the observer took some time to practice, she would soon find her hands becoming sensitive to these finer energies."

Dr. Macrae claims to have helped several children by working with these energy systems. One of the cases she reported to the *Journal* concerned a four-year-old boy who complained of considerable pain after some surgery.

"I ran my hands through his energy field — about four to six inches beyond his body," she reports. "I literally found the pain . . . and directed it out of his field, using a stroking motion. The little boy stopped crying and fell asleep after about three or four minutes of therapeutic touch."

The effects of therapeutic touch can be specific and localized too, as Dr. Macrae discovered while working with a 10-year-old leukemia patient. The boy was suffering from pain in his jaw, apparently caused by his chemotherapy. Since conventional analgesic drugs were not working on the pain effectively, the concerned nurse decided to use therapeutic touch. Dr. Macrae writes:

One day I asked him if I could put my hands on the place where it hurt. He said yes, so I centered myself quickly and passed my hands through his field. Above the right side of his jaw I felt a fine tingling sensation. I brushed it away. However, it reappeared above the left side of his jaw. I then cleared off both sides simultaneously, and Paul informed me that his jaw was fine but that his upper chest had begun to hurt. I put my hands over his chest and the pain went back to his right jaw. At that point I stopped to reevaluate the situation. I realized that I was not treating the patient's energy field as a whole, so I changed my method. I put my left hand over his jaw where the pain was, and with my right hand, I directed the area of tingling through his whole field and out past his feet.

The boy told the nurse he could feel the pain moving down his chest, passing through his abdomen and leaving through his feet!

Macrae found too that therapeutic touch can help even when no perceptible *physical* change can be seen in the patient's condition. For example, she often uses the therapeutic touch to relieve lung congestion in the children she cares for. To treat this specific problem, she uses stroking movements to disburse the congestion; then she directs the problem out of the patient's body through the feet, even though the congestion often remains biologically present in the body.

* * *

INTERESTING as these reports are, they are purely anecdotal. Such reports would never impress the skeptic or even the sympathetic scientist looking for formal proof of the healing touch. So too, it would appear, are practitioners' claims that during the sessions patients receiving therapeutic touch become extremely relaxed and less susceptible to anxiety.

Krieger wondered if there was any way to test such observations experimentally. In 1978 she and some of her colleagues took up this issue and initiated a sophisticated study which focused on both the healer *and* her clients.

Krieger got the idea for it when she visited the Langley Porter Neuropsychiatric Institute in San Fran-

cisco. She spent part of her stay discussing therapeutic touch with Dr. Joe Kamiya, one of this country's leading authorities on psychophysiology. Dr. Kamiya and several of his graduate students were intrigued by the physiological effects reportedly induced by therapeutic touch and they were equally curious about the brain state the practitioner enters during the transaction. Krieger volunteered her services when Dr. Kamiya and one of his students decided to investigate this question. She became a participant in an important two-day experiment.

As Krieger took part in the therapeutic-touch sessions with three patients, she was linked to an EEG (which constantly recorded her brain waves). Several other psychophysiological readings were taken from Krieger as well, including her pulse rate, galvanic skin response, skin temperature and so on. Each of the patients chosen to receive the treatments was participating in the hospital's pain- and stress-reduction program. The first patient, an elderly man, had become partially crippled after receiving a spinal injection. The second patient was a woman suffering from fibroid tumors and the last patient was being treated for persistent recurring migraine headaches.

During the first day of the study only Krieger's psychophysiology was monitored. The patients' read-

ings were taken as part of the second day's work.

The experimenters found that during the healing work Krieger's brain produced an unusual number of beta waves — fast waves that occur when a person is concentrating on an intellectual task. She also seemed to tense up during the therapeutic session but her rapid brain waves apparently were independent of this state. Her eyes shifted relatively little even though she sometimes partially opened them.

These readings, taken together, indicated to the researchers that Krieger was entering into a state of steady concentration as she treated her patients but that this concentration was unfocused. The readings taken from the three patients were, however, less striking. Although they entered a state of relative relaxation, their levels did not shift significantly from the beginning to the end of the sessions.

But even if the patients didn't exhibit striking psychophysiological changes while being touched, their symptoms improved. The elderly man dispensed with his crutches for the first time in months, tucked them under his arm and walked out of the hospital. The second patient's tumors suddenly vanished and the third patient testified that the severity of her migraines diminished after the completion of the treatment.

Dr. Kamiya and his colleagues

played down these secondary results in their report published in the *American Journal of Nursing*, suggesting that these improvements "may not be related to the therapeutic touch experience and no claims can be made." But it is difficult *not* to credit these sensational results either to therapeutic touch or to Krieger's psychic abilities. Kamiya and his collaborators do report (in a brilliant display of scientific understatement) that "the experience was important to the patients!"

Kamiya has not been the only researcher interested in the psychological effects of therapeutic touch, however. Shortly after he had completed his work with Krieger, a roughly similar experiment was conducted by Dr. Patricia Heidt, a psychotherapist in private practice in New York. She too was fascinated by the claim that patients receiving therapeutic touch became unusually relaxed during the procedure. Her carefully-designed experiment was conducted at St. Vincent's Medical Center in New York. Both men and women, 90 patients in all, were used in the project; all were being treated by the hospital's coronary care unit.

Dr. Heidt, who was trained in therapeutic touch by Krieger, separated her patients into three large groups. She treated the first group with therapeutic touch. The second group received only casual touchings during which Heidt undertook

no procedures to heal them. The third group served as a second control group and Heidt simply sat next to their beds and spoke softly with them for the same period of time it takes to perform therapeutic touch. Before and after the private sessions all of the patients filled out a special form in which they rated their own levels of anxiety. (This questionnaire was administered by a research assistant who asked them whether they felt jittery, relaxed and so on.) To keep the conditions of the experiment as uniform as possible, each of the subjects was treated in his own hospital room and all were tested during the same time of day.

The patients treated with the formal procedure showed a significant postsession reduction of their anxieties — a reduction considerably more pronounced than that reported by either set of control patients. These results demonstrated, in Heidt's opinion, that the effects of therapeutic touch are real and cannot be caused purely by the physiological effects of the practitioner's presence.

* * *

WITH REPORTS such as these being placed in the literature, the case for therapeutic touch might seem scientifically established. By 1981 the case for the power of therapeutic touch appeared impressive. But in 1984 two psychiatric nurses from Georgia reignited the contro-

versy with a powerful critique of the research we have been describing.

The paper was the work of Philip E. Clark, of the Dwight David Eisenhower Army Center in Fort Gordon, and Mary Jo Clark, assistant professor of nursing at the Medical College of Georgia in Augusta. When they published their findings in the January-February 1984 issue of *Nursing Research*, they picked holes in or raised objections to every published study of therapeutic touch they could find.

For example, they found several problems even with Dr. Krieger's original hemoglobin experiments, which they singled out for extensive comment. Krieger had only sketchily described the criteria she used when choosing her subjects for these experiments. Could she have deliberately selected subjects who she *knew* would respond to the treatment psychologically? The Clarks also suggest she used improper statistics when she evaluated her data. But their major complaint is that Krieger had encouraged her patients to practice meditation while the study was in progress. The Clarks rightly point out that this practice could have contributed to the rise in some of the subjects' hemoglobin levels.

At the conclusion of their critique they remark on an inexplicable phenomenon they discovered in Krieger's experimental results: In her final study even the subjects in

the control group exhibited highly elevated hemoglobin counts! Although this increase was not nearly so significant as that exhibited by the experimental subjects, the Clarks contend that Krieger's research cannot be properly evaluated until this puzzling rise can be explained. It may represent some overlooked factor that could complicate the entire experiment.

If we dismiss the findings of Krieger's biochemical studies, this still leaves the results of Dr. Kamiya's project to be explained. Unfortunately Kamiya's published report focused on the readings taken from Krieger while it merely summarized the results obtained from the three patients. The Clark report criticizes Kamiya for this reporting error, noting that his experiment can't be evaluated until these data are supplied to the scientific community. (The two researchers did not, however, try to explain the surprising healings that resulted from Krieger's touch.)

The Clarks found a problem with Heidt's study too. They point out that the practice of therapeutic touch entails a formalized "ritual" during which the practitioner works over the patient's body. This impressive (and perhaps psychologically important) ritual was not included in the procedures experienced by the patients receiving casual touch. Perhaps, the two skeptics speculate, the reduced tension

seen in the test subjects was really a placebo effect. The subjects may have been responding to the ritual of healing rather than to some sort of energy transfer from the practitioner.

The Clarks suggest that Heidt's study easily could have been designed to bypass the placebo effect. Heidt should have shammed the therapeutic touch ritual by passing her hands near her control subjects while not really trying to send any energy to them.

It is difficult not to be impressed by the Clarks' article. Skeptics who refuse to believe in the efficacy of psychic healing no doubt will consider the Clarks' report the last word on the subject. But they are not justified in doing so.

* * *

IN THE same month the Clarks issued their report, a South Carolina researcher published the results of an experiment specifically designed to counter each of the critics' objections. Her findings were so startling that they made headlines in the science section of the *New York Times*.

Dr. Janet Quinn, who directs the Department of Medical-Surgical Nursing at the University of South Carolina's College of Nursing in Columbia, can claim both a personal and professional interest in the practice of therapeutic touch. She took her B.A. in nursing and subsequently worked in both emer-

gency rooms and intensive-care units before turning her knowledge to teaching. She became interested in the psychological dimensions of her profession while teaching in New York, where in 1976 she met Dr. Krieger, who introduced her to the field of therapeutic touch. Krieger encouraged the younger woman to experiment with the procedure while practicing her own nursing skills.

"I was skeptical," Dr. Quinn told the *American Journal of Nursing* in 1979, "but somehow I sensed that what was happening was important."

This sense of importance led Quinn to participate in a workshop on therapeutic touch conducted by Krieger. As she was practicing the technique under the guidance of a more experienced practitioner, she writes, "My hands seemed to know what needed to be done and I let them lead me. I felt the energy of the client balance and even out. . . . My interaction had finally been therapeutic and beneficial. It was a miraculous day which I shall never forget."

Quinn has been studying the power of therapeutic touch ever since. In the early 1980's she put her experience to the test.

The research that attracted press attention was not original, since it was primarily a replication of the work reported in 1981 by Dr. Heidt.

Nothing if not fastidious, Quinn

even conducted her research in the same coronary wards in New York where Heidt had worked. The experimental subjects she chose to participate in the study included 23 women and 47 men at St. Vincent's Medical Center. Dr. Quinn, who decided not to perform the therapeutic touch procedure herself, enlisted four nurses familiar with the skill to serve as the practitioners. Three other nurses recruited for the experiment were taught to imitate the therapeutic-touch ritual while counting backwards (instead of focusing their "energies" on the patients). Before receiving the therapeutic touch or taking part in a related session, each subject was given a self-evaluation form which asked him about his anxiety level. The subject then received either several minutes of noncontact therapeutic touch or the faked demonstration.

When each of the sessions was concluded, Quinn asked the patients to evaluate their sense of tension or anxiety once again. There she found exactly what she was looking for: The patients who had just finished receiving therapeutic touch reported a significant reduction in their fears, a reduction *not* experienced by the control subjects.

But before rushing to publish

these apparently impressive findings, Quinn considered the possibility that the *behavior* exhibited by the four nurses trained in therapeutic touch might have differed from the performances of their role-playing counterparts. If such behavioral differences were contaminating the study, the skeptic could argue that these differences contributed to the results.

To test for this possibility, Quinn filmed the seven nurses performing their respective (genuine-versus-fake) procedures. These videotapes were later shown to a panel composed of 15 judges who tried to guess which of the films depicted the bogus operations. These evaluators, much to Quinn's relief, could not separate the real from the role-playing practitioners.

In short, whatever effect Quinn found in her studies, it cannot easily be explained as a placebo.

Quinn hopes to replicate and extend her studies and recently she received a three-year grant to continue her work. If she is successful in replicating her research, it will serve as impressive evidence that each of us possesses the power to heal — a power science has ignored for too long.

But for now the debate over therapeutic touch rages on.



THE SAGE, THE SAINT

Paramahansa Yogananda, the Yogi



This photograph of Yogananda was taken an hour before his *mahasamadhi* (a yogi's final conscious exit from the body) at a banquet held in honor of India's ambassador to the United States, Binay Ranjan Sen.

AND THE YOGI

The spirit of God, I realized, is exhaustless Bliss; His body is countless tissues of light. . . . The entire cosmos, gently luminous, like a city seen afar at night, glimmered within the infinitude of my being. The dazzling light beyond the sharply etched global outlines faded slightly at the farthest edges; there I saw a mellow radiance, ever undiminished. It was indescribably subtle; the planetary pictures were formed of grosser light.

I cognized the center of the empyrean as a point of intuitive perception in my heart. Irradiating splendor issued from my nucleus to every part of the universal structure. . . .

— Paramahansa Yogananda (1893-1952)¹

By David Christopher Lane

FEW BOOKS in spiritual literature compare to Paramahansa Yogananda's *Autobiography of a Yogi*. It is one of those rare works that in a single reading can transform the reader's entire outlook on life. Since its initial printing in 1946, Yogananda's *Autobiography* has continued to enthrall seekers from around the world with its fascinating tales of miracles, saints and astral heavens.

I first happened upon the book at our local library when I was barely 12 years old. I don't know exactly why I picked it out that particular day, but I do know that after studying it closely I was a changed person. No longer could I relegate "God" to the provinces of my own Catholic religion, for Yogananda demonstrated that even "Hindus" could personally experience the Lord in all of His (Her?) majesty.

Indeed, such was the power of *Autobiography of a Yogi* that I embarked on a comparative study of the world's religions at the end of my seventh grade in grammar school.

Yogananda's life was simply not normal in the usual sense of the word. True, he was brought up in a fairly wealthy Indian family (his father held a high position in the Bengal-Hagpur Railway) and attended school with other children his age. But Yogananda, unlike most boys in India or America, had a singular vision since infancy about the purpose and meaning of his life: he wanted to realize God. Yogananda, to quote a popular phrase in mysticism, was "God-mad." And this "madness" took him on journeys throughout India to meet saints, yogis and mystics.

Moreover, Yogananda possessed special gifts of the spirit which indicated (both to him and to others)

that he was divinely marked as a highly advanced yogi. First, in his earliest memories of infancy, he writes, "Clear recollections came to me of a distant life in which I had been a yogi amid the Himalayan snows." Second, suffering from Asiatic cholera at the age of eight, Yogananda was miraculously healed by looking at a picture of the revered *Kriya Yoga* master Lahiri Mahasaya. Yogananda writes:

I gazed at his photograph and saw there a blinding light enveloping my body and the entire room. My nausea and other uncontrollable symptoms disappeared; I was well. At once I felt strong enough to bend over and touch Mother's feet in appreciation of her immeasurable faith in her guru. Mother pressed her head repeatedly against the little picture.²

And third, Yogananda displayed an incredible strength of will when by sheer thought he made a boil appear on his arm. Yogananda recounts the incident:

Uma [his sister] complained of a boil on her leg and fetched a jar of ointment. I smeared a bit of the salve on my forearm.

"Why do you use medicine on a healthy arm?"

"Well, Sis, I feel I am going to have a boil tomorrow. I am testing your ointment on the spot where the boil will appear."

"You little liar."

"Sis, don't call me a liar until you see

what happens in the morning." Indignation filled me. . . . Morning found me with a stalwart boil on the indicated spot; the dimensions of Uma's boil had doubled [which Yogananda had predicted]. With a shriek, my sister rushed to Mother. . . . Gravely, Mother instructed me never to use the power of words for doing harm. I have always remembered her counsel and followed it.³

In Yogananda's quest for God he met several remarkable holy men including the saint with two bodies, Swami Pranabananda, who had the ability to bilocate *physically*; Gandha Baba, the renowned "Perfume Saint," a master at manifesting at will a variety of scents or even flowers; Nagendra Nath Bhaduri, the "Levitating Saint," whom both Yogananda and his brother Sananda Lal Ghosh saw floating in the air while engaged in his meditations; and Master Lahiri Mahasaya, the "Blissful Devotee" of the famous Sri Ramakrishna.

None of these saints, however, served as Yogananda's spiritual guru. That was reserved for Sri Yukteswar whom Yogananda first met in Benares but whose ashram (spiritual center) was in Serampore and Puri. Under the tutelage of Sri Yukteswar, chief successor to Lahiri Mahasaya, Yogananda became a master of *Kriya Yoga* (literally, "union with the Infinite through a certain action or rite") which is a psychophysiological



With the blessings of the controversial Avatar Babaji and his guru Sri Yukteswar, in 1920 Yogananda came to America where his public lectures soon attracted many followers.

method to revitalize the life current within man and to quicken his inner progress. Yogananda writes:

"*Kriya Yoga* is an instrument through which human evolution can be quickened," Sri Yukteswar explained to his

students. "The ancient yogis discovered that the secret of cosmic consciousness is intimately linked with breath mastery. This is India's unique and deathless contribution to the world's treasury of knowledge. The life force, which is ordinarily absorbed in maintaining

heart action, must be freed for higher activities by a method of calming and stilling the ceaseless demands of the breath."⁴

By mastering the breath through *Kriya Yoga*, Yogananda was able to open the *ajna chakra* (Third Eye — the inner vision) and leave his physical body at will. When a yogi is absorbed in *sabikalpa samadhi* he appears lifeless, seemingly dead, with no sign of bodily movement. This occurs because the life current — soul — is drawn from the body to be active on a different and higher plane of existence. In *nirbikalpa samadhi*, though, the yogi can commune with God without this appearance of lifelessness. Yogananda, it appears, was adept in both types of *samadhis* (divine absorption).

Perhaps the most interesting, if controversial, story surrounding Yogananda's life concerns the alleged existence of the Avatar Babaji, who supposedly has retained his physical form for centuries. This "deathless" Avatar, as Yogananda refers to him, is responsible for initiating Lahiri Mahasaya (1828-1895) into *Kriya Yoga* and keeping alive the pristine teachings for millennia. According to *Autobiography of a Yoga*, Babaji is on the same spiritual level as Christ, Buddha and Krishna. There's one catch, however: Babaji can be seen only when he ordains it. That is, Babaji may have a physical form but it can

be seen only when the Avatar desires it to be. Hence, any encounter with Babaji is taken as highly auspicious. Yogananda himself writes of his meeting with Babaji as "the most sacred of my human experiences."

What are we to make of Babaji? Are the accounts of his perennial existence true? We may never know, of course, unless we personally enter into the higher astral and causal worlds. Yogananda, however, is absolutely convinced of Babaji's existence and goes to some length in his *Autobiography* to convince skeptically-minded readers. Yogananda writes of his meeting with Babaji:

[After much time in prayer] at that moment there came a knock on the door of my Gurpar Road home. Answering the summons, I beheld a young man in the scanty garb of a renunciant. He entered the house.

"He must be Babaji," I thought, dazed, because the man before me had the features of a young Lahiri Mahasaya. He answered my thought, "Yes, I am Babaji." He spoke melodiously in Hindi. "Our Heavenly Father has heard your prayer. He commands me to tell you: Follow the behests of your guru and go to America. Fear not; you shall be protected."⁵

* * *

AFTER receiving Babaji's and Sri Yukteswar's blessings, Yogananda departed for America in 1920 to spread the teachings of *Kriya Yoga*. He was well received

I ONCE met a devout Catholic woman who knew Paramahansa Yogananda fairly well. To my disbelief this woman claimed to have seen Yogananda levitating when he was in *samadhi*. She told me that Yogananda could do it at will but did not make a public display of his power. This woman, it should be noted, does not believe in "Eastern religions" and looks askance at anything mystical. She met Yogananda through her husband who was doing some business with SRF. She repeatedly told me — I asked her several times to tell me the story in detail — that Yogananda did indeed levitate and she was an eyewitness to the event. Moreover, no trickery was involved, she said, because Yogananda was not concerned with levitation per se but with the state of divine absorption. In other words, levitation was the by-product of his meditation, not the purpose of it.

Skeptical readers will surely doubt this (and so they should) but let us remember that genuine mystics represent *our own* structural potential for evolutionary advancement. Instead of debating the relative truth-claims of saints, we should experientially engage in some of the prescribed methodologies.

and soon became something of a religious celebrity, attracting substantial crowds to his public lectures. In 1935 Yogananda codified his system as the "Self-Realization Fellowship" which was chartered under the laws of California as a nonsectarian and nonprofit corporation.

During his 30 years in America, Yogananda drew several devoted followers, among them James J. Lynn, a wealthy businessman who helped finance the purchase of much of SRF's property holdings; Daya Mata, now president of SRF; and Richard Wright, his traveling secretary (and brother of Daya Mata). Yogananda also founded two remarkable church centers in California: the SRF Lake Shrine in

Pacific Palisades and the Encinitas Colony overlooking the Pacific Ocean near San Diego.⁶ Both places still exist today, wonderful reminders of Yogananda's love for natural beauty.

Paramahansa Yogananda died on March 7, 1952, minutes after giving a speech at the Biltmore Hotel in Los Angeles. Apparently Yogananda knew in advance of his forthcoming death, having given several hints to his disciples. To one devotee he said, "My lifework is done." And to another, after the death of Sister Gyanmata, his most advanced woman initiate, he remarked, "Now that Sister is gone, there is nothing that holds me here." Nevertheless, it came as a surprise to his large following when news spread that their

beloved *Premavatar* had finally breathed his last. He was 59 years old.

Yet Yogananda demonstrated the truth of *Kriya Yoga* even after his departure. His physical body did not show the normal signs of decay. It remained "in a phenomenal state of immutability," according to Harry T. Rowe, Mortuary Director of Forest Lawn Memorial Park. In a certified letter, he stated, "The absence of any visual signs of decay in the dead body of Paramahansa [sic] Yogananda offers the most extraordinary case in our experience."⁷

The Great Yogi of America expected to defy death by transcending it. Surely Paramahansa Yogananda awoke in a new world, one which his guru Sri Yukteswar had

predicted would find them together: "You and I shall smile together. . . . Finally we shall merge as one in the Cosmic Beloved; our smiles shall be His smile. . . ."

NOTES

1. Paramahansa Yogananda, *Autobiography of a Yogi* (Los Angeles: Self-Realization Fellowship, 1979).
2. *Ibid.*, page 10.
3. *Ibid.*, page 13.
4. *Ibid.*, pages 278-279.
5. *Ibid.*, page 402.
6. The colony overlooking the waves at Encinitas has become a popular surfing spot. Appropriately enough, it is known among surfers around the world as "Swami's Point." The waves here, in the winter, are the best in San Diego.
7. Sananda Lal Ghosh, "*Mejda*": *The Family and Early Life of Paramahansa Yogananda* (Los Angeles: Self-Realization Fellowship, 1980), page 329.



HER SOUL FOR A SONG

FEMALE songbirds select as mates the males who sing a diversity of songs, according to behavioral biologist Myron Baker of Colorado State University. He finds too that those males are the most successful in gathering food and staking out nesting places.

"That's not to say the males are not somewhat selective but the major part of the choice of mates is on the shoulders of the female," Baker said. He did his research with the European great titmouse and the yellowhammer and he

doesn't know why some young males learn more melodies than others.

"It may have something to do with the time of year the male was born," he said, "although there is a suspicion that the males with the larger repertoires have genetic differences from the others. Males sing in complicated ways and the females make complicated reproductive decisions on the basis of the songs."

Most female songbirds do not sing.

Let My Brother Go

As Gene's life slowly slipped away
the ghosts of those who had gone before him came calling....

By Patti Paster

MY BROTHER Gene McVicker,* the oldest of five children, loved his family, he loved his friends and he loved his country. Many years ago, in Brooklyn, N.Y., I beamed with pride as I watched my big brother graduate from St. Gregory's Parochial, St. Francis Prep and Brooklyn College with the highest scholarly honors. "Genie the Brain," as we lovingly called him, was indeed a hard act to follow.

He married a wonderful woman named Alice and together they raised three beautiful and caring children. It was the quality of his life that counted, not the short number of years allotted him.

His heart's greatest desire was to please his beloved dad by proving he could win in the game of life by playing fair. The desire was never fully realized because Dad passed away at the age of 54, never to see

his firstborn son become an outstanding overseas representative of the United States government.

Sadly, my younger sister Terry was unable to witness his "winning" either because she died of cancer in 1969, when she was only 29 years old.

In the quiet, early morning hours of November 19, 1985, my sister appeared to me in a dream. Never had I seen her look so beautiful and peaceful. She never uttered a word but her angelic, loving smile told me she was coming back to help one of her family pass through the door of death and into the light of the land hereafter.

When I woke up, I was experiencing intense pressure in the northwest section of my body. If it had been on the other side of my chest, I would have sworn I was having a heart attack. *Suddenly I knew what the dream meant. I knew for whom she was coming.* My brother, on sick leave from his office in the Philippines, was living with his family in Seattle, Wash. — in the northwest

*Pseudonym.

section of the United States.

On Thanksgiving evening, exactly nine days after my dream, Gene, 49, had his first seizure and was taken by the paramedics to the University Hospital in Seattle. At noon the following Wednesday I flew up from Los Angeles so that I could minister to him in the only way I knew, by sharing my love and prayers.

At one point in the course of the many conversations Alice and I had that week, I delicately mentioned my dream about Terry. Alice was quite interested. She said that it explained something that had been puzzling her.

Every night, she told me, she would sleep next to Gene's bed in a small cot the hospital had supplied. In the last few evenings she had awakened to the sound of Gene's voice. He was sitting up in bed talking to his sister Terry and reaching out as if he were touching her.

On Monday, December 9, 1985, exactly 201 months to the very date of my sister's death — and, coincidentally, the expiration date printed on his U.S. passport — my brother announced to his wife, "Alice, I'm getting out of here."

"That's right, Gene," she said. "We're taking you home on Friday."

But the home Gene was referring to was not the same one Alice was talking about.

Around 9:30 that morning Alice and I decided to go downstairs for breakfast since Gene's favorite

blond nurse was going to give him a sponge bath and replace the bedding. Alice told him where we were going and kidded him about not fooling around with the nurse while we were gone. He laughed the same hearty laugh that I loved to hear.

Poor Alice. She was so mentally and physically drained by this ordeal that I suggested she go home after breakfast and try to get some uninterrupted sleep. I told her I would stay by my brother's side that day.

"Okay, Patti, you win," she said. "You're right. I'm so exhausted I can't even think anymore. I'll go back, kiss him good-bye and go home for the day."

On our return from the cafeteria we passed the nurse's station and asked how everything was going. Gene's nurse told us that all went well and after his sponge bath he fell asleep. She added that, while she was bathing him, he kept talking to "someone named Terry."

When Alice and I entered his room, we sensed immediately that something was wrong. He did not respond to our greetings in his usual cheerful manner. He seemed to be in another world, looking out into space. Alice ran quickly to get the doctor.

After examining him, the doctor started giving instructions to the nurse and before we knew it, six or seven doctors and nurses were crowding around Gene's bed. Be-

cause Alice could not bear to watch them put even one more injection into her beloved husband's arms, already black and blue from numerous needle-bruises, we stepped aside and waited at the door.

A few minutes later a nurse rushed past us with the medical equipment that would revive my brother's heart whenever it stopped beating.

Alice, in a state of shock, couldn't believe what was happening. Gene was supposed to have two more months to live. The children had already bought him Christmas gifts. He was coming home on Friday!

I put my arms around Alice. "Gene would never choose to be artificially alive," I said to her. "I beg you, Alice, please let my brother go. Please, please let him get off his cross of cancer."

With that Alice shook her head no to the use of that "torture

machine" — the machine that revived him so that he could endure further agony.

Doing our best to stop our tears, we went to Gene's bedside. He was still breathing on his own and his eyes were still gazing out into space. Alice placed her tape recorder on Gene's pillow so that he could hear his favorite classical music. She lovingly held his left hand and kept telling him how much she and the rest of the family loved him and how proud they were to have shared his love and his life.

I stood at his right side and held his other hand close to my heart. Then I gently placed my right hand over his heart and prayed softly.

Then my brother died.

Through the tears that were clouding my physical vision, I saw my father reaching out with his hands to receive my brother, preparing to welcome him home.



SPEAKING OF MAGIC...

By Ida M. Pardue

TALK ABOUT magic? We all do once in a while.

"By jingo" was conjurer's talk four centuries ago for a magic spell that caused birds or flowers or coins to appear out of thin air. "Jingo" may be a substitute for the Basque "Jinko" or "Jainko" which means "god" — just as we substitute "golly" and "gosh."

"Hocus-pocus" echoes the "ho-

cus" which a magician was called in the 17th Century. His patter in imitation Latin kept the eyes of his fascinated audience on the magician's face and away from whatever his hands were doing.

"Hocus-pocus" may mean nonsense but by a strange twist, it gave us the word "hoax" — meaning an act intended to trick or play a practical joke.

WHAT IT IS LIKE TO DIE

The world beyond death is bigger than any of us have ever imagined or even *can* imagine. I know. I've been there.

By Jerry Stanley

ON DECEMBER 6, 1982, my heart stopped beating for 45 seconds and I was shown that there is life after death. I say *shown* because only that word conveys exactly what it was like to die.

I experienced no Great Truths. I did not meet dear departed relatives or my dead dog Joe, nor did my life flash before me. I did not meet God. I wish I had; that would have been a Great Truth.

Instead, I experienced physical death and life after death. The first is difficult to describe; the second is nearly impossible to explain. This is why I haven't tried until now. It has taken me a long time to sort out exactly what happened to me and to select the right words to convey the experience. Here is the most accurate account I can give of my death which was, believe me, the ultimate trip.

Prior to the morning of December 6, 1982, I was noncommittal on the subject of an afterlife. At 41 I had good health, a good heart (I

thought), a Ph.D. in history, a secure teaching job with the rank of full professor and a loose connection to the Methodist church. When the subject of afterlife crossed my mind, I just didn't know.

It was Monday and, other than turning in grades for the fall quarter, I had no plans. I was in the bathroom having my customary constitutional when the first pain hit. Within 15 minutes it had become wicked beyond belief and my left arm had gone numb. My terrified wife phoned the paramedics—against my wishes!

Fifteen minutes later, when the ambulance crew rushed a gurney into my living room, I knew I was close to death. The pain grew until it felt as if a huge spear had been stuck in the middle of my chest. I was sitting on the couch dripping cold sweat and gasping for breath. When the paramedics laid me on the gurney I felt myself *going*.

Let me repeat: I felt myself *going*. I knew that I was dying.

First, there was the physical sensation of *being overcome*. As I lay down on the gurney the pain spread from my heart to every part of my body, flaring outwards like ripples in a pool after a stone breaks the surface. At the same time, *while* the pain spread outwards, it disappeared and a new sensation came—a feeling that I was being covered by a blanket. But it was no ordinary blanket. The blanket was *inside* me and as it covered me it grew in size. I knew life was going out of my body; I could feel it. But I couldn't do a thing about it. Then, when I was "all covered up," I had a split-second awareness of *every part of my body all at once*. It was like the flash of a bulb on a camera. Pooff! It was then that I knew I had died physically. I didn't think it. I didn't imagine it. I knew it. I was dead.

The experience of life after death started when the pain went *pooff* and disappeared. What I felt, at that instant, was a sudden *awareness of self*, an awareness of every part of my body all at once.

Imagine yourself under water in a swimming pool. Recall how it feels to be completely enveloped by water and completely set off from everything. Now, subtract the water. In having an awareness of self, *nothing else* is experienced except *self*. I felt enclosed and set off but I didn't know what I was enclosed by or what I was set off from.

Above all, *awareness of self*, at



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the moment of death, is *nonphysical*, unlike the feeling of being overcome physically. One is *knowing*. The other is *feeling*. Physical death happens gradually, as the blanket covered me gradually. Awareness of self happens instantly. Pooff!

The fact that I had just spent 41 years as Jerry Stanley did not present itself or matter. I had no knowledge of my *accumulated self*, my name, my experiences and so on.

Obviously, *death* was a state I avoided, that is, death as we normally think of permanent death. But I died. Again, I didn't think of myself as dead. I *knew*, *through*

awareness of self, that I was dead. And what occurred, after the moment of death, makes sense only as a death experience.

Our conventional idea about death needs to be revised. We tend to believe we are either alive or dead, one or the other. I think this is false. In all likelihood *death is a process*, as life is a process; it comes in stages.

After I experienced awareness of self, I experienced a *process* with stages or "stations." But before I experienced these stations I experienced three other things *all at once*.

I experienced light. It wasn't of any color, hue or intensity. And I can't say where it was because "everywhere" isn't a big enough word. To be as accurate as I can, I was in and *of* light of the kind that can't be defined as the opposite of darkness. It wasn't light, of course, but that's the only word we have for it.

I experienced a tunnel, *knew of* a tunnel. This will be confusing but let me say it anyway: I was in the tunnel and I knew *what* was outside it but I can't say what was outside it, only that I *knew* what was outside it! More important, I *knew* where the end of the tunnel was but not what was at the end of it. But here's the important point: *knowing where the end of the tunnel was* was the most important thing about the tunnel experience.

Unable to experience anything except self, unable to see, I nevertheless *saw* the end of the tunnel. Here I don't mean I *knew of* the end of the tunnel. Here I mean I actually *saw* the end of the tunnel. I can't say how. I can't describe it. I can't say a single word about it. But I *saw* "it" and "it" was the only thing I *saw* when I was dead. It dominated everything associated with the tunnel. For example, I *knew* where the beginning of the tunnel was through the overpowering force of seeing the end of the tunnel.

As one of our most elastic pronouns, "it" can't be used to refer to the end of the tunnel. Nor can "the thing" or "the something." The only way I can describe what I *saw*, the end of the tunnel, is "the perfectly unknowable." Even the word "end" is misleading because direction, as we know it, doesn't exist in the passage to death. Direction only exists in that mysterious way by which a lost dog travels vast, uncharted distances to find his way home.

I *knew of* progression. By progression I mean a sense of purposeful, orderly movement. Again, I didn't "think" or "feel" I was moving. I *knew* I was moving—and *not aimlessly*. It was forceful, like the light and the end of the tunnel, which, remember, are all *one thing*. They all happened at once, simultaneously, and they are all *one thing*. I *truly wish* I could say *what* I was moving towards. If I said I was

moving towards the end of the tunnel, it would only be a guess, maybe a good guess but a guess nevertheless. Like the end of the tunnel, my direction remains a mystery.

After I experienced the light, the tunnel and purposeful movement *all at once*, I started on my passage to death. Here I mean one thing ended and another began. The light, the end of the tunnel, the progression, this *one thing* that happened all at once became something *new*, and here's how it was new: I immediately recognized this *one thing* as a thing that had *always existed* and as a thing that *is*. In other words, the past and the present became one. The *one thing*, the light, the tunnel, the progression, I recognized as *always having been* and *is*.

Imagine a stationary train in the country. And imagine train "stations" with pastures and trees and pleasant landscapes between. Imagine that they have always been there, as we think of the word *always*. Now try to believe that you've just realized that you *know for a fact* that you've *always been and are* the train, the stations and the bucolic scenery. You don't know this because you feel it or perceive it with any of your senses. But you *know for a fact* that you and this scene are *one thing*. That's how I recognized "the thing," the beginning of my passage to death when the train started to move and take me to various "stations."

It's time to explain why I keep italicizing the phrase *one thing*. First it's impossible to overwork this phrase in recalling my death trip. It's one of the main ways the experience is remembered. So far, I've used *one thing* to refer to the light, the tunnel, the progression. Now, let me say *one thing* refers to everything else I'm about to describe, such as the "stations" in the train analogy. Everything I've singled out to describe is just *one thing*. If I'm sure of anything it's that there are no "parts" to my death experience. There's only *one thing* and that thing is I in the passage to death.

I emphasize the phrase *one thing* because that's what I was *saying* from the moment of *awareness of self* through the entire death trip. The paramedics reported that I said nothing. But I can still hear myself saying, quite literally, "one thing, one thing" over and over and over. Right now I can hear it from four years ago, as if a sound recording has been implanted in my brain! I can't explain this. But I know when I hear those words I'm referring to me in the passage to death and to everything that happened to me while I was dead. Those words mean I'm dead. Those words mean I'm being led to and being shown the stations in the passage to death. Those words mean the whole experience is just *one thing*.

When the train started to move I

started to experience what I'm calling the "stations" in the passage to death. I was the train, the train stations, the trees and all action that ever was and is, the *one thing*. But, for our purposes, I was also a passenger who was being transported, *led*. Along the way I was *shown and knew* of five things.

The word "frightful" doesn't describe what I felt. If you can imagine experiencing all of the terror that has ever been experienced by everyone who has ever lived *all at once*, then you understand what I mean by terror and what the first station was like.

What was I afraid of? *Dying*.

If death is a process—and I think it is—then I feared that process, meaning the stations or stages I was experiencing. I had no knowledge of what had ended, my career as a historian, my marriage, my life. But I knew I was dead! And so, I feared the dying process, what had already happened and was happening. In this cockeyed way, I knew I was dead and I feared dying.

I experienced progression. Let me explain what appears to be repetition. The sense of orderly movement I experienced at the moment of death changed. I recognized my *new* sense of progression as something that had *always been and is*. In a way, this new progression is like *deja vu* except in *deja vu* you only think you've had the same experience before. At Station 2 you

know you've always had the sense of purposeful movement that's now happening to you.

My new sense of movement towards something was *positive*. Here I mean that I did not experience movement towards something good or great or blissful, but movement towards something *positive*, nothing more.

Accompanying this *new* progression—towards some positive end—is an overwhelming sense of *being led and being shown*. I recognized that I was being led to and shown what I've labeled the stations in the passage to death, so far *terror and progression towards a positive end*. Frankly, it was comforting. That's a good word to use if it's understood that I was comforted by the sense of being led and shown *and not by what I saw*, the end of the tunnel. To illustrate, I was comforted by the fact that I was a passenger on the train and by the fact that I was headed to a place that didn't terrify me because I'd already been there and had always been there. Let's assume that I'm still on the train but in this instance the train is *moving*.

I experienced inevitability. By this I mean the sense of *being incapable of being anything else in the past or in the present*.

For a change, let's switch from railroads to apple seeds. I *know* I am an apple seed. If planted, I'll become an apple tree, not a fig tree or a plum tree, but *inevitably* an

apple tree. As an apple seed I'm not merely aware of this inevitability—I'm experiencing it! I'm experiencing my *being* as an apple seed, my *being* as a blossoming tree with limbs and leaves and my *being* as all of the apple blossoms on the tree. And I'm experiencing all of this *all at once*. This is what I mean by *being aware of the inevitability of what you are and always have been*.

I experienced assurance. I've chosen this word carefully. I mean a sense of security and safety. This is what Station 4 is all about. Now the question is what was I assured of.

I *know* the answer to this question but it's hard to communicate. First, I wasn't assured of life everlasting or death everlasting. I wasn't assured of God or of the devil. Above all, I wasn't assured about anything that we know of in what we call life. To be as clear as I can, I was assured *that I was safe in my passage to death*.

When I knew that I was safe in my passage to death, I spoke for the second and last time while I was dead. I *know* I spoke because after the tape recorder in my head plays "one thing, one thing," it plays "it's not so bad, it's not so bad" over and over and over. I said that when I was dead and I can still hear it now. I was referring to me in the passage to death, to being dead and to dying, to the *one thing*, which now had become *not so bad*.

I recognized design. Again, this

will be confusing but I was led to and shown, *made aware of*, design, meaning the first four stations were part of a design that was just *one thing*.

Here's the best I can do to convey this sense of design. Imagine that our railroad picture is a collage. Hundreds of pieces of paper have been cut to size and pasted next to one another to form the stations, the scenery and the train, which is now parked in front of the last station in the mosaic. Gaps separate the little scraps of paper so that the picture is fragmented. Now imagine the sudden disappearance of these gaps; abracadabra, the gaps are gone! Imagine that you *are* this fragmented picture and *always have been* and abracadabra, the gaps are gone!

Had I been able to *know the design* and not merely know of it, I'd be reporting a Great Truth here. But my passage ended at Station 5 and I don't know what was next. Something was but I don't know and I won't guess. However, I *know* that everything that ever *was is* and that *all of it* is just *one thing*. And I *know* that this *one thing* is I in the passage to death and that it's not so bad.

The experience is indelible; it never fades. To hear it as it happens, listen to the actual memories:

*I am dead I am me I have always been I am
there is only one thing all of this is*

*just one thing one thing one thing
 there is light there is a tunnel
 there is an end to the tunnel
 I am moving somewhere
 there is terror something is mov-
 ing me I am being shown
 it is inevitable
 my movement is inevitable
 my movement is inevitable
 it's not so bad it's not so bad it's
 not so bad
 there is a design this is certain it's
 not so bad*

* * *

IT TOOK the paramedics 45 seconds to pound on my chest and zap me with 200 volts of electricity twice to bring me back to life. I opened my eyes and within seconds

asked, "My heart stopped, didn't it?" I knew the answer but I was back in a world where there's confusion, uncertainty.

The fact that I was dead for only 45 seconds may explain why I was kicked off at Station 5 and why I've nothing else to report. But let me say this: the most important thing about being dead is that we have an ability to understand it. It's almost impossible to communicate the death experience if you come back but you can understand it when you're dead.

Take my word for it: what waits for us is bigger than any of us have imagined or *can imagine*. Take it from one who has been there.



THE BARD'S LATEST LYRIC

GARY TAYLOR, a 32-year-old man from Topeka, Kans., visiting Oxford, England, in November 1985, discovered a previously unknown nine-stanza love lyric attributed to William Shakespeare. The untitled poem, which is unusual for its intricate scheme of internal rhymes in short, six-syllable lines, has been in Oxford University's Bodleian Library for 230 years. It is one of a bound collection of poems including works by John Donne, Robert Herrick and Ben Jonson. The volume appears to date from the 1630's.

In printed catalogues of the Bodleian's vast manuscript collection,

it has been noted twice — in 1895 and in 1969 — that the volume contained a poem attributed to Shakespeare. Until 3:00 P.M. Friday, November 22, 1985, when, after Taylor's authentication, the collection was placed in the library's vault, any scholar could have walked in and called it up for examination.

It seems no one ever did this with an eye to examining the poem until Taylor did it that day. He has been working for almost eight years as an editor of a new one-volume collection of Shakespeare's works to be published by Oxford University Press.

BOOKS

NEWS & REVIEWS

by Jerome Clark



PARANORMAL WORLD

IN THE summer of 1968 I was a college student in Minnesota. I rented a tiny one-room house in which, at the end of each day, I converted the sofa into a bed and slept.

One night I awoke abruptly from deep slumber with the conviction that someone was standing beside my bed. Terrified — I assumed that a prowler had broken into the house — I bolted upright, emitting a loud gasp as I did so. I looked wildly around the room. There was no one there.

I assumed that I had been having a nightmare and promptly went back to sleep.

This is not the sort of experience one mentions to other people or even remembers for very long. I certainly did not mention it to my girl friend when I saw her the next morning — at least not until *after* she told me this:

She said that during the night she had had a strange, unusually vivid "dream" in which she left her body and walked across town to the place where I lived. She entered the house and stood by my bedside, calling my name. Suddenly, she said, I bolted upright, obviously badly frightened, and emitted a hideous gasp. She said I looked all around the room.

"You must not have seen or heard me," she said, "because you went right back to sleep."

I realize that experiences like these do not constitute "proof" to those who cannot accept the existence of paranormal phenomena. All I know is that, for those who have such experiences, they settle the issue. That includes not just us ordinary folk but — according to a survey conducted by sociologist James McClenon — that minority of elite scientists who admit to belief in psi. These scientists told McClenon that their attitude stems from their personal experience with it.

I am all too familiar with skeptics' glib dismissal of such "anecdotal testimony," as if it could not possibly be significant, as if people are incapable of making rational judgments about their own experiences. I have no interest in listening to anyone who hands me the usual lame excuses freely offered to paranormal percipients; anyone who tells me I imagined it all, my memory is playing tricks on me, or whatever, will soon have no audience. I know what happened and that, as far as I am concerned, is that.

Skeptics who place no value in human testimony — which exists in staggering quantity, since most people

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have at least one paranormal experience in the course of their lives — have ignored behavioral scientist David J. Hufford's devastating critique (in *The Terror That Comes in the Night*, reviewed in April 1983 FATE) of this practice, citing cases in which scientists' refusal to take seriously the observations and experiences of ordinary people "delayed for so long the 'scientific' discovery of giant squid, gorillas, meteors and any number of other wild and wonderful (but apparently unlikely) facts of this world."

Brian Inglis' *The Hidden Power* (Jonathan Cape, Ltd., London, England, 1986, 312 pages, £10.95) is a lively, militant, no-holds-barred assault on the case against the paranormal. Its targets — all deserving ones, in my opinion — will be outraged. Even those who share Dr. Inglis' general pro-paranormal perspective may not agree with him on every point. (I for one am simply incapable of believing certain kinds of exotic paranormal claims — Philippine psychic surgery is one example; there are others — which seem to give Inglis no trouble. I realize, of course, that just because I don't believe something doesn't make it not so.)

Inglis argues that paranormal processes are a significant part of the natural order. Psi phenomena, he writes, "have been reported from every era, from every part of the world. No other accumulation of experiences, attested by so many people from all walks of life, has ever been rejected." And it isn't just human beings who experience it. There is evidence that something very much like ESP is experienced by both plants and animals. Inglis, scientifically-trained and enormously well-read,

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searches the literature of botany, animal behavior, physics, psychology and anthropology for evidence of paranormal processes, then caustically debunks materialist attempts to account for immaterial phenomena.

As absorbing as Inglis' book is, it is also depressing: a chronicle of suppression, deceit and illogic all in the name of protecting society from "irrationality." I'm reminded of the notorious Vietnam war rationalization for the leveling of a village: it was destroyed, we were told, in order to save it. Debunkers of the paranormal have destroyed rationality in order to save it.

Fortunately there is some humor here, too, even if it's the black variety. Inglis quotes G.N.M. Tyrrell on the psychological roots of irrational hostility to the possibility of paranormal phenomena: "The human mind is in the grip of an unconscious urge which makes it cling desperately to the world of familiar things — an urge which resists all that threatens to tear it away from its moorings." Inglis then relates this amusing case in point:

Once Arthur Ellison, professor of engineering at the City University in

London and a former president of the Society for Psychical Research, was lecturing to a group of students, faculty members and others. He announced that he was going to cause a bowl of flowers to levitate. For this to work, however, he required the psychic support of the audience, which was to join him in chanting "Ommmm. . . ." Ellison said he would reinforce the sound with a loudspeaker. Then he asked six volunteers to watch the bowl closely and to raise their hands if they saw it float.

But when the bowl rose an inch or two above the table, only one of the volunteers raised his hand. The others denied that it had moved at all.

Ellison then informed the group that the "levitation" was accomplished by a secret electromagnetic device. He had asked audience members to chant so that they wouldn't hear the sound the machine made when it was turned on. Conditioned to believe that levitation is impossible, Inglis remarks, "the five (and probably many members of the audience) . . . had refused to accept (or at least to admit) the evidence of their eyes."

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

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

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

The funny thing is that I didn't use "Salt Power" in the beginning to win money. Frankly I considered the use of salt for such a matter as childish nonsense. In fact I used salt simply for the purpose of stopping a neighbour calling on me. I did it in response to a challenge by a folklorist who was telling me how much salt ritualism had helped him in life. I was very sceptical, but he said that I could prove it for myself by using salt to stop the pestering neighbour. The folklorist told me what to do and I was surprised by its simplicity. I 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 assured me that there was in fact a lot more to it, and that he was prepared to tell me how it could help me in all kinds of situations if I was willing to try it. I can tell you that I am glad I tried it! Life has changed so much to the good for me these last few months that I can hardly believe it has all happened! I am now an even bigger believer than my folklorist friend! Even as I write this I have a little salt nearby – in fact I do nothing or go nowhere without a little sprinkling of salt! Maybe all this good luck is coincidence, but I am not prepared to give up using salt to find out! And I must be frank with you – I do

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

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

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WORDS IN COLLISION

BETWEEN 1981 and 1983 Bob Forrest of Manchester, England, prepared six volumes, plus notes and index, in a series entitled *Velikovsky's Sources*. These constitute an astonishing work of scholarship. Forrest did what no one else had done before, at least in so thorough and systematic a fashion: he went to the original material, much of it extremely obscure and difficult to find, that Immanuel Velikovsky used to support his controversial scientific and historical theories in *Worlds in Collision*. He found that Velikovsky consistently misrepresented the material, distorting it beyond recognition to give it whatever meaning suited his needs.

Velikovsky's Sources is intended for hard-core enthusiasts of the Velikovsky controversy. But Forrest knows how to

write and he makes even the most difficult material understandable. Along with Henry H. Bauer's *Beyond Velikovsky* (reviewed in June 1985 FATE), it constitutes a devastating, probably fatal blow to Velikovsky's credibility. The entire set of *Sources* is now available in this country for \$21.00 from Robert Schadewald, 2100 E. Cliff Rd. #224A, Burnsville, Minn. 55337.

OTHER REVIEWS

THE MYSTERIOUS SHROUD by Ian Wilson, Doubleday & Company, Garden City, N.Y., 1986, 158 pages, \$19.95.

Ian Wilson has written a belated sequel to his *The Shroud of Turin* (1978) accompanied by a promise of evenhandedness: Although confessing his continuing pro-authenticity bias (if

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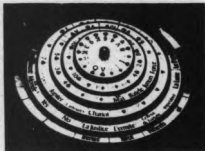
omitting how the shroud resulted in his conversion to Roman Catholicism), Wilson asserts he has "tried to be fair to all shades of opinion on the shroud."

Early in *The Mysterious Shroud* he does mention some of the evidence that indicates the purported winding sheet of Jesus is a medieval fake: the fact that no burial cloth has ever borne an image of the body it enwrapped, a 14th-Century bishop's report that an artist had confessed he "cunningly painted" the image, and what Wilson concedes is "the very damning historical silence before the 14th Century." He also admits, "Irrationally, on the shroud all apparent bloodstains appear with the same completeness and clarity irrespective of their theoretical time of origin. And they are far more reddish and fresh-looking than would seem right for blood that theoretically dried on the

cloth nearly 2000 years ago." Wilson even cites the findings of Dr. Walter McCrone, the internationally-acclaimed microanalyst, who reported finding artists' pigments (including red iron oxide and vermilion).

Wilson responds to the negative evidence with alternative explanations but they seem strained. Take the fact that the body of the shroud figure was not washed (as shown by the dried blood on the arms, for example). Although ritual washing was mandated by the *Mishnah*, Wilson cites a passage from the Code of Jewish Law supposedly granting exception in the case of violent death. But actually the passage — which Wilson had secondhand from shroud advocate Gilbert Lavois — dates from 15 centuries after the time of Christ and poorly applies to the one who John's gospel states was crucified and then

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WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

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

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

- Winning the admiration and respect of people. Stop them exploiting and using you
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THE SECRET SCIENCE OF NATURE

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

THE ULTIMATE WITCHCRAFT RITUAL

The very end part of my book I have saved for what I consider to be the ultimate witchcraft ritual, at least in material terms; a ritual unleashes a tremendous torrent of opportunity, riches and good fortune. I consider this ritual to be little short of sensational, but I will be frank with you: I have only ever used it once. It worked so well that I just couldn't handle all the good things that came from it. I am not one of those people who can handle immediate, or even gradual, wealth. But if you are one of those people who believe they can then you should try this ritual. It could change your life! I do not claim my book to be the best or finest written on the subject of witchcraft. But I do claim it to be the most practical. If you are one of those people who has always wanted to try their hand at witchcraft, but were too busy or apprehensive to do so then my book is for you. It is written for you, and I promise you that what you pay for it will be the best spent money of your life. Witchcraft works. Those who practise it know. They are life's winners.

To order your copy of Miss Williams' book ("Winning With Witchcraft") send \$14.95, made payable to *Finberg International*, to: Finberg International, 18 Tuxford Road, Folkestone, Kent, England. Send your own personal cheque or money order. Price includes express air mail; delivery guaranteed within 14 days. We have been shipping books worldwide since 1948; you can order from us with complete confidence. Readers in England send six English pounds.

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buried "as the manner of the Jews is to bury." Again, Wilson suggests some of the incriminating pigments may have resulted from later artists who copied the shroud, an argument first advanced by Dr. Alan Adler of the Shroud of Turin Research Project.

Having participated with Adler, McCrone and others in a national shroud symposium held early in 1986 at Elizabethtown College in Pennsylvania, I find Wilson has managed at least to sketch the current views of the various shroud investigators: advocates, skeptics and uncommitted. But he seems unable to grasp the essential differences in their approaches to the evidence.

Skeptics have been able to derive from the available evidence — the lack of historical record, forger's confession, image similarities to Gothic art, "picturelike" and still-red "blood" stains, paint pigments and other factors — a single, unified hypothesis: that the shroud is the work of a medieval artist.

In contrast, advocates begin with the conclusion the shroud is genuine and work backward to the evidence. They employ one rationalization for the cloth's missing history, another for the artist's confession, yet another for the pigments, and so on. Although they continue to lack any viable hypothesis for the image formation (simple imprinting of a body produces severe distortions), most nevertheless avoid the word "miracle." That would remove the discussion from the scientific plane. Instead advocates such as Wilson can only suggest euphemistically that "what-ever created the perfection of the shroud image was an unparalleled and as yet incompletely understood process." — Joe Nickell.

RUDOLF STEINER: THE MAN AND HIS VISION by Colin Wilson, The Aquarian Press, Wellingborough, Northamptonshire, England, 1985, 176 pages, £5.95.

It is amazing how few people are familiar with the works and life of Rudolf Steiner. Although living in the late 19th and early 20th Centuries, he was a true Renaissance man, talented in a variety of fields. He was a voluminous writer on occult topics and also wrote on Goethe and many more down-to-earth subjects. He was the head of sections of the Theosophical movement in Europe but broke away to form his own system which he called Anthroposophy. He even founded a religion, the Anthroposophical Christian Community which preached Steiner's brand of mystical Christianity. He developed

new methods of schooling which are still in use today and taught what today is known as holistic medicine. Yet, like Tesla and Wilhelm Reich, this visionary is little known.

The bibliography of Colin Wilson's *Rudolf Steiner: The Man and His Vision* shows that thousands of pages have been written about this mystic and Steiner himself wrote tens of thousands of pages. So do we need still more?

The book's subtitle, "An Introduction to the Life and Ideas of the Founder of Anthroposophy," tells us that this is no in-depth biography. Wilson, for example, says nothing about the fairly well-known fact that Steiner was the Grand Master in Austria of the *Ordo Templi Orientis*, known for its practice of sexual occultism. Nor does Wilson mention Steiner's direct link with that most famous of Victorian

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occult groups, the Golden Dawn. Nor does Wilson examine in any serious way the offshoots of Steiner's Anthroposophy such as the educational and agricultural techniques.

But since Steiner (as well as other writers) has already done that, we can excuse these oversights. Less excusable is Wilson's infuriating writing style.

Wilson loves to drop names. In the first chapter alone he mentions Gurdjieff, Bergson, Whitehead, Husserl, Popper, Dickens, Sartre, Camus, Socrates, Euclid, Wordsworth, Maslow and many others, *none* of whom had any direct relation to Steiner. Apparently Wilson drops names to impress us with his wisdom so that when he makes undocumented assertions it will not occur to us to question him.

Too much of this slim volume is Wilson on Wilson's greatness. Most of the biographical material seems drawn directly from Steiner's *An Autobiography* and the works of other biographers. This book should be read, if at all, as Wilson's personal interpretation of Steiner. — *Donald Michael Kraig*.

THE MYSTERY CLOUDS by Donald P. Coverdell, *The Children's Bread*, Box 13924, Orlando, Fla. 32859, 1986, 175 pages, \$7.95, paperback.

The Mystery Clouds seeks to relate UFO phenomena to biblical revelation and prophecy. The "mystery clouds" are UFOs which guided the Israelites through the wilderness and which received Jesus after his ascension.

Donald P. Coverdell, who takes the Bible literally, believes the "clouds" were actual objects, not metaphors of higher truth. The plagues of Revelation refer to actual future events. Hell and the lake of fire are also real places. The "Heavenly City," the "New Jerusalem" described in Revelation, is a gigantic, majestic spacecraft. Coverdell's descriptions of UFO encounters are written in a lively, narrative style. But this part of the book comprises only the first 30 pages. What follow are discussions not only of Noah's Ark and the Flood but of demonology, the Mark of the Beast, the Rapture (when millions of believing Christians will vanish from the face of the earth), the Anti-Christ and the Second Coming.

Coverdell condemns witchcraft and mediumship as demonic practices. He examines the current interest in Satanism, claiming that contemporary maladies are due to demonic influences. He writes that Satan's agents control humanity "in the promotion of immorality, false religion, occult practices and other deceptions."

The reader must judge for himself the virtues of Coverdell's theology and biblical interpretation. *Mystery Clouds* seems to be an evangelistic work aimed at UFO enthusiasts. — *Joel Bjorling*.

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.

"MORONS FROM SPACE"

In "Report from the Readers" (July 1986 FATE) Bill Hamilton and Bob Renaud take me to task for my part in the "contactee movement."

Hamilton's remark that I concealed my connection with Ashtar Acres in California is earthling piffle. I made my affiliation with Ashtar Acres known to one and all in my address to the Fourth Rocky Mountain Conference on Contactees in July 1985.

Bob Renaud criticizes me unfairly for exaggerating when using "awesome" and "preposterous" to describe what I witnessed when I visited his underground communications center in Washington, Mass., back in the saucer-saturated 1960's. I still find it awesome that Renaud had in his possession enough Korrendian superscience to throw together an etheric crystal resonator reminiscent of Tesla, no less. Not only that, Renaud had the formula for interdimensional glue.

Apologies with hat in hand if I have bent out of shape any space-cadet noses. Must run and put finishing touches on my opus magnum *Morons From Space: A Contactee's Handbook*. — Allan

Grise, 3157 N. 81st St., Milwaukee, Wis. 53222.

ROOM FOR DOUBT

Michael A. Persinger's article "The Earthquake-UFO Connection" (July 1986 FATE) is an important contribution to ufology but he seems to have the misperception that his theory solves the entire mystery. A number of points invalidate this idea.

First, Persinger seems to ignore the many reports from around the world of humanoids emerging from UFOs. I somehow doubt that an unknown natural phenomenon would carry occupants inside itself. Second, he also ignores the verified photographs that show something more than a mass of glowing energy — that is, portholes, landing gear and so forth. Third, UFOs have been tracked on radar for many years now and I doubt such phenomena as Persinger describes could appear and perform on radarscopes the way so many UFOs have.

In the latter part of his article, Persinger tries to incorporate all unusual or bizarre aerial phenomena throughout history into his earth-lights theory. Un-

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fortunately, several problems arise, one of the most serious being: If bizarre natural phenomena are responsible, why do witnesses report seeing vehicles or machines in the sky such as the "airships" of the 1890's?

I will say that Persinger's work most likely does explain such phenomena as the balls of red light at the Yakima Indian Reservation in Washington and no doubt a fairly small percentage of UFOs. But I conclude that the majority of unexplained flying objects remain unexplained. —Jeffery Fisher, *Lake Toxaway, N. C.*

That UFOs seem to have an affinity for power lines and reservoirs and other large bodies of water — and now earthquakes — is an intriguing fact. Perhaps UFOs are monitoring and mapping such areas.

But certainly, strain fields and resulting earthquakes cannot account for the thousands of tripod impressions and landing marks averaging 30 feet in diameter with penetration indicating craft weighing 20 to 30 tons. Nor can strain fields account for thousands of UFO occupant reports, occupants who leave footprints, wear space outfits, interact with humans and communicate messages as well as ward off bullets, knives, rifle butts and human wrestlers. Such strain fields could at best explain a small percentage of false UFO reports. — George D. Fawcett, *Lincolnton, N. C.*

SAVED FROM EXTINCTION

Under the heading "Recovering the Past" in "I See by the Papers" (April 1986 FATE) Curtis Fuller refers to the "extinct" South African quagga. He

does not distinguish between the mountain quagga and the grassland quagga and neither do the nature conservationists who reported on a June 1986 TV program that the quagga was saved from extinction sometime in the 1930's. The conservation authorities say they have more than 300 quaggas alive and well at the present time.

Our conservationists are doing a great job protecting rare species. — *H. G. Pitout, Orkney, South Africa.*

WRIGHTS ARE NO. 1

I dispute George W. Earley's item "Who Flew First?" (July 1986 FATE). Orville and Wilbur Wright are my cousins and I do not believe Gustave Whitehead preceded them in flight.

Anyway, America recognizes the Wright brothers as first. — *Eddie Wright, Norfolk, Va.*

SKULDUGGERY

Ava Scott gave us a concise and accurate rundown on *The Protocols of the Wise Men of Zion* in "Report from the Readers" (December 1985 FATE). Unfortunately these are not the "secret" and "dangerous" documents David Fletcher was referring to in his letter in the August 1985 issue.

Fletcher's documents relate to *The Order of Skull and Bones* at Yale and the continuing activities of members in (usually) political and economic fields as reported by the highly respected economist Anthony C. Sutton of the University of London. Members of *The Order* include Averell Harriman, McGeorge Bundy, George Bush and other prominent persons.

Sutton does not discuss UFOs at all and mentions the Illuminati only peri-

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pherally and historically. As Sutton arrives at his conclusions from historical documents relating to *The Order*, the suggestion that "UFOs are in control" would surely raise his eyebrows.

I believe Sutton deserves better than to be linked with a known forgery like *The Protocols*. — *Phil Lord, Jackson Heights, N. Y.*

TV EVANGELISM

The letter titled "Blind Faith" (June 1986 FATE) from J. M. of Detroit aptly points out the confusion generated by some of the pontificating TV evangelists. I think Omar Khayyam said it best:

Myself when young did eagerly frequent

Doctor and saint, and heard great argument

About it . . . but evermore

Came out by the same door, where in I went.

If these preachers themselves had the faith they try to evoke in their audiences, they should be able to teleport themselves to the far corners of the earth to peddle their pet theories. Instead they have to rely on such mundane things as their private jets bought with grocery money wheedled from little old ladies on meager pensions. — *Z. Barnard, Valley Head, Ala.*

FOUL! FOUL!

In "Back to the Past" (May 1986 FATE) Elinor De Torri Hudson writes, "We could almost smell the foul breath of the laboring beasts. . . ."

The breath of healthy cattle is no foul. It is fresh, clean and pleasant-smelling. Ask any cattleman. — *Wilfred G. Deveau, Yarmouth, N.S. Canada.*

THE GLEN DALE GOOF

I let an error creep into my letter you titled "Mars 'Face' — Part II" (August 1986 FATE).

There are two towns in Maryland with similar names and with Fortean connections. Glen Arm is home to William Corliss' Sourcebook Project and I mistakenly gave it as the address for the Mars Research operation. The correct address for Mars Research is P. O. Box 284, Glenn Dale, Md. 20769. — *George W. Earley, Bloomfield, Conn.*

UNEQUIVOCAL PROOF

Re Rodger Anderson's article "Life After Death: The New Evidence" (August-September 1986 FATE), it is curious indeed that many investigators remain unable to accept survival as "proven" despite many kinds of evidence for it, such as the widespread near-death experience (NDE) with its notable effects on the lives of persons involved; the not-so-well-publicized electronic-voice phenomena (EVP) which strongly indicate communications from an invisible realm; documented out-of-body experiences (OBE); innumerable reports of deathbed visions; phone calls from the dead; and many well-documented mediumistic communications. These and some impressive cases suggesting reincarnation all point in one direction. In light of these persistent phenomena, is it not proper to ask just what the researchers would consider unequivocal proof?

Anderson notes that "the NDE lacks the consistency we would expect if it were a genuine glimpse into an objective beyond." Why "expect" the beyond to be identical for all or to meet the criteria of the physical world? By the



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REPORT FROM THE READERS

(Continued from page 116)

have committed horrendous crimes.

I have read D. Scott Rogo's book *Life After Death*. Even with all the evidence he presents, Rogo states, "My own sentiments are decidedly favorable to the survival notion, although I am no longer as firm about my position as I was 10 or so years ago."

This statement leads me to another conclusion. Parapsychology is built upon a shaky foundation. If the rest of science had such a foundation, we would still be using sticks to start a fire. — John Wiczerza, St. Clair Shores, Mich.

WHAT IS TRUTH?

In "The Decline and Fall of Rajneesh" (March 1986 FATE), Martin Ebon rightly notes that Rajneesh invites derision by calling himself Bhagwan (awakened one). It is certainly part of Rajneesh's focus that humor can bring

flashes of insight and toward this end he employs his own grand sense of the absurd, often playing the clown. Further, since he claims to be enlightened, logic dictates that he call himself Enlightened. Gautama did the same and became Buddha, Jesus became the Son of Man and the late Krishnamurti went beyond titles, referring to his pre-Enlightenment self in the third person, as "K."

Ebon goes on to observe that "Hindu scholars. . . speak of [Rajneesh] with anger and disdain." This is only natural — he has been their relentless critic for years. No puritanical antisexual bias is to be found in Rajneesh's discourses. His use of sex as meditation does not originate with him but is a hallowed tradition of the ancient Tantric thought, which he is constantly reinterpreting, as well as an implicit component of the Advaita monism to which he subscribes. For this reason alone, Bhagwan finds himself in conflict with Gandhi's Hinduism and Mother Teresa's Catholicism, two religious expressions that have promoted sexual denial. Rajneesh maintains, moreover, that once the sannyasin has imbibed of the sensual life in deepest meditation, he will eventually transcend sex itself but through reverent use, not denial.

Ebon refers to Rajneesh's "ever-changing dogma" and his "ethical concepts." In fact, Rajneesh actively disavows both dogma and ethics as symptoms of antiquated pseudoreligion. This explains Bhagwan's fluidity of style (branded "muddled thinking" by Ebon). Rajneesh simply refuses to be made into a "religion" and his mercurial homiletic technique is well-designed to resist codification. Further, like many

other sages, Bhagwan tailors his discourses to the needs — both individual and communal — of his audience.

Ebon observes that Bhagwan "can be quoted as advocating suicide, denouncing aid to the poor. . . ." Out of context, such statements are bound to sound scandalous, just as out-of-context statements by Jesus can be made to seem inhumane — for example, his injunctions to hate one's family, to be cunning, to mutilate oneself for the sake of the Kingdom, or his stated mission not to bring peace but a sword.

The question, of course, is that framed by Pilate: What is Truth? Let's assert that Truth is whatever the Master deems necessary for the disciple's Enlightenment. One should therefore expect the Master's remedial advice to differ for each disciple. One more appeal to the example of Jesus may illustrate this point.

Jesus advised the rich young man (Mark 10:17-22) to give all his wealth to the poor in order to inherit eternal life. In context this would be the apparent Truth the young man needed to hear but it hardly demonstrates that Jesus was espousing a universal poverty ethic. In other passages we find him consorting with the wealthy Zaccheus who, voluntarily, had been donating only *half* his goods to the poor (Luke 19:8) as well as the aristocrats Nicodemus and Joseph of Arimathea.

Jesus allowed "women of substance" to fund his ministry (Luke 8:2-3) and on one occasion he accepted an expensive gift with the stark pronouncement: "For ye have the poor with you always. . . but me ye have not always." (Mark 14:7).

Anyone with an anti-Jesus bias could quote these and many other scriptural

examples as evidence of the Savior's hypocrisy as well as instances of his altering the "good news" to fit the needs of his hearers.

The obvious point is that Ebon and others who criticize Rajneesh for inconsistency and contradiction, using statements torn from context, ought to be willing to apply the same verdicts in equal measure to all "Enlightened" persons. — *Stephen T. Bastasch, Corvallis, Oreg.*

NOCTURNAL PARALYSIS

In "The Old Hag Rides" (March 1986 FATE) I think J. Finley Hurley grasped at a couple of straws but I respect and applaud his research. Although I have no viable theories about what may cause such an experience, it is nice to learn that I have not been alone, that this nocturnal paralysis accompanied by a malevolent "visitor" is not as unique as I had thought.

I think Hurley goes off on a tangent trying to find an explanation for these happenings. To assume the existence of a factual "Old Hag" who is directed by sorcery to plague certain individuals seems totally unrealistic to me. But it is obvious that there is something, or several somethings, that victimizes persons in the night. — *Jean Danielsen, McHenry, Ill.*

* * *

J. Finley Hurley has described what a person with narcolepsy might regularly experience. It is called a hypnagogic hallucination and may occur during sleep paralysis.

Just as we now know that a person experiencing a seizure is not possessed by an evil spirit, we can now say that with one out of every 1000 people suf-

fering narcolepsy, the "Old Hag" turns out to be a well-documented medical phenomenon.

People I know who have narcolepsy were greatly relieved to know that their experience was quite common and that they were neither crazy nor under attack by the spirit world. — *Sara Fieberg, Evanston, Ill.*

SEEN IN A FOG

In early May 1944 I was on the *S. S. Argentina* headed for England to take part in Uncle Sam's guided tour of Europe, as we servicemen liked to think of World War II. Fascinated by the ocean and realizing this might be my first, last and only opportunity to study it a little, I was at the rail at daybreak every morning.

On one such morning the ocean was covered by what I can only describe as huge balls of fog extending as far as I could see. Moving through them, parallel with our course, were three large full-rigged sailing ships. I said to a sailor beside me at the rail, "I didn't realize we were so short of ships that we have to use sailing vessels."

He replied, "They're not going anywhere. We see them from time to time."

As he spoke, I noticed that I was looking *through* one of the ghost vessels and could clearly see the fog balls on the other side of it. Although the bow of the *Argentina* was rising and falling some 40 feet the sailing ships were moving along calmly on an even keel.

I was in a fog the rest of the day myself. — *Harry Sherrill, Fredericksburg, Tex.*



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