

RELIGION, SCIENCE, AND PSI

THE SEARCH FOR A NEW ENERGY SOURCE

by

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Chapter 1 Worldviews

1.1 The New Energy Source

I have spent most of my professional career engaged in the task of providing electrical energy to humankind. I taught courses in electrical machines, wind engineering, electromagnetics, and electronics at Kansas State University for 28 years before taking early retirement in 1994. I wrote a textbook on Wind Energy Systems that was published by Prentice-Hall in 1985 [6], and taught a senior elective course on that topic at least 15 different semesters. After retirement, I worked two years as a consultant for a wind farm developer, and maintain some activity in wind power to the present time.

Wind can be an important supplement to coal, nuclear, and hydro plants, but it was always obvious to me that wind would never be more than a supplement. It can provide up to perhaps five to ten percent of our total electrical needs without dedicated storage facilities. As long as storage or other backup plants are not needed, wind is a very cost effective and environmentally friendly energy source. But once some penetration level is exceeded, the costs become excessive. A totally new and different source is needed that is environmentally acceptable and also available on a 24/7 basis.

I started looking for such a new energy source around 1980. I made contact with the community of like-minded researchers in 1986 when I attended my first International Tesla Symposium. It seemed good to do a careful literature search, so I attended meetings and read books and papers in my spare time. I self-published the literature search in 1997 [5]. It outlined why I believe a number of individuals had come very close to discovering this source.

The total number of new energy researchers number on the order of one hundred at any one time. Many of this group have an M.S. or Ph.D in electrical engineering or physics. Others of the group are ‘self-taught’, and do experiments in their personal workshops on weekends. Some are just intensely interested, following the research by reading the literature and attending meetings without actually doing any research themselves. Some meetings of the International Tesla Society and the Institute of New Energy had attendances as high as two or three hundred people. Literature includes books and magazines. The late Dr. Eugene Mallove edited the magazine *Infinite Energy* for 56 issues before his murder on May 14, 2004. This magazine is a good source for new energy literature [3].

I will resist the temptation to do an extensive survey of the field, but will just mention a few names of people currently involved. Moray King [7] does a nice job of translating the efforts of other people into standard engineering language. Thomas Bearden has been in the field for many years, and claims to be close to the ‘big breakthrough’ [2]. Thomas Valone writes books, hosts conferences, and distributes a nice newsletter [4]. Patrick Bailey tries to maintain a website of and for the inventors of new energy systems [1].

I am convinced that a new energy source exists. This conviction is partly due to the

many accounts of prototype generators that worked some times, at some places, for some people. The reports remind me of the early days of transistors. Theories of semiconductors were relatively primitive, but the worse problem was that we had just not learned how to produce semiconductors with just the right amount of impurities in just the right places. The presumption made by most of the researchers has been that commercial success of new energy generators will come after we learn the correct recipe for the materials and the proper operational practice for the necessary circuits and devices.

My conviction is also based on what I believe to be the character of God. It is inevitable that a book on religion, science, and psi (the paranormal) will reflect the belief system of the author, so I will reveal my particular beliefs as they seem relevant. I believe that God is a God of abundance (John 10:10). That is, He created the earth with adequate food production capabilities and adequate energy resources for the entire time that mankind will inhabit the earth. I do *not* believe that God is seated on His throne, wringing His hands in concern about the overpopulation of the earth.

Humankind has been here before. Once upon a time almost everybody burned wood for fuel. England was losing its forests to this need. I am sure the prophets of doom and gloom were making pronouncements about the need to limit population to a sustainable level based on growth rates of forests. But then we discovered coal that could be dug from the earth and also the technology to burn it. The population could increase well beyond that of a pre-industrial society, and perhaps even more significantly, the standard of living could increase as well.

After coal, we discovered oil, then natural gas, then uranium. Renewables like wind, hydroelectric, photovoltaic, and solar thermal have also provided energy. Wind generators have been increasing rapidly in numbers the past decade or two. But wind generated electricity is fated to be only a supplemental source, as I said. Hydroelectric generation is a finite resource, with little growth expected in the United States. Coal is not uniformly distributed around the earth, and has significant environmental problems in the form of sulfur dioxide, nitrous oxides, carbon dioxide, and particulates. Nuclear power is very clean as long as there are no equipment malfunctions or terrorists, but we need to be realistic about the kind of world we live in. When (not if) nuclear plants or waste disposal sites fail, we hate to even think about the consequences. And we just do not have enough oil and natural gas in the world to meet the growing energy demands.

The point is that coal, oil, natural gas, and uranium were basically hidden from humankind until the need became urgent. I am sure a few people knew about coal, pitch, bitumen, and the like through the ages, but most of us would have laughed at the idea of digging a black stone from the earth and burning it. The idea of extracting liquids and gases from the earth in large quantities, and burning for fuels, would have received the same reaction during the American Civil War. Uranium was even better hidden, requiring a sophisticated technological base for its utilization. The person who says “Yes, there have been four major energy sources that were hidden until needed, and then revealed for the use of humankind, but I *know* that there are no more to be revealed. Humankind is going to experience an energy crisis soon

that will kill millions of people, and it is all because God did not plan ahead properly” is both arrogant and foolish.

My Christian friends will rejoin this argument with something like: “But the Rapture is going to happen momentarily, so that God’s children will not need to be concerned with the upcoming energy crisis.” I do not know when Jesus is coming again, so I cannot assert that it will be in years or decades rather than centuries or millennia. I do know that we need to be good stewards of the earth until Jesus comes. Revelation 11:18 tells us “[God will] destroy those who destroy the earth”. In 1996, there was considerable speculation that Jesus might come around the year 2000. I proceeded to plant 400 walnut trees on some flood plain land that will not be ready to harvest for lumber for at least 50 years. He will come at the right time, and my preference is to be found working rather than sitting.

So it is both plausible and important that a new energy source exist. A significant community of researchers (that I consider bright and well-trained) have looked for this new energy source for more than a century, but without complete success. T. Henry Moray built working models that could extract several kilowatts of electrical power from the ambient, starting around 1925 [9]. But his sons have been unable to replicate his work in the years after his death. Dozens of such examples could be given. A generator might work in one location, but not work at another location a few hundred miles away. Perhaps it would work while in crude breadboard construction, but not work when built to higher standards. Sometimes there would be bursts of energy production separated by hours of inactivity.

No theory has been presented for the new energy source that has been widely accepted by other researchers. This is not that unusual as scientific advances occur. Sometimes the theory comes first (radio wave propagation predicted by Maxwell’s Equations), and sometimes the chance observation comes first (superconductivity). Once a reliable prototype is available to all the researchers, one might expect a theory to be developed relatively quickly. This assumes, of course, that the new energy source is as normal as, say, radioactivity.

I have slowly come to the conclusion that the new energy source is what might be called paranormal. I have also come to realize that the vast majority of the scientific community views any new energy source as paranormal rather than normal. A purely natural, but not yet discovered, phenomenon would not generate the hostility among scientists that the concept of a new energy source generates. Anything perceived as paranormal is immediately and violently rejected by mainstream scientists. Whether the new energy source is actually paranormal or is just perceived as paranormal makes little difference in its fight for acceptance. One must engage the battle at the root of our most basic concepts of the natural, the paranormal, and the supernatural. This book is my attempt to think through these concepts.

After realizing the paranormal features of the new energy source, I started a literature search of the paranormal. The literature is truly voluminous. I have barely scratched the surface after 200 books. I knew before I started that the Western scientific community believes the paranormal does not exist. I also knew that the Church (the vast majority of Christianity) believes the same as the scientists, but would add the caveat “If the paranormal does exist,

it is of the devil!” . This knowledge hopefully kept me from being totally credulous. I started asking questions. Why does the Church not believe in the paranormal? Are all these reports of strange phenomena really the result of hoaxes, hallucinations, or demon activity? Is there some benefit or blessing that God intends for us, that we are missing because of a blanket rejection of any thing that even might be paranormal?

I looked for reports of eye witnesses that seemed to be credible, and for consistency between reports from different persons in different time periods and in different locations. Some reports are not unlike reports of meteorites of two and three centuries ago. At that time, the prevalent scientific belief was that there were no rocks in the sky, therefore any reports of falling rocks must be hoaxes or hallucinations. If a group of people saw a meteorite fall to earth nearby, went to investigate, found it still smoking, and one burned himself by touching it, the incident would be explained as a trick of vision, and finding a rock that was already in place that had just been hit by lightning. One can be overly skeptical as well as being overly credulous!

There have been plenty of times when I would read a report and think “That is pure nonsense!” Other times the account, the data point as it were, would be from respectable witnesses with no apparent motive for giving the report other than a desire for the truth. I could not reject such reports out-of-hand. That does not mean the witness’s explanation or interpretation for the event is automatically as valid as the unadorned description of what was observed. A person sees a large structure overhead, and reports size, shape, color, number of windows, speed, direction, etc. Such a report of an UFO from a sober, responsible individual should be accepted at face value. This does *not* mean that the correct explanation is that the structure is a space craft from another planet, inhabited by small humanoids!

One’s belief system about the supernatural and paranormal constitutes what I will call *worldview*. Everyone has a worldview from childhood.

Within each worldview, or perhaps overlapping two worldviews, will be various scientific paradigms. A *paradigm* is basically the common understanding of a community of people (scientists and engineers) of how the world was put together, what things are possible, and what things are not. This determines what problems are appropriate for study. A new paradigm makes more problems (or at least a different set of problems) available for investigation. Four major turning points of scientific development are associated with the names of Copernicus, Newton, Lavoisier, and Einstein as noted by Thomas S. Kuhn [8]. Each of them necessitated the community’s rejection of one time-honored scientific theory in favor of another incompatible with it.

Paradigms and worldviews are sacred concepts to most of us, and a suggestion that one needs to be changed is viewed as heresy. Even after a new paradigm has won the battle, such that newcomers to the field all subscribe to it, there may be diehards who cling to the old until they die. Those of us who advocate a new paradigm will get the same basic treatment as Jews for Jesus missionaries standing on a busy street corner and handing out broadsides (pamphlets about Jesus). They will be ignored, verbally abused, and physically abused, in that order. A very small percentage of the crowd will show any interest in finding out more.

But, as long as that percentage is greater than zero, they will continue their efforts.

My task in this book is to present a case for the adoption of a new worldview and an associated paradigm. My hope is that some fraction of the readers will be persuaded to the new position, and another fraction will decide to seek additional information. There will be some who would like to burn me at the stake. Thankfully, that has gone out of vogue.

An obvious question will be my motivation for writing this book. Is it money, glory, or what? I am a retired college professor, still married to my first wife after over 45 years. I have been debt free for over twenty years and receive an adequate retirement income. I cannot think of any way that more money would significantly improve my lifestyle, so money is really not a motivation. Honor and glory are always temptations, perhaps buried deeply in my psyche, but the probability of actually receiving any honor from this task is realistically somewhere between slim and none. I just want to be on record with my firmly held opinion that humankind would be greatly benefited by changing from one worldview to another.

1.2 Worldviews

It seems there are four distinct and competing worldviews:

Religious

1. There is natural
2. There is supernatural
3. There is no paranormal

Materialist

1. There is only natural

New Age

1. There is natural
2. There is paranormal

Biblical

1. There is natural

2. There is supernatural
3. There is paranormal

I will define *natural* as the physical world around us as observed in a “normal” waking state of consciousness by means of our five senses. Physical laws like conservation of energy, cause and effect, Ohm’s Law, and Maxwell’s equations apply here.

The *supernatural* would be a spiritual world (or region, or space) that is not directly detected by our five senses. To the Christian, this category includes God, Jesus, the Holy Spirit, Satan, good angels, fallen angels, and demons. My personal bias is to restrict the Religious Worldview to those religions with a single creator God, including Christianity, Judaism, and Islam. This God was the First Cause. He spoke, and things happened. The earth had its beginning when God spoke. Religions who teach an eternal earth, or an earth that is continually being recycled, I place in the New Age category. The Religious Worldview was the majority view in the West until perhaps two centuries ago. The Materialist and New Age have both grown in the West since then, while those who hold the Religious Worldview have lost in percentage share.

The *paranormal* includes such topics as telepathy, clairvoyance, precognition, UFOs, levitation, poltergeists, and dowsing. I will attempt to show that these activities are not necessarily or automatically supernatural.

The growth of the Materialist Worldview is understandable to our western minds. But the growth of the New Age, flaunting the paranormal in the face of both the Materialist and Religious Worldviews, is surprising. I am sure many reasons could be given. I think Janet Oppenheim [10] touched on one of the important factors, as we shall see in this extended quote.

Indeed the occult enjoyed a striking popularity in the late Victorian and Edwardian decades, and by no means only for spiritualists and psychical researchers. Although there has never been a moment in human history when magic has not exerted its fascination, some periods are more noticeably marked than others as far as public interest in the occult is concerned. The late nineteenth and early twentieth century was such a time, as triumphant positivism sparked an international reaction against its restrictive world view. In England, it was the age of “Esoteric Buddhism,” of the Rosicrucian revival, of cabalists, Hermeticists, and reincarnationists. In the late 1880s, the Hermetic Order of the Golden Dawn first saw the light of day in London, and during its stormy history, the Order lured into its arcane activities not only W. B. Yeats, but also the self-proclaimed magus Aleister Crowley. Its founders included the extraordinary Samuel Liddell (MacGregor) Mathers, who spent years of his life poring over manuscripts of sacred magic in Paris and London. Palmists and astrologers abounded, while books on magic and the occult sold briskly. Without doubt, much of the attraction of these

and related subjects depended on the dominant role that science had assumed in modern culture, for Dodds was right when he identified the occultist's destructive anger against "the whole arrogant structure of modern science." It was an anger shared by many men and women who would not have dreamed of calling themselves occultists, and yet who resented the confidence and certainty with which science reduced nature's majesty to measurable quantities.

Among those who did specifically ally themselves in this period with one or another occult sect, dissatisfaction with the value system imposed by western science was often a paramount motive. Hargrave Jennings, for one, began his reverent history of an old occult sect, the Rosicrucians, with an assault on the vanity, the "intolerant dogmatism," of modern science. Alfred Percy Sinnett, for another, one of the most active and prolific members of a new occult organization in Britain, the Theosophical Society, characterized modern science by its fanatical thirst for measurement, and its neglect of all knowledge that was not quantifiable. "That which is commonly called science," he observed,

is exclusively "physical" science. It works with instruments made of metal, glass and so on, and has accomplished work that may be fairly termed sublime in its examination of what I will venture to call the out-sides of things, but it always stops short in groping after a comprehension of their innermost essence.

Its failures are most obvious when we deal with any of the mysteries of Nature that are associated with life.

The lure of the occult, from the 1870s to World War I, lay precisely in its antipathy to the strictly rational, empiricist outlook that was increasingly perceived as the hallmark of Victorian thought. Involvement in occult studies provided one means of challenging and of discarding a frame of mind that seemed to glory only in the concrete, the factual, and the substantive.

Because much of the discontent that underlay the resurgence of interest in the occult during the late Victorian and Edwardian years arose as a response to the hegemony of science in occidental culture, it comes as no surprise to see the East emerging, in the eyes of the disgruntled, as the repository of true wisdom. If Christianity had been hopelessly compromised by its concessions to science, the Hindu and Buddhist faiths might still be studied for their ageless spiritual teachings. If Christian clergymen could no longer pretend to speak authoritatively for their times, there were wise men in the East whose learning applied to the human condition at all times. If the Bible had been criticized so minutely as to leave scant room for divine afflatus, there was still inspiration aplenty to be found in the *Bhagavad-Gita*. The East, ever exotic, mysterious, alien, was an escape from and an alternative to the shallow, externally-oriented culture of the West. Western scientists might examine the outsides of things, as Sinnett noted, but Eastern sages looked inward where, in the realm of essence, eternal truth resided. The members of Britain's "counterculture" in this period created the East, if not

exactly in their own image, then as a reflection of their discontent with their own society.

1.3 Paranormal or Supernatural?

What is the difference, if any, between *paranormal* and *supernatural*? I have read many books on paranormal topics and do not recall any detailed discussion on this question. I believe that most of the researchers into the paranormal have not been strong Christians. They would not fit comfortably in leadership positions in evangelical churches. They would therefore want to use a word like *paranormal* (or *psi*) that did not have the religious baggage of the word *supernatural*. I think also that most of the researchers have believed that psi phenomena like telepathy are ‘natural’ phenomena. The thought was that we may not understand it at the moment, but once we do, it will be no more supernatural than Ohm’s Law. So distinctions between paranormal and supernatural are definitely an open topic for discussion.

We might ask several questions to help focus our thinking.

1. What can people do without specific help from either God or Satan? I am thinking of psi phenomena that seems to occur more or less equally among Christians and non Christians, and without the need of religious ritual.
2. What additional talents or activities are available to people who form some sort of alliance with Satan?
3. What additional talents or activities are available to God’s people? I am thinking of things that would be widely available, like those people filled with the Holy Spirit receiving a prayer language.
4. What activities does God normally reserve for Himself? Direct human involvement would be rare, and initiated by God Himself.

I will make the tentative suggestion that the phenomena of the first question are *paranormal*, while the phenomena of the following three questions are *supernatural*.

The original creation was supernatural. God spoke and things happened! Man does not (cannot) create new stars and planets by speaking. Man cannot produce a new species of plant or animal. We spend considerable effort in plant breeding and animal breeding. The variations within a ‘kind’ are most useful, but we have not been successful in producing a new ‘kind’. Evolutionists believe that all life happened by accident. If that were true then it would seem that human intelligence should be able to do better. Why not design a new animal or plant and fabricate it in our laboratories? The answer is that the creation of new ‘kind’ is *supernatural*, and will *never* be possible for humans to do.

It is my opinion that weather control is also supernatural, although I have seen accounts suggesting that it is paranormal. Elijah had control of a drought that lasted three and a half years, but I believe this was God's choice rather than Elijah's. "[The Father] sends rain on the just and on the unjust" Matt. 5:45. I think that if the devil were in charge of the weather, we would really be in trouble! Weather is so important to agricultural societies that there is a considerable amount of religious ritual involved, in the form of prayer, rain dances, etc. But I do not read about humans who can *regularly* make it rain on the desert, either accidentally or on purpose. In the summer and fall of 2004, Florida was hit by four hurricanes. Then New Orleans was hit by Katrina in 2005. There was several days advance warning in each case. One would assume that if people (Christians, witches, Voodoo priests, etc.) had control over the weather, there would have been individuals and groups on the beaches saying 'peace, be still' to the storms, and the Weather Channel would have shown the storms 'mysteriously' dissipating as they approached shore.

A possible clue on the distinction between the paranormal and the supernatural comes from the ten plagues on Egypt at the time of Moses. The first three plagues (the staff becoming a serpent, turning water into blood, and the huge number of frogs) could be duplicated by the Egyptian magicians, while the next seven (gnats, flies, disease on the beasts, boils, hail, locusts, darkness, and the death of the first born) could not. This suggests that the first three are paranormal and the last seven are supernatural.

Hail is associated with weather control, so this is consistent with being in the supernatural list. Darkness occurs here and also while Jesus was on the cross. I do not recall reading about darkness in the paranormal literature. I assume it is a strictly supernatural phenomenon.

Disease and death defy any simplistic categorization. The specific diseases and the specific method and timing of death mentioned here would be supernatural, but that does not force all disease and death (and human efforts to prevent, delay, cure, or reverse) to be supernatural. There may be a progression from natural to paranormal to supernatural in some cases. I get a headache, take pain pills, and the headache disappears. We may not fully understand all the physiology and chemistry involved, but most of us would call this 'natural'. A man may go to a healer who lays hands on his head (without prayer or any glory to God), and his headache is better. This might be 'natural', depending on the cause of the headache and his belief system. If the headache is psychosomatic, for example, and he believes in the ability of this healer to help, then the 'normal' curative powers of the body will initiate a cure. This would be something like the placebo effect.

On the other hand, there might be something in the healer's makeup or aura that can actually transfer to the hurting head through the healer's hands. His strength would then mediate the healing. The healer might even feel the symptoms of the headache. There is considerable evidence that touch makes us feel better, even if we do not understand exactly how it works. This unknown ability to do relatively minor healings I would place in the category of the paranormal.

And finally, there might be times where we pray to God for healing, and He answers

supernaturally. Some of the healing testimonies I have heard at Full Gospel Business Men's Fellowship meetings seem to go well beyond the 'normal' curative powers of the body and also beyond what seems plausible by drawing from other humans' strength. Raising someone from the dead would certainly go in this category. Peter raised Dorcas from the dead (Acts 9:36-42), not because he was a great shaman, but because he was speaking in the name of (on the authority of) the creator God.

It is impossible to draw exact lines between these types of healings. In fact, I am not too concerned whether a healing is paranormal or supernatural. What is important is that a person feels better. We should lay hands on one another for the purpose of healing (Acts 9:12). Paranormal healing may require a few minutes before adequate power can be transferred from one person to another. Recognition of this fact may change our style of prayer from a ten second "Lord, heal them!" exclamation, and then moving on to the next person, to something more like standing silently before God while meditating or visualizing the wholeness of the sick person. God can get the glory, either for His direct answer to prayer at that moment, or for equipping the people doing the praying to have the necessary strength and to transfer it by touch to the sick person.

Another category in the list of plagues is the production of insects. The magicians could generate snakes and frogs, but not insects! What could possibly be the difference between these two categories of creatures that would produce this result? My first guess is that snakes and frogs have blood and breathe in a manner generally similar to humans, while insects function differently. Let me do an imitation of a Hebrew scholar in my speculation. The Hebrew word *nephesh* (Hebrew letters nun-pe-sin) has the definition soul or living being. It is often translated 'life', as in Gen. 19:17 "Escape for your life". Hebrew nouns are usually derived from verbs, in this case nun-pe-het, he breathed upon. So the root concept is breath. Then in Gen. 9:4, God said to Noah, "Only you shall not eat flesh with its life (*nephesh*), its blood". So God essentially equates life, breath, and blood. There is much symbolism here that I do not pretend to understand. But it does not take a rocket scientist to see that for life to continue, we must continue to breathe (take oxygen into our lungs), *and* have an adequate blood supply to carry the oxygen throughout the body. Stop breathing or remove the blood, and life ceases to be.

God gave man the right of reproduction, to create new life. Our children have blood, and the blood type may be different from either of the parents. Reproduction is common, in the sense that most people can do it, but it is still a fantastic process. It may be that our abilities in this area extend further than we realize, into the paranormal. Moses could turn water into blood. The magicians could turn water into blood. Philosophically, this is not that big a step from producing new life, new blood in the womb. It may require more training, and fewer people may be able to do it, but it still seems to fit comfortably into the paranormal camp, in my opinion.

A similar thought process applies to snakes and frogs. The human ability to control *nephesh* might extend to non-human species that have *nephesh*. The snakes and frogs could be existing species that were materialized at the scene. The snake from Aaron's staff was able

to eat the snakes from the magician's staffs, so perhaps Aaron's snake was supernatural (a special creation just for this one time) while the magician's snakes were paranormal (ordinary snakes).

As a side note we might ask where the snakes and frogs were, before appearing before Moses. A few snakes could be dematerialized from nearby dens and materialized before the magicians. But the vast quantity of frogs would have seriously depleted the world frog population, especially since they died in Egypt without being transported back to some point of origin. A similar question arises about the materialization of loaves to feed 5000 men (Matt. 14:15-21). Did Jesus empty all the area bakeries to get this food? I suspect that He did not, but rather produced the loaves as clones from a template of a single loaf. All the loaves produced from a template would look exactly alike. Likewise, all the frogs may have been clones from a single frog, so they would have been identical to each other.

Insects do not have blood, hence do not have *nephesh*. Man's paranormal abilities do not extend to creatures without *nephesh*, hence the magicians could not produce insects. Reports of insects are rare in the paranormal literature I have reviewed. Jung reported seeing a scarab beetle in very unusual circumstances, but a single insect could have escaped from a collection and hence does not give strong evidence for any paranormal materialization.

Before I made a distinction between paranormal and supernatural, it was very puzzling to me how dowzers, for example, could locate underground water, oil, minerals, graves, etc. without religious ritual and without any special spiritual status. It seemed that only God would have this information, and that He would be more likely to share it with those people who honored Him. The evidence just does not support this hypothesis. So I moved on to another hypothesis, that dowsing is a 'natural' human ability. Some of us are better at it than others. The ability can be developed, just like the ability to sing, run, or do calculus, without the prerequisite of being right with God. It is paranormal (rather than normal) because we do not yet have a theory to explain its operation. This is not to say that paranormal human abilities will never be augmented by God. Precognition as a human activity will always be less than 100 percent accurate, while supernatural precognition will always be exactly 100 percent accurate.

I have discussed some supernatural phenomena that God (usually) reserves to Himself. But what supernatural phenomena are associated with the devil? A partial list would be the following:

1. Possession

- (a) Great strength (Acts 19:13-16)
- (b) Precognition (Acts 16:16-18)
- (c) Dumb (Matt. 9:32, 33)
- (d) Destroy electronics (Example given in a later chapter)

2. Curses (Num. 22:6)

3. Blasphemy (I Cor. 12:3)
4. Sorcery, witchcraft, mediums (Deut. 18:10-12)

Many Christians do not believe in a personal devil. Those Christians who do believe that the devil is a real person or entity have beliefs that vary over an extremely wide range. There are major debates over possession versus oppression. Some see a demon behind every bad choice. Others see possession as mostly for third world nations. I will obviously not settle all the issues here.

Reading the accounts in the New Testament about casting out demons indicates that demons are responsible for many but not all health problems. Sometimes Jesus would cast out a demon to effect a healing, and other times He would speak to the disease, or perform other rituals beside exorcism. I Cor. 12:10 speaks of the gift of distinguishing spirits, which would be a necessity for the one called into a healing ministry.

Satan is a great imitator, and will imitate (or appear to imitate) many of the actions of God. God sometimes heals supernaturally. I see no reason that Satan would not heal supernaturally if it fit his purposes. There are true prophets of God, but about half the discussion about prophecy in the bible is how to watch out for false prophets. A true prophet will be right all the time, while a false prophet will be right just enough to get people hooked. The demon in Acts 19:13-16 gave the person great strength, but Samson had great strength from God.

One feature of some non-Christian religions is the placing of curses or hexes on people, a sort of inverse healing. We have all read about the Voodoo practitioner who fabricates a doll containing some hair clippings or nail clippings of an enemy, and proceeds to stick pins in it. Does it work? Curses placed by people on God's side certainly do (Joshua and the rebuilding of Jericho, Josh. 6:26; Jesus and the fig tree, Matt. 21:19). There are accounts where Voodoo or satanic curses seemed to work, even when the target was unaware of the curse, or did not believe in that (presumed) nonsense. As I look at the broad range of paranormal and supernatural phenomena that I discuss in this book, I cannot think of a good reason to state that curses never have any affect, (other than through the mind of the target, of course). Voodoo dolls might actually work, at least some of the time and in some cases. Christians need to be sure to put on the whole armor of God (Eph. 6:10-17) for protection against such things.

The devil cannot give glory to God. From the beginning, it has been statements like "the bible says, but...". We expect this attitude in non-Christian circles, but it is also common among many denominations. I wish that all of God's people would only say "the bible says, therefore...".

It appears from my reading of the literature that telepathy, clairvoyance, precognition, levitation, materialization, and psychokinesis are (mostly) paranormal, in that they are available to people of every spiritual walk without religious ritual. Examples of these phenomena will be given in later chapters. I believe it is proper for Christians to try to develop their

talents in these phenomena, as long as we do not seek the devil's help or distance ourselves from God. Love God and resist the devil is good strategy for all of us. I cannot draw a precise line across which we dare not pass. We each need to listen to the still small voice. If a particular activity makes us nervous because we feel we are getting too close to Satan, then we should avoid it.

1.4 More On Worldviews

We may hold a given worldview loosely, so to speak, and switch readily when a cogent case is made for another worldview. A common situation is when a Christian young person starts to college and hears the authority figure at the front of the classroom talking about religious myths and superstitions, and making statements that all competent scientists believe in evolution. The student switches from the Religious to the Materialist Worldview.

A person may jump back and forth between worldviews, perhaps being Materialist during the week, and Religious on Sunday. We may also vacillate between paradigms. Most of us are able to compartmentalize such things. An example would be power flow in a transmission line as taught in introductory electrical engineering courses. In a course on circuit theory, the student learns that power flows inside the conductor as the product of voltage and current. In a course on electromagnetic theory, the student is taught that power flows on the outside of a conductor, as the integral of the cross product of electric field and magnetic field. Either construct yields correct answers to the best of our ability to measure electrical quantities. But any child who has not been indoctrinated to see the emperor's new clothes can tell you that at least one of the professors is wrong. I had contact with perhaps 2000 different individuals during my teaching career, either as teacher or advisor, and I do not recall a single person who was bothered by this conflict. The paradigm changed as one walked down the hall. Power flows inside the wire in circuit theory classes, and outside the wire in electromagnetic theory classes.

A key factor here is that electrical engineering professors do not paint each other with any stigma about beliefs. One's position on where power flows has no effect on one's ability as an engineer, or one's destination in eternity. Once it was understood that it was not possible (or perhaps just not worth the effort) to determine exactly where power flowed, we accepted either hypothesis as valid. A somewhat similar situation exists with photons. Sometimes they are particles, sometimes they are waves. Education consists of indoctrinating students to know which model to select in a given problem.

It takes considerable indoctrination to establish a fully developed worldview plus paradigm in a person, perhaps even more than a four year college degree. This means that the paradigm protectors are a relatively small fraction of the population. I have read that actual members of the Communist Party were well under five percent of the population. Throughout history, small numbers of people have dominated the rest of us. And in both religion and science, the people who move up to positions of power (bishop, pope, dean, editor) are those who hew

most closely to the paradigm of the group. A man who writes that abortion may be right in some circumstances does not get to be pope. One who thinks Einstein's Theories of Relativity (Special and General) need serious reexamination and perhaps major revision does not get to be Editor of *Nature*.

I have collected extended quotes from a number of writers who are complaining eloquently about the unfairness of the protectors of the Materialist Worldview. These are presented in later chapters. I certainly agree that the Materialists are being short-sighted, hypocritical, and even stupid. But I think we should understand that no amount of argument will convert all the Materialists to one of the other worldviews. If a Materialist does convert to say the Biblical Worldview, other Materialists just close ranks, go tsk-tsk about the individual throwing it all away to become a nonscientist, and go on as before.

Those who are searching for a new energy source have a choice. Either we can fight the Materialists, demanding fair treatment, or we can go ahead and do the search as best we can without the Materialists.

I propose that we 'nonscientists' (in the Materialists view) quit our whining and get on with the business of discovering the new energy source. I further propose that we not fight among ourselves over paradigm issues that do not directly impact the search. This means that those in the Religious Worldview need to resist the temptation to burn the witches of the New Age Worldview at the stake. This does not mean that I want everyone to develop an ecumenical worldview. The Baptists can stay Baptists and the Catholics can stay Catholics. I am saying that Baptists and Catholics can work together on some issues, (e.g. abortion and marriage), by declaring a truce on other issues (e.g. the authority of the Pope).

Meetings of the now defunct International Tesla Society came close to satisfying my proposal. I recall one meeting where the late Stanley Meyer took about half of his allotted hour to give a Christian testimony that would have been welcome at any Full Gospel Business Men's Fellowship meeting. He then spoke on his engine that burned water as a fuel, but spoke well past the scheduled end of his talk. A later speaker talked of spirit guides. Nobody seemed to care that two different worldviews were in play. I think most of us understood that we were politically incorrect in even attending such a meeting, and were willing to be building bridges rather than fences between us. My problem with Meyer was a matter of style. My personal style as a teacher was to start on time, do my very best to impart the wisdom that the students (or their parents) were paying for, and quit when the bell rang. Students were not there to hear me discourse about sports, travel, politics, or religion. I did not try to hide who I was, or significant events in my life, but limited such digressions to a few sentences or one or two minutes maximum. A five minute testimony from Meyer, and his then quitting on time, would have won more converts.

The supernatural and the paranormal have been with us from the beginning, but the Materialist would argue that 'they have not been scientifically proven'. Considerable effort has been expended over the centuries to provide proofs, but no proofs convincing to the Materialists have been forthcoming. The three other worldviews all require (at least allow)

the survival of our souls after physical death. Many séances were held in the century starting about 1850 in an attempt to ‘prove’ survival by talking with the spirits of the dead. The Religious Worldview said that we were talking with demons instead, since *obviously* souls are sent immediately to Paradise or Hades. (I use the word *obviously* in a sarcastic sense. I once had a teacher in a graduate level electromagnetics course who always used the word at the most obscure point in a derivation, and I have hated the word ever since.) The Materialist said any new facts would have come from telepathy with those living persons who knew such facts.

It seems that God set it up such that there is always plenty of evidence to convince those who are so inclined, and never enough evidence for those who demand ‘proof’. Jesus raised the dead, healed the sick, cast out demons, and preached good news to the poor. This was ample proof for His followers, but not enough for the religious leaders. Jesus was meeting the real needs of people, rather than specifically trying to ‘prove’ Himself, say by bringing down fire from heaven. It is proper to examine the evidence carefully, make our own decision, and expound our understanding with skill and enthusiasm. It is not proper to destroy each other. I was trained in electromagnetic theory, so I believe power flows on the outside of the wire. Since I do not know how to prove that, I will give my circuit theory friends the benefit of the doubt on the issue.

It seems that the dominant worldview (first Religious, then Materialist) has been attempting to eradicate the paranormal for 1900 years. In my opinion, this effort has failed miserably. The Church burned suspected witches at the stake for centuries, a practice that the Church regrets today, and that is still used as an excuse by many for not considering the bible seriously. Today we deny tenure in teaching positions to witches, also to Christians who speak in tongues, if they do not keep such paranormal practices well buried in the closet. But in spite of continuous opposition and persecution, a strong interest in the paranormal continues to thrive. It is time to ask the obvious question: Why? In particular, is there some reason besides a gut reaction to the arrogance of the Materialist and Religious Worldviews?

My opinion is that neither dominant worldview treats contrary empirical observations with integrity. Each worldview defines reality, what is real and what is not real. But if the observation even has the appearance of being paranormal, it will be rejected by the dominant worldviews regardless of the quality of the empirical observations. For example, speaking in tongues (unknown languages) is a scriptural concept. It is rejected by the Religious Worldview, for reasons that will be explored in more detail later. The first two decades of the twentieth century saw the pentecostal revival, with speaking in tongues as an important element. This was unacceptable to the established denominations, so new denominations like the Assembly of God were formed. Then the 1960s and 1970s saw the charismatic revival in the United States, again with speaking in tongues as an important component. This revival has faded in the United States but is still in progress in other parts of the world. The people who have experienced the phenomenon of speaking in tongues would be numbered in the tens of millions. It is still rejected by the Religious Worldview. I suspect that most of the mainline denominations would rather have a pastor who is openly homosexual than one who openly

speaks in tongues!

The Materialist and Religious Worldviews have not seriously engaged the empirical observations of the paranormal. Millions of people have experienced some aspect of the paranormal that seems ‘real’, whether it be speaking in tongues, watching a UFO, or dowsing for underground water. They are then told they are superstitious, ignorant, lying, or hallucinating by the dominant worldview. The judgment is not based on any serious examination of the claims. This casual rejection drives people to find others with similar experiences, in order to make sense out of their lives.

1.5 Scientific Revolutions

I listed four worldviews earlier, and stated that many scientific and religious paradigms fall under one or more of these worldviews. I need to clarify these points by giving examples. First I will give an extended quote on the nature of scientific paradigms.

The Materialist worldview and the associated scientific paradigms have been extremely successful in terms of technology. Is it not presumptuous to even suggest that they might have flaws? I have read many attacks on this worldview. One good one is by Stephan A. Schwartz in his book *The Secret Vaults of Time* [11]. He speaks of the philosophy of Thomas S. Kuhn in Kuhn’s book *The Structure of Scientific Revolutions* [8].

To begin to understand what Kuhn is saying, we must first deprogram ourselves of the myth and folklore with which laymen (and most scientists) are burdened. Perhaps the most fundamental of these myths is the assumption that science has, by the gradual accumulation of information over the centuries, consciously and purposefully moved toward the basic “truth” about the universe and everything in it.

This is a comforting thought but almost certainly wrong, as Kuhn demonstrates by studying the great scientific revolutions, including the Copernican, Newtonian, and Einsteinian. His evidence makes it clear that, for most scientists, this is neither their true premise nor their goal. Further, he states that even if scientists did have this as their aim, such an end could not be reached by the plodding, gradual accumulation of knowledge down through the years...

Kuhn begins laying his groundwork by describing science and scientists as a special community dedicated to solving certain very restricted and self-created problems. He then presents what is perhaps his masterstroke—the construct of the paradigm. According to the dictionary, a paradigm is, among other things, “an example or model.” To Kuhn, it is much much more.

A paradigm by his definition is a series of “universally recognized scientific achievements [in a given field] that *for a time* provide model *problems and solutions* to a community of practitioners” [emphasis added]. Kuhn postulates that for the

scientists who use it, a paradigm is a world view. Its boundaries outline for them both what the universe contains and, equally important, what it does not contain. Further, the paradigm theories explain how this universe operates.

Having said that some specific truth is not science's goal, Kuhn then argues with great persuasiveness that the real purpose is simply puzzle solving, and that "in its normal state . . . *a scientific community is an immensely efficient instrument for solving the problems or puzzles that its paradigm defines*" [emphasis added].

This vaunted efficiency would be impossible, he explains, without set boundaries, since without an agreed-upon framework, no observation has any greater importance or weight than any other. Without this relativity, science *per se* is impossible; the very narrowness of view is what makes depth achievable. As Kuhn points out, the narrowness increases as a science matures, and manifests itself in increased subspecialization; one is not simply a chemist but a molecular chemist. It should be obvious then that "one of the reasons why normal science seems to progress so rapidly is that its practitioners concentrate on problems that only their own lack of ingenuity should keep them from solving . . . intrinsic value is no criterion for a puzzle, the assured existence of a solution is."

This efficiency in puzzle solving underlies what Kuhn calls "normal science." To most of us, however, this is simply science, since it comprises all but an infinitesimally small amount of the research going on in laboratories and at field sites in the world.

This research, as Kuhn describes it, has only three aims, all of them within the agreed-upon paradigm. It seeks the "determination of significant facts, matching facts with theory, and articulation of theory." Kuhn never calls it this but, here is the source of the Myth of Gradualism, the conviction that scientific progress is the result of laying one research brick atop another. Obviously normal science is accumulative, but is it also innovative? Is its goal Copernican leaps, insights that will change the course of history? Kuhn says the answer is No! Normal science, he insists, is specifically *not* interested in the very thing it is popularly supposed to be obsessed with doing.

Revolutionary advances and normal science, it is now evident, are incompatible because to seek the discovery of new phenomena unaccounted for by the paradigm, or to attempt the breaking of new theoretical ground, would threaten the paradigm, which, obviously, is almost a synonym for the word *science*. A researcher engaged in threatening activities would almost by definition be practicing antiscience and be a nonscientist.

Indeed, as Kuhn points out, while it is possible to perform scientifically such tasks as measuring accurately or experimenting and recording results carefully without a paradigm, the sum total of such practices, however faithful they may be to high scientific standards, is not necessarily science. There is a critical difference and paradigm is at its core.

There is also a human cost in obtaining "progress" and "efficiency." The efficient solution of problems, as we have seen, requires an agreed-upon limit to what

is attempted. To reach such an agreement—paradigm—demands a special kind of education, one that does not teach the student how to seek the “truth” but instead conditions the aspirant, by stages of initiation, into a commonly shared body of experience. The fledgling scientist concludes such an education only after demonstrating through examinations and papers that he has learned what work, and only what work, is supported by his group’s world view. As Kuhn puts it, “One of the things a scientific community acquires with a paradigm is a criterion for choosing problems that, while the paradigm is taken for granted, can be assumed to have solutions. To a great extent these are the only problems that the community will admit as scientific or encourage its members to undertake. Other problems, including many that had previously been standard, are rejected as metaphysical, or the concern of another discipline or sometimes as just too problematical to be worth the time.” . . .

The book, in the form of the textbook, is currently the main processing mechanism used to condition aspiring scientists. It is essentially pedagogical propaganda, and for this reason textbooks are molded to a very specific pattern. They report only the research that supports the paradigm and its normal science techniques; rarely are alternative explanations of reality and the research that produced those explanations presented. These volumes deal with the past in only a slightly more charitable manner; it is usual practice, for instance, for textbooks on archaeology and physical anthropology to explain, in two to three pages, the complex developments that led to the acceptance of evolutionary theory. If history is summarily dealt with, past researchers get even shorter shrift. When they are mentioned at all it is with no sense of context and usually only from a distorted hero-worshipping point of view. Earlier paradigms that might have been applied to much of the same data get almost no coverage. In fact, the entire concept of paradigms is omitted.

The rationale is obvious: Why glorify what is perceived as unscience, or men who are now unscientists?

In essence, as Kuhn describes it, “Textbooks . . . begin by truncating the scientist’s sense of his discipline’s history and then proceed to supply a substitute for what they have eliminated. From such references both students and professionals come to feel like participants in a long-standing historical tradition. Yet the textbook-derived tradition in which scientists come to sense their participation is one that, in fact, never existed.” It may be pleasant and good for morale that paleontologists, for instance, trace their professional genealogy back through the twentieth-century Kenya-born Englishman Louis S. B. Leakey, to the eighteenth-century Frenchman Georges Cuvier, to the fifteenth-century Italian Leonardo da Vinci, to the sixth-century B.C. Greek, Archelaus, assuming an unbroken continuum of research. But this is a fiction made possible only by distorted hindsight. In truth, these men operated either under no paradigm or under radically different paradigms. The only valid continuum is that they each represent an attempt to solve similar puzzles in the context of their own age.

As he undergoes this educational process, the aspiring scientist not only learns

a false tradition but also tends to lose some of his empathy and ethical and philosophical overview of life. And all too frequently he also develops what in some cases is an extreme antagonism toward anything not consistent with his newly acquired perception of the universe.

The loss of empathy occurs, in part, because the language the new scientist learns to speak isolates him from all but those inside his group. The more proficient his mastery of the group's self-appointed tasks, the greater his isolation, resultant lack of objective perspective, and loss of sympathy for those who have not undergone the same conditioning. Shop talk becomes almost the only conversation possible. The degradation of his ethical and philosophic overview is also a concomitant of paradigm allegiance.

Since normal science, the servant of paradigm, is not concerned with values, at least in a societal context, but is aimed at problem solving, any task that can be successfully completed is inherently worth doing—whatever it may cost the culture at large. This the curse of rampant technology that devours the earth's assets.

The antagonism paradigm researchers feel toward anything inconsistent with, or threatening to, the paradigm stems from both a sense of personal ego threat and a perception of danger to the group with which one has cast one's lot (in a sense, the same thing).

Finally, there is the most subtle and long-range cost of all. Since science is concerned only with what can be empirically proved, it is self-evident that the metaphysical or nonempirical portions of life are considered a counterproductive line of inquiry.

I believe that Kuhn has some excellent insights into what he calls paradigms. His work is restricted to *scientific* paradigms, of course. I think there are many similarities to what I will call *religious* paradigms. Each religious denomination forms a community that 'know' what the universe does and does not contain, and how it operates. There is an education process that conditions the student into a "commonly shared body of experience". There is considerable history and tradition to be absorbed. Schwartz's comment that "The more proficient his mastery of the group's self-appointed tasks, the greater his isolation, resultant lack of objective perspective, and loss of sympathy for those who have not undergone the same conditioning. Shop talk becomes almost the only conversation possible." holds as well for denominations as for scientific disciplines. Kuhn's focus is mostly on the physical sciences like physics, chemistry, and astronomy, where quantitation predictions can be made with extreme accuracy, and experiments give the same results all the time. There would need to be some adjustments for other areas like biology and psychology. If we accept that psychology is a science, I suspect that its paradigm would not differ substantially from the religious paradigms for the Methodists. The worldview for psychology would probably be the Materialist, while the Methodist worldview would have to be the Religious, but the paradigms under the respective worldviews would be quite similar.

1.6 Electrical Engineering

Paradigms are rarely written down. They are absorbed from reading respected authors and listening to respected teachers. Tone of voice is an important component. I recall a TV documentary where an old Navaho spoke the word ‘land’ in the same tone of voice used by an old Baptist preacher for ‘God’. Until then I had viewed the territory where the Navahos lived as being mostly useful for keeping the oceans apart. But his land, where his dead were buried, was sacred to him. I perhaps could have learned that from written words, but it was much more efficient for me to hear it.

But let me attempt to write down at least part of the paradigm for electrical engineering. I have three degrees in electrical engineering and taught in this area for 28 years, so I should be conversant with its paradigm. The paradigm would include the following:

1. Either Religious or Materialist Worldviews are acceptable.
2. There is conservation of energy. Entropy never decreases. The paranormal is not allowed.
3. The theories, laws, equations, and rules developed by the following people (as included in textbooks in simplified and sanitized form) can be considered accurate: Ampère, Biot, Coulomb, Euler, Faraday, Fourier, Gauss, Helmholtz, Henry, Hertz, Kirchhoff, Laplace, Lenz, Lorentz, Maxwell, Norton, Oersted, Ohm, Poisson, Poynting, Savart, Smith [chart], Steinmetz, Stokes, and Thévenin.

Electricity (except lightning) is not mentioned in the bible, so the practice of electrical engineering does not make any implied statement for or against God. A person’s religion, or lack thereof, just does not have any impact on competence as a EE. My perception is that the discipline is relatively good at ignoring personal characteristics (gender, country of birth, skin color, mother tongue, religion) that do not have direct impact on doing the job. I have been associated with Kansas State University for almost half a century, and have not observed any significant prejudice in the EE Department over that time. The maximum number of faculty was about 20 over that period. There have been three women, all tenured and promoted on schedule, and accommodated when babies came along. There have been faculty from Egypt, Japan, India, England, Poland, and Germany. About half the faculty have been strong Christians. To my knowledge, every faculty member who had ever been married stayed married to the first spouse until one of them died. As might be expected, this blend of tolerance, diversity, and commitment made this department a good place to work.

The fact that the Religious Worldview is tolerated in the electrical engineering paradigm does not mean it is similarly tolerated in other scientific disciplines. My perception is that the Physics paradigm would state that either the Materialist or New Age Worldviews are acceptable, and the Biology paradigm would allow only the Materialist Worldview.

I believe the rationale for not allowing the paranormal in the EE paradigm can be traced to the conservation laws and the laws of thermodynamics. If energy is *always* conserved and

entropy *never* decreases, then there is no possibility of perpetual motion machines. Certainly the track record of the people searching for perpetual motion machines for the past several centuries has been dismal. Even if we allow for the theoretical possibility of such devices, the consistent failure of the search makes it appear to be a poor investment of time and resources. Some paranormal observations would seem to require a new source of energy that at least has the appearance of violating the law of conservation of energy. Other paranormal observations seem to be of decreasing entropy. Electrical engineers do not have much depth in these laws, but they are still a part of our paradigm.

The third item of the paradigm includes the “founding fathers” of EE. Most were mathematicians or physicists, but such disciplines are welcome within EE. There are a few names that a given student might miss during an undergraduate program, such as Steinmetz, Helmholtz, and Smith (of Smith Chart fame), and certainly some more recent names that could be added, but this list delineates most of the core topics of EE.

I did not include Newton in the list because he is more of a founding father of physics or mechanical engineering. Likewise, Einstein belongs more in Physics or Quantum Mechanics. I left out Nikola Tesla for a different reason. Tesla discovered both polyphase ac and radio (the Supreme Court ruled that Tesla thought of radio before Marconi did), and did seminal work in other areas. In my opinion, he was the greatest, the most productive, the most influential electrical engineer who ever lived. Yet, he has been systematically written out of EE textbooks. I am sure there are several factors involved in this, including lack of financial success, phobia about germs, and a nonstandard writing style, but I believe the main reason was that he was perceived to operate in the paranormal camp. Many, if not most, inventions come from hunch, intuition, or dreams, which inventors tend to de-emphasize. Tesla seemed to ‘see’ things (clairvoyantly?) more than most, and did not try to hide it. Legend has it that he ‘received’ or ‘discovered’ the polyphase motor while walking in the park in Budapest one Sunday afternoon. He made a few marks in the dirt with his shoe, stared at the diagram a few moments, and pronounced that it would work (which it did when built). He believed in a new energy source, which hinted at a violation of conservation of energy. He claimed to hear signals from Mars, which our scientific and engineering paradigms now universally claim to be impossible. I believe this points out that it makes no difference how brilliant or productive an engineer is. Once he apostatizes from the group’s paradigm, he becomes a nonengineer, almost to the point of becoming a nonperson.

1.7 Christian Paradigms

Each denomination has its own paradigm. A paradigm tends to evolve with time, usually becoming more liberal. If the denominational paradigm differs too much from the paradigms held by its members, the members will leave individually, or will collectively form a new denomination. Likewise, if the differences between the paradigms of two denominations become unimportant to the membership, the denominations may merge.

Each religious paradigm will have code words and phrases to help distinguish the ‘in’ group from the ‘out’ group. One is expected to say certain things in certain ways in order to demonstrate adherence to the group’s paradigm. One classic example occurred when I was teaching an adult Sunday School class. We were discussing giving a cup of cold water (Matt. 10:42). I had commented that the word *cold* suggested freshly drawn well water that was clean, safe, refreshing, and represented extra effort on the part of the giver. I was starting to ask for suggestions from the class on how to implement this activity in our lives, when a preacher’s wife interjected the statement: “by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.” Eph. 2:8,9. I had not said that giving a cup of cold water was a ‘work’ nor had I said that it had anything to do with our salvation, but I had not used the proper code phrase to affirm that I was in the ‘salvation by grace’ camp. Therefore she thought I needed the correction.

The code word for Materialists would be *evolve* or *evolution*. Papers on biology, cosmology, and the like, that appear in the mainline journals, will always have this word inserted somewhere, to reassure the editor that the author believes the earth is millions and billions of years old. Conversely, any hint of evidence for a young earth must be deleted. Before anybody landed on the moon, the prediction was made that the dust should have accumulated to a depth of ten to twenty meters deep after five billion years. A spacecraft landing in this thickness of dust would probably be unable to take off. The actual thickness of dust was less than 2-3 cm, which would be consistent with a young earth. I am very doubtful that any mention of the botched projection, or any mention of the actual dust thickness being consistent with a young earth, would ever be printed in the journals controlled by the Materialist Worldview.

I have always been a part of conservative denominations (as opposed to liberal), what the media likes to call fundamentalist. The paradigms for these churches are mostly unwritten. If written for legal purposes, the paradigms are not publicized from the pulpits. That makes it difficult to write just those parts of the paradigms that most fundamentalist churches would agree about, but let me make a tentative effort in that direction. A paradigm statement that most fundamentalists would find somewhat acceptable is the following:

1. Only the Religious Worldview is allowed (no paranormal).
2. There is a creator God who is all-powerful and all-knowing, and who has the right to impose rules on His creation.
3. Man always has a choice, to love God or not love God, and God is always interacting with man to encourage a beginning loving commitment (being born again) and then a deeper and broader love as time passes. Those who choose to love God get to spend eternity with Him.
4. The bible is inspired by God, and is 100 percent correct.
5. The only guaranteed benefit to all believers is heaven after death. It is acceptable to ask God for earthly blessings (food, clothing, shelter, money). One should work hard,

get the best possible education, and develop one's native abilities fully before asking for supernatural help.

6. There are frequent subjective blessings, available to all believers. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law." Galatians 5:22,23. God helps us develop these attributes in our lives, which make life more enjoyable.
7. The miracles we read about in the bible really did happen, just as written.
8. God may occasionally intervene in our lives in response to prayer.

A very uniform feature of the fundamentalist paradigms is that no paranormal phenomena are allowed today, even though the bible contains many examples of such phenomena. I will discuss these biblical examples in more detail in the next chapter.

I personally am very comfortable with all the items in the above list, except that I believe there is a place for paranormal activity (e.g. healing by laying on of hands, speaking in tongues, and prophecy) in today's Church. I speak from experience when I say that holding that belief makes one a pariah and gets one the left foot of fellowship.

Following the biblical examples in the next chapter, I will attempt to review the paranormal phenomena of clairvoyance, telepathy, ghosts, UFOs, psychokinesis, and poltergeist effects in the following chapters. The literature is voluminous. This is only a small fraction of what could be written. I understand that many, if not most, Christians will read these chapters with a similar attitude to that felt when wading through a sewage disposal pit. Please try to keep an open mind. You may have some scripture that you want to shout at me. I will discuss some of these scriptures after we have read about the empirical observations of the field.

Even though the Religious Worldview forbids the paranormal, from time to time a person or group will decide that some paranormal activity like speaking in tongues should be a part of today's Christianity. Rather than confront the basic problem with the worldview, these people argue a specific activity should be considered 'normal' rather than 'paranormal'. Then it can be practiced without violating the worldview. This strategy has not been effective. I suggest that recognizing that these activities are inherently paranormal, and changing to the Biblical Worldview, would get such reformers closer to where they want to be.

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Chapter 2 PSI PHENOMENA IN THE BIBLE

The bible contains many examples of prophecy (precognition) and of physical healing, both prominent in the paranormal (psi) literature. The Christians who both believe the bible and that God still speaks and heals (that I call Charismatics) will be generally comfortable with these effects in the psi community. Some Charismatics will be insistent on a specific terminology. Prayers must be said using a certain formula, or prophecies must be given in a certain style, or the healings and forecasts must be from the Devil rather than from God. But there is still common belief that these things can and do happen. The Charismatics and the paranormal researchers at least have some common ground on which to start a dialog.

There are other psi phenomena that are at least hinted at in the bible, that have been mostly ignored by the Christian community, at least as they hint to paranormal activity that might be available to mankind today. I will now examine a few of these.

2.1 Levitation

One of these ignored concepts is that of levitation. In Acts 1:9 we read “[A]s they [the apostles] were looking on, he [Jesus] was lifted up, and a cloud took him out of their sight.” So Jesus simply levitated from earth to heaven when his ministry was finished. Elijah left the earth by his living body going up in a whirlwind, 2 Kings 2:11. Elisha mentioned a chariot of fire. But levitation could easily have been at least part of what was physically observed.

In Acts 8:39,40 we read “And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing. But Philip was found at Azotus, and passing on he preached the gospel to all the towns till he came to Caesarea.” This passage does not actually say that Philip levitated. But somehow, he left the eunuch in an unusual fashion and turned up at the town of Azotus, at least 15 miles away from any spot on the road to Gaza, on which the eunuch was traveling. Perhaps he caught a ride on a passing UFO, or perhaps he dematerialized and rematerialized at another place, or perhaps an angel disguised as a large stork picked him up by his belt. A paranormal researcher watching the event would probably have used the word levitation, so I will also.

Jesus gives a levitation example in his teaching about prayer. “Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him.” Mark 11:23. To my knowledge, no Christian has ever literally spoken to some large rock, and watched it rise up, move to the nearest body of water, and fall in. The primary lesson is that we have been given the power to deal with difficulties in our lives, if we have faith to trust God to work with us. But Jesus could have expressed this thought in many other ways than by a levitation example. I believe this instruction can be literally true. I would suggest two constraints: one that the action be necessary, as opposed to doing it for fun, and a second that it not enlarge the person’s ego. God opposes the proud, and any person who can cast a mountain into the

sea would certainly be tempted to be proud.

Other examples of levitation include the following:

And it shall come about when the soles of the feet of the priests who carry the ark of the Lord, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off, and the waters which are flowing down from above shall stand in one heap. So it came about when the people set out from their tents to cross the Jordan with the priests carrying the ark of the covenant before the people, and when those who carried the ark came into the Jordan, and the feet of the priests carrying the ark were dipped in the edge of the water (for the Jordan overflows all its banks all the days of harvest), that the waters which were flowing down from above stood and rose up in one heap, a great distance away at Adam, the city that is beside Zarethan; and those which were flowing down toward the sea of the Arabah, the Salt Sea, were completely cut off. So the people crossed opposite Jericho. And the priests who carried the ark of the covenant of the Lord stood firm on dry ground in the middle of the Jordan while all Israel crossed on dry ground, until all the nation had finished crossing the Jordan. Joshua 3:13-17.

A scientific observer might say that gravity had warped at the city of Adam, such that the waters of the Jordan no longer flowed downhill. The connection between a vertical force of gravity and a resultant horizontal force was somehow lost. This may not be a standard levitation of the paranormal literature, but it still comes close to that concept. A very similar event happened when Moses led the children of Israel out of Egypt and across the Red Sea:

Then Moses stretched out his hand over the sea; and the Lord swept the sea back by a strong east wind all night, and turned the sea into dry land, so that waters were divided. And the sons of Israel went through the midst of the sea on the dry land, and the waters were like a wall to them on their right hand and on their left. Exodus 14:21,22.

Next we read about a levitation that the prophet Elisha performed. Elisha had a leadership role in a group of prophets that lived together. Perhaps it was a type of school for learning how to prophesy. They needed to build a larger dormitory, so they headed into the hills to cut timber.

But as one [of the prophets] was felling a beam, the axe head fell into the water; and he cried out and said, "Alas, my master! For it was borrowed." Then the man of God [Elisha] said, "Where did it fall?" And when he showed him the place, he cut off a stick, and threw it in there, and made the iron float. And he said, "Take it up for yourself." So he put out his hand and took it.

This was not levitation in air, but rather ‘levitation’ in water. We humans have a specific gravity of about unity, so it is not difficult for us to float (‘levitate’) in water. Iron has a specific gravity of 7.87, so Elisha had to make a substantial change in its specific gravity to get it to float.

Finally, we read about the levitation of Jesus and Peter on the Sea of Galilee. The disciples were rowing a boat across the Sea of Galilee, a straight-line distance probably not over four or five miles, while Jesus stayed behind to pray. They were facing a head wind and were not making much progress. Jesus finished praying and decided to join them, but had no boat. We pick up the account in Matthew:

And in the fourth watch of the night He [Jesus] came to them, walking on the sea. And when the disciples saw Him walking on the sea, they were frightened, saying, “It is a ghost!” And they cried out for fear. But immediately, Jesus spoke to them, saying, “Take courage, it is I, do not be afraid.” And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water.” And He said, “Come!” And Peter got out of the boat, and walked on the water and came toward Jesus. But seeing the wind, he became afraid, and beginning to sink, he cried out saying, “Lord, save me!” And immediately Jesus stretched out His hand and took hold of him, and said to him, “O you of little faith, why did you doubt?”

We might ask why Jesus chose to walk across the water, rather than fly through the air, or do an astral projection, or dematerialize on land and rematerialize in the boat. I suggest that walking was a ‘minimum energy’ solution. One can kill flies with a swatter or with a shotgun, but the ‘minimum energy’ of a swatter is better. A Jewish man in good health would think first of walking, in order to get from Point A to Point B a few miles away. I suppose swimming might be an option, but one would need some Navy Seal training, and also take clothing along. Jesus could probably walk at least 3 mph into a wind, while the boat might be going less than 1 mph. Jesus could therefore catch up within a couple of hours.

As a side note, it would seem the disciples were familiar with the psi literature about ghosts. When one sees an apparition some place where all the senses tell them it cannot be (like standing on the surface of a lake), it often indicates trouble. The apparition looks like a person who has just died, or it is signaling to the observers that their future is bleak. The disciples reacted just like the rest of us would under the same circumstances.

A scientist would want to instrument the walker to see exactly how God was doing it. Did the gravitational attraction on Jesus’ body remain the same as on land? If so, the water had to support His normal weight, perhaps by turning hard (like ice). Perhaps ice floes were forming and dissipating under Jesus’ feet as He walked along. Another option would be for Jesus to almost levitate. The buoyant force of two or three cm of water would then be enough to support this levitated weight. It might also be a pure miracle, with no ‘scientific’ explanation possible. I think it was not just a ‘God thing’ which humans cannot hope to understand, let alone explain, because of Peter’s action. Peter wanted to walk on the water, and actually did

so! As long as he operated in a mode where he *knew* he could walk on water, he did so. But when he dropped back to the mode where the mind knew he could *not* do it, he started to sink. Jesus saved him, but chastised him for doubting. This implies to me that levitation can be accomplished by thinking the right thoughts, in the right altered state of consciousness.

2.2 Clairvoyance

Clairvoyance (Clear seeing) is the acquisition of information about a place, event, or object without sensory mediation. We ‘hear’ or ‘see’ things at distances where normal hearing and seeing would be quite impossible. Here are two biblical examples.

Now the heart of the king of Aram was enraged over this thing; and he called his servants and said to them, “Will you tell me which of us is for the king of Israel?” And one of his servants said, “No, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom.” 2 Kings 6:11,12.

Nathanael said to Him [Jesus], “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” John 1:48.

A Christian might argue that this activity is reserved to prophets only. I would not disagree strenuously. But note Paul’s comment:

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; Eph. 4:11,12.

Prophets equip the saints and build up the body of Christ, two functions necessary to the end of the age. Therefore, there should be prophets today. If not, the Church should be grieving over the lack, rather than glorying about our rejection of all prophets along with other paranormal phenomena.

I once witnessed a sermon where the preacher entered the pulpit carrying a hard bound bible of the type the American Bible Society sells to churches below cost. It was old, taped together, and falling apart. He read a passage like this one, said something like “We are not going to have any of this paranormal nonsense in our congregation!”, tore the page from the bible, wadded it up, and threw it on the floor in front of the pulpit. I thought Sister Dolores on the third row was going to have a heart attack! His point, of course, was the opposite. He was preaching that we need to accept and obey all the New Testament, and *not* delete those sections that we happen not to like. I agree with his intent, if not his preaching style.

2.3 Weather Control

Weather control has been of interest to mankind throughout history. The rain dances of the Native Americans are well known in America. Similar practices occur worldwide wherever a society needs rain for survival. Perhaps the most famous in the bible is that of the prophet Elijah, who tried to bring people back to God during a backslidden period in Israel's history. Instead of making rain, he tried to get people's attention by stopping rain!

Now Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab, "As the Lord, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word." 1 Kings 17:1.

Now Elijah said to Ahab, "Go up, eat and drink; for there is the sound of the roar of a heavy shower." So Ahab went up to eat and drink. But Elijah went up to the top of Carmel; and he crouched down on the earth, and put his face between his knees. And he said to his servant, "Go up now, look toward the sea." So he went up and looked and said, "There is nothing." And he said "Go back" seven times. And it came about at the seventh time, that he said, "Behold, a cloud as small as a man's hand is coming up from the sea." And he said, "Go up, say to Ahab, 'Prepare your chariot and go down, so that the heavy shower does not stop you.'" So it came about in a little while, that the sky grew black with clouds and wind, and there was a heavy shower. 1 Kings 18:41-45.

The drought lasted three and half years, Luke 4:25. Elijah certainly gave credit to God in this affair, but Elijah was much more than a messenger boy. Elijah had the responsibility of saying when rain would come again. He knew it, Ahab knew it, and everyone else knew it. He told the king that rain was on its way, while the skies were perfectly clear, in a normally somewhat arid part of the world where no rain had fallen in years. He then prayed until a seed cloud appeared. In a very real sense, Elijah had control of the weather at this time.

And behold, there arose a great storm in the sea, so that the boat was covered with the waves; but He Himself [Jesus] was asleep. And they came to Him and awoke Him, saying, "Save us, Lord; we are perishing!" And He said to them "Why are you timid, you men of little faith?" Then He arose, and rebuked the winds and the sea; and it became perfectly calm. And the men marveled saying, "What kind of a man is this, that even the winds and the sea obey Him?" Matt. 8:24-27.

And when they [Jesus and Peter] got into the boat, the wind stopped. Matt. 14:32.

Jesus taught His disciples that when they are in the same boat with Jesus, going where He says to go, that a *premature* death is not possible. They will live until their ministry

is finished. They will not be hit by lightning or drowned in a storm while God is sitting somewhere wringing His hands and hoping that lightning will hit somewhere else. Of course, from bible times until today, we read of missionaries who die while on the mission field, but I believe their deaths were not premature. “There is a time to give birth, and a time to die;” Ecclesiastes 3:2. God knows when this time is for each of us, and fortunately does not usually tell us when it is.

This is certainly the primary teaching of the passage. I wonder, though, whether there is a secondary teaching that, if we had the right kind of faith, we could control the wind and waves ourselves. This would require considerable maturity on our parts. God knows best when to send which type of weather. A human in charge on a consistent basis would just screw things up. I suggested in the last chapter that weather control is probably supernatural rather than paranormal. Human involvement would be limited to direct commissions from God, and not available to me just because my corn crop needed a shower. But there is the possibility of someone having some types of control for some period of time.

2.4 Materialization

Materialization appears frequently in the psi literature. In a poltergeist (German for noisy ghost) episode, stones may materialize inside a house. They may also materialize outside, falling on the roof or hitting the side of the house, but outside it is always assumed that someone must be throwing the stones. Water or other liquids may materialize inside a house besieged by a poltergeist. Ghosts and apparitions materialize and dematerialize in front of witnesses. Similar phenomena occur in the bible, but are usually much more useful to the people involved. One good example is the materialization of olive oil for a poor widow about to lose her sons as repayment for debt.

Then he [Elisha] said, “Go, borrow vessels at large for yourself from all your neighbors, even empty vessels; do not get a few. And you shall go in and shut the door behind you and your sons, and pour out into all these vessels, and you shall set aside what is full.” So she went from him and shut the door behind her and her sons; they were bringing the vessels to her and she poured. And it came about when the vessels were full, that she said to her son, “Bring me another vessel.” and he said to her, “There is not one vessel more.” And the oil stopped. Then she came and told the man of God. and he said, “Go, sell the oil and pay your debt, and you and your sons can live on the rest.” 2 Kings 4:3-7.

I suspect this was a messy event. There was probably considerable olive oil on the floor when the materialization ceased. I also suspect the widow wished she had borrowed more vessels. But the point is that as Elisha and the widow both were convinced that olive oil would materialize, it did. When the limit of faith was reached (related to the number of vessels that were borrowed), the flow stopped.

Elisha could also do this with loaves of bread, as we read later in the same chapter.

Now a man came from Baal-shalishah, and brought the man of God [Elisha] bread of the first fruits, twenty loaves of barley and fresh ears of grain in his sack. And he said, “Give it to the people that they may eat.” And his attendant said, “What, shall I set this before a hundred men?” But he said “Give them to the people that they may eat, for thus says the Lord, ‘They shall eat and have some left over.’” So he set it before them and they ate and had some left over, according to the word of the Lord. 2 Kings 4:42-44.

The loaves were probably more the size of biscuits or pancakes than the one pound loaves of sandwich bread that we know today. Certainly, Elisha’s helper recognized that they were not nearly enough for the number of people being fed. But Elisha believed that materialization would happen as needed, and so it did. Elisha had learned well from his mentor, Elijah, who experienced materialization of food during the extended drought that he was responsible for.

So he [Elijah] arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, “Please get me a little water in a jar, that I may drink.” And as she was going to get it, he called to her and said, “Please bring me a piece of bread in your hand.” But she said, “As the Lord your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die.” Then Elijah said to her, “Do not fear; go, do as you have said, but make me a little bread cake from it first, and bring it out to me, and afterward you may make one for yourself and for your son. For thus says the Lord God of Israel, ‘The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the Lord sends rain on the face of the earth.’” So she went and did according to the word of Elijah, and she and he and her household ate for many days. The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of the Lord which He spoke through Elijah. 1 Kings 17:10-16.

We see that the drought had real consequences. The resulting famine caused people to starve to death. There was no safety net for this widow, no welfare agency to turn to. She and her son were going to die. I think she was facing her fate with courage, even style. Rather than ration out the last pancake, and prolong the agony, she was going to make their last meal into the best possible meal under the circumstances, and then face her Maker. Even Elijah would die in the famine if God did not intervene. God did intervene to keep Elijah alive and even supplied a cook and a place to stay. The cook (this widow) was a person with courage, who called things as she saw them, and who was not complaining about the drought. In my experience, when rain is delayed even a few days from some optimum schedule, almost everyone complains about the dry weather. Also in my experience, complaining is *not* an

effective method of getting a desired result from God. Perhaps in Zarephath, the complainers starved, while this one non-complainer thrived.

Jesus, of course, was a master of materialization. Two examples are the following:

And ordering the multitudes to recline on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed the food, and breaking the loaves He gave them to the disciples, and the disciples gave to the multitudes, and they all ate, and were satisfied. And they picked up what was left over of the broken pieces, twelve full baskets. And there were about five thousand men who ate, aside from women and children. Matt. 14:19-21.

And He directed the multitude to sit down on the ground; and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples in turn, to the multitudes. And they all ate, and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full. And those who ate were four thousand men, besides women and children. Matt. 15:35-38.

Not only could Jesus materialize food while in His physical body, he could also materialize and dematerialize his resurrection body. Soon after the resurrection, two disciples were walking to the village of Emmaus, about seven miles from Jerusalem. Jesus came up and walked with them, but they did not recognize Him. Jesus taught them during the walk, and then went in to eat with them. We pick up the account in Luke 24:31:

And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other. “Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?” And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said “The Lord has risen indeed, and has appeared to Simon!” Then they told what had happened on the road, and how he was known to them in the breaking of the bread. As they were saying this, Jesus himself stood among them. But they were startled and frightened, and supposed that they saw a spirit. And he said to them, “Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself, handle me, and see; for a spirit has not flesh and bones as you see that I have.” And while they still disbelieved for joy, and wondered, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate before them. Luke 24:31-43.

When Jesus was present, He was *really* there. His feet kicked up dust. He got dirty. He was warm and solid. He ate fish. Yet, He could dematerialize or materialize right before their

eyes. I assume that when the disciples ‘supposed that they saw a spirit’ their mental and emotional perceptions were similar to the modern people who see a ghost. Jesus does not correct their perceptions by telling them that there is no such thing as a spirit. Instead He says He is different because He has flesh and bones.

It is easy for Christians to say, “Well, of course, Jesus could materialize and dematerialize any time, because Jesus is God, and God can do anything He wants. Therefore these observations are irrelevant to the issue of how God put the cosmos together.” Perhaps so, but there are so many anecdotes about materialization and dematerialization in reports of poltergeists, that it is not obvious to me that this phenomenon is not available to any of us who are able to get into the right state of consciousness.

2.5 Dowsing

Israel is naturally a dry land, especially in the south. Throughout its history, finding adequate supplies of water has been both important and challenging. One example of someone proficient at finding water was Isaac.

Then Isaac dug again the wells of water which had been dug in the days of his father Abraham, for the Philistines had stopped them up after the death of Abraham; and he gave them the same names which his father had given them. But when Isaac’s servants dug in the valley and found there a well of flowing water, the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, “The water is ours!” So he named the well Esek, because they contended with him. Then they dug another well, and they quarreled over it too, so he named it Sitnah. And he moved away from there and dug another well, and they did not quarrel over it; so he named it Rehoboth, for he said, “At last the Lord has made room for us, and we shall be fruitful in the land.” Gen. 26:18-22.

Digging wells by hand is a significant investment, especially on public lands where there is no guarantee of being able to use water from the well. I believe that most locations would yield dry holes in that part of the world, so Isaac must have known where the water was to be found before he started digging. Otherwise he could not afford the cost of the dry holes. He, and his father Abraham, must have been competent dowsers to bring in three good wells out of three attempts.

2.6 The Medium at En-dor

One of the classic accounts of psi in the bible is that of King Saul and the medium at En-dor, told in I Sam. 28:7-15.

Then Saul said to his servants, “Seek for me a woman who is a medium, that I may go to her and inquire of her.” And his servants said to him, “Behold, there is a woman who is a medium at En-dor.” Then Saul disguised himself by putting on other clothes, and went, he and two men with him, and they came to the woman by night; and he said, “Conjure up for me, please, and bring up for me whom I shall name to you.” But the woman said to him, “Behold, you know what Saul has done, how he has cut off those who are mediums and spiritists from the land. Why are you then laying a snare for my life to bring about my death?” And Saul vowed to her by the Lord, saying, “As the Lord lives, there shall no punishment come upon you for this thing.” Then the woman said, “Whom shall I bring up for you?” And he said, “Bring up Samuel for me.” When the woman saw Samuel, she cried out with a loud voice; and the woman spoke to Saul, saying, “Why have you deceived me? For you are Saul.” And the king said to her, “Do not be afraid; but what do you see?” And the woman said to Saul, “I see a divine being coming up out of the earth.” And he said to her, “What is his form?” And she said, “An old man is coming up, and he is wrapped with a robe.” And Saul knew that it was Samuel, and he bowed with his face to the ground and did homage. Then Samuel said to Saul, “Why have you disturbed me by bringing me up?”

Their conversation then continues for several more verses. Saul had killed most of the mediums in the nation. But he now felt a need to receive a word from the Lord, and since the usual channels were quiet, he decided to try to speak with Samuel (who was dead). His men discovered a medium that had been missed and a séance was arranged. Saul went in disguise, as is often the case in modern day séances. Samuel appeared and told Saul he would die the next day, which turned out to be an accurate prophecy.

The modern day Materialist would consider this account as superstitious nonsense, since he *knows* that *nothing* of the person survives the grave. He would probably explain this seance as some sort of shared hallucination between the medium and Saul. Christians believe that the soul survives death, but many believe that the passage to Hades (the resting place of the dead) is strictly one-way. These would say that since the entity appearing at a seance cannot be the soul of the once living person, it must be a spiritual being, usually a demon.

In this case, however, it appears that Samuel really did make an appearance at the seance. The medium, Saul, and the writer of this passage all believed that. The apparition looked like Samuel, talked like Samuel, and remembered the things Samuel had experienced. The medium gained knowledge about Saul while she was in trance, something frequently reported in modern séances.

It is important to note that God expressly forbids this activity:

There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium,

or a spiritist, or one who calls up the dead. For whoever does these things is detestable to the Lord; and because of these detestable things the Lord your God will drive them out before you. Deut. 18:10-12.

In this chapter, we have looked at several psi phenomena that are approved by God. Now we see something paranormal that is forbidden. We need to distinguish between those things that are good and those that are not. Therefore we need to ask exactly what God is forbidding and why. We want to stay away from the bad without throwing out the good. It seems to me that one key would be the first commandment, “You shall have no other gods before me.” Ex. 20:3. I assume that some of these practices forbidden in Deut. 18:10-12 involved rituals to some god besides the true God. Some of the others may involve us trying to play god ourselves. Casting a spell, for example, is contrary to “Love your neighbor as yourself”, so it would not be very effective to ask God to do it. We might ask some other god to do it, or we might try to do it ourselves, in which case we are subtly slipping into the role that God reserves for Himself.

At the best, calling up the dead can become a sort of addiction for us. We can let this fascination with the paranormal get in the way of loving the Lord our God with all our heart, soul, mind, and strength. Signs and wonders should follow the Christian who is intent on a deep personal relationship with God, but should never be sought for their own sake.

Another hazard of calling up the dead is that we may have trouble distinguishing between the actual person and a demon imitating that person. A clever demon might give us enough valid information to establish belief, and then give us misinformation that will destroy our effectiveness in the Christian walk.

2.7 Tongues

The paranormal contains many other phenomena that occur rarely, if at all, among Charismatics. One phenomenon that is common among Charismatics, however, and rare in the psi literature that I have read, is that of tongues. Let me review how this is understood and practiced among the Charismatics.

When the Church was established on the Day of Pentecost, about A.D. 33, one of the evidences that something new and different was occurring was that of tongues. Jews from all over the world had gathered in Jerusalem for this religious festival. Each of them had a ‘mother tongue’ that was spoken in the home. Some of them knew Greek, the language of commerce in those days. They probably knew a little Hebrew, the language of the Old Testament (except for a few sections written in Aramaic). The local dialect in Jerusalem was Aramaic, since the Babylonian captivity five or six centuries earlier. It is safe to say that those from outside the nation of Israel would normally be hearing preaching and teaching in something other than their mother tongue, with all the resultant challenges and frustrations.

That day, there were about 120 disciples meeting together and praying for something to happen. This formed a group of people available to preach and teach about Jesus. God gave each of them the ability to speak fluently one of the mother tongues in the audience. I assume that each of them announced their intentions to preach in a given language at a given location within the temple grounds. Within an hour or so, there were groups of people ranging in size from a few dozen up to a few thousand people each, listening to powerful preaching in their heart language, scattered around Jerusalem. Peter's sermon is outlined in the second chapter of Acts. I assume the other sermons were similar in content. The result at the end of the day was 3000 men being baptized into Christ. They recognized a miracle in progress, that of Galilean fishermen speaking other languages fluently, and were also able to acquire new information efficiently, in their mother tongue without translation.

There are accounts of this happening in modern times. Two instances are given by Dennis J. Bennett [Pages 107-8] in his book *Nine O'Clock in the Morning*:

One [woman] felt led to go once a week to the County Hospital to visit the wards where there were lonely and aged folk who didn't have anyone to care. Here she was like an angel of mercy, and many were helped and brought to Jesus by her "unofficial" ministrations. One day she stopped to speak with a little man who was sitting on the side of his bed looking sad.

"May I pray with you?" she asked.

He looked at her even more sadly, and replied:

"I no spik! I no spik!" But this did not frustrate the Holy Spirit, or her. She felt that God wanted her to talk to this little man, and if he did not understand her language she would just have to trust God to give her words to say, so she opened her mouth and began to speak just as "the Spirit gave utterance." She did not understand the words she said, but to her delight the little man opened his eyes wide in amazement as he leaned over and with trembling hands drew a little book, obviously a New Testament, out of his bedside table drawer.

"Canary Island Spanish!! Canary Island Spanish!! he said, tapping the little book with his forefinger, while his eyes shone with excitement and joy. His visitor bowed her head and began to pray for him, still accepting the words that the Spirit gave her, and the little man spoke every syllable right with her. She was speaking his language, and although she did not understand a word she was saying, she knew from his actions that she was reaching his heart with comfort from the Lord!

The husband of another of the "faithful women" received the Baptism in the Holy Spirit. He had been a consistent scoffer for many years, but when his wife received the Holy Spirit and he began to see miracles happening in his own family, he became interested and asked for and received this experience himself. His "tongue" was strikingly oriental, so much so that one day, while on his delivery route—he drove a delivery van—he encountered a Chinese customer, and boldly spoke some words in his "tongue"! The Chinese man answered him in the same dialect. Bob spoke again, and the Chinese person again responded, then asked in

English:

“Where did you learn to speak my language?”

“What language is it?” Bob inquired.

“Why, it’s Mandarin, of course,” the other replied, “and you speak it perfectly!”

“What did I say?”

“You greeted me, and I returned your greeting. Then I suggested that since you spoke my language, you should take a trip to the Orient with me next year and meet my family. You replied:

“ ‘I can’t go now, but I will go later.’”

Sometime later, this man was at a prayer meeting and in the course of the evening spoke in his new tongue. There was an interpretation in English expressing praise to God. Present at the meeting was a Chinese woman, the wife of a medical doctor, and an exchange student at the University of Washington. She spoke up:

“How can this man speak Mandarin so perfectly? Where did he learn such beautiful Mandarin?”

Where indeed—?

This is not the only function of speaking in tongues, and is certainly not the most common today. At Full Gospel meetings (where I am somewhat familiar), speaking in tongues usually occurs in the following manner. The meeting starts with announcements and short testimonies, then a period of group singing. The song leader will start with a few lively tunes, and then move to songs that praise and worship God. After an appropriate amount of time, say 10-20 minutes, the song leader will pause briefly to allow those in the audience to prophesy or to speak in tongues. Someone will speak in a language that probably is not known by anyone in the room. Someone else will give the interpretation. This is usually a word of encouragement, taking less than a minute.

There may also be a prophecy, given in English (or whatever language the meeting is being conducted in). The total number of tongues and prophecies will rarely be more than three or four at a given meeting. It is possible for one person to start a prophecy or interpretation, then stop as if a faucet was turned off, and for another person to pick up the thread and carry on. The general length, style, and content of an interpretation will be essentially the same as a prophecy. One is not given less weight than another.

Time spent in group singing, in praise and worship, tends to put the audience into what the psi literature calls an altered state of consciousness (ASC). ASCs are also induced by drugs, hypnosis, and meditation (but not in Charismatic circles). It appears that some people can learn to enter an ASC quickly, as mediums enter a trance or subjects get hypnotized very rapidly. I think the same is true of the ASC obtained by worship. If the people in attendance are your friends, the music is familiar, the song leader sings on key, and the meeting is moving forward in an acceptable fashion, one can be focused on worshipping God almost immediately.

I would not call this ASC a trance. People do not get glassy eyed. It reminds me more of time spent with your spouse on your honeymoon. I feel fully awake and fully conscious of my

surroundings. It is just that the surroundings, and recent interactions with other persons, are not at all important right now. Even though this ASC is not as deep as some produced by other methods, it still may be deep enough to allow one to hear from God more readily than in a state of normal consciousness.

Many Charismatics teach that there are two distinct levels of tongues, public and private. I believe this to be consistent with the scriptures even if not clearly taught. The public speaking in tongues was not available to everyone, at least after the church was established. It was a gift to the church, like evangelists and pastors. As primarily a gift to the church, rather than to the individual doing the speaking, there is a considerable range in the performance of this gift. For example, a teenager might share the gospel with a classmate (doing evangelism) without ever being recognized as an evangelist (some sort of official recognition in the church). Likewise, a person might give a message in tongues publicly a few times without this activity being a continuing or important component of their function as a Christian.

The private operation of tongues is viewed as accessible to all Christians, and desirable to be used on a daily basis. This operation is often referred to as a ‘prayer language’. The idea is that this language, understood by God and by the ‘inner man’, is to be used only for private prayer. The person can praise God without the limitations imposed by our mother tongue. There may be a separate ASC for this purpose. Once in this ASC, we are not whining about our miserable lot in life and complaining to God about it, nor are we in a ‘gimme’ mode of a child asking for more toys, but are thanking and praising God appropriately, and asking Him for the *real* needs of ourselves and those around us. Communication is from our spirit to God, rather than the other way around.

Tongues do not have to be known languages. Paul talks about the tongues of men and of angels (I Cor. 13:1) so there may be non human languages in use, both public and private. The skeptic can believe that the whole phenomenon is some sort of psychotic condition, and there is really no good way to subject speaking in tongues to laboratory investigation. This feature is shared with other psi phenomena, of course.

2.8 Dreams

Everyone dreams, with most of the dreams being quickly forgotten. The bulk of such dreams would be considered ‘natural’. It is not obvious what purpose these ‘natural’ dreams have, if any. I have read speculation about dreams somehow being useful in processing the day’s events for the purpose of long term memory storage in the mind.

In Acts 2:17 we find “And it shall be in the last days, God says, . . . , your young men shall see visions, and your old men shall dream dreams”. These dreams would be considered ‘supernatural’. By the way, I do not believe that God is saying that nobody else besides old men can dream a supernatural dream. As a man of God gets older, the probability of a vision decreases while the probability of a dream increases. Also I do not believe that ‘supernatural’

dreams ended when John wrote the Book of Revelation.

I will assume that there might be ‘paranormal’ dreams in addition to the ‘natural’ and ‘supernatural’. These would be dreams that provide us information, but do not specifically involve God. Inventors who see an invention in a dream would come in this category. It is probably impossible to distinguish which dreams are in a specific category in every case. We will just try to stay open to all possibilities.

The bible records seven dreams that are specific instructions. These include Gen. 20:3 to Abimelech, Gen. 31:24 to Laban, I Kings 3:5-15 to Solomon, and four dreams to Joseph recorded in Matt. 1:20-24, 2:13, 2:19-21, and 2:22. On other occasions, people heard instructions from angels, from a burning bush, even from a donkey. I assume God picked the best method for the circumstances.

Then there are thirteen dreams that involve symbols:

1. Gen. 28:12 Jacob sees a ladder extending to heaven.
2. Gen. 31:10 Jacob sees spotted goats mating.
3. Gen. 37:6,7 Joseph sees wheat sheaves bowing to his sheave.
4. Gen. 37:9 Joseph sees the sun, moon, and eleven stars bowing to him.
5. Gen. 40:5-15 Pharaoh’s cupbearer sees grape vines and him serving Pharaoh.
6. Gen. 40:16-23 Pharaoh’s baker sees birds eating bread from his basket.
7. Gen. 41:1-4 Pharaoh sees seven lean cows eating seven fat cows.
8. Gen. 41:5-7 Pharaoh sees seven thin heads of grain eating seven good heads.
9. Judges 8:13 A Mideonite sees a loaf of barley bread destroying the Mideonite camp.
10. Daniel 2:1-45 Nebuchadnezzar sees a great statute made of gold, silver, bronze, and iron.
11. Daniel 4:5-27 Nebuchadnezzar sees a great tree cut down.
12. Daniel 7:1-28 The prophet Daniel sees four great beasts.
13. Daniel 8:1-27 Daniel sees a ram, a goat, and horns.

The sensory mode is not very useful for interpreting such symbols. Our senses would tell us that cows are never cannibals, nor can the sun and moon bow to anyone. We need to accept the dreams as containing valid information, even if not literal.

I believe I have made a case for at least some phenomena that are usually considered paranormal (levitation, materialization, clairvoyance, etc.) being found in the bible, and with

approval. It was proper for Jesus and the prophets to engage in these activities, and their associates were encouraged to do likewise (or at least not discouraged from doing so). Some paranormal activity is expressly forbidden (e.g. calling up the dead). We are expected to use discernment and common sense, of course. I will now start presenting the observations of these and other paranormal phenomena from the literature. I cannot guarantee the 100% accuracy of all these reports. In some ways searching for the truth in the paranormal literature is like searching for the wheat among the chaff. But the occasional hoax or lie does not invalidate the entire field. I am convinced the paranormal researchers have, for the most part, been diligent to report only the accounts that they personally believe really happened. With that caveat, let us proceed on a survey of the paranormal.

Chapter 3 CLAIRVOYANCE

The two historically dominant Worldviews (Materialist and Religious) reject the paranormal. This book is an attempt to persuade people to change from either of these Worldviews to the Biblical Worldview. A general requirement for a person to change Worldview is to understand that their existing Worldview has problems. There must be anomalies and counter examples. In this chapter and the following ones, I will survey the paranormal literature, and attempt to show that one's Worldview needs to include the paranormal. The literature is *very* extensive. In addition to the authors discussed in the remainder of the chapter, I found these books to be informative: [8, 15, 19, 20, 21, 23, 28, 33, 38, 27, 40].

Generally speaking, paranormal phenomena can be divided into two categories: extrasensory perception and psychokinesis (also called telekinesis). The first category is discussed by one of the experts in the field, Dr. Richard S. Broughton [4, Page 33-35].

Extrasensory perception, or *ESP*, refers to the apparent ability of a human being to acquire information without using the ordinary senses of the body and without depending on logical inference. The *extra* simply means “outside” of the sensory channels (at least as we understand them today); *perception* can refer to anything from vividly “seeing” or dreaming an event to having a vague hunch or even obtaining information that never reaches one's consciousness but in some way affects his or her behavior.

There are several older terms that reflect subdivisions of the broader category of ESP.

Telepathy refers to “mind to mind” contact, wherein a person seems to acquire information directly from another's mind without the mediation of the senses. A typical telepathic experience would be the case of a wife who is at home and suddenly “hears” her husband call or cry out or suddenly “just knows” that he has been hurt. Later she learns that at that very moment he had been involved in a serious auto accident. In this type of case the inference is that the “distress message” was somehow communicated to the wife telepathically from her husband's mind.

Clairvoyance is the acquisition of information about a place, event, or object without sensory mediation. Unlike telepathy, clairvoyance does not depend upon direct contact with another person. One of the most famous examples of clairvoyance came from the eighteenth-century Swedish scientist and later spiritual leader Emanuel Swedenborg. At a dinner in Gothenburg he reported to his host that he saw a great fire raging in Stockholm, some three hundred miles distant. He described the scene as it developed over the next two hours, and the governor was notified. Eventually a courier arrived from Stockholm with news that confirmed Swedenborg's visions precisely. Somewhat less famous, but no less puzzling, are

the many cases in which someone has found a lost object (frequently lost by someone else) by “seeing” it in a dream or vision, or the many instances in which someone appeared to “witness” a distant event.

Both telepathy and clairvoyance are assumed to happen in real time, that is, the impressing by the percipient happens more or less at the same time as the event. However ESP often involves some future event, in which case it is called *precognition*. Although precognition usually manifests itself as clairvoyance (where a person seems to “see” a future event or scene), some precognitions appear to be telepathic (as when a person experiences the future emotions or distress of another person). Precognition is surprisingly common among the reported experiences of ESP.

Now that the distinction between telepathy and clairvoyance has been made clear, we can pretty much forget about those two terms. Today parapsychologists generally prefer to use the term *GESP* or *general ESP*, to encompass both phenomena, because they cannot be distinguished in laboratory experiments. No matter how one designs the experiment, it is impossible to rule out clairvoyance as a possible explanation. In any experiment, at some point the “target,” even a telepathic one, must be communicated to the person who will check if it is correct. For that moment the target exists either as a written record or as an event that could be picked up by clairvoyance (perhaps precognitively). Over the years some pretty ingenious experiments have tried to get around this problem, but none has done so conclusively. So parapsychologists have shelved attempts to distinguish the two classes rigorously and simply talk about ESP or GESP.

Even though telepathy and clairvoyance cannot be distinguished in laboratory experiments, it still seems that the words are useful in grouping different types of phenomena. In particular, clairvoyance seems to be a better word to describe psychometry, distant viewing, and dowsing than telepathy, so I will use the word as the title for this chapter. I will now review some of the human experience in the area.

Some people seem to be born with a special gift of clairvoyance. Hans Holzer wrote a biography for an Austrian named Uschi Troll who started displaying her gift at age four. She had a nightmare in which she saw her Great-Aunt Clara, dressed in a bright green dress with a silver belt, trip and fall on her stairs, hit her head and die. This accident occurred five days later, exactly as the nightmare indicated [16, Pages 9-10]. Later, as a teenager in boarding school in Switzerland, she ‘saw’ a murder that had occurred a year earlier. A girl at the school had an affair with a physical education teacher, thought she might be pregnant, and told him. The next day, while they were alone at school, he pushed her off a tall ladder. She broke her neck and died. The authorities ruled it an accident. But after she confronted him, he confessed and was sent to prison [16, Pages 56-65].

At age 20, she was a professional clairvoyant in Los Angeles, charging \$20 for a half hour session. The following is an account of one of her sessions [16, Pages 102-3]:

Silverman was a heavysset man in his mid- to late fifties, well dressed and somewhat shy. He didn't say much as he sat down opposite her on the comfortable couch in her living room, waiting for Uschi to begin. Immediately she "saw" Silverman surrounded by stock certificates. She could read the names of some of them, to the amazement of her client. He had brought a small tape recorder and followed every word she said with the greatest interest.

"I want to call these silver certificates, somehow. I don't know what they are," Uschi said, speaking at first in halting tones, then faster until the words tumbled out. "These papers, these silver certificates—I don't like them. Please get rid of them as fast as you can."

Jack Silverman took off his glasses for a moment and stared at her. "But I just bought them," he said.

"Never mind," Uschi replied. "You must get rid of them at once. They're no good."

"Are you sure?"

"I am positive."

Silverman didn't know what to make of it. For the first few minutes of their encounter, Uschi had described his past correctly. She named several dead relatives and went into detail about a business deal only he knew about. Then came the warning to get rid of the stock he had bought only yesterday. Because it involved millions, it was a crucial matter. The corporation that had issued the stock was aboveboard. He had had them investigated fully and over a period of time.

As soon as he returned to his office he checked his informants again. They had assured him that the stock was as sound as it ever was, that there was no need for concern. It was an awful decision for him to have to make. Though he was a multimillionaire, a considerable portion of his liquid assets had been poured into this purchase. Should he now forego some handsome profits just because a young clairvoyant told him to?

That night he slept poorly, but the following morning he phoned his broker and told him to sell all the stock he had just bought. The broker was aghast. Had Silverman gone out of his mind? Twenty-four hours later, newspapers headlined the failure of the corporation in which Silverman had invested so much money and then recovered it in time.

3.1 Psychometry

There is a great deal of historical evidence of two kinds of vision: normal physical vision and what might be called Psychic Vision. The images we see while dreaming (with our eyes closed) may be considered Psychic Vision. Hallucinations may also be considered Psychic Visions. The organ responsible for this vision is called the third eye. Traditionally, the third eye is linked to the pineal gland, buried deep in the frontal center of the brain. This is one of the

endocrine glands, whose function is not yet fully understood [30, Page 115].

Modern science rejects the concept of “seeing” with any part of the body that photons of light do not reach. But science also tells us that neutrinos zip right on through our skulls all the time. If the pineal gland could somehow extract information from neutrinos on the way through, then we would have a basis for at least a rudimentary vision system. Neutrinos would come from the direction of the sun. Observation of this direction would help set or reset our biological clock after air travel across several time zones. The human body apparently uses several methods of setting the biological clock, and who can say that solar neutrinos and the pineal gland are not one of them, at least for some people.

One of the better known clairvoyants was Peter Hurkos, who lived a normal life in Holland until he fell from a ladder. His head injury was described as follows [5, Page 17]:

The damage apparently was to the mid-brain disturbing tissue in the medulla area. His brain has been compared to a telephone exchange, wherein somehow the wires became crossed or shuffled in a different fashion, thus changing a normal man into a psychic who could transcend the laws of time and space. Outwardly, Hurkos recovered, with a big knot on the rear of his head. Inwardly, these reports state that the injury was inflicted on the pineal, hypothalamus, and brain stem area, resulting in a form of schizophrenia, disorientation of reality, loss of free choice, ability to make decisions, concentrate, and resulting in a mental age under ten, according to reported opinion.

Hurkos’ specialty was *psychometry*, wherein personal items, or items at the scene of a crime, would enable him to “see” things about a person or a crime. Photographs were helpful, but Hurkos would not look at the pictures. Rather, he would feel the backs. He was always puzzled about his “gift”. In an effort to help him understand himself, he asked Norma Lee Browning, an investigative reporter, to write a book about him. At their first meeting, long before the book request, Browning subjected him to a test [5, Page 30].

I was positive he was no more psychic than I was. With mixed feelings about him I started putting him through the tests which I knew would trap him at his own game, whatever it was.

For a warm-up I gave him a pair of cuff links that had belonged to my father, who had died in August of that year. Peter claims to operate best through psychometry—occult for the divination of facts by touching an object belonging to someone. He rubbed the cuff links between his palms and described certain details of my father’s death, as though he had been there. Creepy. But I rationalized to myself, *Oh well, they could probably apply to anyone.*

He missed on some points. He doesn’t claim to be 100 per cent accurate—only 87 per cent.

I next gave him a pen that was a Christmas gift to my husband from a friend.

Peter started out: “This is not paid for by the person who owns it. He did not buy it himself.”

Certainly not an earthshaking observation, but why did it have to be so accurate?

He then went on to describe my husband precisely and accurately, from physical appearance to personality traits, work and hobby interests, even to his car trouble and shoulder pains.

Score on this one—100 per cent.

But, said I to myself; *I don't believe it. He's got a gimmick. Why can't I figure it out?*

I gave him my wristwatch, which had been in the repair shop for a thorough overhaul.

He started with, “It's a good watch, but I see a repair in the spring.” I thought; *Sure, Buster, you'd be safe to say that about anyone's watch.*

Then he launched into so many uncomfortable accurate “visions” of my personal life—including a detailed description of my Chicago apartment—that I cut him off for the more important business at hand. . . .

There are other reports of improved psychic abilities from brain damage, in particular from lightning, as given by Duncan and Roll [11, Pages 118-9]:

Another dramatic correlation between weather and ESP is shown by people who have had a close encounter with lightning. They sometimes suddenly start reporting psi phenomena that they never before experienced or even believed in. And, like people who have been through a near-death experience, lightning victims often regard themselves as different from others and seem to perceive the world in an unusual way.

Greta Alexander of Delavan, Illinois, opened up to her psychic abilities in 1961, after being struck by lightning. “It came through the window and set the bed on fire,” she remembers. “Soon after that I started getting visions and sensing things. I didn't understand it at first, but now I realize the lightning must have heightened my magnetic energy and enabled me to focus better on the realm of vibrations.”

Alexander, a down-to-earth housewife and mother of nine children, says she had no psychic abilities before being hit by lightning. She has since become a highly respected psychic detective.

“When lightning strikes and there's that kind of current induction, certain neurons in the brain are damaged,” Dr. Persinger explains. “The regrowth basically restructures and rewires the brain, specifically in the deep temporal lobe which allows you to perceive things. The mental properties that lightning victims have may be quite different from what they were before they were injured.”

While trauma may sometimes increase one's psychic ability, it should be remembered that most psychics are quite normal except for their gift, neither brain-damaged nor mentally ill. Some are genetically inclined to clairvoyance. One such person is Judith Orloff, the daughter of two Jewish physicians. Her extended family had something like 25 medical doctors since 1940, 20 men and 5 women. The five women were all psychic. They used their gift in their practices, but without publicity (except for Judith). For example, Judith's mother told Judith that a patient once saw the mother because of a bad cold. The mother 'knew' to check her for breast cancer, hardly standard procedure for what should have been a short office call. A malignant lump was found, followed by immediate surgery and chemotherapy, with a good outcome because of early discovery. I think we would all like to have family doctors with that kind of 'intuition'!

Judith's gift made her feel 'different', someone who did not quite fit in. Drugs numbed the feeling, which she liked. After high school, she was rebellious, in therapy, and in a menial job with no plans for college. She discovered Thelma Moss, a Ph.D. psychologist who was doing paranormal research on the UCLA campus. She went to see Thelma, who gave Judith the keys to her house and asked her to describe what she saw. Judith described the house accurately, including window sizes, types and placement of furniture, wall colors, and the fragrance of the flowers in the front yard. She then became a part of Thelma's research team, which gave her some meaning and purpose for her life. Almost three years out of high school, she had a dream. In her words [25, Page 59]:

I am standing in a huge open space, listening to an anonymous voice giving me instructions. It is telling me that I am about to go to medical school and become a psychiatrist. With an M.D., I will have the credibility to continue my psychic work. I feel like a secret agent who has just been given a special assignment. How can I refuse? The words seem so right, I never once think to question them.

Judith was able to start college, get the M.D. and training in psychiatry, and set up a successful practice in Los Angeles. We will meet her again in the next section, dealing with remote viewing, and in a later chapter when she tells of an experience with Uri Geller. But some of the things she was learning during her time with Thelma are worth sharing here [25, Page 39]:

All these experiences, positive and negative, opened my eyes to the world of the psychic. Like other worlds, this one was imperfect, with a variety of difficulties and rewards. The more deeply I became involved, the more I was forced to release my romantic illusions about being psychic. Only then could I see these abilities for what they really were: a gift as well as a responsibility that could complicate life. When I watched people go off the deep end—growing too enamored of themselves, emotionally unstable, or spiritually obsessed—it became clear which roads had to be avoided. Psychics, I was learning, weren't perfect: They had the same problems as everyone else, and maybe some extras, too. Trying to integrate the psychic into

one's life and maintain balance was no mean feat. If when I first came to the lab I tended to idealize the psychics I met, making them larger than life, then I slowly learned to avoid those who had big egos. In fact, most of the psychics I met dealt with their abilities humbly and with respect. The gift itself demanded such respect. Knowing things about others gave you no right to misuse the knowledge. When properly applied, however, psychic ability added richness, color, depth, and new dimensions to life. It also allowed me to know myself better, to appreciate others by seeing them—seeing into them—with greater clarity.

Another well known psychic clairvoyant was Eileen Garrett. The report of a test given her by Lawrence LeShan, a psychologist at a New York hospital, is given here [11, Pages 105-6]:

LeShan presented Garrett with three identical plastic boxes. In one he had placed a lock of hair from the head of his twelve-year-old daughter, Wendy; in the second, a tuft of hair from the tail of his neighbors' dog, Charlie; and in the third, a rosebud from his small backyard garden. He allowed Garrett to hold the boxes for twenty seconds without seeing what was in them, and then took them from her and placed them out of sight behind a screen.

He then had Garrett thrust her arm through a sleeve in the screen. One by one, in a random order, he slid the boxes under her hand and asked her to identify what was in them.

The first box contained Wendy's hair.

"Oh, that's your daughter!" Garrett exclaimed immediately, "I think I'll call her Hilary; she'd like that."

Although Hilary wasn't her real name, at the age of four, Wendy had developed a crush on a nursery-school classmate named Hilary, and for over a year had pleaded with her parents to change her own name to Hilary. Her "Hilary period" was a long-standing family joke.

The second box contained the tuft of dog hair.

"Oh, he's a nice dog," Garrett said. He gets a lot of burrs in his coat. I think he once had a very bad pain in his paw. It really hurt him badly."

The first two comments were not particularly significant, since many dogs are nice and get burrs in their coats, and as the dog was not his, LeShan didn't know the history of his injuries. When he consulted the owners, however, they told him that the previous year Charlie had cut a paw on a piece of glass and the wound had become infected. He had spent six weeks at the veterinary hospital and had not been expected to live.

LeShan shoved the remaining box under Garrett's hand.

“This is a rosebud,” she said. “It comes from a very small garden. The garden needs a lot of work before it’s ready for the summer. The soil is too acid for things to grow well.”

All these statements were true.

This kind of experiment may involve both telepathy and psychometry, the process by which a person may pick up information about events through contact with an object connected with them. In LeShan’s test of Garrett, she might have picked up the information about the contents of most of the boxes from the mind of the experimenter, but he was not aware of Charlie’s injured paw, so she could not have gotten that from picking his mind by ESP. That information apparently came from the dog’s owners or from Charlie himself.

These sorts of anecdotes could be continued in quantity sufficient to fill several books. Certainly, there are many examples of frauds and fakes who give vague information and watch carefully for visual cues on what to say next. But there seems to be people who really do “see” things, and know intimate details about them, at least some of the time, that are difficult to ignore.

It is thought by many of those with this ‘gift’ that most of us have some ability that can be improved with training and practice. Butler gives a number of training exercises in his book. He was age 80 at the time of the first copyright, 89 at the second. He had been psychic since age 20 or earlier. He considered his gift as from God, and tried to use it to minister to others. Except for a three week period, he never charged for his services. He saw many cases of misuse of psychic gifts over this lifetime, and has a great deal of practical advice. He comments [6, p. 125]:

Unfortunately, however, the error persists that the possession of a psychic faculty of necessity means that the person concerned is also a “spiritual” person in the ethical and moral sense. Anyone who is acquainted at first hand with the world of psychism and allied subjects knows full well that this is not the case, yet the idea is strongly entrenched, and will no doubt be with us for a long time. . . The fact remains that the possessor of psychic faculties and mediumistic abilities is not necessarily a person of high moral and spiritual character. Indeed, the reverse is very often the case.

3.2 Remote Viewing

Russell Targ and Harold Puthoff did research on remote viewing at Stanford Research Institute in the mid 1970s. They are physicists who understand the importance of good experimental protocols. The first few pages of their book contain some important insights. The book starts with a report of one of their experiments.

We are about to attempt the first in a long series of experiments which, on the face, seem impossible. The man with whom we are working today is Ingo Swann, a New York artist who came to our laboratory preceded by a reputation for extraordinary psychic ability. We are about to ask him to close his eyes and try to experience and describe a faraway place he has never seen. He will be supplied with only the geographic latitude and longitude by which to guide himself.

Ingo sits comfortably on a orange imitation-leather sofa in our laboratory, puffing on a cigar. The blinds are drawn and the video recorder is running.

“Ingo,” we begin, “a skeptical colleague of ours on the East Coast has heard of your ability to close your eyes and observe a scene miles away. He has furnished us with a set of coordinates, latitude and longitude, in degrees, minutes, and seconds, and has challenged us to describe what’s there. We ourselves don’t know what the answer is. Do you think you can do it, right off the top of your head?”

“I’ll try,” says Ingo, appearing unperturbed by a request that we, as physicists, can hardly believe we are making. For us, this is a crucial test. We are certain there is no possibility of collusion between the subject and the challenger. The coordinates indicate a site that is roughly 3,000 miles away, and we have been asked to obtain details beyond what would ever be shown on any map, such as small man-made structures, buildings, roads, etc.

Ingo closes his eyes and begins to describe what he is visualizing, opening his eyes from time to time to sketch a map. “This seems to be some sort of mounds or rolling hills. There is a city to the north; I can see taller buildings and some smog. This seems to be a strange place, somewhat like the lawns that one would find around a military base, but I get the impression that there are either some old bunkers around, or maybe this is a covered reservoir. There must be a flagpole, some highways to the west, possibly a river over to the far east, to the south more city.”

He appears to zero in for a closer view, rapidly sketching a detailed map showing the location of several buildings, together with some roads and trees. He goes on: “Cliffs to the east, fence to the north. There’s a circular building, perhaps a tower, buildings to the south. Is this a former Nike base or something like that?” He hands over a detailed map. “This is about as far as I can go without feedback, and perhaps guidance as to what is wanted. There is something strange about this area, but since I don’t know what to look for within the scope of the cloudy ability, it is extremely difficult to make decisions on what is there and what is not. Imagination seems to get in the way. For example, I get the impression of something underground, but I’m not sure.

But imagination was not a factor on that decisive day, as we learned a few weeks later when we received a phone call from our challenger, Not only was Swann’s description correct in every detail, but even the relative distances on his map were to scale!

...

As physicists researching so-called paranormal phenomena, we are, first of all,

scientists. But by necessity we are also facilitators whose field of action is in some sense the politics of consciousness. Therefore, we often function in the laboratory as counselors and confidants in our efforts to convince subjects that it is “safe” to be psychic. In addition to establishing rigorous scientific protocols, our task has been to find a way to provide a supportive environment in which the men and women who work with us feel they have permission to use their latent paranormal abilities.

Creating the proper environment to encourage psychic activity in our several subjects is the major theme of this book. Our laboratory experiments suggest to us that anyone who feels comfortable with the idea of having paranormal ability can have it. At least one hypothesis as to why the country is not filled with people exhibiting a high degree of psychic functioning is that it is frowned upon by society. We share an historical tradition of the stoning of prophets and the burning of witches. In light of what is known in psychology about the impact of negative feedback in extinguishing behavior, there can be little doubt that negative reaction from society is sufficient to discourage many fledgling psychics. In sharing our experiences, our methodologies, and our results, we hope to provide the reader with an opportunity to examine the effects of conditioning, obvious or subtle, which may be limiting his own abilities.

Even worse, psychic functioning has had more than its share of charlatans. As a result, the issue of psychic functioning is avoided by a large segment of society who do not wish to chance being fooled, even at the cost of being wrong. It is acceptable to be wrong if you have company; it is painful to be right when alone.

Nonetheless, throughout history there have been those courageous enough to venture forth into the roughly charted land of the paranormal. The shelves of local bookstores are full of books describing the exploits of reputedly gifted sensitives such as D. D. Home, Eileen Garrett, and Gerald Croiset. Accounts of virtuoso psychic performers have not persuaded the majority that there is such a thing as psychic functioning, however. There are also shelves filled with “how to” books, which have been just as ineffective. Apparently, one reason for this is that those who reveal in good faith their favorite recipes, unfortunately, are describing only what works for them but may not be of help to anyone else. We have seen in our laboratory that psychic functioning is a very personal thing. One subject likes to begin with a few deep breaths, while another desires only a cigar and a cup of coffee. Some prefer lying down, while others prefer sitting up. One individual finds that ignoring the flash images and concentrating on the slower-emerging pictures produces better results, while for another the reverse is true. What works, works.

In our experience, anyone who decides for himself that it is safe to experience paranormal functioning can learn to do so. In our experiments, we have never found anyone who could not learn to perceive scenes, including buildings, roads, and people, even those at great distances and blocked from ordinary perception. The basic phenomenon appears to cover a range of subjective experience variously referred to in the literature as astral projection (occult); simple clairvoyance, trav-

eling clairvoyance, or out-of-body experience (parapsychological); exteriorization or disassociation (psychological; or autoscopy (medical). We chose the term “remote viewing” as a neutral, descriptive term free of past prejudice and occult assumptions.

Our observation that apparently everyone can experience remote viewing was a particularly hard-won truth which emerged from our efforts to handle the following problem. A government visitor who heard that we were doing ESP experiments arrived wanting to “see something psychic” by way of a demonstration. Although this sounds like a reasonably simple request, one of the things we learned quickly in our new program was that no matter how miraculous the result of an ESP demonstration, an observer often tries to discount it as a lucky day, or is convinced later by a skeptical colleague that he was mistaken, or deceived, or both. Arthur Koestler considers this to be an important phenomenon in the observation of psychic functioning, and he calls it the Ink Fish (Octopus) Effect—i.e., a paranormal event clearly seen today is seen through ever darkening clouds as time moves on.

Fortunately, we evolved a simple way to remedy the mistake-or-deception problem: by a frontal assault. In a word, the only way to be sure that the observer has seen something psychic is to have him do it himself—close his eyes and describe what he sees. Of course, some people say only “It’s dark” when they close their eyes, but with patience and encouragement that first step can lead to others.

Our skeptical government visitor agreed to be a subject in a series of three of our standard remote viewing experiments. A tape recorder was started and the subject and experimenters identifies themselves. A couple of sentences giving the time and date were then spoken into the recorder, along with an announcement that the experimenter on who the subject should target would be at a remote site in a half hour.

Then the outbound experimenter—in this case Hal (Harold Puthoff)—left for the Division Office where an SRI officer not otherwise associated with the experiment selected an envelope at random from a collection stored in his security safe. Each envelope contained a file card on which were traveling orders for a target location within thirty minutes’ driving time from SRI. As the experimenter remaining with the subject, I (R. T.) was kept ignorant of the possibilities, so from my point of view, the target team could be going anywhere from the Golden Gate Bridge to the San Jose airport, an area covering several hundred square miles.

These preparations had to be accomplished in less than a half hour, at which time the subject would be asked to describe his impressions of where the target team was and what they were doing.

In the first experiment, Hal was sent to stand on a bridge over a stream in Burgess Park, not far from our laboratory. The subject in the lab described Hal standing on a wooden walkway with a railing in front of him, the ground falling away underneath. [34, Pages 1-7].

They describe many other examples where people ‘saw’ places at a distance, some even precognitively. The detail was impressive, even if not 100 percent accurate. Their protocols and careful reporting of results should be adequate to convince any open minded person that a new physical phenomenon was being described. Their Chapter 8, The Loyal Opposition, shows that many people are just not open minded. One critic said of the ESP hypothesis, “In view of the a priori arguments against it *we know in advance* that telepathy, etc. cannot occur.” His mind was made up. Don’t bother him with facts! Another individual stated, “This is the kind of thing that I would not believe in even if it existed.”

Another person who has done considerable work with remote viewing is Stephen Schwartz. His interest is psychic archaeology, somehow discovering where to dig before grabbing the shovel, to make one’s time on location more productive. His 1978 book [31] tells of those who have done similar work in the past, particularly for Glastonbury Abbey. His 1983 book [32] tells of his own attempts to find the tomb of Alexander the Great in Alexandria, Egypt. It is a well-written account of many examples of psychics locating walls, tombs, and monuments in that city and its harbor. By 1985 Stephen was organizing a search for sunken vessels in the Caribbean. He put together a group of eight or ten psychics and would interview them one at a time, asking them to mark on sea charts where sunken boats might be found. Judith Orloff was a psychiatrist with a busy practice by now [25], but scheduled a few evenings a month for this work.

The team flew to Miami in September, 1987, and boarded a salvage vessel, the *Seaview*. They eventually found a total of eighteen sunken ships, most of recent origin. One significant find was the brig *Leander*, an armed American merchantman lost at sea near Beak’s Cay in 1834. The ship was completely covered by sand in a favorite spot for sports divers and one of the most heavily scavenged areas of the Bahama Bank. There was no logical reason for digging there, only the clairvoyance of several of the psychics.

3.3 Dowsing

We now turn to another type of remote viewing, that of dowsing. *To douse* is to search with the aid of a hand-held instrument such as a forked stick, a pair of L-shaped rods, or a pendulum (a weight on the end of a string) for things like subterranean water (perhaps flowing in underground streams), a pool of oil, a vein of mineral ore, a grave, a buried sewer pipe, or buried electrical cables. A common operating mode is for the dowser to walk across a field holding the stick horizontal in a somewhat unstable position. When the stick flips down (or up for some dowsers) the desired thing is under the feet.

Some dowsers have believed that the species of tree was significant, that the forked stick needed to be freshly cut from a willow tree, for example. But the variety of trees used over the centuries, and the other materials that also seem to work, indicates that the key is the person, not the type of material. The L-shaped rods are often made from brass brazing rods, the kind about 30 inches long and 1/16th inch diameter or a little larger. The bend is placed about

6 inches from one end. The short end is placed in a hollow sleeve which is then hand-held in a vertical position. The long end sticks out in front of the dowser, who vaguely resembles a gun slinger holding a pistol in each hand while walking forward. The sleeve is loose so a minor change in hand position or a small force on the end of the rod will cause the rod to rotate to a crosswise position. This horizontal rotation has the same meaning as the forked stick rotating vertically.

It seems that a large fraction of the population can be taught to dowse. Like most abilities, some people are better at it than others. It is my impression that work teams that do trenching, and therefore need to know the location of buried pipe and cable, often have a member of the team that will do the dowsing in addition to other duties. At least, it is not an uncommon practice. The company may not admit the activity because of scientific ridicule, but it still happens.

One hypothesis for how the rod is moved is that the subconscious receives the information about the water or buried lines and automatically sends a type of reflex muscle action to the hands holding the rod. The rod is held in a somewhat unstable position, so a relatively small twitch in the muscles produces a large movement of the rod. This has been a common hypothesis for centuries. The subconscious somehow detects a very minor variation in the local magnetic or electric fields and sends a signal to the muscles.

This starts to sound somewhat plausible to our scientific minds. If the only dowsing practice was to find buried wires or pipes by walking over them in the method just described, dowsing would probably not be thought to be paranormal. But this is not the only way dowsing is done. Christopher Bird starts his book *The Divining Hand* [2] with the example of the Misquamicut golf course in Watch Hill, Rhode Island, that needed a well or wells that would produce about 200 gallons per minute to water the grass. A consulting firm was hired. Their report: “No major freshwater sources exist in the Watch Hill District.” A local well driller was then hired, who drilled down 230 feet and found salt water, unusable for watering grass.

At this point, totally frustrated, the golf course people decided to use a dowser, James W. Kidd, a former foreman of a dairy farm. Bird describes the events that followed [2, p. 23-26]:

Kidd cut a forked stick from a nearby black cherry tree and set to work. Because of the considerable size of the club’s acreage, this time Kidd simply stood at one spot, his dowsing rod pointed upward and asked out loud: “In which direction from here is the nearest underground vein of fresh flowing water?” He then began slowly to turn in a circle where he was standing and, when he had rotated some 240 degrees, his rod began to move downward.

Raising the rod to its original position, Kidd then asked: “How far is it from where I am standing to the nearest vein?” He began to count: “Ten feet, twenty, thirty feet,” No movement. He continued to count in increments of ten feet, all the way to 310 feet without the rod betraying the slightest motion. But when he intoned “320,” it suddenly snapped downward.

Kidd moved off in the direction indicated, the rod held in the ready position, counting off his paces until he had reached a spot some 300 feet away from where he had started, several strides beyond which his rod again began a downward movement.

The rotation of the rod's branches in Kidd's hands was so forceful that, try as he would, he could not check it. So tightly did he squeeze the two forks that, as the rod twisted, [his associate] noticed the bark stripping away from the branches. When the rod finally pointed straight down toward the ground, Kidd made a mark with the heel of his boot in the hard-packed earth, walked some forty feet beyond the mark, about-faced and, his rod held upward once more, returned to it.

When he was three or four yards from his mark, the rod began afresh to tug at his hands, winning its fight when he was no more than a foot from it. Kidd heeled another mark into the ground where he stood.

"Center of the vein is right between 'em," he said gruffly.

Spitting on his hands, he grasped the rod again, moved fifty feet from the spot he had indicated, and began walking in a circle, the full circumference of which crossed the vein twice as indicated by a snap downward of his rod. Kidd marked the two points which, with the original spot, formed nearly a straight line. A stake was driven into each location.

"That's the direction of the water vein flowing underground," said Kidd matter-of-factly. "Now let's see how deep it is."

Returning to the spot he had first indicated to be the center of the vein, the dowser began to count: "1 foot, 2 feet, 3, 4, 5, 6,..." At 22 feet his rod began to move, at 23 feet it pointed straight downward, and at 24 it began to move back up.

"The vein is 23-24 feet deep at this point," affirmed Kidd.

One key question remained: How much water would the vein produce? Using the same countdown as for the depth, Kidd arrived at the same figure, 23-24, this time denoting gallons per minute. But Kidd did not stop at this point. Raising his rod again, he asked: "Is this the *best* freshwater vein on the Misquamicut property?" The rod remained motionless.

"Seems like there are even better locations. Let's find 'em!" said Kidd.

Within an hour from the time he had arrived at the clubhouse, Jim Kidd, by following the same procedure as he had used to find the first vein, had detected three more sources of fresh water with capacities equal to or larger than the first. [The club then drilled wells at two of the four sites, each less than 30 feet deep.]

Ten years after the Misquamicut club began watering its golf course with its own water, its vice-president was able to state proudly: "The wells continue after a decade's operation to be capable of pumping at a rate of 80 gallons per minute each and keep our golf course well watered even in the driest years."

We see quickly why dowsing is still consigned to the paranormal category. The hypothesis that a vein of underground water has some small effect on the local electric, magnetic, or even

gravitational field above the surface, and that some humans moving over the surface can detect these local gradients, is a plausible scientific hypothesis. It might be wrong, but it does not seem to violate any experimentally proven laws of physics or physiology. The ‘signal’ would be very small, and the ‘noise’ very large, so just the detection of water requires our imagination to stretch almost to the breaking point. Detecting water, then determining the depth, and then the flow rate would take most of us well past the breaking point. Finding the direction to the water is even worse. Then asking if there are better veins, *and* getting an answer, just blows us away. Kidd is receiving information clairvoyantly. No human knows where the water is, so the source of information must be nonhuman. The Materialist Worldview just does not allow such things to happen.

The other part of the hypothesis, about a muscle twitch causing the rod to move, is also called into question. There is no way that a muscle twitch could cause the rod to move as described and twist off the bark inside the hand grip. It appears that some external force (psychokinesis) is moving the rod against the resisting grip.

Dowsing accounts have appeared for centuries, all over the earth. Bird mentions two bibliographies that contain a total of over 1500 references, Arthur Jackson Ellis’s *The Divining Rod: A History of Water Witching*, printed in 1917 as U.S. Geological Survey Water Supply Paper 416, and William Fletcher Barrett’s *The Divining Rod: An Experimental and Psychological Investigation*, (London, 1926, reissued in 1968 by University Books, New Hyde Park, New York). Some people researching these accounts were scientifically well trained. For example, Barrett was an English physicist who studied the electromagnetic properties of iron alloys, a physics professor at Dublin’s Royal College of Science, a Fellow of the Royal Society, and received a knighthood in 1912. An extended quote from Janet Oppenheim follows [24, pp. 362-3]:

From the early 1890s, Barrett devoted much of his time to the divining rod. He prepared two authoritative papers on the subject for the SPR [Society of Psychical Research] and subsequently continued his research for many years as he composed an exhaustive analysis, published posthumously in 1926. What attracted Barrett to this concrete, physical form of the divining power was the simplicity and ease of its investigation. It seemed to him the most direct and conclusive way of ascertaining whether in fact there existed a supernormal power of perception. With dowsing, none of the problems associated with telepathy tests could develop to complicate and discredit the experiments; no possibilities of codes between agent and percipient, no unconscious facial expressions by the agent to help the percipient along. All that was necessary was the dowser and the divining rod — the forked twig that for centuries had been used by certain sensitive people to locate underground water, mineral lodes, buried treasure, lost archaeological sites, and even missing persons. What, Barrett wanted to know, was the stimulus that triggered the seemingly involuntary movement of the rod over the place where the object of search lay hidden? In the language of psychical research, what stimulated the dowser’s “motor automatism” at precisely the crucial moment?

To elucidate the phenomenon, Barrett began by eliminating some obvious explanations. In the first place, his many years of investigation convinced him that purposeful deception by the dowser could be ruled out, except in cases of obvious fraud; so, too, could “chance coincidence or an ‘eye for the ground,’” acquired through experience in surveying geological configurations. Like Pierre Janet, Barrett maintained that the dowser’s conscious effort played no part in the “sudden muscular spasm, which twists the forked rod with a vigour he cannot control.” Yet it was only begging the question to assert that unconscious muscular action was at work, allowing the dowser involuntarily to react to “hyperaesthetic discernment of surface signs too faint or complex to be perceived by the ordinary observer.” Barrett did not doubt that some extraordinary subconscious acuity of perception might be involved from time to time, but he felt sure that the puzzle could not be fully explained by the working of the sensory organs. He looked, by contrast, to an “avenue of knowledge other than the recognised channels of sense,” and sought “the key to the mystery. . . in the *psychical* and not in the physical world.” Tentatively at first, in the reports for the SPR *Proceedings*, but with ever greater conviction in his own independent writings, Barrett argued for “some kind of transcendental discernment” that operated in the most successful dowsers, even when they were blindfolded.

Barrett’s view, quite simply, was that the dowser possessed a supernormal perceptive power. “I have,” he wrote to Wallace in 1905, “a vast amount of material unpublished on ‘dowsing’ and am convinced the explanation is subconscious clairvoyance.” In the last two decades of his life, Barrett’s conviction only became more firmly rooted; by the time he published his “Reminiscences” in the SPR *Proceedings*, in 1924, he claimed “conclusive evidence” for such a clairvoyant faculty. This was altogether distinct, he believed, from a telepathic faculty that might explain the perception of distant objects, or the reception of thoughts, reflected through another human mind. Telepathy required the cooperation of at least two minds. The clairvoyance of the dowser worked independently of other human influence and seemed to bear relation to migratory and homing instincts in birds and animals.

Barrett was able to stretch his imagination to think of clairvoyance, but continued to think of ‘sudden muscular spasms’ as a direct cause of rod movement. The general questions of where the information comes from and the cause of rod movement have occupied the thinking of scientists for centuries. Bird lists a summary of possibilities written by Chevreul about 1850 [2, p.131].

A dowsing device’s movement can be explained either:

1. as being part of the moral world and having a spiritual cause derived from:
 - (a) God or the angelic hierarchy;
 - (b) the devil or his minions;

- (c) the mind of the dowser;
- 2. as being part of the material world and having a physical cause derived from “occult” properties associated with matter which:
 - (a) the Aristotelian peripeticians called sympathy and antipathy;
 - (b) the Cartesians called corpuscles, vapors, or subtle matter;
 - (c) Chevreul’s contemporaries referred to as electricity, electro-magnetism, or electro-organism (Galvanism).

The movement could be augmented by the dowser’s holding in his hands, together with the device:

- 1. material identical with that of the target sought;
- 2. material different from that of the target sought.

Because these two means for augmenting the device’s movement were diametrically opposed, not a physical, but a mental, cause would have to explain them.

“Partisans of dowsing,” wrote Chevreul, “whether practitioners or theoreticians, recognize the influence of thought played in dowsing, whether this thought is to be equated to will, desire, or intention.”

“Thought,” he continued, “could neutralize or cancel out any physical cause or, otherwise, how could one explain that buried metal, which is considered to influence the rod through such a physical cause, has no influence if the dowser is seeking water, and vice versa?” [7]

The dowser searching for water must be thinking about water, not metal, not graves, and not the planned menu for dinner.

The theories of the Aristotelians and Cartesians are probably not familiar to us today, at least in the language used in 1850. But the basic division into moral (or spiritual) and material is certainly a good place to start. God and His angels, the devil and his minions, would certainly fall in what I call the supernatural. Chevreul then suggests that our mind perhaps can do the job by itself, with no help from any other intelligence. This would give the mind an essentially supernatural knowledge of the world around us. I have not seen any convincing evidence that people have this sort of detailed data base built into their genetics, so I tentatively reject this concept.

I have not read Chevreul’s writing in the original, so I do not know if he was familiar with map dowsing or not. Map dowsing certainly puts another twist into the picture. The progression of thought goes something like this: Dowsers are basically asking a question which can be answered either yes or no, and are receiving an answer by mechanical means. Either the dowsers are talking to themselves or to someone (or something) else. If the answer is coming from outside the dowser, then why must the dowser go to the trouble of visiting the site. Why not look at a map of the site in the comfort of one’s living room, and ask the same yes-no questions?

Map dowsing seems to be a relatively common procedure among dowsers today. The indicating device is usually a pendulum. The pendulum is some small object suspended by a string a few inches long. The shape, size, and composition of the pendulum do not seem to be critical parameters. The dowser will ask the pendulum what movement represents a ‘yes’ and what movement represents a ‘no’. The answer may differ from one dowser to another, and may differ from day to day for a given dowser. Counter-clockwise motion might represent a ‘yes’ and linear back and forth might represent a ‘no’.

It apparently is important to ask a precise question. “Is there water at this location?” might get an yes answer, but the water might be salty, or too deep, or of inadequate quantity. A proper question might be: “Is there a source of drinkable water, that will supply at least 20 gallons per minute, and be at a depth of less than 100 feet, on this person’s property? If the answer is yes, then one starts to narrow down the search by asking if the best such source is in the north half, or if the best source is 10 ft, 20 ft, etc., north of the south property line. Once the approximate location is determined, a site visit with a dowsing rod may be appropriate, to get a more exact spot to drill a well.

The observational data strongly suggests that the dowser is asking a question and getting an answer, rather than using some totally natural human ability to detect magnetic or gravitational anomalies. Chevreul suggested three possibilities for asking a question: God, Satan, or our own mind. As I said, I do not believe that our mind has that kind of data base built in, hence I look for another option.

God would certainly know where the water is (He put it there), and might tell us if we ask politely. But my reading of dowsing books does not indicate any significant use of prayer or other religious ritual. Dowsing works for Christians, for Buddhists, and for atheists. Christian dowsers may pray, but the practice is not emphasized. Certainly receiving answers to yes-no questions by a mechanical movement of some device is not the usual form of God’s answers to prayers. So the suggestion that dowsing is *supernatural*, involving a specific prayer to God, and hearing specific answers from God, seems to not fit very well.

The supernatural also includes Satan, who might have access to the desired information somehow, perhaps by “seeing” through the earth. It might be possible that the question asked by the dowser is heard by Satan, who then answers by a mechanical movement of the rod or pendulum. If telling us about water would somehow further the devil’s cause, perhaps by diverting our attention from the creator God, then he can be expected to do it. It is not obvious to me, however, where the devil would get much benefit from helping someone find a good source for a well. The Christian dowser considers his ability to be a gift from God, and is glad to be able to help people in this way.

The demon chasers would argue that dowsing is the first step down a slippery path to Satanism, like the first drink starts one to be an alcoholic, or the first bet starts one to be a problem gambler. It is true, I think, that one should stay close to God and far from sin. However, I have not seen any data that support the suggestion that dowsing involves the black side of the supernatural. If Satan is directly involved with dowsing, it is at a much more

subtle level than alcohol or gambling. I am inclined to reject both the supernatural and the natural as the information source for the dowser. That leaves the paranormal, of course.

I believe that God created the information source, perhaps vaguely resembling a computer with a very large memory, that clairvoyants are able to access. I think it was a part of His creation on Day Two, translated in the King James Bible as *firmament*. In the paranormal literature, a similar information source is called the Akashic Records. Being a part of creation, it is no more *supernatural* than the matter and energy our five senses detect. However, it specifically involves our minds, which is beyond the scope of the *physical* laws mankind has been exploring since the days of Newton. It is available to all humans without regard to spiritual status, but there are still a number of rules, protocols, and constraints that must be acknowledged. It is not supernatural, in the sense that prayer and fasting will improve our performance. Yet it is not natural either, in the sense of Newton, Maxwell, and Einstein. Supernormal, paranormal, and psi are all terms that people use in their attempts to describe this aspect of reality. I will return to speculations about the firmament after I discuss other paranormal observations.

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Chapter 4 TELEPATHY

4.1 Thoughts Through Space

Thoughts Through Space is the title of a book by Harold Sherman and Sir Hubert Wilkins [27] on their experiments with telepathy during the period October 25, 1937 to March 24, 1938. Wilkins was an Arctic explorer and pilot whose first expedition to the Arctic occurred in 1913 (without planes). On expeditions in 1926-28, aircraft technology had advanced to the point that the explorers regularly used planes, landing and taking off from sea ice. Commercial flights across the pole were well in the future, with considerable discussion as to whether transpolar flights would even be technically possible.

Russia sent two specially constructed, long-range planes from Moscow to the west coast of the U.S.A. in the summer of 1937. The flights went well, so the next step was to send a conventional, multi-engined plane over the pole. The Russian Sigismund Levanevsky, and five companions left Moscow August 12, 1937, intending to fly to Fairbanks, Alaska. The plane went down somewhere between the North Pole and Alaska. There was no further radio contact, but this was not unusual even for landings where the plane was relatively intact. Radio failure was quite common in those days. There were plenty of places where a plane could be landed. Sir Wilkins had experienced at least one case where he ran out of gas, landed the plane on ice, walked 70 miles back to camp, brought back some gas on a dog sled, and flew the plane back to camp. The Russian crew was well equipped with Arctic survival equipment. If injuries were not too severe, there was every reason to believe that the crew could survive for months or even years.

The Russians therefore decided to launch a search for the crew, and asked Sir Wilkins to lead the effort. The plan was to fly a search plane from Point Barrow, or the town of Aklavik located southeast of Point Barrow, on moonlit nights. A major concern, of course, was the safety of the search team. The search plane could easily be forced down by weather or mechanical problems, with an inoperable radio, so the search crew would itself need to be rescued. While Wilkins was in New York City making arrangements for the search, he met an acquaintance, Harold Sherman, a writer living in New York City. Sherman offered to act as a telepathy receiver if Wilkins would act as a transmitter. It was obviously a long shot, but any hope at all is better than none if one is starving on the Arctic ice cap. As Wilkins records the meeting,

...I was more than willing to listen to his proposal. [Sherman] said, "Do you think we might work along these lines? If it should happen that you come down and find your radio equipment inoperative, will you concentrate on the figures expressing your latitude and longitude? Let us set a time based on Eastern Standard time, say 11:30 P.M. to midnight, on three days of the week when you will

consciously and determinedly, with me personally in mind, try to pass on to me your thoughts.”

The final arrangement was simple. My task was to search only in west longitudes between 120 and 170 and my travel would take me between latitudes 72 and 87—just five figures. The two immediately following a 1 would be associated with longitude, and that following 7 or 8 would refer to latitude. Another advantage was that lines of longitude in high latitudes are quite close together, and a strip of territory thus designated in five figures would be only a few miles wide and not more than sixty miles long—a comparatively small area to search in case we should be lost and Sherman able to get the message.

Then we began to work out other formulae, some to be expressed in color. Sherman had had considerable experience he said, in visualizing both figures and color forms in response to thoughts formed by others nearby. If either my companion or myself were injured I would think of red. If my companion was killed, I would think of black; if both were well, I would think of white. To enable me to fix my attention upon any one of these symbols, I was to imagine that I was looking at the colors as I might see them upon a moving-picture screen. I would imagine that I could see the figures as if written with white chalk upon a blackboard, and vocalize the numbers. The first scene would be two numbers between 72 and 87, the second scene three numbers between 120 and 170, and the third scene red or black or white.

Wilkins would keep a diary of his daily activities. Sherman would get into a relaxed condition in reduced light for the half hour period, and write down whatever impressions came to him. At midnight, he would take his handwritten notes and type them into an understandable form. The next morning he would mail a copy to a nearby professor, who would then be able to certify, by postmark, that the impressions were written *before* any normal communication from Wilkins was received. The experiment ran for six months, from October 25, 1937 to March 24, 1938. Sherman was very faithful in keeping the appointment. Wilkins keep the appointment when other activities allowed. Otherwise, he would ‘project’ the thought of something happening ‘toward’ Sherman as it happened.

As events unfolded, only a limited amount of searching was performed, due to equipment problems and bad weather. The Russian crew was not found, and Wilkins did not need to be rescued. The Russians terminated the search in mid-March. A good effort had been made. Further searching would be more likely to result in lost rescuers than in finding live Russians.

Sherman would send a copy of the impressions to Wilkins by mail. Wilkins would annotate the copy with what actually happened and mail it back. After looking at the first batch of reports, Wilkins commented:

But it was obvious that, whatever might be taking place, Sherman was not getting a facsimile of my somewhat interrupted reviewings at the time set for

our “appointments.” He was, however, picking up impressions of practically *all* of my “strong” or emotional thoughts in relation to the expedition matters, which were expressed at various times of the day. This was of particular interest to me, since my own belief is that a thought strongly ejected will not fade with the first “spread.” I believe that it will continue to revolve in our atmosphere or within such bounds that it may act as a stimulus to a responsive mind, and cause some reaction in the mind of another some hours, or even years after the thought has been emitted.

There were misses, of course, where Sherman did not pick up on some important point, or interpreted some image incorrectly. But there were many hits, where Sherman received very specific information from Wilkins. One has to read the book to get the full flavor of the experiment. A few examples will be given here, with Sherman’s observations in italics.

Trip satisfactory so far. Equipment not ready. See you break away from others. You will be late in starting. Equipment not complete. Something mechanical not arrived. You are one man short. One man has slight cold. You in company heavy-set man. You have hard time keeping appointment. Impression as if you say ‘Wilkins now signing off.’

Actually, the detail of what happened, which I had in mind to review or “transfer”—if I had been entirely free at the time—was as follows:

I was pleased with the performance of the Lockheed airplane. I had expected to find equipment which I had forwarded in packing cases to Winnipeg to be uncased and ready for carrying in the airplane, but because the staff realized that, as there was no immediate prospect of snow at Winnipeg, we would have to ship the material farther north, they had left it in the cases. I had talked with Wilson, the radio engineer, and he had strongly advised making every effort to obtain the radio direction-indicators, and, furthermore, he had given me some information which seemed to make that possible. This would involve the services of another man. To obtain this extra equipment would mean some delay. I had heard that Cheeseman, suffering from a cold, could not join the expedition for a few days. I had tried to get out of the appointment for dinner, because I wanted to leave for Montreal, but as arrangements had been made to broadcast part of my speech throughout all Canada and the rest of it over the local station, I had been persuaded to stay. The two men on either side of me at the dinner were short and heavily built, but I had not given this much attention. It was arranged that after I had spoken for thirty minutes I would come to the end of a definite section of my speech. At this point the radio announcer would say, “Wilkins now signing off,” and my voice would be cut from the National network, although I would continue to be heard over the local station. This break in my speech naturally caused me some intense thought, and I was mentally waiting to hear the words, “Wilkins signing off,” and wondering if they would come in the middle of a sentence—which might happen if the timing was not perfect.

On November 11, Armistice Day, Wilkins was planning to fly from Winnipeg to Edmonton. At a breakfast in Winnipeg, a woman pinned a badge of honor to his coat. Someone gave him a box of cigars. A charcoal likeness drawn by a local artist was used in a newspaper article. He was given flowers by well-wishers. While flying over Regina, he noticed an Armistice Day ceremony in progress, and thought seriously about dropping the flowers from the plane over the cemetery, but decided against it. The weather in Edmonton was bad so Wilkins turned back, landed at Regina, and spent the night there. That happened to be the night of the Armistice Ball, a very formal affair which was the main social event of the year at Regina. Wilkins had not packed any dress clothes, of course, so had to borrow some.

Sherman's recordings for that evening included the following: *Someone seems to pin—or put something on the lapel of your coat—either pins a medal or token of some kind. Someone gives you cigar. You are pleased with charcoal likeness. Tribute to Canadian war dead—flowers dropped from a plane. Something mechanical does not suit—de-icing—more extensive equipment. You in company with men in military attire—some women, evening dress—social occasion—important people present—much conversation. . . You appear to be in evening dress yourself.*

One might expect some hits from educated guesses about equipment failure, de-icing problems, and the like, for a rescue mission in the Arctic. But details like a medal being pinned on a coat, a cigar, a charcoal likeness, flowers dropped from a plane, and attending a formal ball in evening dress go far beyond 'educated' guesses or mere coincidence. The communication channel between Wilkins and Sherman may not have been perfect, but information was really being transferred between the two.

Sherman gives the following instructions for receiving telepathic messages [27, p. 158]:

Take as comfortable a position in an easy chair as you can, or stretch out upon the divan or bed.

Fix the attention of your conscious mind upon your right or left leg. By an exercise of will, lift this leg and hold it suspended, momentarily. Then let go of the leg with your mind, and let it drop as though it is dropping off your body—as though it is no longer a part of you.

Do the same with your other leg, withdrawing the attention of your conscious mind from it as you do so.

Now, in your mind's eye, see and feel your conscious mind traveling up your body, letting go its hold upon successive portions of your body in the process. . .

The next step is to make your conscious mind passive. Having freed your mind of its awareness of the body, you will discover that you are in a field of thought in which all kinds of distorted images and impressions which you cannot control seem to run helter-skelter, back and forth across the threshold of your mind. Perhaps the outstanding fears and worries of the particular day or your life as a whole now commence to press in upon you—the very things you would like to forget, and to put out of consciousness. But now, with your body relaxed and temporarily out

of the way, these emotionalized thought forms come to plague you

How on earth can you get rid of them?

You can get rid of them by using an extremely simple device which does not require months of training in so-called courses of occult mind development.

Visualize, in your mind's eye, that "blank, white motion-picture screen" of which I have spoken. See it hanging in the darkness of your inner consciousness, and fix your attention upon it. What you have needed, in order to eliminate all irrelevant and confusing thought impressions, is a focal point; and this gives it to you.

With this blank, white motion-picture screen established in consciousness, imagine that you are the projection machine, and that, until you get ready to throw a picture on that screen, *no picture can appear!*

You will find, after a little practice, that you can hold this mental screen blank; that all other hitherto uncontrolled impressions in your mind have been eliminated!

...

Next, keeping your blank, white motion-picture screen in your mind's eye, *fix your attention upon the individual from whom you hope to receive telepathic impressions!*

If you find it difficult actually to *see* this screen in consciousness, you can obtain the *same* results through your ability to *feel* that it is there. All you need is this *focal point* of attention as the *center* through which thought impression are to come.

Your attitude must be impersonal, and your own emotions must be stilled. You can, however, permit a *deep yearning* to receive the expected impressions. But your inner consciousness must be freed of any feeling of your own, so that it can be receptive to receiving and feeling sensations which apparently accompany the thought waves or impulses from the mind of the sender. . .

Thought impressions will come to you in one of three forms, or in variations of all of them. You will either "see," or "feel," or "know" what the sender is concentrating upon, and you will find it necessary, in each instance, to interpret in your own words what you sense.

There is no way by which you can determine or control in which of these three ways any given impression is going to reach your consciousness.

Your ability to perceive the fleeting telepathic pictures as they strike your consciousness, and appear momentarily on this motion-picture screen or area where you imagine it to be, depends upon the degree of "inner mental alertness" you can maintain.

You will find that this method of concentration greatly increases your sensitivity. With your conscious mind removed from the awareness of physical nerve reactions and disturbances, and its attention turned inward, it now reveals a surprising ability to detect knowledge, and to tune in on conditions which exist beyond the reaches of your five physical senses.

A sincere, unprejudiced, persevering approach to the development of these

higher power of mind, balanced by the exercise of continued faith and patience in the face of possible repeated failures at first, will ultimately bring you evidential results—as it has to many others.

4.2 Precognition

There were several instances of precognition in the telepathy experiment of Wilkins and Sherman. From Wilkins's part of the book [27, p. 111] we find:

For the night of the 8th of March, Sherman's record is prefaced with what seems a remarkable statement in the light of subsequent happenings. He stated: *"Tonight's sitting appeared to be a blend of clairvoyance and telepathic phenomena. The exact transcription of tonight's impressions are as follows: Slight break in clouds above, but dark storm clouds low on the horizon—Seems as though flight started and down at some point or turned back—plane motionless. Something did not go today as planned. Snow and sleet-like weather in some parts—seem to see it pelting the plane. I see you beside the plane looking up and around. There is activity about a tent not far distant—fleeting vision of your face, quite strained, intent impression as though concentrated upon flight activity—strange feeling in pit of stomach or solar plexus—as if I've gone through close scrape or acute experience—you concerned about something—carrying supplies."*

These impressions, recorded by Sherman on March 8th, very accurately describe what actually took place on *March 11th*: The dark stormy clouds on the horizon—which made me hesitate and made Kenyon quite apprehensive about taking off. And, of course, we had started, turned, and come back, because of the snow and sleet-like weather and so forth.

This, and several other recordings of Sherman's, I now recall, might be regarded as premonition, or clairvoyance. . . The other "clairvoyant" incidents in Sherman's record which I referred to are as follows: On December 28th, he wrote, *"January 15th comes to me as the day you actually make take-off for north regions—though you now hope to get off few days earlier in the month—This again is premonitory impression—as though thoughts jump ahead of present moment."* And on January 13th, he records, *"Am again impressed with January 15th as your probable take-off date—that conditions won't permit attempt till then, despite your present standing-by attitude."*

We would have liked to have taken off on the 13th, but the weather was bad, and our radio was giving trouble. We actually took off about midnight on the 14th, New York time and returned on the 15th.

On January 27th, Sherman wrote, *"Having impression attempted take-off around February 11th—marred by incident which will occasion further delay—again I write this as though impelled, and tuning in momentarily on future condition. Crankcase*

of plane comes to me suddenly—did something go wrong with due to cold?”

It was actually on February 6th that something *did* happen which prevented our take-off on the February 11th moonlit period. The main bearing on the engine crankcase was ground to powder—a condition resulting, no doubt, from the accident to the propeller tip on January 15th, but about which none of *knew* until we were warming up the engine on February 6th!

I would place these examples of precognition in the paranormal category. Sherman did not engage in any religious ritual, no credit was given to God (or gods), and there was little or no spiritual content in the images. The examples suggest that somewhere and somehow there is information available about the future. This is totally unacceptable to the Materialist Worldview, of course.

There are also examples of modern day prophecy, where God gives instruction to His people. This would be in the supernatural category, rather than paranormal. I will include one case, as recorded by Demos Shakarian in his book *The Happiest People on Earth* [21]. Demos' grandfather and family lived in the village of Kara Kala in the foothills of Mount Ararat. The village was controlled by Turkey at the time, but there was considerable Russian influence. The family was Armenian and Christian (Presbyterian).

A man in the village was recognized as a prophet. His first prophecy was given as a child, so he was known throughout the region as the “Boy Prophet” even when he was old.

The man's real name was Efim Gerasemovitch Klubniken, and he had a remarkable history. He was of Russian origin, his family being among the first Pentecostals to come across the border, settling permanently in Kara Kala. From earliest childhood Efim had shown a gift for prayer, frequently going on long fasts, praying around the clock.

As everybody in Kara Kala knew, when Efim was eleven years old [in 1853] he had heard the Lord calling him again to one of his prayer vigils. This time he persisted for seven days and nights, and during this time received a vision.

This in itself was not extraordinary. Indeed, as Grandfather had been accustomed to grumble, anyone who went that long without eating or sleeping was bound to start seeing things. But what Efim was able to *do* during those seven days was not so easy to explain.

Efim could neither read nor write. Yet, as he sat in the little stone cottage in Kara Kala, he saw before him a vision of charts and a message in a beautiful handwriting. Efim asked for pen and paper. And for seven days sitting at the rough plank-table where the family ate, he laboriously copied down the form and shape of letters and diagrams that passed before his eyes.

When he had finished, the manuscript was taken to people in the village who could read. It turned out that this illiterate child had written out in Russian characters a series of instructions and warnings. At some unspecified time in the

future, the boy wrote, every Christian in Kara Kala would be in terrible danger. He foretold a time of unspeakable tragedy for the entire area, when hundreds of thousands of men, women, and children would be brutally murdered. The time would come, he warned, when everyone in the region must flee. They must go to a land across the sea. Although he had never seen a geography book, the Boy Prophet drew a map showing exactly where the fleeing Christians were to go. To the amazement of the adults, the body of water depicted so accurately in the drawing was not the nearby Black Sea, or the Caspian Sea, or even the farther-off Mediterranean, but the distant and unimaginable Atlantic Ocean! There was no doubt about it, nor about the identity of the land on the other side: the map plainly indicated the east coast of the United States of America.

But the refugees were not to settle down there, the prophecy continued. They were to continue traveling until they reached the west coast of the new land. There, the boy wrote, God would bless them and prosper them, and cause their seed to be a blessing to the nations. . .

And then, a little after the turn of the century, Efim announced that the time was near for the fulfillment of the words he had written down nearly fifty years before. “We must flee to America. All who remain here will perish.”

Here and there in Kara Kala Pentecostal families packed up and left the holdings that had been their ancestral possessions time out of mind. Efim and his family were among the first to go. As each group of Pentecostals left Armenia, they were jeered by those who remained behind. Skeptical and disbelieving folk—including many Christians—refused to believe that God could issue pinpoint instructions for modern people in a modern age.

But the instructions proved correct. In 1914 a period of unimaginable horror arrived for Armenia. With remorseless efficiency the Turks began the bloody business of driving two-thirds of the population out into the Mesopotamian desert. Over a million men, women and children died in these death marches, including every inhabitant of Kara Kala. Another half a million were massacred in their villages, in a pogrom that was later to provide Hitler his blueprint for the extermination of the Jews. “The world did not intervene when Turkey wiped out the Armenians,” he reminded his followers. “It will not intervene now.”

The few Armenians who managed to escape the besieged areas brought with them tales of great heroism. They reported that the Turks sometimes gave Christians an opportunity to deny their faith in exchange for their lives. The favorite procedure was to lock a group of Christians in a barn and set it afire: “If you are willing to accept Mohammed in place of Christ we’ll open the doors.” Time and again, the Christians chose to die, chanting hymns of praise as the flames engulfed them [21, pp. 19-22].

Demos’ grandfather sold his farm in 1905 and brought his wife, son, and six daughters to America. They landed in New York, but continued across the country to Los Angeles as the prophecy directed. The son, and his son Demos, eventually became the owners of a 3000 head

dairy operation. Demos established the Full Gospel Business Men's Fellowship International, a parachurch organization that has impacted millions of people worldwide.

We often hear the question, "Why does God allow such pogroms?" That is a tough question that is beyond the scope of this book. But in this case, there was a clear warning. The Christians who obeyed the prophetic message lived, while the disobedient died. The same pattern is obvious in the Old Testament. God would give a clear warning, the Israelites would ignore it, and suffer the consequences. I suspect that even for such events as plane crashes, God is warning people. The few who listen and obey are the ones who live.

The Religious Worldview was a major factor in the disobedience of the Armenian Christians. This Worldview is emphatic that God has not spoken since the apostle John finished writing Revelations. If the Armenians had had the Biblical Worldview instead, which allows God to speak whenever He wants to, I believe more would have survived their holocaust.

Returning now to the paranormal, it is fascinating to read about the predictions made by so-called prophets in years past. There are many in print. One is Ruth Montgomery, who practiced the interesting custom of automatic writing, or in her case, automatic typing. Each morning she would meditate and get herself into the relaxed mental state that Sherman described earlier in the chapter. Then she would set down at her typewriter with eyes closed and type as the "Spirit Guides" dictated. These "Guides" included the spirits of dead humans, especially the spirit of Arthur Ford, a Christian Church pastor who died in 1971. The following is from her "Guides", published in 1976 [15].

New forms of energy will be produced by solar disks that slowly rotate in wide arcs while generating steam for power. These will be located near large industrial areas, and transformers will take over the task of propelling machines and harnessing energy even for automobiles. A way of storing solar energy, as in ancient Atlantis, will revolutionize the power industry. It is necessary to find other forms than fossil fuels, for these are being exhausted at such a rapid rate that it is hastening the shift of the earth's axis in the late 1990s. Soon there will be a breakthrough in Solar energy that will require great marketing skill, since at first it will seem too expensive, but when produced in great volumes it will become one of the cheapest fuels ever devised. [p. 255]

Medicine will make enormous strides in the next two decades, including a definite understanding of cancer, its causes and cures. [p. 256]

Tobacco smoking will soon become passe as substitutes are introduced which minimize withdrawal pains. [p. 256]

Zionism will continue to be a force in persuading those of Jewish faith to return to the Palestinian homeland, but the numbers of those leaving Israel after trying the experiment will outnumber the new recruits. [p. 259]

A long gap is developing in the space race with Russia, and after a time America will be recognized as second-rate in space programs. She will be unable to keep up with Russia because of a U.S. government fearful of spending money which the

liberals demand must go to public welfare. [p. 260]

Look for a surprising development in Germany, where a new and untried leader will emerge and restore confidence in the future of the Germanic people. Some will find him too far to the left, but he will open a bridge for East and West Germans through a loose confederation that will lead to some betterment of conditions there. [p. 262]

Iran will open its doors to large expeditions of archaeologists, who will make some remarkable finds that will set the ancient times of which we write in proper perspective. [p. 263]

Oil will lessen in importance within a decade, as a new form of energy and radically different machines and autos will require less petroleum, but more electricity harnessed from the new sources. [p. 267]

Earthquakes will imperil the Pacific coast within the next few years, and the San Andreas Fault will split, permitting the outer section to go into the sea. Some of California will survive, and there will be warnings permitting many to escape with their lives and belongings, if they heed the shiftings and rumblings beneath the surface. Vesuvius will erupt first, with great gushing of lava. [p. 269]

Manhattan and some other sections of the East Coast as far north as Newfoundland will be unaffected until the close of the century, when they will vanish with the shift of the axis, as will Hawaii, Japan, and some other Pacific islands. Florida will also be gravely affected, but Egypt will survive, as will most of the Mediterranean area. Venice, that queen of the Adriatic, will sink from sight, and the Gobi Desert will become fertile and pleasant again. [p. 269]

It may appear that I selected only the misses, but that is not the case. There were some predictions involving the stock market, war, and famine that were vague enough to perhaps be considered “hits”, but were not different from educated guesses. There were no specific predictions about, say, the fall of communism or the full reunification of Germany, that nobody would have seriously predicted in 1976. Some of the predictions (the cure for cancer, a new energy source) look like press releases of researchers who promise the moon if they are given the next research grant. The timing of the earthquakes and the earth shifting on its axis is obviously wrong. If we include the timing of these disasters, the accuracy of these “Guides” was close to zero.

Such observations provide good ammunition to the skeptics, who argue that nobody sees the future. It is easy to paint the world in black and white, while more challenging to deal with shades of gray. There are at least three excuses for Montgomery’s poor performance. One is that the notion of time is somehow different on the ‘other side’. “A thousand years is as a day, and a day as a thousand years”. A person may see some future event clearly, but not have a good concept of *when* the event will take place. The prophecy about part of California sliding into the Pacific may still come true, therefore. The event is much more definite than the associated date.

A second excuse is that most predictions involve human decisions. People can make a different decision from the expected one and thereby change the future. The prophet Jonah predicted that Nineveh would be destroyed in forty days. It was not. There are two possibilities. Either Jonah was a lousy prophet so there would never have been any destruction of Nineveh (with or without his preaching), or Jonah foretold exactly what would have happened without repentance. When the citizens of Nineveh exercised their free will, their future changed for the better. My personal opinion is that the second possibility is correct.

Only rarely does biblical prophecy include a precise timetable. We are told that Jesus is coming again, but are not given a date. Some in the first century thought it would be in their lifetimes. There was considerable discussion and anticipation before the year 1000 and again before the year 2000. I seem to recall seeing a book in the early 1980s with a title something like “88 Reasons that Jesus will return in 1988”. Attempts by Christians to predict the date of the Rapture have had a 100% failure rate, so perhaps we Christians need to show a little sympathy for the efforts of others in predicting the future.

One exception to the lack of precise timing in biblical prophecy is that of Jeremiah, who stated it would be 70 years of captivity for the Jews in Babylon. Daniel believed the prophecy, but his actions indicated that he did not consider it a ‘done deal’. He fasted and prayed, suggesting that he thought free will would have an effect on the fulfillment of the prophecy.

The third excuse for Montgomery’s poor performance is that of the source of the information. The Religious Worldview says there is no paranormal, so any information from the other side must come from God and His angels or the Devil and his minions. The New Age and the Biblical Worldviews allow for the possibility of other sources, including spirits or souls of the dead. It appears that dying does not automatically make one more intelligent, or a better prophet. That is, a spirit guide who was once a living person will be just as stupid and misinformed in the spirit as when living. The guide may not have any better pipeline into the future than before death. Many of the predictions that Montgomery typed have the flavor of journalistic forecasts. The spirit may have access to more newspapers, so to speak, but still not have any better handle of the future than living people. If no one living is predicting the fall of communism, then the spirit guides are not able to predict it either.

Another author who wrote down predictions of the future was Hans Holzer. He was something of an investigative reporter on psychic phenomena. His book, *The Prophets Speak* [10], lists 17 earlier books by Holzer, mostly in the area of ghosts and ESP. He had occasion to meet or correspond with many psychics in the course of writing these books. He selected 15 or 20 out of this group and asked each one a list of ten questions about the future. These were on war, the two-party system, overpopulation, UFOs, breakthroughs in medicine, attitude changes toward ESP, America’s race problem, public nudity and sexual freedoms, natural catastrophes, and world leaders. The time frame was a ten year period, basically the 1970s, although Holzer is very aware that time is very different on the ‘other side’.

About a third of the psychics predicted that there would be war with China within the next ten years. A majority thought the U.S. two-party system was on the way out. A fourth of the

psychics saw war as the solution to the overpopulation problem. Another fourth saw disease as the solution, another fourth specified new birth control methods, and the last fourth saw new developments in food production. Two thirds of the psychics saw a cure for cancer in the near future. Most of them saw a much greater acceptance of ESP among the general population. Three fourths of them saw bloody fights between blacks and whites, even civil war, between the races. Two thirds firmly predicted a decline of nudity and sexual freedom, going back to a more conservative society. Three fourths said that earthquakes, tidal waves and other natural catastrophes would indeed befall our country. The majority felt that California was the focal point of these disasters, although New York ran a good second.

The psychics were mostly wrong. In reading this book 34 years after it was written, I did not notice a single prediction that was both accurate and not a reasonable educated guess of the times. There was no prediction of AIDs, for example, as a response to overpopulation. Instead we have prophecies that are totally off the wall. One psychic said “I predict 18 months from now a new form of contraceptive will be in use, a male pill which will solve the world’s overpopulation. This will be organized by UNESCO.” Another psychic said “There will be a worldwide famine in 1974.”

Another psychic with a poor track record is Jeane Dixon. She is a strong Catholic, going to Mass each morning at 7 am to pray before spending her day in her husband’s real estate office. She had a good track record until 1968 when this particular book was written [16]. She then wrote down 50 or so predictions about the future. These included:

1. Russia would absorb the Western Hemisphere by 2000
2. Castro’s days in power are numbered
3. Food shortage after 1979
4. Comet will hit earth in 1980s
5. Catholic Church will split
6. Chinese troops invade Middle East by 2000
7. Taxes in USA will drastically increase
8. Woman president by 1980s

I consider these to be spectacular failures. There were *no* spectacular successes. If she had any ability at precognition, why did she not see the reunification of Germany, for example?

Another famous prophet was Nostradamus. His predictions were highly obscure, giving many opportunities for misinterpretations. Paulus [19] interpreted Nostradamus to predict that a large meteorite will hit the earth, in the ocean off Portugal, in 1999, and that the ensuing earthquake, tidal wave, volcanos, and nuclear winter will devastate Europe and the USA. I consider this to be another spectacular failure (at least on the date!).

We have seen examples of the good, the bad, and the ugly, so to speak, of precognition and prophecy. How can we sort it out, to make application in our lives? I postulate that there are five possible sources of precognitive messages:

1. God and His angels.
2. Satan and his minions.
3. Spirits, entities, lifeforms, disembodied intelligences, elementals, UFOonauts, and the like.
4. Our own subconscious.
5. The firmament, containing a large data base created by God on Day 2 of creation. Many other names have been suggested, including the Oversoul, collective subconscious, and Akashic Records.

The first four possible sources are all well known. The first three would be emphatically rejected by the Materialist Worldview and the third by the Religious Worldview, but at least the concepts have been around for centuries. The fifth concept is less well known. Laplace speculated about this concept as follows:

Consider an intelligence which, at any instant, could have a knowledge of all forces controlling nature together with the momentary conditions of all the entities of which all nature consists. If this intelligence were powerful enough to submit all these data to analysis, it would be able to embrace in a single formula the movements of the largest bodies in the universe and those of the lightest atoms; for it nothing would be uncertain; the future and the past would be equally present before its eyes. (quoted in [25, p.269])

I believe the firmament does have this intelligence, and is able to predict the future by such analysis. Laplace did not include the effects of free will, a critical oversight.

I believe we need all five possibilities to explain the data, the observations of people over the centuries. Many people have reported receiving information similar to that of Ruth Montgomery. Such information is best explained, in my opinion, by actually coming from entities or disembodied intelligences that are somehow able to connect to our minds. These entities are not necessarily brighter or better informed than we living humans. They may enjoy playing tricks on us, passing along some disinformation just to watch us make fools of ourselves. The concept of UFOs containing UFOonauts from some faraway place in the galaxy may be a long-running practical joke, for example.

On the other hand, a dowser might connect to the firmament to get information about the quality, quantity, and depth of underground water. Sherman might have connected to the

firmament to get information about the weather, condition of the airplane, and other factors of the Arctic search by Wilkins. They are not going directly to God for the information, but are not dealing with souls of the dead either.

Precognitive information from the firmament may be similar to our present computer generated weather forecasts. Free will decisions are forecast statistically, based on previous decisions. A person will most likely taxi a plane along a certain path, where a propeller will strike a lump of ice, bend, and damage the bearing. The pilot will most likely test the engine in a certain way, resulting in a specific type of damage after a specific amount of time. The free will factor means that information obtained from the firmament cannot be 100% accurate. Someone may listen to 'the still, small voice' rather than the usual practice of ignoring it, and throw everything off.

It is difficult to avoid making comparisons with computer technology. The postulated data base is not available to everyone at all times. A connection must be established, perhaps like a dialup modem. There is noise on the connection, such that degraded information is received. Everyone talks about getting into the proper altered state of consciousness to receive information, and then about distinguishing between the signal and the noise. Access to some files may be blocked. Motive seems to be important in getting access. It is standard wisdom among dowzers that access is much better when the motive is to help a person find a good source of clean water. Success seems to vaporize when the motive is to get rich or to show off one's paranormal skills. People who see the future clearly while helping others, see almost nothing when predicting the outcome of horse races.

One major difference between the firmament and computers is that the firmament appears to have intelligence. It seems to know about our motives, and makes the appropriate decisions.

It appears that it is extremely difficult to eliminate the influence of our prejudices and various media reports from our prophecies. We all have opinions about race relations, for example, which flavor our words. Even if we can put our own opinions aside, we might receive a message from a spirit who was a bigot or a fear monger in this life. There are many opportunities to receive a poor message.

4.3 Intuition

We receive an impression about some current (or future) event, or someone else receives an impression about some event of interest to us, and informs us of the impression. What are we to do with such information? A blind acceptance seems inappropriate since there is much opportunity for bad messages. On the other hand, automatic rejection of all paranormal information can be hazardous to our health. The question is related to how we make other life decisions. Do we always follow the majority? Do we find a guru and let him made decisions for us?

Most paranormal investigators believe that everybody has some paranormal talent. Like

any other human activity, some are better at it than others. One such talent at the fringe of the paranormal is intuition. Society allows us to use, and even talk about, intuition, at least in modest amounts, without branding us as kooks. I believe that what we call intuition is actually our connection to the firmament. We all have access to this vast data base that contains the information about the future that we need in order to make good decisions in the present. As mentioned earlier, the access may be noisy, but practice will improve our ability to receive the information we need.

Much has been written about how to do telepathy, clairvoyance, precognition, and intuition [12, 20, 26]. The techniques vary widely. What works well for one person just does not fit the next person. Perhaps the best that can be done is for the practitioners to describe their techniques. Students can read about a variety of techniques, and try different ones until a specific technique seems to work.

I do not consider myself psychic by any measure, but I have used my intuition extensively. Perhaps some examples will help the reader.

As a sophomore in high school, I was planning to become a farmer like my father. I was taking vocational agriculture courses rather than college preparatory courses. I became a ham radio operator and developed an interest in antennas and radio wave propagation. In reading ham radio books on antennas, I ‘knew’ that the books were wrong, that the authors did not really understand electricity. I further ‘knew’ that I was to attend what is now Kansas State University, study electrical engineering, and specialize in antennas and propagation. I took freshman algebra as a junior, sophomore geometry as a senior, and enrolled at KSU in 1957. I completed a Ph.D. in electrical engineering, specializing in electromagnetic theory, at Oklahoma State University in 1966.

I still ‘know’ that the books are wrong, that people do not know what electricity *really* is, how antennas *really* work, or how radio waves *really* propagate from one place to another. The fabulous success of our mathematical models in predicting experimental effects tends to blind us to our lack of understanding of the underlying physics. But that is another story for another time.

I usually interpret this account as a message from God. Certainly the information received was far beyond that ‘normal’ to high school students. To be perfectly honest, however, it could also be interpreted as an unusually good connection to the firmament during that period of time. I was not fasting and praying about a direction in life. I enjoyed farming, and still enjoy that type of activity. I had selected my career and was not looking for information about a different one. There were no distinctive audio-visual effects, no vision or dream, no burning bush, no angel, no near-death-experience, just a ‘knowing’.

While in graduate school at KSU, I received a ‘knowing’ that I was to teach at KSU, and that getting a Ph.D. at another university would be helpful. I had several job offers upon finishing at OSU, and took the one from KSU even though it was not the top dollar amount. It turned out to be an excellent choice. It was a great place to work, and the money was adequate for me to take early retirement at age 55.

At one time, I was quite a fan of Jimmy Swaggart, a televangelist. I even took a bus load of people from Manhattan to Wichita to hear him speak at a meeting. I faithfully read the magazine he published. But there came a time when reading the magazine upset me. It felt like a square shaft turning in a round hole in my stomach. I could not identify any specific doctrinal issue which would cause this, but something was wrong. I wrote to his organization and told them to remove me from their mailing list. Six months later, a scandal broke. Jimmy ‘fell from grace’ in the eyes of many others.

In 1986, I received a ‘knowing’ that international travel was soon to happen for me. I discussed it with my wife over the weekend, where we would or would not be willing to go, the need to renew the passports, and the like. On Monday morning there was a letter in my mailbox inviting me to the Kuwait Institute of Technology to review their two-year engineering technology program. My wife and I spent a week in Kuwait. We were treated like royalty and I was well paid for my efforts. We did not know until our arrival that my name had been suggested by my first Ph.D. student, who went back to Assiut, Egypt after completing his studies, and was now teaching in Kuwait. While in Kuwait, we attended one of the two Christian congregations in the country.

Later, about six months before the Iraqi invasion of Kuwait, I received a ‘knowing’ that I should be praying for the church in Kuwait. At that time, the congregation we were attending had a designated time where those who were so inclined could go forward, kneel, and pray at the steps leading up to the platform. A dozen or more people would do so for perhaps two or three minutes. I joined this group for a number of weeks. When the invasion occurred, it was obvious that the people of Kuwait, and the churches, could use our prayers, even some in advance of the actual invasion.

Another time, in October, I had decided to get out of the rental business and sell my one rental house. The housing market can be a little soft in the winter, so I called a friend who was a loan officer at a local bank, and asked his advice about the timing. He strongly recommended that I wait until spring, that the market would be much better then. I ‘knew’ while he was speaking that he was wrong. I immediately called the local paper and put in the ad. The house sold quickly at a fair price, and the market actually softened significantly by spring.

I could go on with other examples, but these should suffice to indicate that I have had good results by trusting my intuition. I am probably like the psychics who see auras. If it works for me, then it should work for everybody else, and I am puzzled as to why others seem to struggle with the activity.

I suggest that we look to our intuition when we receive a prophecy. The prophetic message should somehow resonate with our spirit if it is correct. I do not believe it is useful to somehow take a vote and then go with the majority. My observation is that the majority are often wrong. Jimmy Swaggart did not see any significant dip in support until the scandal was front page news. Also, it is unwise to hire someone else to do your thinking for you, or to listen to God for you. It is OK to ask for advice. I forget the issue, but I recall once asking six different

people for their opinion before I finally heard an answer that resonated with my spirit. As mentioned, the answer may either ring true or ring false.

There are also issues of integrity, responsibility, and common sense that must be considered. I once knew a widowed mother of eight who decided that she was supposed to be a nurse in a third world country. That was certainly noble of her, but the idea did not ring true to me because of her responsibility to her children. She had made choices in her life that effectively blocked other choices from being made.

I have seen people who believe they have been called by God to develop new energy machines. They develop a sales pitch telling how God wants to bless the world through this invention, and how supporters will receive a thirty, sixty, or one hundred fold increase by contributing money, and go on a lecture tour. They raise a lot of money but the invention never happens. This looks like a basic lack of integrity to me.

There are also people who get sucked into the new energy business to the point that they lose all perspective. The man quits his job to do the research. The family runs out of money, the wife divorces him, and goes on welfare. The family is broken and we still do not have a new energy machine. We need to work at a job and support our family. If God is really calling me to invent a new energy machine, then He will have to also provide the intelligence, the ideas, the time, and the resources to do it. I do not need to purposely pick up snakes, purposely drink poison, or purposely quit my job to prove anything about my relationship to God.

I am inclined to not make major life changes based on prophecies of the type given in Holzer's book. We need not move from Los Angeles to avoid it sliding into the ocean. We should accept the fact that each of us will eventually die, make our peace with God, and live a useful life wherever we are planted. That is not to say that we should not be open to better job opportunities or living conditions elsewhere. If the thought of a bad earthquake gives us nightmares, then maybe our intuition is telling us to move. We should seek God's wisdom and plan for our lives in each case.

4.4 Being Stared At

Rupert Sheldrake has written several books touching on telepathy and clairvoyance, including *The Sense of Being Stared At* [25]. In this book he discusses a large body of evidence that shows that telepathy, the sense of being stared at, and precognition occur both in nonhuman animals, such as dogs and cats, and in people. He states:

In my own surveys of adults in Europe and in the United States, 70 to 90 percent said they had sensed when they were being looked at from behind. Surveys by other researchers have given similar results. . .

The sense of being stared at is often directional. People not only sense they

are being looked at, but also detect where the gaze is coming from...

There are exactly 100 case histories in my database in which people describe their experience of being stared at. In 97 of these, the people detected the direction from which the stare was coming. Even the three apparent exceptions were not necessarily exceptions. In one case a schoolboy repeatedly felt classmates sitting behind him stare at the back of his neck to make him blush. He did not turn around because he already knew where the starers were. In another case a woman found that she awoke with a jump if someone stared at her when she was asleep. She did not immediately detect the direction of the gaze precisely because she was sleeping. And in the third case, a woman who felt she was being looked at could not identify the source of the gaze.

The Materialist immediately rejects such anecdotal data. Repeatable 'scientific' experiments are demanded. This is actually not hard to do, and Sheldrake reports many such experiments. One person stares at the back of another person for half of a number of test periods. Both people record 'yes' or 'no' at the end of each test period. If the subject was guessing at the pure chance level, he should be correct about 50% of the time. Instead, the percentage is about 55% when averaged over thousands of experiments. The percentage may rise to 90% when twins are used, or other closely bonded people. It even works when the subject does not know about the staring [25, pp. 180-1].

I carried an experiment of this kind [hidden observers] at the BBC Television Centre in London, for a television program on unexplained phenomena. The subjects were an audience waiting to go into a studio for a quiz show. The lookers included myself; the presenter, Carol Vorderman; and four other people, including a member of the BBC Karate Club. We were in an office overlooking the area where the people were waiting on a staircase with their backs to us. We were invisible to the subjects because the office window was of darkened glass and the lights in the office were switched off. A video camera was running continuously, and in a randomized sequence of one-minute periods we either stared at the backs of people in the crowd, or did not look at all.

During the staring periods, we quite often saw people turn around and look straight at the darkened glass through which we were staring at them. Interestingly, when we interviewed them afterward, none of those we questioned were conscious of having turned around, or feeling they were being looked at. Of course, if we had not been hidden and they had made eye contact, they would immediately have become conscious of our looking at them.

The video was analyzed by an independent judge who did not know which one-minute periods were staring periods and which were not. During the nonstaring periods, some people did turn around to look behind, or to talk to somebody behind them. But more people turned during the staring periods than during the not-staring periods: 27 as opposed to 12. This difference was statistically

significant, and supports the idea that some of the subjects were indeed responding to the gaze of the hidden observers.

The same experimental method can be used with nonhuman subjects. Two experiments of this kind have already been carried out with birds. The first was carried out by five art students in a bird park called La Selva, near Rome, Italy, as part of a conference on science and art. The students hid in bushes near a lake, from which they could watch geese on the shore through binoculars. The geese were filmed continuously. The experiment took place during a period when the birds were resting. During the three-minute watching periods, each of the five students observed a different goose, and in the three-minute nonwatching periods they did not. An analysis of the video revealed that during the looking periods, on 10 occasions geese woke up and looked toward the hidden observers, whereas in the not-looking periods this happened only 3 times.

These observations strongly imply some sort of data base to which all of us are connected. I stare at some person (or bird). That information gets sent to the firmament. The firmament then makes that information available to that person, both the fact that someone is staring and the direction in which the person is located. The person receiving the information turns and looks straight at me.

This is a visual effect of the firmament. I will examine other visual effects in the following chapters.

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Chapter 5 VISUAL EFFECTS

Clairvoyance and telepathy often include visual images, such as Sherman saw projected on a blank screen in his ‘mind’s eye’ while attempting to receive telepathic messages from Sir Wilkins in the Arctic [32]. Usually the percipient perceives these as mental images inside the mind, rather than some objective image projected outside the person and presumably available to be seen by other persons present and able to be recorded on film. There are other visual images (auras and ghosts) that are perceived to be objective. It is not at all certain that these images are actually objective, rather than a type of hallucination, or other examples of clairvoyance and telepathy. But there are cases where the same image was seen by more than one person, which requires an objective image or a shared hallucination, neither of which is readily explained by the Materialist Worldview. Even if these images are not actually ‘out there’, they are *perceived* as ‘out there’. The images might be accompanied by sound, by touch, and by temperature effects. Sometimes we will ‘hear’ a ghost, or ‘sense’ a presence, without ‘seeing’ anything. But the visual image is common, so I will briefly review the literature on auras and ghosts in this chapter.

5.1 Aura

The aura is something intimately associated with the body, but not identical with it. Dr. A. R. G. Owen in his book *Psychic Mysteries of the North* [28] gives a brief history:

In religious art saintly persons are depicted as having around their heads great circles of radiance. These haloes are also called aureoles, from *aurum*, the Latin word for gold. In the annals of Catholic mysticism there are many reports (some of them from comparatively recent times and which seem to have a reasonable degree of credibility) of very spiritual persons being surrounded at times by a bright radiance. Thus the auras of the saints may, possibly, derive from actual observations. . . .

Oddly enough the term “aura,” which appears in many modern writings with a meaning rather similar to “aureole,” is not derived from the latter word but comes ultimately from a Greek word which meant “breeze” or “breath” and then was used to mean a subtle emanation (as from flowers) and later on a kind of atmosphere (e.g. of power, authority, or holiness) surrounding a person.

For about a century it has been claimed by various investigators that around every person there is a kind of force field or energy. Many names have been given to it, but “aura” is the one most used.

A biblical example is found in Exodus 34:29-35.

When Moses came down from Mount Sinai, with the two tables of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. And when Aaron and all the people of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. And afterward all the people of Israel came near, and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And when Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he took the veil off, until he came out; and when he came out, and told the people of Israel what he was commanded, the people of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses would put the veil upon his face again, until he went in to speak with him.

The word *aura* is not used in the bible, but the word *countenance* or its equivalent is used more than forty times. One example is Luke 9:29.

And as he [Jesus] was praying, the appearance of his countenance was altered, and his raiment became dazzling white.

Jesus said, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." John 8:12. Jesus *is* light. His followers *have* light. I think most Christians have experienced being around a godly person. Our description of that experience might be: "I felt love", "I sensed acceptance", "The person radiated warmth", etc. It seems proper to me to allow some of us to actually "see" the radiance. And since we are all created in the image of God, who knows but what even the ungodly will radiate some lesser amount or some different color?

I read that some psychic people can see a kind of narrow halo around the head (and often the neck, shoulders, and arms) of a person. This halo is a kind of misty band, usually about an inch wide, primarily gray or colorless and sometimes seeming mildly luminous. Some people call this a "rim aura" or "prana aura". Other psychics may see a thicker aura, perhaps six inches to a foot thick, and perhaps split into an "inner aura" and an "outer aura". They claim that the color and shape of one's aura depend on one's health, character, strength of mind, and the intensity of one's thoughts and feelings. Note that the fact that an aura is no longer visible past a few inches from a person does not mean that it ends abruptly at that point.

Ray Stanford [33] estimates that fewer than one out of ten thousand persons can see auras. The few people he knows who see auras are all artists like him; people for whom color and visual images are very important. People like me, who prefer plain off-white walls, are *not* good candidates for seeing auras. Stanford sees pink around the abdomen of pregnant women, yellow for intellect, red for anger and also for malfunctioning parts of the body, orange for pride, split-pea-green for envy, a purplish, grayish white around the heart area for heart trouble, etc. He also sees other things, like "thought-forms" or "spirits" [33, Pages 92-94]:

[One] evening I was giving a talk and aura-reading demonstration to members of a spiritist church. I had been a little apprehensive about accepting the invitation to speak because I generally do not approve of spiritism, on philosophical grounds. But the minister told me he would be out of town and badly needed a speaker for that Wednesday evening, so I agreed.

During the aura-reading and question period, someone asked, “Can you tell just by looking at the auras of those present which persons are either spirit mediums or are developing mediumship?”

“That’s quite a challenge, because your auras blend together with you sitting so near each other,” I replied, “But, I will try.”

Quickly I scanned the audience of about 150 persons row-by-row, looking for the normal signs of mediumistic tendencies: a thought-form person or person hovering within the aura. Sometimes that image of a person seems to be from a outside entity. At other times it is merely the imagining of the person who thinks of himself or herself as a medium. Either way, it usually indicates that the person in whose aura it appears has mediumistic tendencies or desires.

By the time I had finished scanning the audience, I had pointed out eleven persons as having mediumistic auras. The regular church members were very much impressed, because out of twelve mediums and mediumship trainees in the church, I had picked eleven of them out of an audience of strangers. Furthermore, I had not pointed out anyone who was not the type for which I was looking.

One of the eleven persons was chosen by me because I saw the thought form of a “spirit” with very bad aura hovering behind the man seemingly attracted to one of his dorsal vertebrae—the twelfth dorsal, if I recall accurately—from which red light was raying. The “entity” seemed to literally be absorbing the outflowing red light.

Somehow I knew that the red light was due to nerve irritation in the area of the back which it surrounded, and knew the man must have sustained a rather painful injury to that region.

When I told the man about the red emanation and what I felt about it, he responded, “You’re very accurate. About three months ago I was trying a fancy dive from a diving board, but my back hit the end of the board at precisely where you pointed. I’ve had great pain there ever since. I keep wanting to see a doctor but put off making an appointment.”

I did not have the nerve to say, in front of all these spiritists, that there was a lower-order thought-form “spirit” leaching energy from the man’s injury. Instead I asked, “Isn’t it true that recently you have felt as if the energy were being drained from your physical body?”

“Exactly!” he declared. “But how can you tell that? (He was the healthy-looking, very muscular type.)

Not wanting to say anything about how lower spirits can misuse persons (for fear of angering the spiritists), I only replied, “Well, you’re losing so much energy through those red sore-back emanations that I don’t see how you could have much

energy left. If you get proper treatment, your energy level will return to normal.”

Later the same evening, something kept bothering me as I was reading the aura of another man who was standing to my right on the stage. From my left—the direction of the audience—I kept noticing a cloudy, light bluish shaft reaching out and attaching itself to the aura of the man I was reading. I became annoyed with the strange phenomenon and turned slowly around, visually following it back to its source in the audience. The shaft came from a man sitting in the far back of the room.

“Hey, you,” I said, pointing at the man, who I hoped would not be offended. “Quit distracting me by reading this man’s aura while I am doing so!” (The audience laughed.) Then I described what I had seen.

The man in the audience stood up. In his thick red-and-black-plaid shirt, he looked more like Paul Bunyan than a “psychic personality.”

“I’ve got to confess something!” he shouted.

“I’m not a priest,” I responded jokingly.

“Well, I’m not a confessor, either. Maybe I should have asked to *testify*.”

“Tell it like it is!” I said.

“Well, I have secretly seen auras for many years. Never even told my wife. As you were reading the aura just now, I felt very guilty reading it along with you, and I’ll have to admit that I felt I was creating some sort of “awareness tube” connecting myself with his aura. So, you’re right on in what you described.”

“Then, since you see auras, too, why not tell me something about mine? I challenged, “Let’s not let this be a one-sided thing.”

“O.K.,” the man replied, shouting again so everyone could hear him. “I’ve been wondering about the red-headed girl in a kind of greenish Ban-lon shirt. I’ve seen her hovering over your right shoulder all evening.”

“Oh, heck!” I said, grinning. “How did she manage to get out of my wallet?” Then I went on to open my wallet and reveal a color photo of a red-headed girl in a greenish Ban-lon shirt.

The man ran up and looked at the picture, “Yep! That’s the girl I saw.”

I explained that only that morning the photo had arrived by mail from a girl in Sweden which whom I was corresponding. (The girl later came to the United States and married my twin brother, Rex.)

Birgit, the girl in the photo, had not been on my conscious mind at all. He must have perceived her in my unconscious, as is usually the case in psychic awareness.

Like other paranormal activities, it seems that one can ‘learn’ to see auras. At least two authors suggest the use of special goggles [2, 8]. Butler explains these goggles as follows [8, p. 224]:

There are several ways in which auric sight may be developed. One of these is to use what are known as the “Kilner Screens,” named after their inventor,

Dr. Kilner. These consist of glass cells containing a solution of certain dyes, usually dycyanine and pinacol. both coal-tar derivatives. By looking through the colored liquid in the cells at a source of light for a period, the mechanism of the eyes is slightly changed, and it begins to respond to the etheric emanations given off from the body. Full details of the procedure to be adopted are given by the manufacturers of these “auric goggles.”

It is common knowledge that the body gives off infrared radiation, easily seen with special film and special goggles. The assumption behind the Kilner Screen is that the body also gives off radiation in the ultraviolet range *and* that under the proper viewing conditions, after the proper sensitizing of the eyes, these radiations can be seen. This may well be true but I am not convinced that it explains all of the things that psychics like Stanford claim to see. The goggles might be more of a faith-building device, helping us to open our ‘spiritual’ eyes.

In the previous chapter I commented that the sense of being stared at could be explained by people being connected to the firmament for both sending and receiving information. That immediately reminds us of the Internet. I write an email to my boss on the other side of the building. The message goes from my computer to a central server, perhaps in another building, and then back to my boss. There is no *direct* link to my boss. The message must go elsewhere and then come back. But Stanford saw an “awareness tube” extending *directly* from the man in the back of the room to the subject on stage. This suggests that there may be redundant data channels. We may all be connected to the firmament by a high speed line, and *also* be able to stretch a data line *directly* to another person. Perhaps it is not essential that information to and from the person being stared at go through the firmament. The person doing the staring may set up a direct link somehow. Perhaps the multiple paths makes the whole operation more robust and reliable.

5.2 Ghosts

The bible indicates that some part of our being lives on after our physical bodies die. That part (our *soul* or *spirit*) can apparently become visible to living persons under the right conditions. Samuel appeared to King Saul, for example, and Moses and Elijah to Jesus and three of the disciples. I think the bible also teaches that it is a bad idea to seek to communicate with dead souls, probably because it is quite possible to make contact with a demon instead of the desired dead soul, and receive bad information. But we are looking for a new energy source which may require operation at the interface between our physical bodies and the spiritual realm. Therefore I am willing to examine ghost stories to see if they provide any new information about this interface. Some will obviously have demonic content. Many will be interesting, but not informative. All need to be viewed with a large grain of salt! One ghost story that I found especially interesting was reported by Stanford [33, Pages 75-83]:

While still on the subject of highly complex thought forms with which a per-

son (or “entity,” as I prefer) can be identified, I should describe something that happened to me in Phoenix, Arizona, years ago. When relating this series of happenings outside the context of auras and thought forms, I simply call it my favorite ghost story. Ghosts, as the reader might guess, are just highly animate thought forms—sometimes of the “living,” sometimes of the “dead.” This story involves a friend who was *both!*

Bret Stevenson, age thirteen, one of six children, accidentally shot himself through the brain with a 22-caliber rifle. He had been in a coma in the hospital for several weeks, and no one knew how long the body could stay alive in that state. His parents, knowing of my psychic work, had requested any help I might offer to Bret, physically or psychically.

They figured it could be pretty traumatic psychologically for a spiritual being to suddenly find its body incapacitated. But the coma had gone on and on without death of the body, but with no improvement either, and this was pretty traumatic for the parents, I suspected.

One night before going to bed I saw a thought-form body of Bret sitting in the chair beside my bed. I knew I would have been called had Bret’s body died, so my logical deduction and psychic feeling was that Bret was just projecting his awareness out of his physical body (which was at the hospital) and “mocking up” a thought-form body for a visit.

I think the reader will probably understand when I say that this friendly little visit “spooked” me a bit! (Who wants a ghost sitting beside your bed while you try to go to sleep?)

I shouted aloud at the ghost, “Bret, get out of here! I’ve got to get to sleep, and frankly, you spook me.” The thought form did not budge from the chair, so I cut off the light and dove into bed, pulling the bedcovers up over my head in order to feel more separated from the specter sitting only a couple of feet away.

As I lay, head under covers, trying to convince myself that I could go to sleep, a singular and to this day unique thing happened. I could suddenly see through the covers, and to make matters worse, could see around the darkened room just as if it were lighted. While aware of objects and the walls, I could see *through* everything as well!

I had heard metaphysical jargon about “the opening of the third eye,” but what I was experiencing seemed impossible—even ridiculous. I had been trying to sleep, but in that state it seemed that all the rest of my life I had been asleep through identification with the body, and now I was frighteningly awake in a way I had never, in my wildest daydreams, thought possible. Stranger still, closing my eyes did no good. I could “see” right through them.

The thought form of Bret, while formerly somewhat vague and cheese-cloth looking, was now as clearly perceived as if it were a physical body.

The boy’s “body” appeared to be wearing street clothes, and there was no bullet wound in the forehead. I’m sure that was because Bret did not like to think of himself as wounded and in the hospital.

Surely I jumped noticeably as the ghost boy turned and spoke to me. I heard his words as clearly as any he'd ever spoken under less bizarre circumstances.

"Ray," Bret's thought form said gently, as if conscious of my startled reaction to all that was happening, "please don't go to sleep. Talk to me. You don't know how badly I need your help."

"But, I don't want to talk to a *ghost*," I declared with half-hearted conviction.

"Ray, I'm *not a ghost!*" Bret retorted. "I'm as alive as you are. And even my body is still alive back in the hospital. But I'm afraid it'll die tonight. That's why I need you to answer some questions for me right now."

I looked at my watch and said to Bret, sounding a bit irrational, but wanting to get some sleep that night, "If you're not a ghost, why don't you go talk with your mom and dad instead of me? It's 1:32 in the morning, and I'm sure they wouldn't approve of your keeping me up talking all night."

"But I already tried to get Mom and Dad to see and hear me, but they're not like you. They don't even know when I'm there. I even tried to pull Mom's toe while she was asleep, thinking if I woke her up while she was kind'a sleepy that then she might see and hear me. But that didn't work."

"Why didn't you try pulling your *dad's* toe, Bret?"

"I knew Dad would'a just kicked at me and gone on sleeping. Hey! You're just making up excuses, Ray. Can't you just talk to me for a little while about some important things I need to know?"

I had to admit that the ghost boy had winning ways and more than an ounce of persistence.

"O.K. You win," I told him. "I'll answer your questions for a little while." . . .

On into the wee hours of the morning the ghost boy called Bret continued to talk with me, mainly asking questions about what he should do "after my body dies."

I answered as best I could, knowing that the entity called Bret was at one level very troubled about where to go. It was getting pretty boring "floating around the hospital watching operations, women having babies, and things." He even asked, "How do I go about getting a new body later on? I might decide that I'd like to be reborn somewhere."

Suddenly Bret's thought-form body looked shocked.

"Ray, my body just died back at the hospital!" the ghost voice exclaimed.

I looked at my watch, and then wrote on the pad on my bedstand, "Bret told me his body just died, and it is 5 A.M."

The ghost boy became more concerned than ever, for he seemed almost in tears when he said, "Ray, I have no place to go, and no body to go back to. I really don't know what to do. I can't talk to any of my old friends any more."

"Have you thought of praying, Bret?" I asked, "or maybe calling on Jesus to help you?"

"I don't *know* Jesus and haven't seen him since being able to go out of my body. So, how can I believe in him? I can't talk to someone I don't think I really

believe for sure in. You're the only one I have found to really talk serious to. Can't you help me, Ray?"

The situation was a pathetic one. What was I to tell him that I had not already said in the nearly three hours and forty-five minutes that he had kept me awake answering questions?

"Bret," I declared, "all that I know how to say, I have already said. The night is nearly gone and I've had no sleep. Unlike you, I'm still identified with my physical body, and it requires sleep. I've never considered myself a really religious person, but I'm going to pray to God, Jesus, or whoever will hear me and act with positive concern. Now, please don't ask anything else. Just pray with me if you will, or I'll pray alone. Here goes."

I did not close my eyes to pray. It would not have done any good. I could see right through the eyelids.

"God, Jesus, whoever rules heaven and has spiritual dominion over all of us, please take, care for, and comfort this, your child, Bret . . ."

So desperate was I that it seems I may have shouted the prayer aloud. About where I got to the "your child" part, a strange thing happened. To explain it I guess it will be necessary to resort to metaphysical jargon, for lack of more explicit terminology. For, about that time, my "third eye" closed. The clear, distinct image of Bret became a vague, cheese-clothed looking thought form. The room now looked dark like any other room just before sunup. I never actually *heard* the ghost boy say another word.

Then an even stranger thing happened. I wish that my "third eye" had remained fully open in order that I might have seen it clearly, but it did not happen that way. Perhaps there is something so sacred about the thing we in ignorance call death that it is held secret and sacred until we ourselves must consciously walk through that "doorway" again at the termination of each incarnation.

Whatever, I wish it had been clearer to my vision, but I shall describe all that I saw. (Somehow I know Bret saw it all very clearly and that it was good, for his thought-form body responded positively to it, as I will describe.)

Only moments after completing my prayer, as I sat there on the bed, three eight-foot tall, brilliant but cloudlike white, very elongated, oval light sources (psychically seen, I presume, though I cannot say for sure) floated downward into the room through the west wall.

As the mysteriously glowing forms drew nearer, the thought-form body of Bret seemed to float toward them. Bret's ghostly legs and phantom blue jeans seemed to extend right through the bed down to the floor. So did the lower third of the three glowing ellipses as they drew nearer to the ghost boy.

As Bret's three spiritual benefactors drew around him (right in the middle of my bed) I believe I said a mental good-by, feeling somehow that this was the last time I would ever really know him as Bret.

Although I may have imagined this part, it seemed that I also *felt* (not heard) a gentle, "Thanks, Ray."

The three elongated, heavenly forms, with the thought-form body of Bret between them, floated upward through the place where the west wall and ceiling join. I did not see them again, but somehow felt relief at having found some spiritual aid for Bret.

I lay back down on the bed at around 5:30, I believe; it may have been nearer to 6 A.M. I fell asleep immediately.

Forty-five minutes later the phone rang. I knew it was Bret's father calling me to say Bret had died.

I picked up the phone. Without waiting for the party on the other end to speak, I said, "Hello, Mr. Stevenson. I know you are calling me to say that Bret's body died at exactly 5 A.M. this morning. Aren't you?"

"Ray! How did you know? You're the first person I've called because I knew you had a genuine spiritual concern for Bret," Mr. Stevenson said.

"I know because Bret was in my bedroom talking and asking questions about life after death all night."

Except for the comment about 'incarnation', I suspect that many Christians would accept the salvation aspects of this story. Someone who has not made their peace with God has an accident which appears likely to cause death within hours or days. Somehow, the soul understands that it will be separated from its body. Questions about destiny suddenly become paramount. The person available to answer these questions may not be a preacher, indeed may not even be saved, but has a fuzzy understanding of the plan of salvation. What gets prayed may not be an eloquent version of the 'Sinner's Prayer'. But most of us allow God some leeway in what He does or does not accept.

But even mentioning reincarnation takes Stanford from the ranks of nominal Christians to being considered some New Age freak by most Christians. Most Christians will quote "...it is appointed for men to die once, and after that comes judgment" Heb. 9:27, and the discussion is over. There is one verse, however, that suggests some people near Jesus believed in reincarnation. The disciples asked Jesus about the man born blind, "Rabbi, who sinned, this man or his parents, that he was born blind?" John 9:2. It appears to me from the context, that the disciples are not referring to some original sin that all are guilty of (and the Catholics use as a reason to baptize their infants), but that kind of personal sin where we know what is right and then go ahead and do the opposite. An unborn baby cannot sin in this sense. The only way the blind man could have sinned before birth was to have sinned in a previous life. Perhaps he had contributed to someone else's blindness in an earlier life, and now had to work out that bad karma in this life.

Jesus' answer was that sin was not a factor. But if He corrected them on the reincarnation premise in their question, it is not recorded. However, the disciples' theology was deficient on other occasions during their training, so I would not be inclined to use this as a proof-text for reincarnation, even if no correction was recorded. One can read Renée Haynes, once an editor for the *Journal of the Society for Psychical Research*, for some well-reasoned arguments against the concept of reincarnation [18].

Stanford's ghost story could have happened as described even if there is no reincarnation. If he left this concept out of the story, and worked on his religious jargon a little, I think he would do well on the Full Gospel Business Men's banquet tour.

A much more classic account of a ghost haunting a house is given in the Time-Life book *Phantom Encounters* [1, pp. 110-119].

Nineteen-year-old Rosina Despard and her family had moved into their home—a handsome three-story house on Pittville Circus Road in Cheltenham, England—only two months before she first encountered the woman in black. That moment occurred on a June evening in 1882. It was bedtime, and Rosina had just retired to her third-floor room when she heard a noise in the hall. Thinking it might be her mother, she opened the door. No one was there. She gingerly took a few steps down the dim hallway. The light from her candle flickered on the walls and ceiling. Suddenly, ahead of her at the top of the stairs, Rosina caught sight of a tall woman clad in a widow's mourning black, a veil concealing her face.

While the young woman watched, the figure descended the stairs in eerie stillness; when Rosina attempted to follow, her candle flame died, plunging her into pitch blackness. Rosina could hear nothing but the sound of her own breathing. She hurried back to her room and returned to bed. Thus began the haunting of the Despard household—a seven-year visitation that was reported by more than a dozen people and was set down, in copious and convincing detail, by the family member who had originally discovered the phantom widow.

No flighty adolescent, Rosina Despard was then a medical student, highly unusual for a woman in Victorian England or anywhere else at the time. By all accounts, she was a serious, level-headed person of scientific interests, not the type to spin fantasies. Yet she would report seeing the mysterious figure on many other occasions, in daylight and in darkness, often at the same stair landing outside her bedroom.

Several times, the student said, she followed it down to the drawing room on the first floor, where the ghostly figure would stand by the bay window for a few minutes before rustling into the hallway and disappearing toward a side door that opened onto a garden. The specter, which was usually seen with a handkerchief held to the face, never spoke, and it ignored Rosina whenever she addressed it. On several occasions Rosina tried to corner the figure, only to see it vanish. She tried to touch it—once even attempting to pounce on it—but the apparition always managed to elude her. As an experiment she fastened threads just above the stairs, stretched taut from edge to edge, and watched as the figure passed right through them.

In the summer of 1884, two years after the initial sighting, the appearances became more frequent. One evening, Rosina and three of her four sisters reported they had seen the apparition, each independently of the other, as it stood in the drawing room and strolled in the garden and on the front lawn.

In certain respects, the behavior of the phantom widow conformed to the requirements of a classic haunted-house tale. Late at night came inexplicable “heavy thuds and bumpings,” Rosina recalled. Other unsettling sounds were heard from time to time, the young woman noted—noises “of walking up and down on the second-floor landing, of bumps against the doors of the bedrooms, and of the handles of the doors turning.” If such shenanigans did not intimidate Rosina, they certainly frightened the household staff. “Some left us on account of the noises,” she wrote, “and we never could induce any of them to go out of their rooms after they had gone up for the night.”

As a matter of fact, there seemed to be little cause for fear. For all her nocturnal meanderings, the spectral widow seemed oblivious to the mortals around her; her dolorous gaze carried no menace. And particularly in the earlier years of her sojourn, the apparitions’s appearance was so substantial and lifelike that she was often taken for an earthly visitor—a stranger in the house, but a human stranger—by those who glimpsed her. “At all times it intercepted the light,” Rosina recalled. “We have not been able to ascertain if it cast a shadow.”

Thanks to the tireless efforts of Frederic Myers, who learned of these bizarre events in late 1884, the Despard house remains perhaps the best-documented haunting case on record. Myers, the pioneer parapsychologist who two years before had helped found the London-based Society for Psychical Research, was thrilled by the opportunity to observe a haunting in progress, and he made the most of it, visiting the Cheltenham house several times to interview Rosina and her family. He would follow the case to the end, and it would strongly influence his seminal theories concerning the nature of apparitions. The researcher found a willing associate in Rosina and encouraged her on-site investigations—urging her, for example, to keep a camera ready to capture the ghost on film. (The bulky cameras and long photographic exposure times of the period made this impossible, however). . .

The Despard story may well be the archetype of all incidents of haunting. These differ in fundamental ways from such related phenomena as the crisis apparition, in which a person suffering some trauma or other crisis reportedly appears to a loved one or friend, and the post-mortem apparition, in which the spirit of a long-deceased person is said to appear to one or several individuals in widely scattered places. A haunting is unrelated to any crisis and usually displays no purpose that would benefit either the apparition or the percipients. In addition, the ghost is often reported over a period of years by more than one person, but it does not show much awareness of the living people around it.

Finally and most importantly, a haunting is always linked to a specific place—a house, castle, stretch of road, or the like. Nor are haunted places restricted to the proverbial gloomy mansion set on a hill. At the White House in Washington, D. C., the ghost of Abraham Lincoln has reportedly been seen or sensed by Presidents Franklin D. Roosevelt and Dwight D. Eisenhower, and by Winston Churchill when he visited there. . .

Of all the characteristics that define a ghost, visibility is not an essential one.

The Cheltenham phantom was just as often heard as it was seen, and the files of haunted-house investigators are overflowing with reports of audible phantoms, tactile phantoms, and most elusive of all, phantoms that are perceived not through any of the physical senses but through some alternate channel that defies explanation. The prominent British parapsychologist Andrew MacKenzie refers to such intangible encounters as “the sense of a presence.” . . .

Witness the ghost of Grandfather Bull, which allegedly haunted a country cottage in Wiltshire, England, during the winter of 1932. Samuel Bull, a former chimney sweep, had died the previous year of cancer, a disease common to those in his occupation. The man had left behind an aged widow, their daughter, and six grandchildren, all of whom were crowded into a house so dilapidated that parts of it had been officially declared unfit for habitation. The daughter, a Mrs. Edwards, occupied a downstairs bedroom along with three of her children. One frigid February night, they were alarmed to see Grandfather Bull go by their doorway, up the stairs, and through a closed door into the very room where he had died and where his widow now lay sleeping. Apparently, he approached her side and gently placed a cool, comforting hand on her brow.

The apparition visited regularly over the next several months, appearing at all hours of the day and night to startled members of the family, who at first were frightened but gradually grew to accept it. Before each encounter, a vague feeling of restless expectation—the sense of a presence—reportedly stole over everyone in the household. At all times, the ghost looked solid, three-dimensional. It spoke only once, when it addressed the widow Bull by her given name, Jane. On at least one occasion, it was visible for several hours—in the annals of documented hauntings, an unusually long time.

As much as anything else, the family became aware of the sorrowful expression worn by Grandfather Bull and attributed it to the squalid conditions in which they were forced to live. Not long after the ghost’s first manifestation, however, the family received welcome news. A vacancy was imminent in far more pleasant public housing. At this possible improvement in their situation, Mrs. Edwards remarked, the ghost’s appearance grew cheerier. It even seemed to glow, so that at night it could be seen without benefit of candlelight. When the family received confirmation of the move to public housing, the visitations stopped altogether.

Ghosts are a common theme of all cultures throughout history. They seem objective (out there rather than in here) to observers. They have brought unknown and important information to the percipient. They have even transported small objects from one place to another. No amount of such evidence will ever be convincing to the Materialist. Each report will be attacked mercilessly, looking for flaws. If nothing else, it will be written off as fraud, hoax, or just the superstitious thinking of an earlier age. It seems that such an universal phenomenon deserves a more respectful treatment. I may not know exactly how to explain these phenomena, but I believe we will discover more of how God did things as we honestly examine these eye-witness reports.

5.3 Phantasms of the Living

Phantasms of the Living was the title of a two-volume, 1,300-page book by Edmund Gurney, Frederick Myers, and Frank Podmore, published in 1886 [16, 17]. This was a time when the Materialist Worldview was becoming dominant. This Worldview denies the existence of a soul or spirit that would survive death. Consciousness is just an aspect of brain activity, hence ceases at death. All memories are erased as the brain decays, for this Worldview.

There was still widespread religious faith in survival after bodily death in England at that time. Scientific concepts such as collecting data were percolating through the population, so there was a natural inclination to ‘prove’ survival ‘scientifically’. The closest thing to a repeatable experiment was a *séance*, where a medium would attempt to make contact with one or more spirits of the dead. This activity resulted in a form of religion called *spiritualism*. I will look at accounts of *séances* in a later chapter.

Another way of learning something about the existence of some part of us that can be located on the outside of our physical body is by collecting information about apparitions. These are appearances of a person who is *not* physically present. Apparitions can be broadly grouped into four categories: living, crisis, postmortem, and continual. Living is the case where the person seen is in normal health. Crisis would be the case where the person is seriously ill or in an accident, but recovers, even though death was a real possibility for a time. Postmortem describes people seen within a few hours of physical death. Ghosts are continual apparitions. There is great variety in the reports, so that the boundaries between these categories are quite blurred.

People have been collecting ghost stories for centuries, so Gurney, Myers, and Podmore decided to focus on the first three categories. They called these apparitions “phantasms of the living”. They took the word *phantasm* to “signify any hallucinatory sensory impression, whatever sense — whether sight, hearing, touch, smell, taste, or diffused sensibility — may happen to be affected.” A census question was developed that would encompass the first three of these sensory impressions.

The question read: “Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?”

The question was printed on a form that required the person being canvassed to state only yes or no and to give name, address, and occupation. Those answering yes were provided with another form on which they were asked to put down the details. Forms were circulated by 410 volunteer census collectors and drew an astounding 17,000 responses. The results defied all expectations. Nearly 10 percent of those polled — 1,684 persons — admitted to having experienced sensory hallucinations of the kind described in the census question. The group was made up of 1,029 women and 655 men. Of the total cases reported, 1,087 were visual

and 493 auditory, whereas 2 had involved the sense of touch; 129 of the phantom encounters had been experienced by more than one person [1, p. 24].

The authors checked up on these reports, and obtained signed statements from witnesses who could corroborate the claims of their informants, using methods similar to those that would be used in a legal investigation. They weeded out all cases that could reasonably be attributed to natural causes, and also rejected accounts that lacked precision (such as exact date and time the phantasm was experienced). But that still left 702 cases that they described in detail in this monumental work [16].

A typical case [of a visual phantasm] was that of Mrs. Sabine Baring-Gould of Exeter, England. On January 3, 1840, Mrs. Baring-Gould sat at her dining room table reading the Bible by the light of a candle. Looking up, she reported afterward, she saw her brother, Henry, sitting at the other side of the table. The scene appeared entirely natural—except for the fact that Henry was at that time serving aboard a Royal Navy ship in the South Atlantic.

Although agitated, Mr. Baring-Gould refused to panic, perhaps calmed by the kindly expression she saw on her brother's face. Neither one spoke, but the woman stared steadily at her brother for several moments, until his form grew dim and faded away before her eyes. Realizing what this might mean, Mrs. Baring-Gould jotted the words "Saw Henry" and the date in the flyleaf of her Bible. A month later, word came that her brother had died at sea—his death had occurred at the very moment his sister saw his figure sitting across from her.

Unfortunately, there were no witnesses to the appearance of Mrs. Baring-Gould's brother. Moreover, the woman did not tell anyone of the experience until after his death became widely known.

The case of Mrs. Anne Collyer of Camden, New Jersey, although similar in many respects to Mrs. Baring-Gould's, provided a crucial element of third-party confirmation. On the night of January 3, 1856, Mrs. Collyer awoke to find her son Joseph standing in the doorway of her bedroom, staring intently at her. As in the case of Mrs. Baring-Gould, the appearance of Mrs. Collyer's son was decidedly impossible, since he was at that time in command of a steamboat on the Mississippi River, more than 1,000 miles to the west. Shocked enough to see her son so unexpectedly, Mrs. Collyer was even more disturbed to note that his face and head were terribly disfigured and wrapped in a crude bandage. He wore a dirty white nightshirt, which she did not recognize, although she later described it as looking something like a surplice.

The next morning, Mrs. Collyer related to her husband and four daughters what she had seen. Her family gave the story little credit, believing that she had simply experienced a very bad dream.

Mrs. Collyer knew better, but it was almost two weeks before the news that she dreaded finally arrived: Captain Collyer had been killed in a steamboat collision.

Part of the ship's mast had fallen on him, splitting his skull. His death had occurred at almost the precise moment that his mother had seen his apparition.

The case proved of particular interest to the Society for Psychical Research because of the independent testimony provided by Mrs. Collyer's husband and daughters. All attested to the truth of her story, which she had told in detail well before her son's death became known through more conventional channels. Another of Mrs. Collyer's sons added a further detail after viewing the body. Captain Collyer, roused from his cabin in the middle of the night, had been wearing a white nightshirt, which became soiled in the collision. At the time of his death, he had been attired exactly as his mother saw him. . .

One of the central points of contention—and one that is still discussed to this day—is the question of whether apparitions are physical or nonphysical. In other words, do phantoms occupy actual space or are they purely subjective hallucinations that exist only in the mind of the percipient?

Like his colleague Frederic Myers, Edmund Gurney believed in apparitions as subjective phenomena, unique to the percipient, that could be explained only in relation to telepathy. In his opinion, the apparition is not actually present in any sense at the scene of the phantom encounter. Rather, he proposed that the percipient receives a telepathic cue from the apparition, a cue often caused by a crisis or near-death experience, which the percipient then utilizes to project an apparition.

A flaw in Gurney's theory was that it did not adequately account for the occasional occurrence of "collective phenomena," or apparitions seen by more than one person at the same time. Gurney attempted to explain these rare events by introducing the idea of "contagious telepathy," in which an apparition projected by one person might infect the minds of other so that they too see the same figure. The theory, however, was not a very convincing one, and even Gurney himself did not seem to be entirely comfortable with it [1, p. 25-31].

If apparitions are seen with the aid of a form of telepathy, then we might ask if this form of telepathy is restricted to humans, or if the percipient might be an animal. Rupert Sheldrake has done considerable work with human and animal consciousness. He states:

Not only people but also domestic animals, especially dogs, can react to the distress or death of people to whom they are bonded. Just as some people who sense the need of someone in danger try to reach them, or at least try to do something, so do some dogs. There are thirty-three cases on my database of dogs reacting to distant emergencies in a comparable way, by showing signs of distress or restlessness. . . For example, Marguerite Derolet, of Tourcoing, France, told me that one day her dog, a Great Dane, "went crazy. He attacked the entrance door and tore the letter box off. I was very frightened because I couldn't calm him down. I understood everything by what followed because a few minutes later my

husband was calling me desperately on the radio asking me to call the police.” Her husband, a taxi driver, had had a serious accident about five kilometers from home at the “exact same minute” that the dog began behaving so excitedly.

I have received 106 accounts of the reactions of dogs to the death of an absent person to whom they were attached. In all cases, the animals showed various signs of distress for which there seemed to be no obvious reason, and most made unusual sounds, including howling (in 32 percent of the cases), whimpering, whining, crying, and growling. Typically, the dog’s behavior could only be understood in retrospect, usually when a phone call came to break the news.

Some cats also respond to distant deaths by making unusual sounds, such as howls, plaintive meows, or whining, or by showing other signs of distress. With cats, as with dogs and with people, the ability to react to a person’s death does not seem to fall off with distance. In some of the cases in my collection the person dying was thousands of miles away, yet his or her cat still seemed to know. For example, a tomcat belonging to the Pulfer family, of Koppingen, Switzerland, was very attached to the son, Frank, who went away to work as a ship’s cook. He came home irregularly, and the cat used to wait for him at the door before he arrived. But one day the cat sat at the door meowing and seemed extremely sad. Frank’s father, Karl, said, “We could not get him away from the door. Finally we let him into Frank’s room, where he sniffed at everything but still continued his wailing. Two days after the cat’s strange behavior we were informed that our son had died at exactly that time on his voyage, in Thailand [31].

5.4 Confirmations

The heroic efforts by Gurney, Myers, and Podmore were to no avail in convincing the majority about a life after death. It is now evident, at least to me, that it is just not possible to *prove* (or to disprove) life after death. Each of us need to look at the evidence, examine the arguments, and decide which we accept by faith. It takes just as much faith to disbelieve as to believe.

The fall of 2005 saw a new TV series called “Ghost Whisperer”. The premise of the show is that the souls of people who die with unfinished business are earth-bound by choice until they somehow get closure. The star, an attractive newlywed, is apparently normal in other ways but is able to see and talk with these earth-bound spirits, and sometimes help them finish the business they are concerned about. Are there *really* earth-bound spirits? Can some people interact with these spirits? Can anything positive happen from such interaction?

Some Christians would say that all souls immediately go to their final reward, heaven or hell, immediately upon death. My particular branch of Christianity argues that this final dispersal occurs only after the Last Judgment. In the meantime, all souls of the dead are in Hades, which has two sections: Paradise and Torment. Each of us is assigned to the ‘proper’ section based on the anticipated outcome of the Judgment. Nothing can be done by either

the living or the dead to change the assignment. The Catholics, on the other hand, have souls going into Purgatory. Prayers of the living can make a difference in at least the timing of a soul moving on to a more desirable destination.

It is my understanding that many of the ‘old’ religions believed that the ancestors would hang around with the living, at least for a time, or until persuaded to move on. I do not see any clear statement in the bible that this situation *never* happens. Our human criminal system allows people to be out on bail, and, depending on the crime, time between sentencing and incarceration to put one’s affairs in order. This bit of mercy in no way invalidates the justice of the sentence. It is fine with me if God shows a similar bit of mercy. I am not inclined to tell Him how to run His show!

There is considerable evidence in the paranormal literature that some souls are earth-bound for some indefinite period of time after death. The show “Ghost Whisperer” really does have anecdotal support. One such account is in the book *The Airmen Who Would Not Die* by John Fuller [12]. This tells of three aviation tragedies of 1928 where the dead came back in the months following the incidents, to help the living and to set the record straight. The Author’s Note at the beginning of the book states:

All the events in this story are true. They have been verified through extensive interviews, records, and documents of the British Air Ministry, the British Museum Archives, the University of London Library, the British Public Records Office, the files of the British Society of Psychical Research, the Royal Aeronautical Society, the Royal Air Force Museum at Hendon, the Parapsychology Foundation, The British College of Psychic Studies, personal dossiers, tape and shorthand transcripts, correspondence, news clips and other sources as listed in the bibliography. No material in the book has been fictionalized.

Particular care has been given to the transcripts of the psychic sessions with mediums. These are reproduced verbatim from either expert shorthand transcriptions or from copious notes of the transcripts of the purported messages. Because they carried so much information and so many clues to the possible validity of the process, such details had a strong influence on the lives of many people. The author has attempted to show these apparent communications with the minimum of editing. They have been taken from the original transcripts still preserved from 1928 to the present.

The story is well-written, but long and involved. No brief summary can possibly do it justice, but I will give it a try. The first tragedy involved an attempted trans-Atlantic flight by Captain W. G. R. Hinchliffe and Elsie Mackay. He was a distinguished fighter pilot from World War I and had over 9000 hours of flying time as a commercial pilot. She was the richest heiress in England, actress, marine engineer, and also a pilot. They attempted what would be the first east-to-west trans-Atlantic flight. She would have been the first woman to make the crossing in either direction. They took off March 13, 1928, hit bad weather, and went down

in the ocean. Hinchliffe appeared as an apparition to one of his friends, about the time of his death [12, pp. 33-4]:

At two o'clock in the morning of March 13, some 18 hours after Captain Hinchliffe's monoplane had lifted from the runway at the Cranwell aerodrome, Squadron Leader Rivers Oldmeadow and Colonel G. L. P. Henderson, both of the RAF, were steaming northward toward England on the P.&O. ship *Barrabool*. Each was in his own stateroom asleep. They had been spending the winter of 1928 in South Africa, on a pleasant tour of duty, introducing Avro planes to that country. . .

Colonel Henderson had a rather strange capacity. It was one he was not very fond of. Several times in the past, he had discovered that he could look at a group photograph of an air squadron or family group or school activity and immediately point out those in the picture who were still living, and those who were dead. He had demonstrated this penchant only to his close friends. Squadron Leader Oldmeadow was one of them. . .

Squadron Leader Oldmeadow was comfortably asleep in his cabin. Very suddenly, his cabin door burst open. Oldmeadow sat up in shock and turned on the cabin light. Standing in the doorway was Colonel Henderson. He was in his pajamas. They were soaked in sweat. His face showed panic. He struggled to get words out. Then he said:

"God, Rivers, something ghastly has happened."

He still had trouble with his words, but he went on.

"Hinch has just been in my cabin. Eye patch and all. He woke me up. It was ghastly. He kept repeating over and over again: 'Hendy—what am I going to do? What am I going to do? I've got this woman with me, and I'm lost. I'm lost!' Then he disappeared in front of my eyes! Just disappeared."

This was the only appearance of Hinchliffe's apparition, but he still managed to make himself known to those able to hear him, to deal with two important pieces of unfinished business. The first was a life insurance policy. Hinchliffe had a wife Emilie and two young daughters. Part of the deal for him to be the pilot for Elsie Mackay was that she was to buy him a £10,000 policy. She bought the policy, but the premium check for £2605 was returned for insufficient funds, so the policy was not effective. This left his widow essentially destitute. Elsie Mackay's estate was valued at £527,000, and her father, Lord Inchcape, was executor. He assumed that the loss of his daughter was all Hinchliffe's fault, so gave the entire estate to the British government. The Chancellor of the Exchequer, Winston Churchill, was not in a mood to share with the widow either, so she was in a bad situation.

On March 31, 1928, and several nights afterward, an elderly woman, Beatrice Earl, received a message on her Ouija board from Hinchliffe. There was enough detail, and addresses, that Beatrice was able to write to Emilie about the messages she had received. She also sent a copy of everything to Sir Arthur Conan Doyle, creator of Sherlock Holmes and an active Spiritualist. He arranged for Beatrice to have a session with Eileen Garrett, a well-known

and well-respected medium. Emilie joined the two of them for additional sessions. Hinchliffe passed on considerable information, including the location of valuables and important papers, and also enough trivia that only a wife could appreciate, that Emilie went from a total non-believer to a total believer in life after death. In early June Hinchliffe also stated that Emilie would receive a full financial settlement on July 31. The English newspapers were taking Lord Inchcape to task for not treating the widow properly, and also Winston Churchill, but there was no indication that either man would budge. But in late afternoon of July 31, Churchill announced to Parliament that Lord Inchcape had given an additional £10,000 from his personal funds to the government to settle any claims against his daughter's estate. So whoever was speaking to the widow *knew* not only that she would receive the money, but the exact date!

The second tragedy involved the death of the millionaire Captain Alfred Lowenstein, a friend of Hinchliffe. Lowenstein was a Belgian financier, with palaces in Belgium and England, who owned a Fokker Tri-Motor to ferry him back and forth between London and Brussels. The entrance to the plane was in the rear, such that one had to pass through the toilet to get to the lavish cabin with plush armchairs for Lowenstein and his entourage. On July 1, 1928, the plane left London for Brussels. When they reached the Channel, Lowenstein went to the toilet, took off his clothes, opened the rear door, and jumped out. This action was not discovered until Lowenstein did not return in a reasonable length of time. His body was discovered floating in the Channel on July 15.

Later in July, Lowenstein's spirit made contact with a group (ran by Mrs. Taylor) in London who were doing automatic writing. He gave them names and business details that proved accurate, and then told them that the suicide was not premeditated. The idea occurred to him as the plane was ready to leave London, and became overwhelming. The message indicated that Lowenstein's spirit was confused, and did not fully understand that he was dead. The group took the approach of trying to be helpful rather than judgmental, and attempted to tell Lowenstein that he was indeed dead and that there were other spirits in his general vicinity who would help him move on to the next station when he was ready. He finally reported that he had at last run into a friend [12, pp. 141-5]:

“You will understand my immense pleasure,” the scrawling handwriting revealed, “to see a man who held out his hand to me and said he would explain my position. He was my friend, Hinchliffe. He said he had met a similar death by drowning, not by suicide. My heart sank within me when he said I was dead, and not saved, as I thought, by a miracle.”

Mrs. Taylor, watching the proceedings with the rest of her group, asked: “Why? What did you think had happened?”

“Mad, I thought, from the fall,” the words spelled out.

“But surely,” said Mrs. Taylor, “the strangeness of your condition must have made you realize you were dead.”

The pencil continued moving in the medium's hand: “No. How could I realize I was dead? All I did seemed to me as a delirium, not death. So I realized now

what had truly happened to me. What a shock it was. Life was still before me. No chance of release from what I had hoped would be a long life. You can imagine my feelings when Hinchliffe told me he had spoken to his wife, and she to him. ‘How can I do likewise?’ I asked him.”

The message continued with the information that Hinchliffe had offered to show Lowenstein how he was able to make contact through a medium. . . If this world that now housed Hinchliffe and Lowenstein were real, was it like Oxford Professor H. H. Price’s dream-image world, where you shifted locations with the speed of thought? Where you met whatever people you wanted to meet instantaneously?

There was no question that this was possible in dreams without taking up any space. This could be verified easily by anyone who wanted to take the trouble to examine and reflect on his own dreams. There was no limitation whatever in a dream. We could construct our own scenery, roads, cars boats, people, vistas—all faster than the speed of light, and without carpenters, designers, stagehands, or architects. And there was still the vivid reality of the dream, which remained real during its span. It only became less real on waking. . .

The automatic handwriting that claimed to be coming from Old Lowenstein continued. He seemed to be intent in drawing up a detailed picture of what he was facing. True or false, it was interesting:

“Hinchliffe took me to a medium called Mrs. Garrett,” the words from Lowenstein continued. “I watched many spirits around the control [He might have been referring to Uvani]. They were giving their messages to the people who sat with her.”

The picture that emerged seemed as if it were like a public phone center in a railway station or an airport. The question would be: was this ridiculous or wasn’t it? To the study group, it was not.

“Hinchliffe spoke to his wife,” Lowenstein’s apparent words continued. “I was amazed to hear her replies. Here at last was a way to live on earth again. Eagerly I asked Hinchliffe to find someone who could hear me. He said he had seen you at work here in your living room. Like a lost dog, I followed him here.

“When I met you in your house”—referring to Mrs. Taylor and her group—“I could not see the walls. You seemed to be in a fog. You had a light around you. Someone took my hand and walked across to your table. Then I began to realize that you were listening to what a man was telling you.” . . .

“I was told to think first what I wished to say and to speak slowly. My mind was able to listen to your thoughts. You seemed to be sorry for me, so I admitted my crime. That was a relief to me. You made me gasp with astonishment when you said, ‘Ask someone to help you.’”

One of Mrs. Taylor’s group who believed from her background studies that there were usually many on the “other side” who tried to help a recently dead person, asked: “But surely by this time you had come across other people who would help you?”

“I had seen no one but Hinchliffe,” came the reply, “and he just tried to make

me realize I was dead. You can fancy the mental confusion I had.”

The automatic writing stopped for a moment. Then it appeared that Lowenstein was trying to send some messages to friends of his. The attempt was not successful. It was garbled. He later explained that he was forbidden to send messages. “I might have done it if I had not taken my life,” the message read. “But I am told that I would only wander about my old habitations and possessions if I linked my vibrations with those still in them.”

Lowenstein was not reporting great heat, as the rich man did in Jesus’ parable (Luke 16:19-31), but that does not necessarily invalidate the report. Perhaps the flame would appear later. The rich man realized that dying without God had significant consequences, as Lowenstein also now realized. I do not see any clear statement in the bible that all sinners will experience exactly the same degree of heat immediately following death. I personally would like to think that Hitler would be in the very hottest fire possible.

The third tragedy was the crash of the dirigible R-101. This was the largest dirigible ever constructed at 732 feet long. It would carry scores of passengers and tons of mail to the Empire: India in 5-6 days, Egypt in 2-3 days, Canada in 3 days, Australia in 10 days. It was being built by England. A similar airship, the R-100, was being built by a private company. The R-101 was the brainchild of Lord Thomson of Cardington, the Secretary of State for Air. He was arrogant and ambitious, forcing a premature launch of the R-101 on October 4, 1928 while it still had a number of major deficiencies. He was determined to fly to India and back in time for an important Air Conference. The R-101 hit bad weather, crashed, and burned in France, 48 dead and 6 survivors.

Three months *before* the crash, Hinchliffe had starting expressing concern, through the medium Eileen Garrett [12, pp. 130-1]:

I am afraid they are getting things rushed. How can I tell Johnston? [Johnston was the navigator assigned to the R-101]. You remember the last bad accident. [The R-38, which had broken in half over the Humber River]... I may sound silly, but I am certain, if things go on, there will be a buckling because some of the wires holding the fabric are not strong enough. I cannot help thinking there may be trouble with it. I want them to have another look at the wires to see that all is in order... There is also a new type of engine they are trying out which interests me. It is *not* going to be a success. Things are not right at headquarters. Bear it in mind. A new type of engine. It will not be a success. Tell them to be careful. It is not stabilized as it should be.

A full inquiry was held a few weeks after the crash. A good many technical and operational details were known only to the dead. The living were reluctant to point fingers, so the inquiry resulted in a whitewash, at least in the opinion of some. At least four of the dead “came through” mediums in the weeks following the crash. These included Sir Sefton Brancker,

Director of Civil Aviation British Air Ministry, Wing Commander R. B. E. Colmore, Director, H. C. Irwin, the Captain, and Major G. H. Scott, Director of Airship Development. They gave the various reasons for the crash, and also pointed out the existence and location of certain diaries that were unknown “in the natural”. Several nonbelievers became believers in life-after-death after hearing these voices from the grave.

We thus see that there is significant evidence for earth-bound spirits, that some souls are allowed to ‘hang around’ for some period of time after their death. There will never be enough evidence to ‘prove’ the concept, of course, but it is certainly a legitimate subject for discussion.

5.5 Angels

No discussion of ‘Visual Effects’ would be complete without mentioning angels. It perhaps could be argued that angels are supernatural rather than paranormal, but they must still be considered an option when we ‘see’ a person who then evaporates in front of us.

The bible contains many references to non-flesh-and-blood entities. Young’s Concordance has 280 scripture listings for angels, 90 for cherubim, 2 for seraphim, and 114 for devils. Cherubim (cherub is the singular form of the Hebrew word) and seraphim seem to be different classes of angels. Only cherubim are specifically mentioned as having wings. The King James Version translates two Greek words as devil, *daimon* and *diabolos*. The latter is mostly translated as *the* devil, in the sense of one at the top of the organization chart, while the former (often plural, *demons* in English) indicates underlings. Other designations are used as well, such as sons of God (Gen. 6:2), man (Dan. 10:5), and prince of Persia (Dan. 10:20).

God created all these entities as free moral agents, before the creation of the earth. One of the higher order ones, called Lucifer or Satan, decided to rebel against God, as recorded in Ezek. 28:12-19. Satan persuaded some of the other entities, upwards of one third of the total, to join him. These became the demons or evil spirits that virtually all cultures have spoken about. “And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.” Jude 6.

Angels have a wide variety of functions. They frequently bring messages, as when Gabriel informed Mary that she would be pregnant before marriage, Luke 1:26-38. They kept mankind out of the Garden of Eden after the Fall, Gen. 3:24. They cooked, and supplied food and drink to Elijah, I Kings 19:5-7. They can take human form, eat, drink, and appear physically attractive (at least to homosexuals), Gen. 19:1-26. They are sometimes very efficient killers: “Then it happened that night that the angel of the Lord went out, and struck 185,000 in the camp of the Assyrians; and when men rose early in the morning, behold, all of them were dead.” 2 Kings 19:35. Other activities and characteristics, both biblical and modern, can be found in one of the many books written about angels in the past few decades [24, 19].

Jesus said in Matt. 18:10: “See that you do not despise one of these little ones, for I say to

you, that their angels in heaven continually behold the face of my Father who is in heaven.” The footnote written by the translators states “Apparently children have guardian angels (Ps. 91:11; Acts 12:15).” The bible is silent as to whether guardian angels are reassigned when their charges reach adulthood or whether they remain with us throughout our lives. There seem to be plenty of angels to go around, so that each of us could have one or more, if that were God’s will.

It is my speculation that each of us has at least one angel assigned to us for our lifetime. Among other functions, our angel serves as the interconnection to the firmament, this large data base that records each of our life histories. The explanation for a crisis apparition could then go something as follows: A person is deathly ill, injured, or killed. His soul wants to inform his mother, or some other relative or friend. His angel screens the request, puts it into the proper format, and sends it on to the firmament. The firmament (or perhaps the angel in charge of the large data base) looks up the addresses of the appropriate relatives and friends, and sends the message on, much like email going through a server. The mother’s angel receives the message and decides when, if, and how to communicate the message to the mother. The angel may materialize in the form of the son, complete with clothing and injuries. Or perhaps the angel generates a hologram type image of the son. The phantasm may be seen purely in the mind’s eye of the mother, not visible to other people nor to a camera. On occasion, the phantasm may be objective, visible to all living observers and to cameras.

A dowser asks a question (e.g. How deep is the water?), apparently of his subconscious or of empty space, but actually of his angel. His angel examines the question, the motive, and any constraints imposed by God’s master plan, before answering. This means there is no guarantee that the angel will *always* answer our questions about water or other hidden things. We are not dealing with magic where we just have to find the right set of words and the right ritual to have unlimited wealth and power.

We also have to think about the general characteristics and limitations of angels. Are they robots, given very specific and precise instructions, and expected to meet a given set of conditions in exactly the same manner each time the set is encountered? Or are they intelligent beings who are given general guidelines of the desired end result, and left to work out the details as circumstances seem to dictate? Do they have a sense of humor, such that they occasionally joke with us? Do they sometimes act childishly, throwing things or giving us misleading information? Might they be intellectually challenged, telling us that $2 + 2 = 5$ because they really believe that to be the case? Are they like we humans, or are they more like God? My speculation fits the data better if they are more humanlike than Godlike. I believe the bible teaches that angels can disobey God (like humans). If they can do one stupid thing (like disobey God), who is to say that they cannot do other stupid things? God gives them a task to do, specifying the desired outcome but allowing considerable flexibility in the actual implementation. Not all stupidity or foolishness is sin, so we may see some very interesting activities of angels.

One modern example was illustrated on the TV show “It’s a Miracle”. A woman got her car stuck in a ditch during a blizzard, walked to a nearby barn, and found two men who agreed

to pull her out with their old pickup. On the way to her car, the men detoured out into a pasture, driving in large circles. They then got back to business and pulled the car out. After the snow melted, the woman drove back to the barn and discovered it had been abandoned and unoccupied for decades. The obvious interpretation was that the men were angels who were enjoying having human-like bodies to play in the snow, while still accomplishing their assigned task in an acceptable time frame.

One scriptural example that suggests this type of flexibility is that of Balaam. The nation of Israel was ready to move into the Promised Land, with specific orders to commit genocide on all the inhabitants. Balak was king of Moab and was exploring options for avoiding this fate. He asked the local prophet Balaam to curse Israel, in return for a large sum of money. Balaam could hear from God, but that did not keep him from being greedy. He wanted the money, and kept asking for the ability to curse Israel, like a persistent child. God became angry, and told Balaam to go to the designated place but keep quiet until Balaam heard from God. Balaam climbed on his trusty donkey and started out.

When the donkey saw the angel of the Lord standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way. Then the angel of the Lord stood in a narrow path of the vineyards, with a wall on this side and a wall on that side. When the donkey saw the angel of the Lord, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again. And the angel of the Lord went further, and stood in a narrow place where there was no way to turn to the right hand or the left. When the donkey saw the angel of the Lord, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick. The Lord opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?" Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No." Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way with his drawn sword in his hand; and he bowed all the way to the ground. And the angel of the Lord said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was contrary to me. But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live." And Balaam said to the angel of the Lord, "I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back." But the angel of the Lord said to Balaam, "Go with the men, but you shall speak only the word which I shall tell you." Numbers 22:23-35.

Balaam did not curse Israel, but apparently gave advice to Balak to get Israel involved in sexual sins. This caused a plague which killed 24,000 Israelites. When Israel got to where Balaam lived, in their conquest of Canaan, “they also killed Balaam the son of Beor with the sword.” Numbers 31:8.

This whole episode has the ‘feel’ of a Saturday morning cartoon. I suppose we could rationalize each step as giving sermon illustrations for a time 3500 years in the future, but I think the simplest explanation is that it was a botched assignment by some angel. God told an angel to stop Balaam from cursing Israel. The angel should have executed Balaam immediately, rather than stringing him along with a talking donkey. The angel perhaps assumed that Balaam would have really repented and turned around and gone home after this show. Instead Balaam continued onward, and effectively killed 24,000 Israelites by his actions. The Israelites then killed Balaam as the angel should have done. It seems much less blasphemous to blame this fiasco on an incompetent angel than directly on God, in my opinion.

Another example that suggests that angels have some flexibility in their speech and actions is found in the account of Ahab, the evil king of the northern kingdom of Israel. He asked Jehoshaphat, the king of the southern kingdom of Judah, to join with him in battle against a neighbor. Jehoshaphat asked for a prophet of God to be brought in, and Micaiah was summoned.

And Micaiah said, “Therefore, hear the word of the Lord. I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right and on His left. And the Lord said, ‘Who will entice Ahab to go up and fall at Ramoth-gilead?’ And one said this while another said that. Then a spirit came forward and stood before the Lord and said, ‘I will entice him.’ And the Lord said to him, ‘How?’ And he said, ‘I will go out and be a deceiving spirit in the mouth of all his prophets.’ Then He said, ‘You are to entice him and also prevail. Go and do so. Now therefore, behold, the Lord has put a deceiving spirit in the mouth of all these your prophets; and the Lord has proclaimed disaster against you.” Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, “How did the Spirit of the Lord pass from me to speak to you?” I Kings 22:19-24.

God stated a goal (King Ahab was to be killed in battle) and asked for suggestions. I suspect He knew what He wanted to do, but it is still a nice touch to ask the underlings for advice. We humans certainly appreciate that gesture. The angels were coming up with ideas when one suggested lying to his prophets. God approved this angel’s plan. Zedekiah was apparently accustomed to getting correct information from his angel, and now could not believe that the good connection had been interrupted, a different angel had moved in, and Zedekiah was now receiving bad information.

Zedekiah was on Ahab’s payroll. His livelihood, and perhaps his very life, depended on

saying what Ahab wanted to hear. He was compromised, as many Christians are today. The German Church could not condemn the slaughter of the Jews in the Holocaust because they were on the government payroll. The Church cannot speak against gluttony when the major supporters are often at least 50 pounds overweight. It was bad that Zedekiah was compromised, and he just made it worse by slapping Micaiah in the face.

Even though the government prophets were compromised, God still provided one clear, accurate voice for what was happening. When signals are mixed (the prophets disagree) we need to recheck our motives and our plans, and listen again to our own internal ‘still, small voice’. Starting a war that does not have to be fought at that particular time would be on my list of things to avoid. Ahab did die in battle, as Micaiah prophesied. Ahab’s son Ahaziah became king. The bible is silent as to the fate of Micaiah and Zedekiah. My guess, as a long-time observer of human nature, is that Micaiah was executed and Zedekiah promoted.

A third example, perhaps more of angel limitations than of flexibility, occurs in the book of Daniel. The southern kingdom of Judah was conquered by Babylon around 605 BC. Many captives were taken to Babylon, including the young Daniel. Daniel was trained in Babylonian customs and served the government with distinction throughout his life. He also remained faithful to God. Sixty nine years after his capture, he went on a three-week fast, praying for his people, the Jews. At the end of the three weeks, an angel appeared to him, and among other things, said the following: “Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words. But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.” Daniel 10:12,13.

This angel was given a task (transfer some information to Daniel), but was not strong enough to accomplish the task. A strong demon, the ‘prince of Persia’, was able to grab and detain this angel for three weeks. Finally, some angel up the chain of command realized that the first angel was missing in action. A stronger angel, Michael, was dispatched to rescue the first angel and enable him to continue on his mission. Scripture does not say that God noticed the delay and took corrective action, although that could have been the case, of course. What is actually recorded is consistent with my speculation that God specifies the task to the angel corps and then lets them implement the task.

God also assigns tasks to we humans. Each of us are created to do good works (Eph. 2:10). We tend to muck it up, but God respects our free will, resulting in a world in a big mess. There are cases where the task is more critical that God will override our bad choices, such as when Jonah was directed to preach to Nineveh, but, just from looking at the world, it would appear that such cases are in the minority. It is not out of the question that if angels have the freedom of choice, they would also have the freedom to muck up their assignments. Perhaps God tracks each angel and each assignment, giving the poor performers a boot in the rear (or equivalent), or perhaps not. Maybe the poor performers get demoted, or reassigned to less pleasant tasks, after a few failures. The angel who had Balaam’s case may now be doing the equivalent of cleaning the stalls for the horses mentioned in Revelation.

One final comment on the characteristics of angels is based on Heb. 13:2 “Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.” It appears that angels may show up in our lives, not to give us some message from God, but just to give us an opportunity to practice hospitality. They eat our food, sleep in a bed, take a shower, and leave without us knowing the difference between them and humans. Either our eyes are blinded to their perfection, or they look *really* human, with a normal set of flaws. I suspect that angels have bad hair days and a collection of dumb jokes, to fool us as they do.

There are other visual effects besides auras, ghosts, apparitions, and angels. These include UFOs, which I will discuss later, and strange life forms (Loch Ness Monster, Bigfoot) that I will not discuss. We each have our own presuppositions as to which are ‘real’ and which are not. One person may consider UFOs to be (real) spacecraft from another planet, and at the same time believe Nessie and Bigfoot to be purely figments of our imagination, even though the evidence for all these observations is similar in character. In every case, we have visual effects seen by some people some of the time that cannot be explained by the Materialist Worldview. Another visual effect that actually photographs nicely is the crop circle. In the past 20 years we have gone from ‘simple’ rings and circles in English wheat fields to incredibly complex pictograms. The only conceivable Materialist explanation is hoax, which is regularly given, whether it fits the facts or not. The Religious Worldview has nothing to offer, hence keeps quiet.

The Biblical Worldview has another explanation for these visual effects that may be the correct one for at least some cases. It goes something like this:

God takes a dim view of other gods (Ex. 20:3), ungodly financial systems (Matt. 6:19-24), mockers of the word of God (2 Peter 3:1-7), and the like. I am told that the plagues God sent on Egypt at the time of Moses were directed toward the gods they worshiped. God created man as a free moral agent with the capability to exercise faith, which requires God to not reveal Himself in any way that would constitute ‘scientific’ proof. So what strategy can God use to combat the Materialist Worldview? One possibility would be for God to drop the hint among the angel corps that it is OK to make fun of the Materialists, or maybe poke them in the eyes with a sharp stick, as long as it does not result in permanent, irrefutable evidence.

Several angels decide to make crop circles. Their techniques improve with time. Year by year the circles get more sophisticated. A few humans occasionally make a circle, and others claim to have made one, just enough to help justify the rationalization of Materialists to ignore the whole data set. There may be some spiritual message encoded in the circles or they may just be great art. The important message is that there are non-physical entities that exist and can interact with our physical world, and Materialists need to recognize this fact. A crop circle made without human hands and showing great intelligence is a real jab at the Materialists.

Another group of angels produce transient lifeforms like Nessie and Bigfoot. There are photographs and footprints, but nothing the Materialists would consider as real ‘proof’. The critter totally disappears between sightings. Sonar equipped boats do not find anything in

Loch Ness. Calculations show that there is just not enough biological production of fish in Loch Ness to feed a family of critters the size of Nessie. The angels are making a subtle point that there is a spiritual world as well as this physical one, and are probably having a good laugh at our expense at our behavior when a sighting is made.

Ghosts and phantasms of the living are quite consistent with this strategy. They strongly suggest that there is a spiritual world. In some cases, there is direct benefit to the percipient. A ghost tells a survivor about the location of a will, a receipt, or other important document. A phantasm gives assurance of life after death, and even hints that this new life is good. This can be very comforting to the survivor. I think that the revelation of the location of a needed document is fully consistent with a loving God. I believe in the continued existence of the soul after the body's death, but that does not mean that all reports of messages from the beyond are from these souls, or from God. Some may be from the dark side, giving us a chance to exercise spiritual perception and good judgment.

It appears that we will not be able to easily sort reports into black and white categories. In particular, several types of reports (dowsing, UFOs, transient lifeforms, crop circles, ghosts) that have historically been lumped into the black category (We don't understand it, therefore it must be from the devil!) need to be reconsidered. If no blasphemy is involved, if some good thing is a result (a dowser finding water, a ghost revealing the location of an important lost document), then we need to be open to the possibility of the incident being from God.

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Chapter 6 UFOS—HISTORY

Unidentified Flying Objects (UFOs) have been reported frequently since World War II, with many sightings back to the beginning of the century and even earlier [18, 28, 50]. A large fraction of these sightings can be identified as stars, weather balloons, airplanes, and even hoaxes. There is a fraction, however, that resists identification as known phenomena. Many suggestions have been made as to the source of these observations, which I will discuss in the next chapter. The observations themselves will be described in this chapter.

UFOs are a mostly visual effect, like ghosts and angels, although there is a variety of physical effects that are also reported. Percipients perceive UFOs as ‘out there’ rather than ‘in here’, similar to ghosts and angels. All these effects seem ‘really’ present during the observation, but rarely, if ever, leave behind any physical evidence when they disappear.

There have been perhaps 300,000 cases of UFO sightings that have been reported, with many being collected in a computer file at the Center for UFO Studies in Chicago [33] and others by Whitley Strieber [47, Page 101]. Many other sightings have not been reported for various reasons, including fear of ridicule. It has been estimated that as many as one out of every forty people have experienced an UFO.

6.1 What are the Options?

Before looking at the data it might be useful to list the various possibilities or categories into which the data might be placed. Just what do people think about UFOs, anyhow? The possibilities that might be given serious consideration vary strongly with the worldview of the person, of course. Broadly speaking, UFOs might be natural, paranormal, or supernatural. The boundaries between these categories are vague and fuzzy, but these categories do provide some sort of starting place. Blatant attempts to turn us toward God or away from God are not common. The following list includes most of the options:

1. NATURAL

- (a) UFOs have purely naturalistic explanations as conventional aircraft, weather balloons, planets, birds, vision problems of the observer, or hoaxes. Highly classified aircraft and spacecraft built and operated by humans are included here. [7, 8].
- (b) UFOs are of extraterrestrial origin. Intelligent life from other planets is visiting us. [6, 12, 13, 14, 15, 25, 37, 38, 42, 44].
- (c) UFOs are purely mental phenomena, in the general category of dreams and nightmares.
- (d) UFOs are a manifestation of a natural phenomenon, not yet discovered by science. They would be like fog, clouds, or ball lightning which would be quite evident while

in existence, but would leave little or no residue behind when they cease to exist. [10].

2. PARANORMAL

- (a) UFOs are of terrestrial origin. There is intelligent life on (or within) this planet which is being observed periodically. These species have the ability to dematerialize out of ‘our’ space. One species might be seen as elves, another as Bigfoot, and a third as occupants of UFOs. Or, to add even more ‘strangeness’, there might be a single species with the ability to *shapeshift*, to appear differently to different groups of humans. [27]. In modern times, these might be perceived as New Age Space Brothers, calling us to a golden age of peace, spirituality, and love. These are distinct from demons and angels, being neither automatically evil or good, but share the characteristic of usually existing in another space or dimension from our three-dimensional world. [4, 5, 9, 30].
- (b) UFOs are psychic phenomena, perhaps something like a dream of a collective subconscious, and therefore caused by a group, but experienced individually. [40, 48, 49, 51, 53]

3. SUPERNATURAL

- (a) UFOs are demonic. The devil has developed a subtle, long-term strategy to get people focussed on the paranormal in general, and UFOs in particular, to set a stage allowing the Space Brothers to preach a gospel different from that of the Apostle Paul.[41, 54]
- (b) UFOs are a long running joke of a group of angels who have been instructed to irritate Materialists without giving them hard evidence for God.[11]

There perhaps are other possibilities as well, but these illustrate the range of thought on the subject. Most people tend to force all the data into one explanation, rejecting all the data which do not fit. It is quite possible, however, that more than one explanation will turn out to be valid. For example, some observations might be of weather balloons, some psychic, and some of angels or demons. Allowing such a wide range of possibilities makes it easier to consider each observation objectively, no matter how bizarre it might be.

The Mutual UFO Network (MUFON) is a worldwide organization dedicated to the express purpose of seeking answers to four basic questions pertaining to UFOs, according to Walter H. Andrus, the International Director [1, Page *vi*]:

1. Are UFOs some form of spacecraft controlled by an advanced intelligence, conducting a surveillance of our Earth, or do they constitute some unknown physical or psychological manifestation that is not understood by twentieth century science.

2. If UFOs *are* found to be extraterrestrial craft controlled by some unknown intelligence, what is their method of propulsion? Or, if they have developed a technique for operating in another dimension, how is that accomplished?
3. Postulating that they may be controlled by an extraterrestrial or nonterrestrial intelligence, where do they originate—in our physical Universe or possibly in another dimension?
4. Assuming that some of the craft might be piloted by beings (humanoids, entities), what can we learn from their apparently advanced science and civilization through study or possibly through direct communications with the occupants of these vehicles that will benefit mankind on the planet Earth?

MUFON obviously espouses the Materialist Worldview, believing that UFOs are a *natural* phenomenon. They then focus on the extraterrestrial option. The assumption is that if enough data are collected, and if enough government cover-up is exposed, this option will have been proved *scientifically*. The group is at least somewhat willing to consider all of the other options, however. I belonged to the Mutual UFO Network (MUFON) from 1982 to 1998 and attended one of their annual conventions (Chicago, 1991). I have read the monthly magazine, perhaps 20 of the Proceedings of the annual symposium, and dozens of books on the topic. I think I can safely say that there is no unanimous opinion as to what UFOs really are.

6.2 UFO Size and Shape

The term ‘flying saucer’ was introduced by newspaper accounts of a sighting of nine large discs near Mr. Rainier, Washington, by Kenneth Arnold in June, 1947. Other shapes are also seen, hence the more generic term, UFO. About half of all sightings seem to be disc shaped [31, page 13]. Other shapes include egg, oval, triangle, sphere, cigar, and even mushroom.

Size can be anywhere from two or three feet in diameter to football field size or larger [31, page 17]. They can be smooth or bumpy. They may be metallic gray, silver, or a bright color of red, orange, yellow, blue, or green. Color may change with movement. There may be windows or other openings, or the surface may be featureless. Shape and size may change with time. They often appear out of focus as if they were in a mist or cloud. Photographs of UFOs generally appear out of focus.

The majority of UFOs are silent. Witnesses are surprised that they do not hear the sounds typical of airplanes and helicopters. There are cases, however, where loud noises are heard, like explosions or shock waves [31, page 47]. Sometimes a low pitched sound is heard, like a transformer or electrical generator. Sometimes a high pitched sound is heard, not unlike a high speed drill. There have even been reports of signals, or sequences of beeps.

6.3 Electrical Effects

Richard Haines has a data base of about 3600 pilot sightings of UFOs, dating back to 1926. From this data base he identified 56 cases involving electromagnetic effects on board the aircraft [17]. These 56 cases occurred between 1945 and 1990. The average duration of these sightings was 17.5 minutes in the 37 cases in which duration was noted. There were between one and 40 eye witnesses (average = 2.71) on the aircraft. Cases included the following:

1. Electrical System Power Lost (2 cases).
2. Electrical Generator burnt out on one side.
3. Automatic Direction Finder (ADF) showed interference (4 cases).
4. Cabin lights dimmed to “dull glow” when UFO approached and returned to normal as it departed.
5. Radio permanently dead (2 cases).
6. Radio transmission impossible while UFO was nearby (5 cases).
7. Radio had interference while UFO was nearby (7 cases).
8. Sidewinder Missile control panel ceased functioning.
9. Transponder stopped working.
10. Magnetic compasses rotated at several rpm (3 cases).
11. Gyro compasses pointed in wrong directions (4 cases).
12. Reciprocating engine stopped (5 cases).
13. Reciprocating engine malfunctioned (ran rough, burned plugs) (4 cases).
14. Turbojet engine malfunction.

In an earlier paper Haines [16] had some interesting examples, including the following for July 23, 1947.

A private pilot flying at 6,000 feet altitude reported first sighting a very bright ray of light coming from above his altitude. Then his engine began to “. . . perform peculiarly. It coughed and sputtered spasmodically.” He administered carburetor heat without success. His engine stopped but, much to his utter amazement, he claimed that his aircraft maintained its level attitude. When he checked his air speed it was at zero! He felt “. . . an odd prickling, electric-like sensation coursing

through my body.” Then he saw an object above him and to his left; a strange “wraith-like craft.” It had a projecting flanged rim; either side had “streamer-like portholes.” It hung motionless about 1/4 mile away and appeared a metallic hue. He then switched both magnetos to on and his engine came to life. Then the aircraft nosed into a stall and picked up speed.

Out of the hundreds of cases where UFOs have interfered with the operation of automobile engines, James M. McCampbell [32] identified 27 cases where the engine restarts without assistance from the driver. He points out that vehicle interference cases come in a great variety, but the major categories seem to be the following:

1. *Engine Disruption and Failure.* A normally operating engine begins to run roughly and loses power, with accompanying reduction in speed. It may shortly resume normal operation. Either following the disruption, or occurring suddenly, the engine simply stops running altogether.
2. *Failure to Restart.* Efforts of the operator to start the engine are unavailing in the presence of a UFO. Usually, it can be turned over, but does not catch. After the UFO has departed, however, starting is again normal. In a few instances, permanent damage has been suffered.
3. *Self-Starts.* Without any assistance from the operator, the engine starts by itself at the time the UFO flies away or very shortly thereafter.

Diesel engines usually continue operating when spark ignition engines fail [31, page 57].

McCampbell lists date, time of day, location, type of vehicle, and the exact words used in the UFO report for all 27 cases. A sample of this list follows:

1. Dec. 8, 1957. “... UFO rose vertically out of sight ... and the engine of the car started by itself.”
2. May 10, 1964. “As it left, both the car headlights and the motor came back on by themselves.”
3. Dec. 24, 1967. “The engine and lights both came back on as it departed.”
4. May 2, 1973. “His engine and headlights went off for 4-5 seconds, then came back on by themselves.”
5. Aug. 24, 1978. “In a few seconds, the car restarted without her turning the key...”

I was born on a farm in 1938, and as a farm kid, have had a reasonable amount of experience in the starting of engines of all types. We used only spark ignition engines (not

diesel). If diesels do not stall in the vicinity of UFOs, while spark ignition engines frequently stall, then it is reasonable to assume that electrical effects are being observed, rather than, say, chemical effects with the fuel and air mixture.

A spark ignition engine is started by introducing fuel and air into the combustion chamber, and then applying a spark to ignite the fuel. If the valves are closed and the cylinder is past top dead center, the explosion supplies enough momentum to the cylinder that the engine will rotate several revolutions. While rotating, valves will open and close. Hopefully fuel and air will be pulled into other cylinders, and hopefully a spark will occur at the right time in each cylinder to continue the process.

In normal operation, the spark is produced by a rapidly changing magnetic field in a coil of wire. The changing magnetic field may be produced by a magnet rotating past the coil, or by a switch (points) opening and closing to supply battery current to a primary coil. In my experience, the spark is *always* produced by rotary motion of the engine, whether hand cranked or battery cranked. A non-rotating engine *never* starts by itself. Therefore the automatic tendency is to reject any reports of self-starting engines as faulty memories or outright lies. But we need to remember that time changing magnetic fields can be produced without motion of mass. Transformers have magnetic fields existing without the rotation of any copper or steel.

Perhaps a stalled engine *will* experience a spark occasionally while the UFO is leaving, due to some anomalous time-changing magnetic field. There must be fuel in the combustion chamber to get an explosion. Fuel tends to leak into the crankcase, so after a few minutes a spark would produce no observable effect. There must also be the possibility for continued operation. The ignition must be on. The UFO apparently interrupts the electrical supply, so the engine stops, with fuel in the combustion chamber *and* with the ignition turned on. These are unusual circumstances for an engine, but are necessary for a sudden spark to initiate the start. A car in the garage might experience a spark, but with little fuel in the combustion chamber and no electrical supply, the event might not be noticed by a person standing next to the car.

Most, if not all, of the vehicles in the McCampbell paper would have been of the vintage where they had a coil, distributor, and points. If there was an impulsive magnetic field in the coil caused by some external source, the distributor would deliver the spark to the correct spark plug to cause engine start. If the piston had not passed top dead center, the engine would try to rotate backwards. If the spark arrived at two or more spark plugs at the same time, there is the possibility for opposing forces. Engine damage is not out of the question, and McCampbell mentions this happening on occasion.

6.4 Other Effects

The observed motion of the UFOs is quite interesting. They are often observed hovering in an almost motionless fashion. There may be a slow rotation of the structure, or a slight side to side oscillation similar to that of a falling leaf. They can accelerate rapidly in any direction, including straight up, and can change direction abruptly at high speeds. Speeds up to 5000 miles per hour have been recorded. They can travel underwater, also at high speeds. There have been observations of a UFO coming out of the water, pausing for excess water to run off, and then taking off in air. They have been known to follow airplanes, even to circle airplanes in flight. When visible to the human eye, they are usually also visible to radar, and many simultaneous visual and radar sightings have been made.

One physiological effect is a ‘heat wave’ on the human body. McCampbell reports the comments of the pilot of a small plane in Uruguay that flew within 700 meters of a brilliant object shaped like a ‘musical top’ [31, page 68]:

I saw that (the UFO) rocked twice in a balancing motion. Then it took off in the direction of the sea at a fantastic speed. It left a little trail in the form of water vapor . . . The temperature was greatly increased, so much that I had to open the windows and door of the plane, and take off my field jacket. I almost fainted.

There are also actual burns of first and second degree, usually on the face and hands. The burns may appear as severe sunburns. There may also be related eye damage, similar to staring at the sun or at an electric arc.

Sometimes there is temporary paralysis while the witness is within about 100 meters of the UFO. Involuntary functions like breathing and heart beat do not seem to be affected. Recovery is usually quite rapid when the UFO leaves. There may also be loss of consciousness.

About half the people reporting paralysis or loss of consciousness also report a prickling sensation or an electrical shock. This implies that some sort of electrical phenomenon is involved. On various occasions, amnesia, headache, eye pain, loss of vision, nausea, and vomiting have also been reported.

Dogs are quite sensitive to UFOs. They may bark wildly, or they may show symptoms of extreme fright. Unusual behavior by a dog has caused a number of persons to open the door to their house and discover a UFO outside. Effects have also been noted upon wild birds, pigeons, ducks, geese, chickens, turkeys, sheep, cows, horses, and cats. Fear seems to be the major effect.

Dr. Hynek, a leader of UFO research until his death, defined three categories of close encounters between a UFO and an observer [22]. The CE-I involves a close encounter with a UFO at a given distance. A CE-II occurs when there is a UFO induced physical impact on the environment. CE-III involves UFO occupants. The term *percipient* refers to the UFO observer, or the one involved in the UFO experience. A UFO *flap* is the occurrence of a large

number of UFO sightings or events during a short period of time. A UFO *contactee* is a person who claims to be in personal contact with UFO occupants on a continuing basis. A UFO *abduction experience* is where a person claims to be involuntarily taken on board a UFO.

6.5 UFO Occupants

At perhaps the highest level of strangeness are the reports of occupants of these UFOs. They are seen both inside the UFO and outside on the ground. Jenny Randles, a long-time investigator of UFO phenomena, lists six different types [39].

1. The Apparition. A phantom appears in about 4 percent of cases. It occasionally appears inside a building, often walking through walls like a ghost. Most events occur on open roads and appear and disappear suddenly in the form of a hologram or image. Hardly ever (if at all) do these involve abductions into a strange object but frequently they are associated with strong physical energies and ill-effects on witnesses and animals.
2. The Robot. These appear in about 5 percent of cases and in nearly all cases are found in the presence of other entities. They seem to have the function of menials or servants and on more than one occasion terms such as “retrieval device” have been used to describe them (according to what witnesses believe they were told).
3. The Goblin. Grotesque creatures that resemble goblins and trolls from the folklore of many nations are reported in about 7 percent of cases. Although they are sometimes seen in association with UFOs they are only infrequently connected with abductions and quite often appear without a “ship” at all. They seem to blend physical reality with a magical quality (e.g., one minute they may be photographed and another a bullet might pass straight through as if nothing was there).
4. The Dwarf. These creatures have many attributes of the goblin and might even be a variation on the same theme. The main distinguishing features are that the goblin has very prominent ears and often a greenish cast (one of the origins of the term little green man) but the dwarf seems to be swarthy and covered in hair. About 5 percent of sightings involve this type of entity.
5. The Grays. Historically, Jenny quotes a percentage of 37 percent, but states that the grays have become utterly dominant in recent years. She speculates this could be due to the highly successful books, films and TV mini-series about the grays since 1980. They are small, three and a half to four and half feet tall. The skins are said to be white or gray (hence the name) and hairless. Noses, mouths, and ears are nondescript, certainly in comparison with the eyes, which powerfully dominate the egg-shaped head. These are extremely large and round, often dark (even black) and at times close-up have been likened to that of an insect. The Grays typically wear tight fitting clothing of the same color as the skin. They are very frequently seen during abductions. They are said to be

engaged in genetic experiments and to treat their abductees rather as we might handle a rat in a laboratory, somewhat indifferently, not seeming to deliberately hurt them but with their own purpose (whatever that may be) plainly superior to the welfare of the human victim.

6. The Nordics. These resemble young adult Scandinavians with long blond hair and blue eyes. They may have catlike, slanting eyes. Prior to the 1980s, the Nordics were as dominant in the reports from outside the United States as the grays were inside. Since then, the percentage has dwindled considerably. If both Nordics and grays are present in a UFO, the Nordic seems to be in charge. Both types show curiosity and will examine soil, plants, and animals, and will collect samples.

Especially in the first years after 1947, it was not uncommon to claim interaction with the Nordics. George Adamski [2] reported that he had been taken aboard a UFO on a number of occasions, and even taken to other planets for visits. Such ‘contactees’ were usually more than willing to sell their story and to form cult-like groups. I believe their stories were not convincing to most UFO investigators.

6.6 Abductions

There have been several researchers in recent decades who have investigated abductions of humans by aliens, including Budd Hopkins [20, 19, 21], John Mack [29], and David Jacobs [24]. The abductee might be in bed, driving a car, or enjoying a campfire in the woods. If driving, the car is stopped to investigate a UFO sighting, or the car engine stops by itself. If other people are nearby, and are not to be abducted, such as other passengers in the car or a spouse in bed, they will be somehow ‘switched off’, essentially put to sleep for the hour or two that the abduction lasts. The abductee may see several Grays.

The abductee is floated out through a closed window of the house or car, then walks (or floats) to the UFO, which may be some distance away. Details of entering the UFO may not be remembered, but once inside, there may be several rooms reminiscent of a hospital intensive care ward. The abductee is undressed and helped onto an examining table. The Grays examine the body carefully, using vision, touch, and machines resembling xray or MRI machines. Females usually get a gynecological examination. Procedures understood to be egg collection are performed. Men often have sperm collected. They are then dressed, sometimes with a nightgown put on backwards or inside out. They may be shown fetuses apparently being nourished in transparent containers. They may be shown babies or small children and instructed to hold the child. They may be told that the child belongs to the abductee, resulting from an earlier abduction.

Eventually the abductee is returned to the original bed or car. Memories are usually erased, but not always, and not totally. The person may wake in the morning feeling very tired. There may be blood on the pillow, from implants in the nose or ear. There may be

blood between the legs of the women, due to the gynecological procedures. Physical symptoms and the scattered memories will cause considerable psychological distress. A mental health professional may be contacted. The professional cannot believe that the account might be true in any sense, and this rejection might make the distress even worse. Eventually the abductee finds an abduction researcher and is able to tell the story to sympathetic ears.

Such a person is Whitley Strieber, author of the three books *Communion*, *Transformation*, and *Breakthrough* [45, 46, 47]. He wrote the first two books after being contacted by (non-human) visitors. He then kept a diary over the next six or eight years, during which there was a number of additional contacts. Whitley is a Catholic, specifically mentioning going to mass in *Breakthrough*. He has also dabbled in what some would call New Age activities. For example, when trying to establish contact with the visitors, he will pray to them, either verbally or by projecting his thoughts. He believes that meditation is helpful in producing a deeper ‘communion’ with his visitors.

Many people wrote to Whitley after *Communion* was published, creating a broader data base than what was previously available. He states [47, Pages 101-106]:

As I opened letter after letter, I was slowly gaining perspective. By learning what people actually remembered of their encounters—so very different from the stories in the press—a remarkable new picture of the visitors emerged. It was not a sweet picture, but neither was it a terrible one. Rather, it was every bit as contradictory and surprising and various as one would expect from real contact.

When we imagine ourselves going to another planet, we visualize sending a few highly trained astronauts and scientists, bound by elaborate and detailed rules and taking infinite care.

My impression is that the visitors are a much more individualistic bunch. I’d be very surprised to find that they had any sort of elaborate government at all. If anything, it appears that we are being contacted by large numbers of familial groups using a plethora of different approaches under the broad general umbrella of a shared ethic of minimal disturbance of our own freedom of choice.

The slowness and secretiveness of the visitors’ approach strongly suggests that they don’t want to overwhelm us. That must be a very real danger, judging from the fact that, individually, we are almost always devastated by encounter.

From the publication of *Communion* in 1987 until September 1994, I received 139,914 letters. Between my wife, myself, and our secretary, we read them all. Personally, I have read about forty thousand pieces of mail. We saved a representative sample of about thirty thousand, eight thousand of which have been retyped and mostly scanned into computer-readable format. This was paid for by the Communion Foundation, which is a private foundation funded by me out of earnings on my books. As far as possible, we answered each person, at least thanking them for their effort.

The letters have not been statistically tabulated or professionally analyzed. . . We have, however, created some rough statistics. Eighty percent of the letters reflect either positive encounters or encounters where the visitors seemed neutral. Sixty percent specifically mention fear. Twenty percent report negative encounters. Three percent specifically mention hypnosis by UFO researchers, and nine out of ten of these perceived their encounters as negative. (This is probably not an outcome of hypnosis. These people sought help because of their bad experiences.)

...

We found that people were not reporting the scenario of abduction and manhandling that is so often referred to in the media and UFO publications. The script of being approached by odd little beings, taken aboard a UFO, and subjected to bizarre medical intrusions appears to be rare. Far more commonly, people report interactions at a far higher level of strangeness. However, I do not want to belittle the work that has been done by those who feel that the abduction scenario is true. It would be wrong for me to draw such an encompassing conclusion when we are still so ignorant of the actual nature of our contact. Suffice it to say that it may be only one part of a spectrum of relationship so broad as to be presently difficult to fully classify.

The majority of my correspondents report a lifetime of experiences of one kind or another, and about 30 percent of encounters involve more than one witness. If one member of a family is in contact, it is likely that others will be, too. There are a number of fantastic new dimensions that have hitherto been little acknowledged. The soul is clearly as central to this experience as it is absent from our current scientific view of reality; more than that, actual meetings with dead relatives are common. Children are deeply involved, and sometimes all of these things combine, often in remarkable ways. . . .

Such are my letters—a totally unexpected outpouring of overwhelming richness, power, beauty, and terror.

The experience refuses to be nailed down. It is neither good nor evil, but like reality, full of twists and turns and moral complications. In general, if there is an overall theme to encounter, it seems to be to chip away at our denial by putting us under pressure. Contact is a high-pressure experience. Many witnesses, like me, end up with post-traumatic stress syndrome. It's almost as if we simply cannot see the visitors unless they shake us up. I think that contact is a little like being waked up from a heavy sleep.

However, I have no letters about people driven mad or seriously hurt, and only one that discusses a death, and that involved misuse of a gun.

The story of abductions is truly bizarre from beginning to end. Do we really have significant numbers of our population being whisked off to UFOs and subjected to humiliating procedures? Jacobs mentioned a figure of one million abductees in the United States. First I

will give the arguments in favor of the story, then present some of the negative factors. I will do more discussion on interpretation of data in the next chapter. Here, I am still trying to identify the quality of data.

1. A given researcher finds good consistency among the stories of different abductees. The sequence of events, and even the details not reported in the media, have good repeatability.
2. There are unexplained episodes of bleeding from body orifices.
3. Some abductees experience a false pregnancy. A woman will have every possible symptom of pregnancy, confirmed by a physician. She might schedule an abortion, but at the scheduled time (or a few days before), she is found to not be pregnant.
4. There are significant numbers of reports of an abductee being returned with night clothing on backwards or inside out, in the wrong bed, or even in the wrong room of the house.
5. There are reports of the abductee being missed by family or friends while gone.
6. There are rare reports of the abduction being observed by others [21].

One might assume that hundreds or even thousands of well investigated abductee reports, carefully reported in a number of books, would be convincing to most people, at least to those in the UFO community, but such is not the case. Kevin Randle [34, 35] and Greg Sandow [43] point out some of the possible problems.

Randle [34] makes a good case that essentially all the elements of abduction accounts are found in movies and magazines dating back a century. Being kidnaped by a Small Being with big eyes is a concept found on late night television. Who can say that the abductee did not see a science fiction film, or even an ad for one, and then somehow base a nightmare on that image. It does not prove that abductions do not happen, but it does weaken some of the arguments.

In another paper [35], Randle reports on a study made on 316 self-reported abductees by him and two colleagues. These people had all been interviewed by other researchers, who considered them actual abductees. Each abductee was asked the same set of questions, including one on sexual preference. A total of 174 out of 316 expressed homosexual tendencies. This means that the representation of homosexuals in the study is between 6 and 30 times that of the general population. This may or may not be meaningful, but it certainly raises some questions about those who report abductions. Likewise, African-Americans, Hispanics, and Asians are vastly underrepresented in the study group compared with the general population. It is unthinkable that aliens might be conducting a breeding program among us, and even more unthinkable (politically incorrect) that they might be selecting only Caucasians for the program.

Randle also raises the issue of hypnotism and the possibility of interaction between the hypnotist and the abductee. I include an extended quote [35, pp. 144-147].

Jacobs, in *The Threat*, wrote, “Many hypnotists and therapists who work with abductees adhere to New Age philosophies and actively search for conformational material. During hypnosis, the hypnotist emphasizes the material that reinforces his own world view. If both the subject and the hypnotist are involved with New Age beliefs, the material that results from the hypnotic sessions must be viewed skeptically, because their mindset can seriously compromise their ability to discern facts.”

John Mack said something similar. He said, “One of the interesting aspects of the phenomenon is that the quality of the experience of the abductee will vary according to who does their regression.” [36, p. 245]

Mack also told C. D. B. Bryan, “And there’s another interesting dimension to this which Budd Hopkins and Dave Jacobs and I argue about all the time, which is that I’m struck by the fact that there seems to be a kind of matching of the investigator with the experiencer. . . . And the experiencers seem to pick out the investigator who will fit their experience.” This is, of course, a ridiculous explanation offered to explain why the investigations of a specific researcher match the data gathered by that researcher, but not necessarily that of another.

Mack then goes on to explain it. He said, “It seems to me that Jacobs, Hopkins and Nyman may pull out of their experiencers what they want to see.” Mack has just provided an answer about the abduction experience if he could understand what he implied. He has explained why Jacobs finds hybrid invaders, Hopkins finds alien scientists, and Mack finds eastern philosophers. They pull from their experiencers what they want to see.

...

I think we need to note here that it doesn’t matter how skilled the hypnotists are, or how sophisticated the alien abductors might be. Everyone who tries is able to break through the mental blocks to learn all that the aliens try to hide. It would seem that an alien race who has defeated the problems of interstellar flight would understand enough human psychology to hide their actions if they wanted to do so. Yet their attempts fail as the weekend hypnotists, as well as those with extensive training, are able to learn the alleged truth.

Eddie Bullard in his report for FUFOR noted, “At no time in any of the reports on record has an abduction appeared out of nowhere to someone undergoing hypnosis for unrelated reasons.” Bill Cone reinforced that, saying much the same thing. In our survey of 316 individuals, all of them had gone to an abduction researcher. All of the individuals found an abduction experience, even when the reason for beginning the search was little more than a very vivid dream.

In a corollary, it should be pointed out that we know of no case in which someone approached an abduction researcher, was taken on, and failed to produce an abduction experience. Yes, we know that one researcher screens those who

write to him, suggesting that he can tell the “nut cases” by the number of times confidential is written on the envelope and how much tape is used. The point is that all those who have been accepted have produced the required tale, with the proper elements that reinforce the specific researcher’s belief structure.

Sandow is more even-handed in his dealings with abductions [43]. He mentions that it is possible for hypnotists to lead their patients, but has watched Hopkins and Jacobs work, and did not hear them do any leading. He points out that many of the abduction memories surface without hypnotism, which eliminates any problem that the process of hypnotism might produce. He talks about the old science fiction movies and pulp magazines, giving sources for various elements of the abduction accounts: aliens leaving marks on the abductee’s bodies *Killers from Space*, abductee women mysteriously getting pregnant *Village of the Damned*, aliens having big eyes *Invasion of the Saucer Men*, and reading our thoughts *Earth versus the Flying Saucers*. He then says, “But I don’t believe I ever found a story in which shadowy aliens entered bedrooms at night, abducting some of us throughout our lives and using us sexually, without ever making themselves known or explaining their designs... This theme has never been a major science fictional motif, so anyone who thinks that science fiction spawned abduction tales needs to explain something much more complicated, why meaningless ornamental details were sucked from old magazines and movies, to adorn a more serious narrative that appears to be autonomous.”

Sandow mentions Leon S. Newman and Roy H. Baumeister, psychology professors at the University of Illinois, who have made an effort to come up with a psychological explanation for abduction reports.

To do that, they invoked some of the darker shadows in contemporary life. Abductees, Newman and Baumeister said, are like sexual masochists, sharing a deep need for an “escape from the self.” As they might have noted, but didn’t, bondage, discipline, whippings, and other forms of dominant/submissive sex (to say nothing of outright sado-masochism) have been emerging from the underground; they’re mainstream now. At the same time, abduction stories spread. Coincidence? Newman and Baumeister note what they think is a significant demographic correlation; abductees and sexual submissives, they say, both tend to be upscale.

That’s not wholly true about abductees (and, to the extent that it is, might only mean that upscale folks more often report their abductions). But Newman and Baumeister do make abduction investigators look naive when they argue that abductions must be real, because nobody would willingly invent anything as unpleasant as a lifelong abduction history. Of course they might; some people willingly let themselves be handcuffed and whipped.

It would appear that at least some of the abduction data is tainted. Hypnotism is not universally accepted as a good method of reviving memories. The demographics of those reporting abductions provides an interesting twist to the story. That does not mean that we

should throw all the abduction accounts away. It does mean that we must look at the obvious explanation (extraterrestrials doing breeding experiments) with some suspicion.

6.7 Conclusions

It is an understatement to say that we have a great deal of data to explain. It is far more than a few wandering lights in the sky, or a few people of questionable mental stability seeing ghosts. We can readily make a case for almost any theory by being selective in the examples chosen. Our Worldview also puts blinders on our eyes, so we cannot even conceive of some possible explanations. One example would be Jenny Randles. She lists seven possible explanations for UFO observations in her book, including time travel (our descendents coming home to visit) and other intelligent species co-existing with humans on planet earth (perhaps in other dimensions). She does not include the concept of demons or angels. She includes psychic capability as one possible explanation, but is vague about whether it might be just another ‘natural’ human ability that we have forgotten how to use. I suspect she has a Materialist Worldview, and therefore cannot seriously consider the supernatural or paranormal options.

The same problem exists for those with the Religious Worldview. They automatically focus on examples that suggest the supernatural (or natural) while being totally unable to think of the paranormal. I will examine the options in the next chapter. Hopefully, my own blinders will be apparent to the reader.

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Chapter 7 UFOS—EXPLANATIONS

I gave a brief introduction to the broad range of UFO observations in the previous chapter. After half a century of intense observation and discussion, society still has not reached a consensus as to what UFOs represent. I do not expect to solve the problem here, but will give arguments for and against most of the suggestions in the hope of clarifying the options.

I think everyone who has seriously considered UFO reports will agree that many have purely naturalistic explanations. People see conventional aircraft, weather balloons, birds, satellites, and planets, and misinterpret them. There may be atmospheric anomalies, temperature inversions, mirages, unusual (but quite natural) clouds, and the like. Some people do have vision problems, like ‘floaters’ inside the eyeball. An occasional hoax is almost inevitable. Such reports certainly need to be excluded from UFO data sets. But after eliminating reports of known, natural phenomena, there still seems to be a residue of reports that need a different explanation.

I believe that many scientists think that since a majority of UFO reports can be ‘easily’ shown to be natural phenomena, that with more effort, *all* such reports can be explained away. There are professional skeptics who take this to be an article of faith. They see a UFO report and immediately assign it a naturalistic explanation, usually without any investigation. Scientists hear these skeptics, think the problem has been solved, and do not bother to make any further investigation themselves. This refusal to even examine the data is an interesting phenomenon in its own right. But let us look at some of the other possibilities.

7.1 The Extraterrestrial Option

Most of the general population would immediately argue that the extraterrestrial (ET) hypothesis is most likely. This notion has been popularized by TV, movies, and science fiction for years. It may come as somewhat of a surprise that a significant fraction of the students of the UFO phenomenon do not share this view. Many UFO experts do hold the ET belief, of course, but it is by no means unanimous. A book by Jacques Vallee [29] argues against the ET hypothesis, for example, and Vallee has been one of the leaders in the UFO community for many years.

Another leader has been J. Allan Hynek, astronomer to Project Blue Book. Hynek lists seven arguments against the extraterrestrial hypothesis in the following extended quote [20].

1. *Failure of Sophisticated Surveillance Systems to Detect Incoming or Outgoing UFOs.*

The public is generally quite unaware of the battery of devices available, largely to the military, for the detection of “foreign” objects in our skies: radars which can detect relatively small objects (much smaller than the typically reported UFO!)

many thousands of miles from the earth, our infrared spy and weather satellites, and our optical and electro-optical devices. These continuously survey the skies for any unscheduled objects as well as for keeping track of many thousands of known orbiting objects. The new GEODSS (Ground-based Electro-Optical Deep Space Surveillance) system is said to have the capability of detecting an object the size of a soccer ball at 20,000 miles!

To the best of my knowledge, none of these have tracked any object on an interplanetary or interstellar trajectory. How is it that UFOs reportedly detected visually and electronically very close to the earth's surface are not detected approaching or leaving the earth?

The apologist's answer is, of course, that their technology is so advanced that it is child's play to evade detection. But why then also not evade detection at close range? A second answer frequently given is that they are indeed detected by these surveillance devices but such information is shrouded in top secrecy by our government, as they also hide knowledge of "crashed saucers." [To such charges the scientific fraternity answers, (well aware of the monetary value of a news scoop of such dimensions) that surely some Jack Anderson or a Daniel Ellsberg would have blown the cover off of such a world-shaking story.]

It is true that when I was in charge of the Smithsonian satellite tracking program, both our Moonwatch stations and our large Baker-Nunn stations did occasionally pick up "unidentifieds" and no public mention of these was ever made. Such evidence as I personally examined, however, amounted merely to trails of faint lights that may well have had a mundane explanation. To have devoted many man-hours of investigation to them would not have been justified in a highly mission-oriented project; our job was to track satellites!

2. *Gravitational and Atmospheric Considerations.*

It appears most unlikely that all aliens from other solar systems would be at home in our gravity and atmosphere, walking and breathing without difficulty without the aid of space-helmets. Our advocate answers, of course, that they are indeed from an earth-like planet, or that they are *so* advanced that they overcome these difficulties in some paranormal way; after all, they are reported to levitate! Or, perhaps they are robots!

3. *Statistical Considerations.*

The sheer numbers of UFO sightings reported around the world make it most improbable that their origin lies in astronomically distant worlds. One might expect such a visit perhaps once in a millennium, if that, not hundreds of times per year. This would be far more severe than were we to have an Apollo launching every half-hour! To this our apologist replies that all we see are the "excursion modules", the "landers", and that they are based on some large "mother ship" or perhaps even on Mars.

4. *Elusive, Evasive and Absurd Behavior of UFOs and their Occupants.*

UFOs and their occupants, having presumably traveled for long periods and over long distances, simply do not behave as we would had we made such a jour-

ney! No attempt is made at overt communication and their presence is rarely made known to more than a handful (generally less) of witnesses. They prefer the night hours and lonely, rural areas, yet they seem to “demand” detection by landing or hovering directly in front of a vehicle (rather than a quarter mile to either side), often shining a bright light directly onto the vehicle, sometimes containing only a young couple [are some of them celestial voyeurs?]. And, very much unlike us, should we venture such distances, they do not stay and rest awhile but vanish from sight. Further, when some sort of communication is ventured, it is not by hand signals, facial expressions, mathematical signs, drawings, codes, or sequential words in a foreign tongue but, if at all, by fragmentary phrases generally bordering on the absurd. Communication in the language of the witness has sometimes been reported but more generally no language at all is used but ideas and instruction appear to be conveyed by mental telepathy. To the best of my knowledge, no verifiable statements of a scientific character were ever transmitted, unusual behavior from a supposedly advanced race capable of teaching us much.

Furthermore, no artifact, gift, or presentation has ever been made, to my knowledge. How unlike us! Our first act would probably be to make some offering, a gesture of good will, etc. Nor does there ever seem to be any attempt on their part to establish their credibility and credentials. We would undoubtedly come laden with papers and documents! There is indeed good reason for the French Ufologist, Aime Michel, to have called the UFO phenomenon a “Festival of Absurdity.”

To all of this the advocate might say that we take a much too anthropomorphic view of things. Why should we expect “them” to do things as we would? “They” obviously have a totally different frame of reference!

5. *Isolation of the UFO Phenomenon in Space and Time: The Cheshire Cat Effect.*

I have spoken of this remarkable aspect of the UFO phenomenon at a previous MUFON symposium. While reportedly exhibiting obvious physical properties, and physically affecting its immediate environment, both animate and inanimate, the UFO differs markedly from physical objects as routinely observed. An aircraft, for example, can always be located; it’s either in the air or on the ground and can be observed at any time. Not so with the UFO: rarely is it reported observed sequentially from place to place as an aircraft obviously can. No, it is reported as seen by a handful of people at a general location, and then seen to disappear, but where to? And its period of visibility is likewise limited; UFOs that are reported to remain visible for more than ten minutes or so are the exception rather than the rule.

The UFO can be characterized as isolated in both space and time. It is somewhat like the famous Cheshire Cat in Alice in Wonderland. It appears spontaneously, remains visible for a short while, and then like that remarkable cat, is gone...but where to? The UFO seems to have a dual existence: physical at one moment, non-physical at the next. A physical craft, piloted by E.T.s? A long interstellar journey for such a short stay? Our apologist must take recourse in the

idea that such advanced visitors have mastered the magician's art of becoming invisible at will.

6. *The Space "Unworthiness" of the UFO.*

By our standards, the typically reported UFO appears as a most unworthy craft for traversing interstellar space. It affords very cramped quarters for a very long space journey, and where is the storage space for the equipment and supplies needed for such a journey? The advocate must hold that the craft we see has come from a nearby undetectable base, perhaps from a "mother ship".

7. *The Problem of Astronomical Distances.*

We come now to the outstanding reason for the rejection of the UFO phenomenon by the scientific world. When it is interpreted, exclusively, as spacecraft from sister solar systems, then from the standpoint of present day science there is no way of getting here from there in any reasonable time. The distances involved are just far too great.

Hynek did not know (or did not propose) what the UFOs actually were. He just did not like the extraterrestrial hypothesis.

A slightly different argument against the extraterrestrial hypothesis is that it would seem that visitors from another planet would have a small number of models or types of space craft. There might be a large mother ship, capable of holding a number of moderate sized 'manned' ships and perhaps also some 'unmanned' probes. Size, shape, and color of each model should be fixed, at least within a given geographical region and a given time frame. The observations are, however, that everyone sees a different UFO. Size seems continuously variable. There are many different shapes and colors. Some have windows and some do not. The variety is that of clouds or snowflakes or dreams. The large variety indicates that it is possible, if not highly probable, that another explanation besides visitors from another planet would be the correct one.

One would also suspect that visiting space ships would occasionally crash, leaving hard evidence of their presence. There are claims of a small number of such crashes, but in each case, as the story goes, military personnel stepped in, roped off the area, picked up all the debris and any bodies, swore everybody to secrecy, and flew all the evidence to Wright-Patterson Air Force Base, never to be heard of again. One classic case is the crash near Roswell, New Mexico, in June, 1947 [4]. Another is the Bentwaters Incident or the Rendelsham Forest Case [5]. There have been several others. Such accounts do more to tease than to illuminate.

There are a number of examples of people who believe they have been contacted by aliens from other planets, with Adamski being one of the early ones [1]. Williamson is another [30]. As these cases are carefully examined, however, more questions are raised. Lewis puts his concerns in these words [23].

My puzzlement over the years has been brought about by the overwhelming contradictions in the data presented by UFO percipients from throughout the world.

At first blush, it would seem that we are indeed being visited by creatures from another planet. That's what they tell us anyway. They even go so far as to name the planet, over and over again, in fact, with a different name supplied each time. We receive messages, urging us to "Stop atomic testing. You are destroying the balance of the Universe," "Prepare to join the Galactic Brotherhood" and other equally limpid advice.

We see spacemen in tight-fitting suits, sometimes wearing breathing apparatus, sometimes not, sometimes walking with difficulty or floating above the ground. We are taken aboard wondrous examples of flying devices, and shown 3-D maps of the UFOLKS' home planet(s). We see space ships stopped on lonely roads for nocturnal repairs and are offered celestial pancakes by their occupants. The DML's (Hynek's "Damn Meandering Lights") flit about our skies at night, purportedly examining our military facilities and nuclear power plants.

All in all, the popular picture that emerges is one of covert surveillance of our planet by omnipotent other-worldly beings, intent on saving us from our own ignorant failings. Or so it would seem.

Yet, if we examine ALL the evidence, we begin to feel that this explanation, as desirable as it may seem, is a bit too simplistic. It begins to become all too apparent that someone or something does indeed want us to believe this fairy tale, and act accordingly. To this end they have succeeded. A goodly portion of the population of the United States (exact figures depending on the pollster you choose to follow) believe that the Earth is now or has been in the past, under the surveillance of extraterrestrial intelligence.

Thus, it is a fait accompli; if people believe a thing is so and act accordingly, the reality of the situation makes not one whit of difference.

We see numerous individuals who are in daily mental contact with self-claimed extraterrestrials, and who pass on extremely practical advice on the conduct of daily affairs, as well as predictions of future events, some disturbingly accurate, others curiously short of the mark.

This situation has remained virtually unchanged for the past 25 years, with no signs of abating, and promising no increase in knowledge of the phenomenon in years to come.

Carpenter [9] gives a number of instances where abductees were returned to the wrong place, or without clothes, or in different clothes, so if we are being watched by extraterrestrials, they certainly are not omnipotent.

I am not sure what would serve as an acceptable proof that we are being visited by extraterrestrials. Certainly some hardware would be of interest. An alien (or alien body) available for inspection would convince some. Instruction about new technology would be helpful. A plausible explanation for the many abductions year after year would be nice. In the meantime, we should not ignore the other options.

If God wanted to create another intelligent life form in another part of the universe, it is alright with me. That is, I do not see a clear statement in scripture that such is not the case. It is then conceivable that these life forms (ETs) have discovered how to visit planet earth. They are here along with angels and demons to form a third category of non-human intelligence. There would be the good (angels), the bad (demons), and the neutral or indifferent (ETs). This will be difficult to even consider for those of us who want everything to be either black or white.

The ETs might feel the need to colonize other planets. There might be curiosity about human anatomy. There might even be interest in breeding alien/human hybrids. All these concepts ‘make sense’, at least to me. But then we hit observations that do not make sense.

The ETs have supposedly been abducting people in large numbers for at least half a century. By human standards this would be a very large investment of resources. Why are they still doing the same physical examinations? If the aliens were as smart as people think they are, a few dozen human specimens over a few year period should be quite adequate. Why is there continued egg and sperm collection? It would seem much more efficient to capture a few hundred healthy humans and remove them to a heavenly zoo. With the alien’s apparent abilities for mind control, these humans could be made as docile as our cattle, happily producing offspring until menopause sets in. Why is there never any ‘hard’ evidence? Abductees routinely ask questions of their captors. Why is there never any ‘new’ information received? This would include questions about where the aliens are from, why they are doing examinations or breeding, or something that might be later verified about cosmology or genetics. Such questions keep many, including me, from accepting the extraterrestrial hypothesis.

7.2 It’s All In Your Head

Yet another explanation is that UFOs are a purely psychological phenomenon. A person thinks he sees something when it is only his imagination. This is similar to the effect of some drugs which cause people to see things that really are not there. The alcoholic may see bugs crawling on him during the latter stages of his alcoholism. The mind is a complex thing, not well understood at all. Many researchers in the UFO field believe this is an important part of the UFO phenomenon. They think that many sightings, especially close encounters with UFO occupants, are entirely a product of our imagination in some as yet unexplained way. The person making the sighting believes he or she saw something out in the atmosphere when really all the action is occurring in the mind.

This explanation could be correct for many (most?) cases, but does not seem to be able to explain every thing that is observed. It does not explain the medical problems experienced, such as skin burns, eye damage, nose bleeds, etc. It does not explain the electrical effects, the photographs, the radar returns, the scorched landscapes. It does not explain the reactions of animals. Even when the action is ‘in here’ rather than ‘out there’, we do not have a good explanation of why the mind is projecting these particular images. Therefore, we will continue

examining other possibilities.

7.3 Natural But Unknown

Many of the features of UFO appearance and motion can be explained by the UFOs actually being a plasma or a form of ball lightning [18, page 138]. A plasma would be expected to have many shapes, sizes, and colors. Rapid motion and abrupt changes in direction would be possible for a plasma since little mass is involved. Some cases of rapid motion could be explained by the plasma suddenly shrinking in size, which would be interpreted by the eye as movement away from the observer.

The plasma explanation certainly sounds more scientific than some other explanations which might be given. It is not a final answer because we have no idea how the plasma would be formed and what the energy source would be to maintain it during the observation period, which is often several minutes in length. Also, ball lightning just does not explain the interruption of electricity in a automobile or house when a UFO comes into the vicinity. There must be something else going on that can prevent power sources from functioning or copper wires from carrying current.

The discovery of a new natural phenomenon that would take the shape of a UFO ‘out there’ that could be photographed and would give radar returns would be quite interesting. It is impossible to predict such things, but such a discovery could lead to important benefits for humankind. I would not know where to start looking for such a discovery, but I think we should keep ourselves open to the possibility.

7.4 The Terrestrial Option

I now start discussion of paranormal possibilities. The first one, terrestrial, is largely ignored by the UFO research community, so one has to go to other sources for detailed information. A brief introduction comes from [21, Page 31]:

In the Celtic and Germanic countries of Europe there are long traditions of races of small humanoids which dwelled inside hills, mountains, or ancient burial grounds. These beings ventured out onto the surface mostly at night, holding feasts and dances in woods and meadows, or roaming the earth about mysterious business of their own. They stole away babies and children, and sometimes lured adults into their subterranean homes. In England they were known as Fairies or Elves, in Ireland as Sidhe or Gentry, in Scotland as Sith or Good People, in France as Fees, and in Brittany as Korrignons. Fairy lore is a complex subject, for beliefs in Fairies often differed as much from village to village as they did from nation to nation. They did, however, share some basic traits throughout western Europe.

The Fairies were usually divided into two races—the “Fair Folk” or “Light Elves” [slightly shorter than the people of the surface, and much more lightly built, with long, curling blond hair], and the “Dark Elves”—swarthy, squat, and often hairy beings who seemed more truly creatures of the earth. The race of Dark Elves has included Brownies, Kobolds, Gnomes, Dwarfs, Trolls, and a host of cavern and mine spirits.

But the more human-seeming Fair Folk were usually associated with the insides of hills and barrows as well, and the European villager feared and respected their power far more than the modern image of the gauze-winged, Tinkerbell-style “fairy” would suggest. Even the smallest of the Fair Folk could cause more than mischief if angered or offended. A number of illnesses were commonly attributed to harmful Fairies before the last century. Strokes, for example, were believed to be caused by elf-shot; the term “stroke” is itself a shortening of “Fairy stroke”. The Fairy stroke felled its human or animal victim, which the Fairies carried off invisibly, leaving a “stock” in its place. The stock was a Fairy or a log transformed into the victim’s likeness, but corpse-like or only minimally functioning.

The Fair Folk have a resemblance to the UFO Nordics discussed by Jenny Randles [25], and likewise the Dark Elves to her Dwarfs. Perhaps UFO researchers are just now seeing what humans have always seen. Differences in descriptions can be explained by the respective cultures and our natural effort to explain the new and unknown in terms of the old and well known.

An important question is: Are these entities ‘out there’ (making tracks in the snow, being seen by dogs, appearing on photographs) or are they ‘in here’ (in our minds)? If in our minds, this would move this category out of the paranormal, except for the observation that one would expect a much wider range of entity size and shape for a purely mental phenomenon. Why not giants, unicorns, mermaids, and talking owls? A mental process that includes little people and excludes giants and monsters would seem paranormal to me.

The assumption of a mental phenomenon, even if paranormal, saves us from many challenging questions about the existence and purpose of the little folk. But let us assume the little folk are ‘real’ and look at some of the issues.

One suggestion for the ‘home’ of these entities is that they are from another dimension. Einstein suggested that we really live in a four dimensional world, consisting of three space dimensions and one time dimension. Many physicists since then have postulated higher dimensional spaces (up to at least eleven dimensions). If there are more dimensions, then it would be theoretically possible to move from an invisible condition in some of the higher dimensions to be visible in our world, and then move back when the mission was accomplished. Elves would not ‘go’ underground, but into a ‘parallel universe’.

The same suggestion applies to the Grays and other denizens of UFOs. Malfunctioning spacecraft would disappear by going back into the original dimensional space. This explanation

would answer several of the objections to alien space travel, but would be very hard to prove or disprove.

Could God create such lifeforms as Fairies, Elves, (and Grays)? If God created millions of lifeforms on earth (in our physical three dimensions, and created millions of angels in heaven (in what might be called a spiritual dimension), then it should be obvious that He has the ability to create a few lifeforms that can shift back and forth between the spiritual dimension and the physical dimension, or between our three dimensions and higher (but still physical) dimensions. These lifeforms might exist in the same space or dimension as the angels. Angels ‘leave’ that dimension and become visible to us humans at infrequent intervals, and these other lifeforms do also.

If we admit that God could create such lifeforms, then we ask if God would do it. I recognize that this is speculation of the worse kind. It is the height of folly to proclaim what God would or would not do in any given circumstances, since man’s wisdom is quite inferior to God’s. God does not need to ask man if it is okay to create Sasquatch, and man’s grand pronouncements on the matter really do not make any difference. We have mosquitos that carry malaria and fleas that carry the plague. Perhaps we also have Fairies, Elves, and Grays.

I am thinking of these lifeforms as spiritually neutral. Like dolphins or dogs, there is some intelligence and some desire for interaction with humankind. Specific actions might be viewed as good or bad, but they form a third category in addition to angels and demons. They are paranormal, in that they do not hold still for scientific testing, but are not supernatural.

7.5 Psychic Phenomena

This concept is that UFOs are a projection of our collective subconscious. This is a paranormal (not supernatural) concept. If our minds are able to interact without the limitations of spacetime (e.g. intuition, turning around because someone is staring at the back of your head), then many minds thinking about the same concept may be able to make it appear as real. Bearden makes a strong case for this concept in *Excalibur Briefing* [3], including other observations such as the Loch Ness Monster and Sasquatch. The item seen would be like a dream (out of our imagination or subconscious) but would be ‘real’ while visible. That is, it could reflect radar signals, affect electrical circuits, and leave scorched earth patterns while present, but then fade out like a dream sometime later. If UFOs are like dreams, then it would not be too surprising for each one to appear different from all the others, but yet to have some similarity in form and function. We would expect a certain amount of ‘bizarre’ behavior and nonobedience to physical laws. The UFO may even be transparent while forming and dissipating, which appears to have been observed in some photographs.

The idea of a collective subconscious would allow for change in the nature of viewed entities as humankind grows, matures, and develops new thought patterns. Sheldrake makes a persuasive argument for a shared memory of a species in the matter of horses and barbed

wire [26]. When barbed wire was first introduced a century ago, horses would regularly run into barbed wire fences and injure themselves. Now they do not. Colts that have never seen a barbed wire fence ‘know’ not to run into one.

In a similar fashion, the human collective subconscious has developed the idea of UFOs and occupants. There are variations within the theme, regarding size, shape, color, and other features of the UFO, but still the basic theme is evident. This is one of my favorite possibilities for the eventual explanation of UFOs.

7.6 Angels and Demons

It is recorded in II Corinthians 11:14, 15 that “Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” It appears in the account of the temptation of Jesus (Matthew 4:1–11) that Satan had taken on a physical form. Therefore it is possible that the UFO occupants (and perhaps the UFOs themselves) are the servants of Satan in disguise. They would appear real while in our dimension, even leaving footprints, but would vanish at the end of their mission. Since Satan’s domain seems to be the earth, his servants would not ‘go’ somewhere else, but would become invisible where they are. This is certainly a reasonable explanation for the lack of crashed UFOs and dead bodies of their occupants.

The CE-I and CE-II cases do not have much spiritual content. Seeing or experiencing something new and different, like a UFO, does not have a strong spiritual impact. It does not turn us toward God or away from God any more than the viewing of a flower or some other part of God’s creation. It may puzzle us so that we go looking for answers, which can certainly change our spiritual status, but normally it just goes on the mental shelf with the other things we do not understand, to be thought about again at a later time.

The CE-III cases, on the other hand, definitely have spiritual implications. The Christian authors Wilson and Weldon give their summary of the motives of the UFO occupants [31, page 91]:

The UFO phenomena are both historical and worldwide. In the last few years they have increased dramatically in interest, research, and sightings. A computer analysis of 50,000 UFO sightings over the last 30 years revealed definite patterns of behavior. There is a peak activity every 61 months. Every five years and one month they have been moving across the globe from west to east in 1,500-2,000 mile leaps. Thus they are very deliberately revealing themselves to the entire planet. Sightings during these peak periods range from 10 to 100 times the normal number of sightings, and they are leaving mankind little choice but to believe in them. UFOs have taken every conceivable shape, size, and characteristic possible, as have their occupants. There have been millions of sightings and thousands of

contactees.

It is reasonable to ask, ‘Would they be going to all this trouble, if they were not planning something on a vast scale?’

Obviously they want us to believe in them. If we do not believe in them, their plan will not work. Overall they have been very successful, and the small minority who do not believe them to be extraterrestrials are comparatively insignificant. The vast majority of people who believe in UFOs are convinced they come from other planets, for many sightings conform more or less to what we would expect from visitors from other worlds. Knowing that in a perplexing situation humans will take a majority view, they have acted appropriately. They know what they can get away with and are confident that the demonic and evil aspects of ufology will not damage their present purpose, which is to make mankind believe in extraterrestrial contact. The world is clearly in a desperate situation, and the thought of deliverance by advanced intergalactic visitors is increasingly attractive. The entities use the present confusion as a means of insuring belief in them as benevolent space visitors.

Even with this master plan, the UFO occupants are often anything but benevolent. Dr. Berthold Schwartz is quoted [31, page 130] as saying:

All too little has been done in clinical and laboratory study of such alleged UFO-related psychic and psychological effects as anxiety and panic reactions, confusion, mood and personality changes, loss of consciousness, automatism, amnesia, paralysis, paresthesia, weakness, wasting, burns, heat sensations, eye injury, transitory blindness, hoarseness, skin lesions, reported radiation effects, and healings.

Brad Steiger is quoted as saying [31, page 131]:

There is a wealth of well-documented evidence that UFOs have been responsible for murders, assault, burnings with direct-ray focus, radiation sickness, kidnappings, pursuits of automobiles, attacks on homes, disruptions of power sources, paralysis, mysterious cremations, and destruction of aircraft.

The possibility of demonic activity is of concern to well-known writers like Whitley Strieber, who comments [28, Page 36]:

What if I was opening a door to hell or something? I am not interested in helping demons. They seem to do fine on their own.

Contactees are typically given messages similar to those long received by mediums and mystics. The UFO occupants usually proclaim the New Age doctrines such as reincarnation,

universalism, the divinity of man, the dawning of a new age, etc. The deity of Christ and the inerrancy of the Bible are either not mentioned or are denied. They predict the future with an accuracy rate of 30 to 85 percent. (This is certainly in contrast with the prophets of God who were 100 percent accurate.) Contactees are often told they are on an important mission to the world which only they can perform. This often results in severe emotional, business, and family problems to the contactee. The ‘fruit’ of the contact between UFOs and contactees is bad. This certainly supports a demonic interpretation.

According to Dr. Barry Downing, a Presbyterian pastor and theologian [14]:

As we think about the religious dimension of UFOs, there are three main theories (not counting mine): the “Myth” theory, the “New Age” theory, and the “Demonic” theory. The “Myth” theory, advocated by scientists like Carl Sagan, and theologians like Robert Ellwood, follows the lead of psychologist Carl Jung in calling UFOs a modern religious myth (unreal, a creation of the human mind). But hardly anyone will bother belonging to MUFON if they think UFOs are myth.

That leaves most MUFON members with a choice between the “New Age” theory and the “Demonic” theory. The first is wildly optimistic, the second wildly pessimistic. Early on, most MUFON members tended to see a New Age view of UFOs as created by air heads like Shirley Maclaine, not to be taken seriously. But lately UFO researchers like Donald Ware and Robert Dean have moved very much in a New Age direction. . .

However much MUFON members may worry that a New Age interpretation of UFOs muddies our scientific credibility (and it does), nevertheless, New Age people are trying to answer a valid scientific question: What is the purpose of UFO behavior toward the human race? And the New Age answer is UFOs are pushing us toward a spiritual transformation of society which will usher in a golden age of peace, spirituality and love. I hope the New Age people are right, but I don’t think they are. I think theirs is too optimistic an interpretation.

But at the same time, I do not buy the standard conservative Christian interpretation of UFOs, that they are demonic. The view that UFOs are demonic has long been promoted by writers like Clifford Wilson and John Weldon (*Close Encounters: A Better Explanation*), although neither of these men are UFO researchers. They use UFOs to promote their view of the impending Christian apocalypse, saying these are the end times, UFOs are demons set loose to bring us to repentance, then Christ will return. I. D. E. Thomas, in his recent book *The Omega Conspiracy: Satan’s Last Assault on God’s Kingdom*, also takes this approach. He believes UFO abductions, and the sexual activity of aliens, are from the world of fallen angels like those described in Genesis 6:4, that the “sons of God came in to the daughters of men, and they bore children to them.” The demonic theory of UFOs has support from serious UFO researchers like John White, and although Budd Hopkins would never align his abduction research with a religious theory, he

certainly does not think UFOs are up to any good from our human point of view. Certainly there is much compelling evidence for some kind of demonic theory, whether secular or religious.

But even with this observation about ‘much compelling evidence’, Downing still prefers another possibility, that of angels doing the work of God. He has thought deeply about the matter, and has changed some of his ideas with time (one sign of an intelligent person), hence deserves to have his thoughts carefully considered. The following extended quote summarizes his concept [14].

I am in a denomination which gives strict examinations to those about to be ordained. Once one is ordained, getting someone “unordained” is difficult. It requires a Presbytery trial. But I thought that for my survival in ministry, I would be wise to express my theological UFO research in problematic terms: I think it highly probable that a UFO parted the Red Sea, but I am not sure. My denomination has not made any threats to try me for heresy up to this point, so in that sense my caution has been rewarded.

But is someone had asked me 25 years ago, “What do you really think UFOs are doing?” my answer would probably have been this: I think UFOs carry the angels of God. I think we are living in a dangerous time, and our scientific world view—bringing about the “death of God theology” which preceded my book—all indicate we need help believing that strange stories like the parting of the Red Sea, and the visibility of angels, are possible. Once everybody comes to believe UFOs are real, then there will be a revival of faith in the Bible. Renewed faith in the Bible will lead to renewed faith in God, and in divinely designed human purpose. We will get rid of much of the agnostic depression that clouds our scientific generation.

But at the present time, unlike my views 25 years ago, I am inclined to think that the main purpose of UFOs is more political than religious. And because of that, I see Exodus as a paradigm of modern UFO strategy. . . . And that paradigm suggests that UFOs are neither moving us toward a Golden New Age, nor toward a Demonic final conflict described in the book of Revelation, but rather, UFOs are simply—in space rocket terms—giving us a course correction. In one of his shortest parables Jesus said, “The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened.” (Matthew 13:33) This means that basic divine strategy is to carry out invisible or deceptively simple actions in human society which have significant long term consequences.

Let me state my basic assumptions. My most basic one is that what we now call the UFO alien reality, and what the Bible calls the angelic divine reality, are the same reality, what I will call the alien/angelic reality. . . . It is my assumption that the alien/angelic reality was involved in the development of both the Old and New Testaments. . . .

In the Exodus Story, and the Jesus Story, there is a triangle involving an oppressor, a victim, and a liberator. In the Exodus, Pharaoh, and the Egyptian political structure are the oppressors; Moses and the Hebrews are the victims, and the alien/angelic reality is the liberator (present in the “pillar of cloud and of fire”).

In the Jesus Story, the Hebrew religious establishment joins with the Roman political establishment in being the oppressor; Jesus is the victim, and again, the alien/angelic reality is the liberator, raising Jesus from the dead (Matthew 28; Luke 24), and converting the Apostle Paul from a “bright light” on the road to Damascus (Acts 9). A new community is formed of those who believe in the resurrected Jesus, and they undergo a new “Exodus,” driven out from the non-believing Jewish community.

The alien/angelic objective in the Exodus was to form a distinct political/ethnic community, the Jewish people. . . . But the alien/angelic objective in the Jesus Story was to form a community that transcended national boundaries. The Jesus Story was to be preached to all nations (Matthew 28:19). Consequently, the Christian faith was not involved in an essentially political battle. . .

But this was not the case in Exodus. Exodus is the story of the alien/angelic reality waging a direct war against Pharaoh and the Egyptian political structure. Over a period of time Moses warned Pharaoh of plagues to come—flies, blood, gnats, frogs—and finally Passover. The alien/angelic reality tells Moses to tell his children that the divine reality has “made sport of the Egyptians and what signs I have done among them; that you may know that I am the Lord” (Exodus 10:2). . .

It seems to me that modern alien/angelic strategy has been a direct war against the super powers of the world. . . . Our world leaders, like Pharaoh, have been sure it is in their interest to deny the alien/angelic presence and power.

The abduction phenomenon may be primarily a way for the alien/angelic reality to reveal its power to the public at large, and still keep its basic identity secret. We have all these stories that aliens from UFOs can read people’s minds, can take them from their cars or bedrooms without being stopped by the government or anyone else. Instead of being plagued with flies or frogs, we are being plagued with UFO abductions—and the broadcasting of their stories. UFOs are making sport of us, and our scientific culture. . .

In regard to the New Age view, I don’t think the alien/angelic reality is trying to make life better for us. They like us to suffer. The alien/angelic reality put the Jews through all kinds of trials in the wilderness. The Bible gives the alien/angelic reality credit for killing 14,700 Jews with the plague during Korah’s rebellion, not to mention another 250 by fire who were making an unauthorized religious offering (Numbers 16). Jesus encouraged his disciples to take up their cross and follow him. The alien/angelic reality wants us to suffer, they just don’t want us to blow up their world with nuclear weapons, or perhaps bring earth to an environmental death.

So I see Exodus as a paradigm of UFO strategy. It has been necessary for UFOs to attack the political, military and scientific structures of our time in order to preserve the future of human history. Science and technology in the hands of our political leaders have been the “oppressor” of our modern age; all of us living in the shadow of nuclear terror are the “victims”; once again the alien/angelic reality has been the “liberator.”

Down the road, as more UFO evidence comes out—as we follow the pillar of cloud and of fire into our wilderness future—undoubtedly the human race will begin to explore the religious dimension to UFOs. When this happens, almost every world religion will undergo a pretty serious course correction. But right now the UFO leaven in our religious meal is fairly well hidden and will take time to do its work.

Downing makes a good case for a large fraction of UFOs to be sent by God as a “course correction”. My suggestion that God perhaps gave a general instruction to the angel corps to irritate the Materialists, rather than specifically ordering the details of each UFO appearance Himself, would have the same effect.

I believe the devil is an imitator, so some UFOs would be like the tares among the wheat, or false prophets among the true prophets of God. A UFO that shows us paranormal power (speed, mind control, etc.) is definitely a challenge to the Materialist Worldview, and could help us reconsider both the supernatural and paranormal areas, perhaps even accepting the Biblical Worldview that I am advocating. Even though God is sending UFOs, an abduction that involves sin is strong evidence that some UFOs are Satanic.

One example of sin associated with abductions is found in Budd Hopkins’ book *Witnessed* [19]. This is an account of a wife and mother of two sons who was abducted from her family’s New York City apartment early one morning. Three Grays escorted “Linda Cortile” through a window and floated her up into a hovering UFO. The abduction was witnessed by a number of people in different directions, including Richard, who was a bodyguard for a high-level political figure. The story is quite involved, but there was evidence that Richard and Linda had a long history of being abducted at the same time, starting as young children. The two would be allowed to play together for an hour or so, and established a friendship. They never met in any other context. Linda married Steve and had a son by him. Richard married and divorced without children by that woman. But joint abductions continued. After Richard and Linda finally met under earth bound circumstances, Richard became convinced that he was the father of Linda’s second son, conceived aboard a UFO. The son physically resembled Richard. Memories recovered under hypnosis also supported the happening. Either Richard and Linda committed adultery, or the Grays put a false memory of that act into their minds. I have a real mental block in believing that God would arrange an act of adultery, or put memories of such an act into people’s heads.

The devil had power to show Jesus all the kingdoms of the world (Luke 4:5) and to have Jesus stand on the pinnacle of the temple (Luke 4:9), so I assume an abduction would be within his power. Once a man and woman were abducted, I believe the devil would encourage

them to commit adultery. So abductions involving sin would not be of God, but might be of the devil.

Peter quotes the Old Testament prophet Joel in Acts 2:17 as saying:

“And it shall be in the last days”, God says, “that I will pour forth of my Spirit upon all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;”

Everyone is familiar with natural prophesy (It *will* rain tomorrow) and dreams. Those in the Religious Worldview also recognize supernatural prophesy and supernatural dreams. I believe there is also such a thing as paranormal prophesy and dreams. We somehow gain access to information that is just not available through natural channels, but is not directly from God or Satan either. (I think dowsing is in this category). In the context of this verse, God is not talking about natural happenings. There will be supernatural prophecies, visions, and dreams. This verse does not negate any instructions about false prophets, so presumably we still need to use common sense and spiritual insight to distinguish between the true and the false. In fact, the verse may be saying that all kinds of prophesy (true supernatural, false supernatural, and paranormal) will increase in the end times. The paranormal prophecies will challenge both the Materialist and Religious Worldviews, and perhaps get some to carefully consider the Biblical Worldview.

But what about visions? Would UFO sightings be included in the visions that would be seen? Are the visions ‘out there’ (visible to everyone who happens to be looking in the right direction) or ‘in here’ (a type of hallucination)? Either way, it seems that a UFO sighting could be described as a ‘vision’. If Downing is right about UFOs being a midcourse correction from God, then perhaps the vast number of UFO sightings was actually prophesied by Joel.

7.7 Sons of God

Downing mentioned ‘the sons of God’ in an earlier quote. This passage in Genesis has puzzled bible students for centuries. It must be discussed in any attempt at a religious explanation for UFOs. The New American Standard translation is

¹Now it came about, when men began to multiply on the face of the land, and daughters were born to them, ²that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. ³Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.” ⁴The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown. ⁵Then the LORD saw that the

wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. ⁶And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. ⁷And the LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.” ⁸But Noah found favor in the eyes of the LORD. Genesis 6:1-8.

First, we need to look at the Hebrew words for God. According to Kelley [22, p. 32]:

The two most frequently used designations for deity in the Hebrew Bible are **אֱלֹהִים** *elohim*, “God,” and **יְהוָה**, YHVH, “LORD.”

אֱלֹהִים is plural in form, but normally functions as a singular noun. However, it may also function as a plural noun, accompanied by plural modifiers and plural verb forms. This usually occurs when reference is being made to the “gods” of the nations. **אֱלֹהִים** may occur with or without the definite article (**הָאֱלֹהִים**).

יְהוָה is the covenant name for Israel’s God. At a very early date in Jewish history, it came to be regarded as too sacred to be pronounced. Pious readers avoided pronouncing it by substituting for it the word **אֲדֹנָי** *adonay*, meaning “my Lord.” When Masoretic scholars began to supply vowel points to the consonantal text of biblical books, they applied the vowels of **אֲדֹנָי** to the consonants of **יְהוָה**. With the modification of compound sheva to simple sheva under the non-guttural yod, the resultant form was **יְהוֹה** (or simply **יְהוּה**), which was always pronounced as *adonay*.

If there had been no need to avoid pronouncing **יְהוָה**, it would most likely have been pointed as **יְהוֹה** and thus read as *Yahveh*. The curious attempt to transliterate the hybrid form **יְהוֹה** as “Yehovah” (or “Jehovah,” since “y” was missing in the German language) was not made until the time of the Protestant Reformation.

Occasionally the two divine names **יְהוָה אֱלֹהִים** appear together in the Hebrew text (see Amos 1:8). Since it would have been awkward to read the pair of names as *adonay adonay*, Masoretic scholars chose to point **יְהוָה** with the modified vowels of **אֱלֹהִים**. This resulted in the form **יְהוֹה**, later simplified to **יְהוּה**, which should be pronounced as though it were written **אֱלֹהִים**, *elohim*. Thus **יְהוּה** (pointed with the modified vowels of **אֲדֹנָי**) is translated in English versions as “LORD” (note the capital letters), while **יְהוֹה** (pointed with the modified vowels of **אֱלֹהִים**) is translated as “GOD” (again with capital letters), and **יְהוּה אֱלֹהִים** is translated as “Lord GOD.” Translators, therefore, consistently render any form of **יְהוָה** with capital letters, thereby alerting readers to its presence in the Hebrew text.

The phrase “sons of God” is found three more times in the Old Testament, all in the book of Job:

Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. Job 1:6.

Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. Job 2:1.

(God speaking to Job:) “Where were you when I laid the foundation of the earth! . . . When the morning stars sang together, and all the sons of God shouted for joy?” Job 38:4,7.

The Hebrew for “sons of God” is בְּנֵי־הָאֱלֹהִים in Genesis 6:2, בְּנֵי הָאֱלֹהִים in Genesis 6:4, בְּנֵי הָאֱלֹהִים in Job 1:6, בְּנֵי הָאֱלֹהִים in Job 2:1, and בְּנֵי אֱלֹהִים in Job 38:7.

The word *God* in ‘sons of God’ is *elohim*, a plural form. It perhaps hints that our creator God is a plural God, including a Trinity (Father, Son, Holy Spirit). It can also be translated as god (e.g. Dagon our god, I Sam. 5:7), or gods (e.g. New gods were chosen, Judges 5:8). The first four appearances (out of five) of ‘sons of God’ have the word *the* attached to *elohim*. A legitimate translation is therefore ‘sons of the gods’. Selection of ‘sons of God’ versus ‘sons of the gods’ is totally at the discretion of the translator. The translator reviews arguments such as Morris gives [24], and makes a decision as to which way it will appear in print. Sometimes it is a tough decision. Sometimes translators for different translations will make opposite decisions. This does *not* imply that one group of translators is more spiritual than the other. I think we need to carefully explore the arguments for ‘sons of the gods’ before jumping to the alternative translation.

Henry Morris devotes 16 pages of his book *The Genesis Record* [24, pp. 163-178] to Gen. 6:1-8, giving reasonably balanced arguments that represent a large fraction of evangelical thought on the subject. He rejects two possible interpretations as follows [24, pp. 164-5]:

One’s first reaction to this passage (and the standard interpretation of the liberals) is to think of the fairy tales of antiquity, the legends of ogres and dragons, and the myths of the gods consorting with men—and then to dismiss the entire story as legend and superstition.

On the other hand, modern Christians have often attempted to make the story more palatable intellectually by explaining the “sons of God” as Sethites and the “daughters of men” as Cainites, with their union representing the breaking down of the wall of separation between believers and unbelievers. Another possible interpretation which avoids supernaturalistic implications is that the phrase “sons of God” referred to kings and nobles, in which case the commingling so described is merely an account of royalty marrying commoners.

Neither of these naturalistic interpretations, however, explain why the progeny of such unions would be “giants” or why they would lead to universal corruption and violence. Although Scripture does teach that believers should not wed unbelievers (II Corinthians 6:14; I Corinthians 7:39), there is no intimation that this particular sin is unforgivable or more productive of general moral deterioration than other sins. Regardless of intellectual difficulties, it does seem clear that something beyond the normal and natural is described here in these verses. . .

The actual phrase *bene elohim* is used three other times, all in the very ancient book of Job (1:6; 2:1; 38:7). There is no doubt at all that, in these passages, the meaning applies exclusively to the angels. A very similar form (*bar elohim*) is used in Daniel 3:25, and also refers either to an angel or to a theophany. The term “sons of the mighty” (*bene elim*) is used in Psalm 29:1 and also Psalm 89:6, and again refers to angels.

Morris then comments that the “plain meaning” of the text is that of angels cohabiting with human women. He cannot find any clear statement in the bible that this is just not possible, but still does not like the idea. He suggests the following [24, pp. 168-9]:

Admittedly, however, there is a grave difficulty in the idea of angel-human sexual unions, not only the question of whether such a thing is possible, but even more in the theologically paradoxical and grotesque nature of the progeny of such unions. Is there any way to resolve this dilemma?

A solution seems to consist in recognizing that the children were true human children of truly human fathers and mothers, but that all were possessed and controlled by evil spirits. That is, these fallen angelic “sons of God” accomplished their purposes by something equivalent to demon possession, indwelling the bodies of human men, and then also taking (or “possessing”) the bodies of the women as well. The men whose bodies they possessed were evidently thereby made so attractive to the careless and rebellious women of that age that they could take over and use any of the women they chose. The seductive beauty of the women, probably enhanced by various artificial cosmetics and allurements developed by that time, was itself sufficient to induce men to constant obsession with sex, assuring a maximum rapidity of multiplication of the population. Thus, the “sons of God” controlled not only the men whose bodies they had acquired for their own exploitation, but also the women they took to themselves in this way, and then all the children they bore.

His ‘solution’ contains considerable speculation about ‘careless and rebellious women’ with ‘seductive beauty’. He assumes that (1) the sons of God are angels, (2) these angels are fallen, (3) these fallen angels possess men, women, and children, or just possibly (4) these fallen angels manifest in male form with reproductive capability. It seems obvious to me that Morris is waving his arms here, that he is grasping for any explanation that would not meet with immediate rejection by other Christians.

We need to step back and ask some tough questions. For example, Hebrew has a word, *malak* (messenger, agent) that is translated as angel about 110 times in the Old Testament. Why did God use ‘sons of Gods’ in five spots if He really meant to say ‘angel’? The phrase ‘sons of God’ is used without definition. We may raise our voice and say “There is no doubt at all” about the sons of God being angels, but without any scriptural basis supporting this

equivalence, it is still just an assumption. Maybe God was trying to give us a ‘heads up’ about some being that was different from the standard angel, and hence used a different term.

Why do we have all these accounts from the Greeks and other groups about gods, their cohabiting with humans, and their demigod offspring? Are these myths in the sense of definition 1b (parable, allegory), or 2b (an unfounded or false notion), as per Merriam Webster’s Collegiate Dictionary? Is Zeus no more ‘real’ than Santa Claus or Paul Bunyan?

Why do we have all these accounts about UFOs, abductions, men and women having sexual relations with the aliens, and the resulting hybrids? Are these likewise myth? What if God was using ‘sons of the gods’ as a synonym for ‘aliens’? The Materialist Worldview looks at UFOs, Greek gods, and Genesis 6:1-8, and jumps to the conclusion that they are all myths. All describe very similar phenomena and none have a *natural* explanation. Morris would follow the Materialistic lead and label UFOs and Greek gods as myth, but then has a very real struggle to distinguish the Genesis account as not being myth. It would seem simpler to move from the Religious to the Biblical Worldview, which is internally self-consistent on this point. The Biblical Worldview asserts that Genesis 6:1-8 is *not* myth, and then allows Greek gods and UFOs to not be myth either.

The Religious Worldview takes a strictly binary view of things. There is God and Satan, good and evil, black and white, male and female, natural and supernatural. Everything must be placed in one of two categories. The Biblical Worldview allows for a third category, paranormal, to be placed alongside natural and supernatural. Perhaps the ‘sons of the gods’ are also in a third category, not ‘good’ angels controlled by God, not ‘fallen’ angels controlled by Satan, but something not inherently good or evil.

I suggest that the ‘sons of the gods’ are one or more species of created beings, somewhat like dolphins or mosquitos. Dolphins swim, always in ‘our’ space, while mosquitos fly in ‘our’ space. The ‘sons of the gods’, on the other hand, usually are located in the firmament. While in the firmament, they are not visible in ‘our’ space. They possess intelligence, but not great intelligence by human standards. They have the ability to communicate with humans (often by telepathy), but the content of the information is not all that great. By and large, they do not know anything more than humans know, except, of course, how to materialize and dematerialize. They really do not know much about history, human physiology, or astronomy. When appearing as UFO-nauts, they may do medical examinations time and again, like someone who is intellectually slow and is having problems with the concepts involved. It is not obvious that they have an eternal soul, any more than a dolphin has an eternal soul. If they do not have a soul, they might not have a conscience. They could then lie to us, or do hurtful things, with no more regret than a bear eating an Eskimo.

The ‘sons of the gods’ might know how to materialize a spacecraft as well as their bodies. This might be a group effort of all the aliens involved in a given appearance. It might require considerable energy, which would have the effect of ‘draining’ the aliens. If the spacecraft is strictly a thought form, then we would not expect to find any abandoned by the side of the road. The energy requirement would prevent the spacecraft from being present in ‘our’ space

for extended periods of time. Also, if each spacecraft is a thoughtform, there is no reason for them to be identical. They can be a continuum of sizes, from less than a meter across to hundreds of meters in diameter.

The ‘sons of the gods’ are allowed to come before God while they are in the firmament, or at least they were allowed when the book of Job was written. They evidently have enough intelligence to realize that God’s creation is good, so they could shout for joy while God laid the foundation of the earth. We humans occasionally shout for joy regarding the acts of God, so the shouting does not prove they are angels.

Interaction with humans is not at a constant rate nor always with the same phenomena. Like a lemming migration, one of the alien species will start interacting with humans at a random time. In Genesis, that ‘wave’ of activity ended with the Flood. There may be some human activity to start and/or maintain this interaction. A first reading of Genesis 6:1-8 might suggest that the ‘daughters of men’ referred to all human women, who were all submissive and compliant to whatever male entity was nearby. But the passage contains a clue that something else might be happening. It states: “when men began to multiply on the face of the land, and daughters were born to them, . . .”. What about the sons that were born to them? When a human population is multiplying, the number of boy babies is about equal, or perhaps slightly greater, than the number of girl babies. Why would the passage ignore the boy babies? Then we have a type of literary balance in verse 2: “the sons of God saw that the daughters of men were beautiful”. The phrase ‘daughters of men’ could have been ‘they’, or just ‘daughters’, or perhaps ‘these women’. Instead it has the same number of words and the same rhythm as ‘sons of God’.

It is conceivable that the phrase ‘daughters of men’ refers to a distinct group within the population of human women. Perhaps these were sexually deviant, looking for more ‘excitement’ than usually found in a one man, one woman, marriage-for-life relationship. Through the Middle Ages there would be occasional report of an *incubus* (a demon that has sexual intercourse with women while they are sleeping, according to Merriam Webster). The plural is *incubi*. There would also be the report of a *succubus* (plural *succubi*) (a demon that has sexual intercourse with men while they are sleeping). The Materialist Worldview does not allow demons, so now we have the occasional report of aliens engaging in sexual intercourse with humans. In the speech patterns of the time of Noah, the same phenomenon is described as the sons of God with the daughters of men. Changing names does not automatically mean that the phenomena are unrelated. It just might be that the sons of the gods are the same as the incubi are the same as the aliens.

I assume that there would be the occasional woman who would enjoy having sex with a son of the gods or with an incubus. I also assume that most human societies throughout history would frown on this activity. A woman who admitted doing this would be quickly divorced (if married) and perhaps stoned to death. She would certainly experience considerable ridicule. These factors would keep women from knowing about and seeking the activity. A woman involved with an incubus, either a single event or on a repetitious basis, would keep the information in the closet. But we have seen a transition in this country in the past few

decades where homosexuals have come out of the closet, going from somewhat ashamed to apparently proud of their sin. We know that the society before the Flood became very sinful, so it is possible that the women involved with the sons of the gods, perhaps few in number in the beginning, became spokespersons and advocates. They recruited other women who were dissatisfied with human men, so there was now a group called the ‘daughters of men’ who openly sought the phenomenon. The sons of the gods rose to the challenge and tried to meet the demand, with the results recorded in Genesis 6. Even if the wife and daughters-in-law of Noah were innocent of this activity, there would be a significant memory of these events after the Flood.

Mothers would tell their daughters not to have anything to do with the sons of the gods. After a few generations, some daughters would be tempted to do just the opposite of the parent’s wishes. Stories would be told and retold. Exaggerations would creep in. There might have been some interaction between the sons of the gods and the early Greeks. The fact that there were giants on the earth in the days of King David suggests that the sons of the gods (who could not be drowned) had interacted with at least a few human women after the Flood.

I personally have a hard time believing that people will start to worship some god without at least some supporting evidence at the beginning. There needs to be some manifestation, some apparent benefit to worship, to get the religion jump started. We laugh about the cargo cult of the South Pacific, where the natives have started to worship crashed World War II aircraft. But the natives observed phenomena that were well beyond the capabilities of their shamans, that would appear godlike. The crashed planes contained useful items of food, clothing, and tools, so the gods provided a benefit. They did *not* start to invent a new religion on a blank sheet of paper, using only a vivid imagination.

Likewise, the ‘sons of the gods’ must have interacted with the Greeks at some point. The (probably exaggerated) stories about the sons of the gods and the daughters of men before the Flood would certainly have had a major role. But the Greeks might have seen things well beyond the limits of their technology, that could only be described as godlike. There must have been some perceived benefits. Maybe there was useful instruction about agriculture and the arts. Maybe there was a spiritual sense of oneness with the universe. A significant fraction of the shakers and movers of the society became convinced of the reality of the ‘sons of the gods’. They *knew* the aliens were real, as opposed to the authority figures of today who talk about Santa Claus and Paul Bunyan.

I suspect that the ‘sons of the gods’ did not ask to be worshiped, and therefore would not have given any sacred literature or religious instructions. The humans experiencing the interaction perhaps just enjoyed it without any specific aspirations to start a religion. But then the interactions started getting sporadic. People started talking about the ‘good old days’ to their children and grandchildren. Efforts were made to rejuvenate the interaction. Sometimes there would be an interaction following some religious ritual, quite possibly just a coincidence, but patterns were established. Eventually, the interactions ceased, but the religious pattern was established and continued under its own momentum.

The Greeks misinterpreted the events and set up a religious system. Likewise, in the past few decades, aliens have been appearing as UFOs and UFO pilots, abducting people, and doing physical examinations. Some people call the aliens Space Brothers, and there have been a few instances where abduction support groups have taken on a religious flavor.

Why did God create these alien lifeforms? Why does He not put them on a tighter leash, to stop them doing such hurtful things to people? These are tough questions, which might be added to the list of other tough questions that have puzzled us for centuries.

1. Why did God create Satan?
2. Why does not God limit Satan's activities to a greater extent?
3. Why did God create malaria, and mosquitos to carry it?
4. Why does a good person die young, while an evil person lives a long, full, honored life?
5. Why did God create man, given all the misery that man would have to endure through the centuries?
6. Why did the Children of Israel go three days without water after crossing the Red Sea on the way to the Promised Land?

The last question actually has an answer given in scripture. "There [at Marah] He made for them a statute and regulation, and there He tested them." Exodus 15:25. A few months later, at Mount Sinai, God expanded on this answer:

²I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. ³You shall have no other gods before Me. ⁴You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. ⁵You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, ⁶but showing lovingkindness to thousands, to those who love Me and keep My commandments. ⁷You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain. Exodus 20:2-7.

Moses later rephrased this commandment as "And you shall love the LORD your God with all your heart and with all your soul and with all your might." Deuteronomy 6:5.

I think that God created man in His own image (Genesis 1:27) in order to have a love relationship. Love implies a conscious decision. We *choose* to love another person. We may have pets that show affection for their owners, but it just is not the same. The pet is not capable of making a human-like decision to love or not love.

God established a system where man has real choices in who or what to love. The possibilities include

1. The creator God
2. Satan
3. The sons of the gods, also known as aliens
4. Money
5. Power
6. Sex

God has to remain behind a veil, so to speak, for this decision process to work properly. There will be plenty of evidence for God for those who decide to love Him, and never enough evidence for those who choose other objects of worship (other *elohim*). One important component of love is trust. If we love God with all our heart, soul, and might, we will trust God to do the right thing. God tested the Children of Israel after crossing the Red Sea by letting them get thirsty. They failed the test. I suspect that the proper attitude that would have passed the test would have been “Praise God for teaching us another lesson that evidently we need to learn. Praise God that He is going to do another miracle by providing water for the two million of us in this barren desert. Praise God if we die of thirst, since God knows best and will do the right thing for us.” This line of thought has been well presented by many Christian authors, including Merlin Carothers [8].

In the account of Jesus’ temptation, Matthew 4:1-11, Satan is presented as ‘real’. He could give benefits (all the kingdoms of the world). He could receive worship, and indeed desired to be worshiped. I observe that Satan is *not* presented as the *only* god apart from the creator God. If there was really only one alternative to the creator God who might want to receive worship, I would expect Exodus 20:5 to read “You shall not worship *him*” rather than “You shall not worship *them*”. There are obscure references to other gods scattered through the bible, such as

^{19b}These are in accordance with the working of the strength of His might
²⁰which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places, ²¹far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. Ephesians 1:19-21.

¹⁵And He [Jesus] is the image of the invisible God, the first-born of all creation.
¹⁶For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him. ¹⁷And He is before all things, and in Him all things hold together. Colossians 1:15-17.

These titles sound a bit like ranks in an army or administrative levels in a government, so those of the Religious Worldview with its forced binary choices immediately state that these are ranks within Satan's army. All fallen angels/demons report through these structures to Satan. As stated, the Biblical Worldview does not have a binary choice structure. In the Biblical Worldview, there might be Gods besides Yahveh and Satan, as implied by the *them* in Exodus 20:5. There might be fallen angels that do not report to Satan. Perhaps some of 'the sons of the gods' have decided that they want to be worshiped.

I do not think it is important to actually determine the names and other attributes of the gods. Money (mammon) can be the focus of our worship system, and prevent us from loving the LORD our God, whether or not there is an entity/angel/demon by that name or not. God has set up a system whereby there are plenty of beings or objects to be worshiped. Our mission is to reject all of these 'gods' and love only Yahveh. Given that God is a 'jealous' God, we should not even joke about our following other gods. In my own case, I forbid images of Santa Claus to be displayed in my home. Santa Claus may be a joke, but he is given several godlike qualities. He knows who is good and who is bad. He gives benefits (gifts) especially to those who ask him for them. He is able to visit every home in America in a single evening. It may be extreme, but I want my God to know that He is the *only* God welcome in my home.

Carlos Castaneda has written an interesting series of books [10, 11, 12] that relate to the question of other gods. Carlos is a third generation atheist, who cheered when the Mexican government killed priests and nuns. He was a graduate student in Southern California in 1960 in sociology or a similar field. He met an Indian sorcerer, don Juan, who had a small house in Mexico. The house has no electricity, water is carried from a nearby irrigation ditch by bucket, and the toilet is a nearby bush. Don Juan agrees to take Carlos as an apprentice sorcerer. Carlos drives from Southern California to don Juan's place every month or so with a bag of groceries, and spends a few days. Carlos asks innumerable questions and takes copious notes in an attempt to understand sorcery from a Western, sociologist viewpoint. The books are accounts of what was asked, what answers were given, and what Carlos experienced, especially after smoking some hallucinogenic plants gathered by don Juan.

Carlos learned to be a 'hunter', then a 'warrior', as defined by don Juan. He learned to dream and to recognize 'good' and 'evil' places. In a similar vein, Jacob recognized Bethel as a 'good' place. Carlos was instructed on developing a relationship with a spiritual being called the *ally*, with at least some of the characteristics of a guardian angel. One of the last steps in the apprenticeship was to wrestle with one's ally, reminiscent of Jacob wrestling with an angel. Don Juan insisted that some of what appeared to be ordinary people on city streets were actually what I might call angels or sons of the gods, and that Carlos could develop his 'seeing' ability, what some would call seeing the aura, to tell ordinary people and these spiritual beings apart. Don Juan was vague about any advantages or benefits to being a sorcerer. Health and wealth were specifically *not* benefits. A sorcerer could do some things that ordinary people are unable to do, including unusual or difficult physical feats. Also a sorcerer 'knew' some things that ordinary people did not. This could easily lead to a feeling of superiority, like the gnostics of the first century.

The last book of the series that I have read, *The Second Ring of Power* [12], was published in 1977, 17 years after Carlos started his apprenticeship. By then, don Juan and another sorcerer called don Genaro had vanished. Carlos seems unsure and/or unable to discover whether they have died or moved on to another reality. He drives to the Mexican village and meets with the other apprentices of the two men, a total of eight or ten. The account of the interaction is a long and dreary tale of seduction, attempted murder (to steal power), lying, envy, hatred, and contempt. Compassion is considered a negative trait. The ‘fruit’ is totally consistent with following Satan and his demons. Carlos rejected the creator God, along with his father and grandfather, and was experiencing a little hell on earth.

Even though the results appear Satanic, there is at least a small possibility that they were interacting with aliens or the sons of the gods, and the ugly things the apprentices were doing to each other were just the results of their sinful natures. I do not recall Carlos using the words God, gods, Satan, demons, or worship. One would think a Satan controlled operation would somehow get the idea of Satan worship included.

7.8 Conclusions

In the previous chapter I listed nine options for the source of UFO sightings. I have very briefly given some data for the sightings and some arguments for and against the various options. In my own mind I have eliminated two of the options from contention.

One is the extraterrestrial option, which has no real scientific support. Whatever it is that is being observed, it is not coming from intelligent life on another planet. The ET hypothesis is actually an extraordinary claim, one that requires extraordinary proof, perhaps an event like a UFO open house on the White House lawn and interviews by the major TV commentators, or perhaps regular tours of the home planet by interested people.

The second to be eliminated, and closely related to the first, is the New Age idea of Space Brothers. The supposed pronouncements from these entities are just too inconsistent to be given any validity.

One option that must be included is that of completely natural phenomena ‘out there’, such as weather balloons and swamp gas. With a moderate amount of effort, a large fraction of initial reports can be legitimately placed in this category.

Another option to be kept is that of completely natural phenomena ‘in here’ (dreams and hallucinations). One should not force sightings into this category, but we need to be open to this possibility. If there are no supporting observations (bleeding, bruises, electrical failures), or if the percipient has a history of not being able to distinguish reality from vivid dreams, then a given sighting probably should go in this category. This does not need to be a forced or immediate choice. A report can ‘ripen’ for years, if need be, to see if related observations are made.

The remaining ‘natural’ option (natural but not yet discovered) is somewhat of a long shot. At best, it would explain only a small fraction of sightings, those involving meandering lights or perhaps objects seen at a distance in the atmosphere. I would put it in the category of ‘theoretically possible but not probable’. To not include this option is to make the claim that humankind has discovered everything worth discovering, a most arrogant statement and almost certainly wrong.

Some sightings are explained quite well by angels or by demons. However, just as *all* sightings are difficult to explain by natural causes, some of the non-natural sightings just do not seem to be well explained by angels and demons. Other possibilities really do have some merit, so let us continue to examine them.

One paranormal possibility is Elves and similar species, created beings with some intelligence and some speech ability that exist most of the time in another space, either the spiritual space with angels and demons, or physical dimension beyond the three of “our space”. Elves are like dolphins or mosquitos, spiritually neutral, not inherently evil or good. They are intelligent enough and powerful enough to materialize spacecraft also. I put the “sons of the gods” of Genesis 6:1-6 in this category.

We might include Ghosts, the souls of humans who once lived in the flesh, and who have not yet made it to heaven or hell. It might be said that they are stuck in a type of purgatory. They can materialize in something resembling their original body (in appropriate clothing). Death did not improve their intelligence, wisdom, or prophetic ability. They give false (even stupidly false) information because they really do not know any better, or perhaps just for the fun of it. It is conceivable that these souls can also appear in the form of elves or Grays.

There is *Psychic*, which refers to a living human (or perhaps a small number of humans) who taps into the firmament, or resonates the aether, and somehow causes the projection (like a hologram) or the materialization of UFOs, elves, Grays, etc. Any actions of Grays or elves would have the moral values of the person involved. Childish or playful actions of poltergeists, fairies, fair folk, and Grays would all come from this same source. I would tend to place electrical effects in this category.

Then there is the *Collective Subconscious*, which could be just another way of describing the firmament, the aether, or Sheldrake’s morphic fields [27]. This is a repository for the information that is common to the species. It changes with time as new information is learned by a sufficient number of people. It has the capability to initiate UFO sightings. It has a feature of randomness or chaos. Conditions have to be right, and even if they are right, a sighting may or may not be generated. This feature is similar to that observed for the formation of hurricanes, tornados, and dust devils. Air temperature, air pressure, humidity, and solar insulation need to be in a proper range, but even under optimum conditions we may or may not get a given weather event.

UFOs and other paranormal phenomena are very complex, and may require the large range of possible explanations given here. Further research may eliminate some, but I suspect that a good fraction of these possibilities will always be necessary to describe all the observations.

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Chapter 8 PSYCHOKINESIS

The second ability parapsychologists study (after ESP or GESP) is *psychokinesis*, or *PK*. This is the apparent ability of a human being to affect objects, events, or even people around him or her without using the usual intervention by the muscular system. Psychokinesis is a much less frequently reported phenomenon than ESP. We will look at four aspects of PK, metal bending, poltergeists, levitation, and dematerialization, in this chapter.

8.1 Metal Bending

Much anecdotal data is available in books [2, 17, 18, 21] and on the Internet about metal bending. Some, like Uri Geller, have made this into quite a cottage industry. Books, videos, and other products are for sale.

Metal bending often occurs in a group. An individual starts rubbing an old spoon or fork while imagining the spoon getting soft, sometimes speaking or even yelling at the utensil. Sometimes the neck of the spoon or the tines of the fork will get soft for a brief period of time. The strength is more like that of a wet noodle than what we expect of whatever metals are used for eating utensils. While soft, the round part of the spoon can be rotated several revolutions with respect to the handle. The tines of the fork can be bent into bizarre shapes using only the force in the fingers. The original strength and hardness then returns, but the fork and spoon retain the shapes developed while soft.

I get the impression that a significant fraction of the population can do this, if in a class taught by someone like Uri Geller. The scientific community will say that it is impossible, therefore it does not happen. Certainly there is no *scientific* explanation for such a process.

In her book *Second Sight*, Dr. Judith Orloff [21] tells of being in a lab with perhaps 30 to 40 others when Uri gave a demonstration. He rubbed a fork briefly, commanded it to bend, and placed it gently on a table. A short time later, “the prongs began curling inward until the fork had rolled itself into a tiny metal ball.” She went on to say, “The fork, however, was only a beginning. A consummate showman, Uri proceeded to bend the contents of a large desk, including a complete table setting of matching forks, knives, and spoons. Within an hour, the desktop was strewn with an array of demolished metal utensils that looked like they’d been crushed by a steam roller.” Later that day, when she went to open the door of her apartment, she discovered that the door key in her pocket had been bent to the point of uselessness.

It is standard behavior among the unbelievers to say the Uri is just a magician who uses chemicals, magnets, and other means to produce the observed effects. In the case of the key, Uri would have had to pick a girl’s pocket, use a tool to bend the key, and replace the key in the pocket without anyone in the room being aware of it, and then not mention it to the group. The group included nonbelievers who were watching very closely for suspicious

behavior. Given the number of ordinary people who claim to have done metal bending, it becomes more rational to look for an explanation of this phenomenon rather than continue to deny that anything unusual happened.

Another direct observer of Uri was Ray Stanford, a psychic who is able to see auras. Stanford reports [25, Pages 86-88]:

Perhaps the most unique thought forms I have ever seen occurred around metallic objects that were about to bend or break under the influence of Uri Geller—*even when he was over a thousand miles away from the object involved.*

Because Geller is not the subject of this book, I shall not describe the well-documented occurrences of metal bending, breaking, and, in one case, even *slowly dissolving*, before the eyes of my wife and me, which occurred in association with him. Some of these events involved objects Geller had neither seen nor even been near to, which were altered in Austin, Texas, my present home, *after* he had gone back to New York.

Suffice it to say that in every case of directly observed “Gellerization,” as I have come to call it, a metallic-looking, blue-white glow has formed around each object within a minute or so before it altered.

When Geller is present, the strange metallic glow also forms around the arm and hand he is holding on or near the object which is to be altered. Sometimes it forms as concentric spheres that increase in brightness and diameter until the object which the light surrounds completes bending or breaking. This also occurred in the case of a silver cross and its stone base which *slowly dissolved* before our eyes.

I have never seen a blue-whitish metallic glow around or associated with any human being other than Uri Geller. Therefore, since the experience is unprecedented, I do not know what the metallic-looking aura may mean, except that it is associated with the paranormal alteration of objects.

“Does this mean Uri could be an *extraterrestrial* entity incarnate in a human body?” one person asked me. Well, the rest of Uri’s aura looks very human, although it is much more powerful and intense than most persons’ auras. Frankly, I do not know how to interpret what is seen there, but would discourage jumping to any extreme conclusions.

One hypothesis would be that metal benders lower the melting point of the metal to nearly room temperature. Bending a fork is no problem at all if the fork is within a hundred degrees or so of its melting temperature. It is not particularly difficult to measure melting and boiling point temperatures under well prescribed conditions. We are all familiar with the fact that the boiling point of water decreases with atmospheric pressure. Perhaps there is some condition of the surrounding space that lowers the melting point of metals far below normal, that we have not yet identified. If we agree such a condition might exist, we have a better chance of finding it than if we continue to insist that the concept is quite impossible.

Uri Geller also has somewhat of a reputation as a watch *repairman*. Bring him a watch that has quit working, even if you are one who destroys watches immediately by just wearing them, and when Uri touches it, it starts working again. Other people seem to have a similar ability. Your watch or computer quits, you take it to a repairman, and it works fine as soon as the repairman lays his hands on it.

8.2 Poltergeists

The German word means literally a noisy or rattling (*poltern*) spirit (*geist*—obviously related to the English word “ghost”) [2, Page 213]. A house with a poltergeist may experience gravitational effects. A small object like a dish or a portable phone may rise from its proper position and fling itself against a wall. There may be knocking noises from within furniture, or the floor, walls, and ceiling of a room. Pictures may fall from the wall. Objects may dematerialize in place, and materialize simultaneously or at a later time elsewhere in the house. Small fires may burst forth in unexpected places, like in the middle of a wall.

Most cases of poltergeists seem to have a child or teenager involved. In a majority of cases this is a girl in early puberty. Poltergeist effects will follow the child from one house to another, and typically end within a few months as the child ages. Through the centuries, exorcism has been a standard treatment. I do not recall anyone giving statistics on how frequently that exorcism actually worked, but my impression is that exorcism is not very effective. Removing the adolescent from the house is far more effective, at least for that house. The same is true for young employees of a business, as noted in the following extended quote [2, pp. 216-219].

On a cold November morning in 1967 most of the employees of lawyer Sigmund Adam were already at work in his chancery in the Bavarian town of Rosenheim. One of the last to come in was Annemarie Schneider, an eighteen-year-old secretary and relatively new employee. She walked down the entrance hall, taking off her coat as she went. As she passed under the hanging lamp, it began swinging, but she did not notice it. As she continued toward the cloakroom, the lamp began to swing more animatedly. Suddenly the lamp in the cloakroom began swinging too. An employee who had eyed her suspiciously when she first walked in suddenly shouted “*Achtung! Die Lampe!*” Annemarie ducked and held up her coat for protection. Seconds later a bulb in the hall lamp, now swinging wildly, exploded, showering glass slivers in Annemarie’s direction. The swinging subsided, and with a few words of thanks to the employee who had warned her, Annemarie got a broom and swept up the glass. The rest of the office got back to work. They were getting used to this sort of happening by now.

The lawyer, however, was at his wits’ end. His office was rapidly self-destructing and his business grinding to a halt. The fluorescent lights on the ceiling went out time and time again. Once there was a loud bang, and all the lights went out simultaneously. When the electrician climbed up to check them, he found that each

tube had been twisted 90 degrees in its socket, breaking the connection. Shortly after he had returned them all to working order, there was another loud bang, and out they went again. Even when they were not on, incandescent light bulbs exploded in their sockets, often leaving the delicate filaments intact. Electrical fuses would blow with no apparent cause, and sometimes the cartridge fuses ejected themselves from the sockets. Telephone disruption was particularly severe; all four telephones would ring simultaneously with no one on the line. Calls were frequently interrupted for short periods or cut off entirely. Telephone bills suddenly soared to unusual levels: Large numbers of calls that had not been made were being billed. The developing fluid in the photostatic copiers would often spill out without any disturbance to the machines.

At first Adam and his staff suspected the electrical supply. Engineers from the municipal power station and the post office (which operates the telephone system) were called in. Monitoring equipment was installed on the power lines to detect any unusual fluctuations or surges. These monitors registered large deflections, which often coincided with observed disturbances. But then the offices were disconnected from the mains and an emergency power unit was brought in to supply “undisturbed” power; the deflections, and the phenomena, continued unabated.

Recording equipment was also installed on the telephone lines to keep track of each call originating from the offices. It started registering calls almost immediately, even though no one in the office was using the phones. The post office equipment registered innumerable calls to the time-announcement number (which is not a free call in Germany), often dialed as rapidly as six times a minute. On October 20 forty-six calls were made to the talking clock in a fifteen-minute period.

Early in November the press got wind of the happenings, and two German television companies produced short documentaries. They showed the destruction in the lawyer’s office and the installation of the monitoring equipment. On camera the technicians admitted they had no explanations. A post office official insisted that all the strange calls must have been made in the office, but the employees all denied it. The lawyer himself pleaded for an end to it all. By this time he had filed formal charges making the mischief maker liable for criminal prosecution. At the point the Rosenheim Police CID (Criminal Investigation Division) took charge of the investigation.

Prof. Hans Bender of the University of Freiburg, an experienced poltergeist investigator, arrived with some colleagues on December 1. They were joined one week later by two physicists from the Max Planck Institute for Plasma Physics, F. Karger and G. Zicha, who began to look for physical disturbances in the power and telephone equipment. Bender’s team quickly realized that the unusual phenomena and power disturbances occurred only during office hours. It also became clear that the activities centered around Annemarie. Often the first deflection of the power-monitoring equipment registered the very moment that Annemarie crossed the threshold in the morning. Bender’s hunch was that they were dealing with

RSPK [recurrent spontaneous psychokinesis] and that Annemarie was the focus.

When Karger and Zicha arrived, they immediately set about examining the power supply. On December 8 they attached additional equipment to the monitors already in place. Between 4:30 and 5:48 that afternoon the recorder registered fifteen strong deflections at irregular intervals. At about the same time they heard loud bangs similar to those produced by especially large sparks, but not every deflection was accompanied by the noise. The noises were recorded on a tape recorder. More equipment was brought in to monitor the electric potential and the magnetic field near the recorder as well as the sound amplitude in the office. On the basis of their investigations the physicists felt they could rule out such causes as variations in the supply current, demodulated high-frequency voltages, electrostatic charges, external static magnetic fields, ultrasonic or infrasonic effects (including vibrations), loose contacts or faulty recording equipment and, finally, manual intervention.

Once Bender had shared his conviction that the disturbances were due to PK, the poltergeist activity began to intensify. Bender's team, as well as power-company engineers and CID officers, watched decorative plates jump off the wall and paintings begin to swing and even turn over on their hooks. Bender captured on videotape the swinging lamps and the banging sounds but was unable to record a picture rotation. Another investigator, using their equipment, was able to record a picture rotating 320 degrees. The Freiburg team witnessed drawers open by themselves and documents move about. Some drawers ejected themselves completely from the cabinet. Twice a filing cabinet weighing nearly 400 pounds moved about a foot from the wall. While this was happening, the investigators noticed that Annemarie was getting more and more nervous. Eventually she developed hysterical contractions of her arms and legs. When Annemarie was sent away on leave, the disturbances immediately ceased. Shortly afterward she found employment elsewhere, and the lawyer had no further problems. At her new office there was some similar disturbances, but they were less obvious and eventually died off.

Bender's budget did not permit him to post observers at the lawyer's office all the time, but he did receive frequent phone reports from eyewitnesses describing events as they were happening. Even this was not easy: one such telephone call was interrupted four times; each time four fuses had to be replaced to resume the call. All in all, the Rosenheim case involved about forty firsthand witnesses, who were thoroughly interviewed. Witnesses included the technicians from the power company and the post office, police investigators, physicians, journalists, and clients of the lawyer. Of the more than thirty-five cases that Professor Bender has investigated, he has always considered the Rosenheim case the most impressive.

The following is my commentary on the Rosenheim case. Rosenheim is a small city with population between 20,000 and 50,000 (according to the typeface on my map of Germany), located southeast of Munich. In 1967, the telephone system would probably have been pulse rather than tone. Five digits would have been sufficient to distinguish all the phones in the

city. The time and temperature number in America is often an easily remembered number, like 555-1111. If this were the case in Rosenheim, a number like 21111 would be reached with two pulses, a pause, a pulse, a pause, etc. The acceptable length of pause is fairly broad to allow for variations in dialing technique. Pulses that arrive after the number is accepted by the exchange are simply ignored. Certainly the dialing of a particular number is amazing, regardless of any other factors. My point is that the electrical signals presented to the telephone company could have had quite a bit of variation in pulse amplitude and pulse spacing and still have been recognized as a given number.

The report that light bulbs would explode while off, with the filament still intact, is fascinating. A simple over-voltage will burn out the filament, as well as operating the bulb at normal voltage to the end of its life. I do not recall ever seeing a bulb explode when the filament burned out. One can break a bulb in its socket by a sharp mechanical impulse (hit it with a hammer). This results in a glass pattern thrown out in one direction from the socket. Translation is certainly a question, but the English word “explode” suggests to me a wider pattern of glass pieces than would result from a mechanical impulse. One other possibility would be for the entire filament to be raised to a high voltage (probably over 100,000 V) such that a Tesla coil like spark is emitted from the filament. This electrical discharge would hit the bulb and try to pass through it. The pressure inside the bulb would rise rapidly, and also the temperature of the bulb where the spark hit. The result would be well-described by the word “explosion”.

Broughton describes fluorescent bulbs twisting in their sockets, apparently without breaking the bulb. Straight fluorescent bulbs cannot be removed from their sockets by a straight pull. They must be twisted. But where is this twist force applied? One place an electrical engineer would look is directly at the pins. The two pins at each end are in parallel once the bulb is ignited. Current enters the bulb at one end and leaves at the other end. We know there is a longitudinal current flowing in the pins. If there were a radial magnetic field centered on the bulb, there will be a rotational or azimuthal force on the bulb. This is a basic principal of electric motors. Normally there is no radial magnetic field in this geometry, but perhaps the poltergeist causes one. There are other possibilities, but this one is certainly interesting.

Developing fluid would spill out. One common effect of poltergeists is levitation, discussed in the next section. Levitation seems quite selective, lifting one object or material and not another. If the developing fluid became weightless it would develop buoyant forces, like a hydrogen filled balloon in air, and flow up and out of the container. Once out of the container, there are other factors (evaporation, temperature, surrounding materials) that might cause the fluid to have enough weight to fall to the floor rather than rise to the ceiling.

The report mentions “loud bangs similar to those produced by especially large sparks”. Lightning, Tesla coil sparks to air, and arcs to ground all produce a distinctive sound. The noise level can be painful. There is a continuum, of course, all the way up from the small “pop” we might hear when touching a doorknob on a cold day. Those of us in the Tesla coil community have experienced something of this continuum. In my own case, I would not call a bang “loud” or a spark “especially large” below the case of a spark half a meter

long, produced by a voltage of half a million volts. An arc between supply conductors will probably be too small to produce these audible effects. It would also blow fuses and damage the distribution transformer, effects not observed in the December 8 record. Assuming that the spark noise was produced by a spark, the spark must have been from one supply conductor to air, perhaps like the earlier speculation on exploding light bulbs. Thinking very broadly, the spark could have been entirely in air, like cloud-to-cloud lightning, or it could have been from some structural metal to air.

Another poltergeist case is that of fourteen-year-old Tina Resch of Columbus, Ohio. Tina had been abandoned by her birth mother, placed as a foster child in the Resch home, and then adopted by the Resch family. The mother, Joan, took in a large number of foster children over the years, which Tina grew to resent intensely. The stage was set for a massive poltergeist outbreak. The investigators describe the outbreak as follows [5, pp. 165-]:

Suddenly the television switched itself off. The oldest of the foster children went to get Joan to ask her to come fix it, but before she could do so the set went back on—then off, then on—flicking back and forth as if an invisible hand were at the controls.

Then to add to the confusion, the ceiling lights in the family room came on and the stereo in the living room turned on by itself. Joan went in and turned it off, and it came back on again. She unplugged it, and it still came on. Then she heard the sound of something slamming in the kitchen, followed by a whirring noise. The clothes dryer in the corner of the room had burst into action. Joan turned it off by opening the door of the unit, but as soon as she was back in the bathroom the door slammed shut and the motor started up again. She opened the door again.

Joan at once suspected Tina of the mischief. She knew that Tina was irritated at her and at the children and thought she had been meddling with the television and the dryer in order to annoy them.

Deciding that enough was enough, she left the door to the bathroom open and told Tina to sit in the hallway where she could watch her. While Tina was there and the children were playing in the family room, the dryer door slammed shut and the machine started up again. Then the garbage disposal in the kitchen began to grind, and Joan started to wonder if she had gone crazy.

By the time Tina's father, John, came home from doing errands the electrical disturbances were so severe that he called a family friend, Bruce Claggett, who owned an electrical firm, and asked him to come over and check things out.

Claggett examined the electrical system and found nothing wrong with it.

When he was ready to leave, Claggett switched off the kitchen lights, and to his amazement, they popped on again. He turned them back off and once again started to leave, and they came back on. This bizarre scenario was repeated over and over and involved all the lights downstairs. The moment he extinguished the lights and turned away, the switches flipped up again all by themselves! Even when

Claggett fastened them down with adhesive tape and BandAids they continued to jump back up of their own accord, and in most cases the tape totally vanished.

“I don’t believe generally in supernatural forces or strange powers,” he told people later. “On the other hand, I know for a fact that those things happened and that switches untouched by hands were moved and tape disappeared. There was some sort of force doing things that I couldn’t account for.”

After Claggett gave up and went home, the electrical occurrences were replaced by another phenomenon. The water in the upstairs bathroom suddenly started running.

When John went up to check on it, he found that the faucets were open and the drains had been closed in both the tub and the sink in the children’s bathroom. Assuming that one of the children was responsible, he turned off the spigots, opened the drains, and went downstairs, determined to catch the person who was playing games with him.

Although nobody went up the stairs, the water started running. Again the spigots were opened and the drains were closed.

“The second time I knew there hadn’t been anybody upstairs except myself,” he said later.

This was just the beginning.

In the days that followed, the Resches’ normally orderly world turned into a chaotic nightmare as the objects around them seemed to take on a life of their own. Glasses, dishes, and candles started flying around in the house, and pieces of furniture zipped out from the walls as if they were on coasters. When the family gathered at the dinner table, the foster children’s chairs kept jerking out as if they didn’t want to be sat on; glasses flew off the table and smashed against the walls; and a toy cradle that belonged to one of the children flipped two feet into the air, fell to the floor, and broke.

Things became so violent that, fearing for the safety of the children, Joan felt that she had no choice but to return them to Children’s Services.

To escape the turmoil, the Resch family spent two nights in a motel, but when they returned to their home the poltergeist activity started up again. It seemed that everything that could be broken was being broken, and household objects were behaving like untrained animals. Heavy couches and chairs kept moving or turning over; the kitchen chairs followed people about or bumped into them; and food and fruit juice were splashed on the walls and ceiling.

One of the most dramatic incidents occurred when Tina was fixing breakfast and eggs flew out of the carton and smashed against the wall.

Joyce Beumont, a friend who was visiting, gave a graphic description of the incident: “The eggs were sitting beside the stove, and they just started flying,” she said. “Tina wasn’t anywhere near there. One hit over by the window, and there were eggs on the floor. It was very messy.” . . .

A newspaper columnist who knew that Bill Roll had investigated a number of poltergeist cases phoned to ask him to come to Columbus to see if he could figure

out what was happening. By the time Bill arrived at the Resches' home on March 11, 1984, their nicely furnished living room looked as if it had been struck by a tornado.

John confided to Bill that he felt that Tina was responsible, because the incidents occurred only when she was at home. At the same time, he was certain that she wasn't causing them in any normal way.

"I blame a lot of it on her," he admitted. "I keep trying to tell myself that she doesn't have control over it, but when you see what things are happening, you've got to believe that some of the turmoil she is going through is causing our problems. All the things that have been happening in some way reflect her feelings toward the house or toward us. She's just revolting against everything!" . . .

Having visited many homes that had been plagued by poltergeist outbreaks, Bill was familiar with the theories that had been offered to explain them. One, the "tricky teen" theory, held that what appeared to be supernatural phenomena were actually nothing more than instances of cleverly orchestrated fraud by mischievous youngsters. . . . A second theory that Bill had more difficulty accepting was the one that had occurred to the Resches—demon possession. None of the poltergeist occurrences that he personally had been involved with had shown any evidence of having been caused by demons. It was natural for religious people to turn to the clergy in an effort to rid their homes of evil spirits, but Bill, who had worked on many cases where exorcisms were attempted, had never seen one accomplish its purpose.

On one occasion the result had actually been humorous. In this case the poltergeist activity had included "bottle poppings." Medicine, laundry detergent, and wine bottles—always the type with screwed-on caps—would suddenly pop open with loud explosions and then fall over and dump their contents onto the floor. The people who lived in the home were Catholic and asked their priest to bring them bottles of holy water to place in the areas of the house where the poppings were taking place. What they didn't expect was that the bottles would have screwed-on tops.

By the time the ritual had been completed, the carpets felt like lawns after a shower, and the poltergeist activity was just as violent as it had ever been. . . .

Five hundred eighty-five RSPK [recurrent spontaneous psychokinesis] occurrences were reported in the Resch home and other places where Tina went. These included 125 episodes where people were watching Tina at the time the object moved and another 34 when she wasn't even in the room where the incident took place. In addition to the Resch family, thirteen people had witnessed the incidents, including Bill himself and four psychologists and parapsychologists who helped him in the investigation. . . .

To understand Tina better and to help her with her psychological problems, Bill invited her to accompany him back to North Carolina, for laboratory testing and psychological counseling. This was fine with both Tina and her parents. Tina was eager to learn what was behind the weird things that were happening around

her, and her parents hoped that, with Tina out of the house, the destruction would stop. To their great relief, it did. There were no more disturbing incidents after Tina left. . .

In preparation for her first test at the institute, she was asked to select eight items to be RSPK “target” objects. She chose four eating utensils—three spoons and a fork—her deodorant stick, her toothbrush, her hairbrush, and a lipstick.

While Jeannie Lagle Stewart watched carefully to make sure there could be no trickery, Tina was asked to concentrate on those objects and try to cause them to move. The deodorant stick flew off a table and landed six feet away under a chair. A spoon went sailing off also and landed three feet away.

Then the fork took off as if it had wings and flew fifteen feet to strike Tina in the back of the head. . .

All in all, there were fifty-eight occurrences of what appeared to be PK or RSPK during Tina’s short stay in North Carolina. Twenty-four of these took place when Tina was not closely supervised, so the possibility of “tricky teen” behavior could not be totally ruled out. In each of the remaining thirty-four instances, however, she was in the company of people who were watching her closely and could guarantee that she had done nothing physical to cause the occurrences. Besides that, many of the objects that were moved were beyond Tina’s reach, so there was no way she could have sneakily thrown them.

After working with Tina, Bill and his colleagues were convinced that she had the ability to influence matter with her mind and that the RSPK outbreak in her home had been a product of her unhappiness. Tina was a troubled teenager, and was projecting her anger in an unusual manner that extended to the people and objects that surrounded her.

Many authors have dealt with the concept of consciousness, and its effect on the world around us. These include [1, 12, 19, 23]. Other authors that discuss poltergeists include [14, 24].

8.3 Levitation

I mentioned levitation in Chapter 5 of my earlier book [13]. The accounts were interesting, but skeptics could easily raise the possibilities of hypnotism or hallucination. Did a person actually lift off the floor, or did we just think he did? It was with considerable interest that I read reports of levitation in the book *Faces in the Smoke* by Douchin Gersi [8]. Born in Czechoslovakia, Gersi was brought by his parents as an infant to the Belgian Congo, where he was raised in the jungle. Moving to Belgium in his teens, he was educated by the Jesuits, and became a documentary filmmaker and international lecturer. His book indicates that he was not a particularly devout Catholic, but leaned more toward a personal salvation based on love and brotherhood. He understood the religious inclinations of mankind very well, and was not

attempting to debunk anyone's spiritual beliefs. Perhaps to make the book more acceptable to Western culture, he did not state a personal opinion as to whether evil spirits were real entities in a biblical sense, or if they were some sort of projection of our individual or group consciousness.

Gersi certainly traveled the earth, visiting primitive peoples, what he called peoples of tradition, and observing their religious rituals. He appeared to be sympathetic to spiritual things, a seeker of truth, and willing to expand the limits of man's scientific knowledge. Yet, coming from a Western worldview, he was sensitive to charges of fraud. His eyewitness reports therefore deserve careful consideration. He spent a total of five years on Haiti, investigating Voodoo and other religious expressions on the island. His observations of levitation follow in an extended quote.

The first time I saw someone levitating in Haiti was in a Voodoo sanctuary. . . . [A] woman sitting behind me leaped into the air during an exorcism. The woman was sitting on a bench set against the wall. She suddenly jumped in the air and, passing over my head, floated from behind me to about twelve feet in front of me, where she stayed suspended in air for at least ten seconds, about five feet above the floor. From there, she moved to my left and finally hit the ground about twenty feet away. During the whole time that she was "floating" (she moved about thirty-four feet from her seat to her landing, in an L-shaped pattern), she never touched the ground.

It is interesting to note that all the innumerable levitation phenomena I observed in Haiti involved people who were experiencing a state of possession during a ceremony. They didn't always travel long distances, following a complicated or zigzag path, but they did all levitate by jumping into the air, staying above the ground for much longer than a normal jump would keep them there, and hitting the ground, not always falling straight down.

The reader may think that, since the levitations I observed often happened during nocturnal ceremonies, inside poorly-lit rooms, I could easily have been a victim of trickery contrived by a houngan [a male spiritual leader of Voodoo] to prove to me his own powers or the powers of Voodoo. In many cases I did indeed think about this possibility. Yet many of the ceremonies in which I witnessed levitations were performed inside peristyles that were usually well-lit and certainly had enough light for the ceiling to be quite visible. And some were performed during the day, with copious light in the peristyle. Consequently it would have been easy for me to see it if someone levitating was being kept in the air by some physical means such as a rope.

Moreover, since I saw this phenomenon on many occasions, I had the opportunity to study it carefully. After sufficient incidents, I went beyond the state of awe and surprise that might have clouded my first impressions, and was able to observe the situations with calm rationalism, to search carefully for possible fraud, and even

to approach the subjects close enough to see the reality of what was going on.

Some of the levitations also took place during ceremonies performed outdoors, in the open air, with a canopy of bright stars above the participants. In small Haitian villages in the back country, where there is often no electricity, Voodoo communities are too poor to build large peristyles. So small huts made of dried mud mixed with straw are used as the houmfort's sanctuaries; [A houmfort is the temple of a houngan, who is the patriarch of a community of believers. A houmfort is composed of a *peristyle*—a large room where ceremonies take place—and of many smaller rooms, called *sanctuaries*] and whenever there is to be a large crowd, the village's main square becomes the peristyle, with a pole erected in its center to serve as the *poteau-mitan*.

It was in such a place that I witnessed something quite amazing. The setting was a thirty-square foot plaza surrounded on three sides by huts and bordered on the fourth side by a large tree, beyond which was a small dirt road. There was a large campfire on one side to light the square, projecting the shadows of the dancing believers on to the walls of the surrounding huts. The light of kerosene lamps tied to the four poles surrounding the dancers and drums lent a hallucinatory atmosphere to the occasion.

All the worshipers were dancing in a frenzy, jumping and violently shaking their bodies. Suddenly the body of one of the dancers stopped wriggling and began moving as if in slow motion. Then the man, his body completely vertical, slowly started to rise into the air as if he were weightless breaking away from the rest of people, who were still dancing frantically. Once he was above the crowd, still in a vertical position and dancing in slow motion, he slowly began to turn upside down.

Once he was upside down—with his head about six feet off the ground—he suddenly traveled through the air with amazing speed, hurtling toward the tree on one side of the plaza and landing, still upside down, on the tree trunk, halfway between the ground and the tree's lowest branches. And in this upside-down position he began climbing the tree until he reached the first branches, where he set himself upright again. To the cheers of the worshipers, he got down from the tree as if nothing had happened.

Before his levitation, the man had been dancing in a group of fifteen people, just in front of five drummers arranged side by side. With my movie camera and my portable lighting system, I was able to move easily all around the dancers, except on two sides—one of which was the one with the tree—which were too crowded with shaking and dancing villagers.

As I moved around looking for a good shot, my assistant would follow me, taking advantage of the movie light to shoot still photos with a camera loaded with normal-speed color-slide film. When I not have the lights on he took pictures with another camera loaded with high-speed color film.

At one point I was filming no more than six feet away from the dancers, standing behind the drummers, when all of a sudden my lights went off and my movie camera stopped working. (I will consider this technical problem in a moment.) After being blinded for a few seconds, I suddenly noticed the man who was dancing slowly, because his movements contrasted with the other dancers' frenzied gyrations. When he was in the air above the dancers, starting his upside-down turn, I moved to the left side of the group, without losing sight of him, and continued to watch him. I was again about six feet from the dancers, and I stayed there until he came down from the tree.

My closeness to all this allowed me to notice that, while turning slowly upside down, the man's shirt wasn't hanging downward; that is, his shirt was also in a state of levitation.

I searched for tricks, but could find no rope tied to the man. I suppose there could have been a black rope, invisible in darkness, but it couldn't have been attached to the tree since it was too far away—at least thirty feet from the dancers—to have allowed the man to rise vertically above the other dancers, to float in the air, and to make his upside-down movement just above the dancers. Neither did I see any kind of rope stretched between the top of one of the huts and the tree to which this rope might have been tied. Besides, if a black rope had been tied around his waist, it would have contrasted with his white shirt and the white shirts of the other dancers while he was dancing, and later during the first part of his levitation. If the beginning of the rope had been painted white so as to not be seen over his and the others' white shirts, it would have contrasted with the darkness when he rose in the air. But in either case the rope couldn't have kept him vertical while he rose above the dancers, and couldn't have kept him vertical when he was upside down. And the rope would have constrained him in his upside-down movement.

But perhaps the rope was hidden beneath his shirt. That would allow him to rise vertically, but it would stop him from turning upside down and keeping that position until landing on the tree trunk.

In the end, despite careful examination of all possible explanations, I wasn't able to find any evidence of fraud. I had to face the fact that, given the way the scene was set, and the way the levitation took place, there was little or no possibility, technically speaking, for trickery to have taken place. And I have now come to the conclusion that fraud wasn't an issue in many of the other levitation phenomena I witnessed, either.

It is interesting to note that I have never successfully photographed or filmed these phenomena. Each time, something has interfered with my ability to record the incident on film.

Frequently the batteries supplying power to my movie camera died just as the levitation began. As a matter of fact, my camera batteries would not be the only one to go; the batteries supplying the portable lighting system and those of the

tape recorder, as well as my watch's battery, would all give up just at the time someone began levitating.

One set of batteries that dies suddenly can be explained as a technical failure; two separate sets dying at the same time may be considered a coincidence. But the fact that all these separate sets of batteries died at once, and repeatedly—more than twenty times, each time a levitation phenomenon occurred—poses serious questions that I don't believe have a purely technical explanation.

Might it be that in order to overcome the forces of gravity and perhaps other principles of physics, someone levitating needs such an enormous amount of energy that it discharges all nearby batteries? Or should we perhaps consider that the state of levitation—that is, the manipulation of gravitational forces and perhaps forces related to other principles of physics—itself develops such a quantity of energy that it short-circuits all batteries, killing them instantly?

I must admit that each time levitation occurred, I felt the hair rise all over my body—I have a hairy body—in the same way it does when I get very close to a TV screen. Since Haitian people have very short, curly hair, I couldn't see if they experienced this. But when asked, all said they could feel a kind of shivering all along their body. This, for them, was proof of the presence of loas [intermediaries between the living and God, spirits, angels, not specifically good or bad] incarnate in believers. Also when I was able to move close to believers in a state of levitation, I could feel heat coming from them, despite the overheated atmosphere of a peristyle. Maybe this excess heat was produced by their overexcited bodies or was due to their frenzied dancing.

There were, however, two occasions when my batteries did not die when levitation occurred, perhaps because I was not close enough to the subject. Instead, something equally bizarre interfered with the smooth operation of my movie equipment or with the photographic process, influencing the quality of the picture I took. Once processed, the film showed whatever I had filmed clearly, sharply, and in vivid color—except for those portions of the film covering the levitation. During these sequences, the film was so dark and out of focus that it was absolutely impossible to see what was going on. It was as if I had filmed the whole scene through a filter that darkened and completely blurred my pictures.

As for the still photography, I was using three Nikons. Coupled with a flash, camera A was loaded with a normal-sensitivity color-slide film, camera B was loaded with a high-sensitivity color-slide film, and camera C contained black-and-white film. Thus, regardless of the kind of light, I (or my assistant, in the majority of cases) was always able to take pictures. However, here again, as levitation occurred, something interfered with the photographic process, producing equally poor or, I should say, astonishing results.

For instance, during the last ceremony I described, my assistant used camera B when my lighting system batteries died as the man began levitating. During the

whole ceremony he shot five rolls of thirty-six exposure high-speed film. They were all processed by the Kodak laboratory in Brussels, but when we examined the slides we discovered an enigma. The first twenty-one slides of roll one contained perfectly clear, sharp pictures, with vivid colors, showing various scenes shot before the man levitated. From slide 22 of the first roll of film up to slide 15 of the fifth—the 138 slides shot from the point when the man began moving in slow motion until he was about to move down from the tree—there were no pictures at all on the film; it was completely black. Then, beginning with slide 16 of the fifth roll, the pictures were clear and sharp again, and showed the man as he came down from the tree, cheered by the crowd, and various scenes of the rest of the ceremony.

I met the lab supervisor and showed him the whole series of slides, including the faulty ones, emphasizing the order in which they were taken but not telling him about the content of the ceremony. I asked him what kind of technical problem might have caused so many slides to be completely black.

“The only plausible explanation is that the shutter had a momentary failure,” he replied. Then, as he carefully examined the slides, he said, “The slides are not underexposed, so it would seem that the camera didn’t have a shutter failure. The slides are completely black and without images because you have photographed nothing!”

If all the levitation phenomena I witnessed had been trickeries, optical illusions, special effects, the results of hypnosis, or drug-induced hallucinations, nothing whatsoever could have influenced the operation of my batteries or interfered with the camera equipment or the photographic process. Instead of showing nothing, the faulty slides would have at least captured images of the village square lit by the campfire and the bright kerosene lamps, and of the dancers moving around the drummers. Instead of being totally out of focus, the movie would have shown clearly the scenes I had shot, instead of omitting the visions we had of people levitating.

Consequently, because of the fact that, for whatever reason, something interfered with the smooth operation of the batteries and the photographic process—something that did not follow scientific logic and rules—each time we witnessed a levitation phenomenon, I have to conclude that whatever caused the interference was powerful. It leads me to believe that what we saw could have been real—unless we agree that technical equipment can react to people’s hallucinations.

It is interesting to note that I witnessed these levitation phenomena when the believers were in a state other than the normal one—that is, when they were meditating, in a trance, or in a possession state. Perhaps the intoxication brought on by meditation, by the trance state, or by possession helps to shut down negative beliefs—those that keep us from levitating, for instance—and liberates the unconscious, which gives the power to perform such feats.

I believe this extended quote shows the state-of-mind of a careful observer. He had seen many unusual phenomena during his travels and was certainly an expert in the use of cameras. He searched diligently for fraud and seemed to try to report exactly what he saw, knowing it would not win him any friends in the scientific community. When we include the reports of levitating saints over the centuries, the reports of levitating objects during poltergeist attacks, and the observations of inventors like John Hutchison [11], it seems that we must admit the possibility that gravity can be turned off, or an equal-and-opposite force applied, in ways we do not yet understand.

It should be mentioned that the gravitational force was not set to exactly zero. If a body became exactly weightless, it would be like a balloon filled with a weightless gas. It would experience a buoyant force like any other balloon and rise through the atmosphere to great heights. My lab has a high bay area and a five acre field of brome grass outside, hence is a good place to fill and launch high altitude balloons. Some of the helium balloons launched by a local group will reach an altitude of almost twenty miles before bursting. I do not read about people rising to great heights during levitations. (Jesus during his ascension would be the one exception). Therefore, we can conclude the weight of a person is not reduced to zero, but to about the weight of an equal volume of air.

Sir Arthur Conan Doyle, of Sherlock Holmes fame, reports at length on the levitations of Daniel Dunglas Home, “a youth of Scottish birth and extraction, sprung, it is said, from the noble Border family of that name, and the possessor of strange personal powers which make him, with the possible exception of Swedenborg, the most remarkable individual of whom we have any record since the age of the Apostles, some of whose gifts he appeared to inherit.” [4, Page 164] Doyle was a long-term student of the paranormal, so this is high praise. He states: [4, Pages 166-8]

Take this question of levitation as a test of Home’s powers. It is claimed that more than a hundred times in good light, before reputable witnesses, he floated in the air. Consider the evidence. In 1857, in a château near Bordeaux, he was lifted to the ceiling of a lofty room in the presence of Mme. Ducos, widow of the Minister of Marine, and of the Count and Countess de Beaumont. In 1860 Robert Bell wrote an article, “Stranger than Fiction,” in the *Cornhill*. “He rose from his chair,” says Bell, “four or five feet from the ground. . . . We saw his figure pass from one side of the window to the other, feet foremost, lying horizontally in the air.” Dr. Gully, of Malvern, a well-known medical man, and Robert Chambers, the author and publisher, were the other witnesses. Is it to be supposed that these men were lying confederates, or that they could not tell if a man were floating in the air or pretending to do so? In the same year Home was raised at Mrs. Milner Gibson’s house in the presence of Lord and Lady Clarence Paget—the former passing his hands underneath him to assure himself of the fact. A few months later, Mr. Wason, a Liverpool solicitor, with seven other saw the same phenomenon. “Mr. Home,” he says, “crossed the table over the heads of the persons sitting around it.” He added: “I reached his hand seven feet from the floor, and moved along

five or six paces as he floated above me in the air.” In 1861 Mrs. Parkes, of Cornwall Terrace, Regent’s Park, tells how she was present with Bulwer Lytton and Mr. Hall when Home, in her own drawing-room, was raised till his hand was on the top of the door, and then floated horizontally forwards. In 1866 Mr. and Mrs. Hall, Lady Dunsany and Mrs. Senior, in Mr. Hall’s house, saw Home, his face transfigured and shining, twice rise to the ceiling, leaving a cross marked in pencil upon the second occasion, so as to assure the witnesses that they were not victims of imagination. In 1868 Lord Adare, Lord Lindsay, Captain Wynne, and Mr. Smith Barry saw Home levitate upon many occasions. A very minute account has been left by the first three witnesses of the occurrence of December 16 of this year, when, at Ashley House, Home, in a state of trance, floated out of the bedroom and into the sitting-room window, passing seventy feet above the street. After this arrival in the sitting-room he went back into the bedroom with Lord Adare, and upon the latter remarking that he could not understand how Home could have floated through the window, which was only partially raised, “he told me to stand a little distance off. He then went through the open space head first quite rapidly, his body being nearly horizontal and apparently rigid. He came in again feet foremost.” Such was the account given by Lords Adare and Lindsay. Upon its publication, Dr. Carpenter, who earned an unenviable reputation by a perverse opposition to every fact which bore upon this question, wrote exultantly to point out that there had been a third witness who had not been heard from, assuming, without the least justification, that Captain Wynne’s evidence would be contradictory. He went the length of saying, “A single honest sceptic declares that Mr. Home was sitting in his chair all the time,” a statement which can only be described as false. Captain Wynne at once wrote corroborating the others, and adding, “If you are not to believe the corroborative evidence of *three* unimpeached witnesses, there would be an end to all justice and courts of law.” So many are the other instances of Home’s levitations that a long article might easily be written upon this single phase of his mediumship. Professor Crookes was again and again a witness to the phenomenon, and refers to fifty instances which had come within his knowledge. But is there any fair-minded person, who has read the little that I have recorded above, who will not say with Professor Challis, “Either the facts must be admitted or the possibility of certifying facts by human testimony must be given up”?

8.4 Fort’s Research on Falling Things

Charles Fort spent years in the major libraries of New York City and London, looking for reports of events that did not fit the established scientific view. I mentioned several of these in Section 5.1 of my earlier book [13]. Many of these reports had to do with things falling from the sky, which presumably would require levitation to get “up there”. For example, under his

index heading of “Stones, fall of”, there are 40 entries. The following is a partial list of the different items he mentioned, and the page number. [7].

1. Ants, little toads, 3/4” long black worms. p. 95
2. Thousands of 12” to 18” long live snakes over a two block area in Memphis, Tenn., in January. pp. 93, 94
3. Hard greenstone axes. p. 103
4. Bronze ax. p. 116
5. Coal. pp. 75-77
6. Crayfishes in cistern of rain water. p. 594
7. Eels in old moats and mountain tarns. p. 595
8. Perch, 4” to 7” long, in newly dug ditch. p.595
9. Catfish a foot long, falling with hail. p. 183
10. Fish in enormous numbers, many 1/2” to 2” long, some larger. p. 184
11. Fish, dead and dry. p. 42
12. Gopher turtle. p. 89
13. Grain of a type unknown to the natives. p. 66
14. Iron cannon ball. p. 114
15. Rock, round quartzite, size of coconut, weight 12 pounds. p. 114
16. Stone, brown, igneous, 8 ft long with Mayan symbols inscribed. p. 145
17. Stones, shaped, at least 50 in number. p. 121
18. Snails by the shovelful over three acres. p. 93
19. Mussels by the hundreds. p. 93
20. Lizards. p. 93
21. Nails. p. 576
22. Oils, including paraffin, petrol, methylated spirits, sandalwood oil, inside a house, in quantity about 50 gallons. p. 577
23. Water inside a house. p. 577

Fort lists many more instances of falls and could have listed even more. He commented: “I omit about sixty instances of seeming teleportations of stones and water, of which I have records.” [7, Page 559]. He also commented: “In the hosts of stories that I have gathered—but with which I have not swamped this book—of showers of living things, the rarest of all statements is of injury to the falling creatures. Then, from impressions that have arisen from other data, we think that the creatures may not have fallen all the way from the sky, but may have fallen from appearing-points not high above the ground—or may have fallen a considerable distance under a counter-gravitational influence.”

Fort toyed with the concept of what more recent science fiction writers would describe as a parallel universe connected to ours by wormholes. Occasionally a wormhole would open and dump rocks, coal, fish, or snakes on us. This concept is certainly interesting, but I prefer the idea of things from this planet being levitated from some point of origin, and then dropped on our heads in another location. There is not a lot of support for the idea of truly alien origin for most of the falling stuff. Of course, if the wormholes had been opening for all of history, most things of the other universe would have found their way here already, and would not seem alien.

It would appear that most (if not all) things can be levitated. Certainly the above list covers a wide variety of living and non-living things. It also appears that levitation may be specialized. Ants, toads, snakes, and worms are levitated without the associated dirt that is always under and around these creatures. Fish may be levitated without the surrounding water. Or there may be a difference in the gravitational attraction of fish and water. Suppose a waterspout full of fish is levitated and moved over land. If the fish were now relatively heavier than water, they would sink to the bottom of the waterspout and then fall to earth. If the fish were still partially levitated, they would fall relatively slowly toward earth and arrive on the ground in relatively good condition.

8.5 Dematerialization

There is also evidence of dematerialization at one place and materialization in another place. It is not uncommon for water to materialize by the bucketful around poltergeists. It streams out of a wall or down a stairway from places where there are no water pipes. Other fluids are also reported, such as the refined petroleum products mentioned by Fort on page 577. The appearance of crayfish in a cistern suggests they went *through* the cistern wall.

It is not uncommon for things to just disappear around a poltergeist. These might presumably reappear some other place. Fort mentions the appearance of nails. Nails are usually found in some sort of container, inside a building. There is therefore some possibility that the nails dematerialized out of the local lumber yard and materialized again where they were found.

There might be two quite separate effects, levitation on one hand and dematerialization

and materialization in a new location on the other. We see a fish fall onto our roof. Was it gravity or was it dematerialization and materialization? In one case, the fish would have been fully visible for its entire flight. We then have to deal with the questions of how the fish got separated from the water, and what happened to the water after separation. In the other case, a fish might dematerialize without the surrounding water, travel quickly to a new location, and materialize. It would be invisible while traveling.

Jesus could dematerialize (Luke 24:31) and materialize (Luke 24:36) His resurrection body. There is a suspicion that the Great Houdini was doing something like that in his spectacular escapes. Sir Arthur Conan Doyle was a friend of Houdini. We see his opinion in the following extended quote [4, Pages 24-29]:

He [Houdini] could, and continually did, walk straight out of any prison cell in which he might be confined. They placed him at Washington in the cell in which Guiteau, the murderer of Garfield, had been locked, but he readily emerged. In [a letter], he says to me:

“I pledge my word of honour that I was never given any assistance, nor was in collusion with anyone.”

This was clearly the case, for he performed the feat many times in different places, and was always searched to prove that he had no tools in his possession. Sometimes the grinning warders had hardly got out of the passage before their prisoner was at their heels. It takes some credulity, I think, to say that this was, in the ordinary sense of the word, a trick.

Handcuffs might have been made of jelly, so easily did his limbs pass through them. He was heavily manacled at Scotland yard, and placed behind a screen from over which a shower of manacles began to fall until he stepped out a free man. These things he could do in an instant. When I was lecturing at the Carnegie Hall in New York, my wife and Houdini walked down some side corridor after the lecture in order to rejoin me. They came to a padlocked door, and my wife was about to turn back. To her amazement, her companion put out his hand and picked off the locked padlock as one picks a plum from a tree. Was that a trick, or are all these talks about sleight of hand what Houdini himself would call “bunk” or “hokum”?

When Houdini was in Holland, he got the local basketmakers to weave a basket round him. Out of this he emerged. He was shut up later in a sealed paper bag and came out, leaving it intact. A block of ice was frozen round his body and he burst his way out. One who has attempted to bring his feats within the range of normal explanations tells us that he did this by “depressing his periphery as a prelude to dynamic expansion”—whatever that may mean. He was also buried six feet deep in California and emerged unhurt, though we are not told by what dynamic expansion the feat was achieved.

In Leeds he was coopered up in a cask by the brewers, but he was soon out. At Krupps’ he defied the whole management, who constructed a special set of

fetters for his behoof. They had no better luck than the others. He was put into the Siberian convict van at Moscow, but walked straight out of it. On December 2nd, 1906, he leaped from the Old Belle Isle Bridge at Detroit heavily handcuffed, and released himself under icy water, which would paralyse any man's limbs. On August 26th, 1907, he was thrown into San Francisco Bay with his hands tied behind his back and seventy-five pounds ball and chain attached to his body. He was none the worse. He escaped from a padlocked United States mailbag, as many a parcel has done before him. Finally, he was manacled, tied up in a box, and dropped into the East River at New York, but lived to tell the tale.

Whatever may have been the true source of Houdini's powers—and I am not prepared to be dogmatic upon the point—I am very sure that the explanations of his fellow-conjurers do not always meet the case. Thus we have Mr. Harry Kellock, to whose book I am indebted for much supplementary information, talking persuasively about the magician's skill with a pick-lock. He had told reporters that his method was to have a small instrument which was concealed by surgeon's plaster upon the sole of his foot. This would certainly seem to be very useful when he was lowered in a coffin to the bottom of the sea!

Of course, I am aware that Houdini really was a very skilful conjurer. All that could be known in that direction he knew. Thus he confused the public mind by mixing up things which were dimly within their comprehension with things which were beyond anyone's comprehension. I am aware also that there is a box trick, and that there is a normal handcuff and bag trick. But these are not in the same class with Houdini's work. I will believe they are when I see one of these other gentlemen thrown in a box off London Bridge. One poor man in America actually believed these explanations, and on the strength of them jumped in a weighted packing-case into a river in the Middle West; and one did so in Germany. They are there yet!

To show the difference between Houdini's methods and those by which the box trick is done by other conjurers, I will give a description of the latter by one who has all normal tricks at his finger-ends. He says:

“While the air-holes are there for ventilation they are there for another purpose, and that is that the man inside may get a catch or grip of that particular board. The first thing that is done by the man inside is to put his back up against the side next the audience and with his feet force off the board with the air-holes in it. After freeing this board, with a bit of string he lowers this board to the floor. If any obstruction comes in the way in the shape of a nail which he cannot force with his concealed lever and hammer, he cuts the nail with a fine saw. Thus his escape. The ropes are only a blind, as quite sufficient room can be got to get out between ropes. The procedure to close up again is simple. The iron nails are placed back upon the holes from which they were forced and squeezed in and knocked with a leather-covered hammer.”

Such is the usual technique as described by an expert. Does anyone believe that all this could be done as I have seen Houdini do it in a little over a minute, or could one imagine it being carried out at the bottom of a river? I contend that Houdini's performance was on an utterly different plane, and that it is an outrage against common sense to think otherwise.

I will now take a single case of Houdini's powers, and of the sort of thing that he would say, in order to show the reader what he is up against if he means to maintain that these tricks had no abnormal element. The description is by my friend, Captain Bartlett, himself a man of many accomplishments, psychic and otherwise. In the course of their conversation he said to his guest:

“ ‘How about your box trick?’

“Instantly his expression changed. The sparkle left his eyes and his face looked drawn and haggard. ‘I cannot tell you,’ he said, in a low, tense voice. ‘I don't know myself, and, what is more, I have always a dread lest I should fail, and then I would not live. I have promised Mrs. Houdini to give up the box trick at the end of the season, for she makes herself ill with anxiety, and for myself I shall be relieved too.’

“He stooped to stroke our cats, and to our amazement they fled from the room with their tails in the air, and for some minutes they dashed wildly up and down stairs, scattering the mats in all directions.

“After this we had an earnest talk on psychic phenomena, and he told me of strange happenings to himself, especially at the grave of his mother, to whom he was deeply attached.

“The trunk-makers of Bristol had made a challenge box from which he was billed to escape that evening. He begged me to be with him, explaining that he liked the support of a sensitive, more especially as he was feeling anxious.

“I willingly agreed, the more especially as he allowed me to bring a very observant friend, a civil engineer of repute.

“The box was made of inch planking, tongued and grooved, with double thickness at the ends. It was nailed herring-bone fashion, three-inch nails, three inches apart. Several auger holes were made at one end to admit air, and the whole thing was carefully and solidly finished. It was, as I have said, a challenge box, yet we thoroughly overhauled it and were satisfied that it contained no tricks.

“Houdini lay down in it, while the challengers climbed to the platform and nailed down the heavy top again, using three-inch nails as before. The box was then tightly roped, Three men pulling on the cords. Meanwhile, Houdini inside the box called out that it was very hot, and, putting a finger through an air-hole, waggled it furiously.

“The box was then enclosed by a tent consisting of brass rods covered by a silken canopy.

“In ninety-five seconds Houdini was standing before his audience, breathless, and with his shirt in tatters. The boxmakers, after careful examination, in which we joined, declared that both box and roping were intact.

“Now, was Houdini’s statement that he never knew how he got out of the box a mere blind, or did he employ supernormal forces and dematerialize? If I put a beetle in a bottle, hermetically sealed, and that beetle makes its escape, I, being only an ordinary human, and not a magician, can only conclude that either the beetle has broken the laws of matter; or that it possesses secrets that I should call supernormal.”

I would also ask the reader to consider the following account by the late Mr. Hewat Mackenzie, one of the most experienced psychical researchers in the world. In his book, *Spirit Intercourse* (p. 86), he says:

“A small iron tank filled with water was deposited on the stage, and in it Houdini was placed, the water completely covering his body. Over this was placed an iron lid with three hasps and staples, and these were securely locked. The body was then completely dematerialized within the tank in one and a half minutes, while the author stood immediately over it. Without disturbing any of the locks Houdini was transferred from the tank direct to the back of the stage front, dripping with water and attired in the blue jersey-suit in which he entered the tank. From the time that he entered it to the time that he came to the front only one and a half minutes had elapsed.

“While the author stood near the tank during the dematerialization process a great loss of physical energy was felt by him, such as is usually felt by sitters in materializing séances who have a good stock of vital energy, as in such phenomena a large amount of energy is required. . . . The startling manifestation of one of Nature’s profoundest miracles was probably regarded by most of the audience as a very clever trick.”

In other words, in Mr. Mackenzie’s opinion the audience was successfully bluffed by the commercialization of psychic power. It is remarkable and most suggestive that in this case, as in the Bristol one already give, Houdini was anxious that some psychic from whom he could draw strength should stand near him.

Can any reasonable man read such an account as this and then dismiss the possibility which I suggest as fantastic? It seems to me that the fantasy lies in refusing its serious consideration.

The record states that Houdini got out of a wood box in ninety-five seconds, with the box intact. I agree with Doyle. If the record is true, as Doyle believed it to be, then Houdini must have dematerialized to get out of the unopened box.

Technically speaking, there are three distinct dematerialization possibilities:

1. The physical body of Houdini dematerialized. Houdini would have become invisible while the box would remain completely solid and visible.
2. Houdini remained solid and visible, but the box dematerialized wherever Houdini pressed on it. An observer would see Houdini exiting an opening in the box that would seem

to grow as needed to fit Houdini's form and then shrinking back and closing up when Houdini was fully out of the box.

3. Both Houdini and the box dematerialized.

If it was the box doing the dematerializing, then if the wood was a little slow, or if the nails did not dematerialize as readily as the wood, then we would see Houdini's shirt being snagged by sharp points as he exited. If the box stayed solid and Houdini dematerialized, then we have the question of Houdini's clothes. Why would the clothes stay on Houdini, rather than staying inside the box?

Doyle points out that Houdini was a self-appointed exposé of mediums. He used every means available, even dirty tricks and outright lies, to soil the reputation of any and all mediums. Doyle suggests that this was a cover for Houdini, so people would not suspect him of being a medium, using psychic powers rather than magician's tricks.

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Chapter 9

SÉANCES, ELECTRICITY, AND FIRE

There is considerable overlap between the various paranormal effects. We have already looked at some aspects of séances and several examples of electrical effects around poltergeists. Fire was mentioned as a possible component of poltergeist phenomena. In this chapter we want to look at reports of mediums and PK at séances, as well as additional examples of electrical effects and fire. This will not exhaust the listing of paranormal activity, but should give us enough to contemplate while forming hypotheses.

9.1 Mediums

Since we stopped burning witches at the stake, there has been a resurgence of mediums (forbidden by Deut. 18:10-12). Considerable information has been collected over the past 150 years from mediumistic séances [8, 9]. H. H. Price, Professor Emeritus of Logic at New College, Oxford, comments on mediums and séances [11, Pages 263-266]:

The most interesting cases, however, are those in which automatic speech occurs (i.e. the medium herself is not consciously controlling her vocal organs); and these are the ones I shall mainly consider. The phenomena are certainly very extraordinary, whatever the right explanation of them may be. The medium, when in a trance, speaks in a different voice from her usual one, with different mannerisms and vocabulary, and even occasionally in a foreign language which in waking life she does not understand. In her ordinary life she may be a naive and uneducated person; but in her trance we may find her delivering complicated philosophical or theological discourses. This same abnormal voice, manner, and vocabulary may occur repeatedly with the same medium at different sittings. On the other hand, in the same sitting many distinct voices, manners, and vocabularies may also occur, quite different from each other, and all different from the normal voice, manner, and vocabulary of the medium herself. To anyone who has witnessed such occurrences, they almost irresistibly suggest at the time, that some extraneous personality has got control of the medium's body or at least of her vocal organs. That is the immediate impression they make, whatever second thoughts one may have later. If you did not know you were at a séance—or if you heard the words from outside the door or over the telephone—you would conclude without hesitation that some intelligent being other than the medium herself was uttering them. It is not at all surprising that spiritualists accept this Possession

Theory of trance mediumship at its face value. The appearances do strongly suggest it. Appearances may be deceptive, of course (we shall consider an alternative explanation presently); but in this case they can certainly be very impressive to anyone who actually witnesses them. Indeed, to form a fair judgment on this difficult matter, I think it is almost essential that one should have oneself attended some sitting with a “good” medium. The oddity and the impressiveness of the phenomena are not easily conveyed second hand.

Usually, though not quite always, a trance medium has what is called a “control” or “controlling spirit” corresponding more or less to the “familiar spirits” spoken of by our ancestors. (Some mediums have more than one “control,” but this, I think, is unusual.) Still sticking to the *prima facie* appearances and using the language of the Possession Theory which they suggest, it seems as if there were some one extraneous personality who controls a given medium’s body most easily and has made himself an expert at the job of taking possession of it. At the beginning of the trance, and sometimes again at the end, this personality takes over, often announcing himself by name. After talking for a while, he introduces other “spirits” whom he alleges to be present. Then the voice, manner, and vocabulary change abruptly; and it is as if some other extraneous personality, different from this first one but equally separate from the medium herself, had now assumed control of the medium’s body, and often he announces that he is some deceased relative or some friend of one of the sitters. Sometimes the air of verisimilitude is increased, rather than diminished, by the fact that this new intruder seems to be having difficulties. He talks in a whisper, perhaps. He seems to find it hard to make himself understood, speaks in broken words, becomes confused and forgets what he wanted to say, much like an inexperienced and rather flustered person who is using a telephone for the first time. (Sometimes the “control” has predicted this beforehand. He has said, “Mr. So-and-So is here, but he is not very expert. He will try to talk but he may not be very successful in getting through.”)

This kind of thing may go on for quite a long time, even for several hours. It is as if a whole series of personalities, different from each other and from the medium, took possession of the medium’s body one after another. Each of them, usually, though not invariably, makes an attempt to identify himself with a deceased person known to one or another of the sitters. Sometimes he does it by recalling a place, person, or incident familiar to the sitter; sometimes by making predictions which that particular person should be able to verify or by giving him advice about some problem which is worrying him; and not infrequently these predictions turn out later to be true, and the advice turns out to be good.

In other cases (still using the terminology of the Possession Theory) a single extraneous personality appears to hold the field for most of the time and utters a long philosophical or theological discourse, or again an account of the kind of life which he and others live in the next world. I myself at a seance a few years ago listened to an almost unbearably tedious exposition of a watered-down Adoptionist Christology, delivered with incredible rapidity and at enormous length by

a personality who purported to have been a London street-urchin in this life. (He explained that he had learned his theology since he passed over.) Communications of this kind are often “a blend of twaddle and uplift”—as Professor Broad puts it—and are sometimes excessively boring to hear or to read. It would seem that the art of saying very little in a very large number of words is as well understood “on the other side” as it is here. There are, however, exceptions. Some of the theological and philosophical discourses are coherent and well presented, and the same is true of some of the descriptions of life “in the other world.” The matter may or may not be acceptable, but the manner suggests an intelligent and thoughtful person who knows what he is about. (There are some excellent examples in an article called “A Study of the Psychological Aspects of Mrs. Willett’s Mediumship and of the Statements of the Communicators Concerning Process” by Gerald Balfour.) The same is true of some of the descriptions of life “on the other side,” of the difficulties which a newly-dead person has in adapting himself to them, and of the various sorts of “other worlds” which there are. Such descriptions are sometimes detailed and intelligent, and are formulated in a matter-of-fact way, without any uplift at all. Of course, we have no means of verifying them, but the manner in which they are presented inspires some respect; and they are interesting to hear and to read in the way that a good book of travel is.

The alternative explanation that Price mentioned is that of secondary personalities (of the Three Faces of Eve type) who are normally suppressed into the subconscious. He makes a good case for it, but then concludes, “this hypothesis is too narrow to cover all the facts.” That is, it may fit a few cases, but not nearly all observations.

My impression is that most, if not all, of the séance investigators are unconcerned about violating God’s commandment about mediums. They would be generally honorable people, just not strong Christians. Consistent with this, most of them would have serious doubts about the existence of God and the survival of the soul. This biased their thinking so they would normally look for a *natural* explanation before even starting to think about the spiritual realm described in the bible. My personal opinion is that all three possibilities occur (subconscious of the medium, a soul of a once living person, or a demon) in a séance. It is interesting to read about, but not something we Christians want to get close to.

9.2 PK at Séances

A *séance* is a small group meeting that attempts to establish contact with the ‘other side’, usually communication with the dead, but perhaps just for a demonstration of paranormal physical effects. In addition to communication with the paranormal agent (angel, demon, soul of the dead), séances sometimes display other paranormal phenomena, and these phenomena can appear both during and after the séance. One group that has had considerable success with producing a wide variety of phenomena is SORRAT (Society for Research on Rapport

and Telekinesis). Two books have been written [3, 7] and filmed observations are available in DVD or VHS from www.metamind.net.

Dr. John G. Neihardt, Professor of English at the University of Missouri, Columbia, originated the concept of SORRAT in the late 1950s in order to study mystical phenomena which he had known to occur among the Plains Indians of America. Neihardt was also Poet Laureate of Nebraska, the Plains States Poet Laureate of the United States, and was widely recognized as an authority on the history, culture, and customs of the Omaha and Sioux Indians. In 1959, after a lecture on these mystical phenomena, Neihardt met John Thomas Richards, a student at the University, and asked him to help organize the group. The second student to be added was Joseph Mangini. Richards earned his Ph.D. in English under Neihardt in 1976, then eventually taught at a college near Rolla, Missouri. Mangini became a successful Missouri psychiatric social worker. John Neihardt, his wife Mona, their daughter Alice, Richards, his wife Elaine, and Mangini, formed the backbone of the SORRAT group. Others would join the group from time to time [3].

The SORRAT group started meeting at the Neihardt home on Skyrim Farm, a large horse farm located seven miles north of Columbia, Missouri, in 1961. Mona died in 1965 and John Neihardt moved to Nebraska in 1967, but meetings continued at Skyrim Farm. Ed Cox made his first visit in 1968, and moved to Rolla, Missouri from North Carolina upon his retirement from the radio production and advertising business in 1978. Cox was a researcher in the paranormal from 1947 until his death in 1994. He published some sixty articles in the paranormal literature. He was also a magician, which helped him to design experiments where fraud was virtually impossible. Tom and Elaine Richards moved to Rolla, Missouri in 1977. One room in the basement of their home was made available for paranormal experiments. The SORRAT group now had two places to meet: the Skyrim Farm and the Richards' living room. The group also met outdoors in good weather.

A closeness developed among the core group. They enjoyed getting together. No one person assumed the role of a medium for the group, although several apparently had some psychic abilities. They might set around a table with their hands lightly resting on it, palms down, and meditate on the table being moved by some paranormal entity, or upon raps being made by the entity. Sometimes the lights were dimmed, sometimes not. About a third of the sessions yielded something of paranormal interest, such as the table levitating or rapidly vibrating. They considered the appropriate procedure to be patience, rapport with one another, and a positive attitude. Methods like hypnosis or drugs were not used.

After some time, paranormal raps became more common. These were heard from floors, walls, tables, an Indian ceremonial drum, and from under the soil of a lawn. The paranormal entity would respond to questions asked verbally or mentally. 'Yes' was signified by one rap, and 'No' was signified by two raps. For other messages, the number of raps indicated the position of a letter in the English alphabet. The word "Tom" required twenty, then sixteen, then thirteen raps. Raps were given at a very deliberate pace, perhaps seventy per minute. Considerable patience was required for even short messages. When asked, the entity would give its name. Names given included John and Mona Neihardt after their deaths, Black Elk

(a Sioux shaman), John King (supposedly an Englishman born in Bristol in 1637), and an entity that had never been incarnated, that was given the name 111x111. On occasion, Joe Mangini would go into trance and give a spoken message from one of these entities.

Not all the group were believers in survival of the soul after death. The group was communicating with an intelligence distinct from any one member of the group, but there are explanations other than survival, including demons, angels, and a group consciousness. But while communication was in progress, the group would speak to an entity as if it were real. If ‘John King’ indicated his presence, the group would act as if a person named John King was really there.

Raps and table levitations are very common effects at séances, and are well documented in the many books on spiritualism. Skeptics are quick to point out how such effects could be produced fraudulently, by popping of finger or toe joints, or hidden accomplices pulling on thin wires attached to the table or pounding on the basement ceiling under the séance room. The SORRAT group experienced ample raps and table tippings, but also a wide variety of other PK effects that are rarely reported at séances, even getting some recorded on film. In this section I will focus on these other effects.

Cox built several mini-labs, as he called them, of a glass fish aquarium upside down on a base, held there by a steel band and padlock. Several small items, such as writing paper, pens, bottles, leather rings, and small balloons, would be placed on the base, and covered with the aquarium. Cox would lock the mini-lab and then place a special seal on it, so he could be assured that no one had disassembled it in his absence. The mini-lab would be placed on a table in a basement room at the Richards’ home. The entities would be asked to perform some paranormal task, perhaps mentally, perhaps verbally, and frequently by a written message inside or near the mini-lab. A 8mm home movie camera was set up which could be started by one or more microswitches inside the mini-lab. Some item would move off a microswitch, the camera would start filming, and run for 30 seconds. The room would be checked once or twice a day, and the camera rewound as necessary. There were weeks of no activity at all. Rarely did anything happen while people were watching the mini-lab. But the camera was able to record many PK events, a small sample of which are available on videotape or DVD. Filming started in December of 1978 and continued for three years. There were more than 150 high-quality filmed happenings, and 700 recorded phenomena disturbances. One phenomenon that may be unique with SORRAT is the paranormal inflation of balloons, as well as the paranormal tying of the balloon neck, and the passage of the balloon through the glass wall of the aquarium (matter-through-matter). The following extracts are from Cox describing the happenings:

I placed a new balloon inside the mini-lab, making certain to tie the limp, uninflated balloon’s neck in advance. Within five days, the balloon expanded inside the locked and sealed mini-lab sufficiently enough to be on the verge of bursting (filmed). It took nine seconds for this balloon to fully inflate to a six-inch diameter. . . Within nine seconds, the balloon deflated by one-half, then twice

inflated and deflated. From 12:45 p.m. to 2:32 p.m., according to the filmed clock, all was motionless. At 2:32 p.m., the balloon inflated twice as fast as before (filmed.) The inflation halted at a six-inch diameter, then quickly increased to a nine-inch diameter. The balloon suddenly burst. . .

On March 9, I tied the neck of a yellow balloon, rolled the balloon tight, and inserted it beneath the right front interior micro-switch of the mini-lab, then locked and sealed the container. Then I took another balloon, tied its neck, and placed it **outside** of the mini-lab. Within hours, both balloons paranormally inflated. The film showed the yellow balloon deflated, then inflated, again and again, until it burst. . .

[O]n March 12, a balloon that I had placed outside the mini-lab was discovered to have passed through the glass to the **inside** of the mini-lab. . . I removed the balloon from the mini-lab that same day, and resealed the mini-lab. Then I tied the neck of an orange balloon and left it outside of the mini-lab. I measured the precise lengths of the string's loose ends around the neck of the tied balloon and made a verbal request for the effect to reoccur. Within an hour, the orange balloon entered the locked and sealed mini-lab and expanded itself. This was filmed. I opened the mini-lab, measured the string ends, and both were **exactly** the same lengths as previously documented.

On March 13, I was at the Richards' home when paranormal raps communicated the word: "B-A-L-L-O-O-N." I looked at Tim, he grinned, and we quickly descended the staircase to the isolation room. Tom was behind me. Inside the isolation room, I verbally asked for raps to indicate whether the camera had activated and filmed any paranormal action.

A loud rap instantly occurred from the cement floor: "YES."

I then asked, "What time?"

The raps responded: "E-I-G-H-T-O-F-I-V-E."

Indeed, the clock on film showed 8:05 p.m. Also on film was the strange balloon agitation again, and then stillness after it had gone through the glass to the interior of the mini-lab. It was almost as if the balloon's molecules had to shake themselves after coming together again inside the container. . .

On April 27, an incredibly fast balloon-tying was caught on film. I had placed a small-sized yellow balloon beneath a mini-lab microswitch, then laid a four-and-one-half-inch length string beside it, and locked and sealed the mini-lab. The paranormal action was wonderful. This was the fourth time that a balloon's neck was filmed paranormally knotting itself while inside the locked and sealed mini-lab. This occurrence took place less than ten hours after I had loaded, relocked, and resealed the mini-lab, according to the filmed clock. The balloon inflated to a three-inch diameter and the string appeared to be tying itself, unaccompanied by anything or anyone. The knot was a typical grandmother's knot. The balloon's neck was pointing upward where the action was clearly focused on by the camera. More interesting, the almost instant self-tying was not detected until **six months later** when I scrutinized a 16mm enlargement of the entire movie reel, in a frame-

by-frame search for any previously undiscovered effects. All that my colleagues and I had observed and noted on our original viewing of the film was a peculiar “flash” at the neck of the balloon, just as the balloon’s neck erected from a deflated resting position. The “flash” was analyzed to be the piece of white string in very rapid motion, half of the string whirling itself clockwise, while the other half began its counter-clockwise whip around the balloon’s neck. This action consumed three frames, .2 seconds, including the actual knot-tying. . .

Repetitive inflation of balloons were filmed, occurring in rapid succession. In one second, inflation reached a diameter of four-inches. In three seconds, the balloon lost twenty-five percent of the inflation, then immediately regained inflation in one second. Phenomenally, this action occurred again. The neck of the balloon was clearly in view of the camera. After a five second respite, the balloon gained more air and, after a repeat of this, it suddenly expanded to a six-inch diameter. The film sequence ends showing the balloon in agitation, and one more increase in size. . .

Late in May, another significant balloon inflation occurred. The balloon, set outside the mini-lab, was filmed as it entered the mini-lab and self-tied and inflated **simultaneously**. The phenomena had evolved in peculiarity.

Those of us who accept the reality of angels do not have much trouble with their becoming visible in our space, or with them speaking to us, telepathically or otherwise. We have read such accounts, and watched stories about angels on TV, since childhood. Even so, the idea of an angel (or other entity in the spirit world) tying the neck of a balloon in 0.2 seconds, transferring the balloon through a glass plate, and then inflating it with the neck tied, is a stretch. But if angels can be seen and heard, why should they not be able to do other things not accepted by the Materialists?

Another example of matter-through-matter is given by Cox [3, p. 129]:

Then a complex case of interpenetration occurred involving two solid leather rings, a racquet ball, and a small strip of aluminum. These vanished from inside the locked and sealed mini-lab. Within hours, raps gave us the letters “G-B-S” in response to my query about where the items had vanished. I interpreted these alphabetical letters as “*ground beyond swing*.” I began digging beyond the swing which was actually located on the Richards’ porch, and found the pint-sized bottle which I had previously secretly buried there. Inside were the missing items: the two solid leather rings, the racquet ball, and the small strip of aluminum. Both the earth’s seal and the pint-sized bottle’s seal were **exactly** as I had left these. Inside the pint-sized bottle was the racquet ball and the aluminum strip. The strip was paranormally folded into five layers. The **interior** of the pint-sized bottle was **equal** to the racquet ball’s circumference and the rim of the bottle was **much smaller than** the ball’s circumference. The ball was impossible to squeeze to a size to fit the bottle’s opening. Exactly thirty minutes was required to remove the

racquet ball from the bottle, using a forceps. There was much damage, which I caused, to the ball.

Cox and Richards saw other bizarre activity as well. One was automatic writing, where a pen would assume a vertical position above a sheet of paper and proceed to print or write a message, without any visible hand or other support. Many photocopies of such writing are included in Cox's book [3]. Some are barely legible, made without lifting the pen from the paper. Others are quite legible, printed or written very neatly. There are autobiographies of the entities, castle lore, and descriptions of the world beyond. There are even limericks [3, p. 207].

*“A clever man, W. E. Cox,
Made a really remarkable box;
In it, we, with PK,
In the usual way,
Wrote, spite of bands, seals and locks!”*

There were also a number of instances of the paranormal mailing of letters and packages, often with direct writing and matter-through-matter. One of the first cases was [3, p. 184]:

Steve and Tom signed a birthday card for Jane and laid it on the isolation room's table, exterior to the mini-lab, on May 20, 1979, and the next day the card was gone. Within a day, Jane received the birthday card through the United States postal service, sealed inside a pre-addressed prepared envelope. The card also bore the direct writing signatures “G. G. / 111x111 / C. D. / B. E.” There also were three hieroglyphic symbols which were not familiar.

The entity or entities involved wrote on the card, inserted it into its envelope, sealed it, dematerialized it, moved it through space, and materialized it inside the Post Office system. A year later, similar effects were noted [3, p. 188].

I prepared a birthday card for Jane, signed by Tom, Elaine, Steve, and myself. We sealed the signed birthday card into a large plastic box, then set an unaddressed envelope for it in front of the mini-lab. Within twenty-four hours, the card and the envelope vanished. Loud raps came from the isolation room's concrete floor, for Tom and myself, indicating the source was 111x111, who alleged that the pen had been filmed while writing, but did not indicate that the birthday card and the missing seamless leather ring had also been filmed while passing through the mini-lab's glass. I asked for Jane's address to be correctly identified on Pine Street. The raps began. We counted, “*One, three, zero, seven,*” aloud, and suddenly three very sharp, double raps occurred, indicating: “*NO.*” The rapping emitted again,

stating, “*One, three, zero, six,*” 1306 was Jane’s correct street address. I asked where the stamp had been obtained. The agent rapped: “*F-R-O-M-T-O-M-S-D-E-S-K.*”

When Jane received her card a few days later, my colleagues and I determined that the envelope had been paranormally addressed and stamped. To our surprise and delight, we discovered that the camera had activated and on film shows both the unaddressed envelope and the birthday card **inside** the locked and sealed mini-lab. The same signatures as on the previous year’s birthday card and odd hieroglyphics were added. The pen’s movements lasted ten seconds and the envelope leaned at an angle against the inside of the mini-lab’s front glass. At one point, midway in the filmed sequence, the envelope moved one-and-one-half-inches toward the left and the pen’s movement synchronized to the envelope’s movement, while the mini-lab stayed perfectly still. The pen continued uninterrupted in its slow-motion addressing of the envelope. One of the seamless leather rings was filmed moving into the envelope also.

I drove to Jane’s house the day she received the birthday card and witnessed her opening the envelope, which also contained the seamless leather ring.

The entity was able to write Jane’s address correctly on the envelope, find an appropriate stamp elsewhere, paste it on, and get the envelope into the postal system. In other cases, the stamp (or some of the stamps) were not appropriate [3, p. 189].

On September 4, 1980, eight days before my birthday, I set another experiment. My wife and I signed a birthday card, leaving the envelope for the card unstamped and unaddressed. At one corner of the card, I pasted a small cardboard square, with carbon attached, to hopefully register any pressure or heat caused by the card’s exit from the locked and sealed container. . . I placed the birthday card inside the envelope, then sealed it into the plastic box, using special strings and waxes to detect any manual attempts to disturb the contents. The box was stood upended behind the glass front of the mini-lab. On September 12, my birthday, I received at my home the special birthday card inside its envelope, which now bore a Yugoslavian postage stamp. The envelope’s address began, “*Dr. Ed Cox,*” with the script for the “C” and the “D” matching identically to those in the entity’s signature of “*C. D.*” (Charles Dai) inside the card, following directly after my wife’s signature that had been written when I had signed the card. Two other signatures also appeared: “*111x111 / J. King.*” . . .

On September 12, I queried the rapping agent further by setting a letter containing my questions on top of the mini-lab, along with loose stamps and an unaddressed envelope. At 8 p.m., Tom phoned me that a strange, red-ink pen was now inside the locked and sealed mini-lab, and my letter and envelope had vanished. He asked me if I had left the red-ink pen inside the mini-lab. I told him, “*No.*”

We correctly anticipated that the next day's mail to my home would have a series of paranormal answers in red ink. Also unusual, two uncanceled stamps were on the envelope, a Brazilian stamp and a Hungarian stamp. The agent's answers did not reveal any special information.

There were times when the agent did not use the post office. In December, 1984, Cox was trying to determine if light was necessary for the agent to do direct writing. (It was not.) As a part of the experiment, Cox acquired a cubic-foot sized cardboard box, put a questionnaire sheet inside, glued the box shut, wrapped it in brown paper, and sealed that. The box vanished a few days later. A month later, raps from the agent informed Cox that the box had been sent to Maria, a SORRAT member who had moved to Alabama, and contained a gift. Maria called a few days later to say that a cardboard box of the right size, wrapped in brown paper, with no stamps or address, had appeared on her front porch. When she opened it according to Cox's instructions, she found a small object from her father's home in Nicosia, Greece, which was very meaningful to her.

A plastic "medium" steak marker (used at steak restaurants) was often included in envelopes with letters. And letters frequently vanished from the Rolla isolation room lab and were posted from distant locations other than Rolla, Missouri, sometimes bearing postmark dates from times *before* the envelope and query were locked and sealed inside the mini-lab. Sometimes letters bearing foreign stamps were postmarked from the distant land, or bore postmarks from distant cities within the United States with added stamps that were foreign, and some stamps that were merely decorative. It was not uncommon for materials to be sent to the wrong person. The agents obviously had good intelligence and excellent paranormal powers, but exercised their abilities in a rather haphazard manner.

The SORRAT group observed other paranormal effects, including a deck of cards sorting itself into piles of the same suit. There were instances of a candle lighting itself, and of paper scorching or burning. On one occasion, a paranormal drawing was done as if in charcoal, showing a forest scene with a log cabin in the center, a donkey and two doves below. There were burned areas in the drawing where the paper was folded for mailing. The ashes were inside the envelope. The agent was asked about the burned areas and responded, "*Sorry about the paper. It ignites easily if we do not control its passage **just so**. The molecular friction during a botched apport is a real bitch.*"

Cox apparently never came to a final conclusion about the identity of the agents involved in direct writing. He was a 'lifelong Episcopalian', Tom Richards a 'devoted Methodist', and John Neihardt a 'pragmatic mystic', so it would appear that the SORRAT group was not strongly motivated to prove or disprove the Christian theology of soul survival, nor to form some new religion. The agents did not concur with Cox's opinion, as Cox records [3, p. 206].

The range of intelligent data from these direct writings was intriguing. If the agent (or agencies) are post-mortem survivors, there is the question of settling the calligraphy styles and asking the sources for identification and verification. It is

illustrative that one directly written answer in reply to my question about states of mind and whether in or out of the skin survival had occurred, relayed that I had been in psi physics research too many decades to believe that common physical laws cannot be contravened. It stated in July, 1982: “*We did not question your belief that phenomena can happen. We wonder why you prefer to say you don’t know whether we exist or not, when we have repeatedly assured you we **do** exist. You address us as though you believe we **are**, but then you tell **others** that you hold no opinion. Perhaps we should be thankful that you don’t absolutely deny that we exist; but that is cold comfort, since the **effect** is the same and your listeners **think** you believe us non-existential.*” The agency earlier had expressed disagreement with several of my other beliefs. . .

Who are the writing agents? Did they reside on earth as mortals? When? Forensic science is unable to assist in these answers, regardless of how convinced the founding fathers of the Society for Psychical Research may have been a century ago, of life passing through death and communicating back to us, the living. I have attempted to avoid using “agency” in plural and resorted to using “entities” when I feel the description more advantageous. To the conundrum of who constitutes the communicating intelligence, there have been nearly as many directly written answers as there are existing legitimate mediums.

9.3 Electrical Effects

I recently read some reports at the web site www.amasci.com/weird/unusual listed under “Electrified People”. This is a web site where people can add their own experiences to the collection. I went through the many reports and kept a tally of how many reported which phenomenon, as shown in the following Table.

Many other effects were reported but in smaller numbers. One person reported setting off fire alarms. One reported disabling the starter switch on a car. One reported being able to cause very isolated patches of rain. There were seven who reported feeling warm (needing few clothes to be comfortable). One reported that automatic doors would not work. One reported that light bulbs in lamps (as opposed to in ceiling fixtures) would dim. One reported that lights would continue working even when the wall switch was in the off position. Turn it on and the light would stay on, turn it off and the light would go off. One reported the electric energy usage was very high. One reported erasing large numbers of bank cards. And one reported that an electric wall clock, powered by the utility, would run fast.

My engineering training generally causes me to look for a conventional explanation. For example, watches not working might be due to some problem with body chemistry. Perhaps some people emit some chemical that corrodes the electronics in a watch. Rarely does anyone state that a watch fails immediately. Usually, it is after a week or more, giving time for corrosion to occur. This is not to say that watches actually stop because of corrosion, but

Table 9.1: Reported Effects

Effect	No.
Street lights turn off when walking underneath	19
Street lights turn off when driving underneath	16
Street lights turn off (on?) unclear	30
Watches will not work very long	51
Light bulbs burn out frequently	34
Computers crash frequently	36
TV turns on/off, changes channel	11
Cash registers freeze	4
House lights dim	6
Electrical fires	5
Appliances fail	14
Cars fail	5
Compasses affected	4
Watches do not keep correct time	17

that there is at least one plausible explanation that would need investigation before putting the observation into the psychic or occult category.

Likewise, light bulbs burning out prematurely could be due to a higher than rated voltage in a house. I once owned a house that ate light bulbs. I measured the wall voltage at something like 126 volts rather than the nominal 120 volts. I complained to the utility, they changed the tap on the transformer, and bulbs lasted a more reasonable length of time.

I suspect we have all noticed lights dimming. This may be due to changing load in the house, to wiring problems, or to something happening on the utility system.

But some of these observations are hard to explain away. There were 19 people who reported that streetlights turn off when they walked underneath, 16 said they turn off when driving under (some overlap in numbers), and 30 commented on streetlights but were unclear as to whether they were walking, driving, or doing something else. Some were quite detailed. It happened at 11 PM. It happened for several lights in sequence, or it happened every evening for a given light.

It would appear that some people have a zone of influence around them, in which electrical devices are affected. This extends out for several meters or even tens of meters. It may be spherical in character or it might even be more in the form of a spot light, in which this influence is highly focused and concentrated. The influence might originate inside the person or the person might act as a lens to focus something moving through the person.

We need a term for such ‘electric people’. Street light interference is a common feature, so they might be called ‘Street Light Interference people’. I will shorten this unwieldy term

to ‘SLider’, meaning anyone who causes electrical effects like those of the table above.

In my reading on the Internet and in several books, no one mentioned any connection between these effects and the spirit world. Poltergeists may have a spiritual dimension, but exorcisms have not been uniformly effective over the centuries, so many investigators seem to be focused on some adolescent’s hormones and mental state for an explanation. Nowhere did anyone mention that the effects stopped when they became Christians, for example. I know several committed Christians who claim to be able to stop watches or turn off street lights, and none have had any involvement with the occult, to my knowledge. The ability may fade with time, of course. A Christian woman, about 50 years old, told me she could never wear a watch because it would fail within days. I bought her a cheap digital watch, which is still keeping perfect time many months later. I joke with her that she is “losing her spark”, unkind but probably true. So it was interesting to read about Douchin Gersi’s brief ability to produce electrical effects where there was a definite spiritual dimension. His observations on levitation were reported in an earlier section. Again I will use an extended quote from his book [5].

In March 1982 I made a one-month lecture tour in the south of France. I began the tour just a week after one of my many sojourns in Haiti, where, this time, I had approached sorcerers and studied their powers and magic. Two days after I began the tour, I suddenly began experiencing weird phenomena: every electric appliance I touched blew up, due to mysterious short circuits that appeared for no apparent reason.

It first happened to my sixteen-millimeter movie projector. It happened again when I got a replacement projector. Then my sound system blew up when I touched it. And returning to my hotel after my lecture that same night, my car lights went off. I stopped at a garage, where the mechanics on duty examined my car and said that everything was working perfectly. And indeed it was—until two minutes after I left the garage, when the lights went off again. When I entered my hotel room and turned on the light switch, the electric bulbs died instantly. And the next morning I couldn’t start my car, but the concierge could. In order to continue my lecture tour, I had to hire someone as my driver and technician, to run all the new equipment I had to rent.

In the beginning I thought that I was simply carrying, for mysterious reasons, too much energy. It was almost funny. Each time I started to think how ridiculous it was of me to allow my mind to accept defeat over matter, I would touch a switch . . . and watch the light bulbs die.

I called [an] alchemist to ask for an appointment. He said to come right away. When I entered his office, the alchemist, a fascinating man in his fifties, immediately said, “when you called me, I knew you were in trouble. But now that I see what remains of your aura, I know you are in danger.”

He asked me to sit. I had the peculiar feeling of being in a medical doctor’s office. As I was about to tell him my weird experiences, he asked me to say nothing. He

brought out a small bowl filled with salt and asked me to blow on it. Then he opened one side of a black box containing a Polaroid camera, pointing down. He placed the bowl beneath the camera, closed the box, and pressed a switch. “In one minute we will have the results,” he said, smiling.

The picture represented the surface of the salt, covered by various shadows. He took his pencil and started to join shadows with other shadows, until the photograph was covered with his drawings. Then, while carefully studying the picture, he started to talk. And the more he talked, the more fearful I became. This, basically, is what he said:

“It is not in Africa. But I see African powers. It looks like an island. But I don’t understand why this island is so far from Africa. I see a large campfire, drums, and people dancing all around. They are in a trance. You have participated in a ceremony. You and another Caucasian. A black-magic ceremony. Evil rituals. About two, three weeks ago. They have told you not to leave the magic circle, the circle of protection. Yet you have done it. You have made a big mistake. All of your life energies were sucked out of you while you were inside the magic circle. They probably were used by the sorcerer. But you would have got them back at the end of the ceremony. Instead you left the circle, and without life energies protecting you, you attracted the negative and evil powers like a magnet. I also see powerful snakes around you and your friend. And something that has to do with dogs. A sacrifice of dogs. No, I see something which is related to sacrificed dogs that tried to protect you. But that wasn’t enough. It helped you until a few days ago.”

“What’s the verdict?” I asked in a panic when he finished the reading.

“You need one day of fasting, and I need two. Let’s meet in three days, and I shall perform a ceremony that will cleanse you completely and help you to restore your life energies. Thank God you did not wait too long before seeing me.”

The most amazing thing about his reading is that he told me about an event that I had indeed experienced but completely forgotten. Yes, the event he described so accurately had happened on the island of Haiti, so far from Africa, but where people still use African powers. Yes, there was a big campfire, and drums, and people in a trance, dancing and being possessed. Yes, it was a ceremony of black magic, which I was filming with my friend Jean. Yes, we did leave the magic circle, despite the sorcerer’s interdiction, because I needed to get new batteries for my camera. In fact, the sorcerer was so concerned that we had left the magic circle that, after the ceremony was over, my companion and I had to undergo a horrifying cleansing ritual. The thing he mentioned that was related to sacrificed dogs was a necklace made from the teeth of such dogs, which I received from the Kirdi tribe in Cameroon. The necklace is a talisman of protection. I wear it almost always, but the alchemist couldn’t have seen it because I had left it behind in Brussels.

And he was able to determine all that from a bowl of salt on which I had blown.

Three days later he performed the ceremony, a kind of exorcism. And my misfortunes disappeared all at once. He taught me how to protect myself from evil energies. and that, perhaps, was the greatest lesson I got. I always thought that nothing evil could ever happen to me, because I am a basically good person and because I attended ceremonies involving dangerous energies only out of scientific curiosity. I had no evil purpose in mind. I always thought that as long as I lived in a state of love and goodness, rejecting jealousy and hatred, I would be protected from evil and bad people. Well, I was wrong.

Gersi went on to give other details of the Haitian ceremony, which are not particularly relevant to our purposes here. The point is that Gersi suddenly acquired an extreme ability to destroy light bulbs and other electrical equipment after participating in a black-magic ceremony and this ability was removed by “a kind of exorcism”. We cannot extrapolate that all SLIders have an evil spirit from this account. Some people groups may believe that all diseases are caused by evil spirits. Western medicine believes that none are due to evil spirits. A careful reading of the New Testament shows that neither extreme is true. Some physical problems need healing while others need deliverance. It seems safe to say that the ability to destroy electrical equipment is probably normally a natural ability (or disorder or disease) but can sometimes have a supernatural dimension. It would be interesting for persons experiencing extreme cases of negative electrical effects to explore the possibility of exorcism within some Christian community.

Gersi later told of another black magic ceremony he attended in Haiti. The spiritual leader, called a *bokor*, had about twenty of his followers in a remote Haitian cemetery late at night. The followers were getting possessed by spirits, or the souls of the dead in the cemetery, one at a time. The bokor would exorcize the spirits when the ceremony was completed. Gersi was recording the conversations between the bokor and the possessed persons with a Nagra, “the Rolls Royce of tape recorders”. A normally gentle woman became possessed and attacked Gersi, screaming into his microphone. Gersi escaped and ran to his car, where he did what any other red-blooded investigator of the paranormal would do. “I started the engine and drove straight to Port-au-Prince, 250 miles away, where I spent the rest of the night in a bar, drinking beer and watching pretty girls that sell love for a few bucks—my way to exorcize my experience with the unknown.”

When he attempted to listen to the conversations later, he discovered that his tape recorder was not working. He dropped it by a Nagra repair shop in New York City a month later. The results of the repair effort were quite interesting.

On my back to Haiti, I stopped in New York and picked up my Nagra. “Something very peculiar must have happened to your Nagra,” said the technician, explaining that a high voltage had entered the microphones’ inputs and had spread out through the tape recorder and moved through the electric power-supply pack’s input, burning out the two fuses [250V, 5.5A]; some of this voltage had also destroyed a few of the batteries that were still in the Nagra.

“The only two rational explanations for this business,” he concluded, “are that someone mistakenly connected an electrical source to the microphones’ inputs, or that lightning hit the microphones themselves. In that case, your microphones would be burned out, too.” We tested the microphones and found that they were indeed burned out.

I didn’t bother telling him that that night the sky was filled with stars, and that if lightning had hit the microphones I would have known it since I was the one who was carrying the microphone boom. No, that night there wasn’t any lightning—just a woman possessed by the soul of a dead man who attacked me, and laughed and screamed into my microphones. But why and how the dead man’s soul destroyed my tape recorder I will never know. And if it wasn’t the soul that did it, then who or what was it?

This story sounds similar to that of a SLIder destroying a hard drive on his computer, although more extreme than most SLIder accounts. Again, there may be no spiritual dimension to most SLIder incidents. We can only note that a substantial amount of electrical power is available under the right circumstances in places where science says it cannot be.

Another book adds an interesting comment to the problems with this particular brand of tape recorder. Stephan Schwartz put together what he called *The Alexandria Project* and wrote a book about it. He and his team were interested in the archaeology of Alexandria, Egypt. In particular, they were looking for the tomb of Alexander the Great and for the library of Alexandria. Present day Alexandria is a good sized, crowded, Egyptian city. One cannot just start digging at random. Schwartz hoped to narrow down the search by using psychics in addition to the best scholarship. To prove the validity of this approach, he wanted to keep careful records, including tape recordings of what the psychics were saying. But, on more than one occasion, the tape recorder failed. He gives one example as [10, Pages 77-78]:

I began to rewind the tape to replay Hella’s words. There was nothing there but noise. My lead-in stating, “This is a psi-session with Hella Hammid in the Latin cemetery on 31 March 1979 . . .” came through the speaker clearly. But as soon as Hella began to speak, a kind of rushing static noise came on, and continued to the end of the tape.

“Nagras almost never fail,” Glenn said in an odd tone of voice. Then he added, “Maybe you threaded it wrong.” But when we lifted the plastic cover, the threading was perfect. . . .

In the evening Glenn checked out the recorder; it worked perfectly.

A few days earlier, with a different Nagra, Schwartz reported [10, Pages 66-7]:

I signaled to Hella and looked down to see the tape in a mass of vinyl spaghetti under the Nagra’s clear plastic cover. The recorder had broken. I knew it was

completely indefensible scientifically, but I had a slightly uncomfortable feeling that the exchange going on between Hella and me had caused this. Glenn came over when he saw something was going on, and revealed in his eyes a similar discomfort. Neither of us, though, was prepared to publicly consider anything beyond, “Perhaps it’s something about recording at three and three-quarter inches per second instead of at the usual seven and seven-eighths.” We had been recording at this speed because at the faster speed the tapes only lasted about fifteen minutes, and it broke the thread to have to stop and change them. But Nagras were specifically made to work at the slower speed, and that made it hard for either of us to bring much conviction to our discussion on tape speeds. It was another of those odd little things that surely have logical explanations, and yet still disrupt one’s reality.

If Schwartz and his team had read about SLiders before these events, they might have been more willing to consider that a psychic was quite able to make electronic equipment malfunction, sometimes with permanent damage and sometimes able to work again when the psi episode is over.

The observation of batteries being killed is quite interesting. How might a fresh battery be rendered dead, without being in a circuit that draws out the stored energy? One possibility would be an internal short which would dissipate the energy internally. This would tend to raise the temperature of the battery, which was not mentioned in Gersi’s reports. Another possibility would be an internal open. The chemical and electrical energy is still present, just not available to an external circuit. Heat (putting the battery in an oven) would probably cause a chemical meltdown inside the battery and ruin it. And, since we are looking for new phenomena, we should not ignore the possibility that the chemical energy in the battery is sucked out directly, without going through an electrical stage. This requires a major change in our scientific understanding of energy and energy transfer, of course.

My own experience is that batteries are quite rugged. To destroy one electrically might conceivably be done with a short (a high discharge current) or a voltage applied to the terminals (a high charge current). I did a quick test on a AA alkaline battery. I shorted the battery briefly through a power MOSFET. The internal resistance of the MOSFET and battery limited the current to a few amps, with no ill effects to the battery. I then put a 3.5 μF high frequency capacitor in series with the battery and MOSFET, and charged with the same polarity as the battery. Instead of the MOSFET shorting out a 1.5 V battery, it would short out a 1.5 V battery in series with a capacitor charged to say 10 V, or a total of 11.5 V across the MOSFET. When I got to 14 V on the capacitor, and pulse currents of over 100 A, my 40 A MOSFET begged for mercy. The battery was thriving on this treatment. The open circuit voltage measured between pulses was drifting *up* slightly.

I did not test the battery with high charge currents or with longer duration discharge currents (using a larger capacitor). It is conceivable that I could find some method of torture that would destroy a battery instantly. Even if I could, this would not prove that is how

Gersi's batteries died. I do not believe it is possible to destroy batteries with what we might think of as 'normal' static electricity. There must be some unknown mechanism by which the chemical energy is sucked out into the surrounding space, without the cause or effect of battery temperature rise.

Gersi mentions other methods of communicating with the dead, such as mediums, Ouija boards, automatic writing and the like. He then says, "I cannot confirm the validity of these techniques, as I have always refused to participate in séances, being aware of the real dangers of such rituals, which can, often accidentally, involve evil spirits." Here is a man who has lived with primitive head hunting or cannibalistic tribes, who frequently spent the night in Haitian cemeteries observing black magic ceremonies, but who was afraid to attend a séance in a New York City apartment. We all have our limits!

9.4 Poltergeist Fire

Another paranormal effect is that of fire. The SORRAT group mentioned earlier saw a candle self-ignite, and several sheets of paper become scorched or burned. No significant damage was done to the house or contents during these events. These fires would have been paranormal but would not be considered as associated with a poltergeist. Fires are not uncommon in poltergeist events, and the damage can be extensive. Charles Fort collected many examples of poltergeist fires. We will look at a few of them here, in Fort's own peculiar writing style [4, p. 919-926].

Quebec Daily Mercury, Oct. 6, 1880. For two weeks, in the Hudson Hotel, in the town of Hudson, on the Ottawa River, furniture had been given to disorderly conduct: the beds had been especially excitable. A fire had broken out in a stall in the stable. This fire was quenched, but another fire broke out. A priest was sent for, and he sprinkled the stable with holy water. The stable burned down.

New Zealand Times, Dec. 9, 1886—copying from the *San Francisco Bulletin*, about October 14—that Willie Brough, 12 years old, who had caused excitement in the town of Turlock, Madison Co., Cal., by setting things afire, "by his glance," had been expelled from the Turlock school, because of his freaks. His parents had cast him off, believing him to be possessed by a devil, but a farmer had taken him in, and had sent him to school. "On the first day, there were five fires in the school: one in the center of the ceiling, one in the teacher's desk, one in her wardrobe, and two on the wall. The boy discovered all, and cried from fright. The trustees met and expelled him, that night."

Setting fire to teacher's desk, or to her wardrobe, is understandable, and would have been more understandable to me, when I was 12 years old; but in terms of no known powers of mischievous youngsters, can there be an explanation of setting a ceiling, or walls, afire. It seems to me that no yarn-spinner would have thought of

any such particular, or would have made his story look improbable with it, if he had thought of it. I have other accounts in which similar statements occur.

Upon the 6th of August, 1887, in a little, two-story frame house, in Victoria Street, Woodstock, New Brunswick, occupied by Reginald C. Hoyt, his wife, four children of his own, and two nieces, fires broke out. See the *New York World*, Aug. 8, 1887. Within a few hours, there were about forty fires. They were fires in unscorched surroundings. They did not extend to their surroundings because they were immediately put out, or because some unknown condition limited them. "The fires can be traced to no human agency, and even the most skeptical are staggered. Now a curtain, high up and out of reach, would burst into flames, then a bed quilt in another room: a basket of clothes on a shed, a child's dress, hanging on a hook."

New York Herald, Jan. 6, 1895—fires in the home of Adam Colwell, 84 Guernsey Street, Greenpoint, Brooklyn—that, in 20 hours preceding noon, January 5th, when Colwell's frame house burned down, there had been many fires. Policemen had been sent to investigate. They had seen furniture burst into flames. Policemen and firemen had reported that the fires were of unknown origin. The Fire Marshal said: "It might be thought that the child Rhoda started two of the fires, but she cannot be considered guilty of the others, as she was being questioned, when some of them began. I do not want to be quoted as a believer in the supernatural, but I have no explanation to offer, as to the cause of the fires, or of the throwing around of the furniture."

Colwell's story was that, upon the afternoon of January 4th, in the presence of his wife and his step-daughter Rhoda, aged 16, a crash was heard. A large, empty, parlor stove had fallen to the floor. Four pictures fell from walls. Colwell had been out. Upon his return, while hearing an account of what had occurred, he smelled smoke. A bed was afire. He called a policeman, Roundsman Daly, who put out the fire, and then, because of unaccountable circumstances, remained in the house. It was said that the Roundsman saw wallpaper, near the shoulder of Colwell's son Willie start to burn. Detective Sergeant Dunn Arrived. There was another fire, and a heavy lamp fell from a hook. The house burned down.

St. Louis Globe-Democrat, Dec. 19, 1891. There had been "extraordinary" occurrences in the home of Robert Dawson, a farmer, at Thorah, near Toronto, Canada. In his household were his wife and an adopted daughter, an English girl, Jennie Bramwell, aged 14. The girl had been ill. She had gone into a trance, and had exclaimed: "Look at that!" pointing to a ceiling. The ceiling was afire. Soon the girl startled Mr. and Mrs. Dawson by pointing to another fire. Next day many fires broke out. As soon as one was extinguished, another started up. While Mrs Dawson and the girl were sitting, facing a wall, the wallpaper blazed. Jennie Bramwell's dress flamed, and Mrs. Dawson's hands were burned, extinguishing the fire. For a week, fires broke out. A kitten flamed. Furniture carried outside, and set in the yard, did not burn.

Story in the London *Daily Mail*, Dec. 13, 1921, of a boy, in Budapest, in whose

presence furniture moved. The boy was about 13 years of age. Since about his 12th birthday, fires had often broken out, in his presence. Alarmed neighbors, or “superstitious” neighbors, as they were described, in the account, had driven him and his mother from their home. It was said that, when he slept, flames flickered over him, and singed his pillow.

In the *New York Times*, Aug. 25, 1929, was published a story of excitement upon the West Indian island of Antigua. This is a story that reverses the particulars of some of the other stories. It is an account of a girl whose clothes flamed, leaving her body unscorched. This girl, a Negress, named Lily White, living in the village of Liberta, flamed, while walking in the streets. However, at home, too, the clothes of this girl often burst into flames. She became dependent upon her neighbors for something to wear. When she was in bed, sheets burned around her, seemingly harmlessly to her, according to the story.

New York Sun, Feb. 2, 1932—a dispatch from Bladenboro, North Carolina. “Fires, which apparently spring from nowhere, consuming the household effects of C. H. Williamson, here, have placed this community in a state of excitement, and continue to burn. Saturday a window shade and curtain burned in the Williamson home. Since then fire has burst out in five rooms. Five window shades, bed coverings, tablecloths, and other effects have suddenly burst into flames, under the noses of the watchers. Williamson’s daughter stood in the middle of the floor, with no fire near. Suddenly her dress ignited. That was too much, and household goods were removed from the house.”

9.5 Fire From Heaven

Poltergeist fire seems to start small, in places and at times where it can usually be extinguished, although there are instances, as we have seen, where a house is burned down. There are other fires that start large or have other peculiar effects. Some would be supernatural, some just paranormal. I will start with a few scriptures which speak of fire from heaven.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; Gen. 19:24.

And there went out fire from the Lord and devoured them (Nadab and Abihu), and they died before the Lord. Lev. 10:2.

And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. Num. 16:35.

... the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. Num. 11:1.

... The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; ... Job. 1:16.

These examples of fire from heaven all have a spiritual cause and are obviously supernatural. Surprising as it may seem, there are many modern accounts of human death by fire that lack a ready scientific explanation. They also lack obvious spiritual causes. That is, there is little or no evidence that would indicate either a real miracle from God or a counterfeit miracle from the Devil. Therefore there is the possibility that 'fire from heaven' still kills people, but as a part of the 'natural order' rather than the miraculous. But the fact that there is no widely accepted scientific explanation, or even agreement that the effect exists, makes it paranormal for the present.

Michael Harrison has written a 379 page book called *Fire From Heaven* [6] on this subject so there is more documentation than one would suppose. There is also a 478 page book on the topic by Larry Arnold [1]. Harrison calls the burning Spontaneous Human Combustion (SHC), where Spontaneous refers to the concept that there is no obvious source or cause of the fire. There are literally thousands of accounts of these fires over the past few centuries. A few of them will be reviewed here.

One classic case, which even had FBI involvement, was that of Mrs. Mary Hardy Reeser, age 67, who died during the night of July 1, 1951 in her apartment in St. Petersburg, Florida [6, Pages 136-154]. She was last seen alive by her landlady, Mrs. Pansy M. Carpenter about 9 p.m. on July 1. She was in her nightgown, over which she wore a housecoat, and was sitting in an over-stuffed easy-chair, smoking a cigarette. The landlady went back the next morning about 8 a.m., found the door knob hot, and was greeted by a blast of hot air when the door was opened. Inside, "Within a blackened circle about four feet in diameter were a number of coiled seat-springs and the remains of a human body. The remains consisted of a charred liver attached to a piece of backbone, a skull shrunk to the size of a baseball, a foot encased in a black satin slipper but burned down to just above the ankle, and a small pile of blackened ashes." There was smoke damage starting at a level four feet above the floor. The FBI found no flammable liquids in the residue. To have a fire hot enough and long enough to consume even the bones but not go outside the boundary of a four foot diameter circle is certainly unusual.

Another interesting example [6, Page 70] was Mrs. Euphemia Johnson, a 68-year old widow, weighing about 170 pounds, who died by fire in London during the summer of 1922. She made a cup of tea in the afternoon, brought it to the table, and drank part of it before she died by fire. When discovered, all that remained was a pile of calcinated bones, implying a very hot fire. However, her clothing was unburned. The chair on which she was sitting had fallen over, but showed only a slight bubbling of the varnish to indicate heat, even though it was just inches from the body. The oilcloth on the table hung down to within nine inches of the body but was only slightly yellowed. The linoleum under the body was just slightly charred.

A case of partial combustion was that of Mr. James Hamilton [6, Page 78], a professor of mathematics at the University of Nashville, Tennessee, on January 5, 1835. He walked home from work, felt pain in his left leg, and saw that a bright flame, several inches in length, ‘about the size of a dime in diameter, and somewhat flattened at the top’, was spouting, like a lighted gas-jet, from his leg. He slapped at the flame several times, but, as it did not go out, he cupped his hands around it to reduce the supply of oxygen, which was successful in extinguishing the fire.

He went indoors, took off his pants and underpants, and examined the wound. On the surface of the outer and upper part of his leg was an injury that resembled an abrasion, about three-fourths of an inch in length, very livid in appearance. The wound was extremely dry and the scar tissue had gathered in a roll at the lower edge of the abraded surface. A small hole had been burned in the underpants, with no scorching around the hole, and the pants were not burned at all. The wound and some associated muscular soreness took a long time to heal. The wound did eventually heal, however, and Mr. Hamilton enjoyed good health without further incident.

Jack Larber was a resident in a home for the elderly [6, Page 81]. He was not an alcoholic. A nurse gave him a glass of milk to drink. Five minutes later, the nurse found him enveloped in flames, from which he died. There were no matches or other sources of heat in the room.

John Greeley was a helmsman of the SS *Ulrich* on April 7, 1938, and was steering the ship when another crew member noticed the ship beginning to yaw [6, Page 91]. This crew member found Greeley ‘burned to a crisp’, ‘a human cinder’. However, nothing else in the small pilot-house showed any signs of heating. The compass, the varnished wooden wheel, and the scrubbed floor on which the body fell were all unscorched.

Marilee Mars, 22 years old and a senior at Le College de Ste Marie, outside Paris, was taking a shower when the fire hit [6, Page 317]. According to a fellow student and eye witness, the young woman started to smoke and then burst into flames under a heavy stream of water in the shower.

Harrison [6, Page 38] cites a number of trends that he has observed in the literature:

1. Little damage is done to combustible substances – clothes, furniture, etc. – even in the closest contact with the body.
2. There is a residue of greasy ashes.
3. There is almost total consumption of the body.
4. The extremities usually escape serious burning; certainly hands and feet – and often the head – are never totally consumed.
5. Females form the majority of victims.
6. Victims are often heavy drinkers, but abstemers are also burned.

7. Victims are often overweight, but thin people are also burned.

What are we to make of these accounts? They certainly do not fit our ‘modern’ understanding of reality. However, they do sound much like what happened to Nadab and Abihu, Lev. 10:2. Could it be that what happened to Nadab and Abihu was a rare but ‘natural’ event, and the miracle was in the timing. Certainly that was the case with Ananias and Sapphira in Acts 5:1-10. They died, an experience common to all of us at some time, so the obvious miracle was in the timing and circumstances. Since the scriptures contain several accounts of people dying by fire, it would seem to be in the realm of possibility that this is a ‘natural-but-rare’ phenomenon that God will occasionally use for His purposes.

This fire can be exceedingly powerful, as seen by the conclusion of the conflict of Elijah with the 450 prophets of Baal:

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. I Kings 18:38.

We see here that the fire from God was hotter than is possible by burning fossil fuels. Consuming stones would require something like an electric arc to produce the high temperature required.

Arnold makes many suggestions about the possible cause or origin of these fires. One particularly interesting one is that of a high-energy particle that he calls the *pyrotron*. It is something like a cosmic ray or gamma ray, but with much greater energy. He states [1, Pages 100-101]:

Pyrotrons are as penetrating an experience as they are small. To a pyrotron, the quarks in your body look like galaxies. To a pyrotron, your body is so full of wide-open spaces that the chance of an atom inside you getting pricked by a pyrotron rocketing through you is, shall one say, astronomically small! But once in a rare while, the odds catch up.

And subatomic hell breaks forth, as a freak accident rapidly unfolds. The pyrotron rockets into a quark and, in smashing it, triggers a complex subnuclear chain reaction within the body.

The precise development of this personal Hiroshima will vary, depending on the momentum of the pyrotron; the point of impact on and size of the subatomic particle impacted; and the location of the collision within the body. Generally, the energy released in the initial collision would cause neighboring atoms to spontaneously speed up, enlarge their diameters, and thus increase the probability of more interactive collisions. As the transfer of energy continues, some over-energized atoms would at this point react with the oxygen in the respiratory system of the

body. (Or in the atmosphere.) So there could be complete combustion (oxidation) in the immediate vicinity. The likeliest point of origin would be the bulkiest area of the body: the torso. The farther removed from the center of the point of the first collision, the lower the thermal level would be, resulting in less complete combustion (that is, nuclear disintegration) and creating partial dehydration, distillation, or other limited decompositions in the body.

The rapid distillation of decomposed fats (mostly hydrocarbon) and glucose ($C_6H_{12}O_6$) with the liberated carbon coming in contact with steam vapor condensed on the wall, explains the oft-reported presence of the “oily soot” encountered in many SHC cases. It explains why victims experience absence of struggle or pain; why they so often exhibit perplexingly varied degrees of disintegration; why their extremities (feet, hands, legs, head) are often discovered intact; why adjacent objects are rarely damaged (the “fire” being an internal atomic disruption incommunicable to, or having very limited effect on, energy patterns external to the human biosystem).

And how much energy does this unbelievably small pyrotron pack as it jets neutrino-like through your body, the planet, indeed the galaxies themselves? Quantum theory again provides an answer, and what an answer it is! *The pyrotron's energy is 9.6×10^{26} electron-volts . . .*

Arnold is postulating a pyrotron to help meet the energy requirements in these SHC cases. It is well known that cremation of a human body requires high temperatures for an extended period of time. Ordinary chemical combustion of body fats will not supply the temperatures or the total energy required. The doubter is encouraged to throw a piece of meat (with fat and bone) on a charcoal fire sometime. The bone will still be solid (not ash) and the meat will be recognizable (not ash) when the fire has gone out.

An aether with a high energy density (the zero point energy, ZPE) would also supply the required energy for combustion. The event could still be triggered by a high energy particle such as a gamma ray, and a little thought might reveal other trigger mechanisms.

The reader is probably asking why such a ‘natural’ phenomenon is restricted to humans. Why not animals or plants? Arnold actually documents a number of cases where dogs and other animals have experienced spontaneous combustion. Animals are normally found outdoors, where lightning would be a ready explanation for strange burns. Fortunately, it is a rare phenomenon, with documented cases of SHC being well under one hundred per year, worldwide. Dead animals do not require a visit from a coroner or a death certificate listing cause of death, so it is not surprising that accounts of animal combustion are rare.

For the past quarter century, I have been a part-time consultant in the areas of electrocutions, electrical burns, and cause-and-origin of electrical fires. I have observed that a fire marshal will typically put down ‘electrical’ as a cause of fire when nothing else is immediately obvious. Several times, I have attempted to replicate the fire in my laboratory, always without success. I have written reports which outline all the possibilities that I could think of (mice,

bugs, defective insulation, voltage surges, and so forth) and then concluded “This fire could not possibly have occurred, but it did”.

Certainly, some fires do occur from natural electrical causes. However, my experience is that there is a residue that need another explanation. This residue could be as high as one-half of the fires for which ‘electrical’ is listed as a cause. Whatever the percentage, it is consistent with my experience that, once in a while, something happens in a building to produce an intense fire. If there are combustibles nearby, the fire continues. If it happens in a metal bus duct (found inside commercial buildings), the conductors melt and the fire stops for lack of combustibles.

The electrical wiring may interact with the aether in some fashion, to guide or focus the energy flow so the fires start at or near the conductors, even though the conductors and insulation are in perfect condition. This would certainly give the fire marshal reason to write ‘electrical’ as the cause of fire.

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Chapter 10

REJECTION OF THE PARANORMAL

It should be mentioned that we all have a “boggle factor”, as in “That really boggles the mind”. To some people, this includes anything with a hint of the paranormal or supernatural. My boggle factor threshold is higher, but even I have ignored or rejected some topics. The same is true in parapsychology, as Broughton states [3, Page 37]:

Having outlined the topics that parapsychology includes, it is probably a good idea to mention a few topics that parapsychology does not embrace. Astrology, the belief that the sun, planets, and stars influence events on earth, with its associated methods of predicting future events or explaining present and past ones, is not part of parapsychology. Neither are unidentified flying objects (UFOs). A few scientists have suggested that at least some UFO sightings might represent a modern-day apparition phenomenon, but for the present and the foreseeable future, parapsychology leaves the UFOs to UFOlogists.

The last topic that is often mistakenly included in the field of parapsychology is the matter of strange, unidentified creatures—Bigfoot, the Loch Ness Monster, and so forth. Like sightings of UFOs, the reports of such creatures, if accurate, represent anomalies that science must address, but in this case it is a job for the cryptozoologists.

Parapsychology is attempting to be a scientific field of study, without any specifically religious assumptions. Researchers are looking for new *scientific* explanations of how ESP and psychokinesis work. There have been streams of inquiry in the past which had some religious aspects, but even in these, the main push has been a scientific understanding of observations. One such stream was the spiritualist movement that started with Swedenborg, especially after his death in 1772 [2, 6, 8, 9, 10, 11, 16, 17, 18, 19, 20, 21, 25, 26]. Their idea was that human consciousness survived the death of the body, in what might be called a spirit. Under the proper circumstances the living could communicate with the dead. This usually involved a séance under the direction of a medium. People would ask questions, and the spirit would respond, sometimes through the voice of the medium and sometimes through raps under a table. With some mediums, there would also be physical effects. Tables and objects would move, untouched musical instruments would produce sounds and melodies, and strange lights might be seen.

Spiritualism never developed the formal belief system or hierarchical organization characteristic of conventional religions. Their belief was simply that the human personality (in the form of a soul or spirit) survives bodily death and that these dead persons can communicate

with the living. This is far different from a belief in heaven, hell, and a God with the creator's right to tell his people how to live.

Even this minimal hint of religion is not acceptable to many critics. The scientific establishment has become very fundamentalist in the past few decades, insisting that only *naturalistic* explanations are allowed. If a field of study, or an individual researcher, has any inclination toward the supernatural, or even has the possibility that a non-materialistic explanation will be offered for some observation, then all the forces of the establishment must be brought to bear, to immediately cleanse the world of such contamination. Broughton offers the following example:

Critics frequently see no problem in alleging fraud without even a shred of evidence. One famous example of this took place in 1955, when Dr. G. R. Price, then a research associate in the Department of Medicine at the University of Minnesota, published an article in the prestigious journal *Science*. Price argued that ESP was scientifically impossible and that therefore J. B. Rhine and British investigator S. G. Soal must be fraudulent experimenters. Appearing as it did in such an authoritative journal, this article was taken by many otherwise uncommitted scientists as the final dismissal of ESP research. It was not until 1972 that Price admitted he was mistaken and withdrew some of his accusations. Later, he further admitted that he had written the original article in *Science* without even a slight attempt to find evidence of fraud and in fact had been under the mistaken assumption that Rhine was trying to promote some sort of religious belief.

A similar episode occurred in Kansas a few years ago, when the State Board of Education tried to mandate that only *naturalistic* explanations could be given in class [1]. That is, the origin of life could only be explained by evolution. The creationists, of course, asked for that restriction to be eased so that arguments both for and against evolution could be given in class, as the teacher chose. This seemed quite reasonable to the majority of the population. If the case for evolution is strong, it has nothing to fear from a few feeble counterarguments. But this was totally unacceptable to the establishment. The outcry could hardly have been greater if someone were seriously proposing a return to human sacrifice.

10.1 Sir Arthur Conan Doyle

Sir Arthur Conan Doyle does not give his Christian testimony in his book [5], but indicates considerable knowledge of, and sympathy toward, Christianity. He apparently saw Spiritualism as a means to experimentally establish continuity of life, which would then be useful in the battle between Christians and Materialists. He states [5, Pages 168-71]:

But now a word of explanation. "Are we then back in the age of miracles?" cries the reader. There is no miracle—nothing on this plane is supernatural. What

we see now and what we have read of in ages past are but the operation of law which has not yet been studied and defined. Already we realize something of its possibilities and of its limitations which are as exact in their way as those of any purely physical power. We must hold the balance between those who would believe nothing and those who would believe too much. Gradually the mists will clear and we will chart the shadowy coast. When the needle first sprang up at the magnet it was not an infraction of the laws of gravity. It was that there had been the local intervention of another, stronger force. Such is the case, also, when psychic powers act upon the plane of matter. Had Home's faith in this power faltered, or had his circle been unduly disturbed, he would have fallen. When Peter lost faith he sank into the waves. Across the centuries the same cause still produced the same effect. Spiritual power is ever with us if we do not avert our faces, and nothing has been vouchsafed to Judea which is withheld from England.

It is in this respect, as a confirmation of the power of the unseen, and as a final answer to materialism as we now understand it, that Home's public career is of such supreme importance. He was an affirmative witness of the truth of those so-called "miracles," which have been the stumbling-block for so many earnest minds, and are now destined to be the strong, solid proof of the accuracy of the original narrative. Millions of doubting souls in the agony of spiritual conflict had cried out for definite proof that all was not empty space around us, that there were powers beyond our grasp, that the ego was not a mere secretion of nervous tissue, and that the dead did really carry on this personal, unbroken, existence. All this was proved by this greatest of modern missionaries to anyone who could observe and reason. It is easy to poke superficial fun at rising tables and quivering walls, but they were the nearest and most natural objects which could record in material terms that power which was beyond our human ken. A mind which would be unmoved by an inspired sentence was struck into humility and into new paths of research in the presence of even the most homely of these inexplicable phenomena. It is easy to call them puerile, but they effected the purpose for which they were sent by shaking to its foundations the complaisance of those material men of science who were brought into actual contact with them. They are to be regarded not as ends in themselves, but as the elementary means by which the mind should be diverted into new channels of thought. And those channels of thought led straight to the recognition of the survival of the spirit. "You have conveyed incalculable joy and comfort to the hearts of many people," said Bishop Clark of Rhode Island. "You have made dwelling-places light that were dark before." "Mademoiselle," said Home to the lady who was to be his wife, "I have a mission entrusted to me; it is a great and a holy one," The famous Dr. Elliotson, immortalized by Thackeray under the name of Dr. Goodenough, was one of the leaders of British materialism. He met Home, saw his powers, and was able soon to say that he had lived all his life in darkness and had thought there was nothing in existence but the material; but he now had a firm hope which he trusted he would hold while on earth. Innumerable instances could be quoted of the spiritual value of his work but

it has never been better summed up than in a paragraph from Mrs. Webster, of Florence, who saw much of his ministry. “He is the most marvellous missionary of modern times, in the greatest of all causes, and the good that he has done cannot be reckoned. Where Mr. Home passes he bestows around him the greatest of all blessings—the certainty of a future life.” Now that the details of his career can be read it is to the whole wide world that he brings this most vital of all messages.

It is curious to see how his message affected those of his own generation. Reading the account of his life written by his widow—a most convincing document, since she, of all living mortals, must have known the real man—it would appear that his most utterly whole-hearted support and appreciation came from those aristocrats of France and Russia with whom he was brought into contact. The warm glow of personal admiration and even reverence in their letters is such as can hardly be matched in any biography. In England he had a close circle of ardent supporters, a few of the upper classes, with the Halls, the Howitts, Robert Chambers, Mrs. Milner Gibson, Professor Crookes, and others. But there was a sad lack of courage among those who admitted the facts in private and stood aloof in public. Lord Brougham and Bulwer Lytton were of the type of Nicodemus, the novelist being the worst offender. The “Intelligentsia” on the whole came badly out of the matter, and many an honoured name suffers in the story. Faraday and Tyndall were fantastically unscientific in their methods of prejudging a question first, and offering to examine it afterwards on the condition that their prejudgment was accepted. Sir David Brewster said some honest things, and then, in a panic, denied that he had said them, forgetting that the evidence was on actual record. Browning wrote a long poem—if such doggerel can be called poetry—to describe an exposure which had never taken place. Carpenter earned an unenviable notoriety as an unscrupulous opponent, while proclaiming some strange spiritualistic thesis of his own. The secretaries of the Royal Society refused to take a cab drive in order to Crookes’ demonstration of the physical phenomena, while they pronounced roundly against them. Lord Gifford inveighed from the Bench against a subject the first elements of which he did not understand. As to the clergy, such an order might not have existed during the thirty years that this, the most marvellous spiritual outpouring of many centuries, was before the public. I cannot recall the name of one British clergyman who showed any intelligent interest, and when in 1872 a full account of the St. Petersburg séances began to appear in *The Times*, it was cut short, according to Mr. H. T. Humphreys, “on account of strong remonstrances to Mr. Delane, the editor, by certain of the higher clergy of the Church of England.” Such was the contribution of our official spiritual guides. Dr. Elliotson, the Rationalist, was far more alive than they. The rather bitter comment of Mrs. Home is: “This verdict of his own generation was that of the blind and deaf upon the man who could hear and see.” . . .

There are few of the varied gifts which we call “mediumistic,” and St. Paul “of the spirit,” which Home did not possess—indeed, the characteristic of his psychic power was its unusual versatility. We speak usually of a direct voice medium, of a

trance speaker, of a clairvoyant, or of a physical medium, but Home was all four. To take St. Paul's gifts in their order he had "the word of wisdom and the word of knowledge" when in his trance utterances he described the life beyond. "The gift of healing" was with him, and the account of his curing young De Cardonne of total deafness or of Mme. de Lakine of paralysis is historical. "The operation of great works" was shown in his phenomena when the very building would shake from an unknown power. "Discerning of spirits," was continually with him. There is no note, however, of prophecy or of the gift of tongues.

The above was written over seventy years ago. By any measure, England and the United States are more materialistic now than they were then. I do not recall seeing Home's name in any Christian literature, although it shows up regularly in the paranormal literature. His ministry was significant to some he met, but has had little long-term impact in the conflict between Christianity and Materialism.

10.2 Inglis

Our worldview is critical to being able to accept accounts of psychokinesis and clairvoyance. Brian Inglis has some interesting insights on why the worldview of many people is what it is. He comments on changes in Christianity as follows [14, Page 85]:

In his attitude to the supernatural Augustine was far ahead of his time. Not until Prospero Lambertini, thirteen hundred years later, was any churchman to discuss the evidence so shrewdly — and so modestly. 'If anyone can trace the causes and modes of operation of these visions and divinations and really understand them,' he remarked, 'I had rather hear his views, than be expected to discuss the subject myself.' Influential though his writings were to be, little attention was then paid to his views on this subject, because they did not suit the new needs of the Church. Visions and prophecies were becoming still more unfashionable because Christianity was systematising itself, as Judaism had done; but even more thoroughly, to meet the requirements of a Church which was becoming also a formidable temporal power. As a hierarchy of popes, bishops, priests and deacons established itself, worship became codified into ritual and formal prayers; and issues which had earlier been referred to the holy spirit, as Paul had recommended, were dealt with by priests relying not on prophetic inspiration but on what the evangelists and their later interpreters laid down. The pentecostal element which had given birth to Christianity did not merely go into abeyance; it came to be treated as a menace to good order and discipline.

Henceforth, the Church taught that what did not come from God must be treated as in all probability coming from the devil; a categorisation which for close on a

thousand years meant that the evidence about supernatural phenomena would be at best suspect, and usually worthless.

Considerable research has been done on psychic phenomena with no significant change in the worldview of the establishment. Inglis comments [14, Pages 436-7]

In 1909, the year before he died, William James recalled how Sidgwick, a year before *his* death, had recognised what little progress had been made towards the original objective of the S. P. R.; the elucidation of the mysteries which they had come together to investigate. Sidgwick had said that if anybody at the outset had forecast that after twenty years he would be in the same state of doubt he had started with, he would have deemed the prophecy incredible. James admitted that his own experience had been similar; after twenty-five years, ‘I am theoretically no “further” than I was at the beginning; and I confess that at times I have been tempted to believe that the creator has eternally intended this department of nature to remain *baffling*, to prompt our curiosities and hopes and suspicions all in equal measure’. Another illuminating comment on this issue came from Maurice Maeterlinck, playwright and philosopher, who was awarded the Nobel Prize for literature in 1911. In *The Unknown Guest*, published in 1914, he speculated about

the strange, inconsistent, whimsical and disconcerting character of the unknown entity within us that seems to live on nothing but non-descript fare borrowed from worlds to which our intelligence as yet has no access. It lives under our reason, in a sort of invisible and perhaps external palace, like a casual guest dropped from another planet, whose interests, ideas, habits, passions have naught in common with ours. If it seems to have notions on the hereafter that are infinitely wider and more precise than those which we possess, it has only very vague notions on the practical needs of our existence. It ignores us for years, absorbed no doubt with the numberless relations which it maintains with all the mysteries of the universe; and when suddenly it remembers us, thinking apparently to please us, it makes an enormous, miraculous, but at the same time, clumsy and superfluous movement which upsets all that we believed we knew, without teaching us anything. Is it making fun of us, is it jesting, is it amusing itself, is it facetious, teasing, arch, or simply sleepy, bewildered, inconsistent, absent-minded? It readily performs the most glamorous feats of sleight-of-hand, provided that we can derive no profit from them. It lifts up tables, moves the heaviest articles, produces flowers and hair, sets strings vibrating, gives life to inanimate objects and passes through solid matter, conjures up ghosts, subjugates time and space, creates light; but all, it seems on one condition, that its performances should be without rhyme or reason, and keep to the province of supernaturally vain and puerile recreations.

In retrospect, Maeterlinck's words can be read as a valediction. By the outbreak of the first world war the psychical researchers had exhausted the possibilities open to them. They had not failed to produce theories; but the theories had not been of a kind which would command attention, let alone acceptance. And the 'nondescript facts' discovered in the course of the 'puerile recreations' could be dismissed with derision by the skeptics, by this time in possession of most of the commanding heights of Academe.

A little later, Inglis comments [14, Pages 441-4]

The psychic hypothesis, however, was too audacious – or rather, too embarrassing – to be acceptable. The scientific Establishment's readiness to accept Einstein's theories showed that it was capable of absorbing startling propositions if they added a new dimension to science; but not if they undermined it. If even telepathy alone were admitted, the German philosopher Friedrich Jodl warned in his textbook of psychology in 1903, it would 'indicate the presence of a crack in the very foundations of all our views on nature'. It would not just be matter of revising the scientific textbooks. Many of them would simply have to be thrown away because, as Ochorowicz had realised, they had simply not taken psychic phenomena into account; 'a multitude of facts hitherto inadmissible may – nay, must – henceforward be examined seriously' – among them clairvoyant diagnosis, mass hysteria, hallucinations, community of sensation, dream telepathy, divination 'and sundry facts recorded in the history of civilisation and credited to demons, oracles, sorcerers, obsessed persons etc.' It would not be a case of clearing out the old lumber room to get rid of myth and superstition, as Darwin had acceptably done; it would entail bringing much of the junk back, and re-furnishing the scientific household with it. Psychical phenomena, Hyslop observed, were associated with theories which science supposed had been banished. Science had become accustomed to clearing up residual facts in its own domain, 'but it is loath to admit the existence of facts that limit that domain, or demand the acceptance of a larger than the ordinary world'; and it had made so many conquests by ignoring the existence of spirit that it would go to great lengths to keep them out.

Nor was it only scientists who would be threatened. For churchmen, too, admission of the reality of psychical phenomena would have uncomfortable implications, as William James made clear in the conclusion to his Giffard Lectures, later published as *The Varieties of Religious Experience*. It must have seemed to his audiences, he realised, that he was chiefly bent 'on rehabilitating the element of feeling in religion and subordinating its intellectual part'; and it had indeed been his intention to stress the importance of trance inspiration. In his own day, it was neglected or dismissed as psychopathic. Yet

you will in point of fact hardly find a religious leader of any kind
in whose life there is no record of automatisms. I speak not merely of

savage priests and prophets, whose followers regard automatic utterance and action as by itself tantamount to inspiration; I speak of leaders of thought and subjects of intellectualised experience. St. Paul had his visions, his ecstasies, his gift of tongues, small as was the importance he attached to the latter. The whole array of Christian saints and heresiarchs, including the greatest, the Bernards, the Loyolas, the Luthers, the Foxes, the Wesleys, had their visions, voices, rapt conditions, guiding impressions, and ‘openings’. They had these things because they had exalted sensibility and to such things, persons of exalted sensibility are liable.

Not only would man’s past have to be re-examined; acceptance of the reality of psychical phenomena must also be expected to exercise a profound effect on man’s future. Telepathy, the Scottish theologian Henry Drummond claimed in his 1894 Lowell lectures on ‘the Ascent of Man’ was ‘Theoretically the next stage in the evolution of language’; it was there to be used, as soon as man qualified himself to make use of it – just as the means to communicate by telegraph, electricity, had always been there to be used, if he had known how.

...

The reason that telepathy and telekinesis were unacceptable, then was not just that scientists could not fit them into the prevailing set of assumption: it was that they did not *want* to fit them in. Nor did the great majority of churchmen, or rationalists, or the Establishment in general, the members of which, whatever their professed faiths might be, tended to be materialist at the same instinctive level as that at which other superstitions had formerly thrived. That their antipathy was not rational was clear from the arguments they ordinarily resorted to, which were beginning to look increasingly threadbare. To decline to study the phenomena on the ground that they were so anomalous, for example, was unscientific; as Myers pointed out, it was precisely through the study of anomalies that scientists had made advances, because ‘the more bizarre and trivial the phenomena, the greater the chance of their directing us to some law which has been overlooked’. To argue that the results of psychical research were unworthy of scientific study because ‘there is no scientific fact’ – as E. Duclaux, Director of the Pasteur Institute, claimed in 1901 – ‘except a fact which can be reproduced at will’ was also absurd. As Richet pointed out, it would place a wholly unjustified limitation on science’s boundaries. If positive results had been obtained in any other kind of experimental work which continually, even if not consistently, ran at odds of over a thousand to one (and sometimes much higher) compared to chance expectation, they would be accepted without question: why not with telepathy? Besides, scientists no longer denied the existence of meteorites, though nobody claimed to be able to foresee where they would fall.

In another book, in speaking about hypnosis as one type of trance condition, Inglis said [13, Page 118]:

And for all the problems that confronted hypnotherapists, there could be no disputing that suggestion under hypnosis was capable of dealing with a wide range of common symptoms more effectively, quickly and cheaply than the alternative drugs—most of which, at that time, were, at best, placebos.

A potentially healthy infant, therefore, had been thrown out, largely because of dirt in the bath water—trance’s occult associations. and the main responsibility lay with the development of a secular religion: materialism, derived from positivism, permeated with reductionism in science and organicism in medicine; soon to spawn other ‘isms’ — neo-Darwinism in biology, behaviourism in psychology, logical positivism in philosophy.

Later, Inglis commented [13, Pages 252-3]:

I am an unreconstructed agnostic putting my trust only in the historical evidence, as witnessed and reported by reputable people. . . .

Miracles, when observed and reported as they were at St Médard and have been on countless other occasions, are in the category of facts. The beliefs associated with them are a different matter, often confusing the issue—as indeed does ingrained *disbelief*. I find it impossible to reject the vast accumulation of accounts which indicate that individuals, usually in a trance condition of some kind, can in certain circumstances transcend the powers which are regarded as normal, so that they may achieve not just what we think of as superhuman—as when in moments of extreme stress we perform feats which would be beyond our everyday capabilities—but may also find themselves doing things which transcend normality, such as levitating. The nature of the force which is responsible for levitation may elude us, but to dismiss it as contrary to natural laws is to forget that gravity-defying telekinesis can be demonstrated with the greatest of ease, simply by holding a magnet above a paper clip. To claim that all the accounts of levitations *must* be lies is rationalism at its most obtuse; the only possible alternative to accepting that they happen is some form of mass hallucination—and in that case, as it must be yet another trance manifestation, it ought to be attracting the attention of psychologists particularly those who think of themselves as Christians.

The recent attitudes of the churches, but in particular the Anglican Church, have been hypocritical: on the one hand professing belief in the divinity of Jesus, derived from the gospels which emphasize his miracle-working; on the other, shying away from acceptance of miracles of the same kind in our own time, in order not to appear unscientific.

As Thomas Mann noted through his character Serenus Zeitblom in *Doctor Faustus*, the ‘accommodation theology’ which has allowed science and Christianity to live in relative harmony, has led to a ludicrous compromise whereby scientists

are permitted to continue to believe in the precepts derived from Jesus's teaching, while at the same time Christians have 'abandoned to scientific criticism its own most important contents: the belief in miracles, considerable portions of Christology, the bodily resurrection, and what not besides'. Nor has science come well out of the deal; for 'what sort of science is that which stands in such a forced and precarious relation to reason, constantly threatened by the very compromise that she makes with it?'

Finally, Inglis comments [13, Pages 268-9]:

Why, then, has trance so poor a standing? The short answer is scientism. We have allowed ourselves to be led by the nose by scientists who have deceived themselves and us that everything can be, and eventually will be, explained in mechanistic terms. What this has done is to replace science with, in effect, a proliferation of faiths, held often with religious fervour: positivism, materialism, reductionism, behaviourism, organicism, neo-Darwinism, structuralism and others. They have shared a common component, mistrust of mind, except as a by-product of brain. The notion of a subliminal self, with a mind of its own, has been unacceptable; and trance in its go-between role has virtually been ignored.

Scientism arose with the best of intentions. The aim was to banish superstition, submitting everything to rigorous investigation and tests. But this involved faith; faith that science was capable of coming up with all the required answers. 'The new religion had prescriptions of its own, mostly good ones, such as open-minded respect for experimental evidence, fearlessness, and the rejection of wishful thinking,' Alex Comfort has recalled in *Reality and Empathy* (1984). But "'Science" unwittingly ran the risk of doing what Christianity had done before it and pulling the wagons around a group of core teachings (causality, mechanism, stochastic-genetic evolution, the equation between mental and neural activity); in defending these one was defending not hypotheses but Science itself—re-examination was on the point of becoming "unscientific".'

Science—or scientists, in many branches of science—*became* unscientific, refusing to accept findings which did not fit the core teachings. Worse than that, in the attempt to achieve scientific recognition the 'soft' sciences craved hard mechanistic sanction, so the psychologists abandoned Myers, James and Janet for Watson and Skinner.

'There is no piece of doctrinaire nonsense that cannot gain the support of even the best-trained philosophical mind,' the psychologist John Beloff noted sadly in *The Existence of Mind* (1962), '*provided only* it is sanctioned by current intellectual fashion.' Far from resisting, the academic philosophers themselves have indulged in their fashions; and the universities everywhere have tended to become the bastions of whatever fashions happen to prevail. The academic mind, as Harold Laski commented in a letter to Judge Oliver Wendell Holmes, 'lives profoundly in that

state of resentful coma we call research.’ The research has not been directed to explore anomalies, where experience or investigation has shown that the facts do not accord with the fashion; the bulk of it has been designed to confirm fashion’s beliefs.

Even now that quantum physics has discredited materialism, there are few signs that the other branches of science are ready to turn their backs on mechanistic research. Biology, for example, is becoming progressively dominated by reductionism in the laboratory; and the neo-Darwinians continue to ignore the mounting evidence that their theory is tenable only by turning a blind eye to a host of anomalies. Cognitive psychology provides a bolt-hole for psychologists, but as Neisser warned, it is only a fraction of the whole; and other parts, trance among them, are neglected.

In some ways the most serious damage scientism has done is in promoting organicism. Nobody now can seriously dispute the importance of mind in preserving and restoring health, and in treating disease. Research into hypnosis and auto-suggestion has presented a mass of evidence that they can provide a cheaper and more effective means of dealing with a range of common disorders than can drugs; but drugs remain the standard prescription, and are likely to continue to be so long as medical training is concentrated in hospitals, where organicism remains dominant.

10.3 Ehrenwald

Dr. Ehrenwald is a psychiatrist educated in Europe who immigrated to England before World War II, and then later to the United States. He was 78 years old when the book [7] was published. His summary chapter contains the following:

But I emphasized that on the level of our standard, workaday experience, psi is fallible: its information content is limited and its motor proficiency undependable. I noted that even the best clairvoyant’s perceptions are rarely “clear” and that even the most successful healer’s exploits are thwarted by incurable illness and death.

Indeed, excessive reliance on psi abilities, on hunches, flairs, or intuitions is often counterproductive. An ominous example is Hitler’s self-destructive personal myth and the downfall of the Thousand-Year Reich. The annals of history are strewn with prophecies which failed to come true and with catastrophic events of major proportions which no Tiresias, Nostradamus, or Mrs. Dixon had foreseen. No voice was heard in the fall of 1970 predicting the apocalyptic tidal wave and flooding that struck East Pakistan, wiping out hundreds of thousands of people. On the other hand, prophets foretelling the sinking into the ocean of the shoreline of Adelaide, Australia, or of California failed hopelessly.

By the same token, alleged attempts by the Russians to enlist the aid of sensitives for “paranormal” spying have apparently not come to fruition. Committees of “psychics” have not as yet been able to replace earth-orbiting spy satellites. In a similar vein, all attempts to marshal the gifts of sundry professional clairvoyants to help German military intelligence during World War II proved to be either a hoax or fabrications of Goebbels’ propaganda machine. Even Uri Geller takes a dim view of having his formidable PK abilities exploited for the exigencies of warfare. On the positive side, the record of the unusually gifted Dutch clairvoyant Gerard Croiset is spotty at best, as far as unraveling assorted murder cases or locating missing persons is concerned. Those in which he was most successful involved persons who were of special emotionally charged interest to him. Parapsychologists have not as yet evolved a “private eye” endowed with routinely successful “second sight.”

Spotty records of this order do not invalidate such occasional precognitive feats as those recorded by J. W. Dunne (1927), Ian Stevenson (1970), and a few other investigators. They rather indicate that motivations geared to a conventional utilitarian reward-versus-punishment-oriented approach, or to the time-and-space-bound goals and aspirations sanctioned by our culture, simply do not apply to the psi level of functioning. We have to realize that the applications of psi must not be confounded with their *exploitation* by Western man’s compulsive pursuit of utilitarian goals and material values. Psi is not one of his natural resources like electricity or atomic energy which can be harnessed at will in order to increase the gross national product or to bolster civic morale. Its value cannot be calibrated against a scale of economic indicators or even the sanitation code. It is an innate potential present in the newborn child pressing for new ways of self-actualization. It is a potential which the adult is able to learn and, hopefully, to integrate with the rest of his personality resources under a set of specific, well-defined conditions only: he can do so in response to compelling needs, psychological exigencies or in the pursuit of novel, self-transcending goals. It is such goals which justify its uses and provide its existential validation.

Yet viewed in the broader evolutionary perspective, psi is more than that. It is a groping attempt to spawn ever new forms of adaptation, comparable to the nonrepresentational artist’s quest for unprecedented shapes, spatial configurations, color combinations, and modes of experience. It is a rehearsal of things to come rather than a throwback; it is futuristic rather than archaic. Hence, it has a close connection with creative activity and artistic expression.

It is readily understood that under these circumstances psi abilities—like love, ecstasy, or peak experiences—cannot be “willed” or coaxed into action. Whether or not experiments with biofeedback, with sensory deprivation, or with training in the self-control of a subject’s electrical brain activity will bring us closer to mastery over psi only the future will tell. I pointed out in Chapter 20 that, on the standard level of experience, man is capable of exercising far-reaching control over his sensory input and motor output. He can turn selective attention to a specific

segment of his social and physical environment. He can pinpoint his actions toward a chosen target in the outside world. He has, at least subjectively speaking, a considerable measure of freedom to take stock of his options and make his decisions. Yet whenever he tries to shift his attention—or mode of existence—to the psi level, his freedom of action and the dependability of his perceptions diminish by leaps and bounds—perhaps to the vanishing point.

10.4 Myers

One of the classics of the paranormal literature is *Phantasms of the Living*, written by Edmund Gurney, Frederic Myers, and Frank Podmore, and published in 1886 [12]. These members of The Society for Psychical Research collected hundreds of reports on telepathy, often from those on the brink of death, and attempted to put them into an orderly format. They also thought deeply about how their work fit into religion. Myers wrote the Introduction, and expressed these concepts as clearly as I have seen. [12, Pages l-lviii]

I maintain, therefore, that if the general fact of telepathic communication between mind and mind be admitted, it must also be admitted that an element is thus introduced into our conception of the aggregate of empirically known facts which constitutes a serious obstacle to the materialistic synthesis of human experience. The psychical element in man, I repeat, must henceforth almost inevitably be conceived as having relations which cannot be expressed in terms of matter.

Now this dogma, though wholly new to experimental science, is, of course, familiar and central in all the higher forms of religions. Relations inexpressible in terms of matter, and subsisting between spirit and Spirit,—the human and the Divine,—are implied in the very notion of the interchange of sacred love and love, of grace and worship. I need hardly add that the reality of any such communion is rigidly excluded by the materialistic view. The Materialist, indeed, may regard prayer and aspiration with indulgence, or even with approval, but he must necessarily conceive them as forming merely the psychical side of certain molecular movements of the particles of human organisms, and he must necessarily regard the notion of Divine response to prayer as an illusion generated by subsequent molecular movements of the same organisms,—the mere recoil and reflux of the wave which the worshipper himself has created.

It would, of course, be mere offensive presumption to draw a parallel between our telepathic experiments and such a relation between a human and Divine spirit as the devout soul believes itself to realise in prayer. One side of that communion must *ex hypothesi* transcend the measurement or analysis of finite minds. But, confining our view wholly to the part played by the human organism, it seems to me incontestable that our experiments suggest possibilities of influence, modes of operation, which throw an entirely fresh light on this ancient controversy be-

tween Science and Faith. I claim at least that any presumption which science had established against the possibility of spiritual communion is now rebutted; and that inasmuch as it can no longer be affirmed that our minds are closed to all influences save such as reach them through sensory avenues, the Materialist must admit that it is no longer an unsupported dream but a serious scientific possibility, that if any intelligences do in fact exist other than those of living men, influences from those intelligences may be conveyed to our own mind, and may either remain below the threshold of consciousness, or rise into definite consciousness, according as the presence or absence of competing stimuli, or other causes as yet unknown to us, may determine.

I shall leave this proposition expressed thus in its most abstract and general form. And I may add—it is a reflection which I must ask the reader to keep steadily in mind,—that any support or illumination which religious creeds may gain from psychological inquiry is likely to affect not their *clauses* but their *preamble*; is likely to come, not as a sudden discovery bearing directly on some specific dogma, but as the gradual discernment of laws which may fundamentally modify the attitude of thoughtful minds.

Now, in what I have called the *preamble* of all revelations two theses are generally involved, quite apart from the subject-matter, or the Divine sanction, of the revelation itself. We have to assume, first, that human testimony to supernatural facts may be trustworthy; and secondly, that there is something in the nature of man which is capable of responding to—I may say of participating in—these supernatural occurrences. That is to say, revelations are not proved merely by large external facts, perceptible to every one who possesses the ordinary senses, nor again are they proved solely by what are avowedly mere subjective impressions, but they are largely supported by a class of phenomena which comes between these two extremes; by powers inherent in certain individuals of beholding spiritual visions or personages unseen by common eyes, of receiving information or guidance by interior channels, of uttering truths not consciously acquired, of healing by the imposition of hands, with other faculties of a similar supernatural kind.

And I hope that I shall not be thought presumptuous or irreverent if (while carefully abstaining from direct comment on any Revelation) I indicate what, in my view, would be the inevitable effect of the attitude of purely scientific minds towards these preliminary theses,—this *preamble*, as I have said, of definite religions,—were the continued prosecution of our inquiry to lead us after all to entirely negative conclusions, were all our evidence to prove untrustworthy, and all our experiments unsound.

For in the first place it is plain that this new science of which we are endeavouring to lay the foundations stands towards religion in a very different position from that occupied by the rising sciences, such as geology or biology, whose conflict or agreement with natural or revealed religion has furnished matter for so much debate. The discoveries of those sciences can scarcely in themselves add support to a doctrine of man's soul and immortality, though they may conceivably come

into collision with particular forms which that doctrine has assumed. Religion, in short, may be able to assimilate them, but it would in no way have suffered had they proved altogether abortive.

But with our study the case is very different. For, to take the first of the two preliminary theses of religion already referred to, the question whether human evidence as to supernormal occurrences can *ever* be trusted has been raised by our inquiries in a much more crucial form than when Hume and Paley debated it with reference to *historical* incidents only. We discuss it with reference to alleged *contemporary* incidents; we endeavour to evaluate by actual inspection and cross-examination the part which is played in supernormal narratives by the love of wonder, “the mythopœic faculty,” the habitual negligence and ignorance of mankind. And if all the evidence offered to us should crumble away on exact investigation—as, for instance, the loudly-vaunted evidence for the marvels connected with Theosophy has crumbled—it will no doubt be questioned whether the narratives on which the historic religions depend for their acceptance could have stood the test of a contemporaneous inquiry of a similarly searching kind.

And more than this, it will not only be maintained that the collapse of our modern evidence to supernormal phenomena discredits all earlier records of the same kind by showing the ease with which such marvels are feigned or imagined, but also that it further discredits those records by making them even more *antecedently* improbable than they were before. Not only will it be said that the proved fallibility of the modern witnesses illustrates the probable fallibility of the ancient ones, but the failure of the inquiry to elicit any indication that supernormal faculties do now exist in man will *pro tanto* throw a retrospective improbability on the second of the preliminary theses of religion, which assumes that some such supernormal faculty did at any rate exist in man at a given epoch. It may indeed be urged that such faculties were given for a time, and for a purpose, and were then withdrawn. But the instinct of scientific continuity, which even in the shaping of the solid continents is fain to substitute for deluge and cataclysm the tideway and the ripple and the rain, will rebel against the hypothesis of a bygone age of inward miracles,—a catastrophic interference with the intimate nature of man.

...

Enough will have been said to indicate the reality of the connection between our inquiries and the preliminary theses of religion. And so far as our positive results go in this direction, they will perhaps carry the more weight in that they are independently obtained, and intended to subserve scientific rather than religious ends;—coming, indeed, from men who have no developed theory of their own to offer, and are merely following the observed facts wherever they may seem to lead. I see no probability, I may add, that our results can ever supply a convincing proof to any specialised form of religion. The utmost that I anticipate is, that they may afford a solid basis of general evidence to the independence of man’s spiritual nature, and its persistence after death, on which basis, at any rate, religions in their specialised forms may be at one with science, and on which the structure of

definite *revelation* (which must be up-built by historical or moral arguments) may conceivably be planted with a firmness which is at present necessarily lacking.

...

I need not here embark on the controversy as to how far this aspiration towards “the things of the spirit” is logically consistent with a creed that stops short with the things of sense. It is quite enough for my present purpose to point out that here also, as in the case of more definite religions, we have a system of beliefs and emotions which may indeed be able to *accommodate* themselves to modern science, but which are in no sense *supported* thereby; rather which science must regard as, at best, a kind of phosphorescence which plays harmlessly about minds that Nature has developed by other processes and for other ends than these.

For my argument is that here again, as in the case of religion, telepathy, as we affirm it in this book, would be the first indication of a possible scientific basis for much that now lacks not only experimental confirmation, but even plausible analogy. We have seen how much support the preliminary theses of religion may acquire from an assured conviction that the human mind is at least *capable* of receiving supernormal influences,—is not closed, by its very structure, as the Materialists would tell us, to any “inbreathings of the spirit” which do not appeal to outward eye or ear.

The language of a century ago sounds odd to our ears. But the authors are quite correct in stating that all religions that invoke the supernatural depend on two assumptions:

1. Human testimony to supernormal facts may be trustworthy.
2. There is something in the nature of man which is capable of responding to supernormal occurrences.

If these assumptions are shown to be valid in a study of telepathy, this in a general way supports the claims of religion. And if these assumptions are shown to be invalid, then the claims of religion become more open to question. Realistically, “proof” of a religion is not possible, but showing these assumptions are invalid casts considerable doubt upon the claims of all religions.

There are several fields of battle between Science and Christianity. One is the historical accuracy of the bible, especially regarding the teaching of a young earth and a world-wide flood at the time of Noah. The Creationists have focused great energy on these two concepts. Another is whether God is still active today. Do miracles still occur? Does God still speak through His prophets? How do the concepts discussed in this book (levitation, dematerialization, UFOs, telepathy, clairvoyance, metal bending, a new energy source, etc.) fit into some expanded and corrected version of Science? It is my opinion that Christians have abandoned this second battlefield. It is true there are millions of Charismatics who will agree that miracles do still occur today, but where are those Christians who are actually attempting to

engage Science on these issues? One can read book after book, periodical after periodical, of the Creationist literature to find any hint that God is still active today. The same is true of any thought that Science might need major revisions in areas besides the age of the earth and the Flood of Noah. Christians generally display the same hostility toward the paranormal that scientists do. I believe we need a Christian presence in the paranormal, and Christians should support the paranormal investigators where appropriate.

Science has not seriously responded to these carefully reasoned claims of telepathy in the past century. The response has been to either ridicule or ignore. I expect this to be another black eye in the history of science when the new energy source is revealed to mankind.

10.5 Burt

Sir Cyril Burt (1883-1971) was an English psychologist who served as Professor of Psychology at University College, London, from 1931 to 1950. In addition to his work in educational psychology, he was quite interested in parapsychology. One important issue that he spoke about was that of the soul, that feature or attribute of the person that survives death: [4, pp. 54-62].

The early twentieth century witnessed a sharp rebellion against all dualistic theories — a revolt led in this country by Whitehead (an idealistic monist) and supported by the physiological psychologists (materialistic monists) who adopted Huxley's reflexology. The chief objection to any hypothesis which involved the conception of an immaterial mind or soul was that it 'disrupts the systematic unity of the physical universe', or as Whitehead puts it, 'bifurcates nature'. Any conception, it was argued, needlessly violates Occam's principle of simplicity, and 'multiplies entities beyond what is needful'.

There are two obvious replies. First, whether or not they spoil the unity of the universe, conscious processes form an undeniable and irreducible part of it. Secondly, even if we decide to eliminate, or rather ignore, the mental aspect, it is no longer possible to maintain that the universe, as twentieth-century science presents it to us, is in fact a unitary system, as nineteenth-century monism so persistently assumed.

(i) First then, mental processes are themselves part of the data which science has to explain. We can only observe, conceive, and reason about the so-call physical universe by virtue of the fact that we are conscious of it. There are certain things — not only sensations, like colour, shape, sound, pain, etc, but also thoughts, mental images, meanings, logical relations — of which we are directly aware; and these are not themselves material entities or material qualities. Consciousness may perhaps be generated by the physical processes of the brain; but it is plainly not itself a physical process. No doubt in many ways the brain functions like a physico-chemical mechanism, and many of its activities can be imitated by an electronic

computer. Hence for those who like their theories to be neat and simple it is tempting to follow Ryle's advice and eliminate the ghost from the machine. But we are then left with the notion of a strictly physico-chemical mechanism which, like no other material mechanism, is *aware* of what it is doing. In that case matter would have to be redefined so as to include mental as well as physical, chemical, and electrical properties. The universe would thus cease to be a purely physical system and become a psychophysical system. But, except when expounding he preconceived theory, not even the most thoroughgoing physicalist is completely self-consistent. I have never yet met a behaviourist who, in his unofficial moments, really regarded his wife, his children, or his sweetheart as automatic dummies, or refused an anaesthetic when undergoing an operation because, in Watson's oft quoted phrase, 'there is really no such thing as consciousness'.

When James wrote his famous article entitled 'Does Consciousness Exist?' and answered 'No', all he meant to reject was the notion of 'consciousness' as a kind of *substance*, particularly the hypothesis of a 'mind-stuff'. He did not of course intend to deny the legitimacy of consciousness as an *attribute* either of human beings and other animals (in distinction from inanimate objects), or more particularly of cerebral processes (in distinction from other physical or chemical processes). The 'attributive' view, in the form of psychophysical parallelism — the theory that certain neutral processes appear to be physical when 'observed from outside' but conscious when 'observed from inside' — has of late been the most popular method of overcoming the dilemma of dualism; and has given rise to a less intransigent form of psychological behaviourism. When applied to simple sensory experiences, such as sensations or mental images, which seem closely associated with excitatory processes in the corresponding sensory areas of the brain, the theory may seem plausible enough. But it breaks down hopelessly when applied to more complex intellectual processes. Hence present-day neurologists appear far less inclined to endorse such a view than their predecessors of the nineteenth century. For example, many exceedingly complex brain-processes, governing highly intricate and skilled activities, often have no 'inner or conscious aspect'. And it is difficult to conceive what kind of neural activity could be parallel to certain conscious activities — e.g. the awareness of meanings and the use of meanings in reasoning. . . .

It is certainly conceivable that the *contents* of an individual's consciousness (including his memories) may be in some way generated by the brain or at least require the cooperation of a living brain. Electrical stimulation of the cortex of conscious patients during surgical operations on the brain will in fact sometimes produce complex sensory or quasi-sensory experiences, rather like the vivid hallucinations of a dream. But even if the brain generates the contents of consciousness, it does not follow that it also *generates* the actual awareness; rather, it would seem, it is an organ for *transmitting* consciousness, and for restricting and directing it — i.e. selecting what kind of conscious content shall have the subject's attention. From moment to moment innumerable sensations are raining in upon us, and innumerable thoughts and memories surging up; but, if we are to survive in

a terrestrial environment, most of them must be inhibited or suppressed, and the brain appears to be an instrument specially evolved for *selecting* those which are of vital importance in the situation of the moment. If we can accept the finding of the parapsychologists at their face-value, we might suppose that direct awareness of remoter situations (as in clairvoyance) or of other people's thoughts (as in telepathy) was itself an inherent characteristic of the mind. But in everyday life most of this awareness must be suppressed. . . .

(ii) However, the physicalist doctrines of present-day behaviourists are based not so much on the empirical study of the brain or of conscious behaviour as on purely *a priori* considerations. It originated in Watson's famous manifesto, which declared that henceforth the genuinely scientific psychologist should banish 'metaphysical' terms; like consciousness, sensation, and mind, because they were not part of the 'accepted scientific framework'. Watson, as he tells us, was brought up on the late nineteenth-century textbook of Tait and Thompson (later Lord Kelvin), which put forward a simple and attractive monistic theory of the universe. There was only one type of substance, namely matter; one type of agency, namely energy (capable of transformation); both were strictly 'conserved'; space and time were absolute; and all action was to be pictured in terms of a mechanical model. The general scheme of the universe, it was said, was thus at last established; it merely remained to fill in the details. All changes were rigorously determined in accordance with exact and inexorable 'laws of causation'; hence there was no room for free will. And all the observable phenomena by which the theory was verified, so it was assumed, would have taken place in precisely the same way had they never come under human observation. The observer himself could therefore be silently ignored.

This clean-cut materialistic theory achieved a spectacular success — first in the study of astronomy and mechanics, then in bio-chemistry, biology, and physiology, and in various fields of nineteenth-century engineering and technology — all, be it noted, concerned with man-sized objects (including under this phrase those visible with the optical microscope or telescope), which move with what may be called man-sized speeds. These dazzling achievements blinded men's eyes to the obvious limitations of the theory. It was a theory, or rather a model, which completely collapsed when applied to processes of an entirely different scale of size and speed — notable the so-called 'fundamental particles', moving often with speeds approaching those of light.

Thus, as a universally valid world-view, this nineteenth-century conception has now been rendered wholly out of date by the revolutionary changes in twentieth-century physics — by the theory of relativity, the quantum theory, and above all by researchers into the inner structure of the atom. Science, we now realize, tells us far less about the universe than was formerly supposed; and its hypotheses can never hope to be final. The alleged causal laws turn out to be merely approximate statistical laws. Neither space nor time are absolute. Matter is not indestructible. The observer can no longer be ignored. And the principle of indeterminacy is

universally accepted. New concepts and fresh hypotheses, often as strange and paradoxical as anything encountered by Alice in Wonderland, have had to be devised.

Electromagnetic forces, vaguely suspected in the days of Aristotle and oddly neglected by science until the last hundred years or so, have proved to be ubiquitous, and have utterly defied reduction to the laws of mechanics. Nuclear forces, still more powerful and equally irreducible, have been discovered. The number of known ‘fundamental particles’ (which are not really ‘particles’), instead of being reduced to just one or two, are constantly increasing in number. And finally, we are repeatedly warned that we must for the future beware of any attempt to picture the universe in terms of a visual scheme, as the Victorian physicist pictured the mechanical world of ‘man-sized’ objects. There are particles which have an electric charge but no mass, and particles which (like most of our man-sized objects) have mass but no charge. Hence the modern physicist has no difficulty in conceiving two universes — one purely electromagnetic, the other purely mechanical, and each therefore wholly ignorant of the other. Science then can no longer protest if, in order to account for certain psychical phenomena that would otherwise remain inexplicable, the psychologist and the parapsychologist want to postulate yet another universe or system consisting of minds without bodies. . . .

On the whole, therefore, the *a posteriori* evidence weighs definitely, though by no means conclusively, in favour of something very like the survival of individual personality.

My own study of the available data leads to much the same conclusion as that expressed by Gardner Murphy: ‘the evidence cannot be by-passed, nor yet can conviction be achieved’. Time after time, when one has hit upon what seems a crucial case, further scrutiny nearly always betrays some possible (even if not very plausible) loophole. My final verdict therefore tallies with that of William James: ‘I am really tempted to believe [he writes] that the Creator has eternally intended this department of nature to *remain baffling*.’

Later in his book, Burt discusses the notion of God: [4, pp. 98-100]

In their choice of problems for research, and still more in their preferences for different types of explanation, both parapsychologists and general psychologists are, I believe, often biased quite as strongly by their attitudes to questions of theology as by their scientific preconceptions. The more outspoken of the atheists and antitheists, like Dr. McLeish in this country and Professor Skinner in America, consign souls and minds to the dustbin, and denounce ‘all forms of spiritualism and ESP-ism’ as ‘spurious sentimental substitutes filling the vacuum created by the loss of effete theological superstitions’. The few who were inclined to accept telepathy generally insist that the mode of communication must be physical rather than parapsychical, or, as they are wont to put it, ‘natural rather than supernatural’. Theists and panpsychists, on the other hand, being already persuaded that

the universe is ‘ruled or permeated by something akin to mind’, like Malvolio ‘think nobly of the soul’, and have no qualms about ascribing minds to human beings, or even to postulating, if the facts support it, a purely mental mode of communication between one mind and another. Those who hold that there is a universal but impersonal mind immanent in nature tend to interpret extrasensory modes of communication in terms of a basic or racial subconscious, and commonly dismiss the idea of communication with disembodied minds as incompatible with the philosophic standpoint which they adopt. Those who retain a belief in a personal and transcendent deity incline towards one or other of two antagonistic views regarding psychical research: some, like Dean Inge and most Roman Catholics, fervently condemn all dealings with mediums as a revival of witchcraft and anathematize all efforts to find scientific support for personal survival as ‘hall-marks of inadequate faith and a perverted taste for necromancy’; others, like Dean Matthews and Dr. Leslie Weatherhead, welcome such investigations and even accept the ostensible results for which fairly cogent evidence now seems available.

Among biologists who have expressed an opinion on theological issues there appears to be a still wider variety in the conclusions reached. Sir Julian Huxley urges us to ‘rid ourselves of this doctrine of a Divine Power’, and ‘relegate the idea of God to the past, along with ritual magic and other relics of primitive and unscientific thought’. Of those who favour some brand of natural theology the majority lean towards deism rather than theism. ‘To not a few deep-thinking biologists,’ says Dr. Thorpe, ‘the idea of God as a person is a notable hindrance;’ he himself inclines to Professor Webb’s formulation — that ‘there is a personality in God, but of a more perfect kind than is realized in human individuals’. Professor Sinnott is ready to make ‘an adventurous leap from the spirit of man to the Universal Spirit which religion calls God’; but his somewhat nebulous definition of ‘spirit’ apparently reduces it to little more than ‘a Principle of Organization immanent in all things’. Professor Raven, who speaks as a botanist historian of science as well as a theologian, begins his Gifford Lectures by rebutting the old Augustinian dualism which regarded the material world as inherently evil and corrupt — a *massa perditionis*, and the spiritual world as alone worthy of Christian contemplation, and maintains that ‘a proper reverence for the order of nature is implied by, and indeed implies, the doctrines of the Creation and the Incarnation’. Huxley, Thorpe, and Raven all greet with enthusiasm Teilhard de Chardin’s *Phenomenon of Man*. Sir Alister hails it as ‘a magnificent epic of the rise and emergence of the spirit of man’, but adds that ‘from a strictly scientific point of view, it must be regarded as a work full of loose thinking and false analogies, and in no sense a logically argued thesis’ — a verdict which I myself would heartily endorse.

Present-day psychologists are popularly supposed to be hostile alike to the notions of mind, of God, and of telepathy, as ‘metaphysical figments wholly inconsistent with the ideas and laws of empirical science’. Watson repudiated all theological concepts as ‘anachronistic fantasies’; Freud, who seems to view the

world as a huge psychiatric ward, diagnoses all religious beliefs and mystical visions as the morbid illusions of neurotics. The one propounds a thoroughgoing materialism; the other an equally thoroughgoing determinism. Their own dogmatic postulates, however, were formulated more than fifty years ago; and among the less vocal representatives of contemporary psychology there are, I believe, both in this country and in America, an increasing number who feel that Freudian determinism and Watsonian behaviourism have now been thoroughly tried out, and found wanting. My own view is that the professional psychologist, particularly if his work lies in some practical branch, such as education or psychotherapy, can no longer afford to brush aside question of theology, and that a genuinely disinterested study of the problems of psychology forces us to regard theism as at least a tenable hypothesis. Moreover, since personality is itself a subject for psychological study, the psychologist himself may rightly claim to discuss what meaning, if any, may be attached to such statements as ‘God is a person’, and to decide whether the concepts of deity and personality are mutually compatible. . . .

First, however, let me briefly glance at the commonest type of argument with which critics meet assumptions such as I propose to make — the objection, namely, that the introduction of concepts like mind, consciousness, God, and other purely psychical or parapsychical categories, means multiplying entities beyond the limits allowed by the framework of natural science. ‘There are some people,’ says Professor Hardy, ‘who, brandishing Occam’s razor, think it right for science to ignore half the properties of living things because they complicate the issue: in the name of William of Occam, such people would dogmatically limit biology’ (and that includes psychology, since psychology is a department of biology) ‘to the physics and chemistry of life-processes; if they do, let them not call it an *entire* science of life’ — much less, I would add of mental life. Occam’s maxim is sound enough so long as we are merely seeking to *prove* conclusions. But science strives not merely to prove, but to understand. It aims at constructing the most plausible hypothesis, which, even if it cannot be demonstrated or tested, will enable us to render the universe and all its manifold phenomena as intelligible as possible in the light of what we have already learnt from science or from our own practical experiences.

The opponents of theology and parapsychology nearly all start out from the *Weltbild* developed by classical physicists towards the close of the nineteenth century. Yet that is now almost as out-of-date as the ‘three-decker universe of the early Christians’, or ‘the complicated cosmologies set forth by Dante and Milton’, which they are so fond of holding up to scorn. It is certainly true that, in what Dr. Taylor calls ‘the Newtonian cosmos’ — a cosmos which consists solely of ‘material bodies or particles moving about in absolute space and absolute time’ according to the strict laws of mechanics — ‘there can be no place for God’. But this conception of the universe was based solely on the study of mesoscopic objects — things that can be manipulated by human hands or seen with human eyes aided occasionally by the optical microscope and telescope. In the meantime science has pushed its frontiers far beyond these earlier limits in both directions; the earlier ‘laws of em-

pirical science' are known to be no more than statistical approximations; and the scientists of the twentieth century no longer feel so sure that science knows all the answers.

10.6 Sheldrake

Rupert Sheldrake is a biologist who is trying to develop new concepts about how humans and animals really interact. His book *The Sense of Being Stared At*, published in 2003, is a great addition to the paranormal literature. He does experiments on the paranormal that any child can replicate, and with positive results. He believes that a 'morphic' field is emitted from the eyes that will cause a person being stared at to turn around. This fits closely with the idea of the 'evil eye'. His discussion of the evil eye has some interesting insights on the history of science [23, Pages 189-192].

In medieval England, as elsewhere in Europe, belief in the evil eye was widespread, and people took precautions against "overlooking" or "fascination" through prayers and amulets. But the very possibility of such malign influences started to be questioned in the sixteenth century, when many traditional beliefs were attacked by the Protestant reformers as superstitions. These religious revolutionaries campaigned against the survival of pagan practices that the Roman Catholic Church had assimilated. Skepticism was an essential ingredient in the Protestant Reformation, which in England began in the 1530s under King Henry VIII. Skepticism developed further as a result of controversies about witchcraft.

In the seventeenth century, the English Puritans took to an extreme the attempt to eliminate all ceremonies and observances with pagan, superstitious, or magical connections. Some even condemned the drinking of healths as a heathen oblation. In its most extreme forms, this anti-pagan zeal became a skeptical rationalism that turned against the practices of the Reformed Church itself. During the English Commonwealth, from 1645 to 1660, some of the more zealous nonconformists denounced the Prayer Book of the Church of England as "witchcraft", and fanatics interrupted services, calling on the minister to "leave off his witchery, conjuration and sorcery".

In sixteenth- and seventeenth-century England there was an upsurge of trials for witchcraft. In some parts of continental Europe, the persecution of witches began on a large scale in the fifteenth century. It began in England only after the Protestant Reformation, in the sixteenth century.

In medieval England there was a general belief that some witches used magic for malicious purposes, while others used it to help and to heal. But these occult powers do not seem to have provoked much serious concern or indignation. Historians have so far found fewer than a dozen cases of supposed witches being executed in England between the Norman Conquest in 1066 and the Reformation;

and most of those condemned had been involved in plots against the king or his friends. The first specific laws against witchcraft were passed in 1542, in the reign of Henry VIII. New statutes were introduced under Elizabeth I in 1563, and laws against witchcraft remained in force until 1736. During this period, including the worst excesses of the witch-hunts during the Commonwealth, fewer than 1,000 people were executed for witchcraft in England. The last execution was in 1685, and the last trial in 1717.

The theological arguments put forward by Roman Catholics in continental Europe against witchcraft mainly concerned its supposed dependence on a contract with the Devil. But these arguments had little influence in England, where almost all the allegations against witches were about damage to lives and property through magic, curses, and “overlooking”. These were the traditional reasons why people feared witches, and they had little to do with theology. “The people’s hatred of witches was not a form of religious intolerance; it sprang from fear of their hostile acts towards their neighbours, not from outrage at their supposed association with the Devil” [24].

However, while increasing numbers of people were being tried in the courts for witchcraft, skepticism about the very possibility of witchcraft was growing. Some Protestant theologians denied that witches and devils could possibly have the powers attributed to them by the Roman Catholics, finding no biblical authority for such opinions. Instead, they asserted that diabolical spirits were all in the mind.

The standard skeptical position was defined as early as 1584 by Reginald Scot in his book *The Discoverie of Witchcraft*. He identified four categories of witches. The first kind were not witches at all, but had merely been accused out of malice. The second category believed themselves to be in contact with devils, but were suffering from delusions. The third group were genuinely malicious and secretly injured their neighbors, but not by supernatural powers; rather, they used natural means such as poison. And finally, some were charlatans and impostors who defrauded country people by pretending to be able to heal diseases, tell fortunes, or find lost goods.

The English laws against witchcraft were repealed in 1736. They were replaced by a new Witchcraft Act that prohibited *accusations* of witchcraft or sorcery. The new law also made it an offense to claim to be able to use magic, tell fortunes, or find lost goods. The previous situation was reversed. It was no longer an offense to *be* a witch; instead, it was an offense to *pretend* to be a witch, or to accuse someone of witchcraft. This official skepticism reflected educated opinion. Nevertheless, beliefs in the power of the evil eye and malicious spells persisted among the less educated. Such popular beliefs were classified as superstitions. From the eighteenth century on, educated opinion became increasingly rationalistic.

There is an important distinction between being rational—that is to say, using reason—and rationalism. Rationalism is both a belief system and a social movement. Some of its roots were in classical antiquity and in medieval Scholasticism,

but in its modern form it was shaped first by the Protestant Reformation and then by the mechanistic revolution in science in the seventeenth century. It became the predominant spirit of the Enlightenment in the late eighteenth century, and has been the characteristic belief system of intellectuals ever since, whether capitalist, socialist, or communist. Rationalists rejected both popular folklore and many religious beliefs on the grounds that they had no rational foundation.

Rationalist attitudes have had a deep and enduring influence on the culture of science, and rationalist assumptions are usually treated as if they were self-evident scientific truths. They have, in effect, become rather like religious dogmas. Although many people equate science with the rationalist ideology, others, including myself, do not. Science is not a dogmatic belief system or an ideology; it is a method of inquiry. In this spirit of inquiry, we can investigate whether phenomena like the sense of being stared at actually exist, using the experimental method. If they do, we can expand our scientific understanding of the world. If they do not, we have good reason to dismiss them.

But such an investigation is inherently controversial. The sense of being stared at was long ago classified as a superstition, and surrounded by an intellectual taboo, a boundary that should not be crossed. No educated person wants to be thought superstitious, precisely because this undermines his or her claim to be educated. To go against this taboo involves a serious loss of intellectual standing, a relegation to the ranks of the uneducated, the childish, and the superstitious.

In England, skepticism about anything historically associated with witchcraft, including psychic powers, has dominated the scientific and academic worlds for generations. Whatever intellectuals may think in private, skepticism is usually an integral part of their public image.

A similar attitude is now found among intellectuals practically everywhere. The rationalist attitudes that grew up in northern Europe have been disseminated through educational systems all over the world. They were propagated with crusading zeal by communist governments in the Soviet Union, China, and other places. In most countries, rationalist beliefs are found in their strongest form in universities, within institutional science, and among technocrats.

Each country has a different intellectual history, and although skeptical rationalism goes back several centuries in England and in other parts of northern Europe and North America, it is relatively recent in most parts of the world, and usually confined to a small urban elite. Even within such elites, it often seems like a thin veneer superimposed upon more traditional beliefs, as for example, in modern Greece.

10.7 Richet

Charles Richet investigated many of the mediums between 1880 and 1920, sitting in over 200 séances. His conclusions were [22, Page 599]:

1. There is in us a faculty of cognition that differs radically from the usual sensorial faculties (Cryptesthesia).
2. There are, even in full light, movements of objects without contact (Telekinesis).
3. Hands, bodies, and objects seem to take shape in their entirety from a cloud and take all the semblance of life (Ectoplasms).
4. There occur premonitions that can be explained neither by chance nor perspicacity, and are sometimes verified in minute detail.

He then tries to explain why these observations are not well accepted [22, Pages 600-1].

Why should men of science, whether mathematicians, chemists, or physiologists, oppose cryptesthesia and ectoplasm? Are these new facts in contradiction with the old facts?

I lay stress on this, because men do not distinguish sufficiently between a contradiction and a new affirmation.

Nothing in metapsychics is in contradiction with official science; but there are new affirmations.

Psycho-physiology teaches that cognizance of things reaches us through our senses; that if the retina is excited there is a visual sensation; if Corti's membrane, an auditive one. But psycho-physiology has never attempted to demonstrate, and could never demonstrate, that no other (unusual) channels of cognition can exist. It would be a contradiction to say that excitation of the retina does not produce a visual image, but it is not a contradiction to maintain that there may be a visual image without retinal excitation.

In other words, Science establishes positive facts, and there she is all-powerful. She is not, however, justified in formulating one single negation, for at every moment she is confronted by profound mysteries. Therefore when new facts supported by many irrefragable proofs are brought forward, the new facts being positive facts that do not contradict the old positive facts, lovers of truth ought to bow before them and receive them joyfully.

Taken for all in all nothing is simpler than cryptesthesia; no more need be accepted than that *the human mind has means of cognition other than our five poor senses*. This is not an extraordinarily bold assertion, and cannot be rejected *a priori*. To deny this *a priori* is to dare to assert that those five poor senses delimit the knowable.

The case for ectoplasms and telekinesis is the same. No more need be accepted than that in the immensity of the Cosmos there may be intelligent energies (human or non-human) that can act on matter. This also is not a very rash hypothesis. What is rash is not to suppose that such forces exist, but to affirm that they do not.

What man of science worthy of the name could affirm that science has classified, analyzed, and penetrated all the energies of immeasurable nature, or could make the strange and pretentious claim that we know all the dynamic manifestations in the world! A mere glance over the list of possible vibrations of the Ether, itself a hypothesis and a mystery, shows many of which we know nothing; and is it not foolish to aver that all the phenomena in the universe can be only vibrations of Ether?

To admit telekinesis and ectoplasms is not to destroy even the smallest fragment of science; it is but to admit new data, and that there are unknown energies. Then why be indignant, when, on the basis of thousands of observations and experiments, we affirm one of those unknown energies?

Every thing that is not in formal contradiction with known facts is possible. Well, materializations and telekinesis do not contradict one single established scientific fact. That a hand having all the attributes of a living hand should be formed from a whitish cloud in no way nullifies the laws of circulation, nutrition, and structure of a normal hand. It is new fact but not a contradictory one.

10.8 The Deaf

Psi phenomena are present in all cultures and in all ages. Levitation occurs in Spiritualist seances, Voodoo ceremonies, and during Catholic masses. Dowsing seems to work for the religious of any flavor and for the nonreligious. It would appear that up to some level of performance, that psi effects are possible for anyone. Religious ritual might be used to get a person into an altered state of consciousness where the psi effects occur, but other approaches seem to work also (e.g. drugs and hypnosis). It may be that psi is actually a sixth sense that we have mostly forgotten how to use.

A crude analogy might be a colony of deaf people. Suppose that a few centuries ago that an European explorer discovered an uninhabited island in the South Pacific. The king decided to send the deaf people of his kingdom to this island. The official propaganda was that the deaf would not be second class citizens on such an island. The deaf were taught skills in agriculture and the mechanical arts. The climate of the island was good and the soil was productive. The deaf married, had children, and developed a functional culture.

The king and his descendents wanted this project to be successful without ever making the people feel second class to those with normal hearing. He provided tools and equipment to the islanders every few years. The sailors delivering the supplies were given strict instructions

not to speak to the islanders.

After a few generations, stories of people who could make sounds with their mouths that could be understood by others would be viewed as superstition and myth. Anyone speculating that speech and hearing might be possible would be vilified and denied tenure at the local university. But some of the children of deaf people could actually hear. These children might notice one another while playing. They might even form small groups to explore this phenomena. They might even develop sounds for a rudimentary spoken language. But they would have to do this secretly since everyone *knows* that hearing is impossible. And hearing actually is impossible for a large fraction of the colony. How would the hearing people in the colony convince the deaf that the deaf were actually handicapped? Probably in the same way that the psi researcher persuades the psi deaf person today—with great difficulty!

10.9 Cold Fusion and Wind Power

Some areas of study are rejected by the establishment, even if there is no supernatural or paranormal involved. One such area is cold fusion, which has suffered lies and dirty tricks from the establishment. Cold fusion may have some elements of new chemistry or physics, but nothing in the “supernatural” category. Dr. Mallove, Editor of the magazine *Infinite Energy*, describes the treatment of cold fusion bluntly [15, Page 8]:

After thirteen years in the cold fusion war, I've personally had quite enough of the Establishment's shenanigans. The mob-rule treatment of cold fusion has alienated me from MIT, from the scientific community, and from the whole business of academic science in general. We spend billions and billions of dollars on all manner of dead end projects, and this “little project” of cold fusion—with potentially *huge* consequences—is given *nothing* at all. In fact, it is kicked down endlessly by paid thugs—the hot fusioners and the well-funded “theory-of-everything” high energy physicists. Now cold fusion is simply dead, as far as the academic gangsters are concerned.

The consistently unethical treatment all these areas have received from the establishment reminds me of John 10:10 “The thief (Satan) comes only to steal, and kill, and destroy; I (Jesus) came that they might have life, and might have it abundantly.” Satan is always opposed to abundant life, and therefore is opposed to any discovery that might help produce the abundant life. If cold fusion contains the seeds of a discovery that will made life better for people, then it must be stopped, even if it contains nothing regarding the supernatural. Certainly Satanic involvement helps explain the viciousness of the attacks on cold fusion.

Satanic involvement would also explain the lack of any rational development in renewable energy, especially wind energy in the United States. Here we have an energy source that is clean and renewable. It puts a downward pressure on the need for imported oil and helps

save our natural gas for our grandchildren to burn in home furnaces. The wind does not blow all the time, but the lack of wind is no different to a power system than a broken pump at a nuclear power plant. Other generators are brought on line to cover any shortfall. This means that wind turbines up to about 10% of conventional generation can be added to a power system without building any backup generation. If the air temperature is above 80°F, the electrical load increases with wind speed, due to the wind blowing conditioned air out of homes and businesses. Therefore the wind turbines will always be helpful at the times of peak summer load. The least cost solution to society would be for electric utilities to install turbines in a steady fashion at the best sites. So what is our experience?

- Utilities claim backup generators must be built for all wind turbines. (A lie.)
- Utilities claim wind will not help during peak loads. (Another lie.)
- Utilities claim they cannot stand the risk of the capital investment in wind turbines. (This forces often under-capitalized developers to install the turbines and sell the electricity to the utilities. The venture capitalists require a higher rate-of-return than the utilities to cover the risks, so the cost to consumers is higher than if the utilities owned the machines. There is also the cost to society when a wind turbine manufacturer or developer goes bankrupt.)
- Utilities take every possibility to thwart the development of wind energy.
- Nobody wants to pay the landowner a fair price for a lease. (This guarantees animosity, and may keep the best sites from being developed. I have seen utilities choke and sputter when asked to share the increased output of a premium site with the landowner, say 20% to the landowner and 80% to the utility. I know of one utility that put turbines in an inferior site where they needed to charge 4 cents/kWh for the electricity to cover the mortgage payment, rather than at a premium site where they would need to charge only 3 cents/kWh, just because the landowner asked for a 0.2 cents/kWh share. In a society where all businesses claim to focus on the bottom line, this uneconomic action certainly implies something unusual is happening.)
- The environmentalists sometimes fight siting battles with wind power that are hypocritical at best.

Perhaps all these problems with wind power can be explained by people's stupidity and greed. But the number of lies and dirty tricks raises the possibility that Satan is actually involved in opposing any new energy source that is good for mankind. This implies that cold fusion and all other new energy generators will always have heavy opposition. Those involved in bringing these sources to market must have a big dose of God's wisdom to be successful.

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Chapter 11

PARANORMAL DIMENSIONS

It has been a favorite activity of physicists for many years to add extra dimensions to those of time and three dimensional space. I think I have seen as high as ten dimensions. I have never been impressed with the real need for extra dimensions, and therefore have never spent the time necessary to learn exactly what these people are trying to say. It seems, however, that an extra dimension or two might be useful in explaining some of the phenomena we have examined, both of information and of matter.

Consider one possible means of memory storage for a flatlander (a two dimensional person living in a two dimensional space). This flatlander has a screen in his brain. The brain can sense and interpret whatever is projected on the screen as a memory. There is a random access system in a third dimension that can select slides or videos and project them on the screen. It is more like Powerpoint than like the old style slide projector with an eighty slide tray, where the slides are accessed sequentially. The flatlander thinks of a vacation or some other event. The thinking process causes the system to select the proper file and to start projecting scenes from that file on the screen. The flatlander relives scenes from the vacation. Because he cannot observe dimensions higher than two, he does not see the projection system or other stored scenes.

The extension to human memory is obvious. Perhaps the memory storage and projection system is in a fourth dimension. Something triggers our mind to think of San Francisco. We then view clips of our last vacation there, walking along Fisherman's Wharf, riding a cable car, eating a hot fudge sundae, needing a heavy coat in July. The scenes appear rapidly in our mind. They are 'our' scenes, things we saw and experienced at some earlier time. We assume the memory storage and projection equipment are located in our three-dimensional space, because we cannot conceive of higher dimensions. But if higher dimensions are possible, this would certainly explain the huge amount of personal information that we can access. The sum total of our life experiences would not have to be stored in neurons and chemicals in our brain, but would be stored somehow in a higher dimension. Neurons and chemicals may be involved in accessing, processing, and projecting these images, but would not be necessary to maintain the entire storage.

A similar process might hold for dematerialization and materialization. If matter goes into one extra dimension when dematerialized, and information goes into another extra dimension, then we have at least two extra dimensions. Gen. 1:6 talks about God separating the waters above from the waters below the firmament. I am on record as believing there were large liquid globules of water in the earth's atmosphere until the Flood, and large ice mirrors above the poles until the Ice Age [9, 8]. This is consistent with the historical record, in my opinion.

I am now raising the question whether the words ‘above’ and ‘below’ might have a second meaning, such that God is making *two* distinct statements of reality, both precisely true.

Suppose that ‘below’ also meant to be visible in our three-dimensional space, and ‘above’ also meant to be ‘hidden’ in a fourth (or higher) dimension? That would imply that God made some water available to us in our space, and placed some other water in a fourth dimension not readily available. When the time came for rain at the start of the Flood, the liquid globules fell as rain (floodgates of the heavens), and additional water came from ‘above’, from this fourth dimension. Any ‘extra’ water not needed in the oceans at the close of the Flood could have gone back into this fourth dimension.

This could also explain the availability of water to the children of Israel during the forty years in the wilderness. The count was about 600,000 men of fighting age, which with a similar number of women and a reasonable number of children, could have totaled around two million people in a desert, plus the livestock. The total needs would have been on the order of two million gallons per day. If the water was flowing from the rock into a river flowing across desert sand, efficiency would not have been high. Some water would have evaporated, some would have soaked into the earth, and some would have flowed on past the camp. Water losses could have been a million gallons per day, perhaps several times that. I doubt that any source could be found in that region today, or any time since the Exodus, that would sustain that volume of water flow for that time period. The reader’s immediate reaction would be that this was a straight miracle, like the pillar of cloud by day and a pillar of fire by night. God created this quantity of water from nothing, just like during creation week. I do not have a problem with God creating something from nothing anytime He feels like it! However, there has been a tendency among the creationist community to minimize the “creation from nothing” after creation week, and to think first about how God might have recycled something that was already created. Using waters placed ‘above’ the firmament (in a fourth dimension) for this miracle would be consistent with this tendency.

Earlier I noted how water sometimes appears in poltergeist events. This water appears by the bucketful inside a house. If water were available in a fourth dimension, then the poltergeist would materialize it as desired.

The concept of higher dimensions can also be used to explain other phenomena around us, such as gravitational or electrical forces. It may be a surprise to many people that the scientific community is far from consensus regarding the physics of gravity, electric, and magnetic forces. Science is unable to explain paranormal phenomena, and is also unable to explain the basic physics of ‘normal’ phenomena like gravity or electricity. This is a further demonstration of the fact that we *really* do need a new Worldview!

11.1 Fields

The concept of fields has been very successful since the days of Faraday, but occasionally we need to be reminded that we do not observe fields, only forces. And before we started thinking of fields, we used the notion of the aether to explain the observed forces.

Considerable effort has been exerted by scientists over the centuries to describe the *aether* (the substance of empty space). No single substance seemed to fit all the data, so some suggested multiple aethers. One aether might deal with gravity, another with electromagnetic effects, etc. Starting with Faraday and ending with the Michelson-Morley experiment, most scientists gave up the effort to describe the aether. The replacement for the aether was *fields*. Instead of one (or a small number) of aethers, we have as many fields as there are particles in the universe. A single electron is thought to have an electrostatic field, following Coulomb's Law, that fills the entire universe. It also is thought to have a separate gravitational field, that also fills the entire universe. This field model yields the correct answers for 'properly posed' questions, which again does not prove that fields are objective reality.

Thomas Phipps, Jr. comments on the issue of fields in a very eloquent fashion: [11]

If we pause for a moment to analyze where the field idea comes from and what it imposes upon nature, we must recognize that it is, at its foundation, an almost childish primitive atavism. The concept of the field continuum appeals to and arises out of a deeply embedded notion of causality... the idea that nothing originating at point A can affect anything at point B except through a sequence of nudges effected by "contact actions" occurring within the space intervening between A and B. Stated baldly in that way, this notion is seen to acquire its obviousness through appeal to an extremely unsophisticated intuition engendered by direct experiences of the individual and the species, going back to the dawn of consciousness. Little more is involved than a universalization of our cradle experience that if we want something to move we must push on it. But more recent indirect experience, as with quantum processes, teaches us to treat with caution such intuitions conditioned by direct experience. Our minds are set up to fit us for survival in a macro world; they furnish no ready intuition of the micro world—which we are gradually coming to recognize as something else altogether... the "wave-particle dualism" being a case in point.

In the ideology that pervades today's physics, the field has been sent to do the job of (among other things) a physical "ether." Maxwell's intuition concerning a mechanical *luminiferous ether* of gears and idling wheels has thus given way to a clutter of vectors and tensors that nowadays fills "space." But even when buffered from the danger of direct confirmation or refutation through such a retreat into mathematical nirvana (or limbo), the field concept is beset by ingrained paradoxes. In order to lend substance to the mandate of causality (contact action), the field must have "parts" that push progressively on other parts, in order to describe the

retarded “propagation” of the photon. But the field is by definition a mathematical continuum; and continua by definition do not possess parts. Or, rather, they possess only one part. . . in which case the distant action of a photon emitter upon its absorber must be instantaneous—that being what one (spatially extended) part means. (Page Zeno.) Nor does “quantizing” the field by fiat (postulate) give us a paradox-free description of “propagation.” The problem resides in the field continuum itself: as a model of the physics it does not unambiguously support our primitive notions of causality. This is foreshadowed clearly in Maxwell’s classical field theory: Two mathematically symmetrical classes of solution contend for the description of propagation—advanced and retarded. The above paradox (concerning the “parts” of the continuum) thus has a mathematical counterpart in the dilemma of choice between advanced and retarded solutions of the wave equation. This is currently solved expediently by ignoring the unwanted solutions. The modern physicist thus worships Mathematics as the great God over everything except his own desires. When the great God speaks out of turn He is ignored.

Perhaps, then, the underlying problem lies in our basic notion of causality. That seems to be what quantum mechanics is trying to tell us; namely, that nature includes in her bag of tricks something we currently label “non-local action,” which is the antithesis of the Einsteinian point event. This subverts Einstein’s famous insight as to the “relativity of simultaneity”—for it restores to distant simultaneity a meaning and relevance to physics. Certain things are happening at spatially separated points A and B that cannot be modeled by retarded (causal or progressive contact) action between those points. This elegantly dodges the advanced-retarded bifurcation that hallmarks field theory.

Now it happens that we collectively, as physicists, have been here before. It started with Newton’s third law: A force originating at point A and acting at point B was balanced, in an *instantaneous* and totally acausal way, by an equal, opposite, and collinear reactive force from B to A. That remarkable perception has been trampled into the dust by the recent cavalcade of “relativistic” progress, based on the above-mentioned Einsteinian insight, and on the Lorentz force law of electromagnetism (which disobeys Newton’s third law). But if the insight in question is overthrown by quantum non-locality, does this not leave us with many thoughts to rethink and insights to oversight?

Yes, we have been here before, and Weber’s electrodynamics is one of the prime tokens of that earlier visitation. In the mid-1800’s Wilhelm Weber devised the only truly and comprehensively “relativistic” analysis of electromagnetic phenomena ever proposed by a physicist. He expressed the force between two point charges as a function of their instantaneous separation (a purely relative coordinate) and of the time derivatives of that separation. There was no need to bring in frames of reference, inertial systems, or other innocent bystanders. In obvious ways Weber was ahead of his time; for instance, this theory was speculative in that it preceded the experimental discovery of point charges. But perhaps it was even more ahead of its time than that. Perhaps, like Newton’s third law, Weber’s electrodynamics

anticipated (and made physical sense only in the context of) quantum non-locality. Both deal with “forces,” which are not at all the same as radiation. The latter undeniably acts retardedly, but the inference from that fact to the hypothesis that *all* distant actions are retarded is an unwarranted imposition upon nature, seemingly refuted by the discovery of quantum non-locality. So, would it not have been nice if Weber’s approach had been kept continuously and progressively alive by some small cadre of aberrant physicists (perhaps hidden in a cave somewhere, mercifully sheltered from the vicissitudes of academic fashion), so as to connect smoothly with the new quantum mechanics when it appeared in the 1930s?

11.2 Gravity

Let us turn our thoughts to gravity. We observe an attractive force between two masses. This has been explained by four different ideas:

1. Gravity is a pull.
2. Gravity is a push. (Le Sage)
3. Gravity is due to warped space. (Einstein)
4. Gravity is a far-action. (Newton)

The first idea (Gravity is a pull) is implied when we use the term “gravitational field”. One statement of this concept is that every proton and neutron in the universe has its own gravity field that extends radially outward for distances of many light years. Every other particle in the universe experiences an attractive force to the originating particle through the mediation of the gravity field. It is like there is a nearly infinite number of perfect rubber bands connecting every particle in the universe to every other particle. Mathematical expressions for gravity forces are basically the same as the expressions for electric and magnetic forces. This concept can be used for the simpler (static) calculations, such as those in sophomore physics. It leaves something to be desired in the dynamic case, plus there are fundamental issues involved about the use of ‘fields’ as Phipps pointed out in the previous section. I would guess that a large majority of physicists of the past four centuries would actually declare themselves to be in one of the latter three camps.

Newton did not attempt to actually explain the cause of gravity in his *Principia* (1687). He used the word *attraction* as merely a shorthand expression for the tendency of material bodies to approach one another, whatever the cause of this tendency. Perhaps the first person to attempt an explanation (of gravity as a push) was the Swiss mathematician Nicolas Fatio de Duillier, a close friend of Newton [16] in 1690. His work was not well received.

Later, Georges-Louis Le Sage (1724-1803) developed a similar concept of gravity as a push [1, 10]. Like many good Newtonians of the time, Le Sage was an atomist: he wished to explain all the properties of matter in terms of collisions and conglomerations of atoms [2].

Le Sage imagines that the observable universe is bathed in a sea of ultramundane corpuscles—called ultramundane (*ultramondain*) because they impinge on us from outside the known universe. These corpuscles have the following properties: minute mass, enormous speed, and complete inelasticity. Now, all apparently solid objects, such as books and planets, are mostly void space. Consequently, gross objects absorb but a minuscule fraction of the ultramundane corpuscles that are incident upon them [2, p. 10].

Suppose we are considering the gravitational force between two masses m_1 and m_2 . Some of the ultramundane corpuscles (some people call them gravitons) passing through mass m_1 that would have hit mass m_2 if they had continued in a straight line, will be absorbed or deflected. Mass m_1 is effectively shadowing mass m_2 , as shown in Fig. 12.1. Therefore, m_2 will receive a lesser force from the direction of m_1 . The greater force of gravitons from all other directions will force m_2 toward m_1 . Le Sage showed that this effect gives the correct $1/r^2$ variation in the gravitational force.

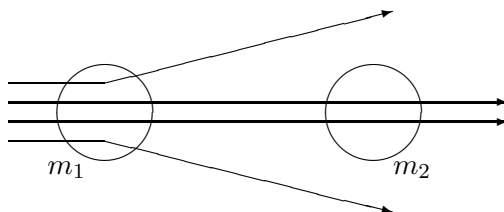


Figure 11.1: Gravitons Passing Through Two Masses

The third explanation for gravity is Einstein's General Theory of Relativity (GTR). The GTR states that space and time cannot be considered separately, but instead form a space-time structure. This would be the view held by a majority of scientists today. It is interesting that this view is far from unanimous. One journal that I have subscribed to for many years, *Galilean Electrodynamics*, states their Editorial Policy as follows:

Galilean Electrodynamics aims to publish high-quality scientific papers that discuss challenges to accepted orthodoxy in physics, especially in the realm of relativity theory, both special and general. In particular, the journal seeks papers arguing that Einstein's theories are unnecessarily complicated, have been confirmed only in a narrow sector of physics, lead to logical contradictions, and are unable to derive results that must be postulated, though they are derivable by classical methods.

The journal also publishes papers in areas of potential application for better relativistic underpinnings, from quantum mechanics to cosmology. We are interested, for example, in challenges to the accepted Copenhagen interpretation for the predictions of quantum mechanics, and to the accepted Big-Bang theory for the origin of the Universe.

I believe the authors of papers in this journal, and in other publications, make a good case against GTR. One somewhat coherent description of the deficiencies in GTR is given by Tom Van Flandern [3]:

When Newtonian gravity was replaced by Einstein's general relativity (GR), two possible interpretations of the nature of gravity came with it: the *field* and the *geometric*. In recent years, the latter has tended to become dominant in the thinking of mathematical relativists. In the geometric interpretation of gravity, a source mass curves the "space-time" around it, causing bodies to follow that curvature in preference to following straight lines through space. This is often described by using the "rubber sheet" analogy...

However, it is not widely appreciated that this is a purely mathematical model, lacking a physical mechanism to initiate motion. For example, if a "space-time manifold" (like the rubber sheet) exists near a source mass, why would a small particle placed at rest in that manifold (on the rubber sheet) begin to move toward the source mass? Indeed, why would curvature of the manifold (rubber sheet) even have a sense of "down" unless some force such as gravity already existed? Logically, the small particle at rest on a curved manifold would have no reason to end its rest unless a force acted on it. However successful this geometric interpretation may be as a mathematical model, it lacks physics and a causal mechanism.

GR also recognizes a field interpretation of its equations. "Fields" are not well defined in regard to their basic structure. Yet they clearly represent a type of agent passing between source and target, able to convey an action. As such, the field interpretation has no intrinsic conflict with the causality principle of the sort that dooms the geometric interpretation. However, all existing experimental evidence requires the action of fields to be conveyed much faster than lightspeed.

This situation is ironic because the reason why the geometric interpretation gained ascendancy over the field interpretation is that the implied faster-than-light (ftl) action of fields appeared to allow causality violations. A corollary of special relativity (SR) is that anything propagating ftl would be moving backwards in time, thereby creating the possibility of altering the past and causing a logical paradox. For example, an action in the present, propagated into the past, might create a condition that prevented the action from coming into existence in the present, thereby eliminating the action propagating into the past, which restores the original situation, *etc.*, in an endless loop of causality contradiction. The causality principle excludes effects before causes because of just such logical paradoxes.

Yet the field interpretation of GR requires ftl propagation. So if SR were a correct model of reality, the field interpretation would violate the causality principle, which is why it fell from popularity. However, it has only recently been appreciated that SR may be a valid mathematical theory in agreement with most experimental evidence, yet still be an invalid theory of physics. This is because an infinite number of theories that are mathematically equivalent to SR exist. One of these, Lorentzian Relativity (LR), has been shown to be in full accord with all eleven independent experiments that test SR in the lightspeed or sub-lightspeed domains, yet does not forbid ftl propagation in forward time as SR does.

The fourth concept for gravity is far-action or action-at-a-distance. The father and son team of Peter Graneau and Neal Graneau have written extensively about far-action. This concept is not well known today, so I will include an extended quote found at the start of their book on the subject [4, Pages 13-16].

At the most fundamental level of science we meet the question: how do remote objects influence each other? Aristotle said: “Matter cannot act where it is not.” This became the reason for inventing the modern “fields” of gravitation and electromagnetism. Field energy flying through space and time brought about the interaction of distant particles. Einstein was the dominant architect of this edifice.

Before then Newton had introduced the notion of mutual attraction and repulsion. In this philosophy the Creator had built propulsion forces permanently right into matter without recourse to the flight of energy from one place to another. Newton’s mechanics prompted the scientific revolution of the seventeenth century which, in its technological consequences, led directly to the industrial revolution of the nineteenth century and the dramatic impact this had on civilization.

In two thousand six hundred years of physics, only two ideas have been put forward to explain how matter interacts with matter. One of the explanations is called “contact action” and the other “far-action.” Everybody is familiar with contact action. There is no contact between the moon and the tides on earth. In modern physics this apparent absence of contact has led to the invention of the abstract and mathematical field. The moon is supposed to set up a gravitational field in the ocean, and contact with this field moves the water. Direct matter contact, as in the collision of two billiard balls, together with “field-contact,” explains all that happens in our world.

Writing in the seventeenth century, Isaac Newton (1642-1727), probably the most influential physicist of all time, very simply suggested that the moon and the ocean attract each other. There was nothing more to it. The space between the earth and the moon was not participating in the attraction. This Newtonian model of interaction is frequently described as “action at the distance,” which has been abbreviated to “distant action” or “far-action.” Newton’s great theories of mechanics and gravitation rest on the direct and distant interaction of particles of matter, without reference to fields. . . .

What is behind [the] mutual influence [between two magnets]? Is it an inherent property of matter, something we cannot separate from matter? If so it leads to the idea of action at a distance. Then there is the other point of view, that two elements of matter will interact only by collision or pressing against each other. This steers us to the far more popular physics of contact action. Distant actions, although invented in England, found many adherents in Germany. In the extensive German literature on this subject action at a distance becomes “Fernwirkung” which translates to far-action. A remarkable and enduring feature of the concept of inherent mutual influence is that two particles will interact with each other wherever they are and whatever substances are placed between them. To be precise it should be called mutual simultaneous far-action. Nothing travels between the particles. There is only one interaction force involved and it affects both particles equally. Attraction and repulsion are single forces of interaction. However, for the purpose of computing, it is convenient to treat each as two forces, one on each particle, acting in opposite directions along the straight line connecting the particles. The magnitude of the far-action force depends on the size of both particles. It has to be a truly simultaneous event in which each particle has full knowledge of the size and whereabouts of its partner.

The other form of interaction of two bodies, or particles, requires contact. Most of the time it has been called contact-action. In the past hundred years the meaning of this term has expanded to include “field contact action.” This assumes a particle spreads a “field” around itself which contains free energy and extends to great distances. Any other particle is then influenced by contact with the field of the first particle. Today field theories dominate all of physics.

The field notion was originally proposed by the British physicist James Clerk Maxwell (1831-1879) to do away with the attractions and repulsions of magnets and electric charges. The field interaction force still depended on the size, or the charge, or the magnetic strength of the two objects. The force decreased with the distance between the objects in the way the far-action force fell off with increasing separation. In many instances, if not all, the far-action and field-contact-action theories predicted the same force.

Today the interaction of a body with the field of another body is called “local action” in recognition of the fact that the two material objects are not in contact with each other. As Einstein became the foremost exponent of field theory, we now speak of “Einstein local action.”

Far-action theories do, of course, accept direct contact action. Newtonian mechanics comprises everything needed to describe what happens when two billiard balls collide. Far-actions and local field actions are, however, mutually exclusive. Both explain the same phenomenon but in different ways. That this should be possible is quite remarkable. The sole purpose of the field was—and still is today—to do away with action at a distance. It is rarely pointed out that the ability of an element of matter to create a field of energy around itself, extending to infinity, is just as miraculous as the distant interaction of two bodies. Both ideas lead to

an ever changing universe. Some researchers concluded that no experimental test could be devised to decide which action principle was true and which was false, because both theories were in agreement with what we observe in the laboratory and in the universe. Discoveries of the last few decades call for a revision of this view. Very recently Peter Graneau outlined a range of experiments in which far-actions, and not field contact actions, provided an explanation of the observed and measured phenomena.

Related thinking on gravity is given in [5, 7, 12, 17, 18].

Each of the four concepts for gravity have strong proponents, who are more than capable of delineating deficiencies in other concepts. There is substantial variation within each camp. The book *Pushing Gravity*, edited by Matthew R. Edwards, contains 23 papers by as many different authors. Some believe gravitons travel at speeds of at least $2 \times 10^8 c$ while others think the speed is just c . Some think gravitons are waves, rather than particles. Some think they give up momentum in the reverse direction (opposite to that of a billiard ball). Some think there is forward scattering, but not reverse scattering. Some think the gravitons give up energy to mass, and this energy appears as new matter rather than an increase in temperature. This new matter is responsible for the expansion of the earth, starting at about 65% of the present size when the continents touched each other. The expansion moved the continents apart, making room for the oceans that we now have.

I believe I can safely say that *every* proposed concept of gravity of the past four centuries has a significant number of competent physicists who take one look at the concept and say Hogwash! They may accept the mathematical construction, but not the underlying physics. Empirically, the statement by the Graneaus: “each particle has full knowledge of the size and whereabouts of its partner”, seems valid. The data base portion of the paranormal dimensions certainly would explain this aspect of far-actions. I think I remember reading that Einstein thought this concept was “spooky”, which helped steer him toward the GTR. The paranormal dimensions (what I am calling the *firmament*), is no more “spooky” than any other portion of God’s creation, in my opinion.

The paranormal dimensions would be a variant of the far-action camp. There is no disagreement with mathematical models which correctly predict observations. It is just that there are no fields or gravitons to mediate the forces. Gravitational forces are applied consistently with the mathematical models *unless* there is some sort of override condition. If one or more people get into the right frame of mind, a person might levitate (Gersi, Home[6]). A disturbed teenager might cause objects to move around the house or stones to be thrown in poltergeist activity. Another teenager might levitate the fish, snails, eels, etc. that Fort reported. If gravity had a purely mechanical basis (field, GTR, gravitons) then these ‘paranormal’ observations would be quite impossible. Given that we have been unable to find a mechanical (normal) basis for gravity after four centuries of intensive search, we should be open to this (paranormal) alternative.

11.3 Morphic Fields

Another researcher who is unsatisfied with many current scientific explanations, and who is trying to develop new concepts, is Rupert Sheldrake. He is a biochemist interested in psychic abilities of animals. He is trying to explain these abilities and other phenomena with a concept that he calls morphic fields. I will let him explain the concept in the following extended quote [15, Pages 301-11].

My interest in morphic fields developed while I was doing research on the development of plants at Cambridge University. How do plants grow from simple embryos into the characteristic form of their species? How do the leaves of willows, roses, and palms take their shape? How do their flowers develop in such different ways? These questions all have to do with what biologists call morphogenesis, the coming-into-being of form—in Greek *morphe* (form) and *genesis* (coming into being). This question is one of the great unsolved problems of biology.

The naive approach to this problem is simply to say that all morphogenesis is genetically programmed. Different species just follow the instructions in their genes. But a few moments' reflection shows that this reply is inadequate. All the cells of the body contain the same genes. In your body, the same genetic program is present in your eye cells, liver cells, and the cells in your arms and legs. But if they are all programmed identically, how do they develop so differently?

Some genes code for the sequence of amino acids in proteins; others are involved in the control of protein synthesis. They enable organisms to make particular chemicals. But these alone cannot account for form. Your arms and your legs are chemically identical. If they were ground up and analyzed biochemically, they would be indistinguishable. But arms and legs have different shapes. Something over and above the genes and the proteins they code for is needed to explain their form.

This is easier to understand with the help of an architectural analogy. In a city street, there are buildings of different designs, but what makes them different is not the building materials. They could all be made of chemically identical bricks, concrete, or timber. If demolished and analyzed chemically, they might be indistinguishable. It is the architects' plans that make them different, and these plans do not show up in any chemical analysis.

Biologists who study the development of form in plants and animals have long been aware of these problems, and since the 1920s many have adopted the idea that developing organisms are shaped by *morphogenetic fields*. These are rather like invisible blueprints that underlie the form of the growing organism. But they are not, of course, designed by an architect, any more than a genetic program is designed by a computer programmer. They are fields: self-organizing regions of influence, analogous to magnetic fields and other recognized fields of nature.

Although the concept of morphogenetic fields is widely accepted, no one knows

what these fields are or how they work. Most biologists assume that they will someday be explained in terms of physics and chemistry. But this assumption is no more than an act of faith. After several years of wrestling with the problems of morphogenesis and thinking about morphogenetic fields, I came to the conclusion that these fields were not just a way of talking about standard mechanistic processes, but something really new.

This was the starting point for my own development of the idea of morphogenetic fields, which I proposed and developed in two of my books [13, 14]. This concept has three key features:

1. Morphogenetic fields are a new kind of field, so far unrecognized by physics.
2. Like the organisms they shape, these fields evolve. They have a history and contain an inherent memory given by a process I call morphic resonance.
3. They are part of an larger family of fields called morphic fields.

...

Morphic fields, like the already recognized fields of physics, are regions of influence in space-time located in and around the systems they organize. They work probabilistically. They restrict, or impose order upon, the inherent indeterminism of the systems under their influence. They embrace and connect the various parts of the system they are organizing. Thus a crystal field organizes the way in which the molecules and atoms are arranged inside the crystal. A sea urchin field shapes the cells and tissues within the growing sea urchin embryo and guides its development toward the characteristic adult form of the species. A social field organizes and coordinates the behavior of individuals within the social group, for example the way individual birds fly within a flock. ...

The most controversial feature of this hypothesis is the proposal that morphic fields themselves evolve. They are not fixed for all time by eternal mathematical equations in some kind of transcendent platonic realm or by a read-only program in a cosmic compact disc. Their structure depends on what has happened before. They contain a kind of memory. Through repetition the patterns they organize become increasingly probable, increasingly habitual.

The first field of any given type—say, the field of the first insulin crystals or the field of a new idea, such as Darwin's theory of evolution—comes into being through a creative jump. The source of this evolutionary creativity is unknown. Maybe it is a matter of chance. Maybe it is an expression of some inherent creativity in mind and nature.

Whatever the explanation of its origin, once a new field, a new pattern of organization, has come into being, then through repetition this morphic field becomes stronger. The same pattern becomes more likely to happen again. The more often patterns are repeated, the more probable they become; the fields contain a kind of cumulative memory and become increasingly habitual. Fields evolve in time and form the basis of habits. From this point of view nature is essentially habitual. Even the so-called laws of nature may be more like habits. ...

Here is a summary of the hypothetical properties of morphic fields:

1. They are self-organizing wholes.
2. They have both a spatial and a temporal aspect, and they organize spatiotemporal patterns of vibratory or rhythmic activity.
3. They attract the systems under their influence toward characteristic forms and patterns of activity, whose coming-into-being they organize and whose integrity they maintain. The ends or goals toward which morphic fields attract the systems under their influence are called attractors.
4. They interrelate and coordinate the morphic units, or holons, that lie within them and which in turn are organized by morphic fields. Morphic fields contain other morphic fields with them in a nested hierarchy, or holarchy.
5. They are structures of probability, and their organizing activity is probabilistic.
6. They contain a built-in memory given by self-resonance with a morphic unit's own past and by morphic resonance with all previous similar systems. This memory is cumulative. The more often particular patterns of activity are repeated, the more habitual they become.

...

There is much circumstantial evidence that animal behavior can evolve rapidly, as if a collective memory is building up through morphic resonance. In particular large-scale adaptations have been observed in the behavior of domesticated animals all over the world.

For example, Roy Bedichek, in his day a well-known Texas naturalist, wrote in 1947 of changes he had seen in the behavior of horses in his lifetime:

It was freely predicted fifty years ago that barbed wire could never be used for horse pastures. Horses in fear or frolic dashed right into it, cut their own throats, tore great slugs of flesh from their breasts, while wounds not fatal or mere scratches became infested with screwworms. I can remember the time when there was hardly a horse to be found in Texas farming or ranching sections that was not scarred up from encounters with barbed wire... But in half a century the horse has learned to avoid barbed wire. Colts rarely dash into it. The whole species has been taught a new fear. When automobiles first appeared, horse-drawn traffic was disorganized... Many a vehicle was wrecked and many the neck broken in making the introduction of horse to automobile and establishing his tolerance for it. Loud were the demands for laws to keep automobiles in their place... [But] domestic stock generally have lost their original fear of both the locomotive and the automobile.

The change is not simply a matter of colts learning from their mothers. Even if they have not previously been exposed to barbed wire or cars and are separated

from older and more experienced horses, the young do not generally react today in the ways their predecessors did a hundred years ago.

Another example concerns cattle guards. Ranchers throughout the West have found that they can save money by using fake cattle guards consisting of stripes painted across the road. Real cattle guards (known as cattle grids in Britain) are made of a series of parallel steel tubes or rails with gaps in between, which make it difficult for cattle to walk across them, and painful even to try. Present-day cattle do not usually even try to cross them. The painted guards work just like the real ones. When cattle approach them, they “put on the brakes with all four feet,” as one rancher told me.

Is this just because calves learn from older cattle that they should not try to cross? Apparently not. Several ranchers have told me that herds not previously exposed to real cattle guards will avoid the phony ones. And Ted Friend, of Texas A&M University, has tested the responses of several hundred head of cattle to painted guards and has found that naive animals are just as likely to avoid them as are those animals that were previously exposed to real guards. Sheep and horses likewise show a reluctance to cross painted guards. This reaction may well depend on morphic resonance from previous members of the species that have learned the hard way to avoid cattle guards.

Sheldrake sounds like he is a standard evolutionist. Looking at the blueprint for exquisitely complex life forms, he says, “they are not, of course, designed by an architect”. By comparison, very simple stone tools of primitive man are acknowledged to have been designed. But, as a practical matter, the only way he can get any kind of hearing on his ideas is to sound like an evolutionist. He does allow for the possibility of God in the final paragraph of his book [15, Page 317]:

But however wide its implications, this hypothesis has a major inherent limitation. It helps explain how patterns of organization are repeated, but it does not explain how they come into being in the first place. It leaves open the question of evolutionary creativity. Formative causation is compatible with several different theories of creativity, ranging from the idea that all novelty is ultimately a matter of chance to explanations in terms of divine creativity.

I think that the paranormal dimensions meet his requirements of a morphic field very nicely. He postulates a ‘sea urchin field’, for example, with no detail of how it came into being or how it functions. The hidden data base would contain something like a ‘sea urchin folder’ on something like a large server. The server would know the location, age, and general status of every sea urchin in the world, and would supply detailed instructions to the organism for tissue repair and the like. There would be some randomness, or variation within a theme, allowed, so not all sea urchins would look exactly alike. In the case of cattle and cattle guards, the ‘cattle folder’ would be modified by the experience of the cattle who actually tried to cross the guards, with unpleasant results.

11.4 Materializations

We have discussed a large variety of materializations earlier in the book. Let me review them in summary form.

1. Biblical
 - (a) Water from the rock (Moses)
 - (b) Frogs, etc. (Moses)
 - (c) Manna (Moses)
 - (d) Stones from heaven (Joshua)
 - (e) Olive oil (Elisha)
 - (f) Wine (Jesus)
 - (g) Loaves and fishes (Jesus)
2. Poltergeist
 - (a) Stones
 - (b) Water
 - (c) Oil
3. Fort's Falls
 - (a) Stones
 - (b) Snakes
 - (c) Mussels
 - (d) fish
4. Aports
5. Spiritualist
6. Phantasms, ghosts
7. UFOs

Who initiates these materializations? The biblical examples were obviously initiated by men of God, in response to some pressing need. The Spiritualist materialization phenomena of ectoplasm, musical instruments, and flowers seem to be initiated by a physical medium or perhaps by the sitters (those sitting around a table waiting for such phenomena to occur). Poltergeist phenomena seems to be centered on an individual, often a youth in a stressful

environment. Aports are (usually small) items produced by an adept, someone (usually) who has spent considerable time in meditation in eastern religions. Phantasms and ghosts would seem to be produced by the soul or spirit of the person being observed where they should not be. Fort's falls and UFOs do not have any *obvious* human initiation.

Another question would be motive. Why are there such materializations? The biblical accounts and some phantasms meet human needs. Some of Fort's falls (live worms, snakes, fish, eels, frogs) could have been established by God from the beginning as a method for relatively rapid seeding of a large geographical area with life forms that are not particularly mobile. How long would it take to populate a continent with snails and mussels without such a distribution system? But a significant fraction of the observed materializations do not seem to meet any particular human or ecosystem need. How might we explain these? I suggest there are at least six possible explanations for materializations:

1. Some materializations occur without human involvement (e.g. Fort's falls). They are a part of the 'natural' world, with a chaotic structure like the weather. It is conceivable that certain weather extremes somehow 'trigger' the materializations. There is no meaning or purpose to such materializations.
2. Some materializations occur around humans who just happen to have the right hormones and emotions to 'override' the firmament control system and dream or daydream such that the materializations occur (e.g. poltergeist stones). There is no conscious control. Observations are random, with no particular meaning or purpose.
3. Some materializations are childish acts of discarnate spirits. Some spirits enjoy the feeling of power when they feed us nonsense. They tell us mostly childish stories at séances. The poltergeists seem like playful spirits. Free will evidently extends past death, so the dead can lie to us just like the living can.
4. Materializations like aports and items seen and felt at séances are due to demons, who want to mislead and distract us from the living God.
5. The biblical materializations (water, manna, loaves and fishes, etc.) are a gift from God to meet human needs. It is conceivable that the appearances of some phantasms and ghosts also meet some sort of felt need of the souls of the recently dead, to say goodbye or to warn the living.
6. Finally, some materializations are signs from God. They remind (or better, inform) us of the firmament, and its potential as a source of information, matter, and energy. God is not without a witness. The angel in charge has considerable flexibility in the production of crop circles, UFOs, etc. to generally irritate and confound the scientific establishment.

I think that a respectable case can be made for each of these explanations. It is easy (and premature) to jump to a conclusion that only one of these explanations is true, and then try

to fit all the data into this one pattern. I suggest that we get on speaking terms with the Creator God and ask Him which is which.

My personal opinion is that the demon explanation is the weakest of the six. Over the centuries, it has been common to attempt to exorcize the ‘demons’ of a poltergeist event. My reading in the paranormal literature indicates this to be a consistently unfruitful approach. It is much more effective to move the adolescent involved to some other environment. This almost always gets immediate results. The next most effective approach is to just wait. Poltergeist phenomena almost always dissipate in a few weeks or months.

It is certainly true that poltergeist noises, levitations, materializations of stones and water, and especially the fires, are a real nuisance. But these paranormal phenomena do not prove that demons are involved. There needs to be some blasphemy or some religious instruction to support the idea of demons.

It is obvious that a great deal of work needs to be done on this concept of paranormal dimensions or firmament. But it seems to me to be a reasonable starting place to attempt to explain many paranormal phenomena, and also many ‘normal’ phenomena that have eluded our explanatory abilities over the centuries.

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Chapter 12 The Biblical Worldview

12.1 POSTULATES

What can be concluded from this examination of clairvoyance, telepathy, visual effects, UFOs, psychokinesis, and séances? It appears to me that many observations cannot be explained by either the Materialist or Religious Worldviews, and that a new Worldview is in order. With all due fear and trembling, let me put some thoughts together about this new Worldview, that I call the Biblical Worldview. Some of these thoughts are shared with the Religious Worldview, at least with those Christians who consider themselves born again. The remainder will need considerable work before they sweep the earth.

POSTULATE 1: There is a creator God, who thinks, dreams, speaks, and things happen. “In the beginning, God created the heavens and the earth.” Genesis 1:1.

POSTULATE 2: God created man in His own image and likeness, Gen. 1:26. This has many implications, including:

1. Man has abilities that animals lack, or at least are orders of magnitude above similar abilities possessed by animals.
2. Man has a spiritual essence, a soul, that survives the death of the physical body.
3. God loves people, and insists that people love Him in return. “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” Matt. 22:37.
4. God gave people a free will, to choose God or not.

POSTULATE 3: God wants people to walk by faith, not sight (2 Cor. 5:7).

This implies there cannot be an overwhelming amount of evidence for God. If God spanked us every time we sinned, for example, we would soon ‘know’ that God exists, rather than ‘believe’ that God exists. This is obviously a delicate balance, just the right amount of evidence. I have come to the belief that God has deliberately established the following rule:

RULE 1: God cannot be proven or disproven.

By this, I mean that we cannot establish scientifically, by repeated experiment or by mathematical logic, that God must exist. We cannot establish it historically, or legally. The people who follow God do so by faith. The people who go away from God do so by faith. There will always be plenty of evidence to convince the sheep, and there will always be plenty of contrary evidence to convince the goats. A corollary to the above rule is:

COROLLARY: It cannot be proven that the earth is old, or that it is young.

This is a favorite battleground for the evolutionists and the young-earth creationists. A straight-forward reading of the bible indicates an age of the earth of about 6000 years since creation. For evolution to have any hope of actually working, the earth must be millions and billions of years old. If the earth is very old, then the bible chronology and the account of the Flood of Noah cannot be trusted. If the bible is untrustworthy on the issue of age, then the trustworthiness of every other biblical issue becomes open to question, protestations of old-earth creationists notwithstanding.

What do we see when we look at the earth and sky, and attempt to estimate age? There are several dozen observations that are consistent with a young earth. These include:

1. The sediment layers on the bottom of ocean floors are relatively thin. At present erosion rates, this sediment would have been deposited in no more than a few million years.
2. The atmosphere has less than 40,000 years worth of helium, based on just the production of helium from the decay of uranium and thorium. There is no known means by which large amounts of helium can escape from the atmosphere. Therefore, the atmosphere appears to be young.
3. The occurrence of abnormally high gas and oil pressures within relatively permeable rock implies that these fluids were formed or encased less than 10,000 years ago. If these hydrocarbons had been trapped over 10,000 years ago, there would have been leakage which would have dropped the pressure to a level far below what it is today.
4. Before spacecraft were sent to the moon there was considerable concern that they would sink into a layer of accumulated dust tens of meters thick or more, and not be able to return. There was a research project in my department at Kansas State University where we were looking at radar signals reflected from rough surfaces, in an attempt to determine if there really was a large amount of dust. The actual thickness was no more than a few centimeters, consistent with a young earth [1].
5. The dust in space inside the solar system experiences the Poynting-Robertson Force, which tends to sweep the dust into the sun. Christoph Leinert of the Max Planck Institute for Astronomy is quoted in [19] as saying “a typical lifetime for interplanetary dust particles is on the order of 10^4 yr”. So the amount of dust remaining in the solar system is consistent with a solar system a few thousand years old, and totally inconsistent with a solar system billions of years old.

These and similar evidences for a young earth are typically ignored by the Materialists. As they say, “Every *real* scientist *knows* the earth is billions of years old, so why bother with these so-called inconsistencies, that surely could be explained scientifically (Materialist Worldview) with a little effort?” I obviously consider this attitude to be lacking in integrity.

Unfortunately, the young-earth creationists sometimes get over-zealous and show the same lack of integrity. One example that falls within the area of my academic training is that of

the decay of the earth's magnetic field. I taught this example many times while teaching the introductory electromagnetic theory class at Kansas State University. Everybody agrees that the earth's magnetic dipole field has decreased over 7% since Gauss first measured it around 1820. This is a *big* change for any earth parameter. The disagreement occurs when we try to understand the origin of the earth's magnetic field.

There are two possible sources for a magnetic field: a permanent magnet or a flow of electric charge. Both camps agree that the interior of the earth appears to be at a temperature above the Curie point of any ferrous permanent magnet, so immediately we are restricted to the flow of electric charge. The simplest model is that of current flow in a loop around the magnetic equator. Such a loop gives the observed dipole field, while the resistance of the conductive hot iron in the earth's core explains the decay. The young-earth creationist proclaims that God established this current flow at the time of creation about 6000 years ago. The magnitude of the field would have been about eight times the present value. This greater magnitude might have been a factor in the longer life spans of the patriarchs. This model made a strong case for the earth being young. A physics professor at the University of Texas, El Paso, Thomas Barnes, wrote a book about this model [2], two other books [3, 4], and published several papers in the *Creation Research Society Quarterly*. It was only after a number of years of proudly presenting this model in class that I discovered that the model had a serious problem. It strictly predicts a monotonic decay; no oscillation.

When a rock forms, either by cooling from a molten state or by hardening of sediments, the earth's magnetic field at the time magnetizes grains of magnetic minerals in the rock. After formation, the grains resist being remagnetized in other directions. Paleomagnetists have examined many thousands of rock samples since 1926, and found that half were oriented toward the present north pole, and the other half oriented in the opposite direction. This strongly suggests field reversals or oscillation in the past. Barnes deals with these measurements by basically accusing the researchers of incompetence. He states that there are several methods by which the residual magnetism can be changed (like nearby lightning strikes), without going into any detail or doing any experimental work of his own. The implication was that, because Barnes could conceive of events that would invalidate a given reading, all readings were therefore worthless. His conclusion was: "It is clear that paleomagnetic arguments for reversal of the earth's magnetic field are not conclusive and depend in the main on arbitrary interpretations of selectively chosen samples." [2, p. 77] Barnes also did not mention that the sun's magnetic field oscillated with a period of something like 27 days. If the simple model with a monotonic decay does not work for the sun, then we should not pontificate that it must work for the earth.

Another young earth creationist, D. Russell Humphreys, took a careful look at the paleomagnetic data and concluded that it was valid, and Barnes was wrong [13]. He then made a valiant effort to salvage the original model by assuming rapid (weeks rather than centuries) reversals of the magnetic field during the Flood and by a complicated discussion of magnetohydrodynamics, magma flows, current flows, and magnetic flux linkages in the fluid core of the earth [14]. Later, he shows that the total energy in the magnetic field is declining,

consistent with God ‘winding up the clock in the beginning’ [15]. He may well be correct but it will be quite difficult to convince anyone that the paleomagnetic data ‘strongly’ supports a *young* earth.

My point is that this is typical. God could have given us a magnetic field that fit the simple model. Instead we have a field that ‘looks’ to be well over 6000 years old, but, with more research, just might be found to be that of a young earth. Other evidences for an old earth are similarly refuted by young-earth creationists. Likewise, deficiencies in the evidence for a young earth are quickly pointed out by the Materialists. God set it up such we *cannot* establish the age of the earth. No matter how much data we collect, there will *always* be loopholes and contrary explanations to any method of estimating the age of the earth.

COROLLARY: It cannot be proved that the earth goes around the sun, or that the sun goes around the earth.

This was a ‘hot button’ item back in the days of Galileo, Kepler, and Copernicus. We cannot ‘feel’ the motion of the earth, and we ‘see’ the sun rise in the east and set in the west, so it seems plausible that the sun goes around the earth. There are a few verses in the bible that imply the same thing. One issue is whether the writer is using the common language that we still use as ‘observers on earth’, or whether he is using the viewpoint of someone near the throne of God or standing on a nearby star. Four centuries ago, we all were agreed that the sun went around the earth, except for a few diehards like Galileo. Now, we are all agreed that the earth goes around the sun, except for a few diehards like Marshall Hall [12], Walter van der Kamp [25], and Gerardus D. Bouw [5, 6]. The interesting point is that there seems to be no independent proof for determining which is the truth. Both models predict the observations. Momentum and inertia considerations do not prefer one over the other. Space craft launch calculations give the same result for a stationary earth as a rotating one. We basically have to choose one by faith.

COROLLARY: Paranormal and supernatural phenomena cannot be proven or disproven.

By proven, I mean in the scientific sense of being experimentally repeatable on demand. Jesus walked through Israel with miracles happening regularly, but refused to produce one when the Jews asked him to ‘prove’ himself Matt 12:38-45. His ability to heal was apparently affected by the lack of faith in the audience Mark 6:1-6. It is a given that a ghost will not appear when a camera is set and ready. A dowser will lose all his ability when trailed by a group of frowning scientists with clipboards.

It is widely acknowledged in the paranormal literature [10] that paranormal phenomena are most likely to happen when:

1. There is a real need (as opposed to some artificial experiment).
2. The person really wants to be of service to someone else (as opposed to the charging of a large fee or the ‘showing off’ of one’s abilities).
3. Faith is present. Specifically, for the Christian, this is the ‘knowing’ that God will use

you (work through you) to accomplish some task like finding water for a farmer who needs it. This is different from believing that God might do some task without your involvement at all. For the non Christian, this is a simple confidence that you will ‘see’ or ‘hear’ that which is necessary to the situation.

COROLLARY: It is a waste of time to try to ‘prove’ the existence of God, the age of the earth, the paranormal, or the supernatural.

Our time will be better spent, and more good will be accomplished, if we just get with the program of loving our neighbor as ourselves. Let us learn to hear the voice of Jesus and to walk by faith in service to humankind. This leads to our last postulate.

POSTULATE 4: God wants to have an intimate relationship with each of us.

COROLLARY: Once we are in an intimate relationship with God, the paranormal and supernatural will flow freely in our lives. Miracles will come running up behind and jump on. We will do what Jesus and the apostles did: feed the hungry, heal the sick, raise the dead. We will do even greater things, such as develop a free energy machine that will provide the energy to pump, purify, and refrigerate water, so that every human can have the cup of *cold* water (pure, refreshing) that God wants for us. To do this, we must shift from the Religious to the Biblical Worldview.

12.2 Repentance

In a previous book *The Search for a New Energy Source*, I described the efforts of Tesla, Moray, Bearden, and others to develop this new energy source. There have been dozens of bright, hard working individuals looking for this new energy source over the past century. It has not happened. It seems reasonable to ask why? Humankind certainly needs such an energy source.

I have arrived at the understanding that the discovery will not happen until God reveals it. It will be revealed to the right person at the right time. That person may need to sit humbly before God and wait for the revelation. The rest of us who are so inclined may need to pray that this person will be raised up for this task, and will be able to hear God’s voice at the right time.

Is God waiting for repentance on our part? Will there need to be a community of adherents to the Biblical Worldview before the revelation happens? I understand that God sends the rain on the just and on the unjust, Matt. 5:45, but there are times when the rain is withheld pending repentance, 2 Sam 21:1-14. Since the revelation of the new energy source has been so long delayed, it seems quite appropriate to ask if repentance is needed. It is my opinion that we Christians need to repent of a number of sins, both ours and those of our forefathers, regardless of any unanswered prayer. We need to get right with God whether any physical benefits appear or not. Once we are in full fellowship with God, we are in a much better

position to discuss the new energy source.

What do we need to repent of? My list includes the following:

1. Retreating from God, starting in the First Century.
2. The Inquisition.
3. Our treatment of the Native Americans over the past five centuries.
4. Our treatment of the Mormons.
5. Our efforts to destroy the earth.

Others could be added, such as slavery. I leave it off, not because it was not an ugly blot on Christian history, but because we have really worked at repentance over the past century and a half. We have also worked at repentance for our treatment of the Native Americans, but perhaps not as much as for the African Americans. We have not even begun to think about repentance for retreating from God, for mistreating the Mormons, and for trying to destroy the earth. A proper treatment of these sins would require a consortium of theologians and historians, of which I am none of the above. But perhaps I can shed a little light on the situation and help the reader understand the distinction I am making between the Religious and Biblical Worldviews.

12.3 Restoration of the Early Church

There is a vast disconnect between the early church and what we see in twenty-first century America. We see no clear mention in the New Testament of

1. Church buildings
2. Clergy (as distinct from laity)
3. Christian colleges
4. A hierarchy over anything larger than a city
5. A man (or woman) designated as THE pastor of a congregation
6. Celibate priests
7. A *completed* New Testament
8. God putting in extra effort to communicate with us during the first century and then backing off in later centuries.

On the other hand, things common in the early church and rare in modern congregations include

1. Healing the sick
2. Raising the dead
3. Dynamic and effective evangelism
4. Speaking in tongues
5. Dreams
6. Apostles
7. Prophets
8. Words of knowledge and wisdom

Why did the early church start changing almost immediately after establishment into a form that was almost unrecognizable by the Middle Ages? [11] Why did man distance himself from his God? I am sure many reasons could be presented. We might note a similar time in the Old Testament where God was wanting to communicate with His people, the Israelites. God led His people out of Egypt with signs and wonders. They traveled through the desert for three months to Mount Sinai, where the Ten Commandments were given. Then we read

And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. Then they said to Moses “Speak to us yourself and we will listen; but let not God speak to us, lest we die.” And Moses said to the people. “Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin.” Ex. 20:18-20.

The people did not want to hear from God directly. They wanted someone else to listen and relay any important messages on to them. I think human nature did not change from the time of Moses to the time of Jesus, nor since then. There are certainly significant benefits to having an intimate relationship with God. There is a price to be paid, however, that many of us just do not want to pay. We want to be a superstar athlete but we do not want to spend the necessary time in practice. We want a great marriage without investing much time and effort in our spouse. We want a great relationship with God based on attending worship one hour per week (when the weather is too bad to be on the golf course). Great relationships require significant time and effort.

There is a requirement for a long term commitment. For a good marriage, one instance of fornication or adultery is one too many. Mary could look the angel in the eye and say: “I am a virgin” Luke 1:34. Peter could say: “I have never eaten anything unholy and unclean.” Acts 10:14. I am sure those conversations would not have been taking place if those statements could not have been made honestly.

One problem with the ‘let not God speak to us’ attitude is that it encourages the formation of a professional clergy, those designated to hear God speaking and to relay the message onward. As mentioned earlier, the notion of a professional clergy is foreign to the New Testament. These professionals began to think of themselves more highly than they ought. They formed a hierarchy, a head elder over the other elders in a town or city, a bishop over several head elders, an archbishop over several bishops, and so on, until eventually a pope was instituted. This hierarchy began to enjoy the accouterments of prestige and power. They lost the concept of service, of washing the feet of the lowly.

Consistent with consolidating their power, the hierarchy forbid the laity from exercising the gift of prophecy. After all, if anyone in the pew could hear from God, that person would be an unpaid servant, and would raise embarrassing questions about the need to pay clergy who were not hearing from God. There is just no way the clergy could maintain control if the laity could hear from God directly and perform the rituals that the clergy were reserving to themselves.

So there was pressure from two groups to restrict prophecy. Some Christians were too lazy or too fearful to listen to God directly, and designated others to do so. These newly appointed clergy should have listened to God *and* encouraged the lazy and fearful to get with the program and hear God themselves. Instead the clergy let the lazy and fearful get more lazy and more fearful. Those outside the ranks of the clergy who had the gift of prophecy were either transformed into clergy or were discouraged from exercising the gift. It did not take many generations before the prophetic word was rare. The clergy were enjoying power and position rather than earnestly seeking God, and the laity were afraid of being excommunicated if they claimed to hear from God.

The church fathers looked at the reality of their situation (nobody hearing from God) and rather than changing their practices, declared that God was done speaking, that the New Testament was complete, that nobody would hear from God again. According to my Ryrie Study Bible, “The first church council to list all twenty-seven books of the New Testament was the Council of Carthage in A.D. 397.” This was three centuries after John wrote Revelation. If it was God’s original plan to have scripture production stop with John (as opposed to man’s stopping up the ears), why did the church fathers not know about the plan until A.D. 397?

At this point, most bible believing Christians will quote two passages to me, to ‘prove’ that a *completed* New Testament was indeed God’s original plan:

I testify to everyone who hears the words of the prophecy of this book; if anyone adds to them, God shall add to him the plagues which are written in this book;

and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book. Rev. 22:18,19.

But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. Gal. 1:6.

By raising the voice and waving the arms, the implication is given that the ‘book’ that John refers to, and the ‘gospel’ that Paul mentions, are basically the New Testament, perhaps nicely bound in black leather. However, there is no indication that the authors of the New Testament had any idea that there would be exactly 27 documents that would form a final document (to be called the New Testament) and that the last one to be written was the Book of Revelation. John knew that he was writing prophecy, and he did not want anyone to edit it, making it politically correct or otherwise. His admonition applies only to this one document, the Book of Revelation. It says nothing about whether any more such documents would be written.

The gospel (good news) is a concept, a collection of teachings, that can be extracted from the New Testament, and to some extent, from the Old Testament. It does *not* refer to just Paul’s Letter to the Galatians. If Paul was forbidding all scripture writing after he finished Galatians, then he was forbidding all the writings of John, which came late in the First Century. What he was forbidding was a *different* gospel, say one that required circumcision to be saved.

One other scripture that might be quoted is I Cor. 13:8-10.

[I]f there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. For we know in part, and we prophesy in part; but when the perfect comes, the partial will be done away.

I have been told, by preachers trained in a bible college, that *obviously* that which is ‘perfect’ in this passage is the completed New Testament, finished when John laid down his pen. Therefore, prophecy, speaking in tongues, words of knowledge, and other supernatural activities all ended at the end of the First Century. I confess that this interpretation is not *obvious* to me. An alternative interpretation is that ‘perfect’ refers to Jesus Christ.

Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the Source of Eternal salvation, being designated by God as a high priest according to the order of Melchizedek. Heb. 5:8-10.

And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them; and they also said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from

you into heaven, will come in just the same way as you have watched Him go into heaven.” Acts 1:10,11.

Which interpretation did Paul mean? A perfect Jesus coming back for His people at the end of the age, or a ‘perfect’ 27 document collection of writings? The former has ample support throughout the scriptures. The latter has only a few vague and ambiguous statements, at best. In fact, I find the suggestion that our completed New Testament is ‘perfect’ in the same sense that Jesus is perfect to be almost blasphemous. I realize that the Greek word translated ‘perfect’ might be better understood as mature or complete, rather than without inconsequential blemishes. And I have no problem with John writing down *exactly* what God intended for him to write down. But the fact remains that we do not have the original autographs of the New Testament books. There are real questions about the accuracy of some of the copyists. Does Mark 16:9-20 really belong in the New Testament, for example? Another example is the name ‘Cainan’ in Luke 3:36, evidently added by a copyist. Jonathan Sarfati [18] makes this comment:

People often ask how to explain the difference between Luke 3:36 and Gen. 11:12; in that Luke 3:36 has the extra name ‘Cainan’. Some skeptics have used this difference to attack biblical inerrancy. However, it is important to note that biblical inerrancy, derived from the teaching that Scripture is ‘God-breathed’ (2 Tim. 3:15-17, *cf.* 2 Pet. 1:20-21) and ‘cannot be broken’ (John 10:35), has to refer to the original autographs that God directly inspired, not to copies or translations. The Cainan difference is *not* an error in the original autographs of Scripture, but one of the *extremely few* copyist’s errors in the manuscripts available today.

To put this into perspective, we have the original text to 99% accuracy in the Old Testament and > 98% in the New Testament. Most of the variation in the remaining < 2% is merely stylistic, and not a single doctrine of Christianity relies on a debatable text. (Emphasis in original).

This is fascinating theology! Sarfati seems to be saying that by faith, we believe that we once had a ‘perfect’ New Testament, but not any more. And exactly how does he know, since we do not have the original autographs, that the number of copyist errors are *extremely rare*?

My point here is not to cast doubt on our scriptures, but rather to say I think Paul is speaking of Jesus in I Cor. 13:10. Jesus is 100% perfect, not merely > 98% perfect. If this is correct, then Paul is saying that tongues and prophecy are to continue until the end of the age. Both are practiced by millions of Pentecostals and Charismatics around the world today. This puts the Catholics, the mainline Protestants, and the Evangelicals, in an awkward situation. These groups are not practicing something found in the New Testament, while the Charismatics are practicing these things. What are their options?

1. Ignore these practices.

2. Ridicule the ‘holy rollers’.
3. Defend the status quo, making up for the lack of supporting scriptures with raised voices and the waving of arms.
4. Attack the Charismatics as either hallucinating or being in league with Satan.
5. Carefully investigate the claims of the Charismatics while looking at their own theological foundations, being willing to change if found wrong.

At the denominational level, the response has always been one or more of the first four options, never the fifth one. As the Charismatics have gotten better educated and more affluent over the years, ridicule has (fortunately) become less common. In today’s climate of political correctness, accusations of being crazy or possessed by the devil are not well received, so while the Evangelicals may think it, they usually will not verbalize such accusations. The topics of tongues and prophecy are therefore mostly ignored today, with an occasional defense of the status quo. At the individual level, however, many God-fearing Christians have ignored or rejected their clergy, and found their way out of the Mainline into the Charismatic churches. (The Charismatic churches have their own problems, so the flow is not entirely one-way, but that is not our point here.)

The Charismatics faced a dilemma. Logically, either God is speaking today or He is not. Both cannot be true. If God is speaking, then His words need to be listened to carefully and accepted with enthusiasm. Philosophically, God’s words today are not less valid or less important than God’s words of 2000 years ago, now in ink on high quality paper inside a black leather cover. The Charismatics knew from personal experience that God was speaking to and through them. But the church fathers had decreed that God was not speaking. The canon of scriptures was completed. Rather than make a clear choice, the Charismatics tried to compromise, insisting there are prophets and prophecy today, but that these are somehow second rate or lower tier, certainly not anything the church as a whole need concern itself about. This was an attempt to jump from the Religious Worldview to the Biblical Worldview, but instead of completing the jump, they wound up in a mud puddle between the two Worldviews.

There are self-proclaimed prophets in fringe groups within the charismatic movement who mostly forecast dire events (California will slide into the Pacific, the earth will shift on its axis), or that the Lord will return on a specific date (1988, 2000, or whatever). But mostly, prophecy is restricted to exhortation and encouragement given verbally to individuals, either one-on-one or in small group sittings. Since it is not directed to entire congregations or to the church as a whole, it is fairly easy to ignore. My experience with such personal prophecy, either giving or receiving, has been very limited. But let me give two personal examples which I think are not untypical.

My family and I were at a Christian retreat on a lake in Minnesota the summer of 1980. There were morning and evening meetings, with afternoons free for family activities. One

of the preachers was Helen Beard, from Australia. We had no other contact with her than our listening to her preach. One morning she announced she was available to give prophetic utterances after the session. A number of us got in line. When I got to her, she did not ask my name or anything about me or why I was there, but immediately started with words something like “You want to be useful. God will make you useful. . .” My prayer for many years had been that God would make me useful, so she had my attention immediately. Has the word come to pass? My definition of ‘useful’ and God’s definition may differ significantly, so it is hard to say. If forced to judge, I would put her word in the ‘probably right’ category rather than ‘probably wrong’.

Then a few years ago I was in a congregation that had enjoyed steady growth for 6 to 8 years, going from perhaps 300 to perhaps 1500 each Sunday. The pastor had been a missionary to Zambia and then to Russia, and had seen solid growth in his congregation in both places. The music was excellent, the staff was competent, and there were no significant personality conflicts. All indications were positive for continued growth. The associate pastor predicted an attendance of close to 2000 for the following year. I ‘knew’ when I heard him, that he was wrong. I told one trusted friend that attendance had peaked and would be smaller the following year. I finished the statement with “If attendance is the same or greater, then the Lord has not spoken by me!” That is, there was no reason in the ‘natural’ to make such a statement, and I really did believe it to be a prophetic utterance. Even if true, I could see no benefit to anyone by making it widely known, so did not tell but the one person.

A few months later the truth came out that the senior pastor had been in a long-term affair with another man’s wife, starting just before my prophetic utterance. His wife divorced him, he was fired, people felt betrayed, and attendance dropped. I had known this pastor well for over a decade, respected him highly, and was as dismayed as anyone else over his fall. I would never have dreamed that that might be the reason for the prophecy to be true. But somehow, whether we call it prophecy, word of knowledge, telepathy, or precognition, I ‘knew’ something was wrong.

I am not advocating that we immediately start adding stuff to the canon of scripture. Rather I am advocating that we not immediately reject such a concept out-of-hand. When we think we have heard God speak, we share the information with appropriate individuals. The spiritually mature evaluate the information. If it passes some initial screening, then it can be shared with the target group, perhaps a congregation or even the church at large. If it seems to be of use to the body of Christ, particularly over an extended period of time, then we can discuss giving it some special status or recognition. If a message is helpful without special status, and elevating it to some higher classification would cause undue turmoil, then leave it alone.

By illustration, it is not much of a stretch to extend the idea of prophecy or inspiration to the writing of *sacred* music, music that is God-breathed and that belongs in some sort of musical canon. I would vote to put Handel’s Messiah into that canon. It has blessed many people for a great many years. On the other hand, why should we bother? Would it bless more people if it were sanctified by the church fathers? Would it be worth the time and effort

to create such a canon and put Handel's work in it? Would it not be better to stay flexible and allow each of us the privilege of selecting the music that blesses us at a particular time of life?

The point is not the adding of books to the bible, but rather to unstopping our ears to God's voice. In the Biblical Worldview, we want and expect God to speak to us. We talk about what we think we have heard with other people. We listen with respect when other people tell what they think they have heard. The claim that God spoke to me should not be considered highly unusual, crazy, or presumptuous. The claim does not make me 'better' than the next person, just that, for whatever reason, I was selected to hear something that particular day.

We must recognize that learning to hear from God is not unlike learning to swim. There is considerable floundering around, with water up the nose. We hear indistinctly. The hearing is warped by our backgrounds and biases. Maybe we hear Satan's voice. Sometimes we hear only what we want to hear. Perhaps half of the biblical discussion on prophets and prophecy deals with false prophets. We must accept the possibility that we got it wrong, or that the other person got it wrong. We present what we think we heard to mature Christians and weigh their response carefully. Courtesy, compassion, and common sense will help get us through the learning process.

If God should tell us that someone is in an illicit relationship, it is not obvious that our next step should be to confront the individual with "God told me to tell you to stop sinning". A gentler, more compassionate, more sensitive approach may get better results. An army sergeant had once indicated an interest in being baptized, so I visited him in his home to discuss the details. I soon discovered that the woman he was living with was not his wife. I said something like "Why don't the two of you get married? I know a preacher who would be glad to do it." They thought that was a great idea! We had the wedding and a reception at that little church, and baptized him in a nearby lake. Everybody had a good time. A good dose of condemnation perhaps would not have had the same pleasant outcome.

We need to be careful in our use of the phrase "God told me". It carries a great deal of baggage in our society. God's word has power whether that phrase is tacked on or not. If God told us to tell Joe Sixpack to stop drinking, the statement "You really need to stop drinking!" is probably better than "God told me to tell you that you really need to stop drinking!". We have been God's messenger to Joe without raising extraneous issues about prophecy.

Hearing God's voice does not have to be the audible hearing of a discarnate voice from our surroundings. It may be an inner voice, a 'knowing', or the spoken or written words of another human. I remember once needing to make a decision on some personal issue, and asking the people around me for advice. The sixth person I asked (it happened to be my dad) spoke God's words. He made no claim, and indeed had no idea, that he was doing so. But the words had the ring of truth, of authority, of authenticity, such that I 'knew'.

Hearing can also happen in an inverse mode. One October, many years ago, I decided to sell a rental house. I called the vice president of the local saving and loan company, a trusted

financial advisor and good friend, to ask advice. Should I sell now or wait for spring? He advised me to wait until spring. He thought the market would be significantly stronger then. I ‘knew’ he was wrong. I thanked him for his help, hung up, and immediately called the local paper and placed an ad for the house. It sold quickly at a fair price. The housing market then deteriorated toward spring. I had sold at the best time.

There have been other times when I did not hear so well, when I got water up my nose, so to speak. This is all part of the learning process. It takes time and effort to learn to inhale when your nose is *above* the water.

12.4 Book of Enoch

As I argued at great length in the previous section, I do not believe that the Church should ever state that the canon is complete. We should always be ready to hear what God has to say. We should write it down and distribute it as widely as possible. If it is still in wide distribution a century or two later, and has been found worthy of honor and respect, then maybe we could think about adding it to the canon. This process requires a careful evaluation of what is written. I will use the Book of Enoch to illustrate how this process might proceed.

Enoch was the seventh from Adam. He lived 365 years, “and Enoch walked with God; and he was not, for God took him.” Genesis 5:24. He was the father of Methuselah, grandfather of Lamech, and great-grandfather of Noah. Lamech was 113 when Enoch was taken, 69 years before Noah was born. It appears that Noah took written records, prepared by Adam and others, with him on the Ark, which now form the first five chapters of Genesis. If Enoch wrote something, it would seem highly probable that Noah would take a copy on the Ark, especially since both were righteous men. It did not make it into the Old Testament, but that might be explained by it teaching something contrary to Jewish majority opinion at the time their canon was established.

Jude referred to Enoch in his letter:

¹⁴And about these also Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, ¹⁵to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds, which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”

The Introduction to Jude in the Ryrie Study Bible has this to say about the quotation:

In verses 14 and 15, Jude quotes the pseudepigraphal apocalypse of 1 Enoch and in verse 9 alludes to a reference in another pseudepigraphal book, the Assumption of Moses. This does not mean that he considered these books to be inspired as

the canonical Scriptures were. Paul quoted from heathen poets without implying their inspiration (Acts 17:28; 1 Cor. 15:33; Titus 1:12).

Ryrie is attempting to put his own understanding of ‘canon’ into Jude’s mind. I would hope that Jude had a less rigid, more biblical, view of ‘canon’. If God gave this message to Enoch, and it had somehow been preserved to the day of Jude, and it bore witness to Jude’s spirit, then the opinion of a bunch of old men trying to decide what is ‘in’ and what is ‘out’ (of the canon) is irrelevant. Also, lumping Enoch in with pagan poets is, well, disrespectful. Nobody is claiming the pagan poets have written scripture. Ryrie is using a ‘strawman’ argument to avoid dealing with the whole issue of how and when God speaks to man.

Lyman Abbott wrote the following in an Introduction to the 1883 publication of the Book of Enoch:

Reverting to the second century of Christianity, we find Irenæus and Clement of Alexandria citing the Book of Enoch without questioning its sacred character. Thus, Irenæus, assigning to the Book of Enoch an authenticity analogous to that of Mosaic literature, affirms that Enoch, although a man, filled the office of God’s messenger to the angels. Tertullian, who flourished at the close of the first and at the beginning of the second century, whilst admitting that the “Scripture of Enoch” is not received by some because it is not included in the Hebrew Canon, speaks of the author as “the most ancient prophet, Enoch,” and of the book as the divinely inspired autograph of that immortal patriarch, preserved by Noah in the ark, or miraculously reproduced by him through the inspiration of the Holy Spirit. Tertullian adds, “But as Enoch has spoken in the same scripture of the Lord, and ‘every scripture suitable for edification is divinely inspired,’ let us reject nothing which belongs to us. It may now seem to have been disavowed by the Jews like all other scripture which speaks of Christ—a fact which should cause us no surprise, as they were not to receive him, even when personally addressed by himself.” These views Tertullian confirms by appealing to the testimony of the Apostle Jude. The Book of Enoch was therefore as sacred as the Psalms or Isaiah in the eyes of the famous theologian, on whom modern orthodoxy relies as the chief canonist of New Testament scripture.

Tertullian points out that rejection of a writing from the category of ‘scripture’ may be for political reasons (‘speaking of Christ’ if the decision is being made by Jews) rather than any internal quality. The decision to *not* designate the Book of Enoch as scripture seems to be far from unanimous, with Jude and several of the Church Fathers viewing it with favor.

For some reason, the Book of Enoch disappeared from the scene soon after the early Church Fathers wrote of it, and it was assumed lost for many centuries. Then three manuscripts were discovered in what is now Ethiopia in 1773 by the Scottish explorer James Bruce. The language was Ethiopic. It was translated into English by Richard Laurence, Archbishop of Cashel, in

1821. Other editions followed, culminating in the 1883 edition, of which I have a reprinted copy. We may ask the following questions about this document:

1. Was it actually written by Enoch?
2. Is it edifying?
3. Are there conflicts with scripture (the recognized 66 books)?
4. Are there conflicts with science?

My personal opinion, as a non-theologian, is that the answer to the first two questions is ‘no’, and the answer to the last two questions is ‘yes’. That is, I tend to agree with those wishing to exclude it from the canon, although perhaps not for the same reasons.

12.4.1 Authorship and Date

There are several indications that the Book of Enoch was not actually written by Enoch, but by someone using Enoch as a ‘pen name’, perhaps to increase the probability of the writing being respectfully received. For example, Enoch 54:9 states “The chiefs of the east, among the Parthians and Medes, shall remove kings, in whom a spirit of perturbation shall enter.” There is no evidence that the Parthians and Medes existed before the Flood. According to the translator,

Now the Parthians were altogether unknown in history, until the 250th year before Christ, when, under the guidance of Arsaces (the family name of all their subsequent kings) they revolted from Antiochus Theus, the then king of Syria. It was not, however, until the year 230 B.C. that their empire became firmly established, when Arsaces defeated and took prisoner Seleucus Callicinus, the Syrian monarch, and first assumed the title of King of Parthia. By degrees they expelled the Syrian dominion from every province over which it extended east of the Euphrates; so that from about the year 140 B.C. their vast empire reached from the Ganges to the Euphrates, and from the Euphrates to the Caucasus. P. xi of Introduction to the Book of Enoch.

Another hint occurs in Chapter 71 of Enoch. The writer is giving laws of the luminaries (sun and moon) and states that once a year, the day will be exactly twice as long as the night. The writer seems to be unaware that this ‘law’ is only valid for a particular latitude, which is about 49 degrees. This places the writer in Ukraine, Russia, or Kazakhstan, north of the Black and Caspian Seas, and over a thousand miles north of Jerusalem at 32 degrees. This suggests the author is a Jew of one of the ten ‘lost tribes’ of the Dispersion. This would help explain why the Book of Enoch could be received as scripture by some of the Jews in

Israel in the First Century. The Jews would have lost most of their libraries in the destruction of Jerusalem. Documents ‘discovered’ in the hinterlands would be gratefully received, with minimal opportunity for independent validation.

12.4.2 Original Language

What language was the Book of Enoch written in? A Jew writing a century or two before Christ would probably write in Aramaic, but possibly Greek or Hebrew. The manuscripts found in Ethiopia were in Ethiopic. The Ethiopic Church believes that the original world language was Ethiopic, and that Enoch wrote this document in Ethiopic. Hebrew would not have been invented until the Tower of Babel.

There have been fragments of the Book of Enoch discovered among the Dead Sea Scrolls at Qumran, written in Aramaic. There have also been discoveries of fragments in Latin and Greek. It is assumed that Jude had access to a Greek copy.

We thus have the possibility of multiple translations (Aramaic to Greek to Ethiopic to English) in addition to lapses by those doing the copying. This is consistent with my observation that the 1883 version I am reading has some significant editing problems. The Book of Enoch has 105 chapters and a total of 1174 verses. (Isaiah has 66 chapters and about 1317 verses). Chapters 11, 36, and 101 are missing, with no obvious loss of continuity of thought. Then Chapters 48 and 104 appear twice, but with different content. The first Chapter 48 has 11 verses while the second Chapter 48 has 4 verses. Likewise, the first Chapter 104 has 11 verses while the second Chapter 48 has 2 verses.

There are also cases of gender usage that are irritating to this old farm boy. In Enoch 84:4,8 we read “Afterwards a female heifer sprung forth... The first female young one also went out in the presence of the first cow; and sought the red heifer; but found him not.” Gender of livestock is important to farmers, who will always be careful and precise in the use of gender specific words. When someone misuses these words, it has about the same effect as fingernails on chalkboard. For this species, *cattle* is the generic term, including male and female. (A thousand cattle are being fattened in the xyz feedlot). *Heifer* is the female of the species, used up to the birth of the second calf. *Cow* is the female after the birth of the second calf. The male is the *bull*. If we want to indicate age or maturity, we may use the term *bull calf* for a young bull. Therefore, a *female* heifer is redundant, and referring to a heifer or cow as *him* is a glaring error. If Laurence did not know the difference between a bull and a cow, what else might he have fouled up in his translation?

12.4.3 Edification

The first 36 chapters of the Book of Enoch deal with the ‘sons of God’ (Genesis 6:1-4). The writer calls them the ‘Watchers’ (Enoch 1:5; 10:11, 13, 18; 12:2, 4, 5; 13:11; and elsewhere). He gives their number as 200, and names their leaders. He also subscribes other activities to

these angels:

¹Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, *the use of* stones of every valuable and select kind, and of all sorts of dyes, so that the world became altered. ²Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways. ³Amazarak taught all the sorcerers, and dividers of roots: ⁴Armers *taught* the solution of sorcery; ⁵Barkayal *taught* the observers of the stars; ⁶Akibeel *taught* signs; ⁷Tamiel taught astronomy; ⁸And Asaradel taught the motion of the moon. ⁹And men, being destroyed, cried out; and their voice reached to heaven.

It sounds like these sons of God set up a university and taught classes on a regular basis. I see angels interacting with mankind throughout the bible, protecting life and limb, warning of imminent danger, and the like, but I do not see any kind of long-term instruction in the mechanic arts. Also, I am not sure that mankind needs any formal instruction in evil. It seems we pick that up nicely just by living!

12.4.4 Conflicts with Scripture

There are a number of instances where Enoch is ‘different’ from the bible. There might be rational explanations for at least some of these, but the overall effect is to leave a bad taste in the mouth. I will list a few of these ‘differences’.

The first difference deals with the interaction of Enoch and Noah. Enoch 58:1 starts with the statement

In the five hundredth year, and in the seventh month, on the fourteenth *day* of the month, of the lifetime of Enoch. . .

Genesis 5:23 states “and all the days of Enoch were three hundred and sixty-five years”. A supporter of the Book of Enoch might reply that Enoch did not die, so that even today we could date some event by the years since Enoch was born (‘in the five thousandth year of the lifetime of Enoch’). Also the Book of Enoch seems to suggest that Enoch did not translate from earth to heaven, but rather translated to a remote part of earth where he could still be visited by the dedicated traveler.

¹In those days Noah saw that the earth became inclined, and that destruction approached. ²Then he lifted up his feet, and went to the ends of the earth, to the dwelling of his great-grandfather Enoch. ³And Noah cried with a bitter voice, Hear me; hear me; hear me: three times. And he said, Tell me what is transacting

upon earth; for the earth labours, and is violently shaken. Surely I shall perish with it. ⁴After this there was a great perturbation on earth, and a voice was heard from heaven. I fell down on my face, when my great-grandfather Enoch came and stood by me. . . ¹¹He, the holy One, will establish thy name [Noah] in the midst of the saints, and will preserve thee from those who dwell upon the earth. He will establish thy seed in righteousness, with dominion and great glory; and from thy seed shall spring forth righteous and holy men without number for ever. Enoch 58:1-4, 11.

The apparent authorship changes from Enoch to Noah in these verses. Noah finds Enoch and talks with him face to face, even though Enoch was translated 87 years before Noah was born. Noah is told his descendents will continue producing children ‘for ever’ rather than ‘to the close of the age’. In my opinion, this is ‘different’.

Then in chapter 59 we find the following:

¹Then another angel, who proceeded with me, spoke to me; ²And showed me the first and last secrets in heaven above, and in the depths of the earth: ³In the extremities of heaven, and in the foundations of it, and in the receptacle of the winds. ⁴*He showed me* how their spirits were divided; how they were balanced; and how both the springs and the winds were numbered according to the force of their spirit. ⁵*He showed me* the power of the moon’s light, that its power is a just one; as well as the divisions of the stars, according to their respective names; . . . ⁹The spirit likewise of the sea is potent and strong; as a strong power causes it to ebb, so is it driven forwards, and scattered against the mountains of the earth. The spirit of the frost has its angel; in the spirit of hail there is a good angel; the spirit of snow ceases in its strength, and a solitary spirit is in it, which ascends from it like vapour, and is called refrigeration.

I do not recall seeing any reference in the bible to ‘spirits’ of winds, sea, frost, hail, or snow. We may curse the ‘solitary’ spirit of snow when our refrigeration system fails, but it has been my experience that calling the repairman is more effective at getting things cool again.

In Enoch 61:9 we find “And trouble shall seize them, when they shall behold this Son of woman sitting upon the throne of his glory.” Jesus often referred to himself as a son of man, God often addressed Ezekiel as ‘son of man’, but I do not recall seeing the phrase ‘son of woman’ in the bible. There is probably no theological problem with the phrase, but it is ‘different’.

Another difference is found in Enoch 68:11-13.

¹¹He [Penemue, one of the fallen angels] taught men to understand writing, and *the use of* ink and paper. ¹²Therefore numerous have been those who have

gone astray from every period of the world, even to this day. ¹³For men were not born for this, thus with pen and with ink to confirm their faith;

The writer seems to be saying that ink and paper are inherently evil, coming from a fallen angel, and that we are better off being illiterate. This reminds me of the Church of the Middle Ages, which resisted translating the bible into the language of the people. The Jews, on the other hand, have always treated God's word as sacred, and the Torah scroll as something to receive high honor.

The overall tone of the book is that of sinners being punished by a holy God. Any hints that God is a God of love and mercy, and wants to see humans repent and turn to Him, are extremely rare. Typical is Enoch 93:9,10: "This I declare and point out to you, that he who created you will destroy you. When you fall, he will not show you mercy; but your Creator will rejoice in your destruction." And Enoch 96:21: "Woe to you who love the deeds of iniquity. Why do you hope for that which is good? Know that you shall be given up into the hands of the righteous; who shall cut off your necks, slay you, and show you no compassion." I think most of us would agree that this is *not* an accurate description of the God of the bible.

Other examples could be given, but these should indicate the general flavor of the book.

12.4.5 Conflicts with Science

There are likewise several statements that conflict with science as I understand it. One occurs in Enoch 7:10-14.

¹⁰Then they [the fallen angels] took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees. ¹¹And the women conceiving brought forth giants, ¹²Whose stature was each three hundred cubits. These devoured all *which* the labour of men *produced*; until it became impossible to feed them; ¹³When they turned themselves against men, in order to devour them; ¹⁴And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their blood.

This passage states that the giants were three hundred cubits (450 feet) tall. This is taller than the tallest living thing on earth, the giant sequoia trees. There are mechanical limits to the blood pressure that veins and arteries can withstand, well under the pressure required to pump blood to the height of a 45 story building. Goliath was said in I Samuel 17:4 to be six cubits and a span (nine feet and nine inches) tall, which definitely put him into giant status. A giant three hundred cubits tall is just impossible.

There are a number of verses that deal with cosmology that science would laugh at.

²I surveyed the stone *which supports* the corners of the earth. ³I also beheld the four winds, which bear up the earth, and the firmament of heaven. ⁴And I beheld the winds occupying the exalted sky. ⁵Arising in the midst of heaven and of earth, and constituting the pillars of heaven. ⁶I saw the winds which turn the sky, which cause the orb of the sun and of all the stars to set; and over the earth I saw the winds which support the clouds. ⁷I saw the path of the angels. ⁸I perceived at the extremity of the earth the firmament of heaven above it. Then I passed on towards the south; ⁹Where burnt, both by day and night, six mountains formed of glorious stones; three towards the east, and three towards the south. ¹⁰Those which were towards the east were of a variegated stone; one of which was of margarite, and another of antimony. Those towards the south were of a red stone. The middle one reached to heaven like the throne of God; *a throne composed* of alabaster, the top of which was of sapphire. I saw, too, a blazing fire hanging over all the mountains. Enoch 18:2-10.

¹From thence I advanced on towards the north, to the extremities of the earth. Enoch 33:1.

¹From thence I went to the extremities of the world westwards; Enoch 34:1.

¹Then I proceeded to the extremities of the earth southwards; where I saw three gates open to the south, from which issued dew, rain, and wind. ²From thence I went to the extremities of heaven eastwards; where I saw three heavenly gates open to the east, which had smaller gates within them. . . Enoch 35:1, 2.

⁸The sun sets in heaven, and, returning by the north, to proceed towards the east, is conducted so as to enter by that gate, and illuminate the face of heaven. Enoch 71:8.

⁴²The year is precisely three hundred and sixty-four days. Enoch 71:42.

It appears to me that the writer is describing a *flat* earth, with four extremities. The sun sets in the west, but does not go ‘under’ the earth to get back to the starting point in the east. Instead the sun goes back around the (flat) earth just below the northern edge, low enough that it cannot be seen. Then he gets the length of the year wrong.

I have not exhausted the listing of passages that most modern Christians would find wrong, or maybe just stupid, in the Book of Enoch. In my humble opinion, whoever decided to *not* include it in the canon got it right.

12.5 Mormons

The early Mormons were poorly treated by the so-called Christians of the day. They were beaten, jailed, murdered, and their buildings burned. They were forced to make the long trek to Utah to find personal safety. Things have mellowed somewhat since then, but there is still considerable animosity of the Evangelicals and Charismatics toward the Mormons. The subject comes up frequently, and there are always negative comments. Just what, exactly, is

the problem? Do the Mormons worship Satan, erect idols, practice child sacrifice? Do they advocate free love, drugs, and debauchery? I do not know anyone who would seriously make such accusations. My impression of the Mormons is that they are a reasonably sober, moral, hard working, family oriented group. I would much prefer a colony of Mormons nearby than a colony of Wicca, Satanists, or Moslem extremists.

I have asked many people why they hold this animosity toward the Mormons, and get a variety of theological answers. Polygamy gets mentioned. I personally agree with the majority Christian view that God's original plan was one man to one woman, for life. In America, we once had laws that echoed this plan by making divorce difficult to impossible to do. These laws worked about as well as those forbidding the consumption of alcohol. So we changed the laws to where we have legalized polygamy, but only in a serial format. A man can have as many wives as he wants, but only one at a time (legally). Parallel polygamy, where a man keeps a wife until death, but may have more than one, has been declared illegal. In America, King David, a man after God's own heart, would be thrown into jail. In my opinion, one cannot make a strong *scriptural* case against polygamy, just as one cannot make a strong *scriptural* case against the consumption of alcohol, I Tim. 5:23. Certainly, this issue, actually somewhat of a side issue as far as the mainstream is concerned, does not seem sufficient to deserve such animosity.

Other issues also surface, especially what was happening before the creation and what will be happening after the close of the age. These are times when by definition we cannot know any details unless God reveals them to us. This, I think, gets us to the crux of the matter. Joseph Smith claimed to hear from God, and produced the Book of Mormon, additional scripture as it were. Our reaction from the Religious Worldview was quite predictable. "God stopped speaking to man when the Book of Revelation was finished, so anyone claiming to be a prophet has to be a false prophet!" Case closed, end of story, no need to examine the new writings, no need to ask God what He thinks.

Whether Smith was a true prophet or not is irrelevant to this discussion. It was our task to weigh his words and seek God for the truth of the matter, *not* to judge him and his followers. We need to repent of the crimes done against the early Mormons. We need to repent of the ugly things we have said about the Mormons. And we need to repent of basically forbidding God to speak to Joseph Smith. To show our repentance, I suggest we start including the Mormons in ecumenical functions. Send invitations to Christmas programs and Easter passion plays. If a Mormon bishop or stake leader shows up at a meal, ask him to give the blessing. Treat them like family. The theological differences are no greater than between Catholics and Baptists, Methodists and Assembly of God, and these groups called a truce years ago.

12.6 Destroying the Earth

The Apostle John tells many events of the Day of Judgment in the Book of Revelation. One is the scene of 24 elders seated on thrones in the presence of God, who say to God:

¹⁷Lord God All-Powerful, you are and you were, and we thank you. You used your great power and started ruling. ¹⁸When the nations got angry, you became angry too! Now the time has come for the dead to be judged. It is time for you to reward your servants the prophets and all of your people who honor your name, no matter who they are. It is time to destroy everyone who has destroyed the earth. Rev. 11: 17, 18.

The last sentence is the topic of this section. It appears that God will destroy those who destroy the earth. I would argue that in the beginning, God gave man a beautiful earth to care for, a place of clean air, pure water, and good soils capable of producing nutritious food. Our sin caused the Flood, so now we are operating under Plan B, so to speak, but the earth was renewed after the Flood to again become a place of clean air, pure water, and good soils. It seems obvious to me that man has not been a good steward of the earth. The air is not as clean, and indeed is harmful to one's health in many parts of the world. Water has to be tested for a laundry list of toxic substances before being pronounced 'safe'. Impure water is a major cause of infant mortality in third world countries.

The standard approach is to consider only the financial bottom line and ignore any possible negative environmental effects. For many years, our coal fired electric generating plants were characterized by combustion that dumped large amounts of carbon dioxide, sulfur dioxide, and particulates into the atmosphere. Strip mines had the overburden dumped back into the pit at random, with whatever soil was present covered by clay and rock. In the Free World, the public tired of the pollution and demanded changes, so things are better. The soil is stripped off and stockpiled in the stripmine. The remaining overburden is placed back in the pit, smoothed out, and covered with the soil, so reclamation is measured in decades rather than centuries. Most of the sulfur and particulates are removed from the smoke stack. The carbon dioxide is not an immediate nuisance, but may be an important player in global warming. These improvements come with a financial cost, and are slow to come in communist and third world countries.

Many other examples could be given where our stewardship has been lacking. What concerns me is that the Church has ignored this issue. I have listened to a great many sermons in the past sixty years and do not recall any preacher ever mentioning this verse. I visited the bookstore at the Focus on the Family in Colorado Springs recently and asked one of the sales persons what books they had that discussed the environment, particularly a Christian theology about being a good steward of God's earth. She could think of a single one. I asked her to check her computer and do a search, which came up empty. I look on the internet and find a few small ministries involved in Peace Corps type activities (digging wells, building

houses, teaching, providing farm equipment). I see a small book that advocates recycling. I did not find *the* spokesperson for the Christian Environmental Group/Association. We need to repent of this poor stewardship!

12.7 Edgar Cayce

I have not heard Edgar Cayce's name mentioned often during my many years membership in several denominations, but when mentioned, it always had the intonation of a curse word, along with 'New Age'. When I started reading about him [7, 8, 9, 17, 21, 22, 24], it was soon obvious that things were not that simple, that he did not deserve that sort of immediate condemnation. His life and teachings illustrate some of the differences between the Religious and Biblical Worldviews, so we need to take a careful look at these.

Lynn Elwell Sparrow wrote a book *Edgar Cayce and the Born Again Christian* [20] where she gently and skillfully defends him against the unthinking condemnation that the Church so often produces. Any Christian operating in the attack mode against Cayce needs to carefully read this book.

Sparrow gave a little of her Christian testimony in the book. Except for her interest in Edgar Cayce, she would make an outstanding speaker at any Christian women's event. Raised in a non-church going family, she felt a sudden urge at age 9 to start attending a little Baptist church down the street. She was faithful in attendance, learned to read a King James bible, accepted Jesus, and was baptized into the church before age 12. She continued to seek God through high school, in prayer, bible study, and the reading of Christian books. She became interested in prophecy and decided to write a high school English paper on the topic. She then read the book *Edgar Cayce on Prophecy*. She joined the A.R.E. (Association for Research and Enlightenment) that was established by Cayce and became a part of a weekly A.R.E. Study Group. She attended the local Assembly of God and accepted the Baptism of the Holy Spirit, complete with speaking in tongues, 'fervently and ecstatically' as she put it.

During her senior year, she started looking for a Christian college to attend. Her desire was: "I wanted to study the Bible in a setting where it was seen as the infallible word of God, and where the supernatural and miraculous within its pages would be taken as fact rather than myth." She decided on a small, fundamental, Evangelical college nearby, where she would have to sign a pledge not to smoke, dance, drink, or go to the movies while attending that school. She made full disclosure of her A.R.E. leanings, and was admitted to the school after promising not to be disruptive or evangelistic about Cayce. She graduated from the school, moved to Virginia Beach, and got a part-time job at the A.R.E. This eventually became a full-time job in public relations. So she became the ideal person to write such a book, someone who thoroughly understood Evangelical jargon and nuances but also knew about Cayce and the A.R.E.

She well understood that not everyone would be persuaded to her views. Her goals in

writing were quite limited: “If the arguments I present in the pages to come convince some people that Cayce and Christianity are compatible; if they make others wonder whether *maybe* they are compatible; and if they leave the rest only more firmly rooted in their faith as they conclude that the two are *not* compatible, I will be content.”

Edgar Cayce was born on a farm near Hopkinsville, Kentucky, March 18, 1877, and died January 3, 1945, in Virginia Beach, Virginia. He had read his bible through once for each year of his life; 67 times. He was still married to his first wife, Gertrude. He was a Sunday School teacher in the Presbyterian Church. He worked as a photographer. He never made more than a minimal income, just enough to get by.

Around the turn of the century, he discovered that he could enter an altered state of consciousness and access information from a non-human source. He would remove his shoes and lie down on a cot. At the appropriate time, Gertrude would ask him questions which he would verbally answer, while his eyes remained closed. Answers would be written down, first by Gertrude, and later by Gladys Davis (starting in 1923 until his death in 1945). The typed transcripts of these ‘readings’ were maintained for future reference by researchers. There are over 14,000 of these readings, given for more than 8000 people, over a period of 43 years.

About 60% of the readings dealt with health problems. Cayce would be given a name and address, but no indication of the nature of the physical problem. He would then give a diagnosis using the correct medical terminology that he had no way of knowing in the natural, since he had only a seventh grade education. He would then suggest a course of treatment. This might include osteopathic treatments, exercise, change of diet, prescription drugs, or patent medicines. Rarely did it include surgery. A high percentage of the time, the careful following of the course of treatment resulted in a full cure or at least substantial improvement in the patient’s condition. The success ratio was especially impressive considering that most of the patients had exhausted all hope of improvement using conventional medical wisdom. Cayce and his associates would keep all the letters from patients, and would even follow up on those who had not indicated the outcome of the suggested treatment. I think the evidence is overwhelming that Cayce really was able to ‘tune in’ to some source of information outside the natural, and help the physical conditions of those who had been failed by the medical profession. The question for the Christian is the source of the psychic information. Who or what was it? Sparrow has some good insights:

At the very foundation of Christian resistance to psi, we often find some assumptions about its origin. Discuss psychic experience with a fundamental Christian of antipsychic persuasion and you will usually find that he or she believes that all psychic experience is caused by demons, deceptive spirits, or Satan himself, presumably for the purpose of leading us away from God and into the sphere of Satanic control. If certain psychic experiences seem to bring good, that does not dissuade the staunch antipsychic Christian. And if certain psychic experiences actually bear a remarkable resemblance to a spiritual experience, that only proves the “Satanic counterfeit” explanation.

The “Satanic counterfeit” explanation of psychic experience is based on the statement in II Corinthians 11:14, that “Satan himself is transformed into an angel of light.” The context is one in which the Apostle Paul is warning against false teachers who masquerade as apostles of Christ. He points out that it is no wonder that such “deceitful workers” seem genuine, since even Satan can make himself appear to be an angel of light. From this warning comes the belief held among many Christians of our day that for every genuine spiritual experience Satan has a “counterfeit” — a counterfeit so convincingly like the real thing that it hoodwinks the unwary psychic dabbler into trusting in the goodness of what he or she has experienced. From there, it is easy for the devil to tighten his control, until finally he is able to take over completely. Some fundamental Christian writers have used this scenario as the explanation for how Cayce himself could have started out as a good man and eventually become so entangled that he became a messenger of the devil. . .

We can see how the logic of the Satanic counterfeit belief leaves no loopholes. The argument is airtight. It begins with the *a priori* supposition that psychic experience is Satanically inspired. If a psychic experience comes along that does not seem to be evil—if, for example, Edgar Cayce gives psychic information that saves someone’s life—it is attributed to Satan’s ability to mimic good in order to fool us. Obviously, there is no psychic experience imaginable that could break this circular argument. For if Satan himself could fool us into thinking he was an angel of light, we would be hard put to come up with an example of a psychic experience “good” enough to prove that all psychic experience is not evil! The only way we can respond to the Satanic counterfeit argument is to question its underlying assumption: *Is* all psychic experience Satanically inspired? If so, then the Satanic counterfeit theory is Biblically valid. But if not, then this argument must be seen as an arbitrary and circular one. [20, pp. 47, 48].

Sparrow gives many other good arguments and then develops the following criteria for dealing with psi phenomena [20, pp. 68-69]:

1. The Bible contains numerous accounts of psychic happenings. In fact, remove the psychic dimension for the Bible, and you will find a very human book.
2. The Bible contains clear and imposing warnings concerning certain psychic practices, notably those that involve witchcraft and communication with spirits of the dead.
3. The Bible also reports many instances where psychic functioning occurs with God’s blessing.
4. Evaluating the Biblical data that deals with true and false prophets, as well as examples where the same psychic manifestation was used for good and for evil, we may conclude that psychic ability is a neutral force that may be used constructively or destructively.

5. Psychic information or experience is destructive when it leads us away from our faith.
6. Psychic information or ability is destructive when we come to depend on it.
7. Psychic information or ability is destructive when we allow it to take the place of God in our lives.
8. Psi, used properly, is at the very foundation of our spiritual nature. It can be an avenue of acknowledging and expressing the spirit in a material world.
9. Psi, used properly, can be a means of communication with, receiving instruction from, and being used by God.
10. It is our responsibility to evaluate psychic information and experience in order to determine whether it is (a) consistent with our faith, (b) leads us toward rather than away from God, and (c) has a constructive influence on our lives.
11. The spiritual integrity of a psychic source plus the information that source presents are factors to weigh when evaluating psychic information.

She correctly points out that many psi phenomena in the bible can be either positive or negative. Moses did miracles that were duplicated by the Egyptians. Luke talks about the false prophet Bar-Jesus (Acts 13:6) and the good prophet Agabus (Acts 11:28). But getting information from the dead is never spoken of with approval. Samuel himself seemed upset when Saul's medium called him up, I Sam. 28:15. Sparrow did not mention this explicitly in the above list, but one excellent reason for not listening to the dead is that much of the information given is just plain wrong. Cayce himself commented on this in the reading 254-92:

For do not consider for a moment that an individual soul-entity passing from an earth plane as a Catholic, a Methodist, and Episcopalian, is something else because he is dead! He's only a dead Episcopalian, Catholic or Methodist.

I have read a number of books where the living are in contact with the dead through séances or automatic writing. In most cases, the dead do not claim to be infallible. Dying did not make them smarter or more knowledgeable. They still have the same political biases and personal preferences. Some of the older books show this trend rather clearly. Ruth Montgomery, for example, does automatic typing. Each morning she sits in front of her typewriter, prays that spirits of the dead will act through her fingers rather than demons, perhaps types out specific questions, and then proceeds to type under spirit control. In *The World Before* [16] she brags about the accuracy of her spirit guides for the period 1971-76, and then asks them for more predictions for the years following 1976. I give the exact quotes that she published in her book:

Medicine will make enormous strides in the next two decades, including a definite understanding of cancer, its causes and cures. . . [A] breakthrough is indeed at hand in the treatment of cancer.

Tobacco smoking will soon become passé as substitutes are introduced which minimize withdrawal pains, and this will be a blessing, since nearly everyone wishes to stop destroying his body with tar and nicotine, but has found no easy substitute for the pleasure of smoking.

A long gap is developing in the space race with Russia, and after a time America will be recognized as second-rate in space programs. She will be unable to keep up with Russia because of a U.S. government fearful of spending money which the liberals demand must go to public welfare.

Israel will stop its belligerence and learn to live in something akin to peace with its Arab neighbors through the end of this decade and into the eighties.

Oil will lessen in importance within a decade, as a new form of energy and radically different machines and autos will require less petroleum, but more electricity harnessed from the new sources.

Many other predictions were given, of no better quality than the above. Atlantis will rise from the Atlantic, California will slide into the Pacific, etc. I suspect an interested researcher would not have much trouble finding newspaper editorials and magazine articles of that era that were making the same predictions. The spirits of the dead evidently had read such articles before they died, or perhaps after they died, and were merely reporting on this very human thinking rather than any real insight into the future. So there are good reasons to avoid consulting the dead besides the obvious fact that God disapproves of it. The question now before us is: Did Edgar Cayce seek and consult discarnate spirits during his time on the couch giving readings? Sparrow has this to say:

Contrary to some allegations, Cayce did not consult “familiar spirits” when he went into his altered state to receive information. He did not call, conjure, or seek contact with the spirits of the dead. Rather, he entered an unconscious state of awareness that apparently put him in touch with other minds and something like a “universal intelligence,” as we shall see shortly.

It is true that on occasion Edgar Cayce encountered the spirits of the deceased, as well as beings who identified themselves as angels, while he was in the unconscious (or sleeplike) state that enabled him to give a reading. Much emphasis has been placed on this fact in the literature that attempts to demonstrate that Cayce was a medium. But does the mere encountering of a discarnate soul or a nonphysical being make one a medium?

At first the answer to this question may seem to be, “Yes, of course, it does.” After all, there are recorded instances in the Cayce readings in which a nonphysical personality conveys a message via the sleeping psychic. Does not this make him a medium? Not necessarily. There is an important distinction we must make

between Cayce's occasional contact in consciousness with a nonphysical being and a mediumistic function. First, these occurrences were the exception rather than the rule. In the more than 14,000 psychic readings, only a handful indicate such contact. Secondly, and most important, Edgar Cayce *did not seek these entities as the source of his information.*

If this distinction seems to be merely a technical one, having no bearing on the issue at stake, how are we to understand the Scriptural accounts of Mary, Joseph, and countless other in Scripture being spoken to by angels? Were they not receiving information from nonphysical beings who identified themselves as angels? When we read of the transfiguration of Jesus on the mountain (Matthew 17), what do we read, but that Jesus and His disciples encounter the discarnate spirits of Moses and Elijah! Interestingly enough, it was not the sight of the long-dead prophets that frightened Jesus' disciples, but the voice of God when He says, "This is my beloved Son, in whom I am well pleased; hear ye him." (verse 5) It would seem, then, that there is good Biblical precedent for the spontaneous, unsought encounter with a nonphysical being, be it angel or discarnate human soul. Such encounters are no more mediumistic than is the spontaneous dream or vision of a departed loved one the same as a séance. The distinguishing characteristic is that the men and women in Scripture who encountered such non physical beings did so spontaneously, in the course of doing or being receptive to God's will. They were not seeking or conjuring nonphysical beings.

The accuracy of the health readings suggests that Cayce was *not* listening to the spirits of once-living human beings. Except for the rare exceptions, there is no indication that he was listening to angels. So who or what was the information source that Cayce was accessing? Terms like God, the Oversoul, the morphic field, the collective consciousness, the Akashic Records, etc. have been used. I suggest adding the term *firmament*, which I have mentioned several times, particularly in the context of extra dimensions or paranormal dimensions. I think the firmament is the key to answering the question of how God put things together, both the normal and the paranormal. It is now time to look at the firmament in more detail.

12.8 The Firmament

The first mention of the *firmament* is given in Genesis 1:6-8:

⁶And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ⁷And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. ⁸And God called the firmament Heaven. And the evening and the morning were the second day.

The Hebrew word for water is מַיִם *mayim*, a plural form (waters). The Hebrew word for heaven is שָׁמַיִם *shamayim*, also a plural form (heavens). The words are different by only one character. The Hebrew word translated firmament, רָקִיעַ *raqiya*, is singular, and means something like ‘expanse’ or ‘stretched-out thinness’. ‘Firmament’ sounds strange to our modern ears, so newer translations use ‘expanse’, ‘dome’, or ‘space’ instead. I am suggesting new attributes and functions for the firmament beyond what have historically been assumed, so the old word will be retained.

God calls the firmament *heaven* (Gen. 1:8). The sun and moon are in the firmament (Gen. 1:14). Birds fly in the firmament (Gen. 1:20). In English, we use heaven (or heavens) to refer to any of the three places: the physical atmosphere, outer space, or to the dwelling place of God. To my knowledge, the Hebrew word for heaven (actually a plural form, heavens) has the same ambiguity. We do not attempt to identify a physical location for the dwelling place of God, but we still think of going ‘up’ to heaven and ‘down’ to hell. I am sure that many of us think of heaven as being a considerable distance away, ‘up there’ rather than ‘down here’. Yet in the account of Lazarus and the rich man (Luke 16:20-31), the rich man is able to see and converse with Abraham. There is a barrier between them, but not necessarily a great distance.

The usual interpretation by most biblical scholars is that the firmament just refers to the earth’s atmosphere and perhaps to ‘empty’ space beyond the atmosphere. This interpretation implies that God really did not do much on the Second Day of Creation, in comparison to the activities on the other five days. My proposal here is that the firmament is far more complex and sophisticated than the atmosphere and empty space.

I will now attempt to formulate a very tentative hypothesis of the structure and function of the firmament.

1. The firmament is in another space or dimension from the four dimensional space (actually three space dimensions and one time dimension) where our human bodies are located. This other space is not ‘up there’ but rather ‘down here’. It surrounds and penetrates us, and birds fly in it. Yet, our sensors cannot detect the structure, composition, or information content of this other space until it manifests itself in ‘our’ space.

2. The firmament has unlimited computational and information storage capabilities. It knows position and velocity of every particle. It knows parameters like temperature, pressure, conductivity, and viscosity. It knows the number of hairs on our heads and our blood types. It records every key stroke of human activity. Projections of the future are made, perhaps for the ‘most probable’ free will decisions. If someone makes a different choice, then that particular projection will be invalidated. Our memories (at least the long term memories) are stored in the firmament. Our brains are able to interact with the firmament to read old memories and write new memories. The programming is adaptive so memories of a species can be changed.

3. The firmament calculates and applies forces that we call electric, magnetic, and gravitational. There are no electric, magnetic, or gravity ‘fields’ in ‘our’ space. Mechanical power

(direct contact action) flows in ‘our’ space, but when it is converted into electrical power, it flows in the firmament until it is converted back to mechanical power or heat at the point of use.

4. The firmament is where created beings (demons and angels) exist, as well as the souls of the dead. I suspect the distribution will be nonuniform, similar to the distribution of humans on earth. A sensitive human might be able to detect being in the midst of a large number of demons, e.g. in Haiti. The demons would be in the firmament, on the other side of the portal, so to speak, but there might be some ‘leakage’ to ‘our’ space. Souls might be segregated into nice places (Abraham’s bosom) and not-so-nice places. It would appear from the many accounts of apparitions that this segregation might not be immediate in all cases, but some souls are allowed to wander around for some period of time.

5. Some minds, under some conditions, can access the information storage of the firmament. If it is a thought in another person’s mind, we call it telepathy. If it is the location of underground water, we call it dowsing. If it is the view at some distant location, we call it remote viewing or clairvoyance. If it is the projections of the future that the firmament calculates, it is precognition.

6. Some minds, under some conditions, (not necessarily the same minds or conditions as the previous statement) can override normal firmament operations. Gravity forces can be canceled to produce levitation for short periods. Viscosity can be changed to allow metal bending. Conductivity can be changed to cause electrical poltergeist phenomena.

Energy that has been historically assigned to the ‘fields’ is actually stored in the firmament. Take for example the potential energy due to gravity, mgh . The firmament supplies a force mg through a distance h , which is the basic definition of work as force times distance. After the work mgh has been done upon the mass, the mass is said to contain that amount of energy as kinetic energy rather than potential energy. If the mass is stopped in an inelastic collision, the energy changes form again to heat energy. The impact operates by ‘contact action’ rather than ‘far-action’, hence does not need the firmament to supply a force by far-action.

Energy can be supplied to the firmament and later extracted. We supply energy to a mass by lifting it from the floor unto a shelf. That energy is stored in the firmament until the mass falls off the shelf.

Consider now an electrical generating plant. Fuel is burned, liquid water becomes high pressure steam, the steam hits turbine blades, and produces a torque in a generator shaft. There is no need for gravitational, electric, or magnetic fields until the generator windings are reached. Actions can be explained in terms of chemistry and contact action. I suggest that the chemical, heat, and mechanical energies are manifested in ‘our’ space rather than the firmament. Once the generator windings are reached, however, the situation changes. Power changes from mechanical ($T\omega$) to electrical (VI).

I suggest that electrical power flow does not occur in ‘our’ space but rather in the firmament. The generator acts as a transducer between ‘our’ space and the firmament, pumping

power into the firmament. A motor at the far end of the line acts as a transducer to extract power from the firmament and convert it back into mechanical power. In between, the firmament keeps track of what electric and magnetic forces need to be applied to any charges or charged masses in the vicinity of the wires, and applies those forces as needed. Compass needles are deflected. Current carrying conductors are pushed toward each other. Molecules are stripped of electrons near sharp points, resulting in corona. All these effects are due to forces. The only change we need to make in our thinking is that the forces are due to the firmament, not to fields.

Regarding precognition, the firmament, acting as a supercomputer, is able to predict the location and velocity of any inanimate object in the universe at any time in the future. Likewise, given a perfect knowledge of temperature, pressure, and humidity at every point in the earth's atmosphere, the firmament is able to generate a perfect weather forecast. I believe the firmament is doing the same with events in our lives, within the limitations of free will. If a person drinks alcohol in a certain manner, the firmament will be able to accurately predict the time and cause of death, be it by accident, liver, or heart problems. But if the person stops drinking, the old forecast is no longer valid.

Agabus prophesied that Paul would be bound (arrested) at Jerusalem (Acts 21:10-14). Paul's missionary team understood that the prophecy would be invalidated by the simple act of Paul not going to Jerusalem, and tried to talk him out of going. In a sense, the prophecy was based on statistics. What was Paul's probable response when told that trouble lay ahead? Would he normally use common sense and discretion, or would he stubbornly and bullheadedly plunge right into the middle of the trouble? I suspect God had a pretty good idea of how Paul was going to decide when He sent Agabus to tell him about the arrest.

I also suspect that God regularly tells us things about our futures, in the hope that we will listen and make the necessary adjustments necessary to have the abundant life that God wants for each of us (John 10:10). These include warnings to not enter a bad relationship, or to not commit a crime. There may be warnings to not get on a particular plane that is destined to crash, or to take a different route by car to avoid a place where an accident would have otherwise occurred. Unfortunately, most of us are dull of hearing when it comes to hearing these warnings.

One feature of poltergeist events that has been most difficult to explain is the apparent intelligence behind some of the happenings. The poltergeist comes across as a playful child, trying to get attention. Many Christians make a knee-jerk suggestion that a demon must be involved, but exorcism does not seem to be very effective. Without excluding demons in all cases, I think that typically the subconscious mind of one of the people present is the culprit. We all have a child buried within us. This child is 'acting out' through a tenuous control of the firmament. This part of our mind gets bored, or matures, or relaxes when hormonal or environmental triggers disappear, so the poltergeist effects go away after a few weeks or months.

A similar argument can be made for séances. A child in the subconscious mind of one of the sitters locks into the firmament and gains the ability to levitate a table, move items around, and produce raps in response to questions (two raps for yes, one for no). The actual information transfer is often little better than one would expect from a small child seeking attention. At best, answers are no better (more intelligent or sophisticated) that would be obtained from the waking conscious of the sitter.

The Materialist Worldview accepts only ‘natural’ explanations and does not allow the ‘natural’ to have any intelligence, as proven by the present debate over Intelligent Design. No ‘natural’ explanations have been offered for Cayce’s health readings, or for the success of dowzers, that make any sense at all. I maintain that this situation will *never* change, as the answer is *not* natural. The Religious Worldview adds the supernatural as a possibility. Now we can have information from God or from Satan. If Satan is the source, then obviously we do not want to dabble in this area. If God is the source, then it must be acceptable to seek and use the information. But somehow this does not seem quite right either. We Christians would expect Christian dowzers to be more effective than non-Christian dowzers. We would expect some religious ritual of fasting and prayer. But the evidence says otherwise. The paranormal works in a ragged and intermittent fashion for many or even most of us, and rather well for some individuals, without regard for doctrinal beliefs or religious ritual. The Biblical Worldview accepts the reality of this situation and allows information to come to us from the paranormal, as well as the supernatural and the natural.

I suggest that God created a large data base on the Second Day that humankind can access without specifically asking God or the devil for the information. It may vaguely resemble a very large hard drive on a computer, except there is intelligence involved. This intelligence would be an angel, or some other created being similar to an angel. The data base is almost infinite in size, but that does not imply that the intelligence level is greater than that of a bright human (or even a not-so-bright human).

The person has to get into the right state of mind, an altered state of consciousness, perhaps a form of self-hypnosis. Freedom from distractions is important. For Cayce, it was a state between normal wakefulness and sleep. He would actually go to sleep on occasion. There needs to be some desire or motivation to be of service. Cayce wanted to help people regain their health. Dowzers want to find water for people who really need it. Yet we cannot let this desire make us frantic or uptight, as this makes the gift disappear. There needs to be a specific question posed. “What is the medical situation for this certain person at this specific address?” “Is there an adequate supply of potable water under this land?” There needs to be some confidence or faith in our ability to access the information source, and find the water or diagnose the patient correctly.

The firmament receives the request. The firmament intelligence evaluates the request and either grants or denies access to the information, according to a set of operating protocols. We really do not know exactly what protocols are in place, but many people think two of the protocols are:

PROTOCOL 1: Is the motive pure?

PROTOCOL 2: Is there a real need?

It seems from the books that I have read that a large majority of those viewed as having a real paranormal gift (as opposed to the stage entertainers) worry about motives like greed, whether Christian or not. The firmament seems to be programmed with God's rules (as you sow, so shall you reap), (do unto others as you would have others do unto you), and just stops answering our questions when we start abusing God's gift. Jesus said, "freely you have received, freely give", so dowsers viewing their gift as from God consider demanding large fees to be forbidden. Some dowsers work for free, but will accept gifts to cover time and travel. D. D. Home, one of the most famous mediums of the nineteenth century, never charged for his services. In his case, he lived very well indeed from gifts, but that does not invalidate my point. Motive needs to be pure. If we want to help people, to be of service to humanity, the channel seems to operate more clearly than if we are motivated by greed and lust for power.

Similarly, the system seems to function much better when there is a real human need, as opposed to 'showing off' or to 'proving' the paranormal. Scientific tests to 'prove' dowsing hit similar barriers to 'proving' that prayer works, or 'proving' the earth is young. The lack of faith of the testers has the same effect as the lack of faith of the citizens of Nazareth on Jesus (Mark 6:5 "And He could do no miracle there ...").

I would suggest a third protocol:

PROTOCOL 3: Function just good enough to convince the believer that it works, and just bad enough to convince the disbeliever that it does not work.

We are now ready to discuss how this hypothesis of the firmament impacts our search for the new energy source.

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Chapter 13

THE NEW ENERGY SOURCE

I started the search for a new energy source many years ago. I have built a lab, performed experiments, attended meetings, and read a significant amount of what most people would call ‘fringe’ literature. I have observed that the mainstream scientific community considers the new energy source to be paranormal, and I have concluded that they are right. It *is* paranormal. Science has no explanation for the new energy source, and indeed, cannot have an explanation without a major change in Worldview. Many bright people have searched for this new energy source for the past century, and failed. I have searched, and failed also. But hopefully there are things we can learn from these failures. I will close this book with some speculation about how we might get from where we are at to the place where everyone on earth has an adequate supply of energy, independent of fossil fuels.

13.1 Motives

Many of the searchers for the new energy source have really wanted to help people have an adequate energy supply. But motives have always been mixed because of the capitalistic society in which we live. The new energy source is assumed to produce electricity (which can be converted to mechanical power) or to produce torque on a shaft (which can be converted to electrical power). These items of equipment will have to be designed, tested, manufactured, and sold by someone. The potential market is huge! The lust for money and power immediately tempts us.

We are told to keep our research confidential, to use dated and witnessed lab notebooks, and then to patent our discovery. This approach has worked moderately well for smaller discoveries, but is doomed to failure in this case, for at least three reasons. One reason is that the Patent Office will not issue a patent for a free energy machine. It does not fit the Materialist Worldview. And in my opinion, it cannot be made to fit. A second reason is that, even if a patent were granted, some larger corporation would steal it. Once a patent is issued, anyone can see how it is done, and build and sell the device themselves. The patent owner must then sue for infringement. The deepest pocket is virtually guaranteed to win. A more descriptive analogy would be that in a fight between an elephant and a mouse, the mouse *will* get stepped on. The stakes are high enough that illegal activity is not out of the question. The list of free energy researchers who have been killed or injured under mysterious circumstances is a long one.

These first two reasons are acknowledged by most free energy researchers. We admit that

the odds of winning the lottery are better than those of being the Bill Gates of new energy, but we keep at it anyhow. It is something like an addiction with us.

The third reason is one that I have mentioned several times, about dowsing and other paranormal activities. The motive needs to be pure, in order for us to hear the still small voice tell us exactly how to do it. This may require a person (or group) to want to help people have adequate energy so much, and have so little desire for wealth, that the person hearing the ‘voice’ would immediately release everything on the Internet. It may even require the release to be anonymous, so the discoverer cannot receive any recognition in the future. This would remove the possibility of getting puffed up with pride.

Standard wisdom is that a broad release of a technical discovery cannot work because, without patent protection, no one will be able to justify going into production to sell the devices. I understand the issue, but I would point out that until the time comes, we do not know that will be the case. Perhaps there will be a creative approach that will allow a rapid penetration of the market without the need for patent protection.

13.2 Power Rating

I am of the opinion that the discoverer of the new energy source will have received a revelation from God. I am also of the opinion that the discoverer needs to have pure motives, a strong desire to receive the revelation, faith that God will grant the desire, and some minimum technical background (in order to understand the revelation and communicate it to others). Building the necessary faith is easier for some of us if we have a mental picture of some of the desired features like size, weight, cost, and power rating. Let me give a few thoughts about the power rating.

There are perhaps three sizes, or three size ranges, that need to be considered. Each has its advantages and disadvantages. The first would be utility scale, 100–1000 MW. The second would be substation scale, 1–10 MW. The third would be home scale, 1–20 kW.

There are significant economies of scale with electrical generators. Increasing the rating by a factor of ten increases the capital cost by only a factor of two to five, at least up to ratings of around 1000 MW. The same is true of operating costs. A 100 MW generating plant needs operating personnel at the plant 24/7. A 1000 MW plant needs a few more people, but not ten times as many as the 100 MW plant. These cost factors have driven the size of generating plants for the past century. Experience has revealed certain mechanical constraints with the very large sizes such that the true economic optimum may be closer to 600 MW than 1000 MW, so it appears we have pushed the economies of scale to the physical limit. It is only natural to carefully consider this size for a new energy power plant.

There is one major negative factor with utility scale plants: the need for high voltage transmission lines. The custom of the electric utility industry has been to make a token one-time payment for an easement (the legal right to install and maintain a transmission line

across someone else's property). The payment is spent, and the children and grandchildren of the person granting the easement are left with the disadvantages of a transmission line across their property. A light plane inspecting the line may spook a horse into a barbed wire fence. The noise and induced voltages may make a confinement swine facility under the line totally unusable. (Hogs will not breed under a high voltage line because of unpleasant spark discharges from sensitive body parts). If the electric utility would change its custom from a one-time payment to a yearly rental that fairly reflects the value of the line to the utility and to society, landowners would be more receptive to the idea of a new power line. As things stand, with no continuing incentive to the landowners, and with many people finding power lines to be unattractive, it is extremely difficult to acquire easements for badly needed new transmission lines in the United States.

Once a power line is built, it is basically impossible to defend it against terrorist attack. We are reminded of this on a daily basis in Iraq. The same is true of dikes around New Orleans. I assume that the existing dikes could be rebuilt and raised to withstand a Category Five hurricane, if enough money were spent. But a small team of terrorists and a few boat loads of explosives could flood the city again. Islam has declared war on America. We need to recognize this fact and include it in long range planning. We should *not* rebuild a city below sea level. We should look very long and hard at any plan requiring long distances of high voltage transmission lines.

In addition to the political problems of utility scale power plants, we need to ask (or speculate) about the technical features of extracting say 600 MW of power from the firmament at one spot. Somehow power has to travel within the firmament to this site, like trainloads of coal to a coal fired power plant. It then has to cross a portal and be collected by an 'antenna'. There may be side effects that conceivably are proportional to the power extracted. The local temperature might be lowered (or raised). There might be local weather effects: clouds, rain, high winds. There might be physical or psychological effects on life forms near the plant. It is obvious that we must start small, to discover these constraints. It is *not* obvious that new energy power plants will ever be built at utility scale. In fact, it is conceivable that electric utilities will become obsolete, as we know them today.

The next size to be discussed is the substation, perhaps 1–10 MW. Electric power leaves the large power plant at a transmission line voltage of perhaps 230–765 kV. Relatively close to the load, it will be stepped down, at a large substation, to an intermediate voltage of perhaps 34.5–115 kV. Finally, very close to the load, there will be a distribution substation that steps the intermediate voltage down to a distribution voltage of perhaps 12.47 kV line-to-line, or 7200 V line-to-ground. Power arrives at one's home at this voltage and is stepped down a last time to 120/240 V (in America). The distribution substation supplies a few hundred homes.

A new energy generator at each distribution substation would eliminate the problems with transmission lines. Hopefully, there would be no need to have operators present on a 24/7 basis. There could be trained professionals on call for necessary operation and maintenance. These could be employed by existing electric utilities or by electric cooperatives for a relatively small geographical area. Billing and line maintenance would be handled basically the same

as it is today. If the firmament allows extraction of power at these levels without serious side effects, this is likely to be the minimum cost solution to society.

There is still concern about terrorists. The reward to the terrorists is smaller (a few hundred homes as compared with hundreds of thousands impacted by the loss of a big transmission line). And the risks are higher, since the distribution substation is usually easily seen from the neighborhood that it serves. It would not be difficult to appoint a Neighborhood Watch Team and equip them with good rifles with night vision scopes. The substation would certainly have a chain link fence around it, and could have intruder sensors that would sound an alarm in the homes of the Watch Team. The terrorists might experience what the Dalton Gang did when they attempted to rob the bank in Coffeyville, Kansas. The locals with buffalo rifles decimated the Gang while protecting their money.

Finally we come to the individual homeowner sized generator. Gasoline or diesel powered generators are not uncommon today in hurricane prone regions or places where continuous electric power is essential. Electrical codes require a transfer switch such that the home is supplied either by the utility or by the local generator, but not both. Otherwise the local generator might backfeed a short section of distribution line and electrocute a lineman who is repairing the line. We can readily visualize a new energy generator sitting behind the house and providing the electrical requirements.

There are several questions about the home sized generator which must be answered. How do you get one? Who installs it? Who fixes it when it breaks? Who provides backup while it is broke? There are the handyman types among us who could do a modest amount of assembly, installation, and repair, but most of us prefer to call the professionals. Local electrical codes might require that a licensed electrician install the transfer switch. I am hopeful that electricians and HVAC contractors will add the new energy generators to their skill sets with time. The issue of backup is more complex. The electric utilities do not like to maintain wires to a home where the energy usage is negligible. The capital cost of wires and transformers is usually recovered by the sale of energy, so the utility loses money if no energy is sold. This can be fixed by separating the capital cost from the energy cost in the bill. There might be a minimum charge of hopefully less than twenty dollars per month to maintain the wires to a residence. This would be a form of insurance, to have two sources of electricity for a home, and would probably be a good idea for at least the first few years of the transition into a new energy economy.

The next issue is that of selling surplus electricity from the new energy generator to the backup utility. Technically, this is a great idea. The homeowner makes some extra money while the pollution that was prevented by not burning the amount of fuel necessary to produce that quantity of electricity improves our environment. Practically, the utilities hate competition, and will do everything in their power to prevent this from happening. They will try to require million dollar insurance policies, then protective relays similar to those used on their 1000 MW plants (expensive), then pay for the electricity generated at a rate less than 20% of the retail cost per kWh. All these techniques, and more, have been seen with small wind turbines. Since it really is a good idea, even benefiting the utilities, it will eventually happen. I would

not count on it in the near future, however.

The home sized generator has the advantage that the power transfer rate from the firmament is relatively low, so hopefully the environmental effects will be relatively small. Another advantage is that early usage is (or can be) low profile. Not everyone wants the new energy business to succeed. The oil rich nations would see their status and income substantially reduced. People in the coal, oil, natural gas, and uranium businesses would be negatively impacted. The scientific community and all those with the Materialist Worldview would be embarrassed for the decades and even centuries of proclamations that it cannot happen. If I am correct that a spiritual dimension is involved, those of the Religious Worldview will also have egg on their faces. Not unrelated to the above, we can assume that Satan is also opposed. High profile presentations (and possibly inflated claims) to the press, those in the energy business, and the financial mogols, will invite high profile opposition. The baby (new energy) may be a victim of abortion or infanticide before it has a chance to become viable.

If the revelation of the construction and operating details of a home sized new energy generator is quietly distributed on the Internet, however, there is a chance of a quasi-volunteer research and development effort proceeding around the world, and staying below the radar of the powerful opposition. Nobody applies for a patent. Nobody sends out a press release. Nobody expects to become rich and famous. There might thousands of units in operation, some with years of operation time, before the worst of the opposition hits. By then, it might be like a California brush fire being driven by Santa Ana winds, somewhere between difficult and impossible to stop.

13.3 Claims of Working Prototypes

There have been many claims of working prototypes of free energy machines over the past century. A partial list includes:

- Thomas Bearden
- John Bedini
- Lester Hendershot
- Dennis Lee
- Stanley Meyer
- Joseph Newman
- Walter Russell
- Viktor Schauberger

- Ken Shoulders

A majority of the free energy researchers lack even a basic background in engineering. This does not preclude anyone from receiving a revelation, of course. The problem arises when the revelation cannot be communicated to others in the language of science. A person studying calculus, chemistry, physics, and mechanics is learning not only facts and techniques, but a new language. This language is critical when it is time to tell someone else about the discovery. I have worked with individuals without this technical training, and have found it extremely difficult to understand them. One individual (not in the above list) had a two-year associates degree in forestry and made his living as a farm laborer. He wrote letters to the Engineering Dean at KSU, who passed them on to me to answer. His letters would be several pages long, hand written, mostly equations from graduate level physics books, with very few words of explanation. I assumed that he had received a revelation, and just needed help in expressing himself. I wrote him back, asking for clarification. He would reply with more material that I could not understand. We corresponded for over a year, and met face-to-face a few times. I finally told him that he needed to enroll at a local junior college, and take one course per semester until he had completed four semesters of calculus and two of engineering physics, at which time he would be beginning to speak the language of science. He became angry, saying something to the effect that he did not have time for that busy work. I was coming to the realization that he really did not have anything to say, so we parted our ways.

In addition to language difficulties, many researchers do not understand metering of electrical circuits. With direct current, the power is simply the product of voltage and current. With sinusoidal current, however, the power is $VI \cos \theta$ where θ is the angle between voltage and current. One needs a wattmeter in an ac circuit, not just a voltmeter and ammeter. Using VI rather than $VI \cos \theta$ for the output power can make a circuit appear to be overunity when it is really not.

Other metering problems appear when impulses or nonsymmetrical square waves are used, as is common in proposed free energy machines. If the load of the generator is a non-inductive resistor, then power is I^2R where I is the rms current. The old analog meters may measure this quantity correctly while the new digital meters may not. I once taught a lab where students observed meter readings of a nonsymmetrical square wave flowing through analog meters marked 'dc amps' (average current), 'ac amps' (rms current), and a nice Fluke digital multimeter. The readings of the analog meters matched the values predicted by calculation from the known waveform, while the digital reading did not match anything. Results would have been better if it had been a 'true rms' instrument.

If the generator load is anything other than a non-inductive resistor, then the best way to actually measure the power at some point in the circuit is with a digital dual channel oscilloscope. Many values of instantaneous voltage and current are collected over one cycle of the waveform, and multiplied together point by point. The product of voltage and current at some instant is the instantaneous power. The sum of all the values of instantaneous power over one cycle, keeping track of the sign, is the average power, the quantity desired. This has

become technically possible only in recent decades. So it is quite likely that some claims of overunity machines are false because of ignorance of metering problems rather than any desire to deceive.

At least one person on the above list likes to operate in a showman mode. He rents an auditorium and puts several machines on the stage. Various effects are demonstrated, and are presented as indications of overunity operation. A high-pressure sales pitch is given to buy dealerships. No one is allowed to make any sophisticated measurements on the machines. Then, year after year, excuses are given as to why the production model is not yet ready.

We see a full range of reasons for the lack of success in developing a true free energy machine. There is incompetence, including a basic lack of understanding of electrical metering. There is self deception. There is actual fraud. I think some of the claims may be due to paranormal activity. The researcher gets in the right state of mind and the machine puts out extra power (more than any input). Then the machine does not work the next day, or when it is moved to another location, typical of other paranormal phenomena. If there are paranormal free energy generators, about all we can do for ‘proof’ is what is done with poltergeists and UFOs. We collect statements of witnesses. The phenomenon just does not lend itself to a classical investigation in a laboratory by a bunch of people in white coats.

The investigator who did the best job of collecting statements was T. Henry Moray of Salt Lake City, Utah. His book *The Sea of Energy in Which the Earth Floats* contains dozens of affidavits and correspondence on letterhead over a period of decades. He developed a ‘receiver’, a box of volume two or three cubic feet, that he connected to an overhead ‘long wire’ antenna and to a ground rod, that would power light bulbs for hours and days at a time, even miles away from electric utility wires. The first working model was shown in 1925. Except for proprietary components, possibly semiconductor devices (this was years before the transistor was ‘officially’ invented at Bell Labs), the contents of the box could be inspected freely. He had two sons, John and Richard, both trained as physicists, who continued operation of his company, Cosray Institute, after T. Henry’s death. I heard John speak to a free energy meeting some years ago. He still believed his father had done what he claimed, and that the sons could replicate his work if adequate research money was made available.

I have no reason to doubt T. Henry’s claims. I think the majority of free energy researchers also believe that Moray was successful. But nobody knows *how* he did it. I have heard speculation that the ‘Swedish stone’ used in the circuit was radioactive, so he had stumbled upon a radioactive battery. There are such devices today. My reaction is that at the power levels involved (over 600 watts for several days at a time) and the number of years that Moray was involved, there would have been radiation sickness manifested. My own speculation is that Moray was doing PK. He would take up to ten minutes to ‘tune’ a circuit before it started producing power. This would have been time for him to get into the right altered state of consciousness and bring his mental powers to bear on the circuit, similar to poltergeists and those who do street light interference. If this is the case, he probably never had a clue that his brain waves were critical to the operation. He commented in his book (page 20):

I realized that the energy was not coming out of the earth, but instead it was coming to the earth from some outside source. These electrical oscillations in the form of waves were not simple oscillations, but were surgings—like the waves of the sea—coming to the earth continually, more in the daytime than at night, but always coming in vibrations from the reservoir of colossal energy out there in space.

His use of the word ‘surgings’ suggests that sometimes the process worked better than at other times, very consistent with paranormal phenomena. He perhaps had received a revelation of a circuit that would work for him. He *knew* that this particular circuit would work. This attitude is essential to paranormal activity. My guess is that other circuits will work for other people. An exact replica of his circuit might not work for everybody, or even all who are psychically inclined. I can conceive of several people or groups receiving revelations of devices that will work for them, and for some subset of the population. Those wanting to install a free energy machine may have to exercise some choice, similar to the brand of automobile, or to the automobile power source (battery, gasoline, diesel, ethanol, etc.).

13.4 Operating Frequency

Like the power rating, the free energy machine operating frequency is an interesting topic. Historically, there have been at least six frequencies used to get electrical power from here to there. Thomas Edison was a strong advocate of dc. The first electrified portions of New York City used his dc equipment. The ‘War of the Currents’ between Edison’s dc system and Tesla’s ac system is a fascinating chapter in our nation’s history. Edison persuaded a state legislature to use Tesla’s system for electrocution of criminals and then advertised that ac was dangerous. He even would electrocute dogs at county fairs, using ac. But Tesla won the ‘War’, partly because of the lack of a dc transformer. Without a transformer, dc had to be generated and transmitted to the load at the final load voltage. This required a generating plant right in the middle of a few square city blocks. Power at dc is the product of voltage and current, so transmitting a low voltage requires a high current, with resulting high losses.

At ac, the voltage could be easily increased to the hundreds of thousands of volts for transmission over distances of many miles. Power plants could be located in the country while electricity could be delivered to the customer with greater efficiency and at lower cost. We now have rectifiers and inverters which allow conversion of ac to dc, and back to ac, so there are a few dc transmission lines in operation where technical constraints make them necessary. Otherwise, the economics strongly favor ac.

The frequencies of 25, 50, 60, and 133 Hz have all been used for power distribution. The 25 and 133 Hz are mostly of historical interest. Europe uses 50 Hz while the United States uses 60 Hz. A sixth frequency, actually a range between 400 and 440 Hz, is used in aircraft. Transformer weight is inversely proportional to the frequency. The decreased weight is the primary reason for the use of this higher frequency.

It is not obvious from Moray's book exactly what frequency his receiver operated at. He used a bank of light bulbs for a load, and these will glow nicely at frequencies from dc to well into the MHz range. There might be a 'preferred' frequency for extraction of power from the firmament, which could be much different from 60 Hz. We have grown accustomed to 50 or 60 Hz power, but is this frequency range essential for technical reasons? Actually, 400 Hz would work just as well for many household applications. Incandescent light bulbs and the electric hot water heater would be perfectly happy. Electronic devices that operate internally on dc could rectify 400 Hz as readily as 60 Hz, if they did not first reduce the voltage by transformer action. (Transformer losses are proportional to the frequency or the square of the frequency, so a transformer economically designed for 60 Hz operation will overheat at 400 Hz.) I have an old digital oscilloscope that specifies the input voltage as in the range of 90 to 270 V, and dc to 400 Hz. If you can figure out how to plug it in, to European 50 Hz and 220 V or to American 60 Hz and 120 V, it is happy. It costs a few cents more to build power supplies this way, so most electronic devices are not this flexible, but it is not a *technical* constraint.

The main problem with a new frequency would be the single-phase induction motors used in refrigerators, heat pumps, and blowers. These only function within a narrow range (a few Hz) of their design frequency of 50 or 60 Hz. One could use the existing motors by using a rectifier to produce dc, then an inverter to get the proper frequency. Some motors could be replaced with dc motors. The motor of an air conditioner is usually assembled with the compressor as an integral unit, so the entire assembly would need to be replaced. I suspect that for new installations, we would use adjustable speed drives, consisting of a rectifier, inverter, and three-phase motor. This would provide the advantages of variable speed operation, lower starting currents, and lower noise. The disadvantage would be an increase in cost of perhaps five to ten percent of the installed cost of a furnace or air conditioner.

There would be some mismatch problems during a transitional period of changing to a new frequency, and some extra costs for equipment inside the house. These will be unpleasant, not unlike going to the dentist to get a tooth filled, but not severe enough, in my opinion, to force us to stay with the existing frequency.

One very interesting issue is the possible health benefits of changing to a different frequency. Our bodies are surrounded and immersed in the electric and magnetic fields associated with the wires in and around our houses. The electric field would be a maximum of a few volts per meter and usually much less. The magnetic field would be a few milligauss or less, except near certain transformers and appliances where it may get up to tens of milligauss. We are told, with much loudness of voice and waving of arms, that it is *impossible* for these fields to have any negative health effects. After all, body heating is negligible, and besides, life expectancy has been increasing over the past century simultaneously with increase of electrification. While it is true that we live longer, it seems to me that some disorders have become worse with time. My list includes obesity, diabetes, Parkinsons, cancer, and heart problems. The average 70 year old person expects to live longer, but I am not convinced that they live better, than the average 70 year old of a century ago.

The brain produces electrical signals in the 3 — 30 Hz range. This is relatively close to

our 60 Hz supply. It is quite possible that our 60 Hz supply will ‘capture’ the brain waves, changing amplitude and phase of some components with respect to other components. This in turn could affect our mental and emotional functioning. I have this suspicion that ‘good’ judgment has decreased while ‘bad’ judgment has increased in the past century. One looks at the fraction of the population who smoke, use drugs, over eat, and run up excessive credit card debt, after being taught from childhood to do the right thing, and asks “What is wrong with this picture?”. Why is our collective judgment so bad? I cannot prove this hypothesis, but I doubt it can be disproven, either. Moving to 400 Hz or 20,000 Hz from 60 Hz just might have very important mental health benefits for the population.

13.5 Energy Transfer Mechanisms

I have discussed aspects of generator size and operating frequency. Now I will think out loud about the possible techniques of getting energy from the firmament into electricity in ‘our’ space, at appropriate voltage and current levels. There are actually many methods, but the ones I will mention should illustrate the possibilities.

13.5.1 Gravitational Force

. I have suggested that what we experience and describe as the ‘gravitational force’ is actually a force applied directly by the firmament, using the same formula deduced by Newton. This allows for mental control of gravitational force. One or more people get in the right frame of mind and poltergeist stones are thrown, people move through the air, and pyramid blocks are moved into place at Giza. Suppose we have something like a wind turbine with three blades. Instead of airfoils, the ‘blades’ are very strong structural members with a large mass at the end. Our mental activity causes the gravitational force to be perpendicular to the blade, always in the direction of rotation, rather than toward the earth. This gravitational force causes the rotor to rotate, rather than the usually aerodynamic force. The rotor hub connects to a gearbox and electrical generator, just like a wind turbine. The difference is that full power is available most places on a 24/7 basis, rather than the highly variable winds found on hills and ridges. The turbine does not need to be placed on a tall tower. The tower just needs to be longer than the blades. The turbine does not need the ability to yaw into the wind. Size could be anything between a few kW, that would readily fit into a back yard, to a few MW, that would be used for central station operation.

At this stage of our knowledge, we really do not know the interaction of phenomena in the region where energy is being transferred from the firmament to ‘our’ space. The ambient temperature might drop, for example. It is also conceivable that electricity does not ‘flow’ in this region (portal). Electrical effects reported around UFOs, poltergeists, and electric people hint that copper wire may become nonconducting under some circumstances. Extracting power mechanically at the tip of the turbine blades would allow the firmament portal to be

physically separated from the electrical generator. The capital costs will be higher than for other methods, but should still have a reasonable payback period.

13.5.2 Electron Materialization

It has long been a puzzle how electrons get moved into or from regions within thunderstorm clouds to produce the extremely high voltages necessary for lightning production. There are plausible mechanisms for moving some charge (ice crystals aligning themselves with the electric field (assuming the reality of electric fields in ‘our’ space), then transferring charge during the jostling caused by vertical air movement), but no one really knows if any of these plausible mechanisms is *actually* producing the regions of charge necessary to lightning. Charge movement is self-limiting due to the electric fields. It is easy to move the first electron into a region since there is no net electric field. But moving the last electron before lightning occurs is quite another story. That electron has to overcome an intense electric field, and it is far from obvious that air currents and ice crystals are up to the task.

As pointed out earlier, ‘fields’ have *never* been observed, only forces. The firmament might apply forces to electrons sufficient to move them into dense concentrations, while at the same time disabling what we think of as an opposing force due to the ‘field’ of a high charge concentration. Another interesting possibility is that the firmament is a source and sink for electrons. Instead of electrons moving in ‘our’ space, they materialize in a region of high potential, flow to ground through a lightning stroke (or through an inverter), then dematerialize back into the firmament to complete the cycle.

With the possible exception of some of Fort’s falls, materializations always occur in air. This gas is easily moved out of the way when some object materializes. Liquids can also be moved out of the way, with greater difficulty, so it is conceivable that fish might be materialized directly into the water, rather than in the air above the water, where they can immediately fall in. Materializations inside a solid really do not make sense, so the firmament might have a protocol forbidding such action. If this protocol holds for *all* matter, including electrons, then it will not be possible to materialize electrons inside a piece of copper, to serve as a source for our new energy machine.

However, it might be possible to materialize electrons near a copper screen or mesh that would accumulate them for transfer to an inverter. There may be atmospheric conditions (temperature, pressure, humidity, water droplets, ice crystals) that mediate or expedite this materialization. I suspect there would be a natural limit on the number of electrons that could be materialized per second per unit volume. If the inverter uses a smaller number (a lower current), the voltage of the collection grid will rise. If the inverter loads the grid too much, the voltage will fall. A good control system will be necessary to draw the maximum amount of power from this ‘antenna’, consistent with the voltage and current ratings of the inverter.

It may be necessary to operate at voltages that are considered to be high. The collection

grid may operate in corona, which suggests a voltage above 10 kV even if fine wire is used for the grid. There may be non linear effects, which would require 100 kV or even 1000 kV for proper functioning. At these voltage levels there are significant safety aspects and relatively large equipment sizes required. It may not be cost effective to use this method in a home sized unit. I would guess that a 1 MW generator might be a practical minimum size. It would fit on most distribution substations. At 1000 kV, we need a current of only 1 A to reach this power level. Utilities routinely use power semiconducting devices with voltage ratings approaching 1000 kV, but these devices operate at hundreds of amperes. There would be a significant design and development effort involved in building a cost-effective inverter with a rating of 1 MV and only 1 A.

13.5.3 Magnetic Field

A magnetic ‘field’ applies a force to the electrons (and holes) in a conductor or semiconductor. The closed circuit stays electrically neutral as a whole. There is no need for electron materialization or dematerialization. The force moves charges from one place to another so there is a surplus of charge at some places and a deficiency at others, which is observed as a voltage difference. If the force is removed, all charges relax to their original positions, and all voltages disappear.

The gravitational force and the electric force of the previous two methods would not need to vary with time for the methods to function. I believe the magnetic force must be time-varying for this method to work. The input of our free energy generator basically starts with a transformer secondary. In normal transformer operation, the magnetic forces on the charges in the secondary are produced by current flow in the primary winding. The firmament may be directly involved in mediating between the primary current and the magnetic forces on charges in the secondary in ‘normal’ operation, so it is not too difficult to think of a free energy generator operating by just eliminating the primary. Or there might be a primary of just a single shorted turn. Current flow in a transformer is inversely proportional to the turns ratio, so the current in a single turn primary could be quite large for a given secondary current. It may even be large enough that a superconductor would be required for the primary. We now have materials that are superconducting at the temperature of liquid nitrogen so this technique would not be impossibly expensive.

While we are thinking ‘outside the box’, it might be possible for a single-turn shorted primary of the *right* material to become superconducting at room temperature while receiving power from the firmament. We tune our minds to the concept of the firmament providing magnetic forces to the charge carriers in the winding, *and* to the concept of the resistance of the primary becoming zero.

This method appears most likely to yield the minimum cost free energy generator, assuming the constraints on the composition and operating temperature of the primary winding are not too severe. There is no need for moving parts and no need for voltages above 120/240. The generator might resemble a pad mounted distribution transformer sitting unobtrusively

in the back yard.

There are many other combinations and permutations for candidate technologies for a free energy generator. It is entirely possible that more than one technology will enter the marketplace. Someone may think of something that does not involve gravitational, electric, or magnetic forces, for example. At the moment, my imagination does not stretch that far.

13.6 Prayer and Meditation

The next step toward the realization of a new energy economy, in my opinion, is for individuals and groups who feel so inclined to pray/meditate about a home sized free energy generator. The free energy community has tried many combinations and permutations of generators over the past century, without success. I have tried a few myself, also without success. Someone needs to hear from God *exactly* how to do it, in the form of a dream, vision, or direct instruction.

I think motive and desire are more important in this effort than one's theological inclinations. That is, between a Christian who really wants to be rich and powerful, and a New Ager who really wants to see people have an adequate supply of affordable energy, the New Ager has a better chance of success. My bias is that a Christian who has fully developed Christlike qualities in his or her life will have the best chance of success.

It is possible that the style of prayer will make a difference. I do not want to imply that applying some formula or checklist is essential to success. A loud prayer ended with 'in the name of Jesus' may impress one's peers, but may not be as impressive to God. I certainly do not claim to know much about prayer in general, or what style might be effective in this specific case. It would seem that we should ask how one prays or meditates to get into the mode of doing paranormal or supernatural tasks. For example, what was Peter praying about before he spoke to the dead body of Tabitha (Dorcas) and watched her come back to life (Acts 9:36-42)? I suspect the first thing he asked was "God, what are You doing, or wanting me to do, about Tabitha?" After all, death is a natural part of life, and we do not want to risk getting crossways with God by demanding an extension of life when that was just not the plan. I believe God spoke to Peter, telling him that the plan was for her to have an extension *and* that Peter had to do his part before the plan would be fulfilled. If Peter had not spoke the word to the body, it would have been six feet under the earth within hours.

It is my observation that most prayer is really not very effective. The Religious Worldview rejects the paranormal and mostly rejects any supernatural for today. When someone gets sick, we pray a very short "God, heal them!" prayer, not really expecting any specific response. I do not hear anyone praying to discover God's plan for the course of the sickness. And I do not observe people walking up to the sick person, speaking the words God told them to use in this specific instance, and seeing the sick person instantly healed. There are rare exceptions to this observation, found in books on the topic of healing, and heard from speakers on the

Full Gospel Business Men's Fellowship circuit, but this applies to the vast majority of cases.

It took Jesus 40 days of prayer and fasting to get into the full swing of healing the sick and raising the dead. I suspect it will take longer for us ordinary folks. The adherents of the Eastern religions who develop paranormal capabilities (levitation, apports, etc.) will frequently take years in training their mental abilities. We need an individual who takes God very seriously, and who will make a long-term commitment to pray that this discovery will happen. It could also be a group, of course. The 120 who prayed the church into existence got the job done with style. Luke wrote about them in Acts 1:14 "These all with one mind were continually devoting themselves to prayer". Their prayer was answered in something like 50 days after the resurrection, although Jesus had spent about three years in getting the group into 'one mind'. That is, we cannot put the time factor into a rigid formula. Once we get the right people into the right attitude, things can happen in days or weeks rather than years. The point is that we need people who will keep on asking, seeking, and knocking (Matt. 7:7) until the answer is received.