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[Scotty Roberts]

Mister Roberts.

Always Look On the
Bright Side of Life.

If you are anything like me, you've probably had your fill of life coaches, motivational speakers and rah-rah positive thinking seminarians. This is not to say that those folks do not have their proper place and time, but the jaded cynic that dwells deep inside my overtly cheery, attitudinally effervescent exterior would like nothing better than to load them all on a slow moving scow pointed toward some godforsaken desert island on some distant longitude where they can all join hands around their driftwood and dried seaweed campfires, singing kum-bay-yah songs beneath the twinkling Southern Cross.

The true reality of Life can be summed up in Einstein's Theory of Relativity which states, in part, that all things, if left to their natural cycles, devolve and decline in entropic decay. In more vernacular terms, as Monty Python put it, "Life's a piece of shit, when you think of it..."

Consider how many days you need to ignore your kitchen and the piling dishes before it becomes a rat's nest of empty containers, overflowing trash cans and molding flatware? If you take off a month of lawn mowing, what carnivorous creatures and pesky parasites will start nipping at your ankles when you dare take a barefoot stroll into the backyard? Stop talking to your spouse and see how many days you can make it before you are slapped with divorce papers. Lose your job and see how long your bank or landlords will let you live in your home for free.

Things left unattended will devolve to their natural state or decline into complete non-existence in the blink of an eye, and there is no life coach or motivational speaker who'll be able to reign in the wild horses of destructive chaos nor still the discomfeting disquiet with anything more than two dollars worth of God in a paper sack.

How's that for a pretty picture of life? But wait! There's even more when you consider glass ceilings, encroaching fat rolls beneath the beltline, arthritic joints, gas prices, cost of living, dwindling bank accounts, and family and friends who stab you in the back.

And if all that isn't enough, you die in the end.

Life is that bleak.

One thing I have learned over the years is that no matter how many people out there attempt to prod you into positive thinking, none of that matters when the chips are down and life is unmanagable. So you are left to forge your own way and overcome the difficulties of an entropic existence by the power of your own boot straps and the callousing of your own hands. No one cares and everyone has



their own kettle of fish to deal with, so even the supposed empathic crying on someone's shoulder does nothing more than allow you some psychological relief, albeit lacking in solutions to Life's downers.

Was that all bleak enough for you? If so, consider the words of Theodore Roosevelt when he said, “*It is not the critic who counts, not the one who points out how the strong man stumbled or how the doer of deeds might have done better. The credit belongs to the man who is actually in the arena, whose face is marred with sweat and dust and blood; who strives valiantly; who errs and comes short again and again; who knows the great enthusiasms, the great devotions, and spends himself in a worthy cause; who, if he wins, knows the triumph of high achievement; and who, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory or defeat.*”

Is empowerment available? Can life really be a happy thing despite warring the natural elements? Of course it can. I was recently reminded that there is no darkness nor downfall that does not give way to fantastic opportunity. One simply needs to be able to appropriate that mindset. And all it takes is self-willed, self-maintained determination. We cannot conquer death, and life will inevitably be filled with it's innate sadnesses and set backs, but with the very spark of life also comes the ability to be the captain of your fate. While others are there for friendships, fellowships and occasional comfort, only the individual has the ability to create something better for himself.

Life is short and it can be very hard, at times, so why put off the ideas, the creativity, and the pursuits of excellence, only to muck around in life's pignen of self pity and self loathing? **Now** is the time to move idea to action. **Now** is the moment to decide who and what and where you want to be - because no one will ever do that for you. And even if someone takes that sort of interest in you, they have their own stuff to deal with, and their own courses to set. Rely on others for support, but rip the twisted heart of fear and excuse-making from your chest with your own bare hands, and turn failure, misappropriation and stumbling waywardness into phenomenal opportunity. Be tenaciously intrepid. Look with new eyes on the path that lay open and bare before you, and take steps to **make life work for you**, because it can surely work against you. If you let it.

Happiness and true inner peace are the consequential gifts of seeing life as a great opportunity. So go take a bite out of it's ass. ♣

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We all share certain assumptions about the ancient past. There are many commonly held presumptions about megaliths, shamen and city builders. What I want to do in this article is challenge those presumptions; as well as explain what the hidden connections are and why they are hidden. What I am going to do is describe a brief overview of civilisation that goes right back to the end of the Ice Age and so give an alternative interpretation of how living in cities came about – in particular, by exploring the links between megaliths, shamen and city builders. This article is based on research from my book *Approaching Chaos*.

The first point to make is that we do not normally link megaliths and shamen with city builders. Indeed, there are no ancient cities associated with well-known megalithic sites in the UK such as Avebury or Stonehenge. If you mention “megalith” to anyone, Avebury or Stonehenge are normally the images that spring to mind; and if you say “shamen” then people think of Peruvian medicine men in the jungle or Mongolians in smoke-filled yurts. Much of what we talk about in the West when we talk about our ancient pagan ‘primitive’ past refers to Nature and nature spirits; sacred groves of oak trees; landscape temples and zodiacs in the landscape; energy lines, rocks and springs. We think of Druids; we think of Stonehenge. It is all wild, elemental and powerful.

We do not think of pharaohs, nor do we think of places like Washington DC - and yet they are all linked.

One reason why we do not make these associations is because of a certain group of people known to us as the Romans. The Romans, along with the Greeks, as the most powerful of all the Indo-European tribes, continue to dominate us in the West. So much of what we understand about the ancient past is mediated through these people: it is filtered through their mindsets, their way of thinking; because we have inherited their languages. As well as giving us our access to the past – because we can learn about life 2,000 years ago by reading the material they left behind - they also form a barrier.

This may sound bizarre, but the Greeks and Romans themselves did not understand everything about the times they were living in. In fact, they were quite capable of getting it wrong. More particularly, they did not fully understand another group of people we call ‘the Egyptians’ – in spite of living with them for several hundreds of years.

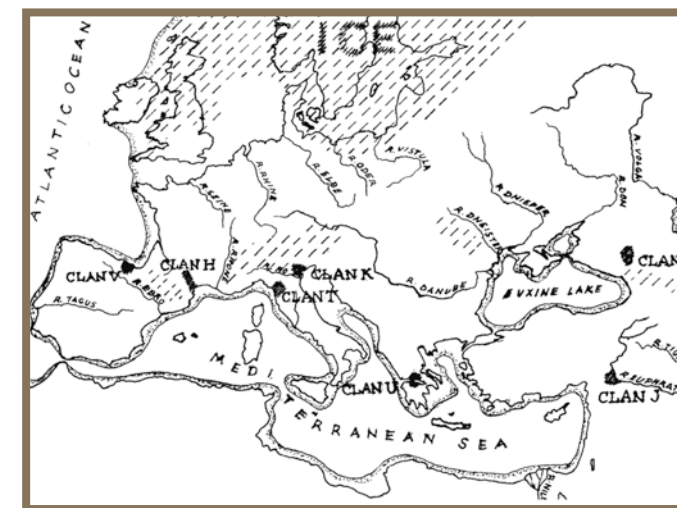
The Greeks of all the Indo-European tribes were those who were closest to the Egyptians and it is mostly through the Greeks that we know as much as we do about ancient Egypt. After the end of the C4th AD even that possibility disappeared and we lost all ability read hieroglyphs. And then so much about Egypt remained mysterious, a

closed book.

So what are these connections that have remained hidden for so long?

The Ice Age

To answer that question I want to go right back, back to the beginning as it were; back to the end of the Ice Age more than 12,000 years ago (the dashed line on this map represents the extent of the ice; the other line, the lower sea levels – you can read about the clans in my book). The Ice Age is when we tend to start the story of how civilisation began; how we came to be modern, progressive people with all our urban comfort and sophistication, leaving behind the wild, woolly, elemental stuff. ‘



And the story we tell ourselves is that it all starts with the farming experiment. You can read about it in the British Museum: paleolithic man instead of sitting in his cave begins to throw seeds around outside; he finds he has a surplus of crop and, being clever, he decides to exchange it for something else. We, as primitive people, were then on our way to becoming civilised with towns and cities growing out of early market places. We could leave behind our hunter-gatherer cave-dwelling past and evolve into modern man, with the help of the Greeks and Romans of course. Lots of people continue to believe that civilisation only really starts with them.

The Farming Experiment?

But unfortunately we have been telling ourselves the WRONG story. This is not what the prehistoric record shows. There was no farming experiment. Natufians, for instance, who were around from about 12,500 BC onward, cultivated wild seeds for 3,000 years. During this time there was no change from a wild seed to a domesticated seed. Even when the change from wild to domesticated did occur after 9,500 BC, it is not plausible to suggest that it was an ‘evolutionary’ process.

What we are talking about here is the difference between wild and domestic in terms of a single gene: one that relates not to taste but to convenience; convenience being one of the hallmarks of civilisation. This image is of a barley seed head and shows the rachis, the little hinges that connect the seed heads to the stalk. What happens with the wild seed is that the rachis break when the seed heads are ripe; what the domestic version does is wait.



[by Lucy Wyatt]

MEGA LITHS

SHAMEN & THE CITY BUILDERS

- THE HIDDEN CONNECTIONS

Ancient Civilization

They wait to be picked.

The chances of a rare genetic mutant wild cereal turning into domesticated cereal have been calculated at once or twice in 2-4 million seed heads – according to Gordon Hillman who is cited by Steve Mithen (a well-respected prehistorian academic). For this change to have occurred naturally would take 20/30 cycles – ie 20 to 30 years. No one is realistically going to wait around that long for an ‘experiment’ to work – they would return to trapping and say “Dad, can you forget your farming experiment...”. The obvious conclusion is that this change was deliberate: someone knew how to interfere genetically with cereals.



Another factor which is suspicious is where this change takes place. In South America, for example, one such place is Machu Picchu high up on the altiplano in the Andes; in the Golden Crescent – often referred to as the cradle of humanity because so many ‘firsts’ happened here. The first fully

morphologically domesticated cereals occur at Halula in the northern Euphrates valley in about 7000 BC. As this map shows, the Golden Crescent the mountain ranges from the Taurus mountains in the West, in Turkey, to the Zagros in the East, in Iran, with both the Tigris and Euphrates rivers coming from a mountainous area in the middle of the Crescent.

If farming really were the stimulus for the creation of civilisation, why were the earliest examples of it located in such agriculturally difficult places? Jacquetta Hawkes is one of the few to draw attention to this curious situation in her comment that civilisation ‘was not



inevitable, for on the one hand men have lived on well-watered and fertile land without creating civilisation, and on the other hand they have created civilisations in apparently poor environments’.

Jacquetta Hawkes is not alone in her comments. Diana Kirkbride, a one-time director of the British School of Archaeology in Iraq, commented about one site dating to 7500 BC that she excavated in the 1970s in Mosul-Sinjar region in North Eastern Iraq (a place called Umm Dabaghiyah) that it was ‘singularly uniniviting’ - even allowing for change over time and degradation of habitats. Likewise Charles

Maisels discusses another site dating to 6000 BC to the east of Mosul at Yarim Tepe on the Upper Zab describing it as a zone of rocky limestone hillocks ‘not really suitable for farming, yet there is plentiful evidence of it here’.

It is also in the Golden Crescent that we have the remains of a series of well-built settlements dating to times between the 10th and the 8th Millennia BC – the most famous being the end of the 8th millennium at Catal Huyuk in Anatolia, southern Turkey. Catal Huyuk is something else that is hailed as mankind being on its way to a civilised life.

What is significant about Catal Huyuk is that well-constructed storerooms are the central feature of the settlement - better built than the human dwellings around them. Catal Huyuk is carefully laid out with all the houses having the same floor plan and a proper street pattern, and yet it does not develop into any kind of ‘city’. Their diet is also resolutely Stone Age. It consists of wild animals, aurochs and such like. A contradiction of the idea that farming leads to surplus; leads to markets; leads to towns etc etc. None of this makes sense.

Here in the Golden Crescent we have the earliest evidence not only of farming but of metal work and pottery. Not civilisation as such but the fingerprints of the civilisers. So what were they doing in the mountains? I will return to this question later...

Bronze Age Secondary Products Revolution

Then, suddenly, around 5,000 BC, the time of the Bronze Age, the first cities start to appear in Mesopotamia (southern Iraq) – about as far away from mountains as is possible in that part of the world. By 3,600 BC Uruk, for example, was a great city with over 10,000 people. We know that these are cities because they have the recognisable infrastructure of a city and evidence of activities like administration and record keeping. These are skills that are not innate [we only have to look at our own modern difficulties with teaching well-known civilised techniques like writing to know that even after thousands of years of civilisation these skills have to be re-taught].

And coincidentally, not just cities appear, but something happens in farming too – what the archaeologists call the ‘Secondary Products Revolution’. It is around this time that we can take milk from a cow (and make butter/ cheese etc); plough; ride a horse; take wool from a sheep; plant a vine and so on – the kind of farming that we would all recognise. Before this moment in time it was not possible to take wool from a sheep: sheep had coats like a deer, even though there is evidence of sheep/goat ovricaprids having been eaten by humans as far back as 10500 BC.

How odd and how useful that just when lots of people start to live in cities, the production of food becomes more organised... This shift had to be deliberate because no self-respecting hunter-gatherer a) would give up providing for himself and his family to live in a city until he could be sure that he could rely on someone else to do food production and b) that he had a skill that would be useful in a city.

In particular, farming skills had to be taught. Farming is not natural. Anyone who thinks it is easy should try it. The hunter-gatherer was not used to staying in one place; he followed the herd. He was more used to killing than keeping stock alive, especially through the winter. Farming is a completely different skill set which requires knowledge of the soil and the calendar.

What is notable is that people did not make the transition from nomadic hunter-gatherer to nomadic pastoralist. The shift to farming always involved a settled pattern first – usually identified by the presence of pigs which cannot be herded long distance. Take the example of the Ferghana Valley in Central Asia which is in the eastern

Lucy Wyatt

part of Uzbekistan and is famous today for its Kirghiz tribes who herd massive flocks of sheep over long distances. The evidence of older patterns of Bronze Age farming, the Chust culture – which can be seen in the museum in Tashkent, capital city of Uzbekistan - is still of the settled pattern first.

What this suggests to me is that the early farmers were not necessarily hunter-gatherers who took up farming because of some environmental change or other external pressure. But were actually a different people with a different knowledge base. First cereals were genetically interfered with and then animals. This was not a natural evolutionary process. Even Julius Caesar knew that aurochs could not be domesticated. In any case, how would Neolithic Man know what would make a ‘good’ cow, just from observing them at waterholes?



I would argue that this change in farming happened because of cities and not the other way round. Not least as the first evidence of a city’s existence wasn’t a market place but a shrine. One of the oldest cities in southern Mesopotamia, Eridu, has a shrine dating to 2,000 BC that has 17 layers underneath it that possibly go back as far as 5,000 BC. Jacquetta Hawkes has also commented on the fact that the key group of people who are involved in cities from the start are not farmers– but priests.

So, what has this got to do with megaliths and shamen? The connection lies in what these cities represent as a total concept of civilisation; a concept in which megaliths and shamen were an integral part. Cities did not develop out of farming but arrived as pre-planned artificial constructs on the landscape. They have identifiable characteristics that link them to a specific archetype which includes the knowledge of how to move the big stones, and has shamanic ritual at the heart of it.

The Total Civilisation Concept

I refer to this archetype as the ‘Ur-concept’ of civilisation. The Egyptians called it living in ma’at living in truth – the goddess Ma’at having the feather of truth. But I prefer ‘Ur’ which in this context doesn’t just mean the famous city which Sir Leonard Woolley excavated in the 1920s in southern Iraq (and in my opinion mistakenly identified as the Biblical ‘Ur of the Chaldees’ as I have good reason to believe that was another Ur elsewhere); Ur in this context has a meaning of ‘foundation’ and as such can be found in names like Jerusalem (Uru-shalem – ie ‘foundation of peace’).

The best way to describe this Ur concept is to imagine a colour wheel plus white. The archetype was based on all the usual attributes we attribute to civilized city living: straightness/accuracy/precision/

balance/design/ infrastructure /organisation.

If any part of the circle is more important than any other it is the temple at the centre which holds all the other parts in balance. It was the priesthood that supervised the foundation of cities, the construction of the great engineering works and monumental architecture; sanctioned the trading exchanges; determined the calendar and predicted the weather; educated the young and kept written records; healed the sick and helped the dying on their way; they understood the importance of the soul (the psyche) and its role in reincarnation and immortality. Were they also the ones who genetically adapted wild animals into domesticated versions?



There are also the relationships across the wheel: all forms of communication (trade, travel and education); the individual body, cared for through the art of cooking, and link between food and medicine; agriculture (domestication of animals & organized arable production); and power. Power in this context refers to political power (administration, justice, architecture and infrastructure), and religious power, the defined roles of the priesthood; the critical relationship between priest and king – the melchizedek - the shamanic part.

This is an archetype which exists for all time and in all places which is why the same characteristics appear in the Near East as in the Indus Valley, in Phoenicia, in Minoan Crete, and in Central and Southern America (and possibly the Far East – but I haven’t explored that aspect). Egypt became the best example of it.

Proto-Indo Europeans

But what is truly extraordinary about the Ur-concept is the confirmation of aspects of it among people who themselves were not civilised and who can be found living a long way away from the civilisers. They did not even live in cities. These people are the very early Indo-European tribes long before they came to Europe, the proto-Indo-Europeans.

The location of the original homeland of the Indo-Europeans before the 4th millennium BC is controversial. There is no universal agreement. My own personal view is that it was in the Pontic Caspian in the Ukraine - a long way away from the civilisers in Mesopotamia. And yet, there is evidence obtainable from an analysis of proto-Indo-European language that the civilisers came into contact with these early Indo-Europeans.

It is now a well-established idea that the Indo-European tribes (Celts/ Romans/ Greeks/ etc) once all lived together. What linguists have worked out is that Indo-Europeans last lived together over 5,000 years ago – a timeframe that relates to the Bronze Age civilisers. How this was discovered was through the realisation in the C19th that Indian Sanskrit, although written in a different alphabet, has the same language roots as other European languages like French or Latin or Greek.

Etymology reveals what kind of environment they knew; what kind of dwellings they had; what skills they had; and to a limited extent, what they thought. And, in my opinion, certain concepts that relate to the UR-civilisation archetype have been embedded in the language for more than 5,000 years – 2,500 years BEFORE they lived in cities.

Contact with civilisers is implied in that the Indo-Europeans

Ancient Civilization

knew about bronze and about copper but not about tin which suggests that they did not know how to make bronze but got bronze from elsewhere. They also picked up from the civilisers over 5,000 years ago, practical farming skills and benefitted from the Secondary Products Revolution. They knew about stock-breeding ('sheep' and 'cattle' can be reconstructed to proto-Indo-European, and herding, as can the secondary products 'butter' and 'cheese').

There is a very good reason why the civilisers should want to make contact with the early Indo-Europeans. There was a certain something that the PIEs had for which the civilisers were keen to exchange skills and ideas. It was this certain something that I think establishes the PIEs in a distinct time and place and that something was the wild horse, the tarpan. The Indo-Europeans lived in the range of the tarpan.



at the Dereivka site in the Sdreny Stog region of the Ukraine. The break-through in the exploitation of the deep steppe did not happen until about 3,500 BC, and the first wheeled carts did not appear on the steppes north of the Black Sea and Caspian before 3,000 BC.

The civilisers would have brought horses down from the Ukraine, and, although it was longer before they made an obvious impact on Mesopotamia, within a certain period of time there is evidence of their use here. By 2,800 BC 80% of Sumerians lived in cities and had wheeled carts.

The shift from wild to domestic horses had such an impact on the PIEs that they venerated the horse for thousands of years. They attributed God-like powers to them. Their attitude to religion was simple and nature based (Sky god/ earth mother). A term for religion can be reconstructed from 'creed' based on two words cre dhe, meaning "put into your heart".

One concept that particularly demonstrates the impact of the civilisers and is inexplicable to linguists is the concept of 'king' (*reg) that can be reconstructed to the earliest level of proto-Indo-European language (rex/ raj/ reich). This is a remarkable concept as it underpins the rules/regulation/accuracy aspect of the archetype. But at the time they learnt this word the Indo-Europeans were wild warlike tribes living in mud huts where the central focus was the hearth. Linguists are forced to give the ridiculous explanation of two kings: one for war and one for ruling.(!?) Did the Indo-Europeans pick up a word that they did not understand the full meaning of?

Global Catastrophe – 4th Millennium BC

Then, in around 3,159BC, there was an appalling environmental catastrophe which resulted in a massive migration of all peoples PIEs, civilisers etc. It is after this catastrophe that the ancient Egypt as we know it starts. At this point the proto-Indo-European split up into their individual tribes and the civilisers had no further common

impact on them although bits of knowledge got stuck with the individual tribes.

Celts for example went the furthest West, ending up in Ireland, and far to the East in the Tarim basin on the West of China where they became Tocharians. 4,000 year old tall ginger haired mummies wearing tartan have been found in the Chinese Taklamakhan desert. Celts, as the ones who went the furthest, are those whose language retained the most archaisms (and, for instance, more connections with Indians and Sythians), and are possibly the most interesting.



To give one example, the Celts possibly retained knowledge of the gods of the civilisers. They continued to refer to Tetates, one of the old names of Thoth the Egyptian god of writing, when the Greeks and Romans had already changed him to Hermes and Mercury. The implication of this Celtic reference is that Egyptian deities could have been known to the Proto-Indo-Europeans BEFORE the start of Egypt. The name 'Hermes' is in itself worth noting as its root is possibly Ur-mes meaning son of Ur [mes or mos being Egyptian words that mean 'son of', as in 'Thutmosis', the name of certain pharaohs which has the meaning of 'son of Thoth'].

But in spite of the close proximity of the PIEs and the civilisers, there is no obvious evidence that they knew about shamanism in order to access the metaphysical secrets of the original archetype – which is perhaps why they never built cities themselves until much later. Even though concepts of 'shamen' and 'shamanism' are well-known, how they relate to civilisation is less familiar.

Shamanic Ritual & Role of the Pharaoh

In essence, a shamen is someone who has an out-of-body experience in which they undergo a journey as a spirit on behalf of a person or a community in order to find answers to particular questions. The kind of shamanism that is practised these days is more usually on behalf of a sick person or child so as to identify remedies will cure the patient. It is important to understand that the information thus obtained is not discoverable through experimentation as it often involves the use of poisons that have to be treated in a particular way first otherwise they would be fatal.

These shamanic journeys are trancelike dangerous, frightening, near-death experiences that can result in the actual death of the shaman. They are therefore to be avoided by anyone who is not properly trained or prepared [one of the problems with modern drug taking that it can result in mental damage from ignorant use]. The initiation or training of the shaman is thus critical from an early age. In addition, the preparation of the substance that brings on the trance is also key to the whole process.

How this applies to the original archetype of civilisation is that the king had the responsibility of undertaking the special journey on

Lucy Wyatt

behalf of his people. In the case of Egypt that person was the pharaoh; a title interestingly enough which could well be a Greek corruption of the words Per Ur, the name of the place where the pharaoh's initiation took place – Per Ur meaning 'house of foundation' - which might have been at Nekhen (or Hierakonopolis, its Greek name), possibly in its mysterious 'fort' which had no defensive purpose.

What the pharaoh prepared here for was a highly important festival which only happened every 40 years, and is also referred to as the pharaoh's jubilee, which the Egyptians called the Heb Sed festival and which incorporated the Osirian rites – a reenactment of the death of the god Osiris and his revival at the hands of Isis his wife. This festival took place in a purpose-built courtyard adjacent to a specially constructed pyramid. There were public aspects and secret aspects. Citizens from all over Egypt came to the festival and the purpose of it was to re-dedicate the country to civilisation.



In the public aspects the pharaoh wore a special bull kilt and had to run around the courtyard. He also participated at a ritual meal called the Hetep. After this meal the pharaoh disappeared into the secret part of the festival which took place inside the pyramid where he entered the realm of the deity Sokar.

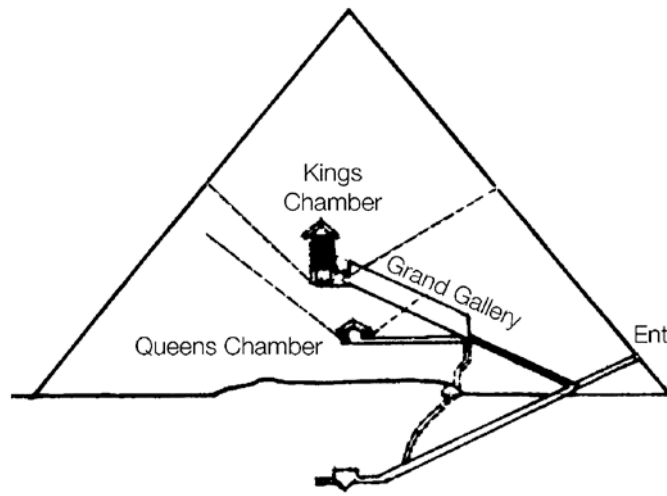
Sokar is interesting because of what he represents. Sokar had a more complicated association with death than just being dead. He was part of a triple manifestation of the gods Ptah-Sokar-Osiris. These gods represented 'the triple powers of animation, incarnation and restoration' and thus were essential to the Egyptian ideas of cycles of life and death, in terms of the soul being immortal and reincarnated in a living body.

Writer Rosemary Clark describes Sokar as representing 'the latent spiritual principle within all living things, the spirit embedded in the deepest regions of matter that await arousal', a description which implies the beginning of life rather than the end of it.

Pyramids – Not Tombs

It is our cultural problem that we think of pyramids as tombs. Very few dead bodies have ever been found in them. The Egyptians buried their dead either in the Royal tombs on the West bank of the Nile opposite Luxor or in mudbrick mastabas. The Egyptian word for pyramid is mr which has the idea of an instrument for ascending. Another clue as to their function is to examine closely the structure of the most famous, the Great Pyramid at Giza.

Some statistics: the Great Pyramid covers 13 acres; 2.3 million blocks on solid rock; an average weight of 2 tons per block; some blocks are 50 tons each; four corners are true 90 degree angles 'to within 1/100th of an inch'; it is aligned on the cardinal points and



deviates by only 5 degrees.

What is remarkable about this pyramid is that it has clearly been constructed very carefully and very deliberately and it is devoid of any kind of internal decoration or ornamentation; whereas the mastaba tombs at Saqqara are beautifully decorated with the most exquisite bas-reliefs of life scenes that would help a pharaoh on his way in the afterlife.

To take the most important of the all the chambers in the great pyramid, the Kings Chamber, an enormous effort was made to bring extraordinary granite slabs – megaliths - that weigh up 50 tons 500 miles from the quarry in Aswan. And then these slabs were used in the chamber in such a way that their function was obviously not visual. Furthermore the chamber is deliberately constructed so that its walls and its ceiling are not connected. The ceiling is supported by walls beyond the internal walls. Above the ceiling are also a series of hidden granite beams with bits taken out of them.

A plausible explanation for all of this is that the purpose of the chamber was to create an electrical field using vibration. The quartz in the granite has piezo-electric properties. The reason for not tying in the walls to the ceiling was so that they could vibrate freely and the explanation for the gouges in the beams above the ceiling could have been for fine tuning the resonances. *[The importance of materials is not unique to Egypt and maybe explains the presence of a giant slab of mica found hidden in the pyramid of the Sun in Mexico. One modern commentator, Christopher Dunn, who has a technical background, has worked out that the Egyptians knew about ultrasound and used it for carving and drilling (that is how he explains the amazing accuracy of Egyptian stonework and the fine carving on very hard stones like basalt and granite – examples of which you can see in the British Museum, exquisite examples of vessels). [The Giza Power Plant – Technologies of Ancient Egypt, Christopher Dunn, Bear and Company, Rochester, Vermont, 1998]]*

By way of reinforcing this idea of vibration in an electrical field, the pharaoh either lay in a sarcophagus of alabaster or granite or on a special Heb Sed festival bed covered in gold leaf – Tut's golden bed can be seen in the Cairo museum – gold being a good conductor of electricity.

Before doing this the pharaoh put on the geni garment over his chest and participated in the Wepwawet opening of the mouth ceremony. Was the point of using the geni garment - which the pharaoh described as the embrace of Osiris - to protect the pharaoh's

[continued on page 67]

QUEEN of CONSPIRACY

The Life and Times of Mae Brussell (1922 – 1988)

PART 2

“MAE GOES GLOBAL”

[by Marie D. Jones & Larry Flaxman]

In June of 1971, Mae had moved to the lovely community of Carmel, California. Her reputation as a conspiracy researcher preceded her, and she was invited to appear on a local radio show, KLRB, to discuss her unique views on political assassinations and the release of the Pentagon Papers. The response was overwhelming, so much so that Mae became a regular weekly guest on the independently owned station. Soon, Mae had her own weekly program, “Dialogue: Conspiracy,” which she later changed to “World Watchers International” (she had hoped the name would catch on like “Weight Watchers.”) She quickly amassed a growing and deeply loyal following of “Brussell Sprouts.”

Jones & Flaxman

Almost weekly, for seventeen years, Mae shared with her radio audience her voluminous daily research in her mind-boggling, rocket-fire, no-holds-barred style. She corresponded with such luminaries as New Orleans DA Jim Garrison, Larry Flynt, Pentagon bigwig Col. L. Fletcher Prouty, satirist Mort Sahl, Pentagon Papers whistleblower Daniel Ellsberg, and rock stars Frank Zappa and John Lennon, who financed some of her writings. Soon, her weekly radio show was nationally syndicated by stations eager to introduce their listeners to “the Albert Einstein of political science,” as one fellow radio host called her. Her brilliance literally redefined the very nature of inquiry in political science.

Mae expounded weekly on such topics as Project Paperclip, the integration of Nazi’s into the U.S. government after World War II; the use of mind control experiments and the connection between the CIA and the Jim Jones suicides, Zodiac Killings and Manson murders, all of which revealed eerie clues to a secret world of psychological warfare engineered by clandestine government and military agencies; the Nazi connections to the Kennedy assassination; the true origin of AIDS (which was just making its first appearance in the western world); the secret machine behind Reagan’s election (she publicly predicted Reagan and Bush Sr. presidencies in the early 1970’s and was called a “nut-case,” but both predictions came true); the truth about the Watergate break-in (she published an article about the real Watergate players long before the mainstream media broke the story and held a news conference where she revealed facts and names that months later would be revealed by Woodward and Bernstein); the rise of fascism in the United States; the CIA involvement in the deaths of 1960’s rock icons including Jim Morrison, Janis Joplin and John Lennon, and later Chicano idol Freddie Prinze, whom Mae claimed was obsessed with his own Kennedy assassination research; the real power players behind the kidnappings of Patty Hearst and Martha Mitchell; the mysterious deaths of dozens of witnesses to the Kennedy assassination; and a host of conspiracies, cover-ups and crimes that linked major corporations, the U.S. military, world banking figures, the Nazis, the Mafia, the CIA and every imaginable United States government entity in a web of incomprehensible deception.

In one of her early 1980’s radio shows, Mae even predicted the political grooming of a very unlikely person – Arnold Schwarzenegger, former governor of California who had made no bones at the time about his aspirations to the Presidency. How could she have known at the time that this Austrian bodybuilder and B-movie actor would one day become the hero of the Republican Party and leader of the Golden State?

In fact, how was she able to know many of the things she predicted? It was, and still is, a question that haunts everyone who ever knew or knew of the enigmatic Mae Brussell.

Most of her work, and her passion, though, continued to lay with the comprehensive list that she was compiling of White Russian fascists and German Nazis who were supposedly behind the scenes, manipulating world events. Once she saw the name “Adolf (H.) Schicklgruber” in the personal notebook of Marina Oswald’s poetry exhibited in the Warren Commission report, she knew that Adolf Hitler himself was somehow, if indirectly, linked to the Kennedy Assassination. Mae was aware that (according to a 1943 OSS psychological report on Hitler by William “Wild Bill” Donovan) Hitler’s father was the illegitimate son of one Maria Anna Schicklgruber. Coincidence? Mae could not find traces of where the last name “Hitler” came from, but the connection to Lee Harvey Oswald’s wife was shocking. Why would Oswald’s wife have such a name in her personal writings? Mae was determined from that point on to find out.

She continued to make stunning links between Oswald (and his

wife Marina), Jack Ruby and people close to them, many of which were powerful oil-industry men with ties to the Nazis. In Mae’s eyes, Oswald was never the innocent patsy that so many claimed. He had connections, and yes, he may have been set up to take the fall for figured behind the scenes who were much bigger, but he was definitely immersed in the world of intelligence. Ultimately, she explained the Nazi involvement in Kennedy’s death as a motive of the Bormann Society, an organization actively devoted to re-establishing the Fourth Reich. Martin Ludwig Bormann had been a prominent Nazi official and head of the Party Chancellery. He was also a private secretary to Adolf Hitler and an incredibly powerful figure within the Third Reich. The Bormann Society hated JFK for many reasons. He was Catholic. He was against the Nazi oil interests. And he believed in educating Southern blacks and allowing them the opportunity to register to vote. To this powerful and influential group, both Kennedy brothers posed a threat to their fascist interests, a threat that Mae was all too aware of which continued into several U.S. presidencies long after JFK’s death.

But her conspiracy research wasn’t just limited to the Nazis that had come quietly and stealthily to America, unbeknownst to the average U.S. citizen. She also heavily researched the CIA’s involvement with the Kennedy deaths, and the organizations’ involvement with coup d’état in the 1967 Greek elections that might have otherwise seen Andreas Papandreou placed in power. Papandreou was not a favorite of those in high places, as he had similar visions to Kennedy. He was targeted, Mae believed, and the election was “canceled” right out from under him to assure that whomever did come to power was the choice not of the people, but of the CIA and other powers that be.

When five men were arrested for breaking and entering into the Democratic National Committee headquarters at the Watergate complex on June 17, 1972, Mae was already making lists and connections between all those involved in what would become known as The Watergate Scandal, and other assassinations and coups. The world watched in collective shock as the President of the United States, Richard Nixon, on August 9, 1974, resigned in disgrace, the first and only resignation of any U.S. President. This was followed by the indictment, conviction and incarceration of several Nixon administration officials, all involved in the planning and execution of the break-in.

Mae was able to look back at her amazing cross-referenced research and point out that one of the Watergate burglars, James McCord, had come into contact with Lee Harvey Oswald when Oswald worked for CIA intelligence, and that the day after JFK was killed, Frank Sturgis, another Watergate figure, was interrogated by the FBI in Miami. Why were all these people linked? How was it that the same players always seemed to cross paths with each other, over years, even decades? Mae’s research connected the dots that others simply didn’t have the time...or perhaps the fortitude, to look for.

Even Nixon had his own Nazi links. Mae described them in her interview with Paul Krassner in the May 1978 Oui Magazine issue, an interview that sheds incredible light on the non-stop, machine-gun mind of Brussell:

“Now, take a man like Nixon, a man who is going to be President of the United States. He’s known for his poker playing, his straight face. He already has a proclivity for intelligence. He wrote to Hoover, asking to join the FBI. After World War Two, the great poker player of the South Pacific was assigned to the Navy Bureau of Aeronautics, negotiating settlements of terminated defense contracts, where he helped escalate the importation of 642 Nazi specialists into the U.S. defense and aerospace industry – Project Paperclip. Then he gets a call from Murray Chotiner, who works with Howard Hughes and the Bank of America, inviting him to run for Congress against Jerry Voorhis. What did he have besides a poker face? In 1951, Senator

Nixon introduced a bill to bring Nikolai Molaxa in to the U.S. Molaxa was a former head of the Iron Guard and was allegedly involved in Nazi atrocities. Nixon set him up in an office of his own.”

Making connections was what Mae lived for. Krassner also wrote that for one upcoming campus lecture she was to give in Seattle, Mae spent a day and a half cross-filing just one ten-year-old article on the murder of Malcolm X, into thirty different subjects. No stone was left unturned, no link unexamined, and Krassner stated, “Sometimes Mae’s theories seem like they’ve been pulled from the pages of a James Bond, or perhaps a E. Howard Hunt-spy thriller.” Yet always her work, and her findings, could be sourced and cross-referenced. She never made anything up.

Her passion for trying to right the wrongs of the world increased when she began to research the Pentagon’s use of potential diseases and mind control against the American public. Already, Legionnaire’s Disease was being experimented with at Fort Detrick in Maryland, and Mae read in horror a Feb. 24, 1972 Congressional Record report featuring the testimony of one Dr. Jose Delgado from Yale University, who was arguing against discontinuing research into “psychosurgery:”

“We need a program of psychosurgery for political control of our society,” the testimony read. “The purpose is physical control of the mind. Everyone who deviates form can be surgically mutilated...” The terrifying testimony continued with “Man does not have the right to develop his own mind...We must electrically control the brain. Someday armies and generals will be controlled by electrical stimulation of the brain.”



The speech, to Mae’s continued horror, was greeted by the member of Congress with “thundering silence – AND MONEY!” Government funded mind control programs paid for by our tax dollars. The Army had already spent \$26 million to alter human behavior with LSD and electrodes. Who knew where the research would go from there? Most, if not all of it, went “Deep Black,” unacknowledged publicly by the government and/or military entities involved. Mae also found links to the mess of a U.S. prison system and this Deep Black research, with prisoners often making up the majority of test subjects for such dangerous and unethical experimentation.

After many years of putting together such dark and sinister puzzle pieces, Krassner asked Mae if she was ever optimistic. Her answer:

“No, I’m not optimistic now – not when government agents work with germ warfare and genocide, and those who put Hitler in power are still at it. Instead of having low-cost housing, there are SWAT teams for food riots when there’s no shortage of food...I see

pockets of fascism...I believe that the Nazis and the Minutemen and the Christian movement are going to get very strong, and at the same time there’s going to be a massive depression... I see terrible things happening to reduce the populations of this earth, so that those who control the corporations don’t have to provide for the needs of the poor...”

On her show and in interviews, Brussell often discussed her belief that the United States government would be involved in state-sponsored “false flag” terrorist acts designed to give us the excuse to wage war and invade other nations. After the 9/11 terrorist attacks, conspiracy forums across the board were on fire with talk about Mae’s predictions and whether or not America was complicit. Two theories were spawned, LIHOP and MIHOP. LIHOP stood for “let it happen on purpose,” as in our government having knowledge of the potential attacks, and allowing them to happen to further political means. MIHOP was far scarier to contemplate. “Made it happen on purpose” would imply our government was behind the whole attack to begin with, something few citizens could even contemplate.

Yet there was Operation Northwoods to consider, which was a series of proposed false flag attacks planned by the U.S. government in 1962 that would later be blamed on Cuba and instigate public support for war against Castro’s regime. Beyond this, Mae knew of other false flag events not just in America, but other nations. Northwoods was especially terrifying because documents, made public in 1997, were available for anyone to examine that truly indicated the brutal extent even America would consider going to as an ends to its means. Guess who turned down the Northwoods (and a similar and associated set of proposals dubbed Operation Mongoose) proposals? President John F. Kennedy. Some theorists believe it was one of the reasons he was assassinated...

Could it happen again? She died before she could dig into the 9/11 attacks, but had she been alive, there is absolutely no doubt that she might find some stunning connections that few have had the ability to put together.

Mae began receiving death threats long before she moved her show to KAZU-FM in Pacific Grove. There were threats from Manson follower Sandra Good, and when a mysterious auto accident claimed the life of her 15-year-old daughter, Bonnie, Mae began to truly understand fear. The driver of the other car was identified as a soldier stationed at Ford Ord. He mysteriously went AWOL two weeks after the crash, and was never pursued by authorities. Later, in 1988, Mae was forced off the air for the last time from death threats. But she continued sending out tapes from her home until she succumbed to ovarian cancer on October 3rd. She was 66.

Even in her death, controversy swirled. Soon her followers were questioning the mysterious nature of her sudden cancer, pointing out that she had been investigating satanic cults in the military, and that she had recently compiled a list of more than 100 unusual deaths of witnesses associated with the Kennedy assassination, 27 of whom had died of cancer only six weeks after the “shot heard around the world.”

Sadly, Mae died seven weeks before the 25th anniversary of the Kennedy assassination. But her voice would continue to grow louder as her influence spread, affecting dozens of authors, researchers and political theorists. Much of her unbelievably large volume of research materials has been distributed and archived by followers devoted to keeping her work alive. She was a woman obsessed; yet a woman who never ignored her love for her family, her children, and the world they would one day inherit. She watched people die before her very eyes, from JFK to Freddie Prinze to Malcolm X to Hendrix, Joplin and Morrison, and found connections between assassins and government leaders, oil barons and military leaders, and knew that something

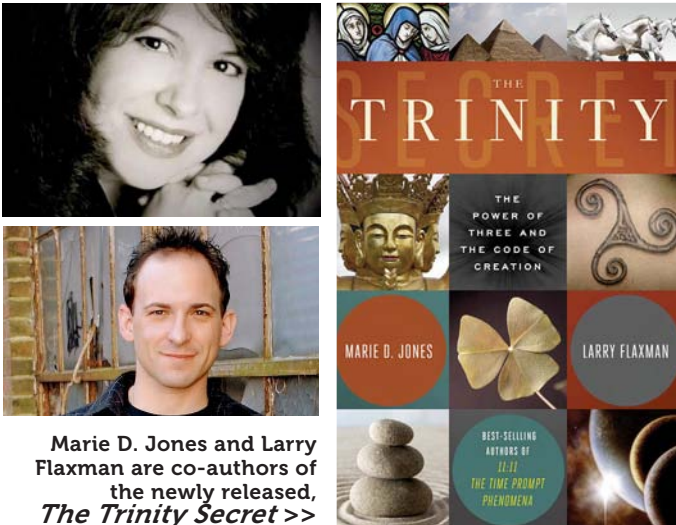
bigger than what she was being told by the “official reports” was going on. Instead of ignoring her instincts and thinking her intuitions crazy, she dove into the world of shadowy cover-ups and sinister crimes and came out with a barn-full of evidence for the entire world to see.

The most telling thing about the late, great Mae Brussell was her general response to the question of why...why would a woman like her spend so much of her time trying to solve the darkest mysteries of our recent past? The moment of JFK’s death triggered in her something deep, something many of us experience in our own lives, but tend to ignore out of fear, or perhaps laziness.



“In fact,” Mae told Oui Magazine, “my initial concern over who killed John Kennedy was basically a selfish one. I wanted to find out if there had been a coup, if the United States was going fascist.” But it went even deeper than that. It really, in the end, came down to a basic instinct most mothers can relate to. “With a family of five children, my husband and myself, I had an obligation to understand the world outside my home.”

Mae understood it clearer than most. She wasn’t called the Queen of Conspiracy, or the Bionic Researcher for nothing. She understood. And she went one step further. She put herself out there and did something about it. Her research helped others make connections as well, and her voice rocked the airwaves of Monterey and Santa Cruz counties in California for over a decade. Her work is still available to read, and to listen to. For more information, please visit The Mae Brussell Website, www.maebrussell.com operated by Tim Canale, and the Mae Brussell Archives at <http://www.newsmakingnews.com/mblinks.htm>, and please support the work of these websites in continuing Mae’s legacy of questioning authority, looking for connections, and above all, having the courage to make a stand. ♣



The Rise and Fall of the NEPHILIM

The Untold Story of Fallen Angels, Giants on the Earth, and Their Extraterrestrial Origins

SCOTT ALAN ROBERTS

FOREWORD BY CRAIG HINES, AUTHOR OF GATEWAY OF THE GODS

The Nephilim are Coming: FEBRUARY 2012

“And the Nephilim were on the earth in those days – and also afterward – when the Sons of God cohabited with the daughters of humans, and had children by them...” Genesis 6:4

The books of Genesis and Enoch tell us that sprit beings known as the “Watchers” descended to the earth and bequeathed a race of offspring known as the Nephilim. Tales of “extra-terrestrial” beings intercoursing with humans are as old as mankind itself - even to current-day accounts of alien abductions, impregnations, and demonic sexual encounters. Those histories and accounts of visitations and mixed-blood alien-human races comprise a bulk of mankind’s mythology, legend, religion and superstition.

What if the old spiritualities and religions aren’t just the unsubstantiated stuffs of superstitious belief? What if there is something living and breathing beneath the surface; a tangible interlinking of religious thought and spirituality, science and myth, inter-dimensionality and cold, hard fact?

The Nephilim walked among us... and still do today.

www.NewPageBooks.com



The Cybernetic Messiah: A Critique of Transhumanism

No more gods, no more faith, no more timid holding back. Let us blast out of our old forms, our ignorance, our weakness, and our mortality. The future is ours.

- Max More (Well-known Transhumanist advocate)

Every human being alive today has been physically altered or enhanced in one way or another. We see the most common examples around us every day. Things like prescription glasses, contact lenses, hip replacements, knee replacements, heart valve pumps, etc. Nearly everyone has received vaccines which enhance our normal physical ability to stave off a wide variety of diseases. Everyone has been touched by some form of physical enhancement. I would also say very few Christians today would argue against every form of enhancement in existence since many of them actually improve the quality of life and the longevity. However it is helpful to take a close look at the degrees of physical enhancement so that we can logically determine when we have gone too far. If such Transhumanists as Max More can be taken seriously (and they should), then the leap from ethical and moral enhancement to the creation of hybrid beings no longer possessing the full qualities of what it is to be a distinctly human can be crossed very easily. If we are not very careful with such technology we could easily wake up in a future not unlike that of many science fiction films.

Three Types of Enhancement
We can break physical enhancement down into three basic types.

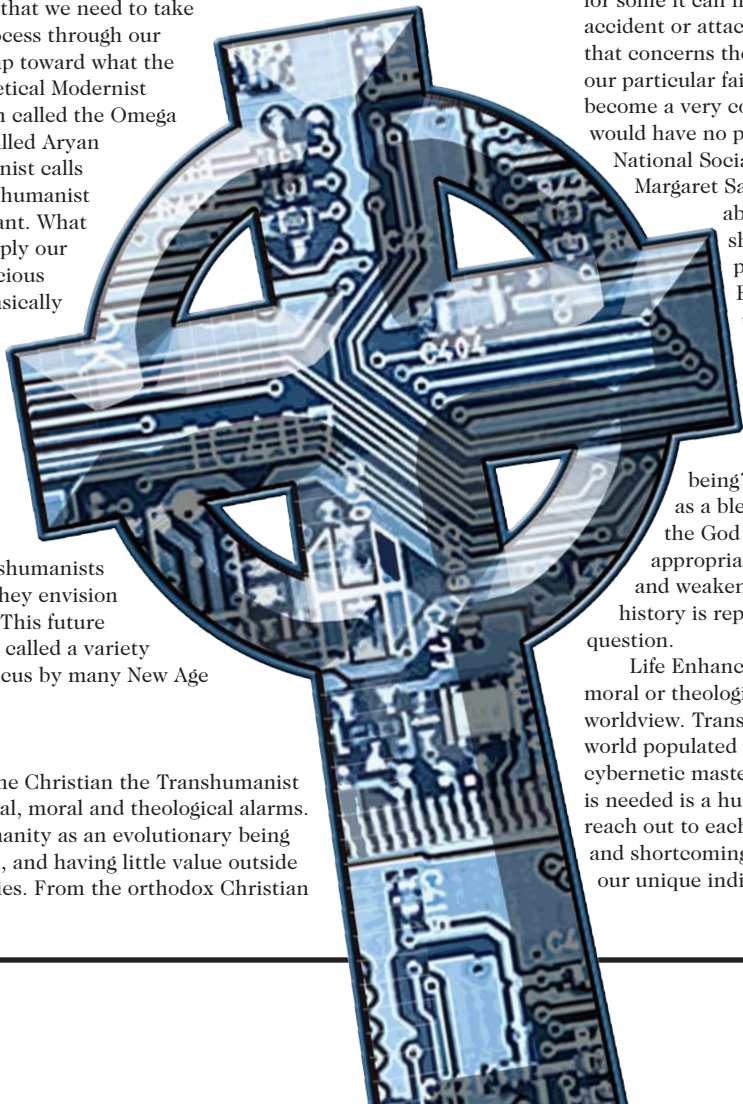
- 1. Life Enhancing** - This would include the examples given above. Things such as vaccines, glasses, contact lenses, and the like. In all of the examples we can find there are none which would be of any concern either ethically, morally or theologically.
- 2. Advanced Enhancement** - This category would encompass everything from cosmetic surgery, to prosthetic devices developed to improve the quality of life for those who might otherwise be disfigured or disabled. Again, we can find little of concern here from an ethical, moral or theological position, though cosmetic surgery can be abused.
- 3. Transhumanist Enhancement** - This involves the use of advanced scientific technologies to create abilities that are far beyond those of a normal human being under any circumstances, supported by a philosophy that advocates a movement away

from the human experience to that which it calls ‘posthuman’. This raises very serious ethical, moral and theological questions, concerns and problems which need to be addressed.

Transhumanist Philosophy
Believe it or not, Transhumanism is seeing ever increasing popularity amongst academics and the philosophical views of the movement are being increasingly popularized through various scientific and philosophical societies, academic and New Age journals and magazines, and even in the world of Hollywood films. Transhumanist roleplaying has become a source of entertainment through such online gaming as Second Life, in which players create enhanced alternate selves and alternative realities in which to live and experience their world.

At it’s very core Transhumanism is a philosophy born out of a belief in evolution, and can even be connected to the Eugenics movement of the 20th century which gave us such horrors as the Holocaust. The National Socialists (Nazis) can be looked upon as early Transhumanists, in that they too believed in the evolution of the species and sought to create a master race which would be immune to the problems of the lesser races and rule over the planet. Transhumanism likewise considers humanity to be evolving both physically and in the use of the conscious mind. The Transhumanist however, like his National Socialist forebears, is not content to allow nature to move humanity along in the slow course of humanistic evolution, but instead teaches that we need to take control of the evolutionary process through our technologies, taking a giant leap toward what the infamous evolutionist and heretical Modernist theologian Tielhard de Chardin called the Omega Point, the National Socialist called Aryan Man, and what the Transhumanist calls ‘Posthumanism’. For the Transhumanist our physical form is unimportant. What is important to for them is simply our ideas and aspirations as “conscious beings” Transhumanists are basically out to change our lifeform to something that in their philosophy overcomes the petty limitations of the human biology. This frighteningly science fiction like future form will, in their own terms, be almost divine, in that they will be super-intelligent and immortal. Transhumanists are very clear that the future they envision is not one of the Homosapien. This future evolutionary lifeform has been called a variety of names including Homonoeticus by many New Age writers and philosophers.

The Cybernetic Messiah
There is no question that for the Christian the Transhumanist philosophy sets off many ethical, moral and theological alarms. The Transhumanist views humanity as an evolutionary being currently stunted in its growth, and having little value outside the collective good of the species. From the orthodox Christian



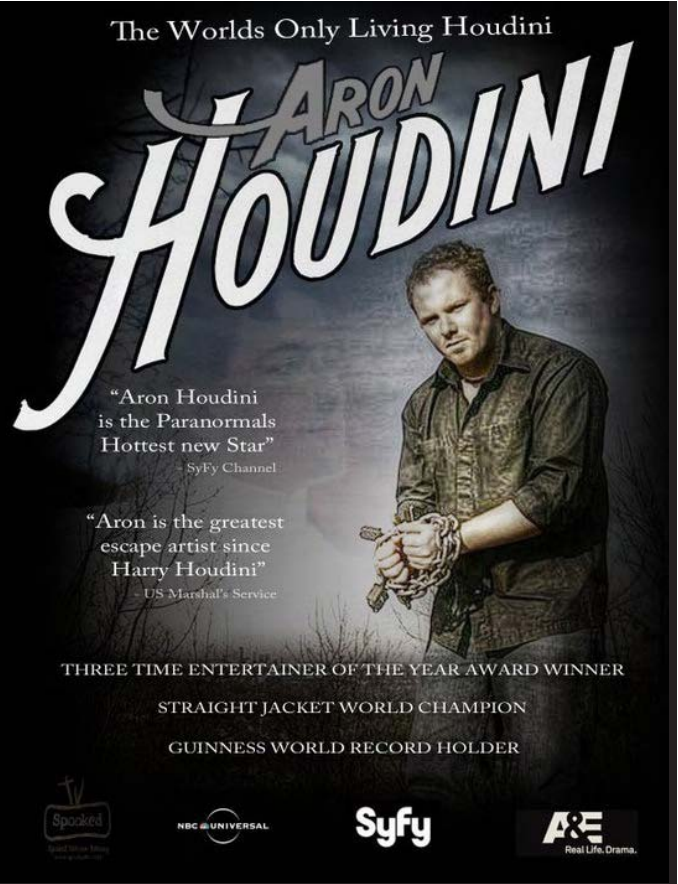
Demons

theological point of view, humans are the unique creation of God, created in His image and possessing a soul. We are not the product of evolution and have value both as the human race and as individuals. Therefore our value does not lay in our physical abilities or limitations, but in our uniquely created essence and relationship to and with our Creator. Every facet of human life, including sickness, disability, and limitation are there to help us learn more about ourselves in relationship to our Creator, as well as to encourage us to expand our consciousness not to become a little god, but to embrace those around us who are weak, poor and in need of love. The essence of the human experience is that of loving God and each other.

Transhumanists, being Eugenicists and evolutionary philosophers, view humanity in purely Eugenic terms and as mere products of a cold, uncaring universe and natural world. Such a fatalistic view of humanity causes them to seek the divine in a future species; a divinity that they have rejected here and now in their Divine Creator. The fundamental human problem is not our frailty, our limitation or our susceptibility to sickness, old age, and death. The true fundamental human dilemma is our self alienation from the Creator. The Transhumanist seeks to address the need for human redemption not in responding to the call of the Redeemer provided by our Creator, but in an attempt to replace that Redeemer with a self generated saviour of technological fashioning. In effect, a Cybernetic Messiah. Christians rather than looking for technological salvation from human weakness, ambrace the Redeemer offered by the Creator and look forward to the day of our resurrection in new glorified bodies that will be resistant to the current frailties by the very command of God, not the misguided experiments of science gone mad.

Resisting Science?
Though many will find in my critique of Transhumanism a rejection of science and technology, this is in fact not the case at all. While such things as cosmetic surgery can be abused, we understand that for some it can improve the quality of life, especially if disfigured in an accident or attack of some sort. It is the responsible use of technology that concerns the Christian, and should concern all of us regardless of our particular faith. Abortion is one such use of technology that has become a very controversial issue. Most people who are pro-abortion would have no problem condemning the scientific insanity of the National Socialist Eugenics pogroms. Yet how many are aware that Margaret Sanger was a racial Eugenicist and only advocated abortion to specifically control the population of what she felt were inferior races, African Americans in particular? It is from this particular section of the Eugenics community that we hear such challenges to the moral and ethical questions of abortion on demand as, ‘Who are you to tell me what I can do with my body?’ Beyond the issue of the life of an unborn child here, the Christian response must be “How do we each best bring glory to our Creator, and to humanity, through the use of my physical being?” While science and technology is certainly viewed as a blessing from the Almighty, we recognize that without the God inspired ethical and moral foundation necessary to appropriately utilize them, they can and often are used to abuse and weaken God’s creation, including human beings. Human history is replete with examples that demonstrate this without question.

Life Enhancing and Advanced Enhancements provide little ethical, moral or theological problems from the position of the Christian worldview. Transhumanism however clearly does. We do not need a world populated by bionic men and women, or ruled over by a pure cybernetic master race, or even of the New Age Homonoeticus. What is needed is a humanity transformed by the love of God, such that we reach out to each other in all of our weaknesses, failings, disabilities and shortcomings with compassion and an eye for seeing the beauty of our unique individuality gifted to us by our Creator. ♣



SCHEDULE:		
3/18/2011 - 3/19/2011	Beaumont, TX	The Texas Ghost Show
3/24/2011 - 3/27/2011	Gettysburg, PA	Ghostology103
4/1/2011 - 4/4/2011	Iron Island	Buffalo, NY w/Everyday Paranormal
4/6/2011	Atlanta, GA	
4/16/2011	Louisville, KY	KY Derby Kickoff Thunder Over Louisville
5/3/2011	Louisville, KY	Kentucky Derby Gala
5/6/2011	Louisville, KY	Grand Gala Kentucky
5/7/2011		Kentucky Derby
5/13/2011	Waxahachie, TX	Catfish Plantation w/Everyday Paranormal
5/20/2011	Middletown, OH	Crossover Paranormal Event
5/29/2011	Moundsville, OH	Moundsville State Reformatory
5/30/2011		Belterra Casino & Spa
6/4/2011 - 6/5/2011	Wilders, KY	Bobby Mackey's w/Everyday Paranormal
6/10/2011 - 6/12/2011	Atlanta, GA	Through the Veil
7/1/2011 - 7/2/2011	Lake Cumberland, KY	Independence Day Celebration
7/2011		Horse Shoe Casinos
8/19/2011 - 8/21/2011	Seattle, WA	Harvard Exit Theater w/Everyday Paranormal
8/26/2011 - 8/ 28/2011	Louisville, KY	Mid-South Paranormal Convention
9/16/2011 - 9/19/2011	Gettysburg, PA	Fairfield Inn & Civil War Orphanage w/Everyday Paranormal
9/23/2011 - 9/25/2011	Lexington, KY	SCAREFEST
10/22/2011 - 10/24/2011	Villisca, Iowa	Villisca Axe Murder House w/Everyday Paranormal
10/29/2011 - 10/31/2011	U.S.S. Lexington	Mutiny on High Seas event w/Everyday Paranormal

the Shroud of Turin

WHEN FLESH MEETS FABRIC

[Scotty Roberts Interviews Barrie Scwartz]

The Shroud of Turin is a centuries old linen cloth that bears the image of a beaten, scourged, crucified man, a man that millions believe to be Jesus of Nazareth. Is it really the cloth that wrapped his crucified body, or is it simply a medieval forgery, a hoax perpetrated by some clever artist? Modern science has completed hundreds of thousands of hours of detailed study and intense research on the Shroud. It is, in fact, the single most studied artifact in human history, and we know more about it today than we ever have before. And yet, the controversy still rages. (excerpt from www.shroud.com)

SR: What I know about the Shroud could fill a thimble. You represent, to me, the quintessential expert on the Shroud, having spent 33 years researching it's authenticity.

Barrie: I am a professional photographer going on my 40th year. I started with a small studio in Santa Barbrara back in the late '70s and early '80s. In 1976 I was asked to participate as a consultant on a photo imaging project for Los Alamos Laboratories. That project lasted about seven months, and a few months after that I got a call from the guy I had worked with on the Los Alamos project. He asked me, "Barrie, what do you know about the Shroud of Turin?" The very first thing I said was, "But Don, I'm Jewish." He reminded me that he, too, was Jewish.

SR: I suppose that would be like asking, "How would you, a Jewish man, like to come and research the burial shroud of our Lord and Savior, Jesus Christ."

Barrie: Fortunately, it wasn't put in those terms. I was told they had found a property of the image that made it quite unique in the realm of any art or photographic image that had ever been created. Well, that got my attention, as imaging is what I do for a living. I felt somewhat hesitant, at first, mostly due to my own ignorance or lack of understanding of Christianity, at the time. So I thought, "Hmmm... trip to Italy to examine a piece of cloth that was probably a painting, anyway. Why not?" Needless to say, I was a total skeptic at the beginning of all this.

We spent two years prepping for this project, then finally went over to Italy in October of 1978. One of the members of our team was a man by the name of Don Lynn. He had been the head of imaging on the Voyager, Viking, Mariner and Galileo Projects for the Jet Propulsion Laboratories (JPL) in Pasadina, CA, and he was the preeminent imaging manager on our team. I remember saying to him early on in the project, "Gee, Don, what's a nice Jewish boy like

me doing here?" He looked at me and said, 'Well, apparently you've forgotten that the man in question was a Jew.' I laughed and said that I knew that. He replied, "Are you saying that God wouldn't want one of his Chosen people on our team?" I laughed and said that I had never thought of it in those terms. And then he gave me some advice that in the long run, turned out to be some of the best advice I had even been given: he said, "Look, Barrie, go to Turin and do the best job you can. God doesn't tell us in advance what the plan is, but one day you'll know." That seemed like good advice, and it kept me on the team. And it only took me another 17 years after I'd held the cloth in my hands – leaving my DNA on it after five days of handling – that the image on the shroud is exactly what it appears to be.

SR: When you first touched that piece of cloth, what coursed through your mind? "This is Da Vinci's greatest piece of work," or...

Barrie: Oh, no. Keep in mind, the members of our team were made up of scientists from the Los Alamos Labs, From Sandial National Laboratories, the Air Force Weapons Lab, the Jet Propulsion Lab – some of the finest scientists our country have ever had. And, so, how long do you think it would take a group of 24 preeminent scientists to look at a piece of cloth and determine whether it's painted or not? An hour? Two hours? Three hours? We spent five days and nights with the shroud, and came out believing with absolute certainty that it was anything but a painting. But my belief, when I first got there, was built on the expectation that I'd take one look at the thing, see the brush strokes and paint, then turn around and come home. Free trip to Italy over. Case closed.

When I had my first opportunity to look at the shroud, I reached into my pocket and pulled out my Lupe (mini magnifying glass for photographic work), and leaned in to take a closer look. I fully expected to see some pigment, some brush strokes and paint marks, something that would prove to me that this piece of fabric was a fake, and I'd be all finished. Well, much to my surprise, the closer I looked at the image, there was absolutely nothing on the surface of that cloth or embedded in the weave that would have indicated or even implied that there was the presence of any kind of paint of pigment. Not only that, but up close and personal with a 10X magnifier, it was tough to detect an imaged fiber from a non-imaged fiber, they were so close in value and tone. And it was simply the fact that we saw more imaged fibers where we saw the image, and fewer where we didn't, or where it becomes more faint. Rather like a half-tone image in a newspaper: where the dots are clumped together it's dark, and where they're not, it's light. And so I immediately realized that whatever this thing might be, it most certainly was not a painting. And I know of no one who's actually laid eyes on the shroud who walks away thinking it's a painted image. If anything, it's more often than not the exact opposite, no matter what people's beliefs are. They take a look and can see that it looks nothing like a painting. And that, simply, is because it is not.

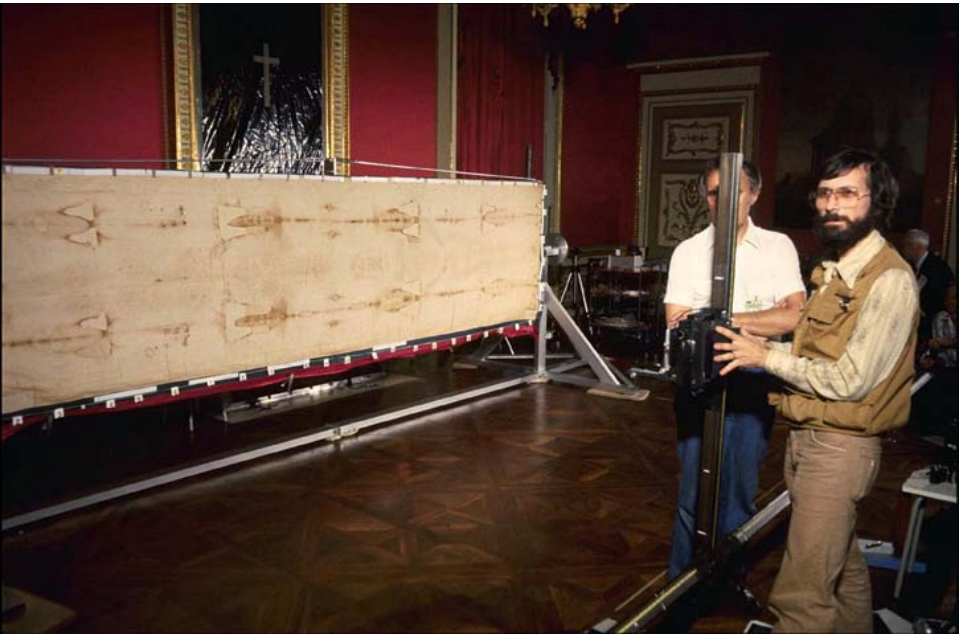
SR: I've seen entire televised documentaries dedicated to the idea that the Shroud was painted, most probably by Leonardo Da Vinci.

Barrie: They even go beyond that and say that Da Vinci didn't actually paint it, but used an archaic form of photography, using a Camera Obscura.

— The Shroud of Turin —

SR: Is that something like a pin box camera?

Barrie: Well, a Camera Obscura was simply a dark room where an artist had a subject at one end of the room, with a wall in between that had a small hole that allowed the light to focus on his canvas at the other end of the room. But, what skeptics claim is that Leonardo Da Vinci, utilizing a photographic technique 500 years before rudimentary photography was even invented, made one image on a piece of cloth to fool us, and then never ever used the technique ever again. Never made another image in this method, never wrote any notes about it, never made any commentary about it. And yet, if you look at Leonardo's notebooks and journals, he made meticulous entries in great detail about everything he observed, including the color of the shoelaces of one of his assistants. So, you would think if the guy invented photography, he might make a note of it.



SR: then there are all the theories saying that Leonardo was a great hater of the Church and had Masonic links, and would go to no end to perpetrate a fraud on the Church.

Barrie: All of that may be true, Scotty, but here's one indisputable fact: the Shroud was documented as being on public display over 100 years prior to Leonardo Da Vinci's birth., I rest my case. Sorry, he was a good artist, but he wasn't THAT good! [laughter]

It's a ludicrous theory. There was one lady in England who wrote a book on the topic, sold a bunch of them capitalizing on The Da Vinci Code – which is no more accurate than the nonsense she's written – and she's built a career around it. Welcome to the world of pop culture and media personalities.

SR: When was the first time the shroud was put on public display?

Barrie: About 1352 at a small church in Lirey, France. It had been brought there by a French knight who'd been in the Crusades. During the 150 years prior, there are no records of the shroud anywhere, but it was documented as being stolen from Constantinople around 1204 when the city was raided by the crusaders. The shroud – then called the Mandylion (Greek for “not made by human hands”), described as bearing the image of “Jesus Christ” - had been heavily secured, but it ended up disappearing anyway. A recent letter uncovered in the

Vatican, documents that the Mandylion had been in the hands of the Knights Templar for approximately 150 years prior to 1352. The biggest problems we have with the shroud are the gaps in its documented history, each gap used by the skeptics to attack its authenticity. Even King Tut's tomb has gaps in its history, and as my little Jewish mother used to say, “If the shroud hadn't been about Jesus, nobody would care.” The fact that this image is about Jesus Christ is the reason there is so much vitriol and attack against it.

SR: Where was the shroud prior to all of this?

Barrie: There was a cloth in Odessa in Istanbul that was claimed to have the image of the resurrected Jesus. There was the legend of the king who had been struck by leprosy, and a peasant brought this cloth that had supposedly wrapped Jesus, and it healed the king when he touched it.

You really have to go back to the first century to answer the question of where the shroud has been throughout the centuries. First off, this is a blood soaked cloth. It is against Jewish Law for that sort of cloth to be in anyone's possession, as Jewish Law dictated that it needed to go into the grave with the body. Of course, that's where the shroud started. After the tomb was found empty – according to the Gospel writers – it was still illegal for anyone to possess the cloth. But, remember, these disciples of Jesus believed that he was the prophesized messiah, so obviously they would take this cloth without making huge public pronouncements about it. They had to keep it secret for a second reason: for the first two centuries, there were iconoclasts seeking any sort of relic relevant to Christianity for the purpose of destroying them.

SR: How do you view the Shroud? As a Jewish man, I would presume that you view it in a different light than the Church might. To you, is it of Spiritual value? Historical value? Scientific?

Barrie: I think it's all of the above. Understanding the Jewish tradition, and understanding how this piece of fabric was hidden under the terms of Jewish law, I believe there to be great historical value. Also keep in mind that the very first images of Jesus looking exactly like the image of the face on the shroud, historically show up in religious art in the Roman catacombs, dating back to 285 A.D. This was about 250 years after Jesus died. If you look at these paintings, you can see the meticulous detail used to reproduce what we now see as the face on the shroud.

I am often asked why the shroud was then kept secret for 250 years. Why didn't the Gospel writers mention it? Well, the fact is that they did. They make specific mention of the burial shroud and the separate cloth that covered his face, both of which were found in the empty tomb by his disciples. The reasons they didn't mention it further, was because of the violation of Jewish law for keeping those grave clothes. They also did not want to become targets for the iconoclasts seeking to destroy these sorts of objects. That forced them to keep it a secret. I imagine that it was passed on much like a secret family treasure, “Here, take and hide this and speak to no one of its existence.” And it is only pure speculation as to who kept it during those hidden years.

SR: You talk about some of the early Christian art of Jesus looking like the shroud image. Wasn't there some early Byzantine paintings of Jesus that even show the fold that appears below the chin of the image on the shroud?

— Interview with Barrie Schwartz —

Barrie: Yes. There are early painted representations of Jesus that show the very same fold below the chin of the face on the shroud, incorporated into their paintings as artistic elements. There is also a little fabric flaw on the shroud that appears as a small three-sided box just above the right side of the nose. That also appears in many early Christian paintings of Jesus prior to the shroud's first public appearance centuries later. It seems very apparent that whomever made those renderings had at some point seen the actual shroud, and felt it necessary to not omit any detail. This may have been a way of identifying that this was a “true” representation of Jesus. So, you are correct, those are some minor points that seem to indicate the shroud is much older than some would have us believe.

SR: Let's go right to the image itself. We've already ruled out that it is not a painting...

Barrie: Yes. And all the scientific evidence, the pyrolysis mass spectrometry, the spectral data, the X-ray fluorescence and UV fluorescence all corroborate there's no paint or pigment there – at least not in sufficient quantities to form the image. There are a couple of microscopic bits of paint on the shroud, which can be attributed to the 52 documented occasions where artists were permitted to see it, make their artistic copy of it, and allowed to lay their painted copy on top of the shroud to “sanctify” their painting. So there are a few particles of paint transferred. But when somebody makes the claim that the shroud must have been painted because there were a few particles of paint found on the fibers, it's rather like saying the carpet around my desk is made of Oreos because you've discovered microscopic traces of Oreo cookie embedded in the fibers! Bottom line is that the scant trace of paint on the shroud has nothing to do with the image on the shroud, and their properties are wholly inconsistent with each other.

SR: And wouldn't paint or pigment have to be a certain depth on the shroud's fabric in order for it to adhere?

Barrie: Absolutely. The image on the shroud is on the surface of the topmost layer of the fibers. It's about one or two microns in thickness. That's it. When you paint something, there has to be a binder and a medium that absorbs deep into the fibers by capillary action, and this would leave large deposits of paint, not just on the surface, but but caked between the fibers of the weave. And back in 1978, when we first started the research, the conventional wisdom was that the shroud was a painting, so that was the first thing we looked for. We utilized every test for authentication of pigment or paint, and there was absolutely none present in the image.

One of the other things we were looking for on the shroud was silver. The shroud had been damaged in a fire in 1532. The conventional wisdom was that since the shroud had been stored in a silver reliquary, there would be trace amounts of melted silver on the fabric around the burn holes. So we also ran tests looking for

trace amounts of silver, particularly around the burned holes in the fabric as well as the rest of the surface of the fabric. If the theory of Leonardo utilizing some photographic process to create the image on the shroud, there is only one element in the periodic table that has the necessary properties to make a light sensitive image, and that is silver. There was not a trace of silver, so no photographic process could have been used to create the image. So not only have we eliminated artwork, we've now eliminated photography.

And that brings us to the property of the image that makes it so incredibly unique as to be the only image I have ever encountered that contains this property: there is depth information encoded into the image. Spatial information, or as it's often referred to as 3D information. It's not a true 3D image, but there is depth information, and here's why: They were able to determine mathematically and by means of physics that the image on the shroud is darkest where there was DIRECT contact with the body – tip of the nose, top of the hands, top of the knees. As the distance between the cloth and the body increased, say in the hollow between the torso and AROUND the crossed hands, the image was lighter.

SR: Like pressing your body up against a piece of glass...

Barrie: Exactly. They've determined that the distance between body and contact with the cloth extended to about four centimeters. Anything beyond that went into extinction. Unlike most paintings, there is no defined outer edge to the image, because as the cloth got further away from the body, the image simply faded out to nothing. So because of that correlation – the darkness of the image correlating to the cloth-body distance, it means there is depth information encoded there. And when you view the shroud image, using a number of different techniques, you get the natural relief of the human body, not a face and other areas that have strange dips and valleys. The image is so clear in its depth analysis, that you can even tell that one cheek is more swollen than the other, indicating severe beatings. So you really have a property that is not possible to include with normal photography or artworks.

So, what does all that tell me? That the image on the shroud was created by some interaction between the cloth and the body it covered. Period. There's no other way it could have been made, but by some interaction between the two. Our team went over to examine the shroud to answer one simple question: “How was the image formed.” And when we got back, that was the only question we could not answer. We could tell you what it's not: not a painting, not a photograph, not an artwork of any kind. We cannot give you a mechanism that can account for the chemical and physical properties of the shroud's image. Whatever the skeptics might want to claim, every one of them starts off with either mine or one of the other photographs of the shroud and copies it, attempting to duplicate the image to reveal how they believe it was really made. But none of the attempted explanations at reproduction has any of those properties.

[continued on page 69]



The Shroud of Turin has been a source of controversy, scientific study and of fervent faith. In fact, nothing less than a sort of cult has grown around the relic itself, the adherents of which accept the Shroud as the very burial cloth of Jesus. Not that looking upon a relic as a source of encouragement in our faith is a bad thing. In fact, religious relics can often be a source of inspiration. However, some make the mistake of investing the foundation of their faith in a relic which may or may not be authentic. The various teams who have studied the Shroud have had varied opinions on its origin and the nature of the image. I have personally known some who after reading a negative scientific study of the relic lost their faith or at the very least felt it dealt their faith a serious blow. Christians cannot place the same faith in a relic as that which they place in the Gospel and Savior Himself. To do so amounts to idolatry. The Christians of the early Church had no knowledge of the Shroud or any other relic of Christ and yet they believed. For the Christian of substantial grounding in the historic Apostolic faith no shroud, no relic of any saint can replace the ultimate proof of our faith—an empty tomb. ~ Father Jack Ashcraft

NICK REDFERN'S > KINGDOM OF KREATURES

BEAM ME UP, SCOTTY!

When Science-Fiction and Science-Fact Meet

For dedicated fans of the ever-popular genre of science-fiction, “Beam me up, Scotty” is perhaps the most widely, and instantly, recognized quote of all. Although widely attributed to Star Trek’s Captain James T. Kirk, it is ironic that those four specific words were never actually uttered, in that specific fashion in even a single episode of what is probably the world’s most-watched science-fiction television series of all time.

Nevertheless, they are words that are now firmly ingrained within the minds of whole generations of the devotees of the often-repeated series that was created by Gene Rodenberry and that ran from 1966 to 1968. As anyone who has ever watched Star Trek will know, derivations of the famous phrase were routinely used whenever Kirk, Spock, McCoy and the rest of the crew of the Enterprise needed to travel from one location to another via what today we routinely refer to as teleportation.

The word, teleportation, was coined in the early years of the 1900s by the renowned American writer and chronicler of all-things weird, Charles Fort, to describe something that he had a particular fascination with: namely, unexplained disappearances and appearances of

people, animals and objects. Having combined the Greek prefix “tele-” (meaning “distant”) with the latter part of the word “transportation,” teleportation was duly born, and was first used by Fort in his 1931 book *Lo!* Fort noted in its pages: “Mostly in this book I shall specialize upon indications that there exists a transportory [sic] force that I shall call Teleportation.”

According to none other than IBM: “Teleportation is the name given by science fiction writers to the feat of making an object or person disintegrate in one place while a perfect replica appears somewhere else. How this is accomplished is usually not explained in detail, but the general idea seems to be that the original object is scanned in such a way as to extract all the information from it, then this information is transmitted to the receiving location and used to construct the replica, not necessarily from the actual material of the original, but

perhaps from atoms of the same kinds, arranged in exactly the same pattern as the original. A teleportation machine would be like a fax machine, except that it would work on 3-dimensional objects as well as documents, it would produce an exact copy rather than an approximate facsimile, and it would destroy the original in the process of scanning it. A few science fiction writers consider teleporters that preserve the original, and the plot gets complicated when the original and teleported versions of the same person meet; but the more common kind of teleporter destroys the original, functioning as a super transportation device, not as a perfect replicator of souls and bodies.”

Despite the fact that, as far as the world of science-fiction is concerned at least, any mention of teleportation will forever conjure up images of Captain Kirk and his comrades doing battle with hostile aliens on far-away planets, the subject has a history within the annals of science-fiction that long pre-dates Star Trek. The earliest example of where teleportation was used as an integral part of the plot was within the pages of David Page Mitchell’s 1877 story *The Man without a Body*, in which a scientist disassembles a cat’s atoms and transmits them over a telegraph wire. When the scientist becomes a guinea pig for his own experiments, however, complete and utter disaster results when the telegraph’s battery dies and only his head is teleported. Similarly, Sir Arthur Conan Doyle’s 1927 story *The Disintegration Machine* told a similar story, as did A.E. van Vogt’s *World of Null-A*, which was published in the August 1945 issue of *Astounding Science Fiction*.

But perhaps most memorable, and grisly, was George Langelaan’s *The Fly* that appeared within the pages of *Playboy Magazine* in June 1957. The story tells the tale of a brilliant scientist who unlocks the secrets of teleportation and decides to experiment upon himself; only for things to go catastrophically wrong when, on one occasion, he neglects to notice that a fly has entered the teleporting device with him. As a result, the genes and DNA of the two are fused at the moment of teleportation, and a monster is inevitably created. Made into a hit movie in 1958 that starred David Hedison, and a graphic, special-effects-driven remake with Jeff Goldblum in 1986, *The Fly* is a truly creepy tale of what can go wrong when science begins to wildly and recklessly delve into the realm of the unknown.

While the majority of people surely consider teleportation to be something that will forever be linked with science-fiction and nothing else, for years, the U.S. Air Force has secretly taken an interest in this strange – but potentially world-changing – subject. And for firm evidence of this, we have to turn our attention to something known as the Teleportation Physics Study.

The Air Force Research Laboratory, Air Force Materiel Command, quietly contracted the Study to Eric W. Davis of a Las Vegas-based outfit called *Warp Drive Metrics*. And it was in August 2004 that military officials made Davis’ report available to the public.

Davis stated: “This study was tasked with the purpose of collecting information describing the teleportation

of material objects, providing a description of teleportation as it occurs in physics, its theoretical and experimental status, and a projection of potential applications. The study also consisted of a search for teleportation phenomena occurring naturally or under laboratory conditions that can be assembled into a model describing the conditions required to accomplish the transfer of objects.”

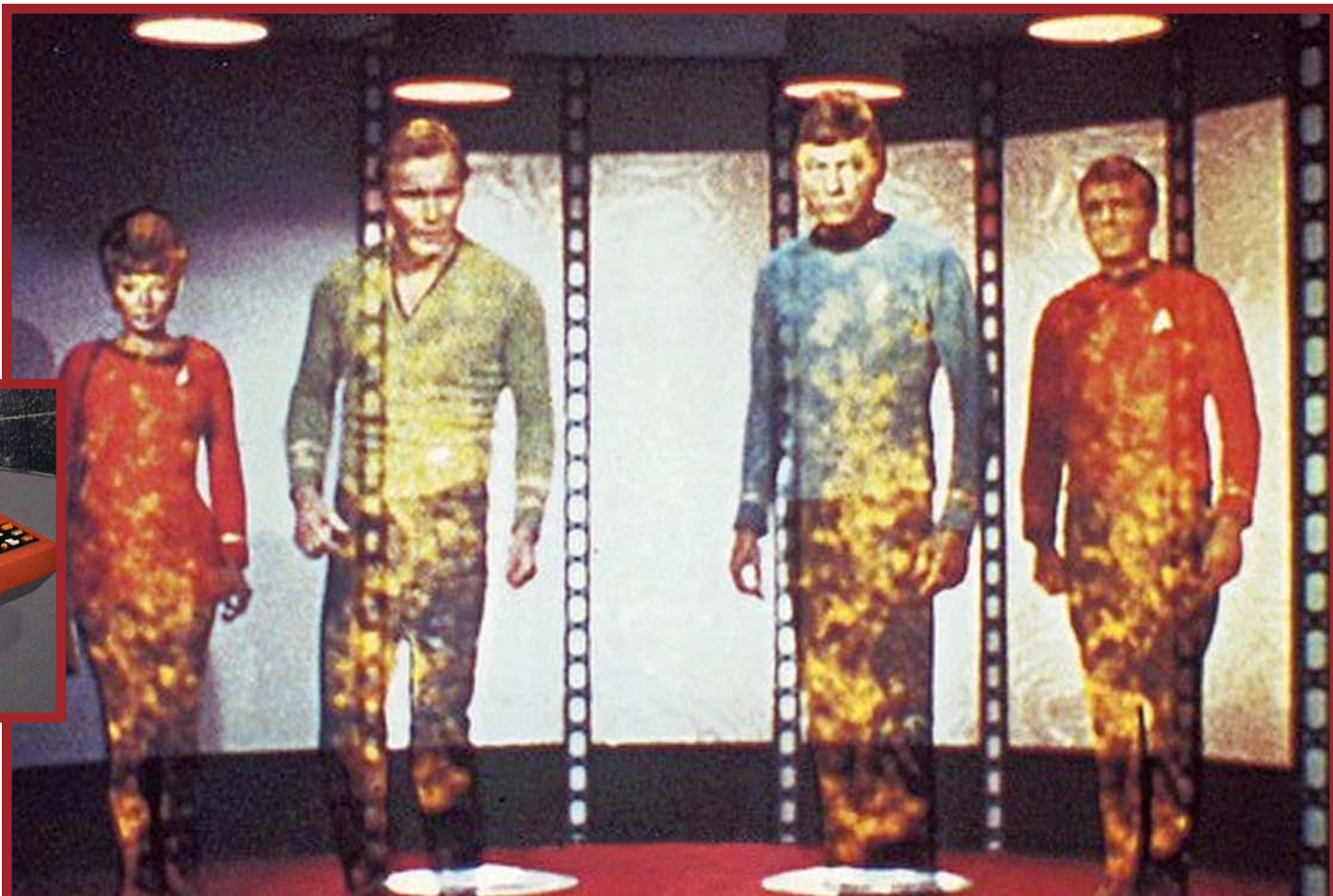
Interestingly, the Davis report noted that there appeared to be keen interest in official circles with respect to teleportation and its potential applications by the Department of Defense: “The late Dr. Robert L. Forward stated that modern hard-core SciFi literature, with the exception of the ongoing *Star Trek* franchise, has abandoned using the teleportation concept because writers believe that it has more to do with the realms of parapsychology/paranormal (a.k.a. psychic) and imaginative fantasy than with any realm of science. Beginning in the 1980s developments in quantum theory and general relativity physics have succeeded in pushing the envelope in exploring the reality of teleportation. As for the psychic aspect of teleportation, it became known to Dr. Forward and myself, along with several colleagues both inside and outside of government, that anomalous teleportation has been scientifically investigated and separately documented by the Department of Defense.”

Davis’s report carefully noted that there were a number of definitions for what might constitute teleportation:

- 1) Teleportation – SciFi: the disembodied transport of persons or inanimate objects across space by advanced (futuristic) technological means. We will call this sf- Teleportation, which will not be considered further in this study.
- 2) Teleportation – psychic: the conveyance of persons or inanimate objects by psychic means. We will call this p-Teleportation.
- 3) Teleportation – engineering the vacuum or spacetime metric: the conveyance of persons or inanimate objects across space by altering the properties of the spacetime vacuum, or by altering the spacetime metric (geometry). We will call this vm-Teleportation.
- 4) Teleportation – quantum entanglement: the disembodied transport of the quantum state of a system and its correlations across space to another system, where system refers to any single or collective particles of matter or energy such as baryons (protons, neutrons, etc.), leptons (electrons, etc.), photons, atoms, ions, etc. We will call this q-Teleportation.
- 5) Teleportation – exotic: the conveyance of persons or inanimate objects by transport through extra space dimensions or parallel universes. We will call this e-Teleportation.

The Teleportation Physics Study is highly technical in nature, but it is worth noting Davis’s conclusions with respect to the five areas of teleportation described above. He concluded that, based on present day capabilities, “P-Teleportation” would seem to offer the greatest potential: “P-Teleportation, if verified, would represent a phenomenon that could offer potential high-payoff military, intelligence and commercial applications. This phenomenon could generate a dramatic revolution in technology, which would result from a dramatic paradigm shift in science. Anomalies are the key to all paradigm shifts!”

In a section of the Study titled *Recommendations* Davis added: “A research program...should be conducted in order to generate p-Teleportation phenomenon in the lab. An experimental program... should be funded at \$900,000 – 1,000,000 per year in parallel with a theoretical program funded at \$500,000 per year for an initial five-year duration.”



There is an interesting science-fiction tie-in to Eric Davis’s Teleportation Physics Study, too. Among those listed on the “Primary Distribution” of the document, one was Dr. Greg Benford, of the University of California’s Physics Department. Born in Mobile, Alabama in 1941, Benford is also a renowned science-fiction author. His story Stand-In appeared in the June 1965 issue of the Magazine of Fantasy and Science Fiction; and in 1969, he began writing a regular science column for Amazing Stories. His Galactic Center Saga began with the 1977 title In the Ocean of Night and described a galaxy in which sentient, organic life is engaged in constant warfare with sentient, mechanical life; and his 1980 novel, Timescape, won the prestigious Nebula Award.

Notably, in the 1990s, Benford wrote Foundation’s Fear, which was one of an authorized sequel trilogy to Isaac Asimov’s Foundation series. Other novels written by Benford and published in the 1990s include several near-future science thrillers: Cosm; The Martian Race; and Eater. In addition, Benford has proposed a corollary to renowned science-fiction author Arthur C. Clarke’s third law: “Any technology distinguishable from magic is insufficiently advanced,” and he also claims to have created and written about the first computer virus in the late 1960s.

That one of the people on the distribution list for Eric Davis’ Study should have been a science-fiction author is interesting. Indeed, there is evidence that the Air Force concluded, upon deep reflection, that the whole matter was one that should be relegated to the world of science-fiction. When the Air Force declassified the Study, Lawrence Krauss of Case Western Reserve University and the author of The Physics of Star Trek, stated: “It is in large part crackpot physics,” and added that it contained “some things adapted from reasonable theoretical studies, and other things from nonsensical ones.”

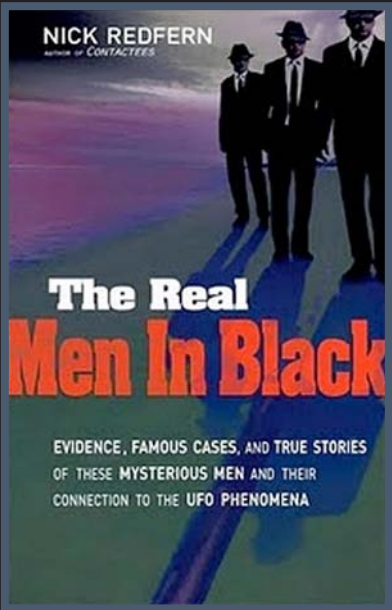
Perhaps the Air Force, after reading Davis’s document, agreed: “The views expressed in the report are those of the author and do not necessarily reflect the official policy of the Air Force, the Department of Defense or the U.S. Government,” was the statement made by the Air Force’s Research Laboratory when questioned by USA Today.

Asked why the Laboratory had secretly sponsored the study, AFRL spokesman Ranney Adams said: “If we don’t turn over stones, we don’t know if we have missed something.” Significantly, the AFRL added that: “There are no plans by the AFRL Propulsion Directorate for additional funding on this contract.” Unless circumstances change drastically, it would seem that despite the secret studies of the Air Force, teleportation - in the way that it is portrayed on Star Trek, at least - is destined to remain purely within the domain of science-fiction. ♣



Nick Redfern is a British best-selling author, Ufologist and Cryptozoologist. He has written several books, including the recent *Final Events*, *The NASA Conspiracies*, and the forthcoming *The Real Men in Black* and has contributed articles to numerous publications, including the London Daily Express, Eye Spy magazine, and Military Illustrated. He was born in Startfordshire, England and began his writing career there. He now lives in Dallas, TX.

NEW FROM NICK REDFERN



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JUNE 16, 2011

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Osama’s Dead: Now What?

This generation’s most notorious terrorist, Osama bin Laden, was allegedly killed by Navy Seals in a Pakistani suburb on May 1, 2011. His hideout apparently wasn’t hidden much at all. He was nestled in a large home in a quiet military suburb less than sixty miles from Pakistan’s capital, Islamabad. Neighbors noted the compound exhibited strange habits, such as no phone lines, and extraordinary security – peculiarities that may have contributed to exposure.

By the time American audiences were alerted to bin Laden’s demise, his body had been already identified and “buried at sea,” increasingly speculation that he might not be dead at all. In fact, some in the Muslim world feel that he had died years before due to a health-related illness. These rumors were fueled by a curious lack of audio or video statements from al Qaeda’s leader over the past several years.

Bin Laden and 9/11 has always been attached to a trail of conspiracies, shared by Americans and some in the Muslim world. In death, the “facts” about bin Laden are just as murky as when he was alive. Yet, I will try to analyze the situation under the assumption that he is, indeed, dead.

The Issues

It took a long time for international intelligence to find the guy. The question is, why? There are increasing questions regarding Pakistan’s role, considering bin Laden was housed in Abbottabad, a suburb with residents who are primarily ex-Pakistani military. CIA officials declared that they did not inform Pakistani intelligence of the impending raid. It is hard to conceive that someone high up in Pakistani intelligence did not know that Osama was living in the country. Many Afghans and Pakistanis assumed that he was somewhere in Pakistan all along.

Osama’s death and the potential Pakistani government role may further complicate an already unstable region, where tribal and ethnic affiliations function as strong social and political currency. The US has provided Pakistan with \$20 billion in counterterrorism aid since 9/11 – only to realize the country was harboring the world’s most wanted. Anti-Americanism is also at its peak in Pakistan, making this a precarious situation.

Will al Qaeda retaliate? There may be some efforts to do so in order to show the organization is still relevant. Pakistan is a wild card in this equation, functioning as a filter through which non-state actors (like al-Qaeda and the Taliban) are provided material support and shelter.

Yet, al Qaeda has become increasingly irrelevant over the past few years. Democratic, peaceful uprisings throughout the Arab world reveal that the Muslim street acknowledges the future depends on

various forms of democracy rather than Taliban-type rhetoric.

Commentators point out that radical Islamist narratives of identity have little role in the Arab Spring. Any support for al Qaeda will come from an even smaller minority than ever.

Muslims are very pleased Osama is gone. No one has harmed the image of Islam more bin Laden. US-based lawyer Wajahat Ali noted that



from 2006-2008, 98% of al Qaeda’s victims were living in Muslim majority countries. Al Qaeda supported activities have undermined democratic reform in places like Iraq. Muslims may continue to suffer: organizations like al Qaeda may not be able to successfully attack American targets. They may turn to domestic assaults against other Muslims deemed too Western or too democratic.

What does his death mean? Osama’s death is seminal achievement in the War on Terror and provides closure for 9/11 families and the nation. It is a symbolic victory, albeit an important one. Yet, his absence will not obliterate terrorism, nor will it necessarily increase the domestic threat risk. It is assumed that al Qaeda’s influence was already in decline, and that his death demonstrates a significant punch to a faltering organization.

Osama’s Influence

What is the “Osama Legacy?”

Osama’s initial appeal to a minority of disenfranchised Muslims was because he gave voice to a litany of concerns even moderate, secular Muslims agreed upon. For example, he sharply criticized the Saudi government and other corrupt Arab regimes (although he benefited from a few of those). Saudi’s recent role in Bahrain as military occupier will probably increase regional criticism against the Kingdom. Recent democracy movements may serve as a catalyst for anti-Saudi government groups to organize if they can resist the regime’s current oppressiveness. Osama articulated these concerns through al Qaeda, albeit advocating violent, counter productive methodologies.

Second, Osama voiced frustration regarding America’s political role in the region. This is a rallying point for Muslims of all persuasions, from secular, communist, to Islamist. America’s two-faced foreign policy is transparent and not respected. Arabs are furious that the United States supports Saudi, for example, while the US government sharply criticizes Syria. These countries are equally oppressive, undemocratic, and consistently violate human rights. To add more insult, the US government provides more aid to Israel than it does to any other country, while Palestinians grievances are often ignored or abused. Arabs resent this double standard, and Osama’s early pronouncements on these particular matters made sense to many, even if most disdained his violent tendencies. Likewise, Osama articulated these grievances in a public way that no other movement was able to replicate – until the Arab Spring arrived with change in Tunisia and Egypt (and other countries).

Of course, the big question is this: is he really dead? Let us hope so. If not, I suppose he would have come out with a video by now demonstrating that he is, in fact, very much alive. Or, at least he’d start a Twitter account to clear up the matter. ♣

Deonna Kelli Sayed is an American-Muslim author, global citizen, and cultural commentator. Her first book, *Paranormal Obsession: America’s Fascination with Ghosts, Haunting, Spooks, and Spirits* (September 2011) is a cultural studies discussion regarding the influence of paranormal reality TV in a post 9/11 American society. She also writes literary short stories and creative non-fiction. In addition to paranormal investigation and writing, Deonna is an experienced public speaker.



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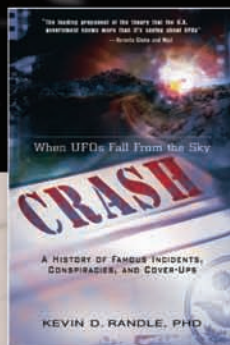
UNLOCK THE MYSTERIES OF THE UNIVERSE

Crash: When UFOs Fall From the Sky

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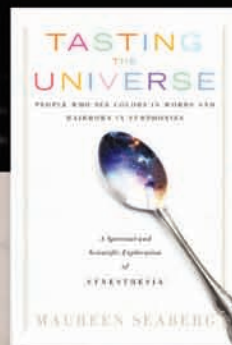
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Jill Kirkham

S U P E R M A N

[by Jill Kirkham]

Everyone has their favourite comic book hero. I know
several Spiderman Fans, Spawn followers, Batman geeks,
and WonderWoman fanatics. Their reasons for interest vary
from style to religion to philosophy to none. I guess I have a
thing for aliens.

I am fond of Superman.

Whats not to love. He's tall, dark and handsome.

He's The Man of Steel.

He has X-Ray vision, super strength, is invulnerable to harm, and he can fly.

Since his debut in 1938 he has been saving mankind from ourselves with elegance,
class and a word or two of sound advice. He has graced millions of covers, been given
the key's to countless cities, even teamed up with (lesser) Super Hero's when the
occasion rises. All in front of an adoring globe.

The question I have is are we blind? Clark Kent? How does he get away with that?
And what's wrong with those Daily Planet people? You call yourselves reporters? I
mean lets get real here, how many 6'3, 225lb, black haired, blue eyed men are there out
there? There's only a few differences in the physical appearance of the two persona's. A curl
of hair, glasses and a deeper voice.

Superman's real disguise is being such a great
Man. Clark Kent is a paradoxical
example of what is possible from
humans. He is kind, observant, moral, and more authentic than most of us mortals are.
He's humble, hardworking, and loyal. This is how he masked who he really was. By
being a better version of us than we could be. Because we see what we want to see,
and what we are looking for, but hardly ever do we see what is right in front of us.
Superman hid so effectively in Clark Kent that when his arch enemy learned his
identity he refused to believe it was true.

I am only a human. I can't fly, or see though solid objects.
(I can see through people though)

And I am learning to see what is right in front of my face.

So look again. ♣

You can find more of Jill Kirkham's writing at her website:
<http://jill-pureimagination.blogspot.com/>

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PSYCHIC

[PART ONE]

[by Nan Coleman]

Screams from the Friday night football game filled the night air. Fans of each team attempting to out-scream the other, as if their voices could push their boys to victory over the other team. Adam watched the clock. His butt hurt, he had ridden the bench the entire game.

His best friend Brody trotted off the field and dropped to the bench next to him.

“Whew,” Brody said, the boys reached up and slapped hands, “I am whipped. Coach say anything about you going in yet??” His friend questioned.

“No, still waiting. Jeez, there’s only 5 minutes left. Don’t jinx me, man, seriously, shut up.” Adam growled at his friend,. He tried to be patient, tried to wait his turn but his frustration grew and before long he felt his mind make the elastic snap he knew so well. Crap, he thought, I didn’t mean to....

“CARTER!” the Coach bellowed, “Get up here!”

“Coming Coach” Adam tried to be happy but he knew he had pushed. Pushed described the feeling he got when he influenced someone’s thoughts. He didn’t like doing it, often struggling to control it. Most of the time, he felt it controlled him and he didn’t like that feeling, not one bit.

New Paranormal Fiction from Nan Coleman

Adam trotted to the line where his coach stood, guilt dragging his steps. He had wanted in on the game so badly. That cute cheerleader was watching. He had been trying all friggin season to ask her out. Kendall was so sweet, and a voice like an angel, she sang the Anthem before all the football games. Adam sighed thinking about her.

The coach’s hand on his back pushing him onto the field drove all thoughts of pretty little Kendall right out of his head. He ran up to the line and hunched over, breathing heavily, waiting for the numbers the Quarterback would call out.

They were behind by 14 points. Fans from the other team had already begun to empty out of the stands considering the game over.

The boys were back on the 30 yard line with 2 downs behind them. Winning seemed hopeless at this point. But the team was unwilling to give up, unwilling to lose a game on their home field. The Quarterback huddled the team together and outlined the play.

“It’s a long shot, guys,” he said “but I think we can do this.” A fake to the receiver and a hand off to the running back. It was not a play they had ever used before and the Quarterback hoped the other team would not be expecting it. The huddle broke and the boys headed out to their positions on the field.

“Blue, 72, 14, hike” The ball lay cradled in the Quarterbacks arm and he pulled his arm back prepared to launch the ball... The play worked beautifully the other teams defense fell back, anticipating the throw and suddenly the running back took off like a shot. Adam took off down the field next to him, staying stride for stride, willing to sacrifice his body to protect the ball and his teammate should the need arise. He desperately hoped it wouldn’t, as he liked being able to move the following day. They hit the end zone and TOUCHDOWN!!

The crowd went nuts, screaming and yelling their heads off. Suddenly all those fans who were so anxious to leave made their way back to their seats. Three minutes remained, they still had a chance to win this. Adam trotted back to the team, already starting to huddle up on their side of the field.

Slaps from his teammates hit his back as they said, “Nice run man!” “Way to protect the ball.”

Adam felt amazing, he filled with confidence making him feel invincible. He glanced over at the sidelines just in time to see Kendall and her friends screaming and waving to him, over the din he swore he could hear Kendall screaming his name. “Go Adam Go!!!!” This was his moment. He just knew it.

He trotted off the field with the rest of the offensive line to watch and wait while the defense did their job.

The home team had the ball the team lined up and the Kicker ran forward and kicked the ball. Adam watched as it sailed over towards the other team. The ball headed down straight into the arms of one of the boys from the other team, before Adam could grab the thought, he heard himself say Fumble it, fumble it. Sure enough the player had it and as if it was covered with butter it bobbed right out of his grip. Crap Adam thought was that me? Or just a coincidence. The line was so fine between what he could influence and what happened by chance, almost impossible for Adam to tell the difference. One of his team jumped on the ball immediately and within minutes the ball had changed hands again. Adam glanced at the scoreboard, a minute and a half left on the clock, plenty of time to win this.

“Ok guys the clock is running down. I’m going to pass it to whoever’s open, so grab the ball and run!” said the Quarterback. The huddle broke and everyone hit the line.

“Blue, 46, 29, hike.” The ball flew back into the Quarterback’s hands, as Adam took off running. No one seemed to cover him. He glanced

around, he couldn’t believe his luck. At the 20 yard line he turned, his eyes searching for the ball. The Quarterback met his eyes and the ball released. It sailed through the air, time seemed to slow down as Adam waited, praying that no one would intercept it before it reached him. He had to make sure no one would kill this moment for him.

From the corner of his eye he saw two defensemen headed his way. Hurry, Hurry he thought. They were gaining yardage too fast, the ball still hung in the air. Just a small push in their direction and he would be fine. He concentrated on their feet and WHAM! Suddenly the boys turned toward each other and collided. The crunch of their helmets crashing together sounded like an explosion to Adam but no one even seemed to notice anything unusual had happened. Another boy headed towards him, Adam frantically looked around. One of his teammates was close enough to help.

“RUN” screamed Adam silently into his blocker’s head. The word seemed to fuel the boys steps, his body and feet became a blur as he used his body to block the Cornerback, heading straight for Adam. Just in the nick of time, thought Adam, he breathed a sigh of relief as the ball finally spiraled down, dropping neatly into Adam’s outstretched arms. The second it touched his chest he held on tight, turned and took off running for his life toward the end zone. He wasn’t sure if winning or just the desire to be in one piece at the end of the day propelled him forward. But who cared? He had done it. He slammed the ball downward into the sweet turf of the end zone and reached his arms up in victory. The crowd went nuts, the clock ran out, his team had won.

Adam was the hero of the after party. Brody’s mom had let the team come over after the game to hang out. Brody had a basement that lead out to a huge yard. The boys had built a large bonfire and stood around chatting and drinking soda. Some of the cheerleaders and most of the band were there, the kids all hanging out, talking and throwing a football around. The night wore on and slowly the crowd of teens moved on towards their homes, most nearby enough to walk. Kendall stood with her friends chatting about nothing. Adam spotted Megan, his twin sister, Kysa’s best friend and thought, yes, psych. A perfect in!

“Brody, man, follow my lead.” Adam whispered under his breath to his friend.

“Wait a minute, I need to go...Brody began.

Adam pushed, a little tiny push. He didn’t have time to argue or explain the situation to Brody, and besides, Adam thought, it was just a little push.

“.....ok man, sure, what’s up?” Brody finished.

“It’s Kendall, she’s with Megan.”

“Megan, your sister, Kysa’s friend?”

“Yep, that’s the one. Come on.”

“Ok, Ok. I’m right behind you.” Brody and Adam headed over to the group. “Hello, Ladies.” Adam said in his most regal way, “Did you guys have fun tonight?”

“Hi, Adam” Megan said, “we were just talking about you.”

“What? All good I hope....” He mocked in jest.

Kendall answered “No, really you were great tonight .That was a great catch at the end.”

“Hey, let’s not forget all the points scored before that, you guys.” Brody proclaimed.

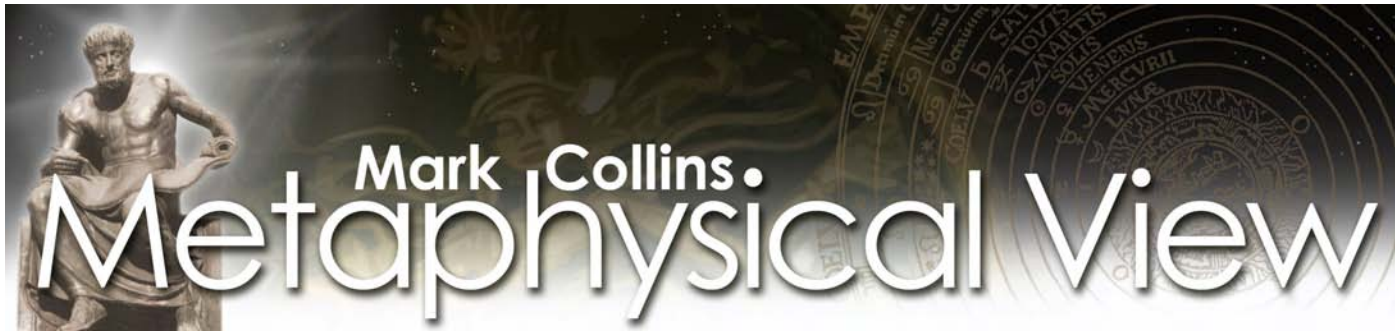
Megan laughed “We know, Brody, you were great too.”

Brody basked in the glow of high school football stardom.

There she was, Adam thought, right in front of him, now was his chance. He felt sick.

Shaking his head to clear the doubt, he felt his mind begin the elastic

[Continued on Page 63]



Existential Christianity

The Lessons of A.C.I.M.

A.C.I.M. stands for: A Course in Miracles, a spiritual reference book, published in 1976, which uses Christian terms to introduce existential principles and insights that help us take a different view, a higher detached perspective, through the adoption of a spiritual focus in dealing with the problems and travails

transition us from our dogmatic beliefs and preconceived assumptions about reality, to a more presently conscious, reflective spiritual perspective, where we take personal responsibility for everything that is, while also accepting and letting go of what we cannot control.

Important topics in the book include the power of our intentions, the law of attraction, acceptance, the limiting and destructive power of the ego, forgiveness, and the most important, our oneness with each other and God. The A.C.I.M. system for spiritual self development has earned the esteem of many famous self help experts from Dr Phil, to Eckhart Tolle, Deepak Chopra to Wayne Dyer, Tony Robbins to Marianne Williamson, who all credit the course with offering significant insights and ideas for the improvement of our mental state and spiritual being, through practically applied metaphysical

reflection. Over the last four decades, people all over the world have been regularly meeting in groups to discuss and review the ideas, concepts and wisdom of the course. Almost all students of A.C.I.M. share stories of transformation and personal growth, which is proof of the power of A.C.I.M., proof that miracles both great and small can happen, once we embrace the holy spirit above, to empower our spirit within.

What is most amazing about the book is how it came to be. The late Dr. Helen Schucman, a psychologist at Columbia University, channeled the book over an eight year period. Schucman was originally a devout Atheist, who rejected anything supernatural or New Age. However, she was unable to deny that the words she received into her mind were coming to her from a being or intelligence outside of herself. She eventually alluded to the fact that it was Jesus the Christ, who imparted this incredibly powerful compendium of spiritual wisdom to her. The fact that Schucman, a declared Atheist, was moved to become a spiritualist, through the process of channeling a book that is now read and studied by millions, is, in and of itself great evidence for the metaphysical aspect of our reality. It's just one more miracle we can attribute to the phenomenon of A.C.I.M.

Metaphysical View

One of the first concepts presented in the book, is that only the soul is real, and that our bodies and the sum of physical reality itself is merely a temporary illusion. This idea is reminiscent of the quote from C.S. Lewis:

“You don’t have a soul. You are a soul. You have a body.”

The study of A.C.I.M. reminds us that our true beingness transcends the temporal body mind illusion, and emanates from “absolute reality”, or the higher spiritual realms. The most popularly referenced quote in the book, addresses this paradox of our beingness:

“Nothing real can be threatened, nothing unreal exists - herein lies the peace of God”.

Reflecting on this idea, we realize that we can never really be harmed in the cosmic sense, as we are part of the Godhead itself. The book discusses the idea that we are all an expression of a collective “sonship” of souls, who separated from God the father, and chose to manifest into physical form to experience individuality and separation. This is why the issues and ramifications of our use of individual free will, both positively and negatively, is the subject of such great discussion in the book.

The illusion of separation has caused us to live in the paradigm of duality. And, the paradigm of our good/evil duality is necessary for us to learn the spiritual lessons resulting from the consequences of our application of the energies of love and fear. The idea that the matter which composes our temporal reality here on earth is but an illusion, allows us to keep from getting too immersed in the drama, the karma, the attachments that result from a materialistic life, which can become a competitive ego driven battle with others, or worse. We must therefore constantly remind ourselves that only the heavenly reality itself exists, as this allows us to achieve enough detachment to make a choice between love and fear. We can forego the anger and pain that arise from the fear based decisions of the ego, by shifting our perspective, choosing love, which then re-connects us with a pure spiritual energy that restores our inner peace. This peace brings an end to judgement, competition and conflict, which then allows empathy, cooperation and oneness to prevail. A consciousness of love brings the realization of our connection to one another, as part of the collective sonship, which is needed to attain the eventual goal of our mutual reunion with God the father.

The most repeated idea in the book is that our spirit needs to overcome the ego, which is achieved by calling on the power of the Holy Spirit to intervene from above. The self serving ego mind, while being necessary for our survival, needs to be tempered by the selfless, unifying voice of the spirit and heart. We need to ask the holy spirit to guide our thoughts and actions, to prevent the ego from clouding our minds with fearful illusions.

Once we have connected to spirit, we can then exercise a choice for the highest good.

Gary Renard, author of *The Disappearance of the Universe*, makes it clear that to achieve happiness, we just need to look within, per his quote:

“You are already perfect, you don’t have to struggle to be what you already are. you already are the same as god, this perfect spirit, that is immortal and invulnerable. All that you have to do is undo the false you, undo the ego”.

Only when we shift up to an awareness of “absolute reality”, can we transcend the stresses of temporal existence. The fact that we live in a world where others can exercise free will to inflict pain and suffering, as well as joy and happiness is discussed. We learn that if another brother of ours, in the collective sonship harms us, the best way for us to move forward is to become enlightened, and forgive. We need to realize that the cure for the pain of separation is oneness, so we must identify with and love our brother(s) unconditionally, regardless.

Regarding love and brotherhood, Edgar Cayce, the great psychic, who was a devoted follower of Christian mysticism and the compassion of Jesus Christ, responded to the Old Testament question, “Am I my brother’s keeper?” with a resounding yes! Cayce’s teachings imply that we are ultimately responsible for one another. However, we must heal ourselves first, to be able to help others.

The more we can love ourselves, love God, and see the God in others, the less we will react and the less our brothers will react in fear against us. Love attracts love, fear attracts fear, and, as attack and anger arise from fear, there can be no more negative reaction(s) once we step out of the consciousness of fear.

The foundational ideal of A.C.I.M. is that we can call upon the Holy spirit to assist us to transmute the reality of any situation, for the holy spirit is the causative force of all miracles.

When we say, “holy spirit, decide for me in all my actions”, we are able to step out of ourselves to allow good energy, miracles and love to come into our world from above.

Another major theme is the need to differentiate between discernment and judgement. We must never judge another, as they are part of us, although we do need to sensibly discern things about their nature, with the power of reason and intellect, to be able to make a choice for the highest good for all involved. Judgement automatically binds us into the paradigm of duality, for it feeds the cycle of fear, blame, anger and punishment. Discernment is the act of making clear distinctions and wise choices, by resonating with the feelings from our inner compass, whereas judgement shifts the responsibility for the problems that manifest in our reality onto others. Indeed, all of our upsets with

others, (what they show us through their actions toward us), are really an opportunity for us to reflect on the guilt, fear and pain we have projected outside of ourselves, that we see mirrored within them. The spiritual importance of overcoming judgement is made clear by Neale Donald Walsch, author of *Conversations with God*:

When you bring an end to judgment, you bring an end to an entire way of living. This is no small thing. This is a life changing shift in attitude and behavior. This is a miracle.

Another interesting topic in the book is the paradox of perception vs projection, per the quote:

Perception is a mirror, not a fact. And what I look on is my state of mind, reflected outward.

In essence, our perception is an illusion, just like everything else in this world.

A.C.I.M. has become a spiritual movement, because it’s spiritually philosophic insights have consistently created positive transformation in the lives of so many of its students. A.C.I.M. also teaches us to let go of our illusory predetermined ideas and prejudices, which arise from our fears as constructed by the ego. We learn that our task is not to seek for love, but merely to seek and find all of the barriers within ourselves that we have built against it. This why those who study the course realize that the pursuit of spiritual growth is “the longest journey back to the place you never left”, once we understand and remember who and what we truly are. Only when we fully embrace and become the consciousness of love, that which supplants fear, that which is the conduit for the intervention of the holy spirit in our earthly affairs, can we overcome the limits of the ego mind. When we realize we are “in this world but not of it”, with the aid of the holy spirit, we have the means to achieve permanent change and spiritual growth, the means by which miracles are born. ✿



Mark Collins is a freelance writer, energy medicine practitioner, Yogaphile and spiritual explorer of all matters metaphysical.

NOW YOU SEE THEM. NOW YOU DON'T.

[by Micah Hanks]

Attack of the Disappearing Aliens!

Being in the public eye, one can imagine, must be tough at times. Unless you're Christian Bale, Angelina Jolie, or one of their high-rolling Hollywood contemporaries, it may be difficult for the likes of you and I to understand the stress that accompanies being so famous. Arguably, there must just be days when you would want to disappear.

Fortunately, I'm not even close to being in the shoes of any Hollywood mega-stars just yet, and with any luck, I won't ever be! However, something I have recently undertaken has involved the gathering of photos, information, and other necessities for a promotional campaign in support of a new anthology dealing with the UFO phenomenon. As a contributor, I'm very excited to be a part of the project, published by New Page Books under the title *UFOs and Aliens: Is There Anybody Out There?* I must also say that the project, albeit in a very different way, also has me thinking about methods one might use to become invisible. Allow me to explain.

My contribution to this project was an article that deals with a very strange UFO report (maybe the strangest I've ever come across, really) in which a group of military security personnel witnessed a huge object hovering over an island in the North Pacific Ocean early one morning. As others on duty were called to attention, wondering how to deal with the huge "thing" hovering above them (especially if it were to start acting in a hostile manner), it suddenly just vanished! My contact speculated that what he had seen could have been some kind of advanced craft—and one with the apparent ability to "cloak itself" and thus appear invisible—experiencing a malfunction that allowed he and his company to observe it for only a short time.

This is an intriguing proposition, since a multitude of the data gathered pertaining to UFOs over the years seems to support the notion that such craft can indeed appear invisible, at least under certain conditions (the specifics of which we'll get to in a moment). In

recent years, entire volumes have addressed this and other strange, enigmatic qualities associated with the UFO phenomenon, such as abduction researcher Budd Hopkins' book *Sight Unseen: Science, UFO Invisibility and Transgenic Beings*. However, looking back to the early years of ufology, when the study of strange things seen in the skies was still in its infancy, we also find reports that point toward UFO craft's apparent ability to render invisibility. Many of these reports, while entertaining due to their decades-old quirkiness, are also among some of the more revealing clues to the nature of UFO invisibility and how it might be achieved.

For instance, a piece featured in the English Sunday Dispatch in October of 1954 contained the following outrageous excerpt, attributed to a spokesman from the British War Office: "(UFOs) are invisible to the human eye." Commenting on the strange assessment, the spokesperson went on to detail how radar operators had frequently detected "fleets" of objects moving overhead in the mid-afternoon, which, upon taking a look outdoors to try and catch a glimpse of the objects in question, appeared by all accounts to be invisible. "Every time, they have followed the same pattern, always around mid-day. All our radar sets in the area have picked them up."

Researcher John Keel took note of this curious report, and even noted an interesting claim of alien contact in his book *Strange Creatures from Time and Space* which suggested the same sort of thing; astonishingly, the information this time was alleged to have come from an actual alien being! Gary Wilcox, a farmer from Newark Valley, New York, claimed in the spring of 1964 to have come upon an egg-shaped object hovering just above the ground nearby while spreading fertilizer one day. As is often described in claims of contact with grounded UFOs, two small beings apparently dropped to the ground from the strange "craft," and upon noticing Wilcox, confided that he didn't have to be afraid of them before going on to spill the beans about how their craft had appeared so suddenly.

"They told him their craft was normally invisible at distances beyond one hundred feet," Keel wrote of the incident. "Furthermore, they did most of their work in the daytime because their vehicles were harder to see then. At night, they said, their craft tended to glow in the dark and betray their positions."

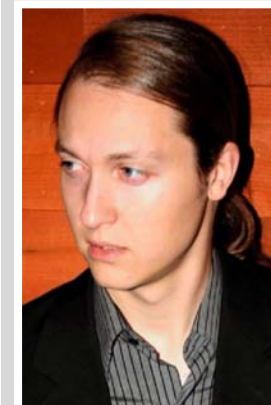
There may indeed be some scientific justification to this bizarre bit of information, since by today's standards, theories as to how an aircraft might be made to appear invisible involves an emerging science referred to as transformation optics. Essentially, this might constitute using electromagnetic processes to "bend" light around an object, thus creating the illusion of something invisible by capturing light from the side of an object opposite an observer, and reflecting the image frontward. In essence, this would manipulate the flow of light in such a way that an observer would see right around an object, never suspecting that what they were actually seeing represented a reflection from behind, say, an aircraft or other object.

In addition to warping light around an aircraft during the daytime, such electromagnetic properties might also be able to achieve useful effects in terms of aerodynamics. Ionization (that is, the process of electrons being removed from charged particles, thus converting them to ions) on the exterior of a metallic surface could also occur, aiding air travel by reducing drag as an object moved through the air. Additionally, a field of ionization of this sort would likely result in the removal of unwanted electric charges from the surface of the aircraft while flying. These two factors have been noted for their potential use in commercial applications, since they could help ward off the dangers of things like electromagnetic pulse and other phenomenon, which can temporarily shut down navigation systems. However, reducing drag and removal of electric charges on aircraft would likely be byproducts of a phenomenon already known to occur in the presence of ionization of this sort: what's known as a corona discharge. Any search for this term on the web will reveal

images of bright, colorful, glowing light displays (these are actually ionized plasmas), which by all accounts could be likened to the sorts of glowing halos described by many UFO witnesses, which emanated from the aircraft they observed. In a nutshell, the very processes that might lend themselves to UFOs remaining invisible during daylight hours could also cause them to glow at night, lighting up the evening sky like a neon sign in a storefront window.

If theories such as these are of any merit, perhaps we're closer to uncovering the mysteries of how UFOs operate than we realize. Who knows... before long, humankind may even be piloting craft that operate with many of the same features that you or I would associate with popular descriptions of UFOs today. The sky, as they say, is the limit... and our wildest dreams are the possibilities of tomorrow. ♣

Micah Hanks is a self proclaimed (but not self-righteous) skeptic, I have proudly contributed articles and stories regarding



strange scientific discoveries and political topics to magazines like FATE Magazine, Fortean Times, Mysteries Magazine, UFO Magazine, TCS Daily, The Journal of Anomalous Sciences and several others. He has worked with numerous television programs, including the Travel Channel for their *Weird Travels* program, National Geographic's *Paranatural*, and the History Channel's *Guts and Bolts*.

Visit his websites:
www.micahhanks.com
www.gralienreport.com

G O V E R N O R ARNE CARLSON

Arne Carlson was the Governor of Minnesota from 1991 through 1999 and is considered by it's citizens to be one of the most accomplished chief executive officers of that state. He is a senior statesman currently active in politics and is a strong advocate of breaking down the walls of division that exist between political mindsets. The following is the transcript of a conversation between the former governor and Intrepid Publisher, Scotty Roberts.

SR: *What are your feelings on what has happened with the reported death and burial at sea of Osama Bin laden?*

Gov. Carlson: Oddly enough, we were woken up by a "Twitter alert" around 11:00 last night and first learned of it. Marvelous. It is significant in the sense that he was the focal point of terrorism. It does raise expectations about the prospect of victory, but we don't know enough about the organization or who might step in to take his place. But I think it would be overly optimistic to think that the movement will either dissipate or disappear. I think we're in for a long, long haul. It's going to require some very fundamental decisions on the part of the United States, and frankly, we are not going to like either way we go.

SR: *Do you think this death will make thing any better, or will it worsen things in the war on terrorism?*

Gov. Carlson: I think it's premature to answer that question, because I don't think anybody knows. The United States is on the horns of a dilemma – it's very easy to get in, but extraordinarily difficult to get out. Americans don't like long wars, and we're beginning to realize that we can't afford this war any longer. I don't know how we extricate ourselves with honor. We went through the same sort of thing in Viet Nam, rather than follow the will of the people and exit, it dragged on and on and on as presidents kept trying to find a strategy to get out. Until we finally realized the obvious: there is no honorable way out, and I fear the same thing is going to happen in Afghanistan. Nobody has succeeded in Afghanistan yet. Nobody. It's time to choose the lesser of two evils and exercise an exit strategy.

SR: *Were the executive decision yours to make, would you choose to continue to rely on middle eastern and Brazilian oil, or would you develop domestically?*

Gov. Carlson: Obviously that's the sixty-four-dollar question. And I am not so sure there is a satisfactory answer. The sum result is that the president – no matter who he is – is always stuck with a balancing act. We had these kinds of problems under Carter, we had them under Bush 1 and Bush 2, we had them under Clinton and now under Obama. If there was a magical cure, no one has stumbled upon it, yet. The bottom line is that we have an enormous dependency on the Saudis, and that dependency raises very serious questions about our foreign policy being distorted in that relationship. I remember when I was in college being part of a small group that came down and met with Dean Acheson, former Secretary of State during the Truman administration. The subject of the Middle East came up, and he being a scholarly type with this magnificent moustache said, "When you mix oil, Jews and Arabs together, you've got a problem that I am not so sure is soluble." Turned out to be very prophetic, because here we are fifty-some years later talking about the same thing. So, again, it's a

constant balancing act for any president, who knows that at best, it's always going to be a 60-40 shot.

SR: *If – and there's a lot of "ifs" here – if we could pull all our efforts into domestic oil production, would that be a policy that hurts the United States, or is that precisely what we ought to do?*

Gov. Carlson: I think that's a very fair question to ask, if we would stay, under what terms should it be? I think we can agree on several things: One: it's not acceptable for the United States to go it alone. We don't have that kind of wealth, and I don't think we have that kind of will, so I think that's off the table. I think what Obama tried to do in building an alliance, was a very smart move. But it has to be an enduring alliance, more commitment from other nations to the Middle East. Two: I think we need to see this in the context of an emerging pressure for there to be more democracy in the Middle East. And that's very healthy, but it's like giving birth, it's a painful process to go through, but the result could be very, very positive. Three: I think Obama needs to put a lot more pressure on Congress for alternative energy. He clearly understands the need for it and has clearly outlined it, but instinctively, Obama is not a leader. And I don't mean this to be critical, but he tends to come off like Woodrow Wilson, philosophizing first and leading second. We're used to presidents who leads first and philosophizes second. I think he has got to be more intuitive in the leadership arena, and he has got to learn to build partnership, both domestically and in his foreign policy.

One of the people from whom we can learn a lot from is George Bush 1, who was very effective at it. This aspect of his personality was vastly overlooked by everybody, because he was not an exceptional person. But at five-o'clock every day, he got on the telephone and reached out. He learned this from Ronald Reagan. And that's one of the reasons he became president, he had friends everywhere. He knew half the world, and it paid off. Yet with Obama, you see the exact opposite. You would be hard put to find a close friend of Obama's with anyone in the United States Congress. Bill Clinton and Obama are both great sports fans, but Clinton would think nothing of having a beer party on Saturday afternoon and bring up his friends from the Congress to join him on a bi-partisan basis and have a lot of fun. That paid off for Clinton. Obama, again, is very much like Wilson in that he has a psychological tendency to isolate himself, and the result is that he doesn't have the natural partnerships he needs. He's got to build those partnerships around the world, even if it's not natural for him, he needs to force himself to do it. A good president has to have this sort of capability.

SR: *Do you believe this isolationist side of Obama's personality is the reason he is seen by so many as being aloof? The reason behind why he ran his campaign on promising to be the most transparent administration in history, yet ends up conducting*

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Artist: Stephen Gjertson
Governor Arne H. Carlson, 1999 - Oil on canvas, 68 7/8 x 50 5/8
Minnesota State Capitol, Saint Paul, Minnesota
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Stephen Gjertson Galleries

www.stephengjertsongalleries.com



The Wilds of Lake Superior, 1986. Oil on canvas, 31 x 56. Private collection.

The Artist

Stephen Gjertson is a well-known traditional artist. He presided as president of The American Society of Classical Realism and was a founding member of its Guild of Artists. He has organized and exhibited in more than sixty exhibitions featuring the work of contemporary realists. As an editorial advisor to the Classical Realism Quarterly and the Classical Realism Journal and editor of the Classical Realism Newsletter he has published many articles and essays. He is the author of *Richard F. Lack: An American Master* and co-author of *For Glory and For Beauty: Practical Perspectives on Christianity and the Visual Arts*. The October 1983 issue of *American Artist* magazine profiled Gjertson in a cover story. His work has appeared on the cover of numerous books and periodicals, including *Realism in Revolution: The Art of the Boston School*, *A Christian View of Men and Things*, *First Corinthians*, *Revelation: All of God's Word Revealed*, the *Artists Magazine*, *The Recorder Magazine* and the *Christian Life Quarterly*. He is also featured in *Painting Faces and Figures* published by Watson-Guption. His work appeared in *The Best of Flower Painting* and *The Best of Portrait Painting* published by North Light Books. He is listed in *Who's Who in America* and *Who's Who in American Art*. In 1993 The American Society of Classical Realism published *Timeless Treasure: The Art of Stephen Gjertson*. He is currently a member of TRIAD: Three American Painters and is an Honorary Member of the American Society of Traditional Artists.

Four O'Clock, 1988. Oil on canvas, 24 x 38. Collection of Fred and Sherry Ross.



Separation, Reconciliation, Adoration, 1985-86. Oil on canvas mounted to panel, 13' x 13'. Collection of Nokomis Heights Lutheran Church, Minneapolis, MN.

Interview

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most of his business behind closed doors?

Gov. Carlson: he doesn't have that instinctive gene – and we as Americans want our presidents to have that instinctive intuition to be leaders. We have a media that expects to be able to put a microphone in front of a person and say “what do you think about this,” and except a good, intuitively instinctive response. Take what happened last night, for example. The news of Osama Bin Laden's death came roughly around 10p.m., and the press corps leapt into action at the White House to get a presidential announcement. But Obama insisted on taking an hour-and-a-half to write the message himself. My Gosh! An instinctive leader would have been in front of those microphones in a heartbeat! You would have had to restrain him from making an intuitive, heartfelt announcement, saying whatever he wanted to automatically, flowing from the tip of his tongue.

SR: *I stated in my own Twitter and FaceBook forums that this event was the biggest slice of historical pie since 9-11 itself, but that the president left me very non-plussed by his delivery.*

Gov. Carlson: yeah! Because it's not spontaneous. He does not understand that part of his role. I would recommend – and I am getting a bit off topic - but I'd recommend that more political figures read about former Vikings quarterback Fran Tarkenton. The reason is this: if you remember a receiver by the name of Paul Flatley, he would never make it by the NFL standards we have today. He'd be your 6000 pick. But Tarkenton made him glow like gold. Every time Fran saw a play, he'd see it as an opportunity for another play, and so on. And by hook or by crook, he got the ball in the end zone. And paul Flatley was the recipient of that. It would take him maybe four or five seconds to break into the open, but there was only one quarterback that could give him that much time, and that was Tarkenton. And Tarkenton never saw a failure that was anything but a new opportunity.

SR: *What a great philosophy!*

Gov. Carlson: It's an amazing philosophy, and if anyone had been able to come to an instinctive decision over last night's news on Osama's death, a true leader of vision would have rushed to the microphones before they were even set up.

SR: *I would love to have seen the president respond with greater exuberance, on the spot, not an hour later after meticulous speech writing being manipulated.*

Gov. Carlson: Exactly right. To see the reaction, the joy in this very significant moment in history, is like giving birth to a child, there is that instant of joy in those opening seconds after the great travail and pain of getting to that moment. You don't sit back and wait an hour or so, then go out and make a sober announcement. Obama tried too hard last night to look like the sober, mature leader. Just imagine what Joe Biden would have done. [laughter]

SR: *When I knew I was going to get the opportunity to talk with you, I posted on my Facebook and Twitter, telling people to throw me some questions they might like me to ask you...*

Gov. Carlson: Ok! Let's hear them.

SR: *First question was this: “Gopher sports has been on a steady decline since you left office, yet more and more money is spent on them and their facilities. What were you doing back then that got better results with less money? I understand you are an avid Gophers fan, so your input would be most welcome.” That was submitted by Kyle R.*

Gov. Carlson: Well, that's very kind, Kyle, but I will say first that the governor has no real influence over what goes on in the sports program at the U. I think the fundamental problem – and I will probably get into trouble for talking so candidly – I think that like anything else that is important in life, you have got to decide how important it is. Then, if you determine it's important, you have to bring in all the people you can that will help you build your program to that level of importance you place on it. I mean, it's sad to turn on the Big Ten Channel and see them consistently talking about what's going on at Penn State, spring football at Michigan, anything and everything, but no Minnesota. And we keep going through coaches. 1) It starts with the president of the University. What are your goals – and don't be abstract, be very specific and define them. 2) What principles are you attaching to those goals? And 3) Do you have the highest level personnel to execute those goals? The finest example of this is Wisconsin. They were languishing and they asked the former tight end from the former Rose Bowl Badger team, Pat Richter, to be their athletic director. His response was a very good one, “I will do that if that is precisely what you will empower me to do.” So he accepted the offer conditionally. Just as Hillary Clinton did when she took the Secretary of State office. You want me? Fine. But then you are going to give me wide latitude and resources to perform. It all starts with a president who's going to seek out the right people, then empower them to do their job. What Minnesota needs is a powerful, respected, competent athletic director. I probably shouldn't say this, but I would look at Tubby Smith for athletic directorship.

SR: *Let me move us back into talk of proper governance... how seriously ought the chief executive officer – the governor – of any state consider the budget? Has economics become the defining factor, especially now-a-days, for becoming the head of state, whether on a states level or federal? It seems like all politicians run on the “woo woo” of political idealism – the stuff that garners people's attention while campaigning, but what it all always comes down to is the economy and the money. The big question, I'd think, becomes: can the chief executive officer balance the government's checkbook?*

Gov. Carlson: Well, Scotty, you are opening up the most important question that can be raised, and there has been a significant shift in the United States that we have paid little attention to. All my life on both the Democratic and Republican side, we have had to focus on substance, and Politics was the vehicle to accomplish the goals of substance. Now it ios reversed, completely flipped on it's head, substance has taken a back seat while politics drives the vehicle. That's a massive, important and very dangerous shift in the way we do things.

SR: *What has been increasingly bothersome to me, the older I get, is that there seems to be a much greater emphasis on symbolism over substance.*

Gov. Carlson: Absolutely. Politics creates an illusion. Take the Michelle Bachman issue: she made a public error during a speech of not knowing where Lexington and Concord are. Weeks later she came back and made the excuse that it was the teleprompter. And there is one of the greatest problems – everything these days is scripted! There is no spontaneous delivery of substance.

SR: *She also criticized Obama*

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for using a teleprompter.

Gov. Carlson: Yeah. But the point is that we are so scripted, we depend upon a team to tell us what to say, instead of talking form our own heart and our own mind. And this brings us back to the spark of leadership that Obama seems to be missing. There is no heart and no feeling, and so we are all left with the feeling that politicians are simply actors. And they all are. Bill Clinton was a rascal, but we all loved his spontenaity, we all believed in his immense potential, and we kind of liked both sides of him. We thought we were getting bill Clinton ‘unscripted,’ and that was really nifty. Back in my day, you could say the very same thing about Eisenhower. There was a great story about Eisenhower where he was going to have a public press conference, but there were some issues that were likely to be brought up, and the State Department strongly urged the president to avoid them. Well, Ike looked at them and said, “I've been in the military for decades. If anyone can deliver a polished yet garbled message that no one can understand, I can.” The new school of politics is to never answer the question directly. Just blurt out what sounds good.

Let's get back to your budget question: the reason a budget is important is that it lays out the expectations and goals for a society. A budget is not a document that pays past bills, it's a document that essentially lays out where we want to go and how we believe we can get there the best way possible. The entire legislative session is largely budget driven, the same goes for the Congress. They are coming back into session this week, what are they going to talk about? The budget. So it comes back to the chief executive officer. If that person does not understand economics and budget, that person ought not be in that office.

SR: *You recently said, “You don't balance a budget with shifts and gimmicks, you use real numbers and real dollars.” On the heels of that statement, how do you feel the current Congress and Administration are handling the budget?*

Gov. Carlson: I don't think you can give any grades to either the president or the Congress that is much above a “D.” And the reason is simple. Go back to the Bush tax cuts. It started with, first, a balanced budget thanks mostly to the cooperative agreements between Newt Gingrich and Bill Clinton. That was an extraordinarily important moment in U.S. history. And from that point on we started to generate surpluses. And then we started to see all sorts of journalism being done on how those surpluses were not good for the debt market, and so on. And then Greenspan – the “Great Oracle” – sat presiding above the whole thing and made some announcement that was essentially negative on growing surpluses and paying off all of our debts. Well, Bush 2 gets in and the first thing he does is open up the tax cuts – and everybody loves having their taxes cut. So, bingo, we start to cut taxes and raise spending, and then we get into war and say, “that will be an off budget item, so we're not going to pay for that.” The truth is that if we had maintained the proper revenue levels and the pay-as-you-go mode that Congress had imposed upon itself, we would have balanced budgets today.

SR: *Isn't a surplus a good thing to have in a budget? I mean, taking it personal, whenever I have a surplus in my home, it's always a time to celebrate.*

Gov. Carlson: Of course!! Of course! I cite an old generational film called, “I Remember Mama,” the title role played by Irene Dunn. The character reminded me of my own mother, who was from

Sweden. We had no debt. Ever. She was very strict. I needed a pair of special shoes, and my mother made special budgetary allocation to buy these very expensive shoes for me. And in retrospect, I am humbled by how important my mother felt it was that I get those shoes, that she took from the surplus. And that is what makes a good budget, not spending on credit, but building your resources so you have the money on hand when it is needed. Allocate in accordance with your resources, but avoid debt. And the worst part of it is that the biggest, loudest mouths who scream about debt are the ones that have left us with the worst amounts of debt. And the media is not holding them accountable. The last president to ever deliver a truly balanced budget was Dwight Eisenhower. And that's sad.

SR: *In recent news we have heard that China will soon overtake the Untied States as the world's leading economy. Are we destined to go down that road? Is it too late to alter that course? Or do you believe this is even true?*

Gov. Carlson: Well, GNP (gross national product) is only one measure of an economy, and it simply measures the size. It does not measure the quality. What the United States needs to do is always stay on the quality side of the equation. And the way to do that is the maintain high standards of quality in education. And what you'll notice is the foolishness of slashing the educational sides of budgets – which is your future – in order to sustain spending and a revenue system that we already cannot afford. That's the part that worries me the most. It's going to take China decades and decades to grow a quality economy that can compete with ours. And it's on that quality side that we traditionally have the greatest strength. But we will dilute that strength if we do not have a much stronger focus on outcomes.

SR: *We keep hearing that our economy is growing – mostly based on oil company numbers. But are we truly growing the economy, or are the numbers simply higher because the cost of consumer oil and gasoline has skyrocketed?*

Gov. Carlson: I'm sure I can answer that question intelligently, but I would look at your gas prices as more of a “blip” than a sustained level of spending. If it becomes sustained, it will harm the economy, without question. But the more difficult and perplexing part is the sustained high level of unemployment. In the 1940s and '50s, 4-5% was considered high for unemployment, during the Kennedy years 6% was considered high. Now we are talking about 7-7.5% as being the new norm. Even 8.

SR: *Which is an enormous number. I know people all around me who are unemployed. Even I have technically been “unemployed” for the last ten years, since 9-11. After 20-plus years in advertising, the market locked up for a good year-and-a-half after 9-11. Then I started hitting the glass ceiling. So about five years ago I simply started doing my own thing to stay above the poverty line – sometimes it works, sometimes it doesn't.*

Gov. Carlson: Yes. Exactly. Unemployment is a tremendous drag on an economy. If 7.5 to 8% becomes the new norm, that is going to become immensely costly. But it also raises very serious questions about our willingness, both publicly and privately, to make the kinds of investments that will allow us to be on the cutting edge of new technology. We are trying to exist in a global economy, yet that global economy is filled with all sorts of inequities. You have the American worker who's making a certain amount of dollars versus a worker overseas who is making x-minus amount of dollars. And they both produce the same product, so you see American companies hipping jobs overseas. That is one of our largest political problems, and it isn't even really on the table.

SR: *Should an administration in office be taking that problem on?*

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Gov. Carlson: Absolutely they should be taking that on. And the more knowledge it is that you can share with the people, the easier it is to build consensus.

In World War Two a vessel found itself in the middle of a mine field. In the midst of great difficulty, the captain told the crew that he needed all ideas, and said that no one's idea would be diminished or have cold water thrown on it. After going through several different ideas, one crewman mentioned the magnetism of the mines, and that's when they hit on the idea of reversing the magnetism of the sub, and they pushed their way out. My point is that we tend to act less rationally when we haven't had a good amount of information. Bring that back to the president and his administration: how do we address being part of a global economy when we in this country enjoy a greater quality of life than almost anywhere else? How do we address this? I think one of the first things we need to do is address how we keep more American workers working for American companies, and stop the bleeding of American jobs elsewhere. A former company I was involved with, AmeriPride, used to send their jobs overseas to India, but now they are bringing them back. Part of the reason is the quality. And people would like to talk with someone who actually speaks English. While we may have a higher standard of living, it's that standard that produces better products and service.

SR: *Freedom is a great motivator.*

Gov. Carlson: Precisely. We have got to figure out how to bring all the money that is laying dormant overseas due to the tax penalties, back into our domestic economy. Cut a deal, for heaven's sakes, and get that money back into the system. We have a trillion dollars sitting on the sideline, yet no discussion as to how to get those dollars invested. And the oil companies have been a bi-partisan albatross literally all my life. And we've exacerbated that problem with this endless array of lobbyists who work for specific good for specific companies, so there's not anything that even resembles fairness in a budget. That is why I am for getting rid of everything once and for all, then you can rebuild with exceptions.

I'll give you an example: how many presidential candidates are going to go to Iowa and talk about removing the corn and ethanol subsidies? We all know the answer to that one: Zero. Yet this will be the very same people crowing about needing to balance the budget. Then we need to talk about the companies that are getting all these subsidies and hand-outs while recording record profits. GE for instance. We need to have a national dialog and talk openly about what are our expectations. I'd be perfectly willing to give a trade-off on the tax side if I can get a gain on the employment side. I mean, politics is supposed to be about making good deals on the behalf of the American public.

SR: *You are a great supporter of bringing Republican and Democrat mindsets together. You have been a traditional Republican Conservative in your past, yet people call you a "RINO." How do you respond to those who say that you call yourself a Conservative, yet you legislate liberally. How do you bring mindsets together?*

Gov. Carlson: Very, very good question. I would consider the current set of Republicans as being very radical. I don't see anything remotely conservative about them at all. All you have to do is look back into history and ask if someone like Abraham Lincoln, Teddy Roosevelt and Eisenhower – the conscience of conservatism when I was growing up - would be defined by the current definition of Republican. Not likely. Look to Minnesota: when was the last time we had a balanced budget? You have to go to the first term of Jesse Ventura, my direct successor in the office of governor. Then during the eight years of Governor Tim Pawlenty – who is a Republican

candidate for president in 2012 – not once did you see a balanced budget without huge shifts, massive multi-billion dollar borrowings, the utilization of one-time money and then ultimately losing our good credit rating as a State. That is not good fiscal management. And then leaving behind – at that time – a \$6.2 billion deficit, which was later reduced to \$5 billion. Then you have the current crop of Republicans who say they are going to balance the budget by “borrowing” \$1.2 billion from education. And they borrowed this on “hope:” “we HOPE it will produce.

You don't book “hope’ in a budget. 15% of the Minnesota budget was based on borrowing and hope. Then you have the “cuts,” in which we saw a transfer to property tax. Under Governor Pawlenty, we saw a 75% increase in property tax in Minnesota. And he is running for president as a fiscally conservative Republican.

SR: *I do not see him as a viable candidate for president in 2012. His record is abysmal.*

Gov. Carlson: No, he is not. I think what he was banking on is that the national media rarely looks at the record back home. My standard test is Huckabee. Can anyone please tell me what Huckabee accomplished as governor or Arkansas? Nothing! Except he lost a lot of weight.

SR: *The only thing that seems to be outstanding in the way of accomplishment in the past for the current lot of Republican contestants is Mitt Romney's health care plan in massachusetts.*

Gov. Carlson: And remember, Scotty, there are no Republicans in Massachusettes! [laughter] That state is ruled by the Democratic party. So any accomplishment of healthcare on the part of Romney was simply him not standing in the way of the Democrats. [laughter] It's a perfect picture of symbolism over substance.

And I still think that MNCare in Minnesota is one of the best healthcare plans in the country until Pawlenty kept raiding the surpluses they created.

SR: *One of the other questions that came in was a question asked about use of motors in the BWCA (Boundary Waters Canoe Area).*

Gov. Carlson: I am completely ignorant on that topic.

SR: *What is your take on the continued recindsion of Native American treaty rights in Minnesota? Did you have any deep experience dealing with the Native American community in Minnesota?*

Gov. Carlson: When I was in office, we were working on treaties with the Mil Lacs band of Ojibway regarding their fishing right on Lake Mil Lacs. Former Minnesota Viking coach Bud Grant was the leader of the opposition to their rights. He is an avid angler. Everyone wants to protect what they think is their rights, the problem is that the treaty written with the tribe over a hundred years ago becomes the governiong document.

SR: *Those two little words: "In perpetuity."*

Gov. Carlson: Exactly. We kept telling the legislature that you have to consider all of your proposals to rescind rights in accordance with what you think the court will do. And that got lost along the way in the overall controversy, and ultimately the court ruled against us. No treaty. I think there are two lessons in this: 1) any governor needs to meet with the tribal leaders and determine just what their specific concerns are. 2) As long as tribes have legal rights to casinos and gambling facilities, I would like to see those proceeds shared with all

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tribes, and not some that are fabulously wealthy and others that are totally impoverished. And then the impoverishment goes on to the greater Minnesota society. If they are going to operate as sovereign nations, I believe they should be much more cooperative. And the question is how they should fit better into modern society, and that is the primary goal so we can truly be one nation under one flag.

SR: *What do you think of the State of Minnesota entering into the gambling market?*

Gov. Carlson: I think it's a huge mistake, a quick fix to a much larger problem. It's a gimmick to try to raise money for the state. It never works and it should never be implemented. What all these people do is come up with what I call “happy numbers.” It's nothing more than a quick fix to a problem, as opposed to seeking out real answers and hard numbers. All of sudden, you'll look around and see that other businesses and communities start to lose.

I remember Dwayne Dolson told me a story that I will never forget regarding state run casino gambling. He came from a small town called Waynesboro. Senior citizens, in particular, would gather in the public places and coffee shops and talk. They supported local businesses and local politics. When the casinos came in and started running buses to transport them all to the casinos, suddenly, the shops were empty and the money was being spent in the casinos rather than local places. Now that piece of the ledger nobody wants to discuss. Sure the casinos produce revenue, but where is the revenue coming from? Hometowns and local businesses. And then there is the attending crime factor. Nearly every week you read about someone with huge gambling debts who has done something illegal to satisfy those debts.

I don't see where it's a win at all for the citizens of the state.

SR: *One question that came in asks: Isn't Arne Carlson the guy who screwed up the redistricting in 1992?*

Gov. Carlson: [uproarious laughter] Yeah! That was me!! I did it. I did not sign the bill in time, and that launched a torpedo for me. Those were pretty dark days when that happened. But something ultimately much more fair came of it, it went to the courts. So it all worked out.

SR: *This same person asked if you ever talk to John Grunseth?*

Gov. Carlson: Oddly enough, that whole episode was packed with misinformation. I was accused of setting up the swimming party, which is not fact. I did not know John Grunseth, he was just another candidate running for the nomination, and I was very upset with him for attacking me on imposing tax increases, which was not true. All I know is that John Grunseth now lives off the mainland of Australia on some island, and has done very well financially. He ran on “family values,” but that was not his, shall we say, strong suite.

SR: *Is there still life in your political career, or are you done?*

Gov. Carlson: Oh, no. I'm 76 and I write a blog. This is a very interesting phase of my life, and in this country we haven't done a very good job at discussing life as a senior. There are all these type-A types out there, who when they turn a certain age and retire, they're suddenly not relevant anymore. They have no more value, so go fish or golf or something. And I think that is unfortunate. I think seniors should be able to retire and retain some type of employment, or figure out a second or new career. I remember a conversation with Elmer Anderson one time, he's a very interesting guy. He said,

with this twinkling eye way of saying things that he had, “Y'know, I always figured we all have three careers. I started out building up in sales with H.B. Fuller. Then I went into politics and did all that. But I always wanted to be editor of a country newspaper.“ And, lo and behold, a few years later, bingo. There he is. In Princeton, Minnesota, there sits Elmer Anderson behind an old typewriter, banging away his editorials. I don't think he ever had a job he loved more. I think more seniors need to look at their assets, see what they can contribute, then go do it. That's why I write my blogs. I can write whatever I want and it's mine and I am having fun doing it.

Notice this loyalty obsession that exists out there in partisan politics today. That is the first test of a dictatorship! Nobody pushing the party loyalty is ever asked what it is we are to be loyal to.

SR: *Anybody in the political field needs to remember that their first loyalty is not to party, but to the Constitution and the Republic.*

Gov. Carlson: And to the People! I mean, my gosh, I look at all these political leaders that I grew up with, Democrat and Republican, and I am hard put to name anybody that I didn't respect. I remember when I was a legislator and Rudy Perpich was the governor of Minnesota. I called him up and told him that I wanted to go on a police ride-along, so I could get a miniscule perspective on what the crime was like out there in our city and state. As the governor, he could have just blown me off, I mean, who wants to be up all night seeing crime firsthand? Instead, I got a nice note back from him saying, “Let's do it.’ And we got together and did a ride-along, and had a wonderful time while doing something worthwhile. And he came back very grateful having gained some insight into what was going on in the night life of our towns, and giving him fodder to write policy and produce legislation. And I remember, years later after I lost to John Grunseth in the primary, Rudy perpich invited me over to the governor's residence

to attend some event honoring a British dignitary. We went for a little walk away from the crowd and he told me that he was very glad I lost the primary. Of course, it was a joke, but I'm still grieving [laughter]. He went on to say that he felt I was the one guy who could beat him in the election. I never forgot that. Of course when I got back into the race and won, I don't think he felt the same. [laughter]

I used to be on the staff for Hubert Humphrey. He wasn't quite the policy guru that everyone thought he was. But he intuitively liked people, and that made him very good at the political game. I have never known anyone who was more intuitively caring, coalescing and

bridge building than Hubert Humphrey. He saw and enjoyed the fun in politics. And that is why Obama needs to get in touch with the intuitive fun of politics. He needs to bring back some spirit and joy to what he is doing, because it is miserably lacking now. He's got to do that.

As for John McCain, I think he is seeking a role, right now. He desperately wants to be a senior statesman. My God, wouldn't it be nice if Obama reached out to him and said, “John, where can we work together and how can you help us on this budget crisis?” We've got the Gang of Six working and I think the biggest mistake Obama made was to reject the Bole-Simpson Report. A huge mistake. But now he has to resurrect something else: build an alliance with McCain. McCain is a good person with a good heart and a good mind. Obama, build that partnership. Reach out to people like John Kerry



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T H E L O N G R E A C H

[by Carr Hagerman]

On this cloudy morning the news channels are bloated with bad news, ugly headlines and global jeering. There are disturbing images of unrest, murdering dictators, natural calamities, corrupt officials and criminal brutality from some of our own military. It seems that no matter where we turn, which channel we surf, or who we are listening to, it's more bad and threatening news.

Our connected modern media brings everything happening everywhere right to our desktop, in full stereo sound and high resolution graphics. We not only know what's happening across the globe, we get to see it while it's happening, or just moments later. No one need convince us that we're going to "hell in a hand basket" we can witness it for ourselves in real time, and much of it is bloody disturbing and startling.

The truth is we have barely begun to understand how to manage the sheer volume of information we are getting every moment of every day. In a matter of minutes we get more information coming in and screaming at us, than our ancestors in the last century would have received in their lifetime. It is relentless and unyielding, and unless we unhook from it entirely, it seems impossible in modern life to get away from the bubbling quagmire of human folly and misfortune.

How can we sit in our living rooms and arm chairs as we witness war as it happens, or tsunamis destroying tens of thousands of lives, and then attempt to make some kind of sense of it all.



Commentary

As we ponder the events unfolding in the world, depending on who we listen to or what we're reading or watching, we can find ourselves steeping in doubt and foreboding. We don't need to question the evidence, or wonder about the credibility of a report because, it's all right there in front of us, we can see it and experience it as if it were here actually, literally, right in front of us. But the truth is most of it isn't happening anywhere near us, it is limited and with a few major exceptions, it's a long way from here.

One hundred years ago it would have taken news from the middle east, or even Europe, to arrive on our doorsteps days, weeks or even months after it had happened. Even then, what we saw wouldn't have included full color pictures and high definition video. Our news was a flatland of word driven narratives, and rarely would it have had much connection to the news in our hometown, let alone the person next door.

Recently I was having a conversation with a friend of mine regarding the idea that the internet and modern communication technology make us all vulnerable voyeurs to every human foible and ugliness. He responded by saying "the internet is bringing the mess and violence of the world right into our laps and hands." He went on to say "I have a video game console, so I can watch live news footage of a war happening, in real time in one minute, and flip a switch to play a simulated version video of a similar war game the next!" The simulated and the real overlap, and sometimes it's hard to know where the line is.

So what are we to do with this media monkey on our back? How are we to cope with the growing sense that everything is falling apart, and it's doing so right outside our door?

First, perhaps we have to recognize our tendency to overreach in our assessments of threat and danger and then to over react. In the months after 9/11, the Federal Government collected over a million "potential terrorist threats" sent to them by citizens. Since that awful day where we watched live video of planes flying into the World Trade Center, and buildings falling into dust, our government created 263 organizations to deal with some aspect of our active war on terror, including nearly 30 thousand people that are employed to eavesdrop on phone conversations and communications. We're now spending over \$75B a year on intelligence. No matter how you come at it, that is a lot of money to invest in an ever growing bureaucracy that is infiltrating our personal lives more and more. And yet, most terrorism experts believe Al Qaeda is simply not that deadly of a threat. The biggest threat we face, is likely a lone bomber who is radicalized and ready to blow up his body for his beliefs, and nearly impossible to stop.

Right after 9/11 I was feeling anxious about what had happened, and like most of us stayed glued to the television, worrying and waiting for another bomb to drop. In the midst of my anxiety, I called my mother and told her about how edgy I was feeling. She said the best thing to do was to turn off the television, put down the paper, turn off the computer, and go for a walk through the neighborhood. I took her advice, and unplugged. As it turned out, the walk not only rescued me from my anxieties, but brought my head and heart back to home and changed how I live my life. I can take my news and the reports of awful events, and then, shut off the switch and take time to think and reflect, and nothing better than a walk to help me with my synthesis. The long reach of bad news ends when there is silence, and is defeated by the normality of neighborhood and community.

The lesson is, it seems to me, to invest more time in the tangible and immediate world by walking with and being in the presence of other human beings, and to manage our intake of information. We would do well to put ourselves on some self kind of media diet, to see face-to-face conversations with another as the equivalent of eating healthier, rather than spoon feeding ourselves out of the soup can of bad and often biased news. The tree lined streets we live on, or the hustle and bustle of our urban centers are a welcomed antidote to the din of media and news.

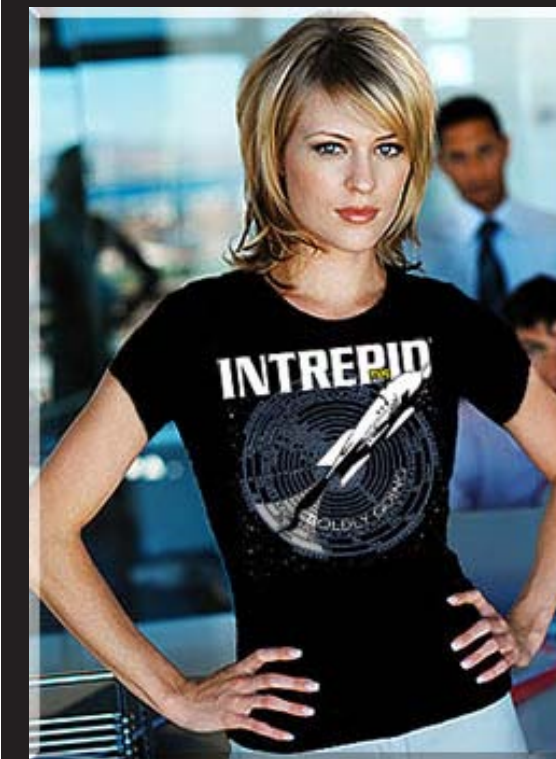
What we learn when we take a walk, or have a talk, is that for the most part our world simply isn't falling apart, our neighbors are full of good and decent people, and our country is still a damned good place to live, run a business and raise our families. It seems then, the best and brightest antidote to much that troubles us can be found in the simple company of those we love, we work with, live with and serve. And as it turns out, there is a great abundance of good things alive and well in our American communities, and it's all there waiting for us beyond the long reach of a troubled world. ♣



Carr Hagerman

is an author, performing artist, film producer and business speaker. He co-authored *Top Performer: A Bold Approach To Sales Service*, which introduces the Language Of Energy and how it can be applied to work. In 2009, he began "Top Performer Life™" which is an organic, fully encompassing philosophic approach to ones life. He is principal at Ontend Creative Partners, The Dream Job Lab and has been a geurilla street performer since 1974 at the Minnesota Renaissance Festival.

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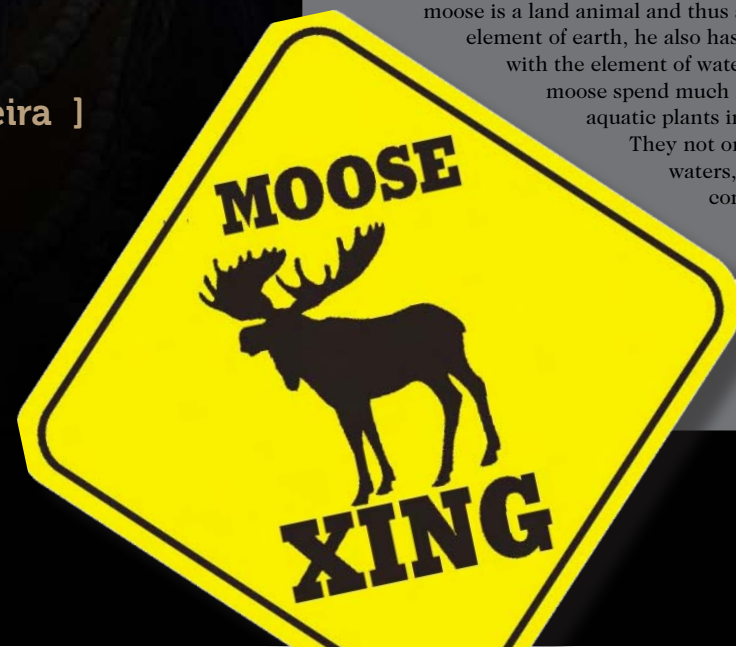
Moose is the largest member of the deer family in North America.

His name is derived from the Algonquian word “Moosu” which means “he strips bare” or “he eats off”, alluding to the moose’s habit of eating all the branches and bark from a tree. Moose was to the northern temperate and sub arctic region woodland tribes, what the buffalo was to the prairie and plains peoples. He provided a great source of meat, hides, fat, and other useful products. Wintertime was the moose-hunting season. Conditions of especially deep, crusty snow could impede this fleet, long legged, animal’s movements, and made it easier for native hunters to bring down a moose with spears.

Moose however, is a formidable creature, adept and capable of either fighting or flight. A bull moose can both gore with his huge antlers or trample with his sharp hooves to death, any man or predatory beast. A cow moose, protecting her calf fights with even more murderously defensive intent. Great respect was given to this hoofed mammal by native peoples not surprisingly, for the wild moose can act unpredictably. Iroquois myths says the giant known as “Ga-oh” lives high in the sky and has dominion over the four winds that blow over the earth. When the world was new he gained control over the winds and their weather, with the help of four animals he called to ascend into the sky and be his wardens.

These animals were the bear, deer fawn, panther, and last but not least the moose. In turn he controlled each of these animals with a magical leash. In regards to the responsibility he charged the moose with: “Moose, Ga-oh said to him,” You will be the keeper of the east wind, and when I pull upon your rope, you will bring rain and fog, drizzle, damp and chill, and Ga-oh slipped a rope over moose’s muscular neck.” Though the moose is a land animal and thus associated with the element of earth, he also has a close association with the element of water. In summer time moose spend much time feeding on aquatic plants in ponds and lakes.

They not only wade into shallow waters, but venture out and completely submerge themselves in deeper waters to feed on bottom growing vegetation.



[by Dennis Vieira]

To the native peoples the moose’s habit of diving underwater held great metaphysical symbolism and import. Bodies of water were regarded as portals into the spirit world. So the moose was perceived to have the ability to journey from the outer world to the inner world. To go into the depths of the void to the land of the dead and back again, with new life and nourishment in undertaking that journey. Moose essentially was vested to have the power to resurrect himself and reveal that: “all that dies shall rise again”. Only a few kinds of animals were believed capable of going back and forth between the realms of the living and the dead, in Native American spiritualistic belief. So it’s not surprising that the moose’s body was believed to contain great medicine powers, and in more than one context.

Conjurers and shamans of the Misstassini Cree woodland tribe for example, would char a moose’s scapulae (shoulder blade bone) low over a fire in order to induce cracks in the bone. The nicks conveyed messages from the spirit world, which the shaman or conjurer knowledgeable in mystic ways would read, as means to divine the future. The body of the moose also held a rare and powerful charm, much sought after by Canadian tribes as the Western Cree and the Montagnais-Naskapi among others, which

was found in the skin of only one in 500 moose . It was known as the: “Peeto-mong-son” translated meaning “a little medicine, little moose in the big moose”. This was a dermoid cyst growth, composed of a sac of tissue containing hair follicles protruding from sweat and sebaceous glands. Also, when the animal was skinned and gutted, if a “stone” was found in the heart, shoulder, or some other part of the animal, it was believed to bring good fortune in hunting. All parts of the animal were utilized, and Moose hooves were believed able to cure hundreds of afflictions. They even believed that a cure for epilepsy for example, involved the use of the moose’s left hind foot. Rings made from moose antler were prescribed for use to cure headaches and dizziness, while ground moose antler mixed with various herbs was used as an antidote for snakebite. ♣



Bullwinkle J. Moose is a fictional character in the 1959–1964 animated television series Rocky and His Friends and The Bullwinkle Show, often collectively referred to as Rocky and Bullwinkle, produced by Jay Ward and Bill Scott. When the show changed networks from ABC to NBC, its name was changed to The Bullwinkle Show, reflecting the popularity of Bullwinkle.



PANPSYCHISM

[by Steve Beyer]

Panpsychism is the philosophical position that consciousness occurs everywhere in the universe — that snails, trees, amoebas, rocks, thermostats, and electrons all, in some sense, have experiences. Clearly, such a philosophical position is of interest to animists and shamanists, even if it is not quite the same position that animists and shamanists hold about the universe.

Panpsychism would seem to be the logical consequence of holding two prior philosophical positions. These positions are, first, psychophysical dualism — that experiences, mental events, or, as they are called now, qualia are all different from and not logically supervenient upon any particular set of physical facts; and, second, non-emergentism — that experiences, mental events, or qualia do not emerge at some particular point in the development of organizational complexity.

The first of these two positions holds that conscious experience is both different from and irreducible to any state, however complex, of any physical stuff. And there certainly appear to be two different kinds of event in the world — physical events, such as changes in the state of a neurological system; and experiences, mental events, or qualia, such as a pain, a sensation of heat, a visualized red patch, or a feeling of anger. It is one thing to say that some, or even all, qualia are invariably associated with certain specifiable physical events; it is another to say that those qualia are the same as, or nothing but, or reducible to those physical events.

It seems to me obvious that, when I close my eyes and picture a patch of red, my experience of red is qualitatively different from any state or activity of the three-pound lump of gray stuff inside my skull. The existence of conscious experience is undeniable; that we are conscious is precisely what we know best. Clearly that intuition is not shared by some philosophers, who seem covertly, for philosophical reasons, to deny the existence of conscious experience. Frankly, I am sometimes left wondering just what the mental life of those people must be like, and whether it is anything at all like mine. In such a state of befuddlement, I am always reminded of a famous joke. Two behaviorists had just made love. One turns to the other and says, “It was good for you. Was it good for me?”

Moreover, there are a number of vigorously disputed arguments that no conceivable set of physical facts sufficiently explains the fact of conscious experience, and thus that mental events are not logically supervenient upon — are irreducible to — any set of facts about the physical world. Here are three.

Consider the logical possibility of a zombie — that is, a creature physically identical to me, molecule by molecule, but lacking conscious experience entirely. Physiologically and psychologically we perceive the same green grass and blue sky; we give similar accounts of our perceptions; we react similarly to the same call to dinner from the next room. But phenomenologically we are distinct: none of the

zombie’s functioning is accompanied by conscious experience. The fact that the existence of such a zombie twin is not logically incoherent demonstrates that consciousness fails to supervene logically on the physical.

Or again: Assume that conscious experiences were different than they are now even though all the physical facts of the universe are the same. Let us say that, whenever sufficient energy from a given portion of the electromagnetic spectrum impinges on my retina, I have a conscious experience of red, and whenever sufficient energy from a different portion of the electromagnetic spectrum impinges on my retina, I have a conscious experience of blue. There is nothing logically inconsistent about picturing a universe in which the color experiences are inverted — where in the first instance I have a blue experience instead of a red one, and in the second instance a red experience instead of a blue one. Again, the fact that it is logically coherent for all the physical facts of the world to remain fixed but the phenomenological facts to differ demonstrates that conscious experience does not supervene on the physical.

Or again: Consider Mary, who lives at a time when neuroscience is complete, when we know everything there is to know about the physical processes in the brain. In a time of triumphant neuroscience, Mary is a leading neuroscientist, specializing in the neurophysiology of color vision. But Mary has been brought up entirely in a black-and-white room, and has never seen any colors other than black, white, and shades of gray. Mary knows everything there is to know about color perception — except that she does not know what it is like to see red. There is no way for Mary to derive the experience of red even from her complete knowledge of the physical facts about red perception. A similar point is made this way. Assume we know

everything there is to know about the physical facts of the mouse. We still cannot tell, from those facts alone, whether a mouse has any conscious experiences or not.

There is, in fact, a peculiar epistemic asymmetry about conscious experience. Consciousness is a surprising feature of the universe; even if we knew all the physical facts about the universe, that knowledge would not lead us to postulate the existence of conscious experience. There is, in fact, only one ground for a belief that conscious experience exists — our own individual experience of it. We may be tempted to infer that other beings have conscious experience; but the very intractability of the problem of other minds only reinforces this peculiar asymmetry. There is no similar problem of, say, other lives, precisely because life is logically supervenient on the physical. Only in the case of conscious experience are we asymmetrically dependent on our own experience rather than upon observation and inference regarding the world.

So experience would seem to be simply a brute fact about the world, which cannot be explained in terms of the properties of the complex systems that most obviously exhibit it, and which cannot be reduced to the properties of those systems. And brute features of the universe — such as mass, energy, or charge — just do not suddenly appear only when associated with certain complex physical structures such as the brain. There seems to be nothing about matter that would cause conscious experience to arise from it; there seems to be no way to arrange small bits of unconscious stuff that would result in the consciousness of the larger bits of stuff of which they are the constituents. We can see, more or less, how constituent molecules that are not themselves liquid might be assembled to make larger things that are, just as we can make a baseball team from nine things that are not baseball teams. But nothing of that sort seems available to explain the emergence of consciousness from wholly nonconscious matter.

If experience is not reducible to a physical substrate, and if it does not emerge at a given level of complexity, it follows that experience must have been already present at the lowest levels of organization. In other words, conscious experience is everywhere — not only in mice and shrimp, but also in trees, amoebas, and, presumably, individual spleen cells.

But mental events, experiences, consciousness everywhere? We can get used to the idea by moving conceptually down the scale of complexity. Humans perform very complex information processing and have correspondingly rich conscious experiences. There can be little question that dogs also have conscious experiences — even that they have meaningful conscious experiences.

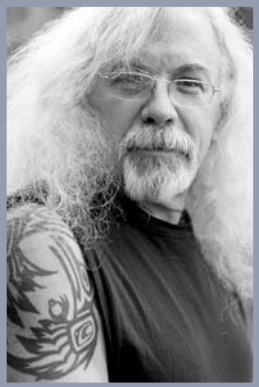
Mice, too, are conscious in some way, although probably not prone to contemplative introspection; still, there is something it is like to be a mouse, and the perceptual manifold of a mouse may well be relatively rich, with correspondingly rich experiences.

As we move down the scale through lizards and fish to slugs, there does not seem to be a point where consciousness suddenly winks out. Undoubtedly it is less interesting to be a fish than to be a human, with a simpler phenomenology corresponding to a simpler psychology; but there is no reason to believe that there is nothing there at all. So where on this continuum would consciousness wink out altogether? Where would we ascribe such a radical discontinuity?

It is no doubt boring to be a thermostat — perhaps even boring in ways a human might find difficult to understand. But to think of a thermostat as having an extraordinarily primitive set of conscious experiences is simply an extension of the same reasoning we apply to dogs and fish and slugs. There does not seem to be anything obvious that a slug has that a thermostat does not. The fact that it is clear how a thermostat works, or that it is easy to build a thermostat, and that conscious experience is not part of the mechanism or the design, does not differentiate a thermostat significantly from a brain. Conscious experience cannot be located in a brain either.

But even if panpsychism is a viable philosophical position, important questions remain about what this means for an animist or shamanist. For example: does the claim that a tree is, somehow, conscious, or has experiences of some sort, support the different claim that the tree has, or is, a spirit?

What panpsychism does do is to open up a very shamanic sense of awe and wonder at the world, awaken us to the mysterious interpenetration of all beings, give the world a startling dimension of depth. It allows us unselfconsciously to greet the sun, to stroke a tree, to ponder the ineffable intelligence of a gamma ray. ♣



Steve Beyer has been a university professor, a trial lawyer, a wilderness guide, and a peacemaker and community builder. He lived for a year and a half in a Tibetan monastery in the Himalayas, and published three books on Buddhism, Tibetan language and religion. He studied wilderness survival and sacred plant medicine among the indigenous peoples of North and South America. a member of the Society of Shamanic Practitioners, American Herbalists Guild,

Association for Transpersonal Psychology, and Society for the Anthropology of Consciousness. He has served on the editorial board of the Journal of Shamanic Practice, and as contributing editor of the ayahuasca website, <http://www.ayahuasca.com>. He is the author of *Singing to the Plants* and you can visit his blog at:

<http://www.singingtotheplants.com>

THE ROUGH RIDER RIDES AGAIN:

RECOVERING TEDDY ROOSEVELT'S PASSION FOR OUR NATIONAL TREASURES

[by Jonathan Weyer]



Theodore Roosevelt and John Muir
on Glacier Point, Yosemite Valley, California

National Treasures

My best friend and I are history nerds. We both majored in history and continue to read every history book that comes across our paths. Lately we have both been reading biographies of American presidents such as George Washington, John Adams, Abraham Lincoln and Theodore Roosevelt. When we discuss what we have read, we usually get into discussions about which president we admire the most. My friend leans toward Abraham Lincoln while I favor George Washington. We both argue our points, but in the end we can't agree.

We do, however, agree that our twenty-sixth President occupies the number two spot on our list of greatest presidents. Theodore Roosevelt is one of the most remarkable presidents our nation has ever seen. Most historians consider him among the top five presidents regarding long-term contributions to American history. This fact is remarkable when you consider that he never served as president during a time of war.

TR is a study of contrasts, at least to those of us living in modern America. He is a Republican who beat corporations into submission, alienating many in his own party. TR loved to fight, scrap and claw as a cowboy out west, living a "vigorous life" as the ultimate man. Yet he worked hard for women's rights and showed his playful side with children as he made faces at them through the window of the presidential carriage. Roosevelt talked and lived the active life of an athlete through boxing, riding and camping. He also worked hard to become a historian and scientist, writing numerous books and articles on various subjects.

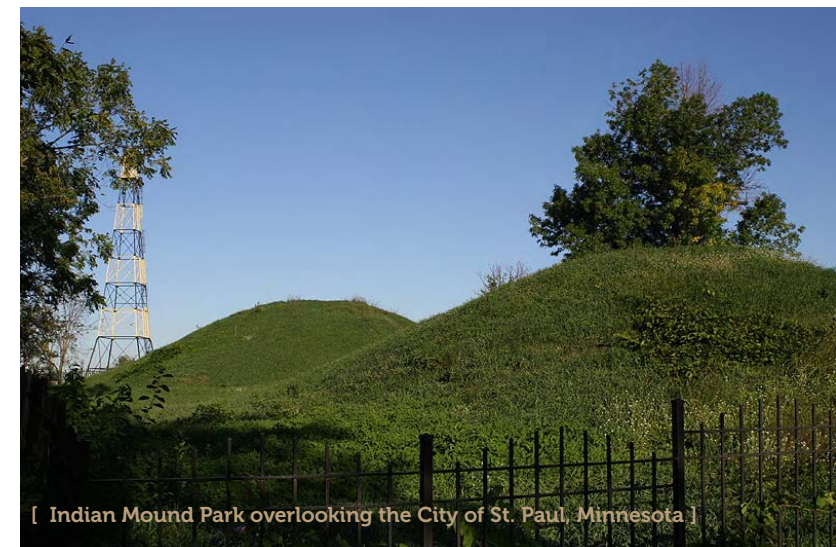
TR's biggest contradiction (again, to our modern ears) comes from the fact he hunted and mounted his trophies on the living room wall. On the other hand, he fought big corporations to preserve some of the most beautiful landscapes in America. The historian Douglas Brinkley in his phenomenal work, *The Wilderness Warrior*, argues that Theodore Roosevelt is the greenest and most environmentally conscious president to ever serve in office.

Brinkley's argument is supported by one of TR's most famous acts, The Antiquities Act of 1906. This act, sent to Roosevelt by congress, states that the president may designate "historical landmarks, historic preservation structures and other objects of scientific interests" as national monuments. The act itself became historical because it completely avoided congress by giving a sitting president sweeping powers in regard to national land. Since then it has been curtailed, but the act remains a federal law.

As can be imagined, this act spawned outrage among big business types who believed it put a serious crimp in "progress" and "good business." This attitude is illustrated in the mining interests reaction to Roosevelt's designation of the Grand Canyon as a national monument. Over night, their claims and businesses became worthless. For anyone who has been to the Grand Canyon, I think it can easily be agreed that TR made the right decision.

The Antiquities Act is now dependent upon congressional approval, which makes the land grabs made by Roosevelt impossible. As you might expect, this means that many sites around the country are in serious danger. The National Trust for Historic Preservations' website is a treasure trove of historical and natural places in danger of extinction from development or big business land grabs. Every year, they compile a list of the most endangered sites in the country including a section of The Wilderness, a section of a Civil War battlefield where Robert E. Lee and Ulysses S. Grant first fought. Recently, due to pressure from the National Trust and other organizations, Wal-mart backed out of building a super center near important sections of the battlefield. You won't be able to buy soap where men died to decide the fate of our country.

I decided to look up my current home state of Ohio. According to the National Trust's convenient Google map, there are 168 places in Ohio in danger. I read story after a story of historical and natural places in trouble. The one that struck me is the Newark Mound complex not too far from my own home in Columbus, Ohio.



[Indian Mound Park overlooking the City of St. Paul, Minnesota]

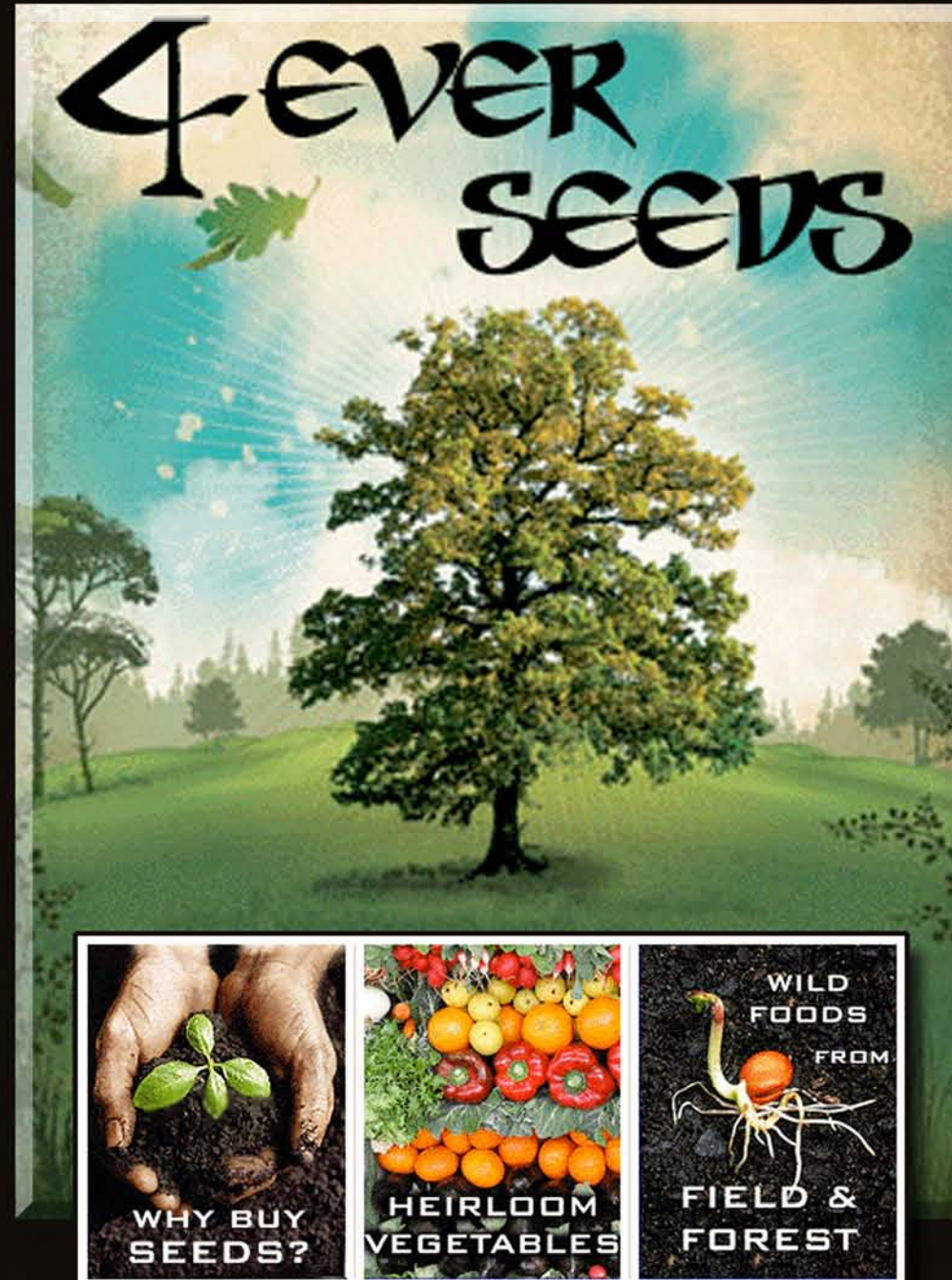
The Midwest has the largest collections of earthen mounds in North America. Ohio is the number one state to see these mounds with a collection that includes the Great Serpent Mound in Peebles, Ohio, and a giant city of the dead located in Chillicothe, Ohio. Thanks to the Antiquities Act, the later site is a national monument. These earthen mounds are our Stonehenge. Many of them are even more impressive when you think about the size and effort it took to move the earth into these large mounds. Stonehenge is considered a world treasure while many sites in Ohio are either ignored or plowed over by development.

There is no better illustration of this than the mound complex in Newark, Ohio. Archeologists tell us this mound complex is one of the wonders of the ancient world. The Hopewell people built it as a huge observatory to follow the path of the moon in an 18.6-year cycle. Many scholars believe this site had a huge ceremonial significance for the Hopewell people. While the state of Ohio owns the land, they are forced to keep renewing a lease with a local country club that had at one time wanted to plow through a mound to build a clubhouse. Thankfully, their petition met a brick wall and these plans went nowhere. Still a large golf course runs right through middle of the mounds and doctors, lawyers and business people launch little balls over archeological treasures.

The Newark mound complex is also linked to a series of strange discoveries during the 19th century. In an article dated April 19, 1925,

[Continued on Page 73]

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snap, that heralded the beginning of a push. Adam clamped down on the feeling fast, as hard as he could. Oh no, not now, no way he was going to push. Adam had to know that Kendall was interested in him, not just the result of his influence. Pushing Brody was no big deal, he would never let his friend do anything, he wouldn't do on his own. But pushing Kendall, that was different. He wanted her, not a puppet. Her own thoughts, her own feelings, that was what he liked about her. It didn't hurt, he thought, that she was beautiful. He felt sick.

“Hey, ummm, Kendall, I was wondering if you'd like to go Adam cleared his throat hoping desperately his voice wouldn't crack from stress, “maybe get a pizza or something...”

“I would love too, Adam.” Kendall didn't wait for Adam to finish the sentence. She looked into his eyes and smiled. His stomach did a complete 360 and dropped to the ground, and Adam thought to himself, this was the beginning of a perfect weekend.

Kysa

This was the beginning of a rotten weekend. Kysa stood in the mirror inspecting her face, A plain face, if she said so herself. Green eyes, small nose, wide smile and pale clear skin stared back at her from the mirror. She made a face, sticking out her tongue.

“It's not fair” she said to her reflection. “Why today, why today do I have to get a huge zit.” Her reflection just stared. She poked and prodded the slightly red spot on her chin.

“On no,” she groaned, the unnoticeable spot was now beginning to darken and look worse from all her picking. Her Mom poked her head into the door, saw what her daughter was up to and before she could stop herself she said “Kysa, stop picking your face.”

Kysa turned and glared at her Mom's intrusion.

“Mo-om” she drew the word out in frustration. “Can I please have some privacy?” Kysa kicked the door shut without waiting for an answer. From the hallway, outside the bathroom Kysa could hear her Mom's footsteps wandering back and forth.

“Kysa, I'm leaving your laundry in your room. Can you hear me? I need to leave for the hospital. My shift's at 9pm, and the ER is always swamped on a Friday night.”

“Thanks Mom, just leave it on the bed.”

“Kysa?” Her Mom stood in the doorway of the bathroom with her new paisley shirt in her hand.

Crap, Kysa thought, why didn't I put that away? “Mom, can I borrow that shirt this weekend?” Kysa asked, ignoring the fact she had already “borrowed” it.

“I just bought this, you could have asked first.” Elaine replied.

She was right, Kysa thought, but what came out of her mouth was slightly different.

“Mom, it's not fair you never let me wear anything fashionable. You buy it all for yourself. My life sucks.”

Even as she said these things, she knew they weren't true. Her Mom hardly ever spent money on herself. She only shopped rarely and when she did she usually raced through Marshall's or TJ Maxx, grabbing her size in anything stylish. It was amazing that Elaine always looked like she kept up with all the latest fashions, with so little effort.

“Kysa, that is so unfair.” Elaine complained, annoyed at her

daughters attitude. “...AND second of all, young lady, this shirt is way too low cut for a girl your age.”

“My age, Mother, is 17. Do you remember that? Stop treating me like a child. I'm going out. I'm Ghost-hunting tonight, so don't wait up.”

“Uh no, are you kidding me, Kysa? What are you doing wasting your time with those people?”

“Those people are my friends, Mom.” Kysa said pointedly.

“I know I'm sorry. It's not your friends, it's the stuff you do, Kysa. I just don't understand what it is exactly you do at these strangers homes.”

“I help them Mom, I'm helping. People actually think I'm good at it too.”

Elaine winced at the hurt tone in her daughters voice. “Of course you help people, Kysa,” Elaine tried not to let her frustration creep into her voice. “Everyone at the Hospital tells me how great you are with the patients, especially the children. You're very good with children, you know. I know the Administrator would take you on a full time basis if you ever became serious about your job there.” Elaine's statement to her daughter hung in the air, with no response coming from Kysa.

“Did you fill out the applications for College yet? There is still a pile of stuff on your desk.” asked Elaine

“I will, I will, I just haven't had time yet.” This was a lie. The real problem was Kysa, herself. The only thing that interested her right now was Ghost-hunting and so far none of the catalogs listed that as a major. Graduation was right around the corner, and Kysa had no clue what she wanted to do with her life.

Adam, her twin was lucky, he knew what he wanted to do, he wanted to be a doctor. He had always wanted to be a doctor. He had to help people, he always had, just like their Mom. Wherever they went, if anyone shed even the smallest tear, uttered a whimper of pain, there they were, Adam and her Mom. Poking, prodding, checking for broken bones, unexplained bleeding. Kysa was sure it was unintentional, but she usually ended up standing there, on the outside looking in, as their two blond heads pressed together discussing their “case”.

“Kysa, this is important. You need to send them in.” Elaine insisted. “How many times am I going to have to tell you? I've had to chase you down for homework since you were 12. You must handle this yourself!” Elaine's frustration was evident.

“I said I'll finish them and I will. Leave it alone already!” Kysa complained, annoyed at her Mother's constant interference.

“Kysa if you would just buckle down and concentrate.....Kysa, are you listening to me?”

“What? Sorry Mom, I'm waiting for my ride.” Elaine frowned and kissed her daughters head.

“Ok honey, please be careful, I hate that you are walking around in the dark, please make sure you have fresh batteries for your flashlight. I love you.”

“I know Mom, love you too, see you tomorrow.”

With a backwards glance and a wave, Elaine left for the hospital, leaving Kysa to wait for her friends.

She didn't have to wait long. Bryce pulled up with others on her team, all crammed into the back of his mom's van. The van doubled as an equipment truck for investigations.

It worked out well most of the time, as long as Bryce remembered to empty the van of car seats and discarded drive-thru toys. She climbed into the front seat and heard the crunch of Cheerios turning to dust under her shoes.

“Hey guys, what's up? Ready for tonight?” Kysa greeted the group.

This investigation had been planned for weeks. The family had

called requesting their help for a spirit who kept slamming doors and flickering the lights at bedtime, making it hard for the owners to sleep.

Nothing too scary, they would go in with their equipment, tape and record video for hours and most likely, find nothing. Creaky floors, weird wiring, overactive imaginations. It happened all the time. So far she had failed to witness a single definitive thing, that she could honestly, 100 percent say for absolute sure, could be paranormal.

The team brought with them a vast array of equipment used to detect any possible anomalies in the haunted home. Video and still cameras, digital tape recorders used to look for electronic voice phenomena, EVP's for short, K11 and EMF detectors to look for unusual electro-magnetic fields. Equipment was constantly changing, new pieces were being developed all the time, as well as machines being converted for use in Paranormal Investigations. The field was wide open and growing every day.

Kysa chatted back and forth about some new piece of equipment Billy had ordered from an online equipment supplier. It was sweet. Kysa didn't really understand the technical aspect but the explanation sounded something like “the electro magnetic blah blah in the air are spirits and they access a computer dictionary and then blah blah blah... Spirits can talk.”

Amazing, they all agreed, mesmerized by the random words blurting out of the machine.

“Hope..... Light..... Mandy..... General.....Drowned.....” the metallic voice droned out each word. Each of the investigators listening intently, searching for a pattern in the words. Was there any relationship to these seemingly random words?.

“Turn it off, we're here, guys.” Bryce said to the group, pulling up to a simple brick ranch house. Kysa looked out the window and saw other members of her team pulling up in their cars. The team included seven people. Kysa's role was that of the Psychic/Medium. She would go through the home, telling the other investigators if she was getting any psychic impressions.

Kysa was still new at this. She had worked briefly with the last Psychic who really seemed to think Kysa had a talent for this kind of thing. She could feel impressions of anger, frustration or pain quite easily. The real trick was to try and not let the spirit's feelings overwhelm her own feelings, as they were the ones keeping her grounded.

Immediately this investigation felt different. There was a heaviness in her chest, as if there was weight sitting there, making it difficult to take a deep breath. Kysa began to get excited and searched out Bryce. He saw her and motioned to her to join him as they went through the home with the owner.

As they moved forward through the house Kysa looked around, peering into corners, looking for a telltale shadow or light anomaly that might be paranormal. Bryce and the homeowner had reached the living room when Kysa saw a little girl. Standing there, solid but fuzzy, like someone standing behind wax paper. The figure was so solid that Kysa could clearly see her long dark hair and the old fashioned white dress she wore, clearly nothing a child from this decade would ever wear. Kysa blinked hard, sure her eyes played tricks.

“You're still here.” Kysa whispered. She concentrated harder and the little girl became clearer. The girl said nothing just stared, her honey brown eyes darted back and forth at the people in the room. She looked so scared. Kysa's heart went out to the child.

“...and in this room. It was so sad, a little girl around 7, died of pneumonia back in the early 1800's. We think she may be in this room because of the toys my son has in here.”

Kysa smiled at the girl, sure that the huge amount of toys piled in the corner for the resident's only child, was indeed why the girl stayed here.

The group moved on to the master bedroom. The homeowner and

Bryce had moved ahead when she felt someone staring at her from behind. She turned to see a shadow dart from the kitchen area to the front hall. Kysa made a mental note to tell Bryce to have someone set up a camera in the foyer toward the kitchen, to see if anything could be captured on film. The group maintained an inventory of 5 video cameras that could be placed strategically to cover most areas of a room where activity had been witnessed in the recent past.

Kysa was thinking about camera placement, when she entered behind Bryce the room where the homeowner stood, explaining the room's phenomena. She was surprised to see a man in a rocking chair, dressed in an old fashioned tuxedo, and seemingly unaware of their presence.

“...and in this room, there is a spirit of a man. The story is, back in the mid 1900's his bride to be was supposed to arrive by carriage to their wedding. The carriage crashed and she never arrived. The tragedy is that the news of her death took over three days to reach the Groom and his family. He thought she had decided not to marry him and shot himself in this room, the day before the family got word of the carriage crash.”

Kysa looked over at the window that faced the road, watching the sad young man. He stared out the window, wearing his wedding clothes, waiting for a day that would never come.

Wow, she thought. She tried not to completely freak out. This was the best thing ever. She couldn't believe it. She just looked around and there the spirits were. Right there in front of her. She looked around and thought Awesome, this place is seriously haunted.

She was surprised at the spirits apparent strength. Never before had she been able to see apparitions so clearly. She walked out to the front of the home to get some fresh air. The home felt stuffy and thick from all the paranormal activity.

On her way out the door, she ran into a friend from her team, Jennifer. Kysa loved investigating with Jenn. She'd been doing this for a while and did all the research for the group.

“Hey, where'd everyone go?” Jennifer asked.

“They headed over to the barn and out to the back,” Kysa answered “Something about people hearing noises from the woods behind the house.”

“Why didn't you go?”

“I'd rather stick to the house. I hate the woods at night. All those unseen animals crashing around in the dark, ugghh.” Shudders ran up Kysa's spine.

Jennifer laughed “Are you afraid of the dark? Hahahaha, perfect for a investigator working at night!!”

“Very funny.”

“Hey, seriously, Kysa, check this out. Look what I found.” Kysa looked down, in Jessica's hands sat the largest chunk of white quartz someone could easily carry.

“Oh my gosh, that's gorgeous! I can't believe how white it is.”

“Yes, it is pretty, isn't it, but more important do you know what this is?” Jenn questioned with excitement.

“Well, quartz right?”

“Yes, and the ground out back is covered with chunks of it everywhere. Its like a big energy magnet just sucking the spiritual energy in.” Jennifer looked ecstatic.

“Well, that explains something” Kysa said “Guess what I saw inside?”

“What?”

“Two distinct spirits and at least one shadow crossing the front hall.”



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[continued from page 14]

heart from the electrical field? And was the ‘opening of the mouth’ ceremony to stop him from swallowing his tongue during his trance?

What confirms my suspicions that this was all part of a shamanic ritual are the Pyramid or Coffin texts. These texts were discovered in the C19th by Flinders Petrie, the Victorian archaeologist. Again it is our cultural problem that we think of them as the description of the journey of the pharaoh’s soul after death whereas it is more likely that they describe his soul’s journey in life. Dr Jeremy Naydler, an Oxford academic, is one of the few who has come to this conclusion.

The Pyramid Texts frequently refer to the pharaoh taking on the form of a bird and flying up or climbing a ladder. Chapter XX of The Book of the Dead, for instance, talks of the pharaoh rising into the sky ‘like the mighty hawk’.The Antechamber Texts in the Pyramid of Unas at Saqqara refer to ‘a stairway to the sky [which] is set up for me that I may ascend on it to the sky, and I ascend on the smoke of the great censng. I fly up as a bird’. Elsewhere, the same texts refer to the pharaoh flying up in the form of a falcon to the ‘imperishable northern stars’ – an important point I shall come back to.

Alchemy & The Solar Bread

If this was a shamanic experience, was the Hetep meal the means by which the pharaoh brought on a trance? A significant element of the meal was the solar bread. And there are references to the solar bread in the pyramid texts. One Pyramid Text, which Naydler describes as an ‘enigmatic food spell’, is an utterance for the offering bread to ‘fly up’.

So what was the solar bread? This essential ingredient of the Hetep meal clearly had special properties. This is when the story gets really interesting. It is at this point that the Greeks, through whom we know as much as we do, got confused. What they confused was a process with an outcome: as a result we know about the process without being aware of its purpose and that process was what we call ‘alchemy’.

Have we been misled about alchemy? Maybe alchemy isn’t the changing of another metal into gold, or even a spiritual transformation, but the purification of gold to achieve an even purer gold [the 4,000 year old Mesopotamian Golden Ram caught in the thicket – now in the BM - is an example of very pure gold]. There are several methods for achieving purification and one of them is to expose gold to a high electrical charge to remove impurities. It is also possible to use this process to turn this pure gold into a white powder with levitational properties.

The usual source for the word ‘khem’ in ‘alchemy’ doesn’t fit in this context which is the description of Egypt as the ‘black land’. What makes more sense – to me at least – is that what ‘alchemy’ actually means is ‘journey to the fixed stars’, ‘the imperishable northern stars’ – the khemi, the Egyptian word for the fixed stars. And the Egyptians possibly used the levitational properties of the white powder in the form of solar bread as their means of entering a trance.

Because of the Greeks’ misunderstanding, we use the term to identify only one part of the process, the means by which the Egyptians made that journey, the preparation of the gold. The Greeks were ignorant of the outcome, the astral planing to the fixed stars. The circumstantial evidence that confirms my interpretation that the preparation of the gold was key to the whole operation are the links between the solar bread - the substance consumed in the pharaoh’s

ritual meal the Hetep - and the cow goddess Hathor.

Hathor & Gold

Hathor the cow goddess had many roles, mostly to do with nurturing. She is sometimes attributed with lending her cow horns to the goddess Isis when tending the infant Horus. Hathor is also the one who nurtures the soul of the pharaoh on his journey.

Even more significantly, it is in her temple at Serabit el-Khadim in the Sinai peninsula where in the C19th Flinders Petrie found a mysterious white powder, vast quantities hidden under slabs in the floor. Furthermore, another of her names is Nub-t, the word for gold and her connection with gold is obvious at her temple at Denderah on the Nile which has the hieroglyph of gold on its back wall. It is in the Denderah temple where there are the strange ‘light bulb’ reliefs in the crypt.

Mouni Sadhu, who wrote a fundamental work on the Tarot in the late 1950s, alludes to the role of electricity in his summary of a typical alchemical process, albeit repeating the widespread deception that gold results from other metals.

‘ In order to transform another metal into silver or gold, we must first destroy the imperfect combination of its components, that is to separate the subtle from the gross in that metal, and then to establish a new, perfect combination, passive or active ...The Emerald Tablets speak about this separation of the subtle from the gross. ...’ Sadhu goes on to explain in more detail the stages that an alchemist might follow to create the Philosopher’s Stone which he identifies as being a ‘powder’.

The first phase is the preparation of the ‘Universal Solvent’ or Mercury using a mineral called the ‘Magnesia of the Sages’. The second phase is ‘the operation’ which produces a ‘dazzling white colour’ after slow heating in the athanor (the alchemist’s oven). There are several points to note in his account: his view that the Stone is a powder; that the ‘universal solvent’ is called the ‘Magnesia of the Sages’ which he later identifies as some kind of electrical charge; and the specific description of the powder being a ‘dazzling white’ colour. Is this the powder that Flinders Petrie discovered in the Hathor temple at Serabit el-Khadim?

Writer Lawrence Gardner also describes the electrical process of purifying gold which results in a white powder with levitational properties. According to Gardner, when the molecular structure of the gold changes some of its matter turns into energy and becomes pure light. Not only does the powder weigh less than the original metal, but it is capable of transferring some loss of weight to the container in which it was originally weighed.

Snakes Communicating With DNA

So, now we have all the ingredients. There remains one more piece of



the jigsaw to add – what was it that the pharaoh was communicating with? Who were the netr, the Egyptian gods? Were they sometimes giant snakes? And is it just coincidence that an Egyptian word for gods Netr compares with a proto-Indo-European word for snake *netr (Latin = natrix; Old Irish = nathir; Old English = naeddre, where it then becomes ‘adder’). Is that the reason that Thoth aka Hermes is associated with the twin snakes of the caduceus?

Some research which is relevant here is the modern experience of Jeremy Narby which he describes in his book the Cosmic Serpent. He travelled to the Peruvian Amazon in 1985 in order to study a native community, the Quirishari, as part of his PhD in anthropology from Stanford University.

Here he undertook a shamanic experience using the ayahuasca vine in which a pair of enormous snakes communicated with him. What particularly struck Narby was the visual parallel between the image of entwined snakes such as in the caduceus and that of the double helix of DNA. Narby then came to the fascinating conclusion that the parallel was more than visual: it was actual. Shamen, he concluded, were communicating at the level of molecular biology, of DNA itself. He was surprised to discover in the technical literature that the shape of the double helix of DNA is ‘most often described as a ladder ... or a spiral staircase’, which compares with the worldwide frequent references made to climbing a ladder during a shamanic trance.

Narby thus discovered how native people acquired their knowledge of medicinal plants. These plants were often highly toxic and required critical special preparation before use – otherwise they would kill you before you had chance to experiment with them and find out their healing properties. Native people knew precisely which plants to choose out of ‘80,000 Amazonian plant species’. And the means by which they knew this non-empirical knowledge, he was told and personally experienced, was through shamanism.

Pharaohs – Sophisticated Shamen

What the pharaohs of ancient Egypt were doing was much more sophisticated than the Peruvian jungle version. And knowing the importance of gold to the whole process also explains why civilisation appears to start in mountains: that is where the gold is. The point about Catal Huyuk and why the storerooms were better constructed than the human dwellings was because Catal Huyuk was part of a supply chain of emporia to support operations elsewhere in the mountains which were more important than how the locals lived.

Mesopotamia had no gold reserves and yet its ancient name of ki-en-gi translates as ‘Land where Gold is King’. Mesopotamian gold came from the aptly named Golden Crescent. What made the hairs stand on the back of my neck was when I realised that the sites where the earliest pottery was found in the Golden Crescent are near gold mines and important routes for gold.

It should now be clear that the links between megaliths (the ability to move massive stones weighing 50 tons or more over vast distances, hundreds of miles) shamen (wise men who can take their

souls on journeys for the benefit of others at great personal risk to themselves) and the original cities are all integral to each other.

The reason why we don’t realise any of this is because of the barrier that Greeks and Romans have created for us. A barrier that grew even greater after the Romans came under the influence of a monotheistic religion we call Christianity – from the C4th AD onward. I would personally argue that it was at that point that civilisation collapsed and that we have been living in the Dark Ages ever since, struggling to reconnect with the original archetype that appeared in the Bronze Age over 5,000 years ago.

Romano-Christian Destruction

It was in the C4th AD that fanatical Romano-Christians massacred the last Egyptian priests at this temple of Isis on the Island of Philae in the Upper Nile. And were the same people who destroyed the site of the Eleusian mysteries in Greece near Athens in 396 AD, and burnt down the famous library at Alexandria in 415AD, brutally murdering Hypatia, its last priestess.

The Egyptians had realised long before that the writing as it were was on the wall and that the end lay ahead. The shift that marked the start of Egypt’s long decline was the change from Bronze Age to Iron Age in about 1200 BC characterised by the fall of Troy. It was at this time that the Hekla volcano in Iceland erupted in 1159 BC causing 20 years of poor harvests, famine and appalling social destruction including a form of child sacrifice.

There is a particularly sad prophecy in the Hermetica: *‘If truth were told, our land is the temple of the whole world; ... a time will come when ... Egypt will be abandoned. The land that was the seat of reverence will be widowed by the powers and left destitute of their presence. When foreigners occupy the land and territory, not only will reverence fall into neglect, but ... a prohibition ... will be enacted against reverence, fidelity and divine worship. Then this most holy land, seat of shrines and temples, will be filled completely with tombs and corpses... only stories will survive and they will be incredible to your children. Only words cut in stone will survive to tell your faithful works... Whoever survives will be recognised as Egyptian only by his language; in his actions he will seem a foreigner’.*

Egypt had become increasingly vulnerable to invasion which happened first with the Persians in about 600BC, followed by the Greeks under Alexander the Great in 333BC. The Romans who were so desperate to get hold of Egypt did not succeed until 30BC at the time of Anthony and Cleopatra. Before the arrival of Alexander, the Egyptians had decided to open themselves up a little to the Greeks from about 500BC onward – which explains why all of a sudden the Greeks knew ‘everything’ (mathematics, geometry, geography, medicine etc). Pythagoras, for example, is reckoned to have spent 25 years in Egyptian temples being taught. He was not the only Greek to have done so.

When the Romano-Christians killed the last Egyptian priests at the temple of Isis in 394 AD all knowledge of hieroglyphs was lost and only rediscovered 1,500 years later in the C19th with the translation of the Rosetta Stone by Frenchman Champollion. As a result, one means of accessing Egyptian wisdom and knowledge was soon forgotten. By the end of the fourth century AD the Romano-Christians had symbolically and literally cut us off from the ancient past. Not surprising then that we knew nothing about the shamanic ritual of the pharaohs or the connections between megaliths and cities.

The Egyptians were especially keen that their secrets should not fall into Roman hands. The Romans were powerful enough as it was,

but they never knew how to move the big stones. And if anyone still falls for the explanation that megaliths are moved by teams of slaves, then they need to consider the point that Rome was the ultimate in slave society and still couldn't move megaliths. The Romans HAD to invent the pulley and mortar. Roman building is either smaller dressed stone or many many many bricks on a spectacular scale.

Roman Power

We might mistakenly think that the massacre that occurred on the Island of Philae in C4th AD was because the Christianised Romans had seen the light and realised the need to eliminate pagan practices. The truth is, however, that the Romans had been attacking certain sorts of pagans for years before they converted to Christianity.

The military campaigns that the Romans waged against 'pagans' all had something in common – those 'pagans' all knew about aspects of the original archetype of civilisation. The Romans threw out the Pythagoreans; they banned alchemy; they invaded Britain to destroy the Druids; they fought in central Turkey to destroy the Chaldean Magi; and attacked on the Essenes at Qumran on the Dead Sea etc etc. All of this happened long before Christians infiltrated the Roman state.

Indeed, Constantine's decision to adopt Christianity in the C4th AD was because he could see the political advantages of it. The Romans were used to uniting behind the glory of Rome and now they could use religion and the one god as another tool of unification. This monotheistic religion then became a useful weapon for attacking those pagan pockets that had metaphysical secrets that were denied to the Romans. And so it was that the connections between megaliths, shamen and cities were hidden for such a long time and perhaps needed to be, given that the knowledge was for peaceful purposes only. Alchemy was the missing link.

The secret knowledge did not entirely die out after Egypt collapsed but went up the trade routes appropriately to the northern Euphrates to Harran where it was kept alive by alchemists and a people known as the Sabians. The story of how we gradually began to reconnect with that hidden knowledge is explained in more detail in my book 'Approaching Chaos' which is available on Amazon. I hope I have managed to give a brief overview of the connections between megaliths, shamen and city builders; why they are hidden and why we have not realised until now. ♣

¹ pp36-37 *After the Ice–A Global Human History 20,000 -5,000 BC*. Steven Mithen, Phoenix, Orion Books Ltd, London, 2004

² *The First Great Civilisations. Life in Mesopotamia, the Indus Valley and Egypt*. Jacquetta Hawkes, Hutchinson and Co, London 1973

³ pp432-434 *After the Ice –A Global Human History 20,000 -5,000 BC*. Steven Mithen, Phoenix, Orion Books Ltd, London, 2004 & p126 *Early Civilisations of the Old World – the formative histories of Egypt, The Levant, Mesopotamia, India and China*. Charles Keith Maisels, Routledge, London 1999

⁴ *The Mummies of Urumchi*. Elizabeth Wayland Barber. Pan Books 1999 London

⁵ *Shamanic Wisdom in the Pyramid Texts*. Jeremy Naydler, Inner Traditions, Rochester, Vermont, USA, 2005

⁶ *The Tarot*, Mouni Sadhu, George Allen and Unwin Ltd, London, 1962

^{7a} *The Cosmic Serpent*, DNA and the Origins of Knowledge, Jeremy Narby, Phoenix, Orion Books Ltd, London 1999

^{7b} *The Hermetica – the lost wisdom of the pharaohs*, Timothy Freke and Peter Gandy, Piatkus, London 1997



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www.approachingchaos.co.uk

[[Barrie Schwartz continued from page 26](#)]

SR: The image itself is a reversed negative, correct? When I was doing prosthetic make-up for stage years ago, we would start by making a plaster cast of someone's face – which gave us a negative emboss – then we'd do another latex cast creating a positive. Is the image on the shroud burned into the cloth in a similar fashion?

Barrie: Let me get one thing out of the way, just for clarity: the shroud image was not “burned” onto the cloth in any way. There was no scorching or heat process that scorched the fibers. When we used UV fluorescence to examine the burned portions of the shroud, the scorched area fluoresced as all scorched linen does, but the image itself disappeared, indicating it was not the result of high temperature.

Now, the image itself has it's lights and darks reversed, very much like a photographic negative. This is what erroneously leads many people to believe it's some sort of photographic process that created the shroud image. But that's about the only property the shroud has that's anything like a photograph, but all the other properties of the image dictate that it is nothing like a photograph. The first actual photographic negative was made in 1818 by a man named Niepce, and his glass plate is still in a museum somewhere. And that is the very first documented evidence of the invention of the photographic process. The shroud far predates the inception of photography. Some skeptics say that the raw materials existed in medieval times to create photographic images. Well, sure they did! But so did all the raw materials to create silicon chips and cellular phones, but there aren't any of those dating back in the 14th century, either. As technology evolves, so does human knowledge – and vice-versa. So despite the raw materials being present, there had been no evolution of knowledge and technology to create photographic images. With all the technical digital imaging available on our laptops and computers today, no one has ever been able to duplicate the properties of the image on the shroud. It just cannot be done.

SR: So, if we are ruling out painting and photography, and we have an image that is not deep enough to be any sort of pigment, than what is it? What do we have left? What created this image? Is it scientific... or miraculous?

Barrie: There are two directions I can take this. Scientifically speaking, I can give you an answer based on the scientific properties proposed by a man named Ray Rogers, a scientist with Los Alamos National Laboratories, head of the chemistry group of our shroud team. Rogers theory was determined after chemistry tests done on the shroud itself. He discovered that A) the image is on the top surface of the fibers. He did a chemical analysis and found that there was a coating of something called “saponeria,” or soap weed, which was a naturally occurring detergent used in manufacturing ancient linen from flax. Saponeria acted a sort of fabric softener to the stiff linen. They would wash the fabric then dry it in the sun. Sun drying leaves a residue on the top surface by evaporation. Then Rogers wanted to know what sort of chemical reaction would interact with that sort of residue on the surface of the cloth, and determined that there was something right there before us that would explain it. When a person dies, atmospheric variables notwithstanding, decay starts almost immediately. The first thing that happens is ammonia gas seeps from the body's major orifices, then next out of the pores of the body. This is all prior to any liquifaction or putrifaction of the decaying body. Rogers then determined that something called a “maillard reaction” took place – the same thing that happens to give beer it's golden color as it ferments. Rogers determined that this sort of chemical reaction could take place only where the ammonia gases interacted with the saponeria.

Some people get very disappointed and tell me that this sort of scientific explanation can preclude any sort of miracle. My answer is

that if God wants to create a miracle, he can use whatever he wants to bring that to pass. We are all conditioned to what I call the Cecil B. DeMille version of a miracle. But the paved road of science has to end somewhere, leaving the dirt foot path to follow. Some people say that the resurrection itself caused this image. But remember, science can't go into the lab and resurrect people to see what kind of images they can make on a piece of fabric. The scientific method also precludes the proving of an unknown with an unknown. Is it possible that a resurrection created this image? Sure. Do we have scientific evidence that that is what took place? No.

But if you want to know what the meaning of the shroud is, I can sum it up this way: it didn't come with a set of instructions. There was nothing on that cloth that told us what to believe or how to believe. People don't pray to the cloth, but they venerate it – it's a symbol of something greater than the materials of which it is made. The answer to the shroud isn't on the cloth, but in the eye and the heart of the beholder. The most important thing about the shroud is that it forces us to think about what it is. You can examine the materials and decipher the properties and chemicals, but you are then forced to make your own judgment. And anything that can make us even think of God in the times in which we are living is a good thing.

SR: So you are saying that by ruling out fraud and manufacture, you believe the shroud is something that is here for the sole purpose of drawing people's minds toward God?

Barrie: Sure. Look, somebody recently asked me why they should accept the shroud at all when they were raised to accept God by faith without any evidence? I replied that that was what faith was all about; accepting something without the need for evidence. But I remind my Christian friends that there was a man in the gospels named Thomas, who said that he could not believe that Jesus rose from the dead until he could put his hand in the spear wound. And maybe the shroud is exactly that to a modern age – a help, a tangible wound into which one can insert a hand. People who already have faith don't need that. But what about those who struggle with faith? Like Thomas. Do you think the shroud just might be a blessing from God that he gave and leaves for us to figure out in the unease of having no solid answers? You're gonna have to search.

SR: in the New Testament, the Apostle Paul wrote: “Faith is substance of things hoped for, the evidence of things not seen.” He didn't say it was the evidence of things that don't exist or cannot be found at all. Take the combined Judeo-Christian writings, the Torah, the Mishna, the Old and new testaments, and you have contained therein a knowledge that leads people to God. But all the rest that is there is sort of like God saying, “There it is, go look for yourselves, go seek and discover and learn.”

Barrie: I tell all my audiences when I lecture – and they are primarily Christian – that our collective faiths are known as “Judeo-Christian,” and we are only separated by a hyphen! You know, I walked away from my faith when I was kid. I was tired of all the hypocrisy and institutionalization. And it wasn't until 1995, when the last evidence of the shroud's authenticity came in and convinced me, when people started asking me about what I believed. They were no longer talking so much about the shroud, but about what I personally “believed.” They were asking about my spiritual journey. I didn't have an answer, but it made me search myself to see what it was I really believed. I had been raised in an Orthodox Jewish home, my parents both having come from eastern Europe, and God was part of everything in our lives. And when I finally looked back into the depths of my heart, I found that God was still there, had never left, but I just didn't realize it. I am a Jew who can say that my faith in God was restored by the Shroud of Turin. That's a pretty powerful statement for a Jewish man to make. So I do not see the shroud as being just for Christians, I see it as

something for anyone who wants to explore their own faith. If it makes you stop, think and evaluate your own beliefs... then it is a good thing.

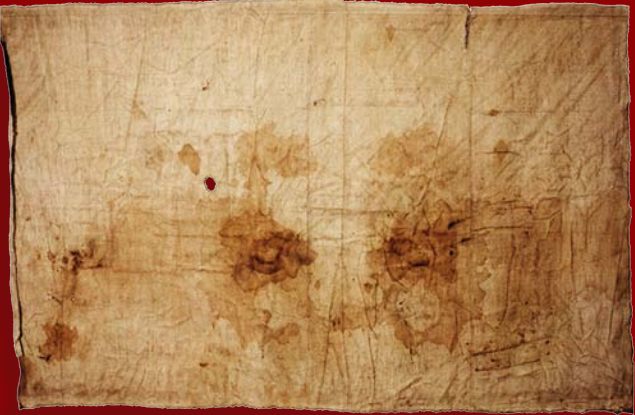
SR: I was raised in an agnostic Christian home, my grandfather was an agnostic Jew. I went on to bible college and Christian seminary, and drifted far from my faith as the years got farther and farther away from my Christian education. I have had many questions over the years, and they generally whirlpool around the conflict between science and faith. Have you been able to reconcile these opposing forces in your own experience?

Barrie: I know I stick my neck out a little when I talk about faith and science going hand-in-hand, but the Shroud of Turin is the only object I can think of on the face of the earth that force science and faith to confront each other face-to-face on one piece of cloth. So I am very thankful to God for putting me on that team so many years ago to make a few photographs, me never suspecting what he had in store for me. ♣

You can contact Barrie Schwartz at bschwartz@shroud.com

And visit the Shroud of Turin Website: www.shroud.com

Barrie M. Schwartz, STERA, Inc.



THE SUDARIUM

“Simon Peter, following him, also came up, went into the tomb, saw the linen cloth lying on the ground, and also the cloth that had been over his head; this was not with the linen cloth but rolled up in a place by itself.” (Gospel of John 20:6-7)

Sudarium is a Latin word, literally meaning ‘sweat cloth,’ used for wiping the face clean. Small cloths of various sorts, for which *sudarium* is a general term, played a considerable role in Ancient Roman formal manners and court ceremony, and many such uses transferred to Christian liturgical usage and art.

The blood stains on this particular Sudarium match all the critical points of reference on the Shroud of Turin. Whoever's face is on the Shroud, this was the cloth that was first used to cover his face and soak the blood from his wounds.

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The New York Times Magazine reported that fourteen giant skeletons had been found in the early 19th century. The magazine cited reports from official scientific journals of the 19th century. This report goes along with the many reports of giant skeletons being found in the Midwest, especially near established mound complexes. I have no idea whether or not giants built the mounds, but it's easy to see why many of the early white settlers might have imagined this to be the case. The local tribes told the settlers that the mounds existed even before their tribes walked the land.

On my way home from a work trip, I decided to stop by the mounds to see this impressive complex. The Newark site is divided up into various sites across town. I picked the Moundbuilders and Octogan sites to visit. As I got out of the car at Moundbuilders, I couldn't believe the size and shape of the mounds. Huge earthen walls stretched around an area that could most likely accommodate two football fields. As I walked onto the grounds of the mounds, I could almost feel the presence of those people who built the mounds.

I didn't know about the giant skeletons as I walked to the center of the mounds and turned a slow circle. It didn't really matter, as it wouldn't have contributed to the pleasure of seeing these mounds. The beauty of the construction took my breath away as I saw how the little mounds dotted the landscape inside the complex walls that surrounded me.

I decided to drive across town to visit the Octagon site, which contained the golf course. As I walked around the mounds with some friends, I became angry. The country club had run golf cart paths up and over the mounds. There are specific signs telling you where you can and cannot go on the course. I guess they don't want you to ruin anyone's golf game while appreciating history.

Thankfully, in the case of the Newark mounds, there is hope. In January 2008, the mounds received a nomination to be received as Tentative United Nations World Heritage Site by the United States Department of the Interior. This is the first step to receive full recognition for the site. Many activists feel this will give them more leverage to expel the golf course for good by raising money so the state no longer needs the revenue generated by the course. Even more, it would increase the pressure to make the Newark mounds a National Monument and therefore end the games of golf.

It's not that I have anything against golf or golfers. I actually don't mind going out for a round or two. What gets me is how this course illustrates the casual American attitude when it comes to things that matter. Calvin Coolidge once said that the business of America is business. Everything in America must bow to this idol. The Poor. The Environment. Our historical treasures. If it gets in the way of so-called progress, it must be banished, blown apart or bought out for the sake of our convenience. Who needs a 150-year-old battlefield when you can have a McDonald's 100 yards closer to your house?

As the economy grows worse, we can see this attitude increase. In Ohio, state parks are being forced to cut staff and hours of operation. In fact, the Ohio Historical Center is closed the first three days of the week. The Serpent Mound, the largest effigy mound in North America, can only be seen during the summer months.

I realize that, when people are worried about jobs, historical sites tend to fall down the list of priorities, however we have to be careful

that, in our desire to create jobs, we don't lose our souls.

Our historical and natural sites keep our national soul together. They help us look into the past that made us, and they help us see the present beauty around us. Jobs and money will only take us so far in life. If we crush the historical and natural landscape in our rush to build better lives, we will slowly crush our souls. We might wake up one day and find there are no places to explore. There might be no more places of mystery like the mounds of the Midwest. There might be no more places to get lost in the woods. There might be no more places to visit and take a step back to examine what it means to be human. If we aren't careful, this attitude will destroy any opportunity to teach our children history and the love of the natural world.




TR knew this when he wrote in 1916, "defenders of the short-sighted men who in their greed and selfishness will, if permitted, rob our country of half its charm by their reckless extermination of all useful and beautiful wild things sometimes seek to champion them by saying the 'the game belongs to the people.' So it does; and not merely to the people now alive, but to the unborn people. The 'greatest good for the greatest number' applies to the number within the womb of time, compared to which those now alive form but an insignificant fraction. Our duty to the whole, including the unborn generations, bids us restrain an unprincipled present-day minority from wasting the heritage of these unborn generations. The movement for the conservation of wild life and the larger movement for the conservation of all our natural resources are essentially democratic in spirit, purpose, and method."

The National Trust for Historic Places is a group modern day Rough Riders. Their battle is to preserve our natural and historic places. We can join them in their fight by looking for the treasures in our own backyards. We can step back from our TVs and consumerism to fight a battle that really matters. In this battle, we can teach our children that the beauty of living in a democracy means that everyone takes personal responsibility beyond just stepping into a voting booth every two years. It means loving our communities and preserving our local heritage for the future of this country. We have to fight to preserve our souls from the rot.

For me, I'm longing for the day when everyone is more interested in the mystery around them rather than Snooki and her drunken orgies. By preserving our historical and natural places, we can use them in the battles against consumerism and a superficial understanding of the world.

Here's hoping... ♣



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is a novelist and writer who lives in Columbus, Ohio. He has just recently published his first novel, *The Faithful* earning rave reviews in the Midwest Review of Books, Time Magazine Amazon Forum, and the Library Journal. His agents are currently shopping a nonfiction work tentatively titled, *Confessions of a Pirate Chaplain*. Jonathan blogs at The Huffington Post.

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"He hears you Jenn, keep talking." Kysa urged her friend.

"Ummm, ok,"

The Ovilus kicked in ".....Angel.....Pray.....Light....."

"We will pray for you." Jennifer answered. "What do we look like to you?"

"Shadows..... Help.....Trapped..." Unable to hear the man ask for help again, Kysa picked up her walkie-talkie and radioed to the van. "Billy? Bryce? Over."

"Yeah, Kysa. What's up?"

"We're getting some responses in here on the equipment. I think someone needs to come in and bless this place." As if the evil could hear her voice, the bat thing reappeared. Kysa sucked her breath.

"Jesus, did you feel the temperature drop in here just now?" Jenn asked, unaware of the presence.

Kysa watched as the thing entered the room, too scared to even breath. It walked to the window and stood in front of man in the rocking chair.

"Oh my god, Kysa, is it back?" Jennifer whispered urgently. "A shadow is blocking the window."

"Shhhh, I hear you, don't say another word, it looked over here." Kysa whispered back.

Jennifer clamped her lips together, her flesh colorless with effort. The man sat motionless staring out the window, as if he didn't see the monstrosity before him.

Not getting any reaction from the man, the creature seemed to fade, it's sharp outline beginning to grow fuzzy. Its red eyes searched the room looking for an easier victim. It headed straight for the girls. It sensed their fear, feeding off of it, its image growing distinct.

"Jenn," Kysa whispered under her breath, "don't move, it's right here."

"Oh my god, oh my god," Jennifer repeated over and over.

"It's feeding off our fear, try to stay calm."

"Sure, no problem, calm..." reaching up Jennifer grabbed her crucifix and began to murmur a prayer. "St. Michael the Archangel, defend us in battle, be our defense against the wickedness and snares of the devil....." The thing shrunk back slightly. It was enough for Kysa to notice it's discomfort. She reached up and yanked the Christian symbol right off her neck and shoved it straight into the creature.

For once, Kysa was glad she didn't hear any spirit voices, because the scream that came from the creatures mouth had to be deafening. The creature stumbled back as if burnt by the medal. It was furious. It came at them as Jennifer added her cross to Kysa's outstretched hand. It was as if a wall now separated them from their tormenter, keeping them safe for the moment. It's fury was obvious, stomping and growling, it circled the room.

"I hear growling," Jennifer whispered, "Did you hear that?" At this moment the Ovilus began to talk, ...Demon....Help..... Angel... Light... Hearing the words, the demon reached over and with a violent wave of its bony winged talon, swept the devices off the table, smashing them into the wall.

Jennifer screamed as the equipment hit the wall and shattered, surprised by the equipment flying through the air. Unable to reach the girls and the object of its torment now gone, the beast screamed its fury to the Heavens. The demons eyes came back down and settled right on Kysa's face, it pointed a skeletal finger straight at Kysa. Terrified, she forgot to breath and with one last bitter look at the girls, it folded it wings back over its body and melted into the floor.

The girls stood in the empty room in silence. Jennifer was the first to speak.

"It's gone isn't it? The room feels warmer."

"Easier to breath now too," Kysa noticed. "We need someone here now, this place is awful. It has to be blessed before we leave." She had no intention of mentioning the last part of her experience to anyone. It was just too terrible to talk about. Besides maybe that thing just pointed to the door, a coincidence that the girls had been standing there.

"That scared me to death." said Kysa.

"What did you see anyway? I felt something was there but until that stuff went flying I didn't know where it was."

"It was that bat thing again. The Ovilus called it a demon before it hit the wall." said Kysa.

"I heard that. I'm dying to know how much the recorders picked up." said Jenn. "I'll call Billy, he has the sage with him, he can smudge the place. It will work until we can get a Demonologist in here." she explained.

"Yeah, this is way over my head." said Kysa. The gravity of the situation was setting in. It was one thing to ghost hunt and help people with footsteps and banging doors, Demons were a whole other story. Seeing this tonight was guaranteed to leave her sleepless for weeks. Jennifer radioed Billy, and explained the situation. He immediately came to the room, began prayers while burning Sage, attempting to curb the activity until a Priest could be brought to the site.

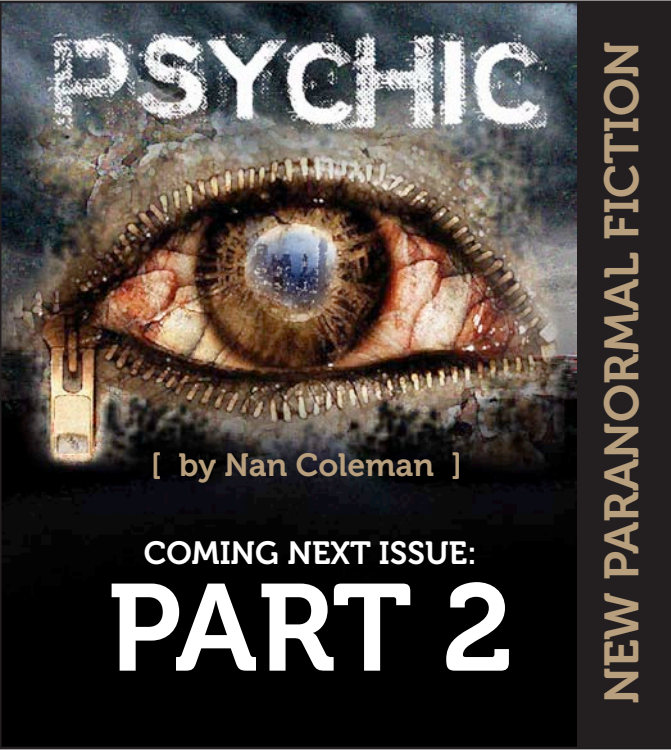
"Jenn? Kysa? We're about ready to wrap it up. It's about 2:30 and we're all wiped." Kysa couldn't believe how fast the night flew by while investigating.

"We have about 6 hours worth of tapes and audio to go through, so we'll see you guys tomorrow around 4pm at the office, right?"

"Sure, Billy" replied Jennifer.

"Yep I'll be there, I get off work around 3pm tomorrow." Kysa said. "Cool, we'll order pizza. It may be a long night. Some of the investigators had some luck with personal experiences in the barn and in the woods out back. This place is wild. Something's definitely going on here." Kysa agreed thinking back on the amazing experience of seeing those apparitions. ♣

[To Be Continued NEXT ISSUE...]



HONOR

IS THE GIFT A CREATURE
CAN ONLY GIVE HIMSELF.



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