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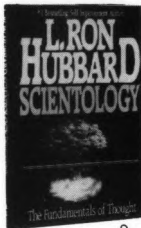
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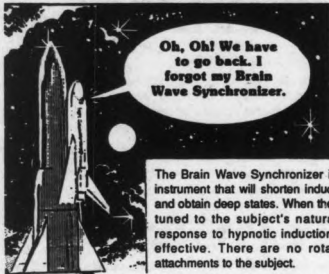
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I SEE BY THE P A P E R S

by Donald Michael Kraig

QUOTE OF THE MONTH:

...in science the credit goes to the man who convinces the world, not to the man to whom the idea first occurs.

—Sir Francis Darwin (1848-1925)

Ten to fifteen years ago I was deeply involved in the study of acupressure—the use of finger pressure on the accupuncture points instead of the invasive needles. In my studies I heard of a doctor in Germany who had developed a device that would stimulate the points with tiny amounts of electricity. Not only was this effective, but the doctor claimed that he was having amazingly good results speeding the healing of broken bones. The machines were just beginning to be imported into the U.S. when they were banned.

It was only a few months later when I read about two large drug corporations investigating the

use of electricity in the healing of bones. At least one such device, manufactured by a major drug corporation, is now on the market. And now, researchers at the University of Pennsylvania hope that osteoporosis—bone degeneration—may be stopped and even reversed by electrical stimulation. This is great news for those with this serious problem, a problem which tends to strike women after menopause due to loss of estrogen. But who remembers the German doctor?



Donald Michael Kraig

And now, perhaps, the same thing could happen to Dr. Rupert Sheldrake. You may remember him as the author of the theory of formative causation and morphic fields. His book, *A New Science of Life*, was called "A book fit for burning" by a major scientific magazine.

In an Associate Press release that appeared in the July 26, 1989 issue of the *St. Paul Pioneer Press*

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Dispatch, geneticists indicate that mothers and fathers may "imprint" genes with varying signals "before passing them to offspring."

Dr. Judith Hall of the University of British Columbia in Canada said that "this is just absolutely mind boggling...It's a new way of thinking. Nobody believed this stuff until just about now." Dr. hall believes that imprinting by parents "may be responsible for many kinds of cancer and inherited diseases." She also said that evidence for this began to appear early in this decade.

This new imprinting theory sounds very similar to Sheldrake's theories to me. And what seems interesting is that while spurious disputations of Sheldrake appeared in pseudo-scientific magazines, researchers may have been taking him quite seriously.

The research discovered that children who get two normal copies of chromosome number seven (out of 23) from their mother and none from their father can suffer from growth retardation both before and after birth. Normally, a child would get one copy from each parent.

But according to conventional genetics it shouldn't matter where you get the chromosome from as long as it is normal. Some other inheritable diseases seem to have similar problems in

being explained by conventional genetics.

Now before you jump to conclusions, this research does not prove Sheldrake's theories; it merely shows what we have believed all along—theories, whether merely a slight improvement on the past or a complete break from the past, should be investigated by researchers in laboratories. They should not be dragged through muck and name-calling by non-scientists.



DOES FUNDAMENTALISM BREED VIOLENCE?

Fundamentalism comes in all flavors. There are religious fundamentalists, scientific fundamentalists, and even people with fundamentalist-like beliefs in paranormal and anomalous ideas.

The problem with any type of fundamentalism is that by nature it must seek to eliminate alternative ideas. For example, let us say that you are a fundamentalist in believing that paranormal powers are impossible. If someone presents evidence for paranormal abilities, it becomes your duty, as a fundamentalist, to stop others (who, you think, are less intelligent than you) from hearing the lies of the other person.

The ultimate form of preventing people from hearing what others have to say is by using violence to prevent it.



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Religions have frequently used the sword to make sure that others learn about their "true god." Fundamentalists of economic, race or political theories are also purveyors of war. The curse of "I'm right, all other theories are wrong" thinking strikes everywhere.

You may not have heard how it recently struck a blow against freedom of religion and thought in France. In the Pere Lachaise cemetery in Paris lie the remains of many famous people, including the composers Rossini and Chopin, authors Moliere and Oscar Wilde, plus Sarah Bernhardt and Edith Piaf. In this same cemetery was the grave of

Hypolyte Leon Denizard Rivail.

Born in 1804, Revail was one of the world's greatest Spiritualists. He was allegedly told by spirits to change his name, and he published his most famous volume, *The Spirits' Book*, using the name chosen by the spirits—Alan Kardec.

Many, especially in France and Brazil, consider Kardec to be a legend. In 1957 the Brazilian government issued postage stamps in his honor, and in 1963 a street in Brazil was named after him. In 1964 a town in Brazil was named after Kardec, and the government issued a postage stamp in his honor.

Whether you are a Spiritualist

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or not, you will be shocked to learn that in June of this year a group calling itself "The Campaign for the Supremacy of Reason" placed and detonated a bomb in the cemetery, destroying Kardec's tomb. The police don't know who the organization is, but believe that this attack is linked to attacks against minority religious groups.

FATE does not support any particular religion. We do support the idea that full information on all subjects should be given to people and that then the people should be given the right to decide their beliefs for themselves.



**THE METHODS
OF THE "SKEPTICS"**

The method of skepticism should be to examine all possible facts of a situation and then come to a conclusion rather than making prejudgments. Further, if new evidence becomes available, a true skeptic would change his or her conclusion, if need be, to fit all of the new data.

But the debunkers of today, hiding under the title of skeptics, have their own system which I call the "MIRL System"—Mock, Innuendo, Ridicule and Lie.

The erstwhile debunkers will present something unusual, and instead of dealing with it they will make fun of it. They imply

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that because something sounds unusual or strange that it is necessarily foolish and false.

For example, in a recent Minnesota Skeptics Newsletter there is an article entitled "Two Skeptics Visit a Psychic Fair." The article is brief and in two sections. In the first, the author, one Cathy A. Sardelli, Mocks the psychics at the fair, saying that a psychic may not be allowed to work there if he or she "emits too many bad vibes." The writer says that a pyramid salesman there claimed that the pyramid "would enhance elimination...and detoxify food and water." Then she adds the Innuendo, "the purchaser would not need to be concerned about colon cancer, poor eating habits or alar apple scares." She ends her part of the article by saying that the "success of the Psychic Fair demonstrates the economic and psychological viability of pseudoscience."

Please note that the writer did not investigate anything. She did not test anything out. She did not do any studies. But she does use Mocking, Innuendo and Ridicule to declare pseudoscientific something that she has not investigated.

The other article, by Jerry Mertens, is nothing but Ridicule. It talks about how by watching a psychic he has now found a use for his cracker warmer. Again, no

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research, no study, and as far as I am concerned, of no value.

These particular writers did not lie, but they certainly used the other aspects of the MIRL System of debunking. Of course in reality, they have not proven their case at all.

If you are wondering about the Lying aspect, look no further than the sTARBABY expose in the October, 1981 issue of FATE.

By the way, we recently received the new catalog from Prometheus Books, the de facto publishing arm of CSICOP. Of 27 new titles only two books are directly anti-paranormal, and one of those is a reprint. Perhaps they are tiring out.

A STEP FORWARD

In our previous issue we had three articles on what real Witches believe. Our purpose, as always, was not to proselytize or convert, but to bring out information so that people may understand the truth: Wicca (what Witches call their faith) is a religion that values all life.

A report that appeared in the August 9, 1989 issue of the St. Paul Pioneer Press Dispatch says that a Witchcraft group in Rhode Island has won tax-exempt status in that state as "a legitimate religious group." The Administrative Hearing Officer advised the Tax Administrator to take this action (overturning the state's

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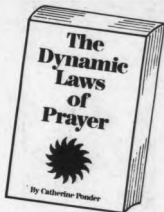
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- Chapter 8:* THE PRAYER OF CONCENTRATION

- Chapter 9:* THE PRAYER OF MEDITATION
- Chapter 10:* THE PRAYER OF SILENCE
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initial ruling) after hearing 2 1/2 hours of testimony and "undertaking extensive research on her own."

The High Priestess of the Coven said, "with this ruling, we Witches will definitely be able to come out of the closet and take our place in society."

It is sad that fake faith-healers and money-oriented hypocrites who call themselves Christian have no problem getting a tax exemption, while a group of people that is ecologically minded, honors all life and doesn't seek converts, has difficulty getting their recognition.

But when the Hearing Officer put aside any preconceptions she may have had and actually investigated the matter, she discovered the truth and made a wise decision—a decision based on fact, not fantasy. We applaud the state of Rhode Island for this wise decision and Rosegate Coven on their obtaining recognition as a religion.



SOMETHING NEW

FATE has changed over the past 40+ years to meet the needs of you, our readers. On page 102 and 103 we are including a readers' survey. Please fill it out and send it to us. We will go over each survey form. It will help make FATE a better magazine that is more responsive to your needs.

OUR STRANGE WORLD

by Mark Chorvinsky



THE HUMANOID MONSTERS OF SOUTH CAROLINA

Unbeknownst to many aficionados of strange phenomena, South Carolina—famous for the Lizard Man—has been a monster hot spot for many years. The general Bigfoot reference books that survey the field (such as John Green's *Sasquatch: The Apes Among Us* and *The Bigfoot Casebook* by Janet and Colin Bord) list no sightings in South Carolina, only several reports of unusual tracks. It will come as a surprise to some, then, that I have compiled a list of 38 accounts of sightings of monsters or anomalous tracks in that state. To determine whether South Carolina was the home of pre-Lizard Man humanoid monsters, it is necessary to go outside of the strange phenomena literature and into South Carolina legend, lore, and history. As a result of this approach, much of the fol-



Mark Chorvinsky

lowing information is being published in the strange phenomena press for the first time.

This column does not endorse the reality of any of these accounts; rather, it is a compilation of information regarding known humanoid monster cases in South Carolina, excluding the many Lizard Man and Bigfoot

sightings during the summer 1988 flap. (These sightings are well-covered in my articles on the Lizard Man in *Strange Magazine* #3 and *UFO* Vol. 3, #4.) Monster references that are incomplete are included with the hope that they will

lead investigators/researchers to obtain more information about them.

My South Carolina monster research began with a study of local Native American lore. Interestingly, in light of the Lee County Lizard Man and the lesser known rumors of Darlington

County "Alligator Man" sightings, the folklore of the Cusabos includes a legend of a country known as "Inzignanin" where humanoids with "rough scaly skin and tails like alligators" live.

STRANGENESS IN THE CAROLINA SEA ISLANDS

The Carolina Sea Islands have always been a hotbed of strangeness. Sam G. Riley in "A Search for the Cultural Bigfoot," (*Journal of Popular Culture*, Vol. X, Fall 1976, No. 2, p. 378) dismisses nearby Georgia Ochoopee River sightings as a tall tale of recent origin; but, with regard to the accounts from the sea islands of South Carolina, he writes that

they "cannot be as easily dismissed."

In the early 1940s, the earliest reports from this area came from J. E. McTeer, a former sheriff, businessman, sportsman, and a "distinguished citizen." In his book *Adventures in the Woods and Waters of the Low Country* (Beaufort, SC, Beaufort Book Co., 1972), McTeer writes of finding a set of man-like tracks on Fripp Island in the early 1940s. The tracks were 18" long and supposedly there was evidence of large strides. The tracks' depth caused McTeer to conclude that whatever made them must have been much heavier than a man. McTeer says that after he discov-

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He questioned local Blacks on the island and they told him that, from time to time, they had seen the tracks as well. In the 1940s, Mr. and Mrs. M. L. McLeod, former owners of Fripp Island, found tracks similar to those found by J. E. McTeer. Huge tracks were discovered in 1948 leading out of Skull Creek by three surf fishermen. At Pritchard Island sand dunes tracks were found that went into one end of an abandoned Coast Guard station and out the other end into the water. [Note: Apes are known to be aquatic animals.]

In the mid-1950s, an elderly man living near Savannah River Swamp saw a Bigfoot-type creature mangling traps made of heavy timber that the man had been using to catch wild pigs. This was related by a Hilton Head Island security guard.

In Beaufort County, SC in December, 1970, the Carolina Sea Islands were once again the hot monster spot. According to an article by Jan Tuten in *The State*, (Columbia, SC), August 15, 1988, Hilton Head writer Dean Poucher went hunting with friends on deserted Old Island and on one occasion he had a sense of being watched. The dogs huddled in the back of Poucher's boat refused to get out. Poucher claims to have found 17" footprints and evi-

In 1986, George Plyler saw a bluish-grey creature in Lee

[illegible]

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By Guy Waid

I recently interviewed Joyce Jillson at her luxurious and delightfully informal home in California's exclusive San Fernando Valley. Over a cup of tea, Jillson confided she had recently completed a pilot research program which proved her psychic knowledge and advice brought new wealth and romance to everyone in the program. She showed me letters from those who had joined the project

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

When I asked what had given her the greatest personal satisfaction, Jillson laughed and said that being



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RONALD REAGAN "Jillson insisted that astrology was definitely used in the planning of the summit between the President and Soviet leader Mikhail Gorbachev."—The NY Daily News



NANCY REAGAN "Things didn't go smoothly with the first two ladies, Jillson explained, because Raisa Gorbachev's birth date is unknown and consequently no guiding horoscope could be cast for her."—USA Today

describing wonderful new romances and unexpected wealth! L.J. of Edmonton, Alberta wrote her, "You said I was going to meet a man. And I met a gentleman on the bus last week."

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H.H. in Montreal was very excited. "I won at Bingo: May—\$200, June—\$100, July—\$100. And K.H. in Penticton, British Columbia thanked Jillson,

consulted by Hollywood stars was a "real thrill. But I am most gratified that, through my personalized computer consultations, anyone can now afford to benefit from the vast science of astrology."

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I read through letters she had received and was amazed

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

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

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

Joyce Jillson is consulted by Police Departments.

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

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County. This information was known to Sheriff Truesdale of Lee County during the 1988 Lizard Man flap, but was publicized only recently. The same year there was a Bigfoot sighting in Kings Mountain, but no other details are available.

Sheriff Liston Truesdale of Bishopville, SC has information on several other sightings of large red-eyed monsters that occurred from April-May 1988. We expect to have more information on these sightings in the near future.

There are a number of cases of people sighting some type of strange creature around Lynches Rivers. Air conditioners have been ripped out of mobile homes, allegedly by Bigfoot-type creatures. A man said that his wife saw a Bigfoot creature that was 9-feet tall. At the 151 bypass off Willis Drive, a "grandfather of a friend" of the informant (!) heard pigs squealing at his farm and then heard something strange moving outside. He went outside and saw something running with two hogs under each arm. An anonymous computer programmer was at a friend's trailer on a dirt road at a network of swamps in Lee County, when he heard dogs start barking. He then heard three roars—they were unlike a bear and were so loud that they echoed. The dogs acted strangely

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all night, running back and forth.

Large 5-toed Bigfoot tracks were reported on property owned by Leonard Gromoske in Fort Mill (The tracks were 12 1/2 x 5 3/4 inches. For many years “inhuman” shrieks had been reported from deep in the woods. These tracks were publicized in the *Rock Hill Herald*, February 14 to February 18, 1977. The *Rock Hill Herald* also described Bigfoot-type tracks found on a farm owned by D. W. Berry in Saluda County 35 miles west of Columbia. In this case the tracks were 14 x 7 inches, with a 4-foot stride.

THE BLACK CREEK MONSTER

For many, many years something has supposedly been harassing residents of Black Creek (which runs through Darlington County, SC, a neighboring county to Lizard Man's Lee County). Most of these incidents are highly anecdotal in nature, and will be investigated further in the future by Strange Research and Investigations, the information-gathering organization that I co-direct.

The oldest “modern” accounts of humanoid monsters in South Carolina are early 20th-century tales of “Red-Eye” around the Black Creek area. The monster was said to have been harassing

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area residents. According to legend, a Catholic priest attempted to exorcise the monster. To place it into the proper context, it should be taken into account that this information was told to reporter Jan Tuten of the Columbia, South Carolina newspaper *The State* by a computer programmer living in Cola, SC, who wishes to remain anonymous.

In the early 1970s, a young man and woman were parked at Black Creek. A creature reached in the car and grabbed the man's shirt—the man saw the creature and passed out. His girlfriend saw a hominid creature run off. No other details are available. Jan Tuten checked with the local paper and local historian and they had never heard of the case.

Finally, in either 1981 or 1982,

a man was fishing in Black Creek and "something" came up out of the water and threw his boat over. Afterwards the boat was examined and claw marks were found—another creepy incident in the annals of South Carolina monster strangeness.

I would like to acknowledge the kind assistance of Jan Tuten of *The State*, Columbia, South Carolina. Any readers having additional information on South Carolina monster sightings should contact me as I am compiling a short South Carolina Monster Reference Guide.

Mark Chorvinsky (PO Box 2246, Rockville, MD 20852) researches and investigates strange phenomena and is the editor of *Strange Magazine* and the *Strange Hotline*.

IS THERE A "DECADAY" IN YOUR FUTURE?

By Peggy Hughley

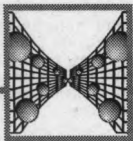
According to News India, an Indian scientist has designed a metric clock with 10 hours to a day and 100 minutes to the hour, in a system which he claims will bring uniformity in the science of measurements.

The new definition, in combination with the concept of 100 degrees for a quadrant (a quarter of a circle) instead of the present 90 degrees "brings the unit of time in harmony

with the unit of length (meter in the metric system.)"

The new second, with a hundred in a minute, automatically leads to a "decaday" world calendar with five instead of seven days to a week.

There have been many attempts to change the calendar and the clock over the centuries. Will this system be the one that catches on worldwide?



BEYOND THE KNOWN

by John Keel

SIGNALS FROM SPACE

You didn't read about it in your local newspaper, but on October 10, 1986, a new super-computer radio telescope developed at Harvard by one Paul Horowitz picked up an intelligent signal from a distant star galaxy. The reason you didn't hear about it is because Dr. Horowitz didn't tell anybody!

Like the many thousands of overpaid scientists who have been engaged in the 30-year search for extra-terrestrial intelligences (SETI), he did not want to be identified with the boy who cried "wolf." In the highly competitive signal-hunting business there are many secrets, and the man or woman who actually intercepts a genuine radio signal from outer space will undoubtedly receive the Nobel Prize and many other honors. So they keep their findings to themselves—while they

continue to flush your tax dollars down the celestial toilet.

Since Dr. Frank Drake's pioneering OZMA effort nearly 30 years ago, many billions of dollars have been spent on the search for radio waves from out there. A score of countries, including Russia, England, France, Argentina, and even tiny Israel, have built expensive radio telescopes. Hordes of scientists and technicians have spent their lives sitting in rooms filled with complicated devices, waiting for ET to call.



John Keel

Needless to say, they have all lived extremely well on the fat budgets supplied by governments, major universities, philanthropists (Steven Spielberg has kicked in \$150,000 to the latest SETI venture) and humble taxpayers like yourself.

What have we received for our money?

Dr. Martin Ryle, a British radio astronomer, told a press confer-

ence 20 years ago that if he *did* pick up a radio message from outer space he would keep it a secret for years. Maybe forever.

Gerrit Vershuur, a radio astronomer who wrote *Is Anyone Out There?*, recently observed, "If you surveyed every astronomer, you'd find a majority think searching for extraterrestrials is a waste. If you surveyed biologists, who have clear-cut views about the extremely dicey nature of evolution, you'd find that *all* of them consider it a waste."

We're faced with a double dilemma. Most leading authorities in such matters feel that the existence of extraterrestrials is a dead issue. Even top science-fiction writers like Arthur C. Clarke have publicly confessed that they think SETI is hopeless. On the other hand, the radio astronomers offer a wide variety of optimistic theories about life out there and after 30 years of failures they still hope to get a message saying: "Send us more Jackie Gleason shows." But they won't tell us about it when it comes!



IN SEARCH OF THE NOBEL PRIZE

Back in the 1960s, Russia leaped into the SETI game and Russian scientists were soon making public announcements that they had intercepted signals

from a mighty "radio beacon" in outer space. Around the same time, the Mullard Radio Observatory at Cambridge University in England was also picking up regular beeps from somewhere out there. They soon discovered the signals were coming from huge radio stars now known as pulsars. Since then, we have discovered that space is filled with all kinds of natural radio signals on many different frequencies. We have also learned the hard way that man-made signs from earth keep bouncing around out there and can often be misinterpreted by the radio telescopes. (On the very first day of Dr. Drake's OZMA project he received a powerful signal that eventually proved to be coming from an earthly radar installation.)

In 1977, the Ohio State University Radio Observatory received a blast from beyond that became known as the "WOW" signal. It was a sudden peak of such intensity that a technician wrote "Wow!" on the recording tape. The frequency and location of the signal in the sky were carefully noted but the signals were never repeated.

Actually, many strange signals have been picked up in the past 30 years but they do not seem to come from fixed points in the sky. They move around constant-

ly. Some of them do appear to be the work of an intelligence even though they don't make any sense to us. A signal from the northern part of distant space can move to the south-east in a matter of hours. So it is unlikely that these are from a fixed planet or even from a moving spaceship. They are just another one of the many mysteries of the universe.

Harvard's supercomputer signal analyzer is designed so that it can not be tricked by normal earthly radio transmissions. It monitors some 8.4 million space radio channels simultaneously and breaks down the radio spectrum into very narrow bands. If there is only one single radio station operating out there, it should be able to find it.

But even with all its sophistication, the signal on October 10, 1986, was just another false alarm.



BOONDOGGLES AND BOMBSHELLS

Today, when a technician picks up a strange signal from outer space he notes the frequency and other data carefully. Then he sits on it. He doesn't want any other scientists to detect the same signal and maybe steal his Nobel Prize. As in almost every field of human endeavor, the radio

astronomers conduct feuds, vendettas and rivalries. Modern science is a shameless bedlam of petty jealousies and nonsensical battles for credit, honors, and imaginary respectability. Some have become immensely rich from the ET boondoggle (Dr. Carl Sagan, for example). Great corporations and government agencies such as NASA have built their budgets around the premise that intelligent life exists elsewhere in the universe. Imagine the budgets and salaries they could command if they could only come up with a tiny smidgin of proof to back that premise! The U.S. Air Force could quadruple its budget if such proof were forthcoming. NASA could claim all the money in the U.S. Treasury.

So the search for extraterrestrial intelligences is pressed forward even though 30 years of massive expenditures have yielded nothing but a few anomalous radio signals. True, we have learned things about our universe that have demolished many of the astronomical theories of the pre-1960 era. But the basic premise is still a shaky one—except to a small cluster of UFO-philes.

What is needed is a policy; a plan on what to do if an ET signal actually turns up. Well, breathe easy. The International Academy of Astronautics has, in

fact, endorsed a formal "Declaration of Principles Concerning Activities Following the Detection of Extraterrestrial Intelligence." The Declaration was whipped up by the American Astronomical Society in Washington, NASA and other concerned groups. The first item states that the discoverer of the ET signal "should inform his/her or its relevant national authorities. If the evidence cannot be confirmed as indicating the existence of ETI, the discoverer may disseminate the information as appropriate to the discovery of any unknown phenomenon."

What that means is that if the signal can somehow be verified, the news should be passed along to "relevant national authorities," not, God forbid, to the public. If it can't be verified then it should be tossed in the round file, which is the way scientists generally treat "the discovery of any unknown phenomenon."

The Declaration goes on for many pages defining how the news of the signal should be shared with other radio astronomers through something called *The Central Bureau for Astronomical Telegrams of the International Astronomical Union*. Once this learned body has decided that the signal really is from an alien radio station—and you can imag-

ine the years of haggling, infighting and psychotic fits of jealousy that will take place first—"the discoverer should have the privilege of making the first public announcement." By then he/she will probably be either thoroughly discredited by their colleagues or just plain dead—suicide, most likely.

NASA is stumping now for funds in its 1990 budget to start building some new SETI stations along with the Shuttle and other items. The Declaration is being passed around to various scientific organization for approval and will possibly have worldwide endorsement by 1992. Scores of minor league executives have been drawing nice salaries to accomplish this. In the end, it all means that if an ET signal is received tomorrow, the public won't hear about it for many years.



If you wish to learn more about these matters, visit your local Public Library and look up the following publications:

"Listening for ET" by Jonathan Eberhart, *Science News*, May 13, 1989.

"Are We Alone?" by Gregg Easterbrook, *The Atlantic Monthly*, August, 1988.

"Is There Life in Outer space? You Betcha!" *LIFE*, July 1989.



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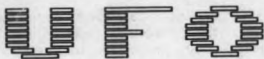
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Reporter

by Jerome Clark



OUR FRIENDS FROM THE ASHTAR COMAND

Debunkers too lazy to deal with more relevant issues, evidence for example, like to wave their hands and declare that interest in UFOs is a "religion" and that ufologists are motivated by an intense belief in salvation from outer space. I can attest that this isn't true. Ufologists don't even agree on whether UFOs come from outer space. Among those who support the extraterrestrial hypothesis, the notion that UFOs are here to save us is rejected as preposterous. The prevailing view, based largely on what has been inferred from credible close-encounter reports, is that the presumed alien visitors are entirely indifferent to our fate. Budd Hopkins, the famous investigator of abduction experiences, has written that "there is no reason to assume that any benign group of

aliens anywhere has yet done anything truly helpful to our planet. Such evidence simply does not exist."

Within the community of mainstream ufologists—those represented by such organizations as the J. Allen Hynek Center for UFO Studies—such sentiments would provoke little disagreement. But outside ufology there are people who would emphatically take issue with Hopkins. They have a very different view and they cite as their authority their own personal experiences. They say they have it *directly* from extraterrestrial sources that flying saucers are



Jerome Clark

our friends, and they could do us a lot of good if we just stopped disbelieving in them, or, worse, misrepresenting their mission. These people are called contactees and for a long time they and ufologists have not had much good to say to or about each other.

Every summer since 1980 contactees have gathered at the Rock

Mountain Conference on UFO Investigation, held on the campus of the University of Wyoming in Laramie. The conference was the brainchild of R. Leo Sprinkle, a psychological counselor. Dr. Sprinkle, one of the most genial people you're likely to meet, is himself a contactee. Although he buys the contactee gospel, unlike some practitioners of the religion (and it is a religion by any definition) he doesn't take offense if you don't buy it. I certainly don't, but it is interesting.

It gives us some idea of what a UFO-based religion looks like—a late-20th-Century version of an occult visionary religion which can be traced in various forms back to Emanuel Swedenborg, an 18th-Century seer who claimed that, among other wondrous adventures, he had traveled astrally to other planets and observed their inhabitants. Later occult religions, including Theosophy and the I AM movement, also espoused the notion of benevolent extraterrestrials. George Adamski, the single most important figure in the contactee movement, had a long, pre-UFO-age association with occultism, and the "cosmic philosophy" of the Venusians and Space Brothers was indistinguishable from the earthly one Adamski himself had preached. In Adamski's wake other contactees, many of them

conscious charlatans out to bilk the credulous, helped spread and codify the contactee message.

In the early days the faithful gathered in the Southern California desert at Giant Rock, where prominent contactees (who referred to their followers as "marks") busied themselves separating fools from their money and even provided "actual" UFO appearances (in reality lighted balloons). In the early days, too, it was expected that contactees were to provide "proof." Usually these were photographs of hubcaps and chicken brooders—er, spaceships. One person peddled packets of Venusian dog hair. That was the late Buck Nelson, who wasn't called "Buck" for nothing. On occasion these Space Age bunko artists were caught red-handed in fraud, with the same effect on the faithful as in comparable cases of charlatan mediums: virtually none.

A few of the 50's contactees are still on the scene, but the new contactee movement is composed largely of sincere, well-meaning persons. The con-men no longer occupy quite the central role they did in the movement's first incarnation. Mostly the modern movement gets its information psychically—through automatic writing, channeling, dreams and visions. No one seems compelled

to "prove" his experiences; their very occurrence and the earnestness of the individual relating them are proof enough that aliens exist and that they have a benevolent mission.

I attended this year's Rocky Mountain conference and saw that the movement is growing. Four years ago attendance was about 40 or 50; this time it was 185. There were relatively few noncontactees there. In fact, we outsiders felt as if we were neglecting our responsibility to the folks of the Ashtar Command, under whose "coordinating leadership," a contactee named Tuella writes, "our scattered energies and various factions have been fused to one united channel of divine force, with strong guidance in the many indescribable details and challenges of the Great Mission."

Ashtar is about as big a cheese as big cheeses get. According to Lord Michael (another heavy-weight), Ashtar is the "Supreme Director in charge of all of the Spiritual Program" for the Earth. Tuella elaborates in *Ashtar: A Tribute* (available from Guardian Action Publications, Box 27725, Salt Lake City, Utah 84127): "Under the sponsorship of Lord Michael and the Great Central Sun government of this galaxy, Commander Ashtar is second only to the Beloved Commander

Jesus-Sanada in responsibility for the airborne division of the Brotherhood of Light. Ashtar has been widely known in UFO channeling for over three decades. His messages are beamed from a colossal Starship, or Space Station, beyond our atmosphere."

Unfortunately, Ashtar, who spends his days and nights channeling and writing automatically through contactee intermediaries, is a bit of a droner, one of the multitude of what one wag has called "windbags from outer space." Maybe galactic wisdom loses something on the printed page, but as one reads the stuff it is hard not to reflect that even the most mediocre philosophy department at the most mediocre university has more interesting, pointed and profound things to say about the state of the individual soul, the fate of humanity and the nature of reality. Of course, no philosophy professor that I know of glows in the dark, communicates telepathically, zips around the galaxy or makes Robert Redford look like Freddy Kreuger. But if one did, you can bet he'd get more attention than he's getting now.

Few people know that it is possible to have extraordinary psychological experiences without being "mentally ill." It is widely believed that there is no

psychological state between sane and crazy. We assume that what is experienced by the sane is more or less true and that what is experienced by the insane is false. Not so. Most contactees are not crazy; at least that's what psychological testing of over 200

No matter what Ashtar and the boys urge you to do, don't quit your day job!

of them by Dr. June Parnell of the University of Wyoming indicates. That certainly is in line with my own observation, having known contactees with extravagant beliefs (and underwent nearly daily extraordinary experiences) while living quiet, productive. The contactees' basic sanity has nothing to do with the ultimate "truth" of their experiences, which give no evidence whatever of being occurrences that have taken place at what psychologists call "event-level reality." Ashtar and all the gang exist essentially as figures in recurring dreams which don't depend on the dreamer's being asleep to get the action going.

Contactees err in assuming that because they're not crazy, the Space Person standing in

front of them (or speaking into their brains or pushing their pencils) must be exactly who he says he is: some interplanetary potentate come to warn a select few about impending earth changes or talk of the fine work of the Ashtar Command. The only alternative would be to accuse this attractive, dewy-eyed soul of being a liar.

That has happened, but rarely, even after the SP has repeatedly passed on prophecies that were never fulfilled—a serious aggravation when the contactee has cut all earthly employment and family ties and gone to the hilltop to await the arrival of a fleet of starships.

Life can be rough for the individual contactee. He may even find that his own spouse thinks he's nuts, and divorce may be the way this gets resolved. Left to himself, a contactee stands a chance of becoming disillusioned (i.e., reestablishing contact with consensus reality). One of my acquaintances asked the Space People to go away, even though they had told him (through channeling, dreams and visions) that he was one of them and would help usher in the New Age that would emerge after cataclysms destroy much of the planet. He could never quite bring himself to believe they didn't exist, but he

did come to see them as irrelevant to his life. The last time I talked with him he said he hadn't heard from them in many months and he wished them a long silence.

When contactees gather it allows them to see themselves as part of a larger community with a cosmic mission, and all doubts are erased. An outsider who sits in on a session in which sincere contactees—not con-men—swap experiences is likely to get the impression that at some point they're starting to make it up as they go along. Even so sympathetic an observer as contactee Brad Steiger remarks that people frequently go home "somewhat embarrassed" by the imaginative and rhetorical excesses. Some confabulation is fueled in part by a sense of competition—over who has the greater cosmic wisdom, the more prestigious (or prettier) space pals, etc. The confabulation is also fueled (although at a much deeper, unconscious level) by a feeling of liberation, as if together the group senses it has freed the Space People to romp through the fields of their true home planet: the contactee imagination.

To a noncontactee the sight of all this can be unsettling and even depressing. Why would anyone want to believe this spectacle with no substance—like a Hollywood movie with specacu-

lar special effects disguising a feeble, dimwitted plot? When they talk about Venus as a paradisaal world (massive scientific evidence to the contrary) what Venus are they talking about? Why, despite decades of contactee communications about alien activity, did the subject of "abductions" never come up until the recent appearance of books on the subject? The answers are obvious and perhaps too trivial even to be raised.

But *should* contactees gather? Well, it's a free country, and the world is full of strange beliefs, some of them held by world leaders. Some of these beliefs are much more dangerous than those that imagine the earth is going to be saved by the Ashtar Command. When authority figures wax alarmed over "dangerous cults," which certainly do exist, nobody except the most excitable Humanist numbers among them the contactee groups, populated almost exclusively by good and gentle souls. And if their odd ideas and eccentric behavior bother you (and I confess that I was bothered), well, you can just stay home. Maybe I'll do that next year.

But to any contactees reading this, let me give you this advice: Whatever Ashtar and the boys urge you to do to the contrary, don't give up your day jobs.

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ON THE PSYCHIC FRONTIER



by D. Scott Rogo

An interesting failure can be more enlightening than a routine success. This saying is a maxim in science and it certainly pertains to parapsychology. So in this month's column, I'd like to report on just such a recent failure.

Ever since the beginnings of psychical research in Victorian England, parapsychologists have searched for definitive proof that we survive death. Some of the first researchers left sealed letters with their colleagues, hoping to communicate the contents upon their deaths through trance mediums. The envelopes were not to be opened until the deceased researchers gave the word! Such successes would prove that the psychics were not simply reading the sitters' minds.

The first psychical researcher to compose such a letter was F.W.H. Myers, who was one of the original founders of the Society for Psychical Research.

Before his death in 1901, Myers gave his colleague Sir Oliver Lodge (a noted British physicist and SPR luminary) a sealed envelop with instructions not to open it until instructed to do so. It didn't take long before several psychics in England, India and the United States began receiving messages purportedly from the deceased researcher. The *soi-disant* Myers finally stated on July 13, 1904 that he had communicated the contents of the envelop in some scripts written in trance by Mrs. Margaret Verrall, a psychic held in high regard by the SPR. These



D. Scott Rogo

scripts referred to Plato's *Symposium* and the concept of "soul mates." The SPR was sadly disappointed when they discovered that the sealed envelope contained references to a place in Cumberland where Myers liked to visit.

But some researchers felt that this experiment was really a near

miss. It was well-known that Myers was drawn to the Platonic concept of soul mates because of his desperate love for his married cousin...who once lived in the same Cumberland location noted in the scripts.

Sir Oliver Lodge fared better with his own posthumous letters, which he deposited with the SPR. The SPR's leaders consulted with several mediums when the celebrated physicist died in 1930. Several messages were received from him and the contents of his posthumous packet were revealed in 1954. The sealed message referred to his obsession with a five-finger piano exercise he learned in childhood. A few of the psychics consulted by the SPR had indeed made veiled but distinct reference to the exercise.

These simple posthumous letter experiments were ingenious, but they had certain important limitations. Once the packets were opened, for example, the experiments came to a conclusion. No further trials to receive the information could ever prove survival since any positive results could then be due to simple telepathy.

Even though formal survival research in parapsychology faded during the 1930s-1960s, some psychical researchers pursued the subject and tried to refine the posthumous letter paradigm. The

best known of these proposals was offered by the British psychologist Dr. Robert Thouless in 1948. Dr. Thouless was keenly interested in the survival issue, so he worked out a complicated cipher test in which a message—composed of seemingly random letters—could be decoded only when a second researcher is given the proper key. Two such ciphers were deposited with the SPR but Dr. Thouless later retracted one of them. It was the psychologist's plan to communicate this key (an emotionally significant phrase) after his death. The precise way the cipher is constructed is rather complicated, so I won't go into it here. It is, however, described in depth by Dr. Thouless in the *Proceedings of the Society for Psychical Research* Vol. 48, 1946-49, pages 253-63.

A simpler proposal was later made in 1968 by Dr. Ian Stevenson of the University of Virginia, in which the experimenter transcribes a key phrase into numbers. These numbers are used to set a combination lock. If a psychic correctly communicates the key phrase or the numbers, the earthly experimenter should be able to open the lock.

The strength of these tests is simple and should be clear to the reader. Failures to discern the proper keys do not prohibit the

experimenter from running further trials with different psychics.

These lengthy comments on posthumous letter and cipher tests serve as the introduction to the failed experiments I'd now like to discuss.

Since these cipher and combination lock tests were originally devised, parapsychology has suffered the deaths of both Dr. Robert Thouless and Dr. J.G. Pratt, a close colleague of Dr. Stevenson's at the University of Virginia. Dr. Pratt was intrigued with the combination lock test for survival and deposited a lock with his colleague before his sudden and unexpected death in 1979 from a coronary. Dr. Thouless became despondent after the death of his wife and died in 1984 from a brief illness. It didn't take long before a group of researchers, both in the United States and England, began trying to contact its former colleagues. These enterprising researchers included Arthur T. Oram and Betty Markwick in England and Dr. Stevenson in the United States.

The results?

Soon after Dr. Pratt's death, several people independently contacted Dr. Stevenson to say that they had communicated with the deceased Pratt. Most of them sent the psychiatrist sets of numbers to open the lock. Every

solution failed. Dr. Stevenson even consulted two psychics in London during 1981 and 1982 but they, too, failed to establish proper contact with Dr. Pratt.

Research to establish contact with Dr. Thouless similarly failed, but there is some hope that the situation might soon change. Mr. Arthur A. Oram, the SPR's honorary secretary, has been sitting regularly with Mrs. Marie Cherrie, a well-known and gifted psychic in Great Britain. Mr. Oram had met Dr. Thouless but did not know him well. He explained to me in London last November that he feels he is in regular contact with Dr. Thouless' surviving spirit, who has been unable to communicate the critical cipher key. It seems that the shock of death caused him to forget it. Now this claim, far from being a "copout," is rather interesting in view of the psychologist's state of mind before his death. In a report on some of these experiments published in the April 1989 issue of the *Journal of the SPR*, Dr. Stevenson and his colleagues make the following observations:

"During Robert Thouless' terminal illness, I.S. [Ian Stevenson] was in Cambridge and visited him in his home and at the hospital at least once a week. As mentioned, Thouless did not 'drop dead' as Pratt had done, instead,

he sank slowly over a period of about six weeks. On one occasion when I.S. went to see him in the hospital Thouless' first words to I.S. (whom he recognized) were: 'I do not think I can carry out my program.' This remark took I.S. so much by surprise that at first he did not know to what Thouless was referring. He soon realized, however, that Thouless was talking about his plan to communicate his key words after his death. During his last illness he was intermittently delirious and, in his more lucid moments, he evidently began to doubt whether he would remember his key words if he survived death."

It will be interesting to see if Dr. Thouless can independently explain through Mrs. Cherrie what he meant by these rather cryptic remarks to Dr. Stevenson.

Despite these failures, experiments to contact both Dr. Thouless and J.G. Pratt remain in progress.



Do these failures disprove psychic survival? I don't think so. In fact, I'm not surprised by them.

If we do survive the shock of death, it is possible that we exist in a state of consciousness radically different from earthly life. Our postmortem life may resemble something like a dream. Or perhaps we exist in a state of blissful serenity in which we lose our propensity for logical think-

ing. If life on the "other side" is radically different from earthly life, our memories could easily become foggy and, frankly, unimportant to us. Would a person in such a state even be *capable* of remembering a combination to a lock or the key to a cipher prepared years earlier?

In order to make this point clearer, try the following experiment: Go out and buy a combination lock and memorize the critical numbers. Open the lock periodically during the next month. Now leave the lock for a month without touching it. One morning, when you wake up still groggy from sleep, try instantly to remember the combination. See if you succeed

I think this is the important discovery Dr. Thouless made while he lay dying. The psychologist probably realized the great difficulties in succeeding at his cipher tests and tried to communicate this fact to Dr. Stevenson. I think he realized that in the Great Beyond we live in a radically changed state of mind compared to our earthly lives. Perhaps in such a state we lose our desire to come back to the earthly realms. I personally like to think as he was dying, Dr. Thouless had a momentary vision of the next world and lost interest in his cipher tests upon seeing its beauty and promise.

WHEEL OF FORTUNE

By Paul Steiner

Maurice and Robin Gibb, the Bee Gee twins, claim they have an amazingly strong psychic link. Once, Maurice was in the bathtub when suddenly he was covered with bruises. At the same moment, miles away, Robin was in a plane crash.

Archeologists unearthed proof that it's not called "the world's oldest profession" for nothing, according to Jack Heidenry in *Forum*. The remains of a 1600-year-old brothel, complete with a hot tub, were discovered by American researchers in Ashkelon, Israel.

A water sample stored approximately 1450 years under the Cologne cathedral is "purer than any water which exists today." The water, a funerary offering buried with a Frankish prince, was unearthed in 1959, when the technical means for analyzing it were inadequate. Scientists found that the quality of the water was of a purity which cannot be duplicated even synthetically today.

Franklin D. Roosevelt, Jr., son of President FDR, died of lung cancer at age 74 on August 17, 1988—his birthday.

The Ohio Players were taping two videos for their first album in eight years, *Back*, when things began to go wrong. During the first video shoot at a soundstage in Seattle, WA, the wiring for the lights overheated and burst into flame. During the second video fog machines set off the soundstage's smoke detectors and triggered an automatic call to the fire department. Firemen cleared the room, then insisted that the video be completed without the planned billows of gray stuff.

Said Ohio Players guitarist Sugar Bonner, "Mother Nature just wanted to let us know that she remembers our old hits." The biggest of their four gold singles had a simple name—"Fire."

Comic-actor-humanitarian Danny Thomas admits, "I'm superstitious. I always make my entrance from stage left."

Edward I. Koch, New York's controversial mayor, announced that if reincarnation worked, he'd like to come back as an educator or anthropologist. But he added that he would not mind "coming back as me."

THE REALITY OF GHOSTS

By Hans Holzer



Painting by Christopher Wells

Writer, teacher, TV producer and author of over 80 books, Dr. Holzer reveals some strange but true ghost stories. These reports are taken from his book *Best True Ghost Stories*.

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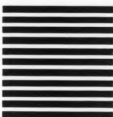
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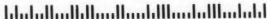
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WHAT EXACTLY IS A GHOST?

Ghosts—apparitions of “dead” people or sounds associated with invisible human beings—are the surviving emotional memories of people. They are people who have not been able to make the transition from their physical state into the world of the spirit—or as Dr. Joseph Rhine of Duke University has called it, the world of the *mind*. Their state is one of emotional shock induced by sudden death or great suffering, and because of it the individuals involved cannot understand what is happening to them. They are unable to see beyond their own immediate environment or problem, and so they are forced to continually relive those final moments of agony until someone breaks through and explains things to them. In this respect they are like psychotics being helped by a psychoanalyst, except that the patient is not on the couch, but rather in the atmosphere of destiny. Our electromagnetic nature makes this perfectly plausible; that is, since our individual personality is really nothing more than a personal energy field encased in a denser outer layer called the physical body, the personality can store emotional stimuli and memories indefinitely without much dimming, very

much like a tape recording that can be played over and over without losing clarity or volume.

Those who die normally under conditions of adjustment need not go through this agony, and they seem to pass on rapidly into that next state of consciousness that may be a “heaven” or a “hell,” according to what the individual's mental state at death might have been. Neither state is an objective place, but is a subjective state of being. The sum total of similar states of being, however, may create a quasi-objective state approaching a condition or “place” along more orthodox religious lines. My contact with the confused individuals unable to depart from the earth's sphere, those who are commonly called “ghosts” or earth-bound spirits, is through a trance medium who will lend her physical body temporarily to the entities in difficulty so that they can speak through the medium and detail their problems, frustrations, or unfinished business. Here again, the parallel with psychoanalysis becomes apparent: in telling their tales of woe, the restless ones relieve themselves of their pressures and anxieties and thus may free themselves of their bonds. If fear is the absence of information, as I have always held, then knowledge is indeed the presence of understanding. Or view it

the other way round, if you prefer. Because of my books, people often call on me to help them understand problems of this nature. Whenever someone has seen a ghost or heard noises of a human kind that do not seem to go with a body, and feel it might be something I ought to look into, I usually do.

I don't always find a ghost, but when I do I find that many of those who have had the uncanny experiences are themselves mediumistic. It is more common than most people realize, and really quite natural and harmless.

Scoffers dismiss all ghostly encounters by cutting the witnesses down to size—their size. The witnesses are probably mentally unbalanced, they say, or sick

I love the way many people who cannot accept the possibility of ghosts being real toss out their views on what happened. "Probably this or that." And for them it is only a short step from "probably," to "certainly." The human mind is as clever at inventing away as it is at hallucinating.

I talked of the *Ghosts I've Met* in a book a few years ago that bore that title. Even more fascinating are the people I've met who encounter ghosts. Are they sick, unbalanced crackpots, or other unrealistic individuals whose testimony is worthless?

Far from it.

Those who fall into that category don't stand up under my methods of scrutiny. Crack-pots,



people who hallucinate a lot, etc. Finally, in desperation, they may say yes, something probably happened, but in the telling they blew it all up so you can't be sure of what really happened.

beware! I call a spade a spade, as I proved when I exposed some fake spiritualist camp practices.

The people who come across ghostly manifestations are people like you.

GHOSTLY FOOTSTEPS

Gertrude and Russell Meyers, now of Springfield, Illinois, were married in 1935. He worked on the local newspaper, and she was a high-school teacher. Both of them came from farm backgrounds, were college graduates, were in their late twenties and couldn't care less about such things as ghosts.

They lived in a modestly priced five-room cottage which had stood empty for some time. The cottage they had rented was exactly like the house next to it. The current owners had converted what was one large house into two separate units, laying a driveway between them.

In the summer after they had

her a feeling of people nearby. But when the chill of autumn set in and the windows had to be closed to keep it out, she became aware that she was not alone on those lonely nights.

One night she had gone to bed leaving her bedroom door ajar. It was 10:30 and she was ready to go to sleep when she heard rapid, firm footsteps starting inside the house at the front door, coming through the living room, the dining room, and finally moving down the hall approaching her bedroom!

She leapt out of bed and locked the bedroom door. Then she went back into bed and sat there, terrified, wondering what the intruder would do. The foot-



moved into their house, they went about the business of settling down to a routine. Russell worked nights and Mrs. Meyers was often left alone in the house. At first, it did not bother her at all. Sounds from the street gave

falls stopped at the door...but nobody even tried to enter.

More to calm herself than because she really believed it, Gertrude convinced herself that she must have been mistaken about those footsteps. "It was

probably someone in the street" she thought reassuringly, and managed to fall asleep.

The next morning, she did not tell her husband about the nocturnal event. After all, she did not want him to think he had married a hysterical woman.

But the footsteps returned, night alter night, always at the same time and always stopping abruptly at her bedroom door which she kept locked.

Rather than telling her husband that they had rented a haunted house, she bravely decided to face the intruder and find out what this was all about. One night she deliberately waited for the brisk footfalls. The clock struck ten, then ten-thirty. In the quiet of the night, she could hear her heart pound in her chest.

Then the footsteps came, closer and closer, until they got to her bedroom door. At this moment she jumped out of bed, snapped on the light, and tore the door wide open—

There was nobody there, and no retreating footsteps could be heard.

She tried it again and again, on other nights, but the invisible intruder never showed himself.

The winter was bitterly cold, and it was Russell's habit of building up a fire in the furnace in the basement when he came

home from work at 3:30 A.M. One night he left the basement, came into the bedroom and said, "Why are you walking around this freezing house in the middle of the night?"

She had not been out of bed all night, and told him as much. Then they discovered that he, too, had heard footsteps, but had thought it was his wife walking restlessly about the house. He had heard the steps whenever he was fixing the furnace in the basement, and by the time he got upstairs they had ceased.

When Mrs. Meyers had to get up early to go to her classes, her husband would stay in the house sleeping late. On many days he would hear someone walking about the house and investigate, only to find himself alone.

When he was home nights, he would sometimes wake up in the middle of the night thinking his wife had gotten up, but immediately reassured himself that she was sleeping peacefully next to him. Yet there was *someone* out there in the empty house.

Since countless attempts to trap the ghost had failed, the Meyerses shrugged and learned to live with their peculiar boarder. Gradually the steps became part of the atmosphere of the old house, and the terror began to fade into the darkness of night.

In May of the following year,

they decided to work in the garden and met their next-door neighbors for the first time. Since they lived in identical houses they had something in common, and conversation between them and the neighbors—a young man of twenty-five and his grandmother—sprang up.

Eventually the discussion got around to the footsteps. They, too, kept hearing them, it seemed. After they had compared notes on their experiences, the Meyerses asked more questions. They were told that before the house was divided, it belonged to a single owner who had committed suicide in the house. No wonder he liked to walk in both halves of what was once his home.

THE LADY OF THE STAIRS

A young woman named Mary Elizabeth Hamilton spent many of her summer vacations in her grandmother's house in Kokomo, Indiana. The house dates back to 1834 and is a handsome place, meticulously kept up by the grandmother.

One summer evening she was walking down the front staircase when she was met by a lovely young lady coming up the stairs. Miss Hamilton noticed that the lady wore a particularly beautiful evening gown. There was nothing the least bit ghostly about the

woman, and she passed Mary closely, in fact so closely that she could have touched her had she wanted to.

But she did notice that the gown was of a filmy pink material, and her hair and eyes dark brown, and the latter full of tears. When the two women met, the girl in the evening gown smiled at Miss Hamilton and passed by.

Since she knew that there was no other visitor in the house, and that no one was expected at this time, Miss Hamilton was puzzled as to who the lady might be and turned to follow her up the stairs. But when the lady in pink reached the top of the stairs she vanished into thin air!

She reported the matter to her grandmother, who would not believe her account. She would not even discuss it, so Miss Hamilton let the matter drop. But the dress design had been so unusual that she decided to check it out in a library. She found, to her amazement, that the lady in pink had worn a dress of the late 1840s.

In September of the next year, her grandmother decided to redecorate the house. In this endeavor she used many old pieces of furniture, some of which had come from the attic of the house. When Miss Hamilton arrived and saw the changes, she was shocked by a portrait hung

in the hall.

It was a portrait of her lady of

When the lady in pink reached the top of the stairs she vanished into thin air!

the stairs. She was not wearing the pink gown in this picture but, other than that, it was the same woman.

Miss Hamilton's curiosity about the whole matter was again aroused and, since she could not get any cooperation from her grandmother, she turned to her great aunt, a specialist in family genealogy, for help.

The lady of the stairs turned out to be a distant cousin of Miss Hamilton, and had once lived in this very house. She had fallen in love with a ne'er-do-well, and after he died in a brawl, she threw herself down the stairs to her death.

"But why had the ghost chosen to appear before her," Miss Hamilton wondered?

Then she realized that she bore a strong resemblance to the ghost. Moreover, their names

were almost identical—Mary Elizabeth was Miss Hamilton's, and Elizabeth Mary the pink lady's. Both women even had the same nickname, Libby.

Perhaps the ghost had looked for a little recognition from her family, and having gotten none from the grandmother, had seized upon the opportunity to manifest for a more amenable relative.

THE BOUNCING LIGHT

Mrs. Jane Eidson is a housewife in suburban Minneapolis. She is middle-aged and has five children. Her husband, Bill, travels four days each week. They live in a cottage-type brick house.

Soon after they moved into the house Mrs. Eidson was in the basement sewing, when she suddenly felt that she was not alone and wanted to run upstairs. She suppressed this strong urge but felt very uncomfortable. Another evening her husband was in the basement practicing a speech when he had the same feeling of an uncomfortable presence. He came upstairs. In discussing their strange feelings with their next-door neighbor, they discovered that the previous tenant also had complained about the basement.

The Eidson's daughter, Rita, had never wanted to go to the basement by herself. She finally

admitted that there was a man down there. She described him as dark-haired and wearing a plaid shirt. Sometimes he would stand by her bed at night and she would become frightened, but the moment she thought of calling her mother the image disappeared. Another spot where she felt his presence was the little playhouse at the other end of their yard.

The following spring, Mrs. Eidson noticed a bouncing light at the top of the stairs as she was about to go to bed. The light followed her to her room as if it had a mind of its own!

When she entered her room the light left, but the room felt icy. She was disturbed by this, but nevertheless went to bed and soon had forgotten all about it as sleep came to her. Suddenly, in the middle of the night, she woke and sat up in bed.

Something had awakened her. At the head of her bed she saw a man who was "beige-colored," as she put it. As she stared at the apparition it went away, again leaving the room very chilly.

About that same time, the Eidsons noticed that their electric appliances were playing tricks on them. There was the time at 5:00 A.M. when their washing machine went on by itself as did the TV in the basement, which could only be turned on by plugging it into the wall socket. When they had

gone to bed, the set was off and there was no one around to plug it in.

Mrs. Eidson finally solved the mystery. In May of 1949, a young man had occupied the house. His hobby was electrical wiring and he had put in some heavy wires from the basement underground through the yard to the other end of the property. When he attempted to hook them up he was killed instantly. It happened near the place where Mrs. Eidson's girl had seen the apparition. Since the wires are still in her garden, Mrs. Eidson is not at all surprised that the dead man likes to hang around.

And what better way for an electronics buff to manifest as a ghost than by appearing as a bright, bouncy light? As of this writing, the dead electrician is still playing tricks in the Eidson home, and Mrs. Eidson is looking for a new home—one a little less unusual than their present one.

FIGHTING A GHOST

Eileen Curtis is 47 and lived for a time in New York City. She was shy and a loner and made friends slowly. When she arrived in New York, she decided to look for a quiet hotel and then search for a job.

The hotel she decided upon was the Martha Washington, a hotel for women only on 29th

Street. She was given a room on the twelfth floor, and immediately on crossing the threshold she was struck by a foul odor coming from the room. Her first impulse was to ask for another room, but she was in no mood to create a fuss so she stayed.

"I can stand it a night or two," she thought, but did not unpack. It turned out that she stayed in that room for six months, and yet she never really unpacked.

Eileen had been having various experiences of extra-sensory perception all her life, and her first impression of her new "home" was that someone had died in it. She examined the walls inch by inch. There was a spot where a crucifix must have hung for a long time, judging by the color of the surrounding wall. Evidently it had been removed when someone moved out... permanently.

That night, after she had gone to bed, her sleep was interrupted by what sounded like the turning of a newspaper page. It sounded exactly as if someone were sitting in the chair at the foot of her bed reading a newspaper. Quickly she switched on the light and she was, of course, alone. Were her nerves playing tricks on her? It was a strange city, a strange room. She decided to go back to sleep. Immediately the rustling started up again, and then some-

one began walking across the floor, starting from the chair and heading toward the door of the room.

Eileen turned on every light in the room and it stopped. Exhausted, she dozed off again. The next morning she looked over the room carefully. Perhaps mice had caused the strange rustling. The strange odor remained, so she requested that the room be fumigated. The manager smiled wryly, and nobody came to fumigate her room. The rustling noise continued, night after night and Eileen slept with the lights on for the next three weeks.

Her ESP told her this presence was a strong-willed, vicious old woman who resented others occupying what she still considered "her" room. Eileen decided to fight her. Night after night, she braved it out in the dark, only to find herself totally exhausted in the morning. But she was not going to give in to a ghost!

Then one night, something prevented her from going off to sleep. She lay in bed quietly, waiting. Suddenly she became aware of two skinny but very strong arms extended over her head, holding a large pillow as though to suffocate her! It took every ounce of her strength to force the pillow off her face. Next morning, she tried to pass it off

to herself as a hallucination. But was it? She was quite sure that she had not been asleep.

But still she did not move out, and one evening when she arrived home from work, she felt a sudden pain in her back, as if she had been stabbed. During the night, she awoke to find herself in a state of utter paralysis. She could not move her limbs or head. She managed to work her way to the telephone and call for a doctor. Nobody came. But her control seemed to start coming back and she called a friend who rushed over only to find Eileen in a state of shock.

During the next few days she had a thorough examination by a physician. She was given a clean bill of health and by then her strength had returned, so she decided to quit while she was ahead.

She went to Florida for an extended rest, but eventually came back to New York and the hotel. This time she was given another room, where she lived very happily and without incident for over a year.

One day a neighbor who knew her from the time she had occupied the room on the twelfth floor insisted on having a visit with her. The conversation covered various topics until suddenly the neighbor came out with "...you were living in that haunt-

ed room."

Eileen had never told anyone of her fearsome experiences. The neighbor confessed that she had meant to warn her while she was occupying that room, but somehow never had mustered enough courage. "Warn me of what?" Eileen insisted.

"The woman who had the room just before you moved in," the neighbor explained haltingly, "well, she was found dead in the chair, and the woman who had it before her also was found dead in the bathtub."

A SECRET PASSAGEWAY

The family seat of the Buxhoevedens was Lode Castle on the island of Eesel, off the coast of Estonia. The castle is a very ancient building with a round tower somewhat apart from the main building. Its is now a museum.

The Buxhoevedens acquired it when Frederick William Buxhoeveden married Natalie of Russia; it was a gift from mother-in-law Catherine. It was handed down from first-born son to first-born son, until it came to be in the hands of Count Anatol Buxhoeveden at the beginning of this century.

Estonia was a Russian province, so it was not out of the ordinary that Russian regiments should hold war games in the

area, and on one occasion when the maneuvers were in full swing, the regimental commander requested that his officers be put up at the castle. The soldiers were located in the nearby town, but five of the staff officers came

hard day's maneuvers. He got into bed right away, but was too tired to fall asleep quickly, so he took a book from one of the shelves lining the walls, lit the candle on his night table, and began to read.



to stay at Lode Castle. Buxhoeveden was the perfect host, but was unhappy that he could not accommodate all five in the main house. The fifth man would have to be satisfied with quarters in the tower. Since the tower had by then acquired a reputation of being haunted, he asked for a volunteer to stay in that particular room. There was a great deal of teasing about the haunted room before the youngest of the officers volunteered and left for his quarters.

The room seemed cozy enough, and the young officer congratulated himself for having chosen so quiet and pleasant a place to spend the night after a

He suddenly became aware of a greenish light toward the opposite end of the room. As he looked at the light with astonishment, it changed before his eyes into the shape of a woman. She seemed solid enough, and to his horror came over to his bed, took him by the hand and silently demanded that he follow her. Somehow he could not resist her commands. He followed her down the stairs into the library in the castle itself. There she made signs indicating that he was to remove the carpet. Without questioning her, he flipped back the rug. She then pointed at a trap door that was underneath the carpet. He opened the door and fol-

lowed the figure down a flight of stairs until they came to a big iron door that barred their progress. Now the figure pointed to the right corner of the floor and he dug into it. There he found a key and with it he opened the iron gate. He now found himself in a long corridor that led him to a circular room.

From there another corridor led on and again he followed eagerly, wondering what this was all about.

This latter corridor suddenly opened into another circular room which seemed familiar—he was back in his own room. The apparition was gone.

What did it all mean? He sat up trying to figure it out, and when he finally dozed off it was already dawn. Consequently he overslept and came down to breakfast last. His state of excitement immediately drew the attention of the Count and his fellow officers. "You won't believe this," he began and told them what had happened to him.

He was right. Nobody believed him.

But his insistence that he was telling the truth was so convincing that the Count, more to humor him than because he

believed him, finally agreed to follow the young officer to the library to look for the alleged trap door. "But," he added, "I must tell you that on top of that carpet are some bookshelves filled with books which have not been moved or touched in over a hundred years. It is quite impos-

**A hush fell over the group when
he pulled open the trap door.
There was the secret passage.**

sible for any one man to flip back that carpet."

They went to the library, and just as the Count had said the carpet could not be moved. But Buxhoeveden decided to follow through anyway and called in some of his men. Together, ten men were able to move the shelves and turn the carpet back. Underneath the carpet was a dust layer an inch thick, but it did not stop the intrepid young officer from looking for the ring of the trap door. After a long search he finally located it. A hush fell over the group when he pulled the trap door open. There was the secret passage and the iron gate. And there, next to it, was a rusty iron key. The key fit the lock. The gate, which had not

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moved for centuries perhaps, slowly swung open and they continued their exploration of the musty passages. With the officer leading, the men went through the corridors and came out in the tower room, just as the officer had done during the night.

Ten years later, after a small fire in the castle, Count Buxhoeveden decided to combine the necessary repairs with the installation of central heating, something old castles always need. The contractor doing the job brought in twenty men to do the work. Then one day, the entire crew vanished—like ghosts. Count Buxhoeveden reported this to the police, who were already being besieged by the wives and families of the men who had disappeared without leaving a trace. Newspapers of the period had a field day with the case of the vanishing workmen, but the publicity did not help to bring them back, and the puzzle remained.

Then came the revolution and the Buxhoevedens lost their ancestral home. Count Alexander and the present Count Anatol, went to live in Switzerland. One day the two men were walking down a street in Lausanne when a stranger approached them, calling Count Alexander by name. "I am the brother of the Major Domo of your castle," the man

explained. "I was a plumber on that job of restoring it after the fire."

So much time had passed that the man was ready at last to lift the veil of secrecy from the case of the vanishing workmen. This is the story he told: when the men were digging trenches for the central heating system, they accidentally came across a huge pot filled with gold. They had stumbled onto the long-missing Buxhoeveden treasure, a hoard reputed to have existed for centuries but which was never found.

The workmen became larcenous. They distributed the find among themselves, even though it meant leaving everything behind—their families, their homes, their work—and striking out fresh somewhere else. The treasure was large enough to make this a pleasure rather than a problem, especially in the gentler climes of western Europe, where most of them went to live under assumed names.

At last the apparition that had appeared to the young officer made sense: it had been an ancestor who wanted to let her descendants know where the family gold had been secreted. What a frustration for a ghost to see her efforts come to naught, and worse yet, to see the fortune squandered by thieves while the legal heirs had to go into exile.

Astrological Influences

For November, 1989

by Anne Lyddane



♈ ARIES—March 21-April 19

Reassess values. After personal probing, discard the past and aim toward new goals now. Career meshes with romance. Patience and practicality are the keywords for success.

—Lucky days: 2, 7, 8, 16, 21.

♉ TAURUS—April 20-May 20

Marriage and love are accented currently. Make an honest appraisal of your true desires. Avoid anger and resentment. Foreign travel combines with business opportunities.

—Lucky days: 5, 7, 12, 21, 26.

♊ GEMINI—May 21-June 20

Investigation of employment affairs is important now. Look beneath and behind for hidden data. Avoid appearing aggressive. Use humor. Budget money carefully. Romance—be patient.

—Lucky days: 3, 5, 8, 17, 23.

♋ CANCER—June 21-July 22

Progressive and exciting opportunities indicate a potential new chapter for you. Marriage and/or love relationships need a practical look. Watch actions, not words. Children and lovers demanding.

—Lucky days: 1, 4, 7, 8, 17, 21.

♌ LEO—July 23-August 22

Be objective at home. Avoid unnecessary confrontations. Investigate values. Romantic interest may be found at work. Creativity during private times.

—Lucky days: 3, 8, 17, 25, 28.

♍ VIRGO—August 23-September 22

Children's interests, lovers and your creativity suggest practical and persistent research. Discard who and what is no longer viable. New relationship exciting.

—Lucky days: 3, 10, 17, 23, 26.

♎ LIBRA—September 23-October 22

Finances and value systems are strongly highlighted. Emotional spending a "no, no." Check investment opportunities carefully. Romance right in your own backyard!

—Lucky days: 2, 5, 7, 12, 29.

♏ SCORPIO—October 23-Nov. 21

Opportunities for stepping out into a new spotlight. Present your best self. Watch fine print. Romance blends with friendship and a sense of endurance.

—Lucky days: 1, 4, 8, 16, 21.

♐ SAGITTARIUS—Nov. 22-Dec. 21

Squirrel nuts away for monetary safekeeping. Practical investments advisable now. Romance built upon stability and friendship becomes successful. Creative productions done in privacy can bring approval.

—Lucky days: 3, 5, 8, 12, 20.

♑ CAPRICORN—Dec. 22-Jan. 19

A new beginning and new self-image mean GO this month. Work done in the past reaches a successful conclusion. A new love and/or outlook soon.

—Lucky days: 1, 5, 21, 26, 28.

♒ AQUARIUS—Jan. 20-February 18

Grounding, materializing and "selling" your visions and dreams can be profitable now. Be practical. A secret or mysterious love becomes stable. Career matters offer leadership and executive potentials now.

—Lucky days: 7, 8, 11, 20, 25.

♓ PISCES—February 19-March 20

Foreign lands and people from other cultures beckon—exotic trips possible. Groups, associates and organizations offer opportunities for expressing abilities, plus romance. Avoid spoiling children or lovers.

—Lucky days: 2, 7, 11, 15, 24, 29.

SPIRITUAL PERSPECTIVES

PETER ROCHE DE COPPENS, Ph.D



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TANTRIC MYSTICISM IN ST. PAUL

**We learned how to meditate and saw an amazing miracle
performed by a Tantric Master!**

By Donald Michael Kraig



Dr. Jonn Mumford

Every system of spirituality has inner systems of mysticism. There are several systems of mystical Christian thought, and for both Jews and Christians there are the beliefs and methods known collectively as the Kabbalah.

But for most Westerners the very uniqueness of Eastern spirituality, as compared to that of the West, gives the false impression that the *exoteric* or outward systems, such as those of the Hindu Vedic texts, reveal true eastern mystical secrets. In fact, they require a mystical system—a system that goes beneath the surface and explains the symbolic language—to reveal their true power and glory. One such a system is known as *Tantra*.

According to Dr. Jonn Mumford, author of the book *Ecstasy Through Tantra* (Llewellyn Publications, 1988), the word *Tantra* means "loom, thread, web, ritual [and] doctrine." Even in the Vedic texts, *Tantra* is considered to be the ideal path for enlightenment for the current era (called the *Kali Yuga*).

Tantra has many similarities to other mystical systems. Tantrics believe that humans have both physical and non-physical natures, and that the non-physical or spiritual side is the true person. Many spiritual groups, including some Christian and

some Hindu groups, believe that since the physical is unimportant and only the spiritual is of value we should abase the body. Some are ascetics. Others go so far as to abuse their bodies, which they consider to be a block to the release of the true spiritual self. The Christian flagellants are one example of such a group.

But Tantrics believe that the physical body and the physical world are wonderful, even if the spiritual is more important than the physical. They go so far as to say that by seeing and enjoying the spiritual nature of the physical world, we can become more spiritual. This has led some Tantrics to develop systems whereby sexuality can actually lead to deep spirituality, altered states of consciousness and peak experiences such as those known as enlightenment, samadhi, and cosmic consciousness. As a result of this, some leering Westerners have labeled *Tantra* as the "Yoga of Sex." But to do so ignores the many other aspects of *Tantra* that have no direct relation to sexuality. Yoga, of course, does *not* mean twisting yourself up like a pretzel (that is Hatha Yoga). The word yoga means to join or yoke together, and implies a yoking together of the individual with God. Perhaps it would be more correct to say that *Tantra* is a Yoga that values sex.

Tantra is a system of beliefs and techniques that can help to guide a person's life. It was with great anticipation that I recently attended a workshop held by Dr. Mumford in St. Paul, Minnesota. Dr. Mumford (Swami Anandakapila) has devoted his life to Tantra. He is a disciple of Parahansa Swami Satyananda Saraswati of Bihar in India. Mumford originally trained as a psychologist and later as a chiropractor. He has an extensive practice in Sydney, Australia. He also conducts classes on Anatomy, Physiology, Psychology and Sanskrit according to Yogic texts.

Although lectures and philosophy are fine, I wanted to see some tangible proof that Tantric techniques can do something that we all can experience. I was not to be disappointed.

The workshop was held on a warm, somewhat sultry day in a large home on a lake near St. Paul. Dr. Mumford was not an imposing figure. Rather, his body language seemed to express openness and friendliness. Bearded, quick-to-smile, and wearing a shirt that was open at the neck, his booming voice clearly explained his ideas.

THE COPPER MEDITATION

Dr. Mumford explained that real meditation was not simply concentrating on an idea, image

or sound. Concentration was simply the method. The goal of meditation is to quiet the brain. This will allow contact with our higher selves and let us achieve altered states of consciousness—getting "high"—in only a few moments and without the use of drugs. This interested the twenty or so people who came for the workshop.

He explained that we have a dual brain. The left hemisphere of the brain sees things in a linear and logical fashion. The right hemisphere tends to view things in wholes and is more intuitive than the rational left brain. This much most of the attendees knew. Mumford went on to say that for true meditation to take place we must *integrate both hemispheres of the brain into a whole unit*. To do this we must occupy both halves of the brain. But since the brain hemispheres have many differences in the way they function this tends to be a problem.

He proceeded to show us a technique that would quickly get us meditating and solve the split-brain problem. He calls this the "Copper Meditation." First he explained that to occupy the left brain we would be counting backwards, from 10 to 1. "We can count forward almost automatically, so for this technique we count in reverse to occupy our



Placing the Penny on the Forehead for the Copper Meditation

left brain." To occupy the right brain we use a simple visualization and a conceptual idea that he would explain.

The friendly Swami passed out new pennies to everyone attending the workshop. "Copper is mystically related to the planet Venus and the goddess Aphrodite. Recently in Australia approval to distribute an ointment with copper in it to help relieve the pains of arthritis has been gained. (My mind immediately remembered the copper bracelets sold to help people with arthritis and various aches that were popular a few years ago.) Copper is an analgesic and anti-inflammatory,

even when rubbed through the skin. It is also an electrical conductor of brainwaves. And when placed on the forehead it stops tension headaches." He explained his last statement by noting that tension headaches are due to the constriction of muscles that block the free flow of blood to the brain. Regular headaches pulse while tension headaches make you feel like your head is in a vise. By pressing the flat side of a penny into your forehead you can take your hand away and it will stay there. If you contract the muscles in your forehead, the penny will drop off. If you simply work on keeping the penny

on your forehead you will train yourself to relax the muscles in that area. This is a biofeedback technique to stop tension headaches. "The penny is the world's least expensive biofeedback device," he added.

The doctor showed us a special way to place the penny on our foreheads for the meditation. "First you place it flat and between the eyebrows. Then you slide it up to the center of the forehead, in front of the area people equate with the third eye." I did it and the penny stayed in place.

Next he explained "vertical breathing." As we inhaled we visualized (imagined) white light going up our right nostrils to the third eye which we could now "feel" thanks to the penny. As we exhaled we were to visualize the light moving from the third eye and out the left nostril. We then reversed this—up the left nostril to the third eye on the inhale, and from the third eye down the right nostril when we exhaled. We were to then silently count "10."

The copper meditation was that simple. We just repeated the breathing system, only the next time we counted "9." This would continue until we got to "1," and on the next repeat we would start back at "10." If we lost count, according to Mumford, it was a good sign, and we should simply

start at the number we thought was correct. The counting was a method, and we did not have to be precise with it.

I was dubious. This was too simple. Yet Dr. Mumford insisted that this would result in an Altered State of Consciousness (ASC) and that our brain waves would move to Alpha rhythms and down to the dream state. He told us that "meditation is a craft, not an art," and that we all could do it. He gave us a chance to try.

I closed my eyes and tried to get comfortable in the overly-soft sofa on which I had chosen to sit. I started the breathing and visualization, always breathing slowly and filling my lungs.

"10...9...8... Why did these breaths take so long? No, get back to the meditation. Where was I? 8...7...6..."

I continued on, sometimes losing count, always bringing myself back from stray thoughts to the numbers. Slowly, I become involved in what I can only call a "weird phenomena." With my eyes closed, pulses of purple light, like waves, started to come into my vision. After a short time the waves filled my vision and moved in front of me in a counter-clockwise direction. It was beautiful! I was lost in the depth of the color and wanted it to continue. I completely forgot about the breathing and the visu-

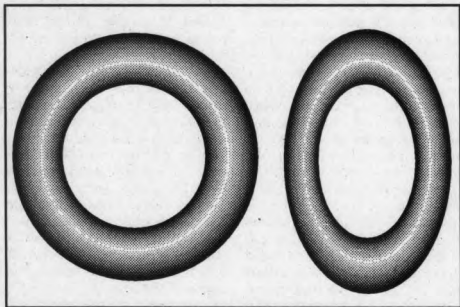
alization—all I wanted was for the color to continue.

Too soon, Dr. Mumford's voice was bringing us back to normal awareness. Many of us described our experiences. He said that what I had experienced was fine, and that anyone who practiced this technique for twenty minutes a day would be deep in the dream state within three days. (An audacious claim—perhaps some of our Fate readers can verify it?)

THE MIND CONTROLS THE BODY AND THE WORLD

After a break in the workshop, Dr. Mumford exhibited a small circular piece of rubber, similar to

a faucet washer although much larger, called an "O" ring. He showed that when he held it loosely it had its normal circular shape, but when he gently squeezed the sides it took on an oval shape. He showed this to us what must have been a couple of dozen times, then told us to close our eyes and imagine it before us. Next he told us to imagine him squeezing it as we had just seen him do. He had us imagine this several times, and I suddenly realized that I could feel my eyelids moving in an out, a most disconcerting feeling. All of us experienced it, and from this it was shown that the mind can control the body.



Rubber Ring with No Pressure, with Pressure

Following this we all moved to a side room where a television was silently waiting. As the set was turned on Dr Mumford claimed that if we chanted the famous "OM" sound at a certain frequency (near A above middle C on a piano, around 500 hertz or cycles-per-second) that we could actually affect the television. "When done properly," he said, "we would see horizontal black streaks." I thought I saw them, but they were so small and fleeting I am not really sure.

THE MIRACLE

Since he had shown that the mind controls the body and that the mind can also control things

outside of the body, the next step was to show that one person's mind could affect another person's body. He invited a man and a woman to come to the front. One at a time he took large hat pins that had been stuck in lemons, and shouting a syllable that sounded like "NG" plunged the needle through their lower lips, from inside the mouth out!

There was no bleeding and no sign of pain. Both of the subjects were awake and aware, but their eyes seemed glazed to me, as if they were in some type of Altered State of Consciousness. They stayed like this for several minutes, moved around and let people examine them. I am a pro-



Male subject with needle through lip.



Photo by Chris Wells

Close-up view of female subject with needle going through lip.



Another view of subjects with needles through lip.



Photo by Chris Wells

Dr. Mumford surrounded by smiling subjects.

fessional magician and in the past have earned my living as such. For a decade I have specialized in how it is possible to fake psychic phenomenon. There was no chance for fraud here—*this was real!*

The needles were removed in a similar fashion and given to the subjects. Only a tiny mark remained—no bleeding, no pain. In the several weeks since the event took place neither have reported pain or infection, even though the needles were not sterilized.

Two thousand years ago the mystics in various parts of the world studied mathematics, sci-

ence, physiology, astrology and astronomy, physics, writing, medicine, and much more. Today, many of these things are part of accepted Western science. The techniques of mystics today, including those who follow the path of Tantra, such as Dr. Jonn Mumford, lead me to wonder just how much we have to learn from them that can be used on a practical level today. And I must also sadly wonder why more such research isn't being done. Perhaps, someday, our scientists won't care so much about where miracles come from and will seek ways to aid humanity no matter the source.

WHEN THE "FACTS" DON'T TELL THE TRUTH

A book review by Marion Zimmer Bradley

Isaac Asimov Presents TALES OF THE OCCULT. Edited by Isaac Asimov, Martin H. Greenberg, and Charges G. Waugh. Buffalo, NY: Prometheus Books, 1989.

An old saying from my childhood remarks, "It ain't what you don't know that will kill you, it's what you know that ain't so."

Nothing exists but facts, right?

Wrong. Sometimes facts are the one thing that don't exist and they may very well be, under certain conditions, what "ain't so."

Take, for example, some such fact as the following, which a couple of centuries or so ago embodied the very latest scientific information, wholly free of so-called superstition:

There are no stones in the sky. Therefore, stones cannot fall from the sky.

That was the very latest scientific knowledge, sure to protect all would-be scientists from superstition, and thus admirable, right?

Wrong.

What about meteors?

Yes, there was a time when belief in meteors was declared by some very notable French scientists to be on a par with belief in ghosts; thoroughly unscientific and on a par with today's belief in flying saucers or parapsychology; thoroughly unscientific. Right?

Wrong.

What about meteors?

I submit that a better way to phrase the scientific fact would have been, "At present, the latest scientific evidence has not shown unquestioned proof that there are any stones in the sky. Therefore, to such reports we must say that there must be something we don't know about stones, or about the sky, or maybe about both.

I submit that true science must

be that suggested by the late Dr. Einstein: "to sit down humbly before the facts like a little child and see where the facts may lead."

After all, I can remember when the best scientific facts of the day declared flatly that running the four-minute mile was a physical impossibility. My father can remember when it was flatly declared by science that no land vehicle would ever achieve more than forty miles an hour, since that speed would drive the blood out of the brain. Now, I don't claim to be a scientific authority and I haven't kept up with space medicine, but I believe that latest record at Moroc Dry Lake is something in excess of two hundred miles.

Cold, hard, unpalatable fact.

An old Chinese proverb states "Make your words soft and sweet, for you may have to eat them."

After all, both Isaac Asimov and I can remember when over two hundred scientific authorities—scientists with all kinds of impeccable credentials—were asked when, if ever, they believed mankind would reach the moon. Most of those queried replied that this could not be done before the end of this century; many stated flatly that it would never be done, and the belief that it would was "pure

science fiction."

Yet it was, I believe, 1969, when three men took that "giant leap for mankind."

Dr. Isaac Asimov has made his reputation in science fiction, which in spite of its prediction of the moon landing, is not all that scientific. I submit that in all the "scientific" tales that predicted the moon landing—and may well have kept alive the sense of wonder which led to belief in the moon landing—not even a single pulp-magazine story, in the most lurid imagination, went so far as to imagine that the moon landing would be covered by television; television, in the "best scientific thought" being pure fantasy, limited to the pictures in Buck Rogers comic strips. I still remember the wonder and astonishment with which I learned from my late father that not only did a "televisor" exist, but that he had recently installed one at his workplace, General Electric in Schenectady. I was then only about seven; the date was 1937.

Well, fantasy—in the sense of the unleashed imagination—has its uses. The single finest statement I ever heard made by a feminist writer was "Before anything can be invented, someone has to imagine it."

And therefore this otherwise excellent anthology does not please me too much.

VENTURE BOOKSHOP

For more information on these titles, please turn to the Book Reviews on page 105.



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For the excellent Dr. Asimov, who has become an authority on all manner of conventional wisdom, and is now considered an authority of sorts on science—which I don't doubt he is—has now chosen to speak out on occultism, a subject on which he is not only *not* an authority, but about which, by his own frequently repeated statements, he knows somewhat less than he does of conventional science. Nevertheless, a volume sells well if it has the good doctor's name on it. Dr. Asimov has now written about a hundred highly regarded volumes, all impeccably scientific.

It's called the "halo effect." Put Isaac Asimov's name on a book and it thereby gathers the reputation of the good doctor's scientific achievements and reputation—and the sales thus increase.

I submit that Dr. Asimov should be ashamed of himself. He should, in conscience, have had nothing to do with it; but he has found a way to endorse this book—and keep his scientific conscience intact. He has written an afterward to each of these stories in which he explains how, of course, nothing in these stories could *possibly* happen—and why by scientific knowledge it couldn't *ever* possibly happen—and thus everybody's happy, right?

Wrong.

I'm not happy.

I don't think this is in the scientific tradition at all.

Now, Dr. Asimov is entitled to his opinion. He has a perfect right to say, in the preface to this book or anywhere else—that in the best of his well-considered opinion, based on his excellent scientific education and putting his enormous reputation on the line, that none of these things could possibly happen. But he doesn't do that. He doesn't even state it as his opinion; he just states it as a fact, and uses his enormous reputation to state why it is a fact.

I submit that by Dr. Asimov's own terms this is not scientific.

For instance, he explains very scientifically—and uncompromisingly—how it came about that the fear of death was—not could be or might be, but *was*—responsible for the belief in reincarnation. Now, Dr. Asimov is entitled to his opinion. He is even entitled to state it publicly and in print. But his credentials are not in psychology, nor in religion, and as far as I know, it is only an uninformed opinion like that of any other John Q. Public. And I submit, in the politest possible terms, that he is overstepping the bounds of science when he does so.

It might be better for him to sit

down before the facts—not his own personal beliefs—like a little child and wait for evidence.

This caveat once observed, it's a wonderful book—probably the best of its kind ever offered. The stories offered are a compendium of what is—in my opinion, and I am an authority on fiction, if not on science—the best such anthology I have ever seen, ranging from H.G. Wells through Conan Doyle to such modern luminaries of fantasy as Ray Bradbury.

And it's easy to ignore Dr. Asimov's comments on each story, which carefully explain why we shouldn't—and couldn't possibly take any of this stuff seriously. Because on this subject, lacking, as we do much scientific

evidence (except the intellectually dishonest opinions of such pre-judging bodies as CSICOP, who believe that for no known reason some people are all in league against science to falsify the data on everything from flying saucers to life after death) lacking, as I say, scientific evidence, my opinion is as good as Dr. Asimov's.

Or as yours.

Marion Zimmer Bradley is the world-famous author of numerous books including the classic fantasy *The Mists of Avalon*. She is the editor of *Marion Zimmer Bradley Fantasy Magazine* available through MZB Limited, P.O. Box 11095, Piedmont, CA 94611.

WHEN IS A CHICKEN A QUAIL?

By Kenneth L. Jones

Scientists at the National Scientific Research Center and College of France have posed this question by transplanting tissues from the brains of quails into fetuses of domestic chickens. The experiment was designed to determine if cross-species brain transplants would affect behavior.

The study resulted in three young chicks who, rather than sounding like chickens, make a squeak-like sound similar in rhythm to the introductory note of a quail's call. Two other chicks, while not sounding like chickens, make a sound the scientists were unable to

identify. The chicks were also given injections of a male hormone to speed growth, and the sounds were analyzed during the first ten days after hatching. None of the chickens were reported to have uttered perfect quail calls. Other chicks that had received transplants of tissues from different areas of quail brains, produced normal chick sounds.

Although scientists have now apparently proven that trans-species brain transplants affect behavior, scientists are reportedly still unable to answer the famous question: which came first, the chicken or the egg?

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THE NEAR-DEATH EXPERIENCE-1989

PART II

by D. Scott Rogo

In the second part of this article the author continues to share his experiences at a conference on NDEs.

Between Saturday morning's keynote address and the first workshop, there was an important break in the proceedings. What better way to delve into the core of the NDE than by listening to a panel of NDE survivors... people with inspirational stories of their personal otherworldly journeys? The panel consisted of three people.

Two of these presenters were familiar to me. Phyllis Atwater underwent three near-death experiences between 1975 and 1977. These encounters led her to write a book on the plight some NDE survivors face integrating their experiences into everyday life. *Coming Back to Life* (published in 1988) will probably become a classic of the second-generation literature on NDEs

which followed the original surveys of Raymond Moody, Kenneth Ring and Michael Sabom.* Probably equally well-known is Tom Sawyer (yes, that's his real name) of Rochester, New York. His prolonged NDE took place when he was pinned under the truck he was servicing. (He found himself out-of-body and traveling through a tunnel towards a brilliant light. when he merged with it, secrets of the universe were imparted to him.) The experience transformed his life and ignited his interest in spiritual matters in general. Such a positive experience stood in stark contrast to the problems confronted by the participants I talked with in Dr. Judith Miller's seminar that same day. Dr. Kenneth Ring, the Connecticut

*These original surveys were published in Dr. Moody's *Life After Life*, in Kenneth Ring's *Life at Death* and in Michael Sabom's *Recollections of Death*.

psychologist who helped pioneer the scientific study of the NDE, devoted considerable space to Sawyer's NDE in his second book, *Heading Toward Omega*. This volume is specifically devoted to the transformation aspects of the near-death experience.

But it was the third participant on the panel who moved us the most. Mrs. Gerry Krassner runs a chapter of IANDS in Cherry Hill, New Jersey.

Blond and still youthful, she hardly looks like a spiritual voyager and, in fact, runs a small chain of grocery stores. It wasn't that her NDE was especially interesting. The way she used her experience to deal with her husband's death was the cornerstone of her message.

It wasn't clear from her presentation what prompted her NDE. She merely reported that it took place when she was home in bed in considerable pain and discomfort.

"In my experience, my spirit left my body while I was asleep. I made it to the ceiling," she stated simply. "I didn't get through the tunnel or to the light, but I felt the Light. I could see everything around me; I didn't have to look. I felt the most beautiful, peaceful feeling that's imaginable. I didn't want to come back. I was viewing my body, which was in a lot of pain."

But return she did

"When I came back to my body," she continued, "I was very depressed and despondent for three days. The joy of being out of your body is so great that, when you come back, it's a let down. I required those days of complete silence to adjust."

Mrs. Krassner often wondered why she was granted the experience, feeling that perhaps it had some relationship to her Catholic upbringing...that God was sending her the message that there is a plan in Nature. She explained that she intuitively understood this plan while she was floating over her body, but lost the insight upon her return. The important role the experience was to play in her life, however, only came later when her 33-year-old husband developed pancreatic cancer. Despite the fact that he should have died within months, Mr. Krassner struggled on for three years.

"Luckily, we had a beautiful marriage," Mrs. Krassner explained. "If it wasn't for our love and my near-death experience, I don't think I could have survived helping him through his physical suffering."

Mrs. Krassner often spoke to her husband about her experience in order to prepare him for his earthly demise. These conversations also helped the rest of the

immediate family come to grips with the situation. She must have prepared him extremely well, for he faced death calmly and forthrightly.

It wasn't clear to me whether Mrs. Krassner's husband died at home or in the hospital, but he seemed to know when he was ready to die. She was sitting next to him when he requested that she bring in their children so that he could say good-bye to them. It was during these final moments that Mr. Krassner had his own peek into the World Beyond.

"He said that he was going to die in two hours" she explained. "Then he said, 'there's somebody standing at the foot of the bed. He's a soldier and he's holding a yellow flower.'"

Mrs. Krassner asked her husband if he was frightened by the phantom, but he wasn't. More soldiers started materializing by his bedside until lines of them formed on either side. While watching these figures Mr. Krassner suddenly noticed a brilliant light in the room. The dying man asked his wife to switch it off! The request puzzled Mrs. Krassner since there was no such light in the room, and she intuitively realized that her husband was seeing the same light she sensed during her own experience. The soldiers backed up and disappeared, leaving only one

behind to escort him into the world beyond the Light.

"If God had not given me my experience," our speaker concluded, "I never could have coped." Mrs. Krassner's voice cracked a little and it was obvious that she was fighting back her tears. A round of enthusiastic applause resounded through the lecture hall when she finished her story. It was the only spontaneous plaudit during the entire panel discussion.

Later that afternoon I took part in a second small workshop. Nine of them had been scheduled simultaneously so I had to choose carefully. Robert Sullivan, who has published papers on NDEs reported by combat soldiers, was offering a workshop on the same subject that sounded interesting. But I finally opted for Dr. Howard Mickel's workshop on "The NDE: Symbols of Transformation Around the World."

Dr. Mickel is retired and lives in picturesque La Jolla, California near San Diego. He likes to brag that he lives a few blocks from Cliff Robertson and continually threatens to throw a 50s-style "Gidget" party on the beach. For many years he taught religious studies at Wichita College in Kansas, where he coordinated an entire course on the near-death experience. Dr. Mickel is more of

a scholar than a researcher, however, and he is interested in the ways NDEs manifest in different cultures. What he hoped to show in his discussion was that the NDE manifests differently in various world cultures. In order to demonstrate this point, he read reports from medieval Christian literature, from the early Mormons, from India and a couple of fascinating examples recorded by our own native Indians.

He then invited us to compare and contrast them. Everybody at the seminar agreed that some features were common to the reports. But while some of the reports described unearthly tunnels and welcoming lights, these features did not crop up repeatedly. Such phenomenology was conspicuously missing from the nonChristian NDE reports.

For the second part of the seminar, Dr. Mickel invited us to *explain* the differences in the stories, but everyone seemed stumped. I suggested that perhaps the NDE is a symbolic voyage into death, a reflection of some spiritual reality the mind isn't capable of directly perceiving. Being but a reflection of the next world, maybe the psyche interprets it in terms of cultural

norms. Not everybody bought this suggestion. Most of the participants preferred to believe that NDE accounts share too much in common and should be taken literally.

Perhaps the NDE is a symbolic voyage into death, a reflection of a spiritual reality the mind isn't capable of directly perceiving.

Probably the most provocative remarks came from a young college student joining us that afternoon. He told the group that before reading on the NDE he didn't believe in the reality of the spiritual. During his short flight from New York (where he was visiting) to Philadelphia, his plane hit some turbulence. Such jostlings usually scare him, but this time he merely dismissed his fears. By studying the literature on the NDE he had finally found something to believe in: real proof of the spiritual world. The threat of death didn't seem so frightening any longer.

This little speech constituted more evidence that the NDE can dramatically transform some people's lives, even if they don't

personally experience one.

Drastically reconceptualizing the way we view death also served as the subject for the evening's invited presentation. Dr. Melvin Morse flew in from Seattle to deliver his lecture on "The NDE as Experienced by Children." This presentation was probably the most inspiring talk of the conference.

Dr. Morse is a pediatrician and first came to public prominence in 1983 when he published a near-death account reported by a 7-year-old girl.* The physician was working in a hospital emergency room in Idaho, and the child was the victim of a swimming pool injury during which she nearly drowned. She was successfully resuscitated, regained consciousness a few days later, and was released from the hospital in a week. Dr. Morse examined the girl fourteen days later and simply asked her if she recalled the incident. He expected her to describe the events leading to her injury, but much to his surprise, she described a typical NDE. She reported seeing a tunnel and a spirit guide who escorted her to heaven. There she saw several deceased relatives and two people waiting to be reborn. The little girl wanted to stay but eventually returned to her body when reminded that

she might wish to see her mother.

While describing this case to the conference, Dr. Morse explained that he had recently appeared on a television show with the girl. It seems that she originally described only a small portion of her experience to the pediatrician. She now says that some of her observations were so fantastic that she kept them secret. Dr. Morse repeatedly emphasized, too, that the percipient's religious upbringing was inconsistent with her NDE. This was a point he made in his published report on the case, but he elaborated on the issue in his talk.

The girl's parents had, it appears, spoken about death to her sometime before her accident. In order to help her understand the concept, they described death as the soul sailing over water to heaven. When her grandfather died shortly before her experience, they had relied on this metaphor to help her cope with the event. Dr. Morse was impressed by the fact that she never mentioned boats or water during her near-death experience.

Since first uncovering this case, Dr. Morse has been investigating further NDE reports from children in collaboration with several other physicians at

* I first reported on Dr. Morse's work in the July 1985 issue of FATE.

Children's Orthopedic Hospital and Medical Center in Seattle. The goal of the project is to interview children who come close to death and compare their responses to those of seriously ill children not in life-threatening situations. They have found that *only* the children who nearly died report NDEs. None of the 117 children in the severely ill control group reported anything similar. The experiences reported by the children near death closely resemble the prototypical Moody-style NDE—complete with cosmic tunnels and the welcoming Light.

In order to illustrate his lecture, Dr. Morse showed colored drawings the children were encouraged to make of their experiences. These illustrations were remarkable. They showed the children floating over their bodies and sometimes floating through tunnels in the sky. What impressed everybody most, though, was that several children included a rainbow in the paradise realm. While these simple but wonderful pictures were shown to us, I couldn't help but think of the finale to Richard Wagner's opera *Das Rheingold*

where the gods enter Valhalla—their castle in the sky—over a rainbow bridge. I think everybody listening to Dr. Morse's presentation was moved in similarly personal ways by these drawings.

Dr. Morse continued by describing the most impressive childhood NDE he has investigated. Once a young boy was brought into his hospital unconscious due to heart failure. Several doctors worked to resus-

He showed drawings the children were encouraged to make of their experiences. They showed the children floating over their bodies and sometimes floating through tunnels in the sky.

cite him and finally succeeded. Now usually a resuscitated person doesn't immediately regain consciousness, but this boy sure did. To the shock of the emergency team, he suddenly opened his eyes and said, "That was really weird. I was floating above my body and was suddenly sucked back into myself!" The boy later gave the physicians a correct

detailed description of his resuscitation.

Despite his personal encounters with over thirty children who remember NDEs, Morse doesn't insist that his research proves survival of death. He is only willing to concede that whatever their nature, NDEs seem to be a natural part of the dying process. This fact, he commented further, should encourage doctors to minister to their dying patients in more enlightened ways. Referring to himself and his fellow colleagues merely as "technicians of the body," he stated that physicians had little right to work with these people. He literally brought the house down with his final comment.

"Doctors should take their stethoscopes out of their ears and listen to their dying patients!" he boldly stated.

I was glad there weren't any further presentations scheduled that evening. The sheer power of Dr. Morse's presentation would have eclipsed a second speaker.

The conference came to its conclusion the following morning. After two days of miserable, sultry weather, the bright sunshine was a welcome relief. I was still thinking of Wagner's *Ring* operas (of which *Das Rheingold* is the first). The great message of this cycle of four operas is that

love can redeem the world. (This was a rather remarkable insight for a man who was despicable in his personal life.) Love was probably the single most repeated word at the conference. Everybody who described personal near-death experiences spoke of experiencing that emotion.

Maybe my thoughts were prophetic, for a related theme was explored by the last formal speaker of the conference. Dr. Michael Grosso is currently on sabbatical from Jersey City State College, where he teaches philosophy. The focus of his presentation was the spiritual implication of the NDE, which he speculated could someday transform the world. Even most researchers who study the NDE from a purely scientific perspective end up changed by their insights and experiences.

"When you hang around people with NDEs, it does something to you," he stated.

Perhaps, Dr. Grosso speculated further, the power of the NDE to heal us spiritually will eventually spread throughout humanity and change society in general. Many of his remarks brought to mind David Lorimer's hope that the study of the near-death experience will establish a new moral order. It is Dr. Grosso's opinion that something closely related to the NDE was probably used in ancient

Greece expressly for such a purpose. It is well-known that the educated elite of Greek society initiated other intellectuals into the mysteries of the Universe through a secret rite. The participants were taken to the city of Eleusis where they were subjected to this ritual. The nature of these rites is an historical mystery, since revealing them was a sacrilege punishable by death. The initiation had the power to spiritually transform the participants, who reported losing their fear of death as a result. Dr. Grosso explained that the Eleusinian mysteries were probably ritual NDEs induced (perhaps) by drugs.

A second panel of near-death survivors was scheduled to close the conference, but I didn't sit in. I didn't feel it was really necessary to hear several more people describe out-of-body experiences and dark tunnels. My indifference was not due to disinterest. But in light of the NDEs' greater implications, purely personal stories no longer seemed important to me.

So what did we learn in Rosemont?

When serious research into the NDE came to prominence in the mid 1970s, the central issue was simple. Did these experiences

prove survival of death, or were they hallucinations? This controversy was never resolved and probably never will be to everyone's satisfaction. But the study of the NDE has moved in new and unexpected directions. What the Rosemont College conference showed was that the study of the NDE extends far beyond the survival issue. Equally fascinating is the impact these experiences exert on near-death survivors. Even more important is that there seems to be a message hid

**Perhaps the power of the NDE to
heal us spiritually will eventually
spread throughout humanity
and change society in general.**

den within the NDE that may solve the riddle of Mankind's existence. This was the single most important theme to emerge from the conference.

Now personally I don't know whether the NDE will transform society or establish a new moral order. But I do know that the Rosemont conference brought us a little closer to understanding our place in the Universe. One couldn't possibly hope for a greater gift.

UFOS & FREEDOM OF SPEECH

By Pauline Stacy



Even some UFO proponents may consider his views dubious, but does that mean he should be denied the right to work?

Like most people, Dr. Scott Corder of Ottawa, Kansas, believed in an individual's right to speak or publish a personal opinion, even about such things as UFOs and extraterrestrials. Unfortunately he has discovered that such is not the case, at least not for him. In fact, he cannot continue in his present personal

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beliefs while he is a licensed medical doctor practicing medicine in the state of Kansas.

Until March 13, 1989, Dr. Corder, a man from a scientific background, was a member of the medical staffs of Ransom Memorial Hospital and two nursing homes. On March 15, the Harris News Service broke the news to the public that the Kansas State Board of Healing Arts had suspended the doctor's license indefinitely. He told reporters that even though until that time he had performed satisfactorily as a doctor, because of his beliefs in UFOs and extraterrestrials he was suddenly considered to have become unable to practice medicine with "reasonable skill and safety to patients as a result of a mental condition" as required by K.S.A. 988 Supp. 65-2836 (k).

In telephone interviews, Corder explained that the board offered him the opportunity to reestablish his credibility by means of the psychiatric services of the Menninger Clinic in Topeka, Kansas. This is the easiest one of Dr. Corder's options. At the opposite end of the spectrum is the possibility of fighting the suspension through legal channels. Corder likes being a doctor. If he has his way, he will continue to be a doctor, he told a reporter. He also wants to express himself concerning UFOs

and extraterrestrials.

Only if the Kansas State Board of Healing Arts in Topeka, Kansas, can be persuaded to change its edict will Corder be permitted to continue practicing medicine in Kansas while still retaining his present belief in UFOs and extraterrestrials.

Corder's interest in this subject grew as a result of his coming in contact with Donna Butts of Russell, Kansas. In his investigation of her he found her to be an intelligent, level-headed young woman who told the truth. Corder believed her accounts of a variety of personal experiences with UFOs and extraterrestrials.

"She did not go back on her story or change it to suit her need," Corder explained.

While Ms. Butts seems anxious to share the knowledge of UFOs and extraterrestrials she has gained over a period of years, she also makes herself unreachable on her unlisted telephone. She has been mentioned in stories written by Irene Jepson, a reporter for the *Russell Daily News*. Jepson is a disinterested and objective writer who believes only in reporting the story. She has not had personal experiences such as those of Butts, and she is not a scholar of the literature as is Corder. She is however in contact with both of them.

When Butts predicted that a

group of space ships would appear in the sky over the Russell area on the night of February 24, 1989, Jepson, along with others, spent a large part of the night studying he sky. The reactions of residents of the Russell area were mixed, some even believing that Jepson made up the story she wrote.

"I only reported what was told to me," Jepson explained, adding that she was determined to see whatever was in the sky. She personally however saw nothing unusual, as was true of most viewers. A few residents did report seeing UFOs.

"We had three reports from people in Russell who are very credible, people who had no reason to lie or to make up a story. There was something unexplainable. I believe these people. It seems that some people can see these things and others cannot."

Thus, because Jepson reported Butts' prediction, Donna Butts has found several people to bear out her claim of the fulfillment of the promise the extraterrestrials had made to present a local display of UFOs. And, thanks to her ability to convince Corder of the reality of her experiences with the extraterrestrials, Butts has been able to enlist his aid in sharing information and

predictions.

Before taking time off from her work as a reporter, Jepson wrote two stories on this subject for her paper. Before she left on March 14, Corder phoned her to tell

Some of Dr. Corder's Beliefs as reported in *The Coffeyville Journal*:

- My beliefs make me a better doctor
- My beliefs don't contradict science
- Extraterrestrials cruise the galaxies in spaceships
- Many of the creatures [extraterrestrials] are actually angels
- The apostle Peter...is now an extraterrestrial
- [A] space alien invasion [is] only 3 years away.

The article stated that Corder sent letters with some of Peter's Prophecies to the FBI, the Defense Department and the CIA. One prediction is that Kansas Senator Bob Dole would be the next—and last—president.

about the suspension on March 13 of his license to practice medicine. Jepson told Corder that she hoped nothing happened while she was away. However, several things did happen before she returned to work on March 27. For example, Corder and Butts traveled to Kansas City to

appear on the David Snyder talk show. They appeared on KCMO radio in Kansas City, Missouri, on March 20. They also gave a talk to the Psychic Research Society in Kansas City and were interviewed for *The Psychic Review* during this time. Some of the interviews followed the second of the two articles which were published in *The Hutchinson News* and credited to the Harris News Service, with no byline.

The Harris News service reported Corder as saying that the trouble started after *The Ottawa Herald* printed story on December 1, 1988, revealing Corder's beliefs concerning extraterrestrial beings. Corder did not receive a preliminary warning from the Kansas State Board of Healing Arts until after a story in the December 13, 1988, issue of the *Weekly World News*.

The account of the experiences of Corder seems to be catching on and spreading, although it is hard to say whether it is because of the nature of the subject matter in which he has become interested, or because of the concern of the public for freedom of speech and freedom of thought.

"We have written a book about this," Dr. Corder told the writer of this article. "The name of the book is *The Four*."

As it turned out the book is authored by Butts, Corder and

the extraterrestrials. Peter, the only extraterrestrial being mentioned by name by Corder in the interview, figures prominently in the book, which is expected to be published soon. The book deals with the extraterrestrial beings, their reason for coming here, and some of the things they have done and will be doing. The book also goes into an account of the experiences of Donna Butts, how Peter came to contact her, the doctor's investigation of her, and how she proved to him that she told the truth. A portion of the book is devoted to current events and the future.

"We have given personal information to several people across the United States," Corder said, after explaining earlier that it was the way in which Butts gave information to him (the information had been given to her by the extraterrestrials to give to him) that established her credibility with him. Unfortunately when Corder tried to pass along information to government officials, neither the message nor the messenger was well received.

"I sent a letter to some elements in the United States and they got upset and Contacted the Kansas Board of Healing Arts. They came down on me about it. They question my mental condition because I believe this sort of thing."

Corder and Butts have shared their information with other people without their credibility being called into question. In fact, Corder's credibility was not called into question until he passed along some of the extraterrestrial predictions to individuals in the government whom it concerned the most. Perhaps part of the problem was created because a prediction sounded like some of the dire prophecies to be found in the Biblical book of Revelations.

According to the doctor, it was the contact with people in Washington, D.C. that marks the point at which the present problem with the Kansas State Board of Healing Arts began.

When called a scholar of the history and literature concerning UFOs and extraterrestrials, Dr. Corder laughed and said that he was a student rather than a schol-

ar of such subjects.

Extraterrestrials are identified by some with the gods of legend and mythology, or with the angels and other spiritlike beings of the Bible.

At a scholarly distance, such beings and their modes of transportation, as well as the messages they convey to people, may be of historical or literary interest. At the close range of the present the message reported by Dr. Scott Corder and Donna Butts in their book will be of interest to those who claim among their freedoms the right to read.

The present event involving Dr. Corder's right to practice medicine is a vivid reminder that not only the right to speak and the right to believe, and even the right to read are among the freedoms that have come and gone throughout the course of human history.

MULTIPLE PERSONALITIES— OR MURDER?

By Claire Metzger

Will a videotape of a hypnotized murder suspect prove to jurors that he is under the influence of multiple personalities, including the devil?

Thomas Bonney of Chesapeake, VA, accused of shooting his 19-year-old daughter 27 times, pleaded not guilty by reason of insanity and unconsciousness. Four of his 10

purported personalities, including Satan, reportedly revealed themselves in a videotape. Attorneys for the defense seek to show another personality dominated the man Bonney at the time his daughter was killed. The personalities he exhibited included Satan, Bonney's long-dead grandmother, and "Viking," a noble personality.

TRUE MYSTIC EXPERIENCES

by the Readers



STRANGER IN AN OLD REO

By Jane E. Sattler

In May, 1968, I joined a tour bus from Milwaukee, Wisconsin, to the Kentucky Derby. We arrived at the Executive Inn motel in Louisville in the evening and the next day we rode to Churchill Downs. Our driver said he would park nearby.

My first time to the races was enjoyable. I bet on Dancer's Image and thought I had won \$27, but the horse was later disqualified.

When the races were over I became lost among thousands of people shoving, pushing and walking in all directions. I was unable to find the bus anywhere. In a short time the grounds were deserted. I got to the street and hailed cab after cab. They were so full that none ever stopped. The weather that day was over 100°. Finally, desolate, teary-eyed, hot

and exhausted, I desperately prayed to God for help.

All of a sudden, an old "REO Speedwagon," 20s vintage, appeared before me. Nothing had been there before. The young male driver was cool for such a hot day. He never spoke, but through thought transference said, "You are lost, I'm here to help you."

Something about him made me unafraid. Gratefully, I gave him the name of my motel, and when we arrived I gave him a large bill. Again he impressed on my mind that he could not use money. Instead, he seemed to say, "Send me a birthday card on the 4th of July, my birthday." After I got out of the car I looked back—the car vanished before my eyes!

When I returned home and related my experience, everyone was amazed. On July 4th, I sent a card to "Jim Morgan" at the

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Jane E. Sattler

address he gave me, as he had requested. A short time later it was returned with the notation "unknown."

Somehow, we receive help from "out there," especially when we pray and are aided by guardian angels or spirits who watch over mortals in distress.

—Richardson, TX



THE MYSTERIOUS ORGAN

By Mary Derr Knox

I spent the night of Saturday, August 3, 1986 in the room of my mother, Mary Derr. Her room was on the third floor of Rockridge, a retirement home in Northampton, Massachusetts. At the time, my mother was at our vacation home on Squam Lake, New Hampshire, and I needed a place to sleep while selling my porcelain jewelry at a craft show

in West Springfield, not far from Northampton.

After being drenched in a violent thunderstorm the first day I was exhausted, and looked forward to a quiet night's sleep. Much to my annoyance, I woke up around 4:00 A.M. As I tried to relax and sleep, I heard sounds from the organ in the day room down the hall. Someone was playing softly. I heard three or four different two-handed chords, each repeated a few times with a long pause between them, as if someone was searching for the right notes. I vaguely wondered who was playing, but it was soothing, and I drifted back to sleep.



The Mysterious Organ

The next morning I asked my breakfast table companions, "Who was that playing the organ in the middle of the night?" All five of them stopped eating and stared at me. I dropped the subject immediately. When I returned

to Squam the next day I asked Mother about it. She digested the news for a few minutes. "Lee Thorsten, the woman who donated that organ to Rockridge, died suddenly and unexpectedly in her sleep a few weeks ago," she said. "She used to get up early and go into the day room to play the organ and smoke cigarettes." This woman had been very happy at Rockridge and knew everyone by name. I said, "Wow! That's pretty strange!"

Then Mother added with a little smile, "And she had very bad arthritis. All she could play were chords!"

Because of fire regulations, a few weeks later double doors were installed to enclose the elevator. They also enclosed the day room next to the elevator. In spite of that, Mother's good friend, Mabel Bennet, told me recently that she thinks she has heard the organ playing faintly. "Well," I suggested, "next time why don't you take a look?"

"Not me," she said. "I'm the world's biggest coward!"

—Peterborough, NH



KATIE'S NIGHTTIME VISITOR

By Peggy Pearson

My husband Brent and I bought an old house, built in 1918, and moved into it on May 15, 1979. This was also the day we brought our new baby daugh-

ter, Katie, home for the hospital.

When Katie was about four we began to hear voices in her room. Brent and I would get up to check on her and would find Katie sitting on her bed talking to someone we couldn't see. She would see us and say, "Hi Mommy. See who's here? You talk to them. Can't you see them?" She had frequent nightmares and wouldn't sleep with her closet door open because she said people came out of that door at night. But we just shrugged it all off and life went on.

The footsteps began when we had been in the house about eight years. While watching tele-



Peggy and Katie Pearson

vision in the evening we would hear footsteps upstairs. After running up to check we would find no one awake or walking

around. Sometimes, while reading in bed, we would hear footsteps going up and down the stairs. Again, upon investigation there would be no one there.

Glasses would break just sitting in the cupboard. Sometimes I would catch just a glimpse of a shadow going around a corner.

But the fact is, these small things never really bothered anyone. The footsteps, however, were an annoyance because they kept us awake many nights.

Then came the night in January of 1989 that it finally dawned on me that we had a definite presence of something in our house. My husband and I had just gone to bed. It was a little after 10:00 P.M. and all the lights were out when the door of our bedroom opened up and there stood our Katie. "Mommy," she said, "some lady is in my room." As she stood there a woman walked up behind her and put her hands on Katie's shoulders. She was a young woman with long brown hair and was wearing a red jacket and a long brown skirt. She tilted her head and smiled.

Katie didn't seem to realize the woman was there, so I tried to be calm and told Katie to come over to my bed. When I looked back, the woman was gone.

I asked Katie to tell me what happened. She said she woke up

and saw a woman walking back and forth in front of her window. Katie got up and went into the bathroom, then came back to check her room. The woman was now standing in her room by the bed, smiling at Katie. That is when Katie came to our room. I asked her to describe the woman to me and the person she described was exactly the woman I had seen.—*Lancaster, MN*



DAD, GIVE ME A HAND UP

As related to Kathleen Safer by her father, Pasquale P. Cristofaro

The 1905 found me in the middle of the war zone in Yong Dong, Korea. While running for cover, I was hit by a spray of bullets. Everytime I tried to get up, I would flop over like a rag doll. I was scared when I saw that I was laying in a pool of my own blood and to no one I whispered, "Please, don't leave me now."

I yelled to my platoon buddies for help, but they remained silent lest they be next. As a last resort, I began calling to my father, Guiseppe Cristofaro. I knew that he would give me a hand up.

I awoke days later to pain and bandages. With my fiancée, Bernice P. Bycowsky, and my father at my bedside, I learned I was safe in Bethesda Naval Hospital in Maryland. I was told that I had been flown to a hospital in Hawaii where I was stabi-

lized before being flown here.

Through his tears, my father cried, "I heard you calling me. I knew you were hurt. I didn't leave you. I tried to help you on Wednesday, but I couldn't reach you." Bernice said, "He has been saying this all week—Wednesday. We weren't contacted until Thursday that you went down. I think he's confused."



Pasquale P. Cristofaro

I looked at my father in disbelief. Stateside it was Wednesday, but in Korea it was Thursday because it was on the other side of the International Date Line. My father could not read or write English and could not have known or understood the complex time zones for overseas.

Was he insistent about that Wednesday because he really did hear me calling for him to give me a hand up? Did my spirit somehow bridge the gap of time?

—Upper Darby, PA

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DOUBLE DAWN

By Peggy Hughley

Some Chronicles were discovered, called the Bamboo Annals because they were written on bamboo strips, which recorded "all the important events from the very earliest in China down to about 299 B.C."

One passage in the Annals says: "In the Spring of the first year of the reign of King I of the Western Zhou dynasty, the day dawned twice at a place called Zheng."

The Annals may have referred to a near-eclipse of the Sun by the Moon just after dawn on April 21st, 899 B.C. On this date it might have seemed like the day dawned twice because the real dawn was interrupted by the solar eclipse, just before the sun rose.

The Bamboo Annals ended in 299 B.C. when the bamboo strips were buried with King Hsianor of the Wei kingdom.

Grave robbers opened Hsiang's tomb in 281 A.D. stealing jewels and the other valuables but left the annals behind. The last laugh may be on the robbers, for with this discovery we have found the true treasure.

BOOK REVIEWS

By Steve Deger



DREAMS THAT COME TRUE

*By David Ryback, Ph.D.
with Letitia Sweitzer*

The Aquarian Press, Wellingborough, Northamptonshire, England, Softcover, 1989, 287 pp., \$17.95

I'll have to agree with the author in that it is a wonder he ever got this book published. Not that it isn't a quality work. *Dreams that Come True* just seems too sanely skeptical for many New Age publishers, and too controversial for some of the parapsychology publishers.

When it comes to hypothesizing about the unknown, it is this type of mind-frame you simply *must* have. If a married couple discovers they each dreamed of black licorice the night before—even though neither of them had eaten, seen or thought of black licorice before the dream—one might conclude their dreams had a telepathic origin. But if you know that the husband often talks in his sleep, it seems just as likely that his wife heard him say

"black licorice," and then constructed her own dream around the idea. If you look at only one side of the problem, it seems like a closed-book issue. Seeing both sides, you realize how elusive the truth really is.

Ryback's informal inquiry investigates the stories of hundreds of North Americans who claim to have had psychic dreams. One respondent told of how his wife awoke one night, frightened by a dream in which she was killed by a train. Two weeks later, his wife and daughter were run down and killed by a train. Considering how rarely we travel by trains these days, and how unlikely it would be for one to dream about dying in such a manner just before it actually happens, could one write this off as coincidence?

Yes, one could. The fact is, any two strange synchronicities can always be explained as coincidence, which means there will always be an easy answer for self-styled debunkers who refuse to even consider the possibility of

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paranormal phenomena. Ryback acknowledges this, choosing to highlight the seeming *improbability* of such dreams without making any conjecture as to whether they are precognitive or just coincidence.

Even the most staunch skeptic, however, will have a hard time dismissing some of the stories in this book. One respondent reported a dream in which he was in a bank during a hold-up. The hold-up occurred later, with him in the bank, almost *exactly as it did in the dream*. Another woman reported an incident in which both she and her distant sister shared a dream about their brother injuring his leg. The three were reunited shortly thereafter, the brother brandishing a wounded leg.

Ryback also includes the stories of those whose dreams seem to have come true in a symbolic, rather than a literal sense. Such reports have to be taken with an even greater amount of skepticism, since subjective inference is what we want to avoid in the first place. But since most people seem to dream in symbolic fashion anyway this is forgivable. The question remains: are these dreams prophetic, or are they just one-in-a-million coincidences? If the latter is the case, than Ryback deserves to be commended for accumulating *an entire book* of one-in-a-million chances.

—ALSO NOTED—

VOICES OF ETERNITY

By Sarah Wilson Estep, Ballantine, New York, NY, Paperback, 1988, 219 pp., \$3.95

This is a book about electronic voice communication with the dead, also known as EVP or Electronic Voice Phenomena. Estep is the president of the American Association of Electronic Voice Phenomena, and this book is the first popular title to address this mysterious occurrence.

Whether or not it "proves" the existence of life on the other side is open for debate. The major criticism skeptics have against practitioners centers on what is called "white noise." This is that snowy interference you hear when you record silence and then play it back at full volume. Out of these hisses and pops, one might—if he or she listens really hard—find traces of words, phrases or sentences.

Estep claims to have recordings of voices that fall into three categories: faint whispers that are audible only if one wears headphones, louder voices audible without headphones, and clear voices that can even be duplicated onto other tapes. Without actually hearing the results, it is hard to gauge the legitimacy of her claims, but at least this book takes electronic voice communication out of the sound studio and into the hands of the public.

**INTUITION WORKOUT**

By Nancy Rosanoff, Aslan Publishing, Boulder Creek, CA, Paperback, 1988, 168 pp., \$9.95

As simple as intuitive cognizance can be, the mind sure creates enough barriers to muddle up the process. We sometimes make unnecessary editorial judgments on ourselves based on what we have read or heard is "proper." Our doubts about our abilities don't always help either.

Here Rosanoff offers visualization methods that open us up to things we could perceive but nevertheless tend to ignore. She discusses the ways intuition manifests—through images, feelings and physical sensations. She also provides an interesting discussion of differentiating between fear of the unknown and fear of danger.

Perhaps the most unique element in Rosanoff's approach is her guidance in helping the reader recognize that fears, desires, and past experiences are what most often get into the way of true intuition.

**THE PSYCHOLOGY OF TREASURE DOWSING**

By Bill Cox, Life Understanding Foundation, Rochester, VT, 1989, Softcover, 96 pp., \$5.00

Unexpected challenges will occur for professional dowers, as they will for any other professional. The dowers problems, however, seem to be of a more psychological nature. What does a dowser do when a client won't be candid for fear of having the treasure stolen? How do you deal with bystanders who heckle you? Is using dowsing to make money ethical? Treasure dowsing can call for extensive and expensive excavation—who will oversee a project of this scope?

As a professional dowser, Cox has seen plenty of these hurdles, and he gives a rather nuts and bolts breakdown of the life of a professional dowser. That's not to say this book lacks excitement. For me, there couldn't be more intrigue than the life of one who hunts treasure for a living.



THE HEART OF THE HEALER

Edited by Dawson Church & Dr. Alan Sherr, Aslan Publishing, NY, 1987, Paperback, 128 pp., \$5.95

Considering the increasingly important role of the physician in modern life, it is strange that we think of him or her as a mere "mechanic." Although in many ways the human body resembles a specialized machine, its design, function and healing capacity are just too complex to quantify with such a simplistic analogy.

This book, composed of articles by people such as Prince Charles and Bernie Siegel, examines the integral relationship between the healer and the patient. Whether you are speaking the language of a medical doctor or a psychic healer, the unique and holistic relationship between patient and healer cannot be denied. These essays explore the giving, nurturing and empathy all healers must learn to foster.



WYLUNDT'S BOOK OF INCENSE

By Steven R. Smith, Samuel Weiser, Inc., York Beach, ME, 1989, paperback, 203 pp., \$12.95

Why is incense used by some religious sects? Some claim it was once used to hide the smell of sacrificial animals in ancient times. Others say it is merely symbolizes the uplifting of prayers and spirit. Still others claim it is a powerful way to open up the mind's psychic channels.

At any rate, certain aromas seem to have a powerful affect on our emotions. For example, the scent of a red rose will immediately make us think of romance and love. And since emotions have a direct effect on our physical bodies, you can begin to see how a mere essence can be used to bring about physical change.

This book is an encyclopedia of incenses, arranged in such a manner to show their relationship to our psychic and physical selves. It discusses the different types of incense and how to make and burn them. Several appendices deal with such topics as common names for herbs and plants, increasing or decreasing recipes, etc.

Doctors occasionally tell ailing patients to relocate to areas near pine forests. Could merely burning pine incense bring about healing as well? That one is open to debate, but this book is an ideal guide for experimentation.

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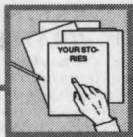
THE SECRETS OF THE PIRATES

By W. Ritchie Benedict

A pirate galleon lying on the ocean's bottom off the Cape Cod coast is providing a glimpse of pirate life during the 18th century. Kenneth Kinkor, who was studying pirates at Illinois State University when the man who discovered the *Whydah* hired him as a historical consultant, said "It gives you a real insight into just how they lived. It's like studying the Mafia, almost, or any other counter-cultural group...they're at odds with society, so society doesn't learn a great deal about their activities."

Other historians agree with Kinkor. "This wreck is going to finally cut the fluff away from what fiction tells us about piracy," said James Bradley, an historical archeologist.

The vessel was discovered by Barry Clifford, who remembered childhood lore of the ship. The *Whydah* was an English slave ship on its maiden voyage from Africa in 1716 when it was seized by Samuel (Black) Bellamy in the Carribean. Bellamy and his band plundered dozens of other ships before the 34-meter galley went down in 1717 in a violent storm killing Bellamy and most of his crew. So far, over \$12 million in treasure has been recovered.



MY PROOF OF SURVIVAL

by the Readers

FATHER'S WEDDING RING

By Barbara A. Johnson

Ever since I was a child I have been gifted with various psychic abilities. My parents and both of my grandmothers knew of this, although it frightened some of my other relatives. At times of stress the ability increases.

In October, 1986, my father, Leonard Roy Russey, Sr., died suddenly of a heart attack at age 62 on the day he retired from work. Although he and I were not very close, he has apparently used my abilities to communicate with my mother, Magdalena, on several occasions since his death.

One of the most memorable communications came in a dream about three days after his death. (Due to uncontrollable circumstances he was not buried for six days). In the dream he told me to tell my mother to take off his wedding ring and keep it—he did not want to be buried with it.

Unknown to me, earlier in the evening of the dream my mother and older brothers, Leonard Jr. and Bennie, could not agree on what to do about the ring.

Early the next morning I went over to my parents' house and told her of the dream. Needless to say, my mother called my oldest brother and told him that my father decided the fate of the ring.

She wore the ring on her finger with her own ring for about a year, and now has it on a gold neck chain.—Phoenix, AZ



Barbara A. Johnson

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 (dot-matrix draft mode or script not accepted). They may be mailed to FATE Survival Editor, P.O. Box 64383-F8911, St. Paul, MN 55164-0383. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

THE TWO CAMERAS

By Mary Lou Skinner Ross

My grandfather, Henry Heaton, and my father, Roy H. Heaton, were interested in psychical research. After his death, I always felt that my grandfather tried to let me know of his presence occasionally when a light would go off (or on) before I could have affected it myself. I knew, however, that this would never be considered "proof" to anyone else.

My father collected and used many different cameras and always tried to involve me in his hobby. In the late 40s, he purchased an Exakta, an excellent German-made camera, and gradually acquired many attachments. He bought me an Exa camera made by the same company. The lens was supposed to have the same quality as his more expensive camera. We had a lot of friendly arguments about the differences I thought I could see between the pictures taken by the two cameras of the same site. I always insisted that the Exakta gave better results. The fact that my father's eyesight was changing may have had something to do with his perception, but I did not point that out.

In 1956 my job took me from Washington, D.C. to Pocatello Idaho and my father, now retired, went with me. On the way we took many pictures with each

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Mark Chorvinsky & Mark Opsasnick

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camera. He was not at all well, was hospitalized shortly after our arrival in Pocatello, and died within three weeks. With all the difficulties associated with his hospitalization, waiting for the furniture to arrive and get settled, I had not paid much attention to the slides that we had taken.

A few months later, I set up father's projector and screen to view the slides. There were two boxes of the same sites, one taken with the exacta and the other with the Exa. I do not talk to myself, but after I had looked at the two separate pictures of the same location two or three times to compare them, I said out loud, "See? There is a difference between the two cameras."



Mary Lou Skinner Ross

At just that moment, the window shade, which was eight or ten inches below the top, rolled up

to the top and vibrated. It was as if father was there and responding to our continuing conversation.

I lived in that apartment two-and-a-half years, and that was the only time the window shade ever behaved that way.—*Issaquah, WA*



SYLVIA'S LIGHT

By Helen C. Pirson

For a number of years I taught art in Pembroke Pines, Florida. During that time some of my students and I became close friends. I have had many psychic experiences. One of my students, Helen Cassein, was also psychic and we were both gravely concerned about the physical condition of a third woman, Sylvia Goldenberg, who was dear to us both. There was no apparent reason for our concern, but we each had strong feelings that something was wrong.

Time passed, and one day in Sylvia announced that she wasn't feeling well and had made an appointment with a doctor for a check-up. Ultimately, she made an appointment at a famous clinic and made a trip there for treatment. She returned home, and as the weeks went on grew progressively worse. The physicians disagreed as to what was wrong with her, and eventually she passed away.

Early in 1989, I was visiting the home of Helen. We were seated in the family room and our hus-

bands were nearby, viewing TV.

Helen and I were talking about Sylvia. Helen had a lovely small photo of Sylvia, and we were remarking about how happy she looked. I said that I would like to have a copy because I missed her a great deal and she was one of the nicest persons I had been privileged to know and teach.

Suddenly, a scintillating white light of unsurpassed brilliance zig-zagged across our line of vision at eye level, followed by a faint puff of smoke. Helen gave a cry. "Did you see that?"

"Yes," I replied, of course I saw it." We turned to our husbands. They had heard our cries, but had seen nothing.



Helen C. Pirson

Did Sylvia want us to know that she was with us? Did she take this means of alerting us to her presence. We like to think she did.—Barefoot Bay, FL

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by the Readers



A REAL SKEPTIC

The word "skeptic" seems to be anathema to the readers of FATE, so please allow me to make a case for skeptical inquiry.

The Marfa Lights (seen east of Marfa, Texas) have baffled investigators for over a century. Several bright lights dance and float every night, just as they did when the technology for generating such lights was unknown. People elsewhere on our planet will also see a UFO that will be one or more bright lights, perhaps dancing and floating.

I have seen the Marfa lights twice. Perhaps I have seen what other people see when they describe a UFO—perhaps not. But I did *not* see a space ship from another planet.

It is my willingness to be a skeptic that has enabled me to evaluate some UFO sightings by putting them in a category of things like the Marfa lights; things that are are not intelligently-con-

trolled vehicles, even though I don't know what they are.

These things deserve to be identified and explained. It is important that a researcher be willing to broaden his horizons of thought to include the possible, but also to narrow it to exclude the impossible. Some lights may be space ships. Many lights are not.—Jim Turner, Kansas City, MO

(Neither we at FATE, nor our readers, are against honest skepticism. The problem is that there are some people who do not try to to broaden their "horizons of thought." To them, anything that they cannot accept into their world-view is impossible and should not be considered. These people are the debunkers, but they call themselves "skeptics." It is they who have destroyed the meaning of the word. We value true skepticism—a mind open to all possibilities without predetermining what can and cannot be.—Ed.)

—Continued on page 123—

These columns of FATE are set aside each month for your comments. Send your neatly typed opinion of articles, columns, and stories of unusual occurrences to REPORT FROM THE READERS, FATE Magazine, P.O. Box 64383-F8911, St. Paul, MN 55164-0383.

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—Continued from page 114—

WATER WITCHING

In 1955 we bought 40 acres in northwest Arkansas. There was no water or electricity, but it was a beautiful area. This is where I learned about radiesthesia, called "water witching" in that area! We knew it as "dowsing" in reading about it when living in the city.

From where I lived (the top of a ridge 1400' high) it would have been expensive to drill for water, so I hired a water witch and we had good water without going as far down as China or wherever.

I tried witching and was astonished to have the twig turn in my *very* tight grasp! My son and others in the family tried it and nothing happened. My son asked if I was sure that I'd brought the right baby home from the hospital all those years ago!—*Dorothy S. Mitchell, San Antonio, TX*

CORRECTION

In the July, 1989, issue you discussed two women ["Their New Jobs"] "who live in Lily Dale...in Cassadaga, New York." It should say "Lily Dale in New York and Cassadaga in Florida."

I live near Cassadaga and attend their services and workshops.

I have enjoyed reading Fate for many years and intend to keep it under your management.—*Charlotte Hoover, Deland, FL*

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HOW DID THEY DO IT?

Congratulations on your new, easier-to-read format.

In the book reviews in your June issue you described a book entitled *The Pyramids* wherein the writers theorize that the structures were built by pouring blocks like concrete is poured today.

I haven't read their book, but I disagree. I have been in some of the pyramids, and our guide claimed that they pulled the huge blocks up a dirt ramp.

In my opinion they had some control of gravity and were able to cut the blocks with something like a laser. This would eliminate most of the polishing.

I saw other signs of ancient high technology, including a 250-ton sarcophagus that is around 90-degree turns in the burial tunnels at Saqqara.

We have split the atom and have sent flights to the Moon and back, but we don't know how the pyramids were built. I do not rule out extraterrestrial help.—*Francis R. Werner, Enterprise, AL*

A FUNDAMENTALIST REPLIES

There is no war declared between fundamentalists and New Agers ["Report From the Readers," July, 1989 FATE] except in some people's minds. The Constitution of the United States guarantees religious freedom to everyone, whether they worship the God I do or a boulder. People

who worship boulders are wrong, in my opinion, but they have a right to worship as I have a right to my opinion.

The IRS should investigate the TV ministries. If they find wrong doing they should act. We are all human and some haven't the strength of their convictions or don't "practice what they preach."

I am a fundamentalist and the foregoing is mine and so many others' opinion. So all you small minorities, on either side, wake up and smell the coffee. Life is too short for fighting. Live and be happy, and stay out of trouble.—*Joan W. DiNatale, George A.F.B., CA*

(It is a shame that more people are not as open-minded as Ms. DiNatale. Perhaps if the majority of fundamentalists that she claims believes in freedom of religion for all would speak up more, those following alternate forms of spirituality wouldn't feel threatened.—Ed.)

MORE ON

"FREEDOM TO SOME"

In "I See by the Papers" (FATE, July 1989), it should not have read "Constitution Grants Freedom to Some." It should have been "Reverend David Carlson Grants Freedom to Some," because our Constitution grants freedom to all. People who work with the public should be required to read the constitution from time to time. Then they

wouldn't get crazy notions so easily.—Ann Sims, Newington, CT



ROBBER'S GRAVE

I was interested to see in "Strange Burial Rituals" (FATE, May 1989) Duane Valentry's mention of the Robber's Grave in Montgomery churchyard, Wales. I lived in Montgomery until 1986 and can confirm that the Robber's Grave still exists; however, it is not true that "the patch of earth remains brown and barren."

The grave is covered with grass and has a rose tree growing on it, and has been this way for many years. Also, the robber's name was John Davies and not Robert Newton. The story also tells how, at the moment of execution when Davies protested his innocence, the sky suddenly became overcast and a furious thunderstorm broke out, which convinced bystanders of the man's innocence.

According to records, the grave was still bare in the middle of the last century, about 30 years after Davies' death. It is not recorded that efforts were made to returf or reseed the grave, rather, it was, and is, a place of pilgrimage. A bare patch could still be seen in the early years of this century, taking the form of a cross; but today, any signs of a bare patch are in the eyes of the

beholder.—Janet Bord, Clwyd, Great Britain



THE CRYSTAL SKULL

Years ago I saw a crystal skull (not the Mitchell-Hedges one) at the Museum of Man in London. I certainly felt nothing from it.

The phenomena that Phyllis Galde described ("The Powers of the Crystal Skull" FATE, July 1989) is probably caused by a slight dissociation. Any reflective surface could cause this and the forces involved may be genuine. I mean to try the experiment she suggested in her article anyway.—Joy Barish, Sharon, MA

(Many people have already written to Ms. Galde about their experiments with the Crystal Skull as described in her July article. Look for her follow-up article in a future issue.—Ed.)



THE NEW FATE

When I read Curtis Fuller's farewell letter I was heartbroken and very apprehensive about FATE's future magazine format. Today I received the very first copy of your new format and I felt sad that Curtis Fuller is gone, but I must tell you with all of my heart, *I love every single page of FATE!* It is everything I every hoped FATE would be someday, and it is how I visualized it to be. Thank you for not destroying the magazine, but actually bringing

it to its fullest potential. I have been receiving this magazine since 1960 and will continue until my grandchildren take over the habit, for I am truly addicted to FATE magazine.

And I love the cover. It reminds me of the 1960s format.—*Emily Schweighart, Littleton, CO*

(Thank you for your kind comments and your support. We hope to continually improve FATE and make it even better. We read all letters that come to us, and invite the ideas and comments of all readers.—Ed.)



CAN YOU AID THESE READERS?

Have any FATE readers (or their relatives or friends) had any UFO experiences and/or encounters that included the color combination of red, black and white in some manner? I will answer all serious letters.—*Lee Walsh, P.O. Box 1185, Damariscotta, ME 04543*



I would like all readers of FATE who have had spirit guide or guardian angel contact to write to me. I have lots of information from my guide to share with you.—*Edwin Herman, 3803 Clark's Lane, Baltimore, MD 21215*



The wonderful response that I received to my letter in the March, 1989 issue of FATE attests

to the wide readership of FATE. So many letters came that I could not possibly answer them all, so here's a warm "Thank You" to everyone who so kindly responded to my request.

I do not have a "cause" this time, but if anyone cares to write just for the sake of sharing an interest, I will do my best to reply. I am sure that many long and lasting friendships have been formed from the pages of FATE as there is something of an invisible rapport among FATE readers everywhere.—*Kathy Arsenault, 1186 Queen St., Apt 114, Halifax, N.S. Canada, B3H 4K9*



I am looking for UFO and Fortean books and magazines to buy. I need everything except for very common items. I would be interested in audio material as well, and perhaps videos. If you have anything you think I might be interested in, please write.—*Jeff Fisher, Rt. 1 Box 178, Lake Toxaway, NC 28747*



I am looking for information on Albert McDonald and Guenther Rosenberg and any material they may have published. I would like an original copy of the Hefferlin Manuscript and "From the Subterranean World to the Sky" by O.C. Huguenin and others.—*Frank Brownley, 29 McColl Rd., Rochester, NY 14615*

I would be interested in hearing from FATE readers, who, like me, think there is a strong possibility that UFOs are neither from within the Earth nor from beyond the Earth. The evidence seems to indicate that we are under surveillance, not by "space brothers," but by governments like our own, yet different; that our citizens are being clandestinely contacted or abducted by beings seeking social, political and technical intelligence.

All replies and reports will be treated with the utmost confidentiality. If any incidents are revealed in published articles or new releases, every effort will be made to protect the identities and privacy of informants.—*Ralph E. Vaughan, 353 Oxford St., Chula Vista, CA 92011*



BIGFOOT FACTS

After comparing notes on the dynamics of Bigfoot phenomena with noted Fortean expert Mark Chorvinsky, we concluded that before rendering a final decision on the nature of Bigfoot, all participants must realize one often ignored fact—we are not studying Bigfoot. We are studying reports of Bigfoot.

A new type of multidisciplinary research needs to emerge, including socio-psychological profiles of the principles involved. Recognition must also

be given to Bigfoot's role in, and influence on both singular (the individual) and collective (society) perceptions of local folklore.

Until a carcass shows up, Bigfoot will remain a mythical phenomenon. We can't explain the beast itself, but through the use of interdisciplinary processes we can explain its manifestations.

—*Mark Opsasnick, Greenbelt, MD*



THE WHY OF BELIEF

In Mark Chorvinsky's column ("Our Strange World," FATE, July 1989), he asks for a response from us as to why less educated respondents believe more in Bigfoot while more educated respondents believe more often in Nessie. I learned the answer while working as an urban planner.

Less educated people tend to live more in rural areas where Bigfoot is more likely to be seen. On the other hand, Nessie is not seen in rural America, and more educated respondents are more likely to read more and have foreign experiences. I hope this will clarify the matter. No mystery—it is just where you live and where you visit.—*Erik Beckjord, Malibu, CA*



We still have loads of letters to print in future issues. If you want your letter or comment to appear, write to us soon.

THINGS TO COME



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