

PARANOIDIA

The Conspiracy Reader

SPECIAL ALL GIRL ISSUE!

**30 Years:
Travis Walton's
Alien
Encounter**

**The Politics of
Mad Cow
Disease**

**Military
Interest in
UFO
Abductees**

**America's
Occult
Money
System**



Time Machines! Is it About Time?

DISPLAY UNTIL DEC 05



FALL 2005, ISSUE 39, US \$6



"If you're not living on the edge, you're taking up too much space."

- Alien Apocalypse 2006

PARANOIA

Fall 2005
Vol. 12, No. 2, Issue 39

Co-Editors

Joan d'Arc
Al Hidell

Layout

hopey@brouhaha.com

Staffers

Robert Guffey - writer
Ralph Walters - artist
'Hopey' Bartholomew - graphic artist
Devin LaRue - graphic artist

PARANOIA is published by Paranoia Publishing, LLP, and printed by Banta, Ohio.

PARANOIA Magazine
PO Box 1041
Providence, RI 02901-1041

Subscriptions

PARANOIA is published 3 times a year (April, Aug., Dec.). U.S. subscription \$15/1 yr (\$28/2 yrs), Canada \$24/1 yr. All other International \$36/1 yr. Payment in U.S. funds only.

Submissions

Send submissions in Word format to alhidell@aol.com, joandarc@earthlink.net, or send file on PC formatted disk to the address above. See writer's guidelines at: www.paranoiamagazine.com.

Disclaimer

All statements published are not necessarily the opinion of Paranoia Publishing, LLP, its agents, employees or assigns. We do not knowingly publish disinformation, but sometimes it's hard to tell.

CONTENTS



Beef Without Borders

by Ann N. Martin

2



THE ILLUMINATI AND THE AURIC FIELD

by Beth Goobie

10

Paranoia and Politics

by Jodi Dean

18



the invisible hand: is the price of gold being suppressed?

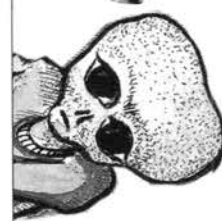
by Marilyn A. Guinnane

26

PARANOTES

by Al Hidell

30



BEINGS IN NOTHING DRIVE

AN EXISTENTIAL ANALYSIS OF THE TRAVIS WALTON UFO ABDUCTION

by Joan d'Arc

32



the minders

Covert Intelligence Involvement with ET-Contact Witnesses

An Interview w/ Melinda Leslie by Randy Koppang

40



The Chrononauts

An Interview with Jenny Randles by Joan d'Arc

47



THE MAGIC AND MYSTERY OF AMERICA'S MONEY

by Tracy R. Twyman

54

REVIEWS +++++62 BACK ISSUES +++++64

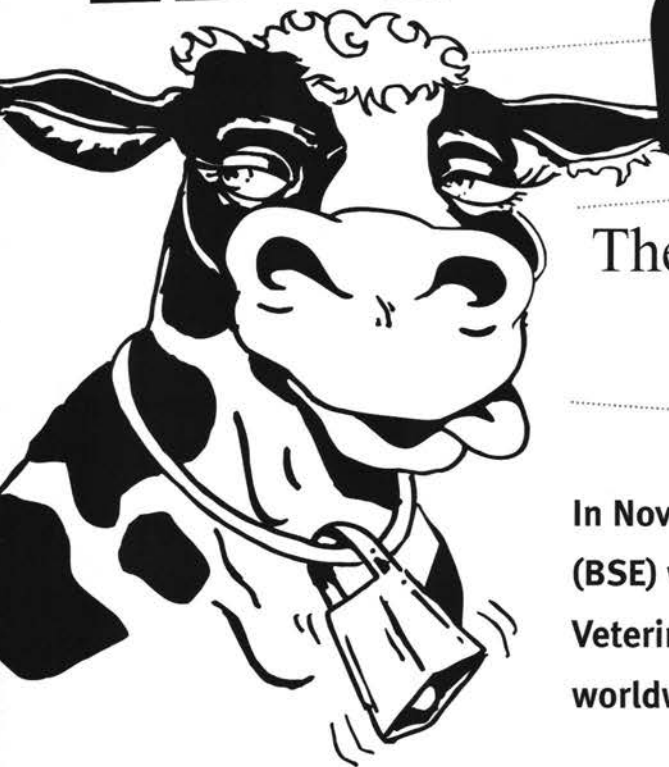
©2005 PARANOIA Publishing, LLP. All Rights Reserved. All articles are copyrighted by each individual author. Cover illustration by Ralph Walters (www.mntllbc.com)

PARANOIA is sold at Barnes & Noble, Borders, B. Dalton, Books-A-Million, Tower Records and other book and magazine stores in the USA and Canada.

ADVERTISE IN PARANOIA!

Contact devinlarue@yahoo.com for affordable advertising rates.

Beef Without Borders



The Madness of Mad Cow Politics by Ann N. Martin

In November, 1986, Bovine Spongiform Encephalopathy (BSE) was first identified in Britain by the Central Veterinary Laboratory in Weybridge. No one knew the worldwide implications this finding would have.

BSE, ALSO KNOWN AS MAD COW DISEASE, IS A BRAIN-WASTING DISEASE, A DISORDER OF THE CENTRAL NERVOUS SYSTEM.

Symptoms in cattle may include abnormal posture, lack of coordination, inability or difficulty in rising or walking, weight loss and decreased milk production. BSE is always fatal, normally within two weeks to six months after the initial symptoms appear. The animal may have been infected two to eight years prior to showing symptoms. When examined, the brain of the infected animal is riddled with holes.

In December, 1987, epidemiology studies concluded that the source of this disease was the ruminant (cattle, sheep and goats) meat and bone meal that was being fed to cattle. Britain announced in 1988 that all cows infected with BSE would be killed, leading to the destruction of over 3.7 million cattle. Unfortunately, some of the animals

not showing symptoms of BSE were shipped to other countries, as was the suspect feed, meat and bone meal, thus spreading the disease. Scotland, France, Ireland, Germany, Italy, Spain, Switzerland, Portugal, Denmark, Poland, Canada, and now the U.S., are just some of the countries affected by BSE.

Scientists surmised that lower rendering temperatures, due to lack of oil, as well as the cutbacks in use of solvents in the rendering process, had contributed to the onset and spread of this disease. Up until the 1970s, cattle, sheep and swine had been fed a grain-based diet. In the late 1970s, early 1980s, farmers began adding meat and bone meal – the end product of rendering – to the diet of farm animals, providing protein and amino acids that could not be achieved in a grain-based diet. Unfortunately, sheep infected with scrapie were part of the mix of animals being sent to rendering plants.

Scrapie, like BSE, affects the central nervous system of sheep and goats and is classified as a spongiform encephalopathy. In the U.K., sheep have suffered from this disease for hundreds of years. The first U.S. case of scrapie was diagnosed in 1947. According to the Animal and Plant Health Inspection Services, “Due to damage to nerve cells, affected animals usually show behavioral changes, tremor (especially of head and neck), pruitus, and locomotor coordination that progresses to recumbence and death.”¹ The scrapie-infected sheep and BSE-infected cattle were routinely sent to rendering, mixed with grains, and fed back to other animals. The practice of rendering sheep infected with scrapie was also carried on in other countries, including the U.S. The rendering of diseased cattle became part of the mix in the U.S. and Canada, with the vast percentage going into cattle feed, swine feed, chicken feed and pet food.

In July, 1988, the U.K. ordered a ban on the feeding of ruminant materials to ruminant animals, but it was not until mid-1997 that the U.S. banned such cannibalistic practices. However, the rendered material – including sheep, cattle, horses, swine, and even road kill and euthanized dogs and cats – can still be fed to swine, chickens and pets.

Prion Diseases

Scientists worldwide were concerned with how this disease had spread so quickly and why the rendering process was not killing the offending substance. The U.K. felt that raising the rendering temperatures would eliminate the problem. They were wrong. Stanley Prusiner, M.D., who won the 1997 Nobel Prize in Medicine, was the first to discover the prion “proteinaceous infectious particle,” which is described as an “infectious protein that lacks RNA and DNA and represents a post-translational conformational change which increases beta pleating of a normal cell protein which is highly expressed in neurons.”²²

Prions are misfolded proteins that cannot be destroyed through cooking, freezing, ionizing, radiation, autoclaving, sterilization, bleach or formaldehyde. They are basically indestructible.

nated HGH and dura mater grafts); Variant Creutzfeldt-Jakob disease (infection from bovine prions); Familial Creutzfeldt-Jakob disease (mutations in a gene); and Sporadic Creutzfeldt disease (occurring sporadically in about one in one million people).

Although thousands of cattle were dying from BSE in England, the government attempted to calm fears that this disease would affect humans. In May, 1990, television spots featured the Minister of Agriculture, John Gummer, exclaiming “It’s delicious,” while eating hamburgers with his four-year old daughter. The people who trusted their government were in for a rude awakening. In 1996, the British government admitted for the first time that BSE could be transmitted to humans in a variant form of Creutzfeldt-Jakob disease (CJD). The first documented case of the new variant



Mad TV: During the 1990 Mad Cow epidemic, British Minister of Agriculture, John Gummer, shared a TV spot and a hamburger with his daughter, Cordelia, assuring citizens that British beef was “perfectly safe.” In 1998, Sir Donald Acheson, chief medical officer, testified that he had openly disagreed with Gummer’s statement. In December, 2003, U.S. Secretary of Agriculture, Ann Veneman, proclaimed on national TV, “I plan to serve beef for my Christmas dinner.”

date, U.S. Agriculture Secretary, Ann Veneman, announced that a cow from a farm in Washington state displayed the symptoms of BSE, and that tissue from the animal was being sent to the labora-

Downers are animals unable to walk or stand when brought to the slaughterhouse. Downers are destined for human consumption in the form of hamburger and luncheon meats.

These brain-wasting diseases affect both animals and humans. The diseases in animals are: Scrapie (sheep); Bovine Spongiform encephalopathy (cattle); Transmissible mink encephalopathy (mink); Chronic wasting disease (mule deer, elk); Feline spongiform encephalopathy (cats); and Exotic ungulate encephalopathy (greater kudu, nyala, oryx). The diseases in humans are: Kuru (acquired via ritualistic cannibalism); Iatrogenic Creutzfeldt-Jakob disease (infection from prion-contami-

(vCJD), which strikes people under the age of 50, was Peter Hall, a 20-year old vegetarian “who died of the vCJD contracted from eating beef burgers as a child.”²³ By the end of 2003 there were “139 deaths since vCJD emerged in the U.K. nine years ago. Seven people thought to have the incurable disease are still alive.”²⁴

Threat to the U.S.

Up until December 23, 2003, the U.S., Australia and New Zealand were considered to be countries free of BSE. On that

tory in Weybridge, England, that had defined the first case of BSE in Britain. Two days later it was confirmed to be BSE, the first case the U.S. had recorded.

The Holstein cow was about six and a half years of age and had been shipped, along with eighty others, from a farm in Alberta to the U.S. in September, 2001. If the animal contracted this disease from feed in Canada it would have been the third case for this country. One case was found in an Alberta animal in the spring of 2003, and the other in an

Country	Adult Cattle (millions)	Animals Tested	Positive Tests
Austria	1.0	188,677	0
Belgium	1.5	325,928	10
Denmark	0.9	228,184	1
Finland	0.4	98,639	0
France	11.1	2,677,771	36
Germany	6.3	2,149,549	22
Greece	0.3	22,188	0
Ireland	3.2	541,302	28
Italy	3.2	590,499	13
Luxembourg	0.1	13,372	0
Netherlands	1.8	394,240	10
Portugal	0.8	75,923	42
Spain	3.4	420,565	68
Sweden	0.7	9,072	0
U.K.	4.9	207,263	17
TOTAL	39.6	7,943,172	248

The European Union's biggest crisis.

This chart shows tests undertaken in Europe for BSE on healthy animals over 24 months of age, from January to November 2003. The U.S. currently tests only "downer" or sick animals. Even so, the USDA failed to test 518 of the 680 cattle showing central nervous system symptoms between 2002 and 2004. Prior to 2003, more than 90% of downer cattle went into the meat supply without being tested. Secretly, most USDA veterinarians know that mad cow is epidemic in U.S. herds. Answer: Boycott U.S. beef. (Source: Food Standards Agency, "Results of BSE Testing In Europe," March 6, 2004.)



animal imported from the U.K. to Canada in 1993.

This particular animal was flagged for testing because it was considered a "downer" animal. Downers are classified as animals unable to walk or stand when brought to the slaughterhouse and

deboning plant in Washington. From there the meat was sent to two processors in Oregon, "where it was mixed with other meat to create 38,000 pounds of hamburger. The ground beef was then shipped to wholesalers and retailers in six western states."

The first documented case of the new variant (vCJD) was Peter Hall, a 20-year old vegetarian who died of vCJD contracted from eating beef burgers as a child.

often have to be dragged off the hauling trucks. Downers are destined for human consumption in the form of hamburger, pizza meat or luncheon meat. It is estimated that 195,000 downer cattle are slaughtered each year. Until the BSE case surfaced in Washington State "more than 90 percent of the downer cattle went into the meat supply without being tested."

To bolster confidence in the U.S. meat industry, on December 26, 2003, Agriculture Secretary Ann Veneman proposed that sick and injured cattle, downers, would be banned from slaughter and use in the human food chain. Two and a half months later it was reported that this animal was not a downer animal. "The cow walked off a truck at Vern's Moses Lake Meat Co. and exhibited no signs of the central nervous disorder," said Tom Ellestad, who co-manages the plant. Ellestad went on to say, "There is a strong possibility the illness never would have been detected had his company not tested it as part of a voluntary program to check healthy animals for the disease." In other words, it was sheer luck this animal was tested.

The animal had been slaughtered on December 9, but before the results of testing were complete the meat from that animal plus nineteen others slaughtered that day had been shipped to a

From the time the animal was slaughtered and reached supermarkets and restaurants, it is estimated that 580 businesses handled the meat. The USDA stated it did not know what happened to about "17,000 pounds of the recalled meat but said it was probably eaten or thrown out by consumers." Because the brain and spinal cord of the infected animal are the parts of the animal most often infected with BSE, government officials advised consumers that both the brain and spinal cord had been removed at the slaughterhouse and had been sent to the lab in England. The remainder was trucked to a rendering plant, Baker Commodities, in Spokane Washington. Baker Commodities advised that this material had been made into meat and bone meal or tallow, which is used in health care products, medicine, vitamin supplements, food, etc. [see "Staggering List of Products Made from Cattle," www.rense.com/general6/cow.htm], as well as commercial pet foods.

Should we believe that because meat and material from one particular animal has been located and disposed of that our meat supply is safe? Not so! Remember, this animal was shipped from a Canadian farm along with 80 other animals. In February, 2003, U.S. federal officials ended their investigation, stating they were able to locate 28

of the 80 cattle that had been shipped. The reason given was that ear tag IDs had been lost or the paper trail no longer existed for these animals. The government also admitted that some of this meat could have already entered the human food chain. "[E]ven if other animals had mad cow disease, the risk to humans was low," stated a government official.⁹

In fact, consumers should be concerned that downer cattle have been recycled into the food chain for many years. Although consumer action groups had petitioned the government to discontinue the slaughter of downer cattle, consumer outrage forced the USDA to look into the practice. Shortly after the discovery of the BSE-infected animal in Washington, Ann Veneman announced that downer cows would no longer be processed for human consumption. The dilemma, however, is that there is no viable plan to dispose of the carcasses

PARANOTE

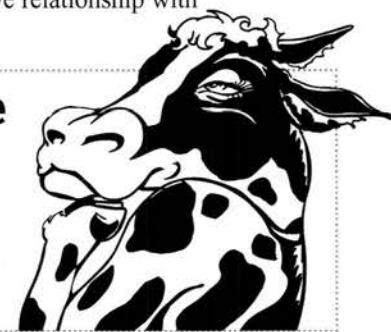
The chief of staff at the Department of Agriculture was previously the chief lobbyist for the National Cattlemen's Beef Association. The department's spokeswoman was previously director of public relations for the Beef Association. Other veterans of that group have high-ranking jobs at the department, as do former meat-packing executives and a former president of the National Pork Producers Council. (*New York Times*, "The Cow Jumped Over the USDA." Jan. 2004)

had been slaughtered underwent BSE testing. After the discovery of the first case in December 2003, the USDA announced it would increase the testing of animals. The intent of the USDA was to test 220,000 cattle by the end of 2004. As of mid-July 2004, 15,000 had been tested out of 35 million that are slaughtered each year.

Since then there have been two other suspect cases in the U.S. After more extensive testing by the National Veterinary Services Laboratories (NVSL)

members have said they did not receive enough brain tissue or that they received the wrong part of the brain."¹¹ The inspector insisted they sent in the entire brain, "but that is the end of the story," he added.

According to the report in the United Press International, "Most agency veterinarians know mad cow is prevalent and epidemic (in U.S. herds). We're not talking about one or two cases." This veterinarian also stated "The USDA has such a cohesive relationship with



The intent of the USDA was to test 220,000 cattle by the end of 2004. As of mid-July 2004, 15,000 had been tested out of 35 million that are slaughtered each year.

of downer cattle. Rendering, burial at landfill sites, and incineration are being considered. At present, the only testing undertaken for BSE is at the slaughterhouse. If downer animals are no longer being shipped to slaughter, there will be no way to ascertain if the animals that have died or that have been euthanized on the farm are BSE positive. We would, figuratively and literally, be burying the problem.

Holes in the Firewall

The U.S. has always maintained that the "firewalls" they had in place protected the meat supply. Many holes have been discovered in this firewall, including the fact that very few cattle are tested for this disease. In a nine-year time frame, just 30,000 cattle out of 300 million that

in Ames, Iowa, a federal laboratory, both were found to be negative. Interestingly, "Distrust of the NVSL is so widespread among USDA veterinarians and meat inspectors it limits mad cow disease surveillance 'tremendously,' said a veterinarian with more than 25 years experience with the agency."¹⁰

One USDA veterinarian, who requested anonymity because he feared repercussions, said many agency inspectors do not consider it worth the trouble to inspect cows closely for signs of mad cow disease, or to send brain samples to the NVSL, because there is little chance the lab will issue a positive test even if the cow is infected. "In some instances, when USDA veterinarian inspectors have sent brains from cows they suspected of having mad cow disease, NVSL staff

industry" that it wants to protect the \$70 billion dollar beef industry more than consumers. He noted, "colleagues with whom he is in close contact think the agency's mad cow surveillance program is a laughing matter." Other countries take very seriously the economic implications of this disease. [See chart, "Results of BSE Testing In Europe," p. 4] In fact, Japan tests every animal going to slaughter.¹²

Another hole in the firewall is the ban on feeding ruminant animals to ruminant animals, implemented by the FDA in August, 1997. Michael Hansen, senior research associate at Consumers Union, outlines one area in which the firewall has been pierced, stating that, "brain and spinal tissue can be ground up to feed chickens and other farm animals."¹³

Hansen goes on to say, “uneaten chicken feed, along with feces and other barnyard material, is swept up and fed to cattle,” thus contaminating the feed. This material can also be recycled into commercial pet food. How many of us have had toddlers who, at the stage of

In January 2002, the General Accounting Office – Congress’ investigative arm – criticized the FDA for failing to adequately enforce the feed ban. It stated, “the agency had failed to issue warning letters to violators and inspection records were incomplete,

in their late teens, twenties and thirties. Symptoms include incoherence, depression, involuntary muscular movements, incontinence, confusion, and death. Two cases of vCJD have been reported in North America. The first was a man in Saskatchewan, whom the government

Alzheimer’s disease and the human form of mad cow disease (vCJD) are marked by a gradual deterioration of the brain. The molecular mechanism underlying Alzheimer’s disease and vCJD is the same.

crawling, have picked up a piece of dog or cat chow from the floor and eaten it? Remember, it takes less than one teaspoon of contaminated feed to infect a cow with mad cow disease.

In January 2001, four years after this feed ban was imposed, it was clear that many feed mills, blenders or rendering plants were not in compliance. Sandra Blakeslee of the *New York Times*, reported, “Among 180 large companies that render cattle and sheep, nearly a quarter were not properly labeling their products and did not have a system to prevent commingling.”¹⁴ Blakeslee went on to write that out of 347 FDA licensed feed mills that handle ruminant materials, 25 percent did not have a system in place to prevent commingling of animal products. In 1,593 smaller feed mills that do not require FDA licenses, 25 percent had no system to prevent commingling.

inconsistent, inaccurate and untimely. The FDA’s records, investigators said, were ‘so severely flawed’ that they shouldn’t be used to assess compliance.”¹⁵ Renderers, blenders and feed mills supply the feed for cattle and livestock and, according to the experts, the feed has been the source of BSE.

The U.S. and Canadian governments have been quick to assure consumers that the meat supply is safe, but it seems this is the same type of smug reassurance the British government spouted at the onset of mad cow in Britain. The consequences to humans if infected meat is ingested is a deadly form of the brain-wasting disease, new variant Creutzfeldt-Jakob disease (vCJD).

Variant Creutzfeldt-Jakob Disease

Although other forms of this prion disease exist and affect about one in a million people, vCJD is the form caused by eating BSE-contaminated meat.

This prion disease affects a younger population than the sporadic or familial form. The vCJD has affected people in the U.K.

said contracted this disease while living in the U.K. in the 1980s and 1990s. Little information was provided on this person. The second was a 25-year old woman, Charlene Singh, living in Florida. It is believed she acquired the disease prior to coming to the U.S. from the U.K. in 1992. Ms. Singh died on June 22, 2004. [Scotsman.com, “First CJD death in US,” incorrectly noted she had CJD rather than vCJD.]

On February 19, 2004, a story appeared in a newspaper where I live in London, Ontario, Canada, entitled “Human Mad Cow Suspected.” The article gave little information, including the age of the person, which is important in distinguishing the vCJD from the sporadic and familial form, or whether this person had previously resided in the U.K. Communication with the Health Unit and Health Canada provided no answers other than to say the investigation was ongoing.

In August, 2000, the BBC announced that scientists had discovered a striking similarity between Alzheimer’s disease and the human form of mad cow disease, vCJD. “Both are marked by a gradual and ultimately fatal deterioration of the brain and both are associated with a rogue protein.”¹⁶ Alzheimer’s is the most common cause of dementia, affecting an estimated 12 million people worldwide. This means that the molecular mechanism underlying Alzheimer’s disease and vCJD is the same. Steve Mitchell,

PARANOTE

Under a new marketing plan, McDonald’s proposes to pay rappers and hip-hop artists to use the words “Big Mac” in their lyrics. McDonald’s will pay 1 to 5 McBucks each time a song about the killer cow pie is played on the air. Unfortunately, McDonald’s has final approval of any lyrics that incorporate the double-decker deathwich, but the bull pen is open for unpaid poetic explorations.



health reporter for United Press International, cites studies showing that “3 to 13 percent of those diagnosed with Alzheimer’s actually had CJD and that the ‘mad cow’ pathogen can cause both sporadic and vCJD.” He adds, “scientists warn tens of thousands in the U.S. might have CJD due to eating BSE infected meat.”¹⁷

According to Mitchell, clusters of CJD have been reported in various areas of the U.S., “Pennsylvania in 1993, Florida in 1994, Oregon in 1996, New York in 1999-2000, and Texas in 1996.”¹⁸ In southern New Jersey, eight people have succumbed to CJD, an extremely high number when you consider that it usually occurs in about one in a million people. These cases have been described as the sporadic form of CJD, but could there be a connection between the sporadic form and the variant form of CJD?

On February 17, 2004, Italian scientists found a second form of mad cow disease that more closely resembles sporadic CJD. “[A] study of eight cows with mad cow disease found that two of them had brain damage resembling the human victims of CJD. They said the cows were infected with prions that resemble those involved in the standard form of the human disease, called sporadic CJD.”¹⁹ The Italian researchers found, in addition to the holes in the brain, that two cows also had an accumulation of amyloid plaque, an indication of Alzheimer’s disease in humans. They have also been found in people with sporadic CJD but had not previously been noted in cattle. The Italian scientists have named the new form of BSE, BASE because of the new form of amyloid plaques that were found.

It is clear that many changes have to be made, more regulations have to be in place and regulations have to be enforced before we can feel safe with our food supply. The U.S. and Canadian governments must follow the lead of other countries. Testing must be undertaken on all cattle destined for the food chain. The materials that these animals are fed must be closely monitored. Let’s get away from the factory farms and go back to when farm animals were eating a diet of hay and grains, raised in a natural environment. Researchers also need to investigate why we are seeing higher numbers and clusters of CJD cases and higher rates of people suffering from Alzheimer’s.

In 1994, the British Minister of Agriculture, in the midst of the BSE epidemic, munched on a hamburger and assured the citizens of the U.K. that British beef was safe. In December 2003, U.S. Secretary of Agriculture, Ann Veneman, proclaimed to the television audience, “I plan to serve beef for my Christmas dinner.” Dejavu?

Chronic Wasting Disease

Chronic wasting disease (CWD) is a transmissible spongiform encephalopathy found in deer and elk primarily in North America. It was first recognized as a clinical “wasting” disease in 1967 at a wildlife research center in Northern Colorado. In 1978, it was identified as a transmissible spongiform encephalopathy typified by chronic weight loss leading to death.

CWD was detected in free-range and farmed deer and elk in the mid-1980s and has been found in Colorado, Illinois, Kansas, Minnesota, Montana, Nebraska, South Dakota, New Mexico, Oklahoma,

Centers for Disease Control Fact Sheet

AS OF DECEMBER 1, 2003, A TOTAL OF 153 CASES OF vCJD HAD BEEN REPORTED WORLDWIDE: 143 FROM THE U.K., SIX FROM FRANCE, AND ONE EACH FROM CANADA, IRELAND, ITALY, AND THE U.S. ALL AFFECTED PERSONS HAD RESIDED IN THE U.K. BETWEEN 1980 AND 1996, DURING THE OCCURRENCE OF AN OUTBREAK OF BSE, OR MAD COW DISEASE. IT IS BELIEVED THAT PERSONS WHO HAVE DEVELOPED vCJD BECAME INFECTED THROUGH THEIR CONSUMPTION OF BEEF PRODUCTS. (WWW.CDC.GOV/NCIDOD/DISEASES/CJD/CJD_FACT_SHEET.HTM)

Utah, Wisconsin, and Wyoming and the Canadian Provinces of Alberta and Saskatchewan. The mode of transmission from animal to animal is still unclear. It is known that the disease can spread from one animal to another, and females can pass it to their offspring. It has been suggested that deer and elk probably transmit the disease through contamination of water and feed by saliva, urine and/or feces.

We are told that this disease cannot be transmitted from animal to human, but as a precaution the World Health Organization advises against eating meat from any animal that might be infected. Mad cow disease can leap from cattle to humans and some experts fear that this is also the case with other prion diseases, including CWD. It is too early to tell due to the long incubation period of these diseases. The *Sydney Morning Herald* wrote about the deaths of three young Americans who died of CJD. As outlined in a report in the *Archives of Neurology*, two of these

Studies show that 3 to 13 percent of those diagnosed with Alzheimer’s actually had CJD. Scientists warn that tens of thousands in the U.S. might have CJD due to eating BSE-infected meat.

people were age 28 and the other was 30, "But it was what they ate that attracted most attention. Two of them were hunters and the third, the daughter of one. All had been known

to eat deer and elk."²⁰ There have been other questionable cases of hunters succumbing to CJD but none have been directly attributed to the ingestion

of deer and elk infected with CWD.

In 2002, an FDA ruling prevented rendering companies from collecting and rendering the remains of deer or elk that were either infected with CWD or considered high-risk animals. Landfill or incineration would be the only means of disposal of these carcasses.

Feline Spongiform Encephalopathy

Another concern with the prion diseases are family pets, primarily cats. In 1990 the first case of feline spongiform encephalopathy was reported in a Siamese cat in the U.K. named Max. To date there have been approximately one hundred documented cases of domestic cats dying from FSE, but veterinarians surmise there are many more since cats often go off some place to die or autopsies are not undertaken. According to the Neuro Center at the University of Bern in Switzerland, a reference laboratory for spongiform

encephalopathies in animals, "Affected cats show lack of coordination with ataxia mainly of the hind limbs, they often fall and miss their target when jumping. Fear and increased aggressive-

processed and sent to a company in Carson City, Nevada, as commercial dog food. Some of this food had been sold to consumers. A recall was issued and the FDA was quick to reassure that dogs

were not prone to a canine form of BSE.

The animal that was slaughtered in Washington in 2003 not only made its way to the human food chain, but other materials from the animal were sent to a rendering plant, Baker Commodities,

which renders materials for several pet food companies as well as feed for chickens and swine. Reports have stated that Baker put a voluntary hold on the material, which was later disposed of at a landfill site in Washington.

Although some of the questionable animal parts will no longer be allowed in the human food chain, they can still be used in the foods we are feeding our pets on a daily basis. We have no way of knowing what comprises meat meal, meat and bone meal, tallow or fat in pet foods. Because there are basically no regulations as to the ingredients used in pet foods, anything and everything is fair game. When I asked one government official when we would see the pet food industry regulated, his reply was "when we start eating dogs and cats."

With the haphazard inspection and testing the USDA conducts, we should have concerns about what we eat, but we should also have very grave concerns about what we are feeding our pets.

Beef Without Borders

In light of the BSE-infected animal discovered in Washington in 2003, many countries closed their borders to U.S. beef, but as of January 2005 most, including Mexico and Canada, have again accepted U.S. beef imports. Japan has kept the ban in place, although talks are ongoing. The original position of the Japanese government was that all imported cattle should be tested for the

The USDA has such a cohesive relationship with industry that it wants to protect the \$70 billion dollar beef industry more than consumers.

ness against the owner and also other animals is often seen. Cats with FSE in general show severe behavioral disturbances, restlessness and depression, and a lack of coat cleaning."²¹ This disease is contracted from eating BSE-contaminated pet food.

Government agencies, including the Center for Veterinary Medicine, state that there has never been a case of FSE reported in the U.S. There are two issues here. First, how many pet owners would have autopsies undertaken on cats displaying the above symptoms? Second, how many small animal veterinarians would know what to look for in an autopsy? When I questioned Dr. Richard Pitacairn regarding the number of pet owners who would request an autopsy to ascertain the cause of a neurological disease, he replied in a letter, "Very, very few owners would request a complete autopsy on a pet dead from neurological disease. To do this properly, the skull must be opened and I have never encountered a practitioner prepared to do this."²²

Most pet food producers routinely use materials unfit for human consumption.

These materials can include spinal cords and brains from cattle that, due to lack of testing, can be infected with BSE.

In 2003, a cow in Canada that tested positive for BSE was

Dissident ranchers brought their 'beef' to the Supreme Court on December 8, 2004, objecting to being forced to pay into a government ad campaign that touts the slogan "Beef, It's What's for Dinner." The government defended the ads as "government speech" and argued the First Amendment did not apply. The justices noted the hidden role of the government, saying "Is it government speech even if you don't say this is your government speaking?"

brain-wasting disease. The U.S. rejected this, citing high costs as one reason. Japan made a concession by agreeing to exempt young cattle from blanket testing, but as of this writing the issue has not been resolved.

The U.S. government has taken some action, a feeble attempt to assure countries that U.S. beef is safe. As noted, more testing will be undertaken and specific risk materials, brains and spinal cords, will no longer be permitted in meat products for human consumption. However, these materials can still be used in poultry feed, swine feed and pet food.

When you consider that just over 1 percent of the cattle in the U.S. are being tested for this disease, you have to wonder how many infected animals are entering the human food chain undetected. In July, 2004, a report from the USDA's Office of Inspector General stated, "the USDA failed to test 518 of the 680 cattle condemned at slaughter for central nervous system symptoms between fiscal 2002 and 2004. These symptoms indicate an animal could be suffering from one of several illnesses, including mad cow disease."²³

Beef cattle are slaughtered at a young age, usually under thirty months, when overt symptoms are seldom present. Yet, the animal may well be harboring the disease. Even older animals, as was the case in the BSE-infected animal in Washington, often do not display symptoms. This animal was not a downer animal, and the only reason it was tested was "because USDA had an agreement to accept samples from non-downer cattle slaughtered at the Washington plant."²⁴ There was no reason, no symptoms this animal displayed, which would have made them consider testing. This animal could well have been slaughtered and processed for human consumption.

How many other BSE-infected animals are going into the human food chain? The old adage holds true, "What you don't know won't hurt you." Or will it? **P**

© 2004 Ann N. Martin

Ann Martin is the author of *Protect Your Pet* (NewSage Press, 2001) and *Food Pets Die For* (1997, 2nd edition, 2003). For more information, visit www.newsagepress.com.

References

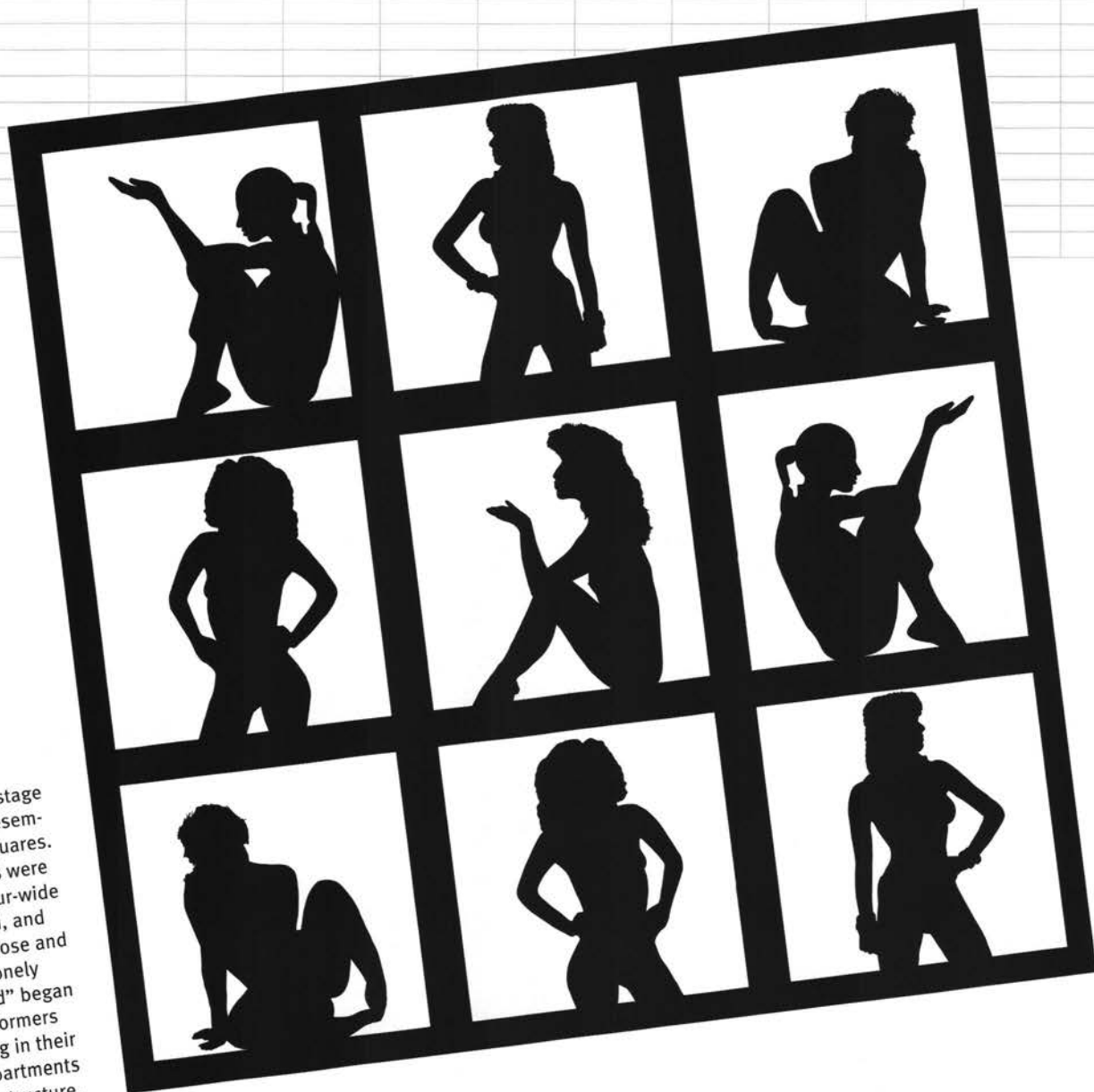
1. U.S. Department of Agriculture, Animal and Plant Health Inspection Services, Information Sheet, Feb. 2002.
2. University of California, Department of Pathology, Lab Lines, Educational Bulletin, Nov/Dec 1998, Vol. 4, Issue 6.
3. Reuters, "Chronology: The Spread of Mad Cow Disease," May 27, 2003.
4. BBC News, "Figures show rise in vCJD deaths," March 2, 2004.
5. Borenstein, Seth, "U.S. Bans Meat from Sick, Injured Cows from Food Supply," Knight Rider Newspapers, Dec. 30, 2003.
6. Dininny, Shannon, "Slaughterhouse Owners Dispute USDA Claims," Associated Press, Feb. 19, 2004.
7. 8. Dow Jones, "USDA Says BSE Meat Recall Four Times Larger Than Disclosed," Newswire, March 3, 2004.
9. Vedantam, Shankar, "Officials Fail to Find Two-Thirds of Animals at Risk of Infection," *Washington Post*, February 10, 2004.
10. 11. Mitchell, Steve, "USDA Vets Question Agency's Mad Cow Lab," United Press International, February 9, 2004.
12. Food Standards Agency, "Results of BSE Testing In Europe," March 6, 2004.
13. Talan, Jamie, quoting Michael Hansen, "More Questions Than Answers," *Newsday*, Dec. 26, 2003.
14. Blakeslee, Sandra, "Mad Cow: U.S. Ban On Feeding Animals to Animals A Fraud," *New York Times*, Jan. 11, 2001.
15. Ho, Vanessa, "FDA Blasted Over Past Enforcement of Feed Ban," *Seattle Post-Intelligencer*, Dec. 27, 2003.
16. BBC News, "Alzheimer's and CJD Similar," Aug. 23, 2000.
17. 18. Mitchell, Steve, "Mad Cow Causes both Sporadic CJD and vCJD," United Press Intern'tl, Dec. 29, 2003.
19. "Italian Scientists Claim New Form of Mad Cow," Associated Press, Feb. 17, 2004.
20. "Dangerous Game in Sight," *Sydney Morning Herald*, May 14, 2003.
21. Neuro Center, Reference Laboratory for Spongiform Encephalopathies in Animals, www.neurocenter-bern.ch/tse_e.shtml#box2
22. Pitacairn, Richard, DVM, Eugene, Oregon, personal correspondence, August 4, 1996.
23. Fabi, Randi, "USDA Probe Finds Big Holes in U.S. Mad Cow Testing," Reuters, July 13, 2004.
24. Letter to Ann Veneman from Tom Davis and Henry Waxman, House of Representatives, Feb. 17, 2004.

SPONGETV.COM

ADVERTISE IN PARANOIA!
If you'd like to tell Paranoia's **20,000 or more readers per issue** about your product or service, contact devinlarue@yahoo.com for affordable advertising rates.

In his book *The Energy Grid*, Bruce Cathie presents his case for a measurable grid of energy as interdimensionally. In *Beyond the Occult*, Colin Wilson describes a vision experienced by infinity and connected everything — every thought, word and deed. And in *Hands of Light*, composed of tiny intricate grid systems and the even-numbered of free-floating energy.

THE ILLUMINATI



One act involved a stage prop that closely resembled Hollywood Squares. Female performers were positioned in a four-wide by three-high grid, and then the curtain rose and “Sgt. Pepper’s Lonely Hearts Club Band” began to play. The performers danced and sang in their individual compartments within the grid structure.

that spans the earth and is used by UFOs for travel, both along the planet's surface as well
Barbara Tucker, in which she saw the entire universe on a grid system that stretched into
B. A. Brennan describes nine levels of the auric field, in which the odd-numbered levels are

AND THE AURIC FIELD

Up is Down, Pain is Pleasure, Just Put It All Behind You, Baby

Brennan goes on to state that not only does each human exist within an individual auric field, so does each building and city, and even the planet. It would appear, to those who take the time to develop the ability to see into the different levels of the auric field, that we live not only within an individual, but a collective auric field. Brennan doesn't go into detail regarding the collective field, choosing instead to focus entirely on very tangible methods for healing the individual auric field. This article will explore the relationship between the individual and collective auric fields, and the way I understand the Illuminati — an elite international cult which bases its membership on bloodline — to be manipulating them.

As Above, So Below

For years, quantum physics has posited that we live within a structure of infinite parallel universes, each of which exists at a different set of frequencies. What separates these universes is not space, but frequency — some vibrate quicker than others. It is generally thought that the level of reality we call the 'physical world' is the densest level, the one that vibrates at the slowest rate. Theorists often state that what appears in this level has its counterpart in other levels, changing slightly in each one. Not only do you and I live in a succession of parallel universes, so does your bed, your pet, your acquaintances and your public library, albeit slightly altered in each one.

In *Hands of Light*, Brennan states that what occurs in the physical universe is the result of events that have already occurred in upper levels of the auric field. For example, she describes the case of a woman who came to her, desiring to be healed of infertility. As Brennan worked to heal the levels of this woman's auric field over a series of sessions, she saw the woman's field preparing a place for conception and the fetus that was conceived in her physical body at a later date. This

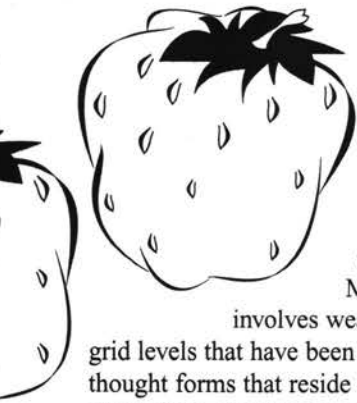
would seem to confirm some of Plato's theories, as well as the meaning of the six-pointed Star of David: *As above, so below*. However, as Brennan demonstrates, and as has also been my experience, with careful focused intent, the upper levels of the field can be affected by the positive healing intentions of the lowest one: i.e. you can create your own future, working from down-up.

Readers of my previous *Paranoia* article, "The Network of Stolen Consciousness" (www.paranoiamagazine.com), will know that I endured decades of Illuminati/MKUltra trauma-based mind control programming. In this article I detailed methods by which the Illuminati fragment a child's consciousness and deliberately send it out of the body into carefully constructed interdimensional structures. Most of these structures are composed of grids, and are coded into the child's mind with different pitches of sound and color (triggers). These triggers are essential for retrieval, but they are also vibratory or *frequency* codes that connect the child's consciousness to specific levels in the auric field.

I believe the auric field is what we commonly understand to be the human mind. This means that every human mind is naturally divided into levels that alternate between intricate grid structures and free-floating energy. As Brennan describes it, each level is color-coded (and therefore vibrates at a different rate): the first grid level is blue (including the chakra points), the second is composed of a mass of free-floating different-colored energies and the chakra points are variously red, red-orange, yellow, green, blue, indigo and white. On the third level, the grid and chakras are yellow. The fourth is similar to

by Beth Goobie

THE ILLUMINATI AND THE AURIC FIELD



the second but lighter in color, the fifth is an opalescent white and the seventh, platinum gold. Brennan states that the eighth and ninth levels are crystalline in nature, but she does not have a detailed understanding of them.

Much of Brennan's work as a healer involves weaving together strands of the various grid levels that have been damaged, and healing negative thought forms that reside in the free-floating energy levels. These thought forms can be related to a person's present or past lives; for instance, she describes removing an ancient weapon from an individual's heart chakra that killed him in a previous life and remained as a thought form in his auric field in subsequent lives, hindering full functioning. These thought forms are obviously closely connected to memory; in fact, they are memory, some of it repressed and some of it part of conscious recall but unresolved.

Essential to the Illuminati's manipulation of human consciousness and world history is a continued lack of awareness of the existence of the natural and artificial levels of the auric field, and a stubborn clinging to the illusion of separateness.

Strawberry Fields

My experiences as an Illuminati mind control slave lead me to believe that they are fully aware of the levels of the auric field and are using them to fragment and manipulate both individual and mass consciousness. Much of this is related to grid programming. For example, I remember being taken as a child into a room full of very large wooden strawberries, each with a numbered door on it. The room's floor was green and scattered with painted flowers, and a P.A. system was playing "Strawberry Fields Forever." In a drugged trance state, I was led by a man to one of the strawberries — let's say Strawberry #7. The man opened Strawberry 7's door and I entered a small dark room with a grid of large drawers in the opposite wall, much like a morgue storage room. Each of these doors had a letter on it: A, B or C. The man pulled out one of the drawers — let's say Drawer F — and I was told to climb into it. When I complied, I was told my name was Strawberry 7F. Then I was told to go to sleep.

This scenario usually followed a programming session in which electric shock and other forms of trauma had been used to shatter my mind into fragments. These fragments were then taken to the 'Strawberry Fields' and stored in various strawberries for future retrieval and programming. One strawberry could hold many personality fragments, each the result of a different

The auric field is what we commonly understand to be the human mind. The human mind is naturally divided into levels that alternate between intricate grid structures and free-floating energy. Each level is color-coded.

programming session and stored in a separate drawer under a different code (Strawberry 7A, Strawberry 7B, Strawberry 7C, etc.).

Obviously my body didn't remain in Drawer F in Strawberry 7 'forever'; only a fragment of my mind did. But through the use of trance states and sound and light coding, the memory of Strawberry 7 and all the personality fragments it contained became a thought form stored within a specific level in my auric field. (Brighter lights and higher notes indicated levels which existed at quicker frequencies.) And so an actual physical event was coded and stored as a thought form within a grid structure into a level of my auric field.

Grid programming was basic throughout my experience with the Illuminati. During this time I was often used to perform in elite sex clubs. One act involved a stage prop that closely resembled the Hollywood Squares set-up. Female performers were positioned in a four-wide by three-high grid, and then the curtain rose and "Sgt. Pepper's Lonely Hearts Club Band" began to play. The performers danced and sang in their individual compartments within the grid structure, then exited the grid, performed their sexually titillating song-and-dance routine along the front of the stage, and returned to their positions within the grid for the finale. Obviously my personality fragment that performed this routine was stored in a grid thought form when not active on stage, but the difference here was that it was not a grid form that contained only my personality fragment — it also contained the personality fragments of the other mind control slaves being used in the stage act. Thus it was a grid-shaped thought form *shared* by everyone participating in the original event that created it.

The Collective Auric Field

Levels of an individual's auric field can interact with those of another in a variety of ways. Since the auric field exists in an egg-shaped energy pocket around the human body, standing

close to another person will cause your personal field to overlap with her/his field. When this happens, the different levels of the two fields interact. Whether or not you are able to 'see' auric fields, you may feel negative vibes coming from an individual and feel a strong urge to move away. Even crossing another person's energy trail can affect your field, sometimes causing a distinct burning sensation. (This is probably the source of the old adage 'Don't cross his path.') This blending of fields can be used to deliberately transfer thought forms from one person's field to another, so it is advisable to clear your personal auric field on a daily basis.

The same scenario applies to the auric field of a building. When you enter a building you also enter its auric field, and the various levels of your personal field begin to interact with those of the building. As is true for humans, a building contains energy traces of everything that has occurred within its walls, which is why it can exude positive or negative vibes. The longer you remain in a building, the more you absorb from its field into your own.

This is the reason the Illuminati hold their rituals in buildings that garner a lot of human traffic (government buildings, religious centers, sports arenas, malls, etc.). These rituals are designed to open gates between the levels of the auric field, and to allow energy (or fragments of human consciousness) that has been carefully built up through torture, orgies and human sacrifice, to be released into quicker levels of the collective field. (In occult terminology, human consciousness sent into another level of the field is called the 'spark'. Most Illuminati mind control slaves don't realize they have not one spark but many — hundreds or even thousands, all carefully compartmentalized into thought forms that have been stored in different levels of the auric field.) Once this energy (or 'spark' of human

I remember being taken as a child into a room full of large wooden strawberries, each with a numbered door on it. The room's floor was green and scattered with painted flowers, and a P.A. system played "Strawberry Fields Forever."

consciousness) has been released into a quicker level of the field, it is used to build complex structures or patterns (sacred geometry) which house and align the entities that dominate these levels. Fragments of human consciousness both fuel and anchor these patterns, which is why they are commonly called 'cornerstones'.

When recovering a 'repressed' memory, it is essential to reach into the memory, tenderly lift that part of yourself free of that context, and bring it back into your physical body. Then dissolve the rest of the memory.

Some of the energy (consciousness) released in these rituals is simply consumed by the entities that live in the quicker levels of the collective field. Often these entities will use this energy to manifest in the 'physical' level, or to merge with a human participant (probably by blending its slowest grid pattern with one of those within the human's personal auric field.) When this occurs, the human may shapeshift. This is known as 'possession,' and takes place frequently in Illuminati rituals. (Please note: I am not inferring that D.I.D. (Dissociated Identity Disorder) *is* possession, rather that they both exist and can coexist within the same person.)

Once the ritual is completed in the physical level and the participants have left the ritual site, the ritual becomes a memory or thought form stored not only in the auric field of each human participant, but also within the building's auric field. This thought form includes a consciousness fragment (spark) of each human participant, as well as each entity that was called out during the ritual. These entities are succubuses.

After the ritual is completed, the entities' 'sparks' continue to occupy a quicker level within the building's auric field, where they position themselves above places human traffic can be expected to congregate. There they feed off whatever energy they can suck from the personal fields of individual humans who are standing at the check-out till at a department store, the information desk at a library, or sitting in the audience at a rock concert or sports event.

The Grid Mind Merge

It is my understanding that the Illuminati are deliberately creating artificial grid levels that are probably contained within the free-floating energy levels of the auric field. As a child, I remember being bound in a straightjacket and suspended midair, then shocked in order to create the thought form of my body as a midair electrical line of light. This was also done with my body in a 'cross' configuration, with my legs together and my arms outstretched. I also remember a roomful of people lying on the floor in a grid formation, with their hands touching and each person's feet placed against the top of someone else's head, while a strobe light and a high-pitched sound were played.

My understanding is that this formed a collective grid-shaped thought form that joined everyone into a kind of mind merge.

THE ILLUMINATI AND THE AURIC FIELD

This was then used not only as a source of energy that fed the entities that existed at that particular high-pitched frequency, but also as a form of group mind control. If one of the individuals in the group became conscious of the hostile ugly grid in her/his personal field and tried to move out of or dissolve it, the rest of the individuals in the grid would immediately start sending reinforcing energy to rebuild that section of the grid and further entrap the resistant individual. This type of grid mind merge was variously called The Network, The Web, The Family, and “the ties that bind.”

Sometimes virtual reality glasses and ear devices were used during rituals to code the event into a level of the auric field as it was taking place within the ‘physical’ level of reality. For instance, as I was being gang-raped on an altar, the virtual reality glasses that I was wearing would transform my visual image of each rapist into a brilliant white-light figure. At the same time, an ear device emitted an extremely high-pitched sound into my ear. The brilliant white light and extremely high-pitched frequency indicate that this event was being stored as a thought form within a very quick level of my field.

Recovering these coded thought forms, or ‘repressed memories’ can be extremely difficult, as the quicker levels of the field are almost impossible to see while your mind is vibrating at a slower frequency. At first they tend to appear as brilliant heated blurs of light, but as you develop your ability to see into the upper levels of the auric field, you will begin to see brilliant patterns and jewel-like structures. Gradually, with repeated effort, you will be able to see these quicker levels as ‘solid’ or ‘physical’ worlds, and to identify the manner in which events from your own life have been dissociated and coded into these levels of reality.

The Sub-Atomic Twin

In *Beyond the Occult* (p. 175), Colin Wilson states that at the sub-atomic level of reality, a full circle isn’t 360 degrees, but 720. When a human being turns 360 degrees, she finds herself back in her original position, but while she is turning that one full circle, every electron in her body is turning two full circles, or 720 degrees, to regain their original positions. What Wilson suggests is that the ‘physical’ level of reality has somehow lost half the degrees it should have, or that the sub-atomic level contains a hidden, or extra, dimension of reality.

The question this raises for me is: *What is the relationship between the sub-atomic level and the auric field, including both the natural and artificial levels?* The Illuminati seem to be

aware of the ‘twin’-circle function of electrons, to the point of using it to build artificial levels of reality or ‘mysteries.’ One of their basic triggers is the U-turn, or 180 degree turn, made by a vehicle or pedestrian. (This U-turn is always counterclockwise.

In Illuminati mind control programming codes, a counterclockwise circle is used to open programs and interdimensional gates, and a clockwise circle is used to close them. Otherwise every time a mind control slave looked at a clock or watch, her carefully stored programs would begin to open.) When

the counterclockwise U-turn signal is given, my understanding is that it triggers a person’s consciousness to temporarily transfer from what we call the physical level of reality to the sub-atomic level, where a stored thought form, based on a ritual that has previously taken place, then stored in the auric field, is waiting.

This stored thought form will have been coded into a grid at a specific frequency, and both the person performing the U-turn trigger and the person being targeted will have been present at the event that created the thought form. When the U-turn trigger is given, it registers as half a circle or 180 degrees at the physical level, and 360 degrees or one full circle at the sub-atomic level (which I’m assuming the Illuminati have actually broken down into *levels*, and coded with various frequencies of sound and light). The counterclockwise U-turn then opens an interdimensional gate, allowing a quick transfer of consciousness in both the person giving the trigger and the person receiving it, from the physical level to the shared thought form stored at the sub-atomic level, reactivating that thought form not only for the giver and receiver of the trigger, but also for all of the original participants.

Most of these shared thought forms involve a ritualized gang rape, and are used to ‘boost’ the rapists’ energy level and give them a ‘lift’. By coding the original rape as a thought form into a level of the auric field, these rapists can be ‘boosted’ at a sub-atomic level every time the rape victim is triggered with the counterclockwise U-turn signal. Because these thought forms are stored at levels in the field that vibrate at quicker frequencies than the physical level, they take much less time to re-enact at the sub-atomic (or auric?) level. Within seconds, the ritual will have replayed itself and the targeted person’s consciousness returned to the physical level without any long term awareness of what has taken place. The only symptoms may be a brief sensation of intense heat or burning in the auric field, and a feeling of being suddenly drained of energy.

The Illuminati are using both historical event and memory *as form* to entrap consciousness and the energy it contains, which they then use to fuel their activities in various levels of the auric field. Their programming techniques place emphasis on the visual.

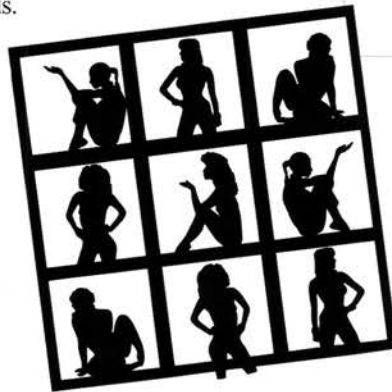
The Cross

Grids are built out of a series of connected crosses. The cross is a well-known Illuminati symbol. David Icke suggests that it represents the elite hybrid bloodlines that have resulted from reptilian-human interbreeding, and Acharya S states that it is a symbol of the sun. My experience tells me that mythological symbols are also codes used to describe the manipulation of consciousness and the way it is fragmented, aligned and stored within the various levels of the auric field. My understanding is that the cross symbol primarily represents the center point of each cross in the grid levels of the collective auric field (both natural and artificial). The center point of these crosses are gates which open onto quicker levels of the field, allowing consciousness to travel 'upward'. Consciousness can also travel horizontally along these grids.

Anyone can learn to travel the grids, and it is obviously in the interest of the entities that dominate the quicker levels of the collective field to discourage humans from the practice. My guess is that this is one of the reasons the figure of a dead man was slapped onto a cross and programmed into the collective human psyche as a warning or 'keep-out' sign. Another is obviously a reference to the victims murdered in these rituals and their stolen life energy, which is used to 'lift' the consciousness of their murderers to a 'higher level.'

Thought forms created from ritualized rapes are stored at the center of a cross in a collective grid. This means that when one of these thought forms is triggered and re-enacted, not only the original participants, but any human or entity active in that grid level of the field, can join in and get a 'boost.' Because of the grid format, these re-enacted thought forms can be entered horizontally from four directions. Since the original ritual usually takes place as a circle of participants surrounding a central point (the victim), the thought form, once coded into a grid, appears as a circle divided by a cross, which is another of the Illuminati's major symbols. (The cross surrounded by a circle is the symbol of an active gate. The cross is the symbol of a closed gate.)

It is also important to note that not only can consciousness travel horizontally along a grid, it can use the 'boost' of energy gained at a cross to quicken its frequencies and travel 'upward' into another cross at a 'higher level.' There it can join in yet another re-enacted thought form, gain another 'boost,' and travel to other 'higher levels.' (It can also travel downward, which makes a total of six possible directions, a basic Illuminati programming number.) These artificial grids can be huge and extremely powerful, and they are used to fuel Illuminati activities such as the stock market, commerce, and political campaigns, etc.



One act involved a stage prop that closely resembled Hollywood Squares. Female performers were positioned in a four-wide by three-high grid, and then the curtain rose and "Sgt. Pepper's Lonely Hearts Club Band" began to play. The performers danced and sang in their individual compartments within the grid structure.

Put It All Behind You

Primary storage points within the individual's auric field for these coded thought forms are the back chakras. This is one of the reasons a mind control slave is heavily programmed with a front-back split in consciousness — so that she will remain completely unaware of the extremely dense layering of coded thought forms that has been laid in 'behind' her body. (The other is so that she will be unaware of being approached physically from behind.)

Slaves are also programmed with a left/right split because most of the physical gestures used to trigger them to 'hook-up' a 'spark' of their consciousness to a grid thought form are made with the left hand. 'Front,' or non-cult personalities, are heavily programmed not to notice gestures made with the left hand. As a result, these left hand triggers communicate directly to the cult personalities. Besides a counter-clockwise U-turn, the most common 'hook-up' trigger is rubbing under the nose with the left hand. Others include coughing, sniffing, whistling, revving a car, phrases such as "cross your fingers," opening a door, any upward gesture with the left hand or foot, or touching the major chakra points on the top of the head or along the back of the body.

Here's where it gets complicated. (Sorry, couldn't resist that little joke.) One of the main program codes for the Illuminati is 'Up is down.' While all of their artificial levels are built out of frequencies that vibrate more quickly than those of the physical level, the most important levels are laid in not in an upward direction, but downward. In truth, 'up' and 'down' don't exist in the auric field, it's all a matter of quicker and slower frequencies, but humans perceive reality (even interdimensionally) as spatial, and so the Illuminati use a spatial frame of reference to code these artificially constructed levels into the auric field.

First they program a mind control slave to believe that 'up' and 'forward' are good, and 'down' and 'backward' are bad. Then 'positive' memories (both actual and virtual reality

THE ILLUMINATI AND THE AURIC FIELD

Since the auric field exists in an egg-shaped energy pocket around the human body, standing close to another person will cause your personal field to overlap with her/his field. When this happens, the different levels of the two fields interact.

events) are coded into areas of the slave's auric field that are located in their front chakras and ahead of their bodies, and in the first few 'upward' levels (which are perceived as being above the slave's head). Negative memories (again both actual and virtual reality) are laid into the back chakras and the area of the auric field that exists in a downward direction (perceived as being beneath the slave's feet). These layers are much denser than the upward ones, mostly because the average slave's negative memories outnumber their positive ones by approximately one billion to one.

Beneath a dense layering of negative thought-form levels in a 'downward' direction, the Illuminati lay in level after level of progressively quicker and more 'positive' thought forms. Basic to understanding how this works is the realization that different emotions vibrate at different frequencies and register in different levels of the auric field. Depression, for example, vibrates at a slower rate than sexual ecstasy. The Illuminati use this 'rainbow' of emotional frequencies to build their artificial levels, layering those that vibrate at a slower rate closer to the body. Since the slower levels contain so many thought forms of fear and pain, they are extremely effective as barrier levels, blocking the mind control slave from mentally exploring the quicker levels *and releasing the consciousness (energy)* that fuels and anchors them.

Pain is Pleasure

This is why the Illuminati combine torture and sexual arousal in their rituals. Both sensations are experienced simultaneously in the body, but as frequencies they register in entirely different levels of the auric field. Both levels store the same memory event, but in the slower level it registers as an event of fear and pain, while in the quicker one it registers as sexual bliss. As the Illuminati say, "Pain is pleasure, and pleasure is pain." What is pain in the slower levels is pleasure in the higher ones, at least this is the 'game' the Illuminati play.

Because the consciousness in these different levels has been compartmentalized by trauma, the part of the mind that vibrates

in the quicker levels exists without the context or understanding of the pain that was integral to the original physical experience that created it. Thus this part of the mind can be repeatedly raped and tortured, and experience continual bliss. In the quicker levels there is no understanding of good or evil: sacrifice is bliss and the rape victim a goddess, copulating with the gods. Isolated and split off from the other levels of its experience, this 'spark' of the mind does not understand it is nothing more than a source of feed for the 'gods' (human or entity) that are traveling the high-frequency grids and feeding upon it.

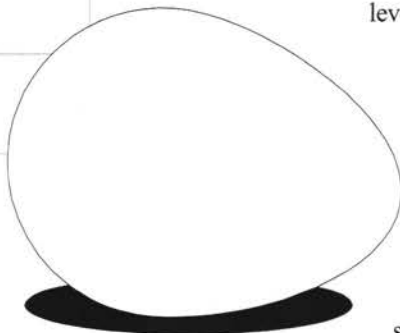
The Illuminati use these 'higher' bliss-filled levels to lay in (program) patterns of behavior and events — both for individuals slaves and for groups. These patterns then work their way 'down' through the levels until they are finally acted out in the physical level. Since the quicker levels are composed of blissful frequencies, a program to commit suicide or murder, to start a war or explode a nuclear missile, contains no comprehension of pain or

despair. Frequencies of fear and pain enter these patterns only as they download into levels that operate at the slower levels, but since mind control slaves have been programmed to believe in 'destiny' (patterns of behavior laid in at quicker-vibrating levels and downloaded into slower ones), they generally obey the 'signs' and 'codes.'

As I understand it, the Illuminati are using the energy of 'repressed memories,' split-off consciousness, and the thought forms created by various public institutions and the media, to fuel and build other levels of reality, which are then used to manipulate the physical one. What is commonly dismissed as fantasy or figments of the imagination are actually solid worlds in their respective levels of the auric field, and they impact upon every aspect of this one. Essential to this process is the physical human body, which acts as a battery to fuel the quicker levels of the field.

As more and more of a mind control slave's consciousness is dissociated and coded into these 'higher levels,' her personal field grows denser and heavier, and her consciousness within the body more fragmented and limited. And because her trauma-based programming usually begins while she is still in the womb, it is unlikely she will have any memory of her auric field's natural state, in which the levels interact in a blissful harmonious nature. So she believes the program that tells her she needs to travel through levels of pain to reach ecstasy. As the Illuminati say, "No pain, no gain."

This process, however, is completely reversible. With careful focused intent, all of the artificial grids, patterns or jewel-like structures that have been coded into a slave's personal field can be dissolved into their natural free-floating energy state, where they are no longer in the power of 'the gods.' As this is accom-



plished, the natural levels of the field once again interact in a harmonious fashion, and the former mind control slave comes into full functioning, both physical and spiritual. (Please note: when recovering a 'repressed' memory, it is essential to reach into the memory, tenderly lift that part of yourself free of that context, and bring it back into your physical body. Then dissolve the rest of the memory. This does not mean you will forget the historical content of what you've experienced, but if you don't retrieve your 'spark,' it will remain trapped in that thought form within your auric field, and continue to be used to fuel the Illuminati's 'mysteries.' And while it is important to regain these memories, it is vastly more important to recover the energy of consciousness that they contain. For history is simply *form*, used to contain energy. Historical events are temporal, the energy of consciousness eternal. The Illuminati are using both historical event and memory *as form* to entrap consciousness and the energy it contains, which they then use to fuel their activities in various levels of the auric field. This is why their programming techniques place so much emphasis on the visual.)

One strawberry could hold many personality fragments, each the result of a different programming session, stored in a separate drawer under a different code. A physical event was coded and stored as a thought form within a grid structure into a level of my auric field.



Holographic Reality

What is absolutely essential to the Illuminati's inter-level manipulation of human consciousness and world history is a continued lack of awareness as to the existence of both the natural and artificial levels of the auric field, and a continued stubborn clinging to the illusion of separateness. For the truth is that we live in a holographic reality. Each part contains the whole. As I understand it, this means that each grid level of an individual human's auric field contains the collective grid of the entire planet that vibrates at that frequency. Not only that, but it contains the equivalent grid of the entire universe. The possibilities for the overlapping of interdimensional realities and the merging of consciousness that this permits are staggering.

I believe I experienced one of these in 1996. I was on a plane traveling from Vancouver to Calgary, and as it began its descent into Calgary, a four-year-old East Indian girl sitting five rows ahead of me began to squirm and repeatedly cry out, "No. Stop. No no. Stop." (I mention her ethnicity only to point out that the Illuminati are interested in more than blond blue-eyed children.) Attempts by her mother and a stewardess to soothe her were to no avail; she continued to squirm and cry out in a hoarse desperate voice. After a minute or so, the thought suddenly came to me: *She's responding to something in another level.* Tuning my mind to a quicker frequency, I began probing the area around the little girl. What I saw then, not in the physical level but a quicker one, was what appeared to be a laboratory and two glowing white humanoid figures that were leaning directly over the little girl.

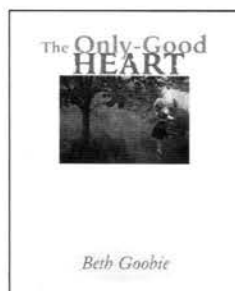
At that moment a second thought hit me full force: *They're operating on her in another level.* Immediately I threw all the mental energy I could muster at the two figures, trying to disrupt what they were doing. An explosion of light occurred and a huge struggle ensued — nothing I could see but could definitely feel. It was almost overwhelming and went on for the next several minutes as the plane continued its descent into Calgary and the little girl moaned and cried. Then abruptly, the struggle cut off. The light and energy disappeared, and the little girl simultaneously stopped moaning. Exhausted, I slumped into my seat and the plane landed.

I waited as those ahead of me disembarked, then left the plane. As I walked into the airport's main waiting area, I caught sight of the four-year-old girl, facing an East Indian man who was on his knees, smiling and talking gently to her. Her back was to me, so she didn't see me as I approached, then ten feet from her began my turn to the right that would take me out of the airport.

As I began that turn to the right, the little girl suddenly turned to face me. No one had called out to her, it was a movement completely disconnected from anything going on physically around her. Our eyes met and she stood observing me, wide-eyed and solemn, with one thumb in her mouth. Not knowing what to say or how to explain, I simply smiled at her, then continued my turn to the right and walked down the hall that led out of the airport.

At the end of the hall, before I opened the door to leave the airport, I glanced back. The little girl was still standing in the same place, watching me solemnly, one thumb in her mouth.

That moment was one of the greatest gifts of my life. **P**



© 2004 Beth Goobie. Beth is the author of 17 books. Her two titles which deal with cults are *Scars of Light* (poetry, NeWest Press, 1998,) and *The Only-Good Heart* (fiction, Pedlar Press, 1998). Her previous *Paranoia* article, "The Network of Stolen Consciousness," may be read at www.paranoiamagazine.com/network.html

by Jodi
Dean

Paranoia and Politics

Conspiracy Theories in Colonial America and Today

Despite the derision with which conspiracy thinking is treated in the academy, it isn't just a sideline to a mainstream politics of reasonable discussion and rational exchange. Conspiracy theory has a long, rich history in America. In fact, it helped to produce the very public proclaimed in the Declaration of Independence.

Indeed, the belief in a ministerial conspiracy against the colonists' liberties helped produce new, suspicious, political subjects. It called into being a "public" united around the conviction that conspiracies are afoot. It did so through a knowledge of linked excesses, by knowing how the obscene excesses of power were connected. But that was yesterday...

Today, as the global networks of the information age become increasingly entangled, they ever more successfully reproduce the suspicious subjectivities posited by publicity as a system of distrust. Many of us are overwhelmed and undermined by an all-pervasive uncertainty. Wars in one place seem diversions from the *real* wars going on elsewhere. Disclosures may really be concealments.

Far from passively consuming the virtually entertaining spectacles of integrated media, we come to suspect that something is going on behind the screen. What we see is not what we get. The truth may not be out there, but something, or someone, is. Accompanying our increasing suspicions are seemingly bottomless vats of information, endless paths of evidence. As Kathleen Stewart writes, "Events and phenomena call to us as haunting specters lodged somewhere within the endless proliferation

of images and reports . . . the more you know, the less you know." (Stewart 13) When everything is linked, there may be more information than we can bear.

Having it all, bringing every relevant and available fact into the conversation, may well entangle us in a nightmare of obfuscation. I'm thinking here of my childcare provider's efforts to understand the legalities of her divorce or my mundane and consumerist attempts to choose an affordable cell phone company. We're linked into a world of uncertainties, a world where more information is always available, and hence, a world where we face daily the fact that our truths, diagnoses, and understandings are incomplete — click on one more link, check out one more newscast, get just one more expert opinion.

These two ideas — that things are not as they seem and everything is connected — are primary components of how we think about and experience the information age. They are also the guiding impulses of conspiracy theory. Are the lawyers and judges in our small town colluding against my nanny? Are telecoms, like some Windowed-monster, engaging in monopolistic practices that will enrich their stockholders? Or might the fantasy that conspiratorial machinations are afoot displace our attention

from the fact that nothing is hidden behind the screens at all: The legal system is working against my nanny in its failure to provide her with assistance and the telecoms are obviously out to increase the value of their stock by any means necessary.

I click on various conspiracy sites from the Declaration of Independence, to mainstream political science, to Hillary Rodham Clinton. I conclude by drawing out the way that the practices of searching, clicking, and linking in technoculture turn us all into conspiracy theorists, producing suspicious subjects who trust no one because the technologies believe for us. Configured as the suspicious subjects of publicity as a system of distrust, we end up conspiracy theorists. In technoculture, as in conspiracy theory, we make the connections.

Modern Critics of Conspiracy Theory

Conspiracy theory takes disclosure seriously. As with publicity, so in conspiracy thinking something important is always hidden. Whatever it is that keeps the system, the government, from being/doing right, is a secret that must be revealed. So conspiracy theory runs the same program as the principle of publicity. We might say that it literalizes the claims of publicity as a system of distrust.

Conventional academic accounts of conspiracy theory look at it rather differently. They want to distinguish conspiracy thinking from rational or enlightenment thought. The first, and, indeed, primary, task of these accounts is to figure out what, exactly, makes something a conspiracy theory (“I’m not a conspiracy theorist, but...”). In identifying conspiracy theory, they generally focus on its style, its preoccupation with plot, or its pathological motivations. None of these approaches is satisfying.

Emphasis on Style

The emphasis on style oscillates between accusations that conspiracy thinking is excessively rational, over-interpretive, and too preoccupied with evidence, on the one hand, and that it is

irrational, locked into a rigid interpretive framework, and pays little attention to the facts, on the other hand. Conspiracy theories are viewed as either too complicated or too simple. They are never “just right.” Critics of the paranoid style are troubled by the pleasures conspiracy theorists take in interpretation, by their leaps in imagination and willingness to

Those who view conspiracy as pathology have to concede that sometimes there really are conspiracies afoot and sometimes paranoia in politics makes good sense.

deviate from common sense, by conspiracy theories’ excessive delight in documenting all sorts of horrible, unimaginable crimes and violations. (An example of this might be Cathy O’Brien’s *Trance Formation in America*, which includes stories of George W. Bush using heroin and participating in elaborate orgies with Richard “Dick” Cheney and his sex slaves.)

Richard Hofstadter points to style in his influential essay, “The Paranoid Style in American Politics.” His criticism of conspiracy theory highlights its distance from “conventional political reasoning,” from “the normal political process of bargain and compromise.” In *Political Paranoia*, Robert Robins and Jerrold Post agree. For them, conspiracy thinking is a distortion, caricature, exaggeration, or parody of the useful, prudent, and sound practices of normal political behavior.

The style critics have a point. After reading theories that connect prominent members of the Church of Satan with Army intelligence, the executive officer of the 306th Psychological Operations Battalion at Fort MacArthur, and “a string of abuse investigations of military

daycare centers,” I even find myself agreeing. (see Keith 125) But might not the very excesses of conspiracy theory click on the surpluses, the libidinal supports, of political and economic power? Zizek argues in “Holding the Place,” that “public state apparatuses are always supplemented by their shadowy double, by a network of publicly disavowed rituals, unwritten rules, institutions, practices, and so on.” (Zizek 313) Conspiracy theory, through all its detailed excess, focuses on these unwritten rules and shadow institutions. Understanding state and corporate authority as always stained by excess, it highlights the surplus integral to the maintenance of power.

Emphasis on Plot

Interpreters of conspiracy theory who emphasize plot are not convincing because most conspiracy theories fail to provide a complete or intelligible mapping or narrative of anything. Conspiracy theories — like most theories — are always disrupted by gaps and uncertainties. Most of us know that there are conspiratorial explanations for the JFK assassination, the origins of the AIDS virus, the crash in Roswell, NM, and the eye and pyramid images on American currency. But we don’t know what these explanations are, what sorts of plots and shadowy figures are involved and how they fit together. All we know are bits and pieces without a plot. This is the way conspiracy theories work. Most fail to delineate any conspiracy at all. They simply counter conventionally available narratives with questions, suspicions, and allegations that, more often than not, resist coherent employment or satisfying narrative resolution. Fear and unease are always conspiracy theory’s residue. We might say, then, that conspiracy theories are critical theories generally misread as empirical theories.

In conspiracy theories, the possibilities of malevolent plays of power link facts, speculations and questions. Was the mass suicide in Jonestown, Guyana part of a CIA mind-control experiment? (see Vankin) What explains the fact that the CIA was the first to report the massacre

Paranoia and Politics

and the presence of CIA agent Richard Dwyer? Was it a plot to kill hundreds of African-Americans? Rather than mapping totality, conspiracy's questions and insinuations disrupt the presumption that there is a coherent, knowable reality that could be mapped.

Emphasis on Pathology

The emphasis on pathological motivation employs either an indefensible diagnosis or it discounts the embeddedness of conspiracy thinking within mainstream history and its elite groups. It explains conspiracy thinking as a *symptom* of outsider status. In trying to demonstrate the abnormality of political paranoia, however, those who view conspiracy as pathology have to concede that sometimes there really are conspiracies afoot and sometimes paranoia in politics makes good sense. (see Robins and Post) Paradoxically, were they to follow through with this concession, their diagnoses would be premised on establishing whether or not a conspiracy

The critics of conspiracy theory, having established that politics means compromise and negotiation, block those who might not believe it. In so doing, they reassert the absolute certainty of their own judgment.

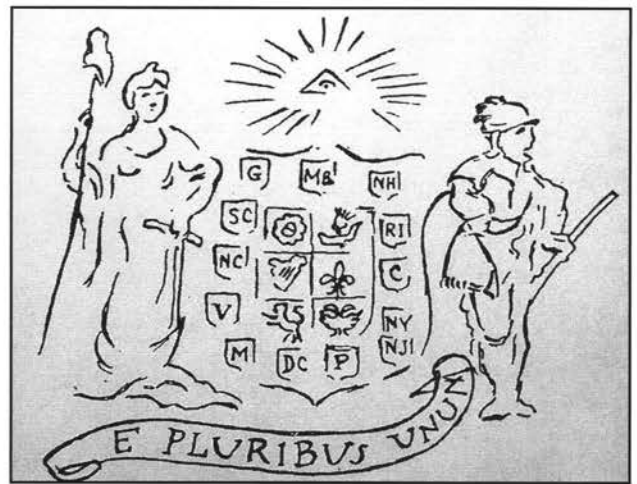
exists, thereby transforming the critics themselves into conspiracy theorists. Similarly, efforts to render conspiracy thinking as some kind of "status-deficit disorder" have to confront the conspiracy mindedness of elected politicians (Joseph McCarthy and Barry Goldwater, say) and governmental policies (those carried out in the US during the Cold War).

A System of Distrust

In contrast to thinking about conspiracy theory in terms of style, plot, or pathology, I think it makes better critical sense to emphasize the way it takes the system at its word. This does not mean that conspiracy theory believes the rhetoric of publicity — that democracy is a system through which free and equal citizens rationally discuss and decide matters of public concern. Rather, conspiracy theory operates within a system of distrust, acting as if discovery of the secret were the key to democratic legitimacy. Conspiracy theory literalizes the claims of publicity.

For the most part, this literalization is accompanied by an inversion: conspiracy theory tends to make public information the content of the secret. Contemporary American conspiracy theory, for example, usually operates by making connections between political figures and powerful corporate bigwigs (they went to the same schools, are members of the same clubs; they all know each other!). It rereads available information to demonstrate that it's right before our eyes. Challenging conventional interpretations of the way things are, conspiracy theory brings out the obscene stain of power to show how conspiratorial networks of privilege work through law, that they are law, they are governance. With its emphasis on massive amounts of detail, conspiracy theory occupies itself with the excess that always accompanies and supplements authority.

More powerful and persuasive than market and consumerist conceptions of freedom, freedom as information gathering confirms a conception of democratic engagement long part of the ideal of the public sphere: that the public has a right to know. Citizens are free, so long as nothing is hidden from them. They must watch, surveil, expose, and reveal.



Masonic Influence: This early sketch of the Great Seal of the United States by Thomas Jefferson featured the Masonic All Seeing Eye and Pyramid Capstone. Source: National Archives.

Historical Paranoia: Obsessive Fears

Conspiracy theory has a long, rich history in America. In fact, it helps produce the very public proclaimed in the Declaration of Independence. Pauline Maier observes that most modern discussions of the Declaration concentrate on the first two paragraphs, devoting little serious attention to the charges against the King. (Maier 123) But she argues that the charges were "essential to the Declaration's central purpose" which was "to demonstrate that the King had inflicted on the colonists 'unremitting injuries and usurpations,' all of which had as a 'direct object the establishment of an absolute tyranny.'" (Maier 105)

The recounting of this history, the charges leveled at the King, included claims that he refused to pass laws, dissolved representative houses, obstructed the administration of justice, "plundered our seas," "ravaged our coasts," "burnt our towns," excited domestic insurrections, and endeavored to bring on the "inhabitants of our frontiers the merciless Indian savages." The grievances were not just statements of fact introduced to identify specific crimes and injuries. They were part of a political strategy. They were evidence of a conspiracy.

Maier notes that today even professional historians would have trouble identifying the precise source of some of the accusations leveled against the King, especially since they were unclear to many already in the eighteenth century.

The worry is not that a conspiracy may be afoot but that those who think in terms of conspiracy constitute a danger to democracy.

Some events were referred to only obliquely. Others were expressed so ambiguously as to provide only the barest clues as to what Jefferson had in mind. Indeed, a writer at the time thought the American effort to find reasons for separating from Britain “suffered for lack of ‘truth and sense.’” “The grievances in the Declaration were not meant to identify,” Maier explains, “precisely which event had reconciled Americans to separate nationhood. The grievances in the Declaration served a different purpose—not to explain the Americans’ change of heart but to justify revolution by proving that George III was a tyrant.” (Maier 115)

The grievances, for all their imprecise-

pamphlets appearing in the years immediately preceding the revolution reflect the conviction that nothing less was afoot than “a deliberate assault launched surreptitiously by plotters against liberty both in England and America.” (Bailyn 95) Similarly, Gordon Wood finds “internal decay” to be a predominant image in pre-revolutionary writing: “A poison had entered the nation and was turning the people and the government into ‘one mass of corruption.’” (Wood 32) Wood notes that by the 1770s most every piece of Whig writing—pamphlet, newspaper, essay, or letter—dwelt on an obsessive fear of conspiracy.

The Whig Conception of History

For Bailyn and Wood, conspiracy thinking is central to the American founding. Bailyn claims that the dominant elements of revolutionary ideology were fears of corruption and of a ministerial conspiracy. Wood goes even further, arguing that the belief in a ministerial conspiracy against the colonists’ liberties was “the only frame of mind with which they could justify and explain their revolution.” Conspiracy thinking, far from the paranoid irrationality it would become associated with in pluralist theory, was part of a new science of human

the motives that lay hidden by deceiving, even self-deceiving statements, and they continually sought to penetrate beneath the surface of events in order to find their real significance in the inner hearts of men. Yet in replacing Providence with human motivation as a source of historical explanation, men still felt the need to discover the design, “the grand plan” that lay beneath the otherwise incomprehensible jumble of events. Now it seemed possible to men of this enlightened age that they would be able... to disclose at last what had always been in darker days “the hidden and... uncertain connection of events.” (Wood 40-41)

According to this early version of what became known as the Whig conception of history, events were caused by human actions, actions that were understood in terms of motives and intentions, actions that had meaning, especially when placed in connection with one another.

That events could be scientifically analyzed in terms of patterns of meaningful, intentional actions gave a logic to the colonists’ demands. It made them, in a word, rational. This was particularly important given that the Americans were hardly an oppressed people. As Wood points out, “they had no crushing imperial shackles to throw off.” Nonetheless, armed with a theory of action, the colonists could use the threat of conspiracy to produce a new political space.

For the colonists, conspiracy theory—a theory that disclosed hidden links among a variety of political acts and concluded that such interconnections were evidence of tyrannical designs—helped produce an American public. Encoded through the dynamic of publicity and secrecy, the grievances relied on a knowledge of the excesses of power, a knowledge that made links among seemingly disparate and not strictly factual events. Distrust of British authority helped produce a new “we” of suspicious subjects. This “we” was constituted

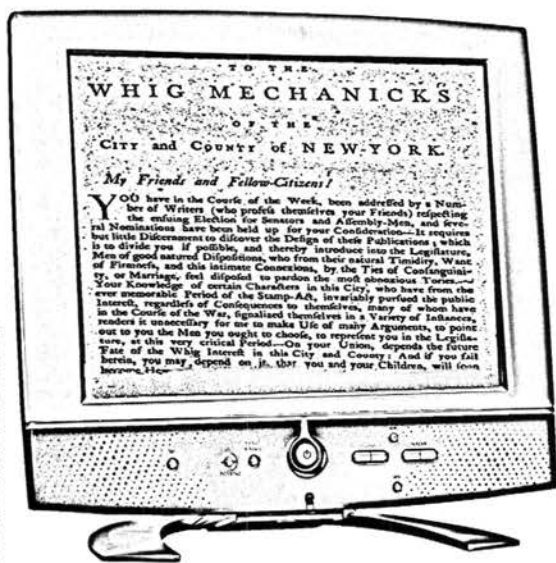


ILLUSTRATION BY AL HIDEEL

sion and ambiguity, were strategically disclosed as information, as revelations that could call a public into being. They sought to convince those who would hear them—and, as Maier points out, the most common method of proclaiming the Declaration was reading it before large audiences—of a pattern of actions indicative of tyranny, a pattern that today we might think of as a conspiracy.

According to Bernard Bailyn, that there was a conspiratorial pattern to British actions was a common idea at the time. Bailyn argues that the political

affairs, the application of rational principles, the tracing, disclosing, and connecting of motives and events to an ulterior plan. Wood writes:

“[T]he tendency to see events as the result of a calculated plot... appears particularly strong in the eighteenth century, a product, it seems, not only of the political realities and assumptions of the age, but of its very enlightenment, a consequence of the popularization of politics and the secularization of knowledge... Enlightened rationalists as well as Calvinist clergy were obsessed with



Join, or Die: This Pro-Revolutionary woodcut presented a stark choice to the undecided. Source: National Archives.

out of those who knew about corruption and ministerial conspiracy, those who used a new knowledge to ground the certainty of its judgment of British political actions, on the one hand, and those who hailed in the Declaration as those who might believe that the King was plotting against their liberty, on the other. Like the secrecy that bound and dispersed the networks of Freemasonry in the early years of the enlightenment, conspiracy theory enabled the colonists to act extra-legally while claiming the name of the law of reason.

Conspiracy thinking has played a key role in the production of America. As the work of some major historians of the American revolution demonstrates, conspiracy was installed from the outset in what would be known as the American public. Invoking conspiracy helped produce new, suspicious, political subjects. It called into being a “public” united around the conviction that conspiracies are afoot. It did so through a knowledge of linked excesses, by knowing how the obscene excesses of power were connected. So despite the derision with which conspiracy thinking is treated in the academy, it isn’t just a sideline to a mainstream politics of reasonable discussion and rational exchange.

In the vision of America produced by pluralist democratic theory, only some people are at liberty to think causally. If the uncredentialed attempt to use causal explanations, something must be wrong.

The Fantasy of Unity

Conspiracy theory continues

to function as a primary format of American politics, although how it functions has changed since the revolution. Much of the concern has shifted from the conspirators to the conspiracy theorists. The worry is not that a conspiracy may be afoot but that those who think in terms of conspiracy constitute a danger to democracy.

This is the way conspiracy theory functions in American pluralism. It plays an integral role in maintaining the fantasy of the reliable center, the public, the “we” recognized and accepted by mainstream American political science. (see Rogin 272-300) It does this in part by occupying the position of that which has to be excluded if the center is to hold. Conspiracy theory’s obsessive preoccupation with power’s obscene supplement is precisely that which mainstream political thinking works to disavow.

American liberal pluralism sees politics as a balanced search for coalition and compromise. Within the safely sanitized sphere of the political, actions are predictable, rational. Diverse groups push their interests while working to keep conflict to a minimum. They calmly introduce their claims, make their arguments, although competitive, these interest groups don’t aim for total victory. They are content with practical solutions capable of accommodating a variety of needs and demands. Although pluralists premise politics on diversity,

they don’t include an endless variety of political positions. Pluralism isn’t about multiple networks of political struggle and multiple forms of political engagement.

As William Connolly explains, “outside the warm, protected spaces of the normal individual and the territorial state, conventional pluralists project a lot of abnormality, anarchy, and cruelty in need of exclusion or regulation... Stark definitions of the outside contain the range and reach of diversity on the inside, and vice versa.” (Connolly xiii-xvi) Pluralism seems a strong account of a fair and legitimate process of political bargaining precisely because anything that can threaten it is blocked from the terrain of politics.

Consequently, extreme positions are disallowed. The very constitution of the political requires that antagonism, whatever is radical or extreme or a mark of the split in the public, be excluded in advance, before politics can get underway. We might think of this in terms of pluralist theory’s fears of obsession. Politics depends on discerning extremism and setting up barriers against it. There are limits to what the public can tolerate, limits to what can count as reasonable. Eliminating conspiracy thinking, thinking that might challenge the very terms of politics, is necessary if there is to be a politics at all.

Lipset and Raab view American history as a struggle between pluralism and extremism or monism. They characterize monism as moralistic, simplistic (searching for historical explanations that rely on binary oppositions), and rooted in

The Declaration's central purpose was to demonstrate that the King had inflicted on the colonists 'unremitting injuries and usurpations,' which had as a direct object the establishment of an absolute tyranny.

conspiracy theory. Daniel Pipes takes an opposing position, claiming that "common sense accepts simple explanations; in contrast, conspiracy theories add complicating elements." (Pipes 38) Lipset and Raab acknowledge the prominence of moralism in "mainstream" politics and point out the complexities of various conspiracies alleged to have threatened American democracy; however, the way they determine exactly what counts as a monist position becomes unclear.

Are they those movements that Lipset and Raab simply don't like? Michael Rogin hits the nail on the head, "Claiming to cover right-wing extremism as a whole, the authors actually attack movements of which they disapprove that were neither right-wing nor extremist, and they cover up a counter-subversive tradition that cannot be reduced to religious prejudice, ethnic conflict, and status anxiety." (Rogin 278) Lipset and Raab are seriously invested in the fantasy of unity.

For the experts, what was considered a rational and scientific way of understanding political events at the time of the Declaration is now a sign of pathology: "In the paranoid's worldview, events do not simply occur; they are deliberately caused by someone. For the paranoid, coincidence does not exist. Everything happens by design." (Robins 8, Pipes 44) Not only is there no difference between conspiracy thinking and paranoia, indeed, they are symptoms of each other, but the very search for a causal explanation is suspect. For Robins and Post, "One of the distinctive qualities of the paranoid appeal is its reliance on ideas, explanations, and arguments of causality." (Robins 42)

This is not to say that Robins and Post don't supply causal explanations for conspiracy thinking. They do. And, they don't think of their own explanations as one bit paranoid. These include a sociobiological theory that inscribes a will to paranoia as a natural outcome of evolution and as a basic factor of human psychology, a metaphorical account of paranoia in terms of infection (as bacillus and virus) that "distorts" healthy politi-

cal responses, and an associative analysis of paranoid thinking with "the logic of the child or primitive people trying to make sense of the incomprehensible." (Robins 9) Robins and Post don't try to connect these explanations or make their metaphors consistent. This may be because they think connection itself is pathological. In the vision of America produced by pluralist democratic theory, only some people are at liberty to think causally. Causal explanations are the currency of the few. If the uncredentialed attempt to use them, something must be wrong. They must be sick, childish, or attempting to spread infection. At the very least, those who think that there are patterns in politics and that intentional actions stand behind political events must not share in the common sense. What stands behind this critique of conspiracy thinking, then, is a conception of politics that relies on a separation between those who know, those with the know-how to make causal arguments properly, and those who are supposed to believe.

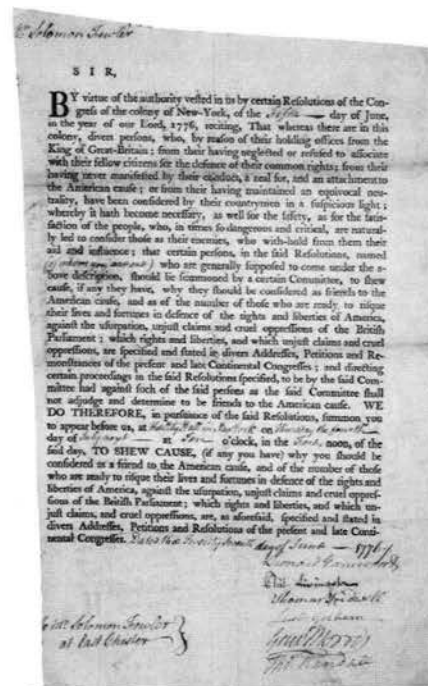
When those who are supposed to believe start trying to know for themselves, they are pathologized, suspect. The only political actions they are entitled to, it seems, require knowing within the pre-established norms of reason, or believing in those who know. They are just supposed to watch, to bear witness to what happens in the sphere of politics as defined by elites, confirmed by the party system, paid for by lobbyists, and summarized in daily sound bites.

When pluralists attack conspiracy thinking, they aren't aiming for more political involvement or increased political activity. Instead, they are trying to stabilize, set boundaries around, the public produced by publicity as a system of distrust. They want to block the extreme and obsessive from the democratic public. But they encounter the problem of not knowing just what to exclude: sometimes it's hard to tell the

difference between conspiracy thinking and the nice, clean application of public sphere ideals. Put differently, critics of conspiracy thinking do two things: They produce the normal by excluding conspiracy theory as pathological. At the same time, they normalize paranoia as a predominant logic of the public sphere. The fantasy of the public sphere makes the impossible demand that the secret be revealed and unity be secured.

The Outsiders

Critics of conspiracy thinking often point out that those most likely to be "at risk of acquiring the virus" (Robins 61) are the "politically disaffected," who have experienced exclusion, degradation, oppression, and marginalization. (Pipes 2) Hofstadter finds that when people lack access to political processes of bargaining and decision-making, their



Enemies of the State: Summons issued to those believed to be plotting against the Revolution. Source: NY Historical Society.

Paranoia and Politics

“original conception of the world of power as omnipotent, sinister, and malicious” is confirmed. (Hofstadter 39) He does not think, in other words, that people might turn to conspiracy theory to explain their exclusion. Instead, he presumes that people were paranoid originally, from the outset, prior to any exclusion.

Robins and Post also begin from the idea that belief in conspiracy is misguided. They emphasize the harmfulness of conspiracy thinking, refusing the possibility that it might provide some people with a know-how that can enable them to engage in politics and to contest their exclusion from the nation’s dominant political spheres.

Like Robins and Post, Pipes points out the prevalence of conspiracy thinking among African Americans and similarly rejects those political views with “deeply unsettling implications about the existing order.” (Pipes 183) He dismisses communism, notions of imperialism, and Latin American studies as paranoid and “conspiracist”—his word for belief in conspiracies that are not true. For Pipes, anything outside the mainstream is conspiracist; yet, this very center is produced through the designation of some views as conspiracist. Challenging the status quo, then, is excluded as a political option. The only recourse for the marginalized and disaffected is simply to stop being marginalized, to enter the mainstream, to accept and legitimize the American political system.

Some attacks on conspiracy thinking seem to be attacks on independent or non-institutionalized thinking altogether. In effect admitting to his de-legitimization of the voices of the already excluded, Pipes stresses that conspiracy thinkers tend to be self-taught. “This is not the legitimate scholarship produced by academics with university training, membership in professional associations, and social esteem. It is, rather, the mirror world of

conspiracism, with its amateur autodidacts who lack institutional affiliation and suffer exclusion from the established institutions.” (Pipes 43) Robins and Post observe that some who join conspiracy oriented groups seek greater meaning in their lives. But none of these critics explains why one should disparage the efforts of another to find or create meaning. It seems, again, like they are suspicious of any attempts to make sense of the world in ways not authorized in advance by major institutions and worldviews. Only some interpreters are authorized.

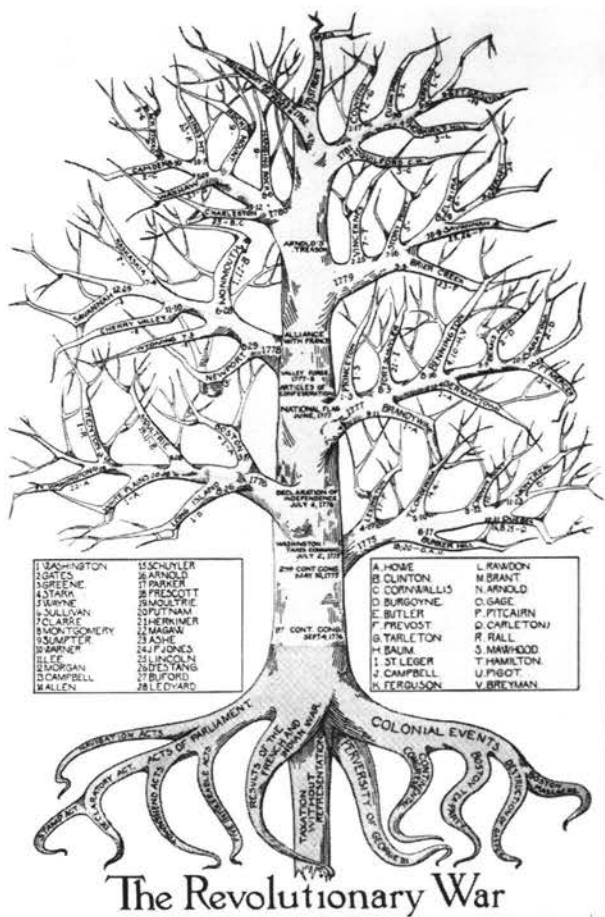
That conspiracy thinking’s outsider status is the problem becomes all the clearer when one recalls the contradictions in accounts of what, exactly, constitutes conspiracy thinking. Pipes claims that conspiracy theories are

vague, illogical, and inconsistent. Hofstadter says that they are unambiguous, rationalistic, and consistent. Pipes finds conspiracy thinking in disreputable presses, unaccredited journals, and on the Internet. Yet he also acknowledges that reputable publishers and authors may think conspiratorially, especially if they are on the left. He admits that discerning conspiracy thinking is a subjective process. It seems to me that finding the center, the mainstream is even more subjective.

Insofar as critics of conspiracy thinking aim to contain publicity as a system of distrust by excluding some forms of political thinking and knowing, they create precisely that sphere of predictable, rational political action, that space occupied by rational wheeler-dealers. The critical accounts of conspiracy

thinking prominent in American history and political science since the McCarthy era employ a notion of political reality that they produce through the demonization of some political movements, styles, and theories as extreme, radical, or paranoid.

The critics assume conspiracy thinkers are wrong, misguided, deceived, or deceiving. They attack conspiracy theorists for (mistakenly) believing something to be true that the critic knows is false. This is precisely how the critic is able to discern a distorted belief from an appropriate one. The critic knows that corporate, commercial, financial interests have no significant impact on American politics, say, and this knowledge enables him or her to discover the mistaken beliefs that mark one as a conspiracy thinker. (see Pipes, chapter 8) Robins and Post claim that for the conspiracy thinker, “skepticism is treason” and “true belief does not permit question and doubt.” (Robins 95) (This might mean that most ufologists don’t count as conspiracy thinkers. The majority of



It's All Connected: This representation of the Revolutionary War has a conspiratorial quality. Source: National Archives.

those researching alien abduction and UFOs experience extreme doubt. They often don't believe even themselves. They pursue alternative explanations, test hypotheses, criticize each other rabidly, etc.) (see, Dean, *Alien*)

The practice of conspiracy theory suggests that conspiracy theorists are permanent, even hysterical, questioners. They doubt everything. In fact, "doing" conspiracy thinking involves sifting through volumes of "evidence," debating what fits and what doesn't, and trying to discern how the events or plots at issue might have taken place. The instability of the facts, the uncertainty of the evidence, is the challenge facing the conspiracy thinker. Far from being treason, skepticism is part of conspiracy thinking. (see Quinby)

Critics of conspiracy thinking reproduce precisely that element of conspiracy thinking they find most objectionable: the tendency toward moralism and judgmentalism. Conspiracy theorists are said to rely on a friends/enemies opposition, viewing world history in terms of an ultimate battle between two opposing forces. (Hofstadter 31) They refuse to compromise, seeing not error, but evil. For the critic of conspiracy theory, this refusal is grounds for excluding the conspiracy minded from the political process in advance.

Since they can't negotiate, they should not be party to the negotiations that constitute politics. Hence the critics, too, as they reduce the activities of conspiracy thinkers to questions of judgment, affect the same moralism and judgmentalism they condemn. The critics, having established that politics means compromise and negotiation, block those who might not believe it. In so doing, they reassert the absolute certainty of their own judgment. In this respect, judging itself becomes the penultimate political act that determines who is one of us and who can reasonably be excluded.

Perhaps I overstate my case. After all, isn't there a difference between believing in a New World Order and knowing that the tobacco industry has systematically deceived consumers? Isn't there a

problem with linking these together? Sure. This is precisely what is done by those wishing to "protect" America and Americans from the infections, seductions and distortions of conspiracy thinking.

Those who dismiss conspiracy theory link together fears of the New World Order with fears of corporate political influence. They link together critical inquiry into the systematic workings of racism, critical exploration of imperialism, and complex stories of implants, surveillance, and international bankers. The critics turn issues of complaint and knowledge into questions of style, participating in the reduction of political actions to disclosure and judgment. In so doing, they attempt to rein in the system of distrust and make sure that suspicious subjects don't suspect too much.

Ironically, even as critics of conspiracy thinking exclude possibilities for radical interrogation of basic political practices and institutions, they include within the political the policies and manipulations of the national security state. Thus, they rarely link cold war mentalities, surveillance of populations, and experiments on civilians with the "virus" of conspiracy thinking. In their view, these are not distortions of the usual politics; hence they must be part of rational government, in keeping with the norms of the public sphere. ■

©2004 by Jodi Dean

Jodi Dean teaches Political Science at Hobart-William Smith College and writes about issues in contemporary theory. Her recent books include *Publicity's Secret: How Technoculture Capitalizes on Democracy* (Cornell, 2002) and *Aliens in America: Conspiracy Cultures from Outerspace to Cyberspace* (Cornell, 1998) She blogs at <http://jideanite.typepad.com>.

References

- Bailyn, Bernard, *The Ideological Origins of the American Revolution* (Cambridge: Harvard University Press, 1972) 95.
- Baty, S. Paige, *American Monroe The Making of a Body Politic* (Berkeley: University of California Press, 1995).
- Connolly, William E., *The Ethos of Pluralization* (Minneapolis: University of Minnesota Press, 1995) xiii-xvi.
- Dean, Jodi, *Alien in America: Conspiracy Culture from Outerspace to Cyberspace* (Ithaca: Cornell University Press, 1998).
- Hofstadter, Richard, *The Paranoid Style in American Politics and Other Essays* (Cambridge: Harvard University Press, 1996).
- Keith, Jim, *Mass Control: Engineering Human Consciousness* (Lilburn, GA: IllumiNet Press, 1999) 125.
- Lipset, Seymour and Earl Raab, *The Politics of Unreason: Right-wing Extremism in America, 1790-1970* (New York: Harper and Row, 1970) 6.
- Maier, Pauline, *American Scripture: Making the Declaration of Independence* (New York: Alfred A. Knopf, 1997) 123.
- Pipes, Daniel, *Conspiracy: How the Paranoid Style Flourishes and Where it Comes From* (New York: The Free Press, 1997).
- Quinby, Lee, *Millennial Seduction: A Skeptic Confronts Apocalyptic Culture* (Ithaca: Cornell University Press, 1999).
- Robins, Robert S. and Jerrold M. Post, *Political Paranoia: The Psychopolitics of Hatred* (New Haven: Yale University Press, 1997) 18-19. (Robins and Post use the virus spreading infection as a metaphor for conspiracy, 23, 47)
- Rogin, Michael, Ronald Reagan, *The Movie and Other Episodes in Political Demonology* (Berkeley: University of California Press, 1987) 272-300.
- Stewart, Kathleen, "Conspiracy Theory's Worlds," *Paranoia Within Reason* (Chicago: University of Chicago Press, 1999) 13.
- Vankin, Jonathan and John Whalen, *The 60 Greatest Conspiracies of All Time* (Secaucus, NJ: Citadel Press, 1997) 288-294.
- Wood, Gordon S., *The Creation of the American Republic, 1776-1787* (New York: Norton, 1972) 32.
- Zizek, Slavoj, "Holding the Place," *Contingency, Hegemony, Universality* (London: Verso, 1997) 313.

The Skeleton in Uncle Sam's Closet: Attack on Pearl Harbor!

A 1975 newsprint limited edition by Hartford Van Dyke, author of *Silent Weapons for Quiet Wars*. Proceeds go to Hartford to contribute to his welfare in Federal Prison.
\$12, postage included. Check or MO payable to:
Paranoia, PO Box 1041, Providence, RI 02901

the invisible hand: is the price of gold being suppressed?

by marilyn a. guinnane



ILLUSTRATIONS BY AL HIDEELL

The richest and most powerful people in America are stealing from you in violation of every principle our country is supposed to stand for. Not only are they insulting you and swiping your money, these Orwellians are easing our once great country down a very dark path.

- Bill Murphy, Chairman,
Gold Anti-Trust Action
Committee (GATA)

If the world of politics is a Martian landscape to most people, the world of finance is in another dimension altogether. You wonder how many students fight nodding off in class when the Sherman Anti-Trust Act is discussed. Passed in 1890, it was (along with other anti-trust laws) designed to maintain economic freedom, to ensure free markets. Put another way: to prevent market rigging.

Cornell graduate Bill Murphy was no stranger to the limelight (having once been starting wide receiver for the Boston Patriots) when he left a career as a commodities futures broker in New York to open Le Metropole Cafe, a financial market website, in September, 1998.

Cafe member Chris Powell, editor of a Manchester, Connecticut daily newspaper, would read Murphy's rants on how the price of gold was being so plainly held back by certain bullion banks and, in agreement, offered to put up five hundred dollars if Murphy would try to do something about it. Thus, in January, 1999, the Gold Anti-Trust Action Committee, or GATA, came into being.



GATA vs. the gold cartel would appear to be a classic case of David vs. Goliath, an organization armed with good citizens trying to vent the truth by taking on some of the biggest, most powerful fat-cats in the world of finance. Against all odds (and what other way can you put it when the mainstream press is corporate controlled?) GATA is definitely making waves.

The Six Dollar Rule

There exists what Bill Murphy calls “The Six Dollar Rule,” in that gold is not allowed to rise more than six dollars in any given day before a price cap is placed on it, which, if proved, is in clear violation of anti-trust laws. Other precious metals commodities take off like race horses, but gold — the only safe harbor in times of unstable currencies — never rises higher than six dollars in a day, and is often immediately kicked back from that meager gain. It inches forward, trading well below the figure it should be. Adjusted for inflation, gold should be upward of seven hundred dollars per ounce were it allowed to trade freely.

“The six dollar rule is six dollars and change,” Murphy explains. “That is when the bells and whistles go off. Often the closing price is (plus) six dollars and forty cents. The one time gold blew, really blew through the six dollar rule over the past years, something like nine dollars and eighty cents higher, it was punished the very next day.”

Frank Veneroso, who graduated *cum laude* from Harvard, is a Global Market Strategist advising Allianz Dresdner, one of the largest investment organizations in the U.S. He also manages two funds, has advised numerous governments, and has served as a senior partner in one of the world’s largest hedge funds. In 1998, he authored *Gold Book*, which detailed how years of Central Bank gold loans and sales had artificially depressed the gold price. In his March 2005 investment newsletter, Veneroso states:

...we have long contended that the gold market is a managed market. GATA attributes this management to a combination of bullion dealers and official entities. We believe it is only the latter. If anything, investment bank prop (proprietary) desks have been long on gold in recent years, in keeping with their overall bearish stance on the dollar. As we have written in the past, we do not understand the motivations behind such official intervention, but simple interference and abundant collateral evidence makes us convinced gold is a managed market.

Harvard Business School grad and investment banker (and former Chairman, International Association of Investment Bankers) Donald Stacey is more than fairly certain he understands the motivations behind official gold price manipulations. He explains that a soaring gold price would reflect badly on the

government and indicate that inflation was high, since people would be exiting currency in favor of gold.

“The more people who conclude that inflation is high, the more who will move from currency to gold,” Stacey opines. “Eventually the currency becomes worthless. No fiat currency has survived long term. Zero.”

Fiat Currency and JFK

What is fiat currency? It means that there is no gold or silver backing it. It is paper and ink, the mere product of a printing press, of an overzealous central bank, and, in our case, the fault of a Congress long run amok. Only Congress has the power to coin money, according to the U.S. Constitution, which begs the question: Why hasn’t the Federal Reserve, non-existent till 1913, been run out of town on a rail? Woodrow Wilson abused his power signing it into being, without question, but why has no one even attempted to toss the illegal and unconstitutional

Federal Reserve system, a privately run enterprise not connected to the federal government at all, into the bone yard?

Well, actually, President John F. Kennedy wanted to oust the Federal Reserve. On June 4, 1963, Kennedy signed Executive Order No. 11110, which returned to the U.S. government the power to issue

currency without going through the Federal Reserve. Was that the real reason he was taken out? Paraphrasing Meyer Amschel Rothschild, who started the famous (some would say infamous) Rothschild dynasty in the 1700s, “Give me control of a nation’s currency and I care not who makes her laws.” The Federal Reserve Bank then, it’s safe to say, pretty much controls the United States. You can’t think they would go out like lambs, giving up all that power.

“The price of gold is held down so that the government can claim inflation is under control, when it obviously is not. Inflation is like a tax,” Don Stacey goes on to say. “It results in less real wages, higher price of goods, and in our case a runaway real estate market, inflated stock market.”

There is ample reason to believe that the World Gold Council (WGC) and the Gold Field Mineral Services (GFMS, backed by the WGC) are in on this gold price suppression conspiracy. States Frank Veneroso: “We believe that fabricated demand and bar hoarding in the gold market has exceeded mine and scrap supply by a much larger margin than is reflected in the Gold Fields Mineral Services official supply/demand balances.” Veneroso continues: “The GFMS estimates of gold demand are so removed from historical trends and current market reports that they have become ludicrous. In a sense, with their recent statistical shenanigans, GFMS has now fully discredited itself.” In short, Veneroso charges, GFMS is knowingly putting out bogus numbers to deceive the investing public.

GATA vs. the gold cartel would appear to be a classic case of David vs. Goliath, an organization armed with good citizens trying take on some of the most powerful fat-cats in the world of finance.

the invisible hand: is the price of gold being suppressed?

Bill Murphy states, "Oleg V. Mozhayskov, Deputy Chairman of the Central Bank of Russia, bluntly brought GATA to the attention of the mainstream gold world. Mozhayskov delivered the keynote address at the London Bullion Dealers Conference in Moscow on June 4, 2004. His speech was delivered in Russian. The only words he mentioned in English were Gold Anti-Trust Action Committee." Murphy writes:

Last August, Sprott Asset Management in Toronto released its own publication, *Not Free, Not Fair: The Long-Term Manipulation of the Gold Price*, confirming GATA's work. Then just two weeks ago Eckart Woertz, vice president of CFC Securities in Dubai, for the Gulf Research Center released a study, *The Role of Gold in the Unified Gulf Cooperation Council Currency*. One of the major features of this study was that GATA's assertions are correct. Now we have a fourth independent confirmation of all our hard work, one which blows the most noted gold establishment organizations out of the water.

Murphy is speaking of Frank Veneroso's expose discussed earlier, written for *Gold Newsletter*, published by Brien Lundin of Jefferson Financial, Inc.

Gold is not allowed to rise more than six dollars in any given day before a price cap is placed on it, which if proved is in clear violation of anti-trust laws.

When the bullion banks, (JP Morgan Chase, AIG, Goldman Sachs, to name three) leased 15,000 tons of gold or so from the central banks, they sold it," Don Stacey offers. "The bullion banks, then, are 'short' approximately 15,000 tons of gold. At some point they will have to purchase gold to return the leased gold. Obviously, that will push the price of gold up. As the POG rises, the pressure to cover the short rises. So they release more gold onto the market every time it starts to fly, clipping its wings."

Moreover, "In order to keep the gold portion of the derivative neutron bomb from going off," Don Stacey adds, "which in JPM's case may well amount to more than JPM's worth, gold must be held back." In other words, if JP Morgan has an estimated net worth of \$40 billion, and its gold derivative debt amounts to \$50 billion or thereabouts, it's possible JPM's CEO may not be sleeping too well.

"One of the issues with large derivative positions is that outsiders cannot possibly understand the risk they represent. Many have been structured by PhDs who have 'created' the latest twist for a client," Stacey continues, "but only the creator can understand what the exposure is. The CEO of JPM can't possibly understand the derivative risk. Nor any of his staff."

So just what are derivatives? It's complicated, but to call them

side bets would not be inaccurate. There are over \$100 trillion in outstanding derivatives. JPM holds over 40 trillion. That is roughly equivalent to world GNP. According to Don Stacey:

Remember a derivative is a contract where the parties will profit or lose depending on the price or rate moves of the future. In other words, in a gold derivative one party wins when the price of gold rises, the other party loses. The danger is that most likely neither party expected the price of gold to move as far as it has and further POG rises will exacerbate the problem. At some point, some heavy losses will occur and that raises the probability that the losing party will fail. When that happens, the other party to the contract can't collect all that is due. That puts the winning party in a difficult position and likely will cause some in that position to, in turn, be unable to meet their obligations on other derivative contracts. Hence the great threat of the domino effect.

Or as Warren Buffett has put it, the derivative neutron bomb is poised to go off.

So derivative exposure coupled with the fact that rising gold signals to the world that U.S. currency is rapidly depreciating, added to the leased gold that must be paid back one day, certainly provides motive for a gold cartel to hold down the price. Since foreign holdings of U.S. bonds is huge, rising gold will signal a weak currency and discourage foreign central banks from buying our bonds, and, worse, will eventually encourage foreign bond holders to sell their holdings. "As they are sold," Don Stacey explains, "interest rates in the U.S. will rise, eventually bursting the real estate bubble."

The following is extracted from *The Financial Express*, New Delhi, March 14, 2005:

Gold's failure to keep up with exploding commodity prices, as it did during the last commodities boom in 1980, is more powerful evidence of surreptitious intervention by central banks in the gold market, GATA said in a press release.

Drawing on the work of its consultant, Dan Norcini, a futures trader in Houston, GATA compared 1980 monthly closing levels of the Commodity Research Bureau Index with the monthly closing spot gold price at the time. The last five months of 1980 were the only times prior to this year when the CRB Index was above 300, GATA said.

The lowest gold price during these months was \$591.30, and that price was registered as the CRB Index was falling in response to an increase in interest rates arranged by the Federal Reserve Board to attack inflation.

Every other time in 1980 when the CRB Index was above 300, GATA said, gold was above \$600 per ounce, more than \$150 above where gold is priced today.

David vs. Goliath

On March 26, 2002 United States Judge Reginald C. Lindsay dismissed a lawsuit wherein the Plaintiff, attorney and BIS shareholder Reginald Howe, sued BIS (Bank of International

On May 4, 2005, two minutes before the stock market closed, the Dow was down 25 points. Apparently, the Fed didn't like the market's reaction to its rate hike, so it quickly issued a statement meant to calm inflation fears. The Dow reversed and closed up 5 points. In his *Dow Theory Letters*, analyst Richard Russell referred to the incident as "flagrant manipulation."

Settlements) on grounds of gold price suppression. It was the judge's determination that Howe had lack of "standing," which simply means the court decided that Howe didn't stand to lose personally, though Judge Lindsay never claimed in his thirty-eight page decision that Howe's landmark case did not have merit.

Other defendants had included Chairman of the Federal Reserve, Alan Greenspan; the President of the New York Federal Reserve, William J. McDonough; J.P. Morgan & Co. Inc.; Chase Manhattan Corp.; Citigroup Inc.; Goldman Sachs Group Inc; Deutsche Bank AG; and U.S. Secretary of the Treasury under Bill Clinton, Lawrence H. Summers.

In yet another more recent gold anti-trust case, New Orleans based coin and bullion dealer, Blanchard & Co., is suing the world's third biggest gold producer, Barrick, and its bullion banker, J.P. Morgan. Barrick, often referred to by its stock

tation is to sound an alarm. What is the government hiding? Empty vaults? Half empty vaults? What has our government done with our gold that it will not allow an independent audit?

The question of the price of gold being stifled coupled with the Ft. Knox conundrum creates the uneasy feeling that We the People are being badly cheated. But it goes beyond that. You cannot have a free country without free markets, so where does that leave us? **P**

The federal government has disallowed an independent audit of Ft. Knox since the Eisenhower Administration. What has our government done with our gold that it will not allow an independent audit?

market symbol ABX, is a hedged mine, hedged meaning that much of its gold has been sold in advance of mining it, so that if it sells its gold at today's market price while the metal is still in the ground, and by the time that gold is actually mined the price has, let's say, doubled, ABX is going to lose money and so are its shareholders. (Of more than passing interest is the fact that the Bush family are major shareholders in Barrick, as are other elitists.)

On February 28, 2003, in an effort to gain dismissal of the federal anti-trust lawsuit, Barrick confessed that it and J.P. Morgan are the direct agents of the central banks in the international control of the gold price! Barrick moved to dismiss the Blanchard lawsuit, writes Chris Powell, contending that the suit had failed to include as defendants some "indispensable parties" whose vital interests are at stake, the central banks, and that the central banks, having what is called sovereign immunity against suit, simply could not be included in the suit. The suit, therefore, had to be dismissed. But Barrick's maneuver didn't fly and Blanchard, having "standing," will have its day in court this summer (2005) providing an out of court settlement isn't reached.

Finally, an article on gold price suppression would be incomplete without commenting that the federal government has disallowed an independent audit of Ft. Knox since the Eisenhower Administration. Since that gold belongs to the people, the temp-

©2005 Marilyn A Guinnane.

Marilyn is a San Francisco native living in Reno, NV. She began writing short stories at age nine and at age ten wrote newspaper articles in Marin County under the tutelage of journalist Alice Yarish. She has published essays at Rense.com, optioned a screenplay to indie filmmaker Josh Hanig, won a screenwriting contest wherein one of the judges, Celia Lighthill, was once story editor for Francis Coppola, had a play presented by the S.F. Playwright's Center in 1985, and is currently shopping a new screenplay, a comedy entitled *Keystone Cowboys*. Marilyn has made monetary contributions to GATA.

NORTHERN VOICE

BOOKSTORE

We have hundreds of books and videos on:

CONSPIRACY

NWO

ALTERNATIVE SCIENCE

POP CULTURE

PRIVACY

FREEDOM

SELF-DEFENSE

SURVIVAL

POLITICS

HISTORY

Order on-line 24/7 at our website:

www.northernvoicebookstore.com.

Or send \$2 for catalog to: Northern Voice Bookstore, P.O. Box 281, Wildwood, PA 15091.

PARANOTES

by Al Hidell



KILLER LINKED TO REPUBLICAN-CONNECTED CHILD SEX BIZ?

In Spring 2005, researchers Dan Hayworth and Roger Schmid advanced a disturbing theory about John Couey, the confessed killer of 9-year old Jessica Lunsford in Homosassa, FL. Citing unnamed Florida and Georgia law enforcement sources, they say Couey patronized an immigrant smuggling business in Valdosta, Georgia that illegally imported migrant workers and children into the area.

The researchers claim that a "major player in the Georgia Republican Party and a major funder of Senator Saxby Chambliss and George W. Bush" and a prominent supporter of Jeb Bush use the same people-smugglers to obtain illegal workers. However, whereas these businessmen allegedly obtained workers, Couey allegedly obtained sex with young Mexican girls supplied by the smugglers to a local strip club. The pimping of young girls and boys allegedly involves other Valdosta businessmen as well.

Again citing unnamed law enforcement sources, the two writers cite "a connection between the smuggling ring and the Russian-Israeli Mafia." They even claim that "One State of Florida investigation into the ring, as well as two Federal investigations and a Grand Jury probe, were shut down on orders from the Bush White House." The smuggling ring may also be linked to the death of Florida investigator



Others Involved? The lead agency investigating Jessica's death reports top-level interference from Tallahassee and Washington, and that the case "involves others."

Raymond Lemme [see *ParaNotes*, Issue 38]. Hayworth and Schmid report that Lemme was investigating the illegal alien importation ring and other corruption when he was found dead from an apparent suicide in a Valdosta Knight's Inn motel in July 2003.

Ralph G. Kershaw suggests that John Couey's possible presence in Valdosta at the time of Lemme's death makes him a prime suspect. He also claims, "The child sex slave business involved a number of Valdosta politicians, businessmen, and some policemen and continues to this day. ... Mexican children are reportedly locked in barns and other structures in and around Valdosta for purposes of sex with clientele like Couey but also influential and well-paying businessmen and politicians." Finally, Kershaw says "the Citrus County Sheriff's Department, the lead agency investigating Jessica's death, now reports top-level interference in the case from Tallahassee and Washington, and that the case 'involves others.'"

All in all, the idea of Republican-linked illegal immigrant smuggling is quite reasonable. In addition, the U.N. and other sources have confirmed the existence of worldwide smuggling networks that traffic in children. Unfortunately, the use of unnamed sources and lack of background information make these particular theories hard to confirm. (Hayworth and Schmid:

<http://portland.indymedia.org/en/2005/03/314186.shtml>; Kershaw:

<http://newswire.indymedia.org/de/newswire/2005/03/821187.shtml>)



BOLTON USED ECHELON TO SPY ON POPE, AMERICAN CITIZENS

Despite intense media coverage, little has been said about controversial UN ambassador nominee John Bolton's role in orchestrating the misuse of the National Security Agency (NSA) to conduct surveillance of those who were opposing U.S. plans to invade Iraq. According to investigative journalist Wayne Madsen (onlinejournal.com), these efforts included the interception of the telephone calls and emails of Pope John Paul II. And if they can snoop on the Pope, you can bet your own phone calls and emails are fair game.



Spy Guy: Bolton spied on the Pope's phone calls and emails (yes, even the Pope uses email).

According to Madsen, surveillance targets included several former and current U.S. government officials and military officers. The program "was primarily carried out by NSA's super-classified 'black ops' organization, the Special Collection Service (SCS)—a joint NSA/CIA 'higher-than-Top Secret' activity headquartered in Beltsville, Maryland." The main snooping tool was the NSA's international communications monitoring system known as Echelon. Bolton was one of the key officials who received the intercept data. Leading neocons working for Dick Cheney and Donald Rumsfeld were also kept apprised.

Intercepts of phone calls made by scores of U.S. government and private persons found their way into the hands of Bolton, Cheney, and other neocons.

To get around these systematic violations of the Foreign Intelligence Surveillance Act (FISA), which prohibits electronic surveillance of U.S. citizens, the work was called "training missions." Madsen says, "Although training mission intercept data collected on U.S. persons is to be destroyed after completion of the mission, intercepts of phone calls made by scores of U.S. government and private persons found their way into the hands of Bolton, Cheney, and other neoconservative elements within the Bush administration."

Madsen also notes that to deal with potential whistleblowers at the NSA, the Agency's Security Chief, Kemp Ensor III, "instituted a Kafkaesque system that abruptly

yanked personnel security clearances without explanation; wiretapped black (non-secure), gray (secure), and personal telephones; subjected employees to psychiatric examinations and evaluations; concocted trumped up charges against employees involving such things as tax problems and personality disorders, and punished highly-trained and skilled technicians, analysts, and linguists by sending them to non-secure "Red Badge" warehouses and other logistics facilities to perform manual labor duties."



WELCOME TO THE MATRIX

The Sony corporation has patented a device for transmitting sensory data directly into the human brain. The patent describes a device that would fire pulses of ultrasound at the head. Resulting "experiences" could range from moving images to tastes and sounds. This could give blind or deaf people the chance to see or hear, the patent claims. Who could object to that? There is a darker side, though, to all this. For example, it could result in highly addictive "experience machines" that would further zombify and distract the populace. The technology could also be used to inflict horrible tortures on prisoners without leaving any marks. Or it could be used to make witnesses to crimes "see" things that never happened. Essentially, it would put all "eyewitness testimony" in doubt, from a common murder to a 9/11. (*The New Scientist*)



ALL WORK AND NO PLAY

Government scientists are researching another technology that has no fun factor. In fact, it's downright scary. In October 2004, Lois Rodgers of the *Sunday Times* (U.K.) reported on a series of *Brave New World*-esque experiments that turned rhesus monkeys into compliant workers. The scary part: The technique may also work on humans.

The scientists did it by blocking the effects of a gene called D2. This destroyed the link between the monkeys' motivation and a perceived reward. Ms. Rodgers reported the team "found that they could make the monkeys work their hardest and fastest all the time, without any complaint or sign of slacking, just by manipulating D2." Asked to comment on the implications for humans—who have a gene identical to D2—Julian Savulescu, a professor of ethics at Oxford University, stated the obvious: "Genetically manipulating people to become slaves is not in their interests."



INNOCENT UNTIL CHARGED

In late 2004, syndicated columnist Paul Craig Roberts, whose work appears in the *American Free Press* (www.americanfreepress.net), related the story of an individual

who has been locked up for eight years without a trial. You may be thinking he must be a dangerous terrorism suspect, or some other threat to public safety. Well, not exactly. Thomas Sell is a dentist. Although Sell was charged with Medicare fraud, according to Roberts the Feds have no evidence or witnesses. Yet they are keeping him locked up "under the pretense that his unwillingness to admit his guilt is evidence that he is mentally incompetent."

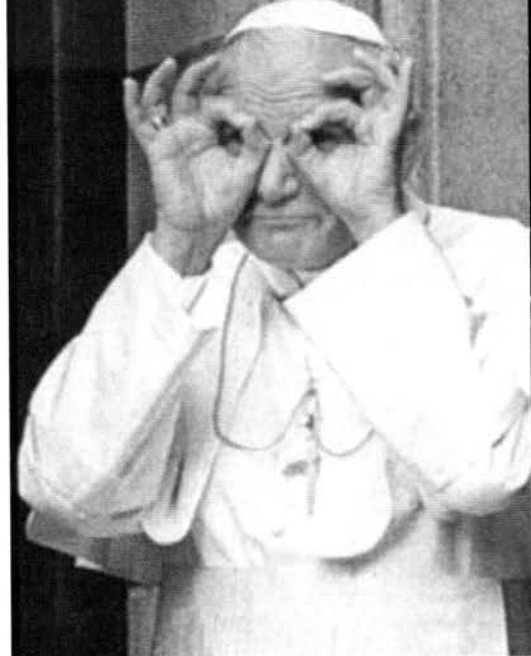
Sell's situation is an outrage but hardly unique, according to Judge Andrew P. Napolitano, author of *Constitutional Chaos: What Happens When the Government Breaks Its Own Laws*. In his book, Napolitano reveals cases of torture, psychological abuse, and frame-ups of innocents that our "justice" system has produced. Forget Abu Ghraib. Widespread torture is occurring at this moment in America's prisons. The goal of the torture is to obtain false testimony against innocent defendants, or to obtain a guilty plea. Indeed, Napolitano states "fewer than 3% of federal indictments were tried; virtually all the rest of those charged pled guilty." Unless you believe the justice system is so perfect that 97 out of 100 people who are indicted are guilty, it's clear the old principle "innocent until proven guilty" is dead in America.

In addition, what might be called "day-to-day" torture is routine in America's prison industrial complex. In March 2005, BBC TV aired a special by reporter Deborah Davies which revealed "wholesale torture" in our prisons, including the use of attack dogs, electric cattle prods, and toxic chemicals. (www.informationclearinghouse.info/article8451.htm; also see letters from Hartford Van Dyke, author of *Silent Weapons for Quiet Wars*, at www.paranoiamagazine.com/federalpen.html).

NEW PAPAL ASSASSINATION THEORY

The shooting of the recently-deceased Pope John Paul II in 1981 hasn't generated much in the way of conspiracy theories. Last year, however, a book promoting a new theory emerged. The author of *Memory and Identity* charged, "Someone else masterminded it and someone else commissioned it." Mehmet Agca, the shooter, didn't act alone. So said that wacky conspiracy theorist and author of the book, Pope John Paul II himself.

The culprits: Communist intelligence agencies. Desperate to eliminate a Pope who was working to topple Communism, they plotted the assassination. Indeed, in recent years documents have surfaced show-



Conspiracy Nut: Pope John Paul II believed that his would-be assassin did not act alone.

ing the role the Pope and the Catholic Church played in Poland, the Pope's home country and the first Communist "domino" to fall. In a secret project masterminded by President Reagan's CIA Director William Casey, himself a devout Catholic, the Church was used as a pipeline for supporting Poland's Solidarity movement. In addition, the Pope was a strong public proponent of the fall of Communism. (www.newsmax.com)

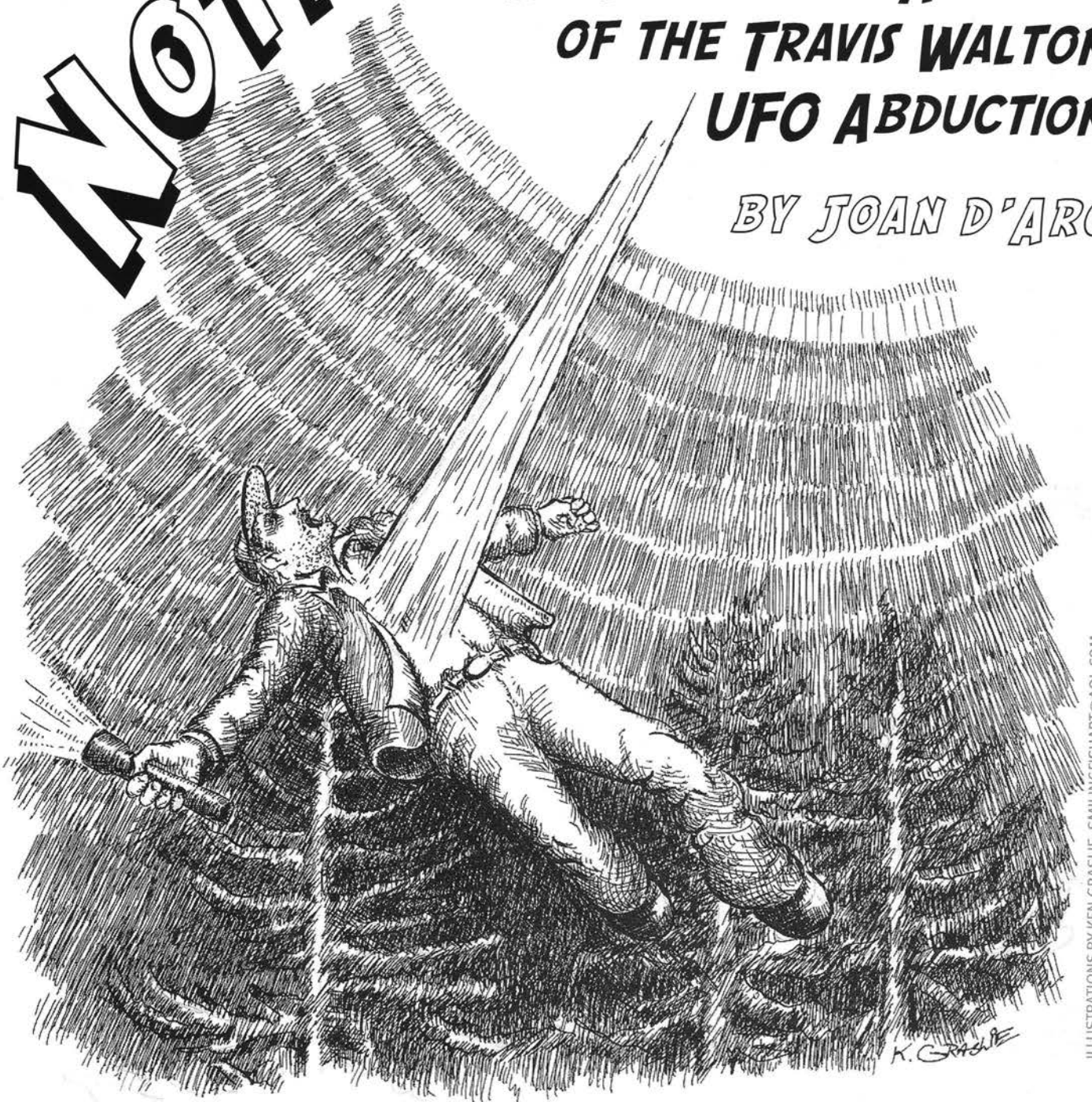
AL QAEDA OFFICE GUY ARRESTED

The May 2005 arrest of Abu Faraj al-Libbi caused the Bush Administration to proclaim that al Qaeda's "Number Three Man" had been brought to justice. It was, President Bush assured us, a "critical victory" in the "War on Terror." U.S. media lackeys breathlessly repeated the story. Meanwhile, the foreign media did some real reporting on the matter. The *India Times* sarcastically noted, "Previous al-Qaeda No.3s who have been captured or killed include, Khalid Sheikh Mohammed, Mohammed Atef, Ramzi bin Al-Shibh, and Abu Zubaida. There has been no sign of the al-Qaeda No. 1 or 2, or, for that matter, an al-Qaeda No.4 or 5." Meanwhile, the *Sunday Times* (U.K.) reported that "the backslapping in Washington ... has astonished European terrorism experts, who point out that the Libyan was neither on the FBI's most wanted list, nor on that of the State Department 'rewards for justice' program." As a former close associate of Osama bin Laden now living in London told the *Times*, laughing, "What I remember of him is he used to make the coffee and do the photocopying."

BEINGS IN NOTHING DRIVE

**AN EXISTENTIAL ANALYSIS
OF THE TRAVIS WALTON
UFO ABDUCTION**

BY JOAN D'ARC



ILLUSTRATIONS BY KEN GRASLIE, SMILINGFISHART@AOL.COM

On the thirty-year anniversary of one of the most compelling UFO contact experiences, I present my interpretation of the Travis Walton abduction case of 1975. This admittedly kitsch interpretation is unlike any other, either of the skeptic or non-skeptic variety, and its intent is not to prove or disprove the facts of the case. Rather, the intent is to marvel at the sense of wonder that embellishes the human condition and to convey the idea that we have a choice about how we look at the world. I hope it will add to our understanding of this profound human experience as we subconsciously try to become more comfortable in the skin we find ourselves in.

On the evening of November 5, 1975, a crew of men working in the forests at Turkey Springs, Arizona jumped into their pick-up truck and headed home to Snowflake for dinner. All at once, a brilliant yellow light blared through the trees. Upon coming to a clearing that afforded them a better view, the men realized the source was a flying saucer.

Travis Walton got out of the truck for a better look at the "golden machine," which hovered silently about 15 feet above the ground only 90 feet away. As he later described it in *The Walton Experience* (1978), the object was estimated to have an overall diameter of 15 to 20 feet and was shaped like two deep pie pans, one inverted on top of the other, with a "small round bowl upside down" on top of that. The dome on top was luminous white with darker strips of dull silver outlining the glowing panels. The surface of the ship had a "luster of hot metal." There were no seams, protrusions, antennae, windows, ports or hatches on the silent craft.

Walton approached the craft as the other men called out to him to come back. About six feet from the craft he got into a half-crouched position, staring up at its smooth surface. Suddenly the ship began to vibrate and wobble, giving off low- and high-pitched mechanical tones. A blue-green beam of light about a foot wide shot out of the bottom of the craft, with a sharp, cracking sound, striking him in the head and chest with a force he later described as "a high voltage electrocution."

The men in the truck watched in terror as Walton's body arched backward and was hurled about ten feet in the air. His body landed motionless on the ground. The driver sped off quickly, crashing over bushes and small trees until, through a clearing, the men watched the ship rise above the trees and take off at incredible speed. The men returned to the scene to pick up Walton, but he was nowhere to be found. Police authorities interrogated the men, thinking they had concocted this fantastic tale to cover up Walton's accidental death or murder.

Only in Hollywood?

The Travis Walton story is one of the most well known UFO contact reports since it was brought to the silver screen in the film *Fire in the Sky*. Problematically, Hollywood did a bad job of explaining what Walton actually remembered about the incident aboard the spacecraft where he purportedly spent the next

five days. As a result of the film, most people know only of the drama surrounding the ordeal his co-workers were put through concerning his absence. In order to fill in the void left by Hollywood, more pieces of the bizarre tale recounted by Walton follow.

As consciousness returned, Walton discovered he was lying on his back on a table. He initially had no recollection of the spacecraft. He had a burning, "crushed" feeling in his chest and a splitting headache. He was remarkably weak. He recalls a bitter, metallic taste on his tongue, as well as intense thirst. His eyesight was blurred. He had no idea where he was but could hear a quiet shuffling. An odd light fixture hung down from a "triangular" shaped ceiling. He suddenly recalled being in the woods looking up at the glowing saucer. He reasoned that "maybe that thing had hit me with something" and he had been rushed to the hospital. He tried to move but he couldn't. He tried to call out, but no sound came.

The sudden horror of what I saw rocked me with the realization that I was definitely not in the hospital. I was looking squarely into the face of a horrible creature!

Walton became aware that he was still wearing his shirt and jacket, which were pushed up under his arms. He reasoned that he must have been injured so badly there was no time to remove his clothing. He then looked down and noticed an unfamiliar technological artifact lying across his bare chest:

A strange device curved across my body. It felt cool and smooth. It was about four or five inches thick... [and] ...it extended from my armpits to a few inches above my belt. It curved down to the middle of each side of my rib cage. It looked like it was made of shiny, dark gray metal or plastic.

Walton then tried to focus on the “blurry figures of the doctors” he suddenly realized were standing over him. Once his vision returned:

The sudden horror of what I saw rocked me with the realization that I was definitely not in the hospital. I was looking squarely into the face of a horrible creature! My senses were instantly electrified into a new keenness. Everything clicked. The weird-shaped room, the strange device, the odd clothing, all added up to just one thing. ‘Good God!! I must be inside the craft!!’ [Emphasis his!!]

Emotion and the Horrible

The double exclamations Walton uses in his chronicle might perhaps represent his profound horror upon realizing the world has just shapeshifted beyond the predictable reality fixed squarely between the edges of his comfort zone. It has been noted by researchers that *fear* is the most common human reaction to meetings with extraterrestrials. In his writings on the supernatural in *Flying Saucers: A Modern Myth of Things Seen in the Skies*, Carl Jung wrote that mankind “feels an almost

establish “lived experience” as a basis of scientific method. Husserl spoke of the “phenomenal world,” the world of subjective experience, as being pure transcendental consciousness.

As David Abram writes in *Spell of the Sensuous*, each of the human senses lends its own unique mode of perception, which diverges, intercommunicates and overlaps with the others. In order to comprehend a particularly novel sensory experience, you must use all your senses in “dynamic participation.” These are the tools of a different type of science; one that we all know instinctively. Your tools in the Science of Experience are your naked humanness. Abram explains:

The relative divergence of my bodily senses (eyes in the front of the head, ears toward the back, etc.) and their curious bifurcation (two eyes, one on each side, and two ears, two nostrils, etc.), indicates that this body is a form destined to the world; it ensures that my body is a sort of *open circuit* that completes itself only in things, in others, in the encompassing Earth.

In this novel situation, as Walton has noted, your senses are “instantly electrified into a new keenness.” Everything begins

My senses were instantly electrified into a new keenness. Everything clicked. The weird-shaped room, the strange device, the odd clothing, all added up to just one thing. ‘Good God!! I must be inside the craft!!’

instinctive aversion to this kind of knowledge, for he fears its paralyzing effect.” As Jung noted, humankind may admit that unknown powers exist no matter what they are called, but one “turns away from them as speedily as possible, as from a threatening obstacle.”

Why is *fear* so automatic when one is confronted with the supernatural? From a purely phenomenological point of view, why does this constitute a *threat*? We might consider Martin Heidegger’s suggestion that our first sensory assessment produces a logical comparison or *correspondence* between subject and object — an assessment of *facts* devoid of meaning. He proposed that perceptions are logically distinguished when an object is isolated out of the stream of experience and held up to that which it is *not*. However, the second assessment will move beyond this correspondence to the “*meaning* of the ground of the investigated beings,” revealing the nature of the relationship *between* them. If no meaning is revealed, if there is no melding of subject with “brute object,” we could surmise, as Jean Paul Sartre might, that an instance of existential nausea might follow.

A Science of Experience

Phenomenologist Edmund Husserl believed that in order to maintain its meaningfulness and integrity, the quantitative sciences developed by man should acknowledge that its roots are in the same sensory world which it studies and measures. He hoped that a new Science of Experience would someday re-

to click, and it all adds up to “one thing.” You have no trouble isolating this object out of your stream of experience, since it’s in your face and you cannot move. You feel like an animal being hunted and you begin to think like one. You attempt to categorize the nature of the beast exhibiting predatory behavior toward you. You deduce that it is *like me*, in that it has the same basic morphology, locomotive stride, number of limbs, body symmetry and other features; but it is *not like me* in a most disturbing way.

Walton has the existential creeps upon coming face to face with an outwardly humanoid entity whose mode of perception is completely alien to the Earth environment. He knows instinctively that these beings do not belong to this world. As he looks for some human qualities or even a counterpart to mammalian forms, his first assessment is that these beings gather information in a novel manner. These entities make no use of the five senses taken for granted on this planet, the senses which define us as human, the very senses we are using in the moment to comprehend this situation.

A World That Speaks

The conventional view of language is that it is a set of mutually agreed-upon signs, or representations for things, linked by a formal system of rules. Phenomenologist Maurice Merleau-Ponty disagreed with this assessment, believing that human

language is rooted in our sensory experience of the “life-world.” He believed that meaning is spontaneously gestured with the body. We learn our native language, Merleau-Ponty pointed out, not mentally but bodily. He suggested that the conceptual meaning of words “must be formed by a kind of subtraction from a gestural meaning, which is immanent in speech.”

A gesture is not arbitrary or meaningless behavior accompanying language, but is linked with the particular words being used. In essence, gesture is the “bodying-forth” of emotion (“a motion emanating”) into the world; the *tangible, visible aspect of a particular feeling*. Speech is vocal gesture that communicates meaning, and is rooted in the sensual dimension of experience. It is born, writes David Abram in *Spell of the Sensuous*, of “the body’s native capacity to resonate with other bodies and with the landscape as a whole,” and is “a particular way of singing the world.” Further, Merleau-Ponty proposed that no phenomenon presented itself to humans as passive, but as dynamic and engaging. He believed that humans are part of “a gesturing landscape” — in essence, “a world that speaks.”

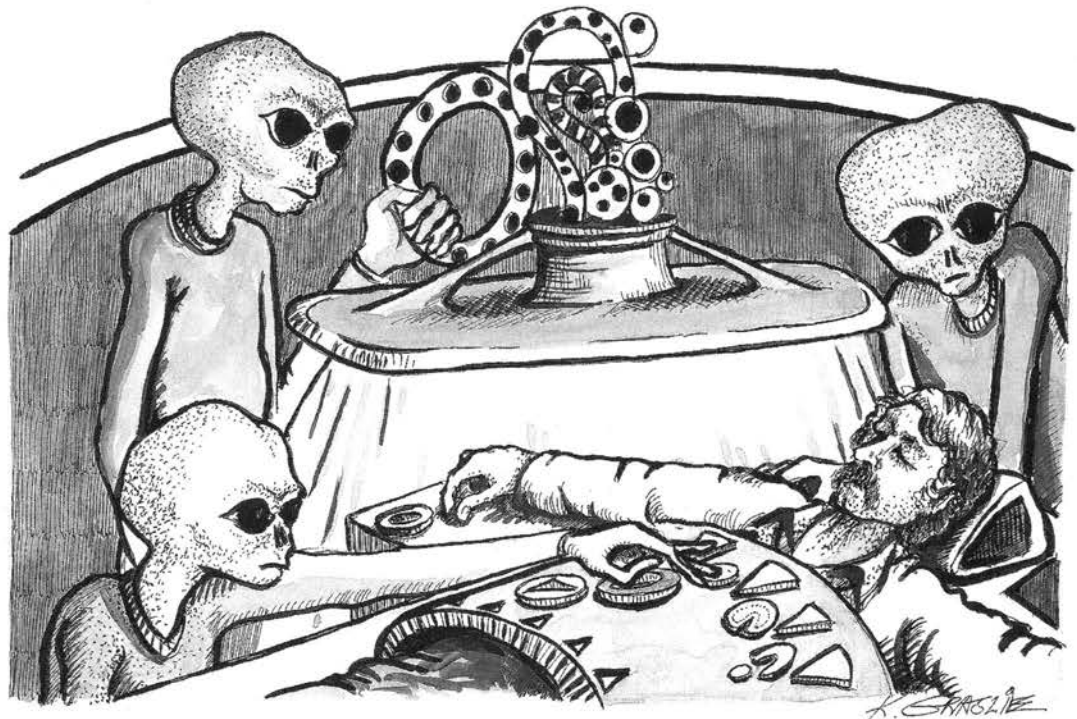
Yet, if human perception is an *open circuit* that completes itself via its environment, what type of environment does this entity come from? What type of being does not require food? What type of being does not need to hear? Clearly, its home environment is highly technological. As Sartre indicates, it is the *things to which I cannot give meaning* which cause the phenomenological experience of what he has termed *nausea*. Human beings can only place this experience in the realm of the supernatural.

As Walton later wrote, the creatures were under five feet tall with the normal arrangement of features. They had five fingers on their small hands. Other than that, he recalls, “their similarity to humanness quickly became terrifyingly obscure.” The skin was pale, chalky and slightly translucent, and had a tight doll-like fit. They had “bulging, oversized craniums” and an infantile appearance. They had huge eyes with irises nearly an inch in diameter. Not a sound came from their tiny narrow mouths. They wore soft orange-brown overall suits and pinkish-tan footwear.

It doesn’t take Walton long to conclude that these beings are not from around here. They are visitors from a landscape that

does not gesture, a world that does not speak. They are technowizards who somehow project thoughts into the mind from a distance. They exhibit no emotion as they go about their work. The physical qualities possessed by this novel entity seem to incorporate that of reptile, insect and machine. Although they are overtly humanoid, in no sense are they mammalian. In some sense we feel that these are not “free will” entities: the lights are on but there’s somebody else at the wheel. They are “Beings-in-NothingDrive.”

As H.V. Ditfurth wrote in *The Origins of Life*, “a living being



Walton’s dilemma can be seen as an exercise in free will. As always, when the going gets rough, a human being is free to wing it.

that does not engage in a continual exchange of energy with its environment is simply unthinkable.” What sort of being is this? Writing in *The Day After Roswell*, Col. Philip J. Corso suggested the grays are the biological robots of a highly advanced visitor race. Psychologist John Mack further wondered if the traveling biochemists are on a mission to relocate a doomed human race to new homes in other planetary systems. Mack suggested we are but tagged animals in a cosmic trail of tears...

Magic: The Mind Dragging Among Things

Important to this assessment is the idea that magic, and its relationship to reality, may be a wholly different phenomenon than we understand it to be. Merleau-Ponty suggests a pre-conceptual relationship between the body and the sensible realm when he writes: “I give ear, or look, in the expectation of a sensation, and suddenly the sensible takes possession of my ear or

my gaze, and I surrender a part of my body, even my whole body, to this particular manner of vibrating and filling space known as blue or red."

Sartre proposed that the world is in effect "a world of emotion," and the various human emotions have something in common, that is, "they make a same world appear, a world which is cruel, terrible, gloomy, joyful ... but one in which the relationship of things to consciousness is always and exclusively *magical*." He provides an example. Let's say a grinning face appeared in the window, sending a reaction of horror throughout your entire body. Phenomenologically speaking, your body is *invaded* by terror. Sartre explains that in this emotional moment, "consciousness is degraded and abruptly transforms the *determined* world in which we live into a *magical* world." Think about that. *You* haven't changed; the world has! As P.D. Ouspensky notes in *Tertium Organum*, "the mystery of thought creates everything." He writes:

As soon as we understand that thought is not a 'function of motion' and that motion itself is a *function of thought*; as soon as we begin to feel the depth of this mystery, we shall see that the whole world is a kind of vast hallucination which does not frighten us and does not make us think we are mad only because we are accustomed to it.

Sartre proposes that the world sometimes reveals itself to consciousness as magical (open-ended, subjective) instead of determined (solid, objective). Your survival response is to bring the world back to the confines of your safety nest: consensus-reality. But sometimes there is a lag in doing this, during which your heart feels like it could have jumped out of your skin. When the gag is over we can laugh, but while we're suspended in Magical Existencia we have seemingly entered an aspect of the world that contains possibilities we would normally not entertain. As Sartre clarifies, we need *not* believe that "the magical is an ephemeral quality which we impose upon the world as our moods dictate. Here is an *existential structure of the world which is magical...*" (*Essays*, 243)

The category "magical," in effect, governs our interpsychic relations and our perception of others; the magical is "the mind dragging among things." Sartre sees magic as consciousness rendered passive. In this posture, "man is always a wizard to man, and the social world is at first magical." The rational superstructures which make up our consensus-reality are actually "ephemeral and without equilibrium." They "*cave in* when the magical aspect of faces, of gestures, and of human situations, is too strong." (*Essays*, 244)

Indeed, this may explain why nobody is a true believer until they have experienced strange phenomena first hand. Perhaps imagination is not a separate mental faculty, but is the way the senses have of throwing themselves *beyond* in order to make tentative contact with the other sides of things that we do not sense directly. P.D. Ouspensky has suggested these may be the manifestations of the fourth dimension into the phenomenal world.

David Abram writes in *Spell of the Sensuous* that debunkers of magic, putting a premium on detached objectivity, attempt to

Although the humanoids are short, spongy and slight of build, Walton is technologically overpowered by the Goliath contraptions of a futuristic society. He has entered a magical realm without his slingshot!

"halt the participation of their senses in the phenomenon" by imagining other phenomena (wires, threads, mirrors), or by simply looking away. We always retain the option to suspend any instance of participation, he writes. There will always be people who "simply will not see any magic, either at a performance or in the world at large."

What happens when, without sufficient notice to halt sensory participation, we are plunged into the irrational alternate universe lying on the other side of our rational superstructure? Sartre guesses: "consciousness seizes upon the magical as magical; and forcibly lives it as such." Let's see how Walton deals with his existentially horrible situation:

A creature was looking steadily back at me with huge, luminous brown eyes that were the size of quarters! I recoiled at the sight. I looked frantically around me. There were three of them! Hysteria overcame me instantly. I struck out at the two on my right, hitting one with the back of my arm and knocking it into the other one. ... The one I touched felt soft through the cloth of its garment. The muscles of its puny physique yielded with a sponginess that felt more like fat than sinew. The creature was light and had fallen back easily.

I heaved myself to a sitting position. The exertion caused beads of sweat to pop out on my forehead. I lunged unsteadily to my feet and staggered back. I fell against a utensil-arrayed bench that followed the curve of one wall. My arm sent some of the instruments clattering against the back of the shelf. I leaned heavily there, keeping my eyes riveted on those horrid entities!

Human emotion is a "quality which penetrates us" and "exceeds us on every side," explains Sartre. He writes, "the emotion ceases to be itself; it transcends itself; it is not a trivial episode of our daily life; it is intuition of the absolute." With regard to the specific emotion of horror, Sartre suggests, it is not only the present state of the thing that is transcended, but it is "*threatened for the future*; it spreads itself over the whole future and darkens it; it is a revelation of the meaning of the world."

Future Shock

Walton's terrific fear quite possibly stems from something we might call *future shock*. If culture shock is the result of an unprepared confrontation between two entirely different Earth cultures causing "bewilderment and disorientation, a misreading of reality, and the inability to cope," it may be relatively mild, suggests Alvin Toffler, in *Future Shock*, compared to the ravages of future shock, "the dizzying disorientation brought on by the premature arrival of the future."

Existentialists tend to see the essence of human existence as a *journey*; as being "between that from which the journey comes and that to which it proceeds." The German word *dasein* (human existence) describes life as a *project* in which human existence projects itself toward the future. As Heidegger says, man is always "engaged in projects to realize himself in the future"; care for self means "care for the future." Yet, while we are always preparing for the future, we glide toward it slowly, marking it with various anniversaries and rites of passage. We do not expect it to arrive overnight.

Walton's fear may arise from the sudden realization that we are not alone in the world as we've always been taught; that our plane of existence might be shared with an ultra-life form we had not known about, if only due to our perceptual limitations or an enormous reality hoax. It would seem that this realization effectively transformed the world as he thought he knew it; and did, in fact, spread itself over the future as "a revelation

"My hand seized upon a thin transparent cylinder about 18 inches long. I smashed the end of the glass-like wand down on the metal slab. It would not break."

- Travis Walton, trying out a novel optional possibility without his toolbox

of the meaning of the world" — a world which we as technological beings thought we owned and managed. But as that surety slips away, the *horrible* begins to hold a "substantial quality," which spreads itself over perceptual space-time as "horrible in the world."

Walton has seen various unknown technological devices, including the flying saucer itself, which must surely have his mind reeling with fright. For, although the humanoids are short, spongy and slight of build, he is technologically overpowered by the Goliath contraptions of a futuristic society. He has entered a magical realm without his slingshot! Physically unarmed and mentally disarmed, he tries to overcome this existential situation using caveman ingenuity:

My action caused the device on my chest to crash to the floor. No wires or tubes connected it to me... Greenish

rays came from underneath the overturned machine. ... My legs felt too weak to hold me up. I leaned heavily on the counter. The monstrous trio of humanoids started towards me. ... With the superhuman effort of a cornered animal, I ground out the strength to defend myself. ... I grabbed for something from the bench to fend them off. My hand seized upon a thin transparent cylinder about 18 inches long. It was too light to be an effective club. I needed something sharp and tried to break the tip off the tube. I smashed the end of the glass-like wand down on the waist-high metal slab. It would not break.

There seems to be trouble in Magical Existencia. How might Sartre explain Walton's reaction? Sartre distinguishes the concept of *anguish* from the concept of *fear* in that "fear is fear of beings in the world whereas anguish is anguish before my self." He further distinguishes the concept of *vertigo* as "anguish to the extent that I am afraid *not* of falling over a precipice, but of *throwing* myself over." He clarifies: "A *situation* provokes fear if there is a possibility of my life being changed from *without*; *my being* provokes anguish to the extent that I distrust *myself* and my own reactions in that situation." (*Essays* 120-124) Sartre gives an example:

Vertigo announces itself through fear; I am on a narrow path—without a guard rail—which goes along a precipice. The precipice ... represents a danger of death. At the same time I conceive of a number of causes, originating in universal determinism, which can transform that threat of death into a reality; I can slip on a stone and fall into the abyss ... If nothing compels me to save my life, nothing prevents me from precipitating myself into the abyss ... the *decisive conduct* will emanate from a *self* which I am not yet.

This is an important facet of phenomenology. A human being is essentially a changeling. Although we remain outwardly the same person throughout our lifetime, our interactions with people and with the world cause us to change inwardly. We do not react in exactly the same manner to each situation, unless it's required, nor do we get the same results each time we do react in similar manner. Each situation constitutes a different set of possibilities. Our actions and engagements must be constantly adjusted to a world that is constantly changing as well, making each interaction and experience a novel one.

In *The Spell of the Sensuous*, Abram writes that from a sensory perspective there is no thing that "appears as a completely determinate or finished object." Every thing I see "presents some facet of itself to my gaze while withholding other aspects from view." Figuring out what constitutes this unknown factor is part of problem solving. If a particular situation is exemplary in its novelty, we become excited and ask others for their opinion. Our lives are largely spent as intersubjective problem-solvers.

Second, because we are temporal beings, the self is a flowing entity existing over time. If you concentrate on your inner monologues you will have to agree that you are suspended in

a built-in past, present and future. We all create mental pictures of ourselves in possible future scenarios. We project ourselves into the future in order to define ourselves in it. We know from experience not to depend too much on the pictures because life tosses banana peels in our path.

Sartre explains: "At this moment, fear appears, which in terms of the situation is the apprehension of myself as a destructible transcendent in the midst of transcendentals, as an object which does not contain in itself the origin of its future disappearance." In other words, I don't know when I will no longer experience this self as subject, nor do I know the circumstances by which my death will occur. Sartre continues:

I realize myself as pushing away the threatening situation with all my strength, and I project before myself a certain number of future conducts destined to keep the threats of the world at a distance. These conducts are my possibilities. I am in anguish precisely because any conduct on my part is only possible... while constituting a totality of motives for pushing away that situation, I at the same moment apprehend these motives as not sufficiently effective. (*Essays* 123)

This leads to the third point, that we do not know what decision we will make with respect to the next banana peel thrown in our path, and we do not always trust ourselves to make the right decision. Humankind is always in a posture of question-

would surely cause any Earth man considerable angst.

On the face of it there aren't a lot of possibilities, but Walton is *profoundly free* to come up with some. As Sartre says, an obstacle is neutral; one is free to "go around it, or climb it, or to ignore it." The "brute resistance of the world" is worked into the overall pattern of solutions afforded to us by our existential freedom. Important to Sartre's position on the matter, freedom is a *given* which constitutes the framework of possibilities.

Walton's dilemma can be seen as an exercise in free will. What are his options in this novel situation? As always, when the going gets rough, a human being is *free* to wing it. With amazing suicidal grace, Walton chooses *vertigo*. He tries to throw himself over the edge. He manages to scare the pants off the perplexed gang by trying an alternate possible historical configuration; that of a screaming banshee:

I lashed out with the weapon at the advancing creatures, screaming desperate, hysterical threats at them... 'Get away from me!!! What are you?' Then I shrank away in revulsion. The creatures continued towards me, their hands outstretched. 'Keep back, damn you!!' I shrieked. They halted. In a snarling crouch I held the tube threateningly behind my head. ...

Their sharp gaze alternately darted about and then fixed me with an intense stare... I felt naked and exposed under their scrutiny... Their mouths never made any kind of sound...

The Beings-in-NothingDrive backed off for a pow-wow and Walton won the first round. But, importantly, that is all humankind is ever required to do; just win one round at a time.

ing, of expectation, of not knowing what comes next or why. This is what Sartre called *contingency*. Thus, he suggests, "my *decisive conduct* will emanate from a *self which I am not yet*." Therefore, while my momentary self and my past self contain known qualities, my future self — that which I am not yet — is suspended in limbo. It is, in quantum physics terms, a possibility wave.

So we see that man's subjective world deals with potential threats, and survival tactics are at all times part of a repertoire of possible responses to the threat of bodily harm or death. We can try to "push away" this threat, but there is no promise as to the effectiveness of that action. According to Sartre, this risk constitutes mankind's absolute freedom in a free will universe.

Freedom: The Brute Resistance of the World

Back in his magically transformed world, Travis Walton is apparently lodged between fear and anguish, the proverbial rock and the hard place. He has just awoken from a long nap, like Rip van Winkle, and this magical place doesn't have any familiar tools at his disposal. There are no hammers, buzzsaws, and unfortunately no "two-by-fours." There is no Sartrean *toolness* about this reality, which is a situation that

Just as I girded myself to spring at them, they abruptly turned and scurried from the room! They went out the open door, turned right and disappeared... I collapsed back against the bench and struggled to slow my racing heart.

The Beings-in-NothingDrive backed off for a pow-wow and Walton won the first round, but all humankind is ever required to do is to win one round at a time. "I need only," Sartre says, to "make an appointment with myself on the other side of that hour, of that day, or of that month... [for] ... anguish is the fear of not finding myself at that appointment, of no longer even wishing to bring myself there."

To Sartre *choice* and *intention* are both acts; it is not the result that constitutes freedom, for all possibility is the *consequence* of existing, and all of my choices and acts are *free*. Even choosing to do nothing is an act. But, Sartre explains, "it is for the sake of that being which I will be there at the turning of the path that I now exert all my strength, and in this sense there is already a relation between my future being and my present being."

Through that last-ditch effort, posits Sartre, that last ounce of strength which constitutes the threat of my final annihilation, I am saved. He states, "It is through my horror that I am carried

toward the future, and the horror nihilates itself in that it constitutes the future as possible. Anguish is precisely my consciousness of being my own future, in the mode of not-being.” (Essays 141)

Strangely, Walton was left to wander the craft unescorted. He came upon a chair that had controls on its arms and tried it out for size. From across the room he saw a muscular human being about 6 feet, 2 inches tall, wearing a tight blue suit, and was relieved to see one of his own kind. The tall blonde man wore a transparent helmet that opened to a wide rim over the shoulders. Walton chatted animatedly with the man, asking him questions, but the man gave him the silent treatment. He led Walton down a narrow hallway to a door that slid open, and they disembarked from the ship down a steep ramp.

Walton was dismayed to discover they were inside an even larger mother ship that contained flying disks of various sizes and shapes. Entering a room where there were other humans, who looked alike in a “family sort of way,” a man and a woman lifted Walton onto a table. The attractive blonde woman held an object that contained a “golfball-sized sphere.” She pressed it over his mouth and he lost consciousness.

Travis Walton awoke on the side of the highway outside of Heber, Arizona, five days after he had been abducted by the craft. He had kept an appointment with a future self that was radically changed. He later wrote, “When I made that fateful choice to leave the truck... I was leaving behind forever all

semblance of a normal life, running headlong toward an experience so overwhelmingly mind-rending in its effects, so devastating in its aftermath, that my life would never — could never — be the same again.”

Walton looked up in time to see the yellow center-line of the highway reflected in the bottom of the spaceship’s “gleaming hull” before it shot vertically into the sky. “The most striking thing about its departure,” he wrote, “was its quietness.” **P**

©2005 Joan d’Arc

Joan d’Arc is the co-publisher of *PARANOIA*. She is the author of *Space Travelers and the Genesis of the Human Form*, and *Phenomenal World*, available at www.thebooktree.com. Her articles have appeared in various compendiums, including *Journal Fortean* (in French), *The Universal Seduction* (Vol. 3), *Wake Up Down There*, and *The New Conspiracy Reader*.

References

Abram, David. *Spell of the Sensuous*.
 Corso, Philip. *The Day After Roswell*.
 Ouspensky, P.D. *Tertium Organum: A Key to the Enigmas of the World*, 1920, 1982, Vintage.
 Sartre, J. P. *Essays in Existentialism*, 1965, 1993, Citadel.
 Walton, Travis, *Fire in the Sky*, Marlowe & Co., 1997.
 Walton, Travis, “The Walton Experience – An Ordinary Day,” www.travis-walton.com, relays much of the abduction experience itself.

It’s Time to Question Your Beliefs.



Mail order form and make checks payable to
Mysteries Magazine PO Box 490, Walpole, NH 03608 USA.

Yes, I wish to subscribe!

Name
 Street
 City/State/Zip

Sample issue: \$8

1-Year Sub. (4 issues): \$21

2-Year Sub. (8 issues): \$38

3-Year Sub. (12 issues): \$57

Total Enclosed:

Payment

Check or money order enclosed

Bill my: Visa MC Discover AmEx

Card #

Expiration Date

Signature PAR

To avoid cutting up the magazine, you may photocopy the subscription form and mail it in with payment.

the minders

Covert
Intelligence
Involvement
with
ET-Contact
Witnesses



Melinda Leslie has investigated evidence for "covert intelligence" surveillance and re-abduction of ET-contact witnesses for over twelve years. She is a re-abductee and has worked with over a hundred experiencers and researchers of this phenomenon. Melinda may be the leading researcher of evidence for so-called Covert Intelligence Surveillance and Monitoring of ET contact witnesses. She has lectured extensively on the subject. Her research shows that it is because alien abductions are real that these agencies have become involved.

Our purpose in articulating this phenomenon is to provide insight into a twofold proposition: *one*: possible Intel-involvement in the lives of certain private citizens, and *two*: the parameters of public policy connotations posed by the greater ET/UFO issue. Point *one* can be recognized as an applied function of point *two* given the preeminent pattern availed through 58 years of ET data collection. This pattern establishes representatives of the U.S. military-industrial structure as filling formative roles in the unfolding saga.

Background

A fair and accurate status report on UFO studies confirms an increasingly coherent body of evidence. The coherency derives from correlations and patterns between anecdotal, documental and physical evidence. Culturally, like any other actual set of circumstances, the facts of an ET presence are symbolically evident in all social arenas.

Yet, the human involvement circumstances discussed here are an area of investigation conspicuously neglected by the UFO research community.

The most lucid and consistently validating documentation of an ET presence are official F.O.I.A. releases, correlating with archival or “leaked” Majestic Twelve (MJ-12) Project files. People officially representing the agencies of origin for these documents never acknowledge their existence, of course. The reason for no official recognition of the UFO history is born out of long-term political implications; i.e., it’s a global security issue. In an ET presence context, “security” means re-enforcing and buttressing the consensus *paradigm of perception* upon which the management of global resources depends.

The body of evidence for Covert Intel-involvement confirms both the credibility and the logic of MJ-12 references to reverse engineering of ET technology. Such research and development pursuits, like any weapons program, would only

be viable under absolute secrecy. It’s probable the CIA’s classified *Robertson Panel Report* set a precedent for this latter-day Intel-monitoring. This 1953 report recommended civilian UFO research organizations “be watched because of their potentially great influence on mass thinking if widespread sightings should occur.”

Cases report everything from direct low level confrontations, to helicopter flyovers, phone tampering, tampering of mail. Then, it rises to the level of being watched, being followed, and being approached.

In other words, for all people advocating the UFO/ET issue who demand an official disclosure of the facts, the facts do not bear out a basis for concluding such a *disclosure* scenario. The facts implicitly provide a basis for observing what has been reported: a fifty year policy/program of monitoring and surveillance of evidentiary witnesses; and *media* spin-control of the available facts. The policy of *non-disclosure* is a closed system. Alleged “insider” accounts of this system identify the insurance for keeping it closed: a private corporate structure has been ordained as custodian of the “issue.” As retired insider Bill Uhouse

has termed it: “It’s not the U.S. government... I call it ‘the Satellite Government’”!

Public opinion may tend to define the policy of non-disclosure as a “cover-up.” Yet, the cover-up thesis fails to clearly apprehend the purpose of evidentiary “leaks,” in the forms of documentation and unofficial verification by former “insiders.” Inexorably, confidential facts would be expected to “leak” out. However, the *Realpolitik* of ET-nondisclosure insures that information entering the public domain systematically conforms to skeptical biases of media “spin.”

The most recent example was the ABC Special *UFOs – Seeing Is Believing*, hosted by Peter Jennings, 24 Feb. 2005. For thirty years, network TV has acclimated public perceptions to UFO/ET details via such broadcasts, and long-term series like *Project UFO*, *Sightings* and *In Search Of*. What was censored by omission is our topic here.

Randy: In an effort to remedy such disinforming biases, Melinda, please define what you call the monitoring and re-abduction of witnesses by intelligence teams, and itemize your categories of evidence for such cases.

Melinda: To define my research is to say it is some of the greatest evidence for the reality of the alien-abduction scenario. Some abductees – not all by any means – but many report *also* having varying degrees of apparently covert-Intelligence, and military or para-

military involvement. They have, at the very least, low levels of harassment, and surveillance in their lives. This increases further to deeper levels of involvement. Cases report everything from direct low level confrontations, to higher levels of helicopter flyover harassment; phone tampering with interrupted conversations; tampering of their mail.

Then, it rises to the level of cases actually being watched, being followed, then being approached in direct confrontation. People show up at their home, or show up where they work, confronting them; people threatening abductees away from the subject! Ultimately, there is actual direct case involvement, where there are what I call *re-abductions* where the ET-experiencer then may get re-picked up by these either covert-Intelligence or paramilitary types, but definitely humans. The witnesses are taken to a human environment, and often interrogated about their experience.

There are frequently certain questions: everything from ET motives to ET technology; both of those are hit on a lot, those subjects. Then, even a further level of involvements I'm finding, is a deepening control in their lives. Their lives start to be more manipulated. They have someone in their life, one abductee coined a *minder*: someone who is there in their life to 'mind' them, to watch them, to surveil them. *Minders* take a

In the ET technology there's a certain genetic component to be able to operate the technology. In some of the technology you have to be an alien in order to operate it.

role in their life. This is someone who befriended them. It can begin as an interesting relationship with an 'insider' that comes up. But there seem to be other motives by the 'insider' where, on the one hand, he's providing information to the abductee; on the other hand, he's also *getting* information. Or, a combination thereof, where it's all about either he wants to retrieve info, or wanting to be overly helpful. The 'insider' influences the abductee into the direction they go with the witness's own personal investigation, or with their going public, etc.

In addition, there's manipulation in the form of financial control. A lot of cases having deeper involvement feel their finances are manipulated so they can be controlled and limited. And there's some pretty good evidence for this happening.

Randy: Does it seem the *minders* or monitors are applying various persuasion techniques to primarily prevent abductees from divulging their contact experiences?

Melinda: In some cases, yes. There's a mix of this going on. My point being, it's clear to the witnesses the one or more monitors in their lives are involved *because* my cases are abductees, because they have those experiences.

In some cases it's encouraging to the witness, in some cases it's very discouraging.

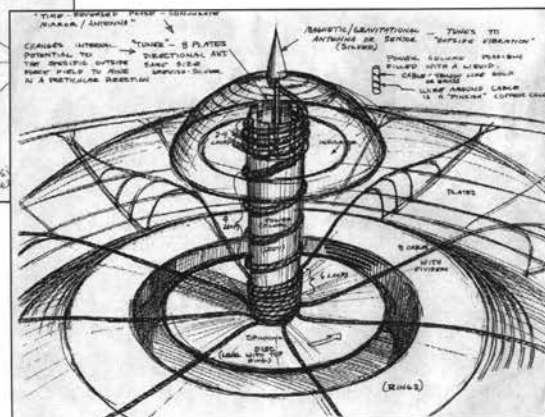
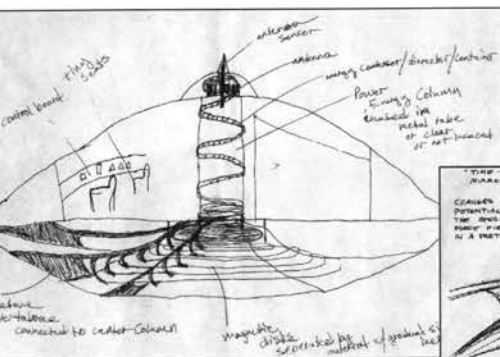
Randy: So overall the system is heterogeneous, it's not designed to apply one limited approach or tactic of persuasion?

Melinda: Usually, it tends to be more discouraging. In fact, I'll quote one witness who quoted her *minder*. The person involved with her claimed they were involved in the UFO subject and the UFO community "to derail the train," quoting the *minder*. I also have some cases reporting people involved who seem so forthcoming with information, and so encouraging, you can't just say there's one agenda.

There also seem to be deeper levels of control, influencing what witnesses may say about it, the way it's said and the kind of information given. Like, they're being influenced by encouraging them to talk about certain subjects; while maybe not talk about others.

Again, my point is there's this deeper level of involvement. In some cases it can be the witness starts dating someone with Intel-involvement. Or, just having someone who's highly placed in the military-industrial complex (M-IC), or in military intelligence, or ex-CIA, or NASA, or other agency, who suddenly shows an interest and becomes friends with them. When, prior to having their contact experiences, this monitor-type wouldn't normally be someone the witness *could be* friends with.

Even in my own experience I admit to having this, but I've come across it in other cases. There's dating with individuals involved. At times, the witness reluctantly becomes associated, not just romantically, but simply in a friendship, where the witness may have one of these people who constantly attends events



Melinda's original drawing of the ET craft propulsion system (left), and a technical rendering (right).

they have; constantly calling them on the phone.

Randy: In other words, a pattern occurs. The commonality between cases is an introductory, mundane interest in a witness's life, leading to the witness divulging their abductee experience. Then, there's a realization that this new acquaintance shows a very unusual, if not dedicated, inquiry in their experience. Ultimately, this reveals the pattern where these inquisitors are 'insider' people, of varying degrees: they have a background lending itself to the relative scenario and purpose of the agencies they actually represent: the M-IC.

Melinda: Sure, sure! Absolutely. And the witnesses, wanting to find someone to confide in, they want someone who understands, is supportive, and is forthcoming with information, who maybe provides details and answers. Helping the witnesses understand what's happening to them, just having the feeling you've got someone providing information and verification of your experience, leads you on to be very forthcoming with personal background. You know, the question then becomes, who are these *minders* working for; where is this information going? I don't clearly know the answer to that.

At square one, you have people who feel or believe they've had an abduction experience. They usually conclude this based on the memories, or recalled memories. Also, a certain amount of anatomical evidence. Often they feel this has occurred periodically throughout their life; more than once. Again, this may not be a person who even goes public. Yes, such attention would seem obvious for an abductee who's gone public. But, in many cases, these are people who are very quiet about their experiences. They have not gone public!

I've been dealing with a new case just referred to me by someone who has not gone public, not known, doesn't even know much about the abduction subject. Yet, is having this happen. And she says,

'This is gonna sound crazy, but I'm having ...' And she'll tell me something and of course she's telling me something I've heard a hundred others tell me. Because I've worked with, probably, I could safely say over a hundred people with these experiences; probably over forty people quite in depth.

Randy: Regarding the thoroughly anonymous witnesses, why would they have invented this scenario? After a number of years of gathering the anecdotal cases, there is a very important pattern here. In the sense that experiencers have attracted the attention of the 'monitors/insiders', how were they detected and identified as being

find you, Melinda, as a last resort.

Melinda: And it's not so much they want to simply tell someone. They want to understand. And most of the abductees who have this happen – at any of the levels of involvement – when they have any of this happen, they're pretty much certain they are the only one.

Then, they wonder, 'What is it about me; or my case; or my experience that makes me of interest to these guys?' They begin to question themselves, question their sanity. They have this dichotomy: 'OK, well this has happened. I've got these guys involved. So, is this evidence for the fact I've had something very real happen.' And there's the other

There seems to be a lot of this in abductee experience: The ability by the alien to give abductees in one whole thought how to operate a piece of technology. The abductees are being interrogated about how the ET technology functions and some of the more exotic functions.

abductees and qualifying for this unusual attention? This brings us back to the *media*. These cases have not been emphasized; abductions, yes. Not *re*-abductions by human Intel. More important, prominent abduction investigators have gone out of their way to play down or intentionally choose not to emphasize *re*-abduction cases.

Melinda: Yes, that's right.

Randy: Even though there's not a lot of attention paid to *re*-abduction/harassment generally, this is even more unusual than the skeptically-dubious ET-abduction scenario. In other words, if *re*-abductions were fictitious, what would be the goal? The witnesses aren't trying to publicize themselves. And, you say, they're obviously embarrassed about the weirdness of the monitoring in any case. They're in fear of being classified as paranoid, etc. And you've discerned that professional investigators are not too interested. So, the witnesses seem to

part saying, 'Well, these guys can't really be causing all this to be happening.' And they start thinking they're paranoid.

So, when the cases read an article, or are referred to me, they go, 'Oh, my goodness! I'm not alone!' So, usually they want to talk to me just to find validation and verification; to understand they are not alone, that they are not crazy... and it's happening to quite a few. All the major researchers have at least some cases of Mil-Intel involvement. Some of them have multiple cases.

I've so far worked with cases of ET-abduction who are quite average in every other aspect of their life. They have nothing going on to warrant monitoring or an interest by the government, or special-ops, or covert-Intelligence agents, at all! And, when it comes down to the way they're being monitored, they are surveilled and harassed, and followed directly after an experience; and directly in relationship to if they've gone public,

or if they are thinking about going public.

Of course, the questioning, the interrogation, or the “minding” and befriending someone is in direct relationship to questions and information about

ET-experiences. In other words, there’s nothing

there to suggest any other reason for the interest, other

than their abduction. Some remaining categories of evidence for the Intel-involvement are: agents taking photos; eyewitnesses to re-abductions and harassment/surveillance; break-ins with photos or documents missing; bruises after an experience; other physical symptoms; photos of helicopter fly-bys; being drugged with medical lab tests; seeking an installation location you were taken to, and later verifying its existence.

Randy: Yes, due to the systematic methods you report, a clearly military-industrial set of motives are at work in your cases. Deductively, this is likely,

since, the most persuasive lowest common denominator in all ufological study converges on various military correlations. The most reputable was the Col. Philip J. Corso account of crashed ET saucers. It’s perhaps predictive that if an ET/crashed saucer/MJ 12 nexus is accurate, a scenario such as yours would surface. Clearly, all your facts are internally consistent with the uniformity of data amassed over decades: that the military-industrial milieu holds the best ET evidence.

Melinda: Going back to the issue of technology, again, based upon crash retrievals, based on the military wanting to build craft, there does seem to be a military mindset at work. The group running this covert operation or task force is military in nature, is paramilitary. It’s military bases; it’s known underground military bases; it’s science installations that have military purposes; it’s guys in uniforms and military

exotic alien-derived technologies from crash retrievals, if they’re receiving information other than from crash retrievals alone, but regardless, there seems to be this aspect of the direct-interface between the alien or person, mentally. In order to be able to navigate, operate or fly alien craft, you must employ this direct-interface capability. And the abductees realize there’s a certain genetic component to be able to operate the ET technology. This has everything to do with the ETs. In some of the technology you have to be an alien in order to operate it.

Randy: I recall you explaining how an ‘insider’ revealed to you that answers about the design of ET craft were derived from alien autopsies in the

Bluebook 13 report.

Melinda:

And they realize there’s a physical interface

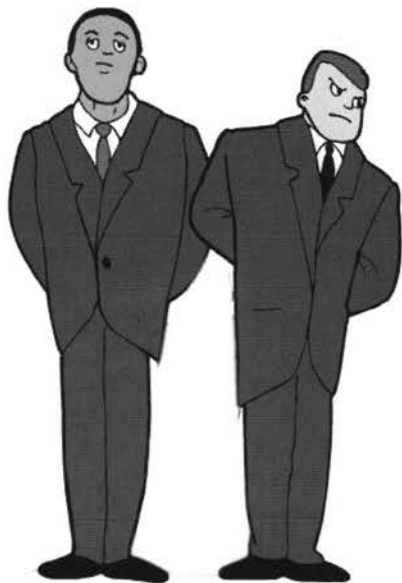
requiring a certain

amount of alien genetics. There’s obvious things: from size, and the way their eyes function, or how their hearing may function. Even down to ways that they may function mentally. And in military-industrial development, I think they’ve come across some blocks: incompatible areas they’re trying to get through in this understanding.

Now, one thing, going back to basic ET-abduction experience, is telepathy. This is direct-mental interface: the ability by the alien to give abductees, in one whole thought if you will, on how to operate a piece of technology. There seems to be a lot of this in abductee experiences. The technology seems able to read your thoughts! Just as the ETs reportedly communicate that way, there’s a direct communication with the technology itself.

Randy: Another correlation. The evidence suggests experiencers routinely perceive they were partaking in a ‘learning curve’ where, in their period of adjustment in having encounters, they progressively learn parapsychological behaviors. Coincidentally, in the area of

Some of the *minders* seem to be allowing certain information out. There may be a desire by some on the inside to slowly bring unofficial change around. But it’s a controlled change.



equipment. I mean, everything, about what the abductees are reporting. When you go back to the study of crash retrieval cases, it seems to be consistent: crash retrievals were handled by the military. The ET technology went to the military for military purposes.

Randy: It’s the military-industrial interlock, you know, with its revolving door. And the industrial actually does the development.

Melinda: Yes. So based on that, if there’s a military pattern of interest – and I return to the abductees – what is it they are questioned about? They’re being interrogated about how the ET technology functions, and especially some of the more exotic functions.

In their development of these more



your human interference cases, one of the primary objectives of the monitors is information about this psychic interface between user and techni. Of course, is this a fortuitous coincidence, one between witness reports of their inquisitors being really interested in their psychic knowledge and technical projections toward human-interface R&D goals? Perhaps it's no coincidence at all.

Melinda: Exactly! And you can extrapolate even more from that. It's also the psychic abilities of the experiencers themselves: everything from remote viewing to other various psychical abilities. In their claim to produce these advanced mental states, there's an interest in the abductees in that way. The interest is how they interface with ET technology; how did they react to it, what were their reaction times? Was the technology itself instructing them or were ETs instructing them?

Returning to possible genetic components to this, ET abilities infer a genetic determinant for what seems natural for them, and there is something about abductees that may make them predisposed, genetically, to be able to do psychic procedures.

Now, the truth is, I don't know if it's a 'chicken or egg' question: if it's something about abductees, generally to begin with, making ETs contact them? Or, if the ETs have done something to us genetically to enhance our abilities? Probably, it's a combination of both. Is it that ETs are randomly selecting people – no! There seem to be some common traits among abductees. Researchers generally agree there is a pattern of personality traits, and possible genetic makeup to abductees; consistently, this being part of the ET scenario.

Randy: You mean the primary abduction investigators have identified a pattern of their cases following family lineages?

Melinda: Yes! Family histories. This suggests there's been a continual monitoring of a genetic heritage.

Randy: This family pattern would not be easily explained if abduction were

totally fictitious. This is also what led therapists to conclude, whatever 'abduction' is, it is not random, right?

Melinda: Exactly. So, figuring the time displaced throughout a family line-

Melinda: And there's also now evidence suggested in my research, this Covert Mil-Intel involvement with abductees is not new. So, as you can say the ET-abduction has been happening

As we move toward more interaction with alien cultures, this paranormal way of being will increase. It's one of the reasons the Intel-monitors are interested in abductees, to suppress these behaviors.

age: has there been a continual genetic manipulation, in order to achieve an ultimate end?... All the above is evident in basic abduction research. And certainly these Intel-forces, who are spending so much effort on tech R&D, plus genetic research, logically, they would ask 'how can we benefit from it?'

Randy: There's black-ops genetic research vs. mainstream commercial genetic research; there's commercial tech R&D vs. black-budget R&D. Tim Weiner got the Pulitzer Prize for his book *Blank Check*, on black-budget operations. But the principle of connectedness here is the element of time. Where the commitments to exotic phenomena are congruent among those respective facts, and by each having such a thing in common, they are congruent with each other over a long period of time.

and is well documented for decades, you could say for the same amount of time there's been the covert-monitoring aspect. It's logical. As intelligence forces learned more, they would want to know even more, as their tech-methods evolved in capability to pursue more.

Randy: If we do have evidence for a clearly concerted effort by military-industrial Intel to pursue this, the illicit methods must impinge on the UFO disclosure policy. The UFO community has found, historically, an unofficial policy of non-disclosure of the ET/UFO issue. Yet, the best evidence for an authoritative awareness is voluminous pages of official F.O.I.A. files. So, for all the people in the UFO community who wish to organize the community politically for persuading an official disclosure, Melinda, what do you think your infor-



Organic Vapor Monitor

"Measures exposure in demanding and high humidity environments. Especially suited for methylene chloride and acrylonitrile. Ideal for...specialized applications."



Device similar in both appearance and description to one worn on haz-mat suit belts during Melinda Leslie's covert-intelligence medical procedure.



mation holds for providing an insight into the historic policy of refusing to officially recognize any of this ET issue?

Melinda: I think, if you reduce that to a single common denominator, it's

because there is too much to lose by disclosing it; there's too much to gain by continually keeping it secret. Obviously, there's a huge amount of black-budget corporate spending and justification which self-perpetuates a cover-up; so much at stake regarding both loss of funding and financial gain from the development.

There's a structural dynamic implemented, including massive corporate monies, to fund this.

Based upon the history it appears to be working: everything from black-project technologies to development of the exotic craft people are 'sighting.' Certainly with the black triangles, that may be the case. If what we're seeing with the involvement is going on, there's an infrastructure of exo-political influence put in place for the purpose of implementing *the system*. All this would be based on our evidence. But, if they feel that disclosure is a threat, they may feel this because they don't have a handle on it. Not in such a way that if presented to society it won't cause a collapse of civilization as we know it.

Randy: You mean collapse of the paradigm...

Melinda: Exactly! They don't want to collapse the paradigm. The paradigm, as a social structure, is, well, it's not really working, but it works on a level. It works in its denial of the fact that it's not working; the paradigm structure of society is the world economy and how it functions as *a set of perceptions*. There's no way to come out with this information in a way to not collapse that.

Randy: A different paradigm or system of perceptual consensus would be needed to digest ET facts. The *de facto* shift in reality took place sixty years ago, but only for the handful of humans 'cleared' to have 'a need to know'! So,

it would be unprofitable to now disclose. There's no precedent for it either.

Melinda: Yes, the *reality* of it, and what the ET technology brings to us. This is where we need to go as a human family. Yet, when you change that paradigm, when it does change, things happen – it's called *revolution!* The power structure is benefiting from this financially. If you go back to that corporate power structure, you return to a system pursuing a path. Disruption of that path would mean the viability of it being too drastically changed.

Now I can get into something here, that in this interface with ETs *comes a new paradigm*; a way of being, a way of consciousness; a way where people operate as more than their physical bodies. Where, for instance, you're able to remote view, to manipulate matter with your mind. I believe as we move toward more interaction with alien cultures, this paranormal way of being will increase. I believe it's already there. And it's one of the reasons the Intel-monitors are interested in abductees to suppress these behaviors. Not necessarily to suppress it in abductees themselves because the M-IC wants to develop the psychic, but the monitors do not want abductees to empower other people to be able to do so. Such empowerment lessens manipulation and control: social engineering.

Randy: Right. The 911 reactionary advertisement of terrorist fear-mongering keeps collective consciousness in the second chakra survival mode. Capitalizing on the 'fear premium.'

Melinda: I think that's one of the driving factors. Just economics alone would be reason to keep a lid on this. But also it's about their ability to remain in power by keeping others disempowered and I think they've developed it so far out in the black R&D world. They know when that Genie is out of the bottle, the gig is up!

On the same note it also appears that some of the *minders* seem to be allowing certain information out. There may be a desire by some on the inside to slowly bring [unofficial] change around. But it's about the control of such a

release; it's about a *controlled* change. This approach does seem to be present. Yet, this controlled release of information is not about an end to the cover-up! It's just about manipulating the cover-up in a different way.

Randy: The system itself is a system of non-disclosure. The National Security State is the politicization of an occult sensibility. There are always people wanting to leak things out, whether it's MJ 12 files or more prosaic information.

Melinda: But that doesn't mean the paradigm creating the non-disclosure is changing.

Conclusion

If we take the best documentary UFO evidence we have: the MJ-12 documents collected by Bill Moore, Tim Cooper, Bob Wood, F.O.I.A. documents collected by John Greenwald and Clifford Stone, Bruce Maccabee's FBI documents, Stanton Friedman's archival documents, and Richard Dolan's National Security State history, and if we use these on a predictive basis, we might say that Melinda Leslie's case histories would become Exhibit A. Given the authorial intent of the national security mindset that created these voluminous files, the powers-that-be would be in dereliction of duty if they did not monitor these witnesses!

Thus, Melinda is reporting on the personal interface with those keeping tabs on the issue. The gross body of UFO data can be viewed as a basis for recognizing that Covert-Intel involvement is a logical procedure to be expected. In this setting, the minding/re-abduction scenario would not be an anomaly. **P**

©2005 Randy Koppang.

Randy is a frequent writer for *Paranoia* and for *Xenochrony*: www.xenochrony.net. Melinda Leslie may be reached at Linnie@onebox.com.

ADVERTISE IN PARANOIA!

If you'd like to tell Paranoia's 20,000 or more readers per issue about your product or service, contact devinlarue@yahoo.com for affordable advertising rates.

The Chrononauts

Joan d'Arc Interviews Jenny Randles

Jenny Randles is the author of approximately fifty published books, among them: *Time Storms*, *The UFOs that Never Were*, *Crop Circles: A Mystery Solved*, and *Spontaneous Human Combustion*. She has sold over a million and a half copies of her books. She has worked as a fingerprint detective, and was a pioneer in the use of scientific investigation into anomalous phenomena in the U.K. In this interview from her home in North Wales, Joan d'Arc spoke with Jenny about her new book, *Breaking the Time Barrier*.

Jenny, according to classical mechanistic science, time travel shouldn't be possible. How did the "nature of time" change with the advent of the new physics?

In order to even imagine that it is possible to journey through time, time has to be perceived as some sort of landscape across which one might be able to travel. But it was long regarded as something that simply existed separate from space and rather godly in nature. One could no more visit the past than meet your maker, at least within the material confines of this life.

The first hint that this might not be the case came when light was found to possess speed. Clever experiments soon after the discovery of the telescope proved that an event in deep space takes longer or shorter times to reach our eyes according to whether we move towards or away from that event. This meant two vital things.

First, that the change would only happen if the light conveying the image of this event to our eyes had a speed. If we travelled towards it, we reduced the distance between us and



the event happened earlier. If we moved away from it, there was further for the light to travel and it took longer. The speed of light proved very fast, which is why we had never realised that it existed, because to our unaided senses it is too rapid to distinguish from instantaneous. But it was real. And if light had a speed, it was possible to imagine overtaking that speed and flying faster than the flow of events that were reaching our senses. To the enlightened philosophers the possibility emerged that doing this just might involve time travel.

Second, the discovery also showed that time and space were both factors in the equation that dictates the flow of events that we experience as our daily lives. It was Einstein who set this into proper scientific context and opened the door to making time travel a practical reality.

However, this was a theoretical possibility from the 17th century once the nature of light speed was understood. Indeed, in a sense we all became time travellers from that moment because it showed that the further we looked out into space at night the further back into time we were observing. Light from the moon took just a second or so to reach us. We were seeing the sun as it was eight minutes ago. But some stars in the night sky were twinkling with light that had left on its journey anything from four years to thousands of years ago. The heavens were one gigantic time machine.

paradox. A number of different mechanisms have been proposed. One working hypothesis supported by some leading temporal physicists argues that time has a built-in resilience. Whilst you can travel into the past and alter certain things, events will always conspire to prevent anything major from changing. In other words, you might be capable of putting a dent in the time machine and delaying your journey back by a day or two, but not destroying it or any prospect of rebuilding it and thus introducing a paradox by preventing any possibility of ever travelling back.

There is some mathematical evidence for how this might define the nature of time in the cosmos. But there are other reasonable scenarios, for example, that whenever someone travels back in time they cross into a slightly different version of the universe. There are credible arguments and some evidence that these exist. If, of course, you effect events in a different version of the universe, events in the one that you have come from will presumably not be altered. In this way, the nightmare of the paradox is also overcome.

You write that time travel became scientifically possible in 1905 with Einstein's theory of relativity...

In 1905 Einstein became the first to establish the scientific rules that link time and space together in ways that could have been worked out since the insights by the likes of Galileo and

Russian scientist Vadim Chernobrov claims to have invented a device in the 1990s to send mice forward and backward in time, and in 2003 claimed to have sent a human chrononaut.

You talk about the classical paradoxes posed by time travel, for instance, going back in time and accidentally killing your parents on their first date. Are we any closer to solving these cosmic riddles? Or have we simply jumped tracks and avoided them?

Once the spectre of actual time travel entered the realms of real possibility many scientists were sure that it had to be outlawed, because otherwise it introduced genuinely frightening scenarios. Put in its most simple form, time travel introduces a logical absurdity. Build a time machine today, use it to travel back to last night and smash it to pieces preventing you from using it to travel back today. But if you never travel back, you do not smash it, hence it remains intact to allow you to travel back and then you do smash it.

For much of the 20th century, this held back research into time machines because many physicists could not accept that time travel could ever cope with these dreaded paradoxes. They chose to assume the theory saying time travel was possible must be wrong, or more likely incomplete. As our understanding of these things progressed, time travel not only became more certain, but observations of it actually occurring at a sub atomic level proved the theory could be applied in a practical sense.

As a result it was necessary to search for ways around the

Newton. Of course, it took a genius to do it because the ideas are so abstract, and even in 1905 impossible to test by any experiment and often ran counter intuitive. They involved seemingly bizarre conclusions, such as that the speed of light did not change even if the circumstances around it altered radically. All other velocities do change, so this seemed crazy, but it meant that something else had to alter in any equation that featured light speed, distance and time.

To the shock of most scientists, Einstein proved that both distance and time could change in order to preserve the status quo because the speed of light was inviolate. Very quickly it became apparent that this theory (known as relativity) introduced various ways in which time travel could occur, even without matching the speed of light. Just by flying very, very fast, though not as fast as light, a rocket would alter the speed at which it journeyed into the future bringing real changes to the length of time experienced by anyone on board in comparison with those who stayed at home.

In this way, Einstein turned the possibility of time travel into the near certainty that it could be achieved if we could harness the methods his research outlined. He was the father of the time machine, setting out the basic ways in which one might construct one. For a hundred years scientists have been striving

to make Einstein's theory into a practical device. He fired the starting gun in the race to build a time machine and in my book I publish a status report of where we stand precisely one century later.

Jenny, can you talk about the time machine built by Emile Drouet around 1946?

Drouet had a bold idea but one doomed by the fact that it was ahead of its time and flawed in its application. As an aerospace engineer he had studied Einstein's ideas about space-time and believed that you could construct a rocket to visit the past. He correctly realised several things that became valuable in real deep space research once this was underway in the 1950s.

Firstly, that it was much more sensible to involve automatic instruments to record data rather than use a pilot. Even if you could fly a rocket into the past, Drouet knew that Einstein's theories were strictly one way. There would be no ticket home. If you sent an intrepid pilot a thousand years into the past, they would never survive to tell anyone who might understand. But if instead the probe took a camera and recorded photographs, these could survive even across a millennium. Provided that you knew where to look, you could retrieve the evidence that your time flight had been successful.

What was the science behind it?

Drouet's concept involved the mathematical rules that govern how any object (be it our planet or a rocket ship) moves through the cosmos in relative terms via the grand idea of space-time that Einstein had established. He thought that if he matched the path of the earth through space-time and sent a rocket to retrace it at a speed matching the earth (150,000 mph), it would go back in time.

Is there any documentation showing that it worked?

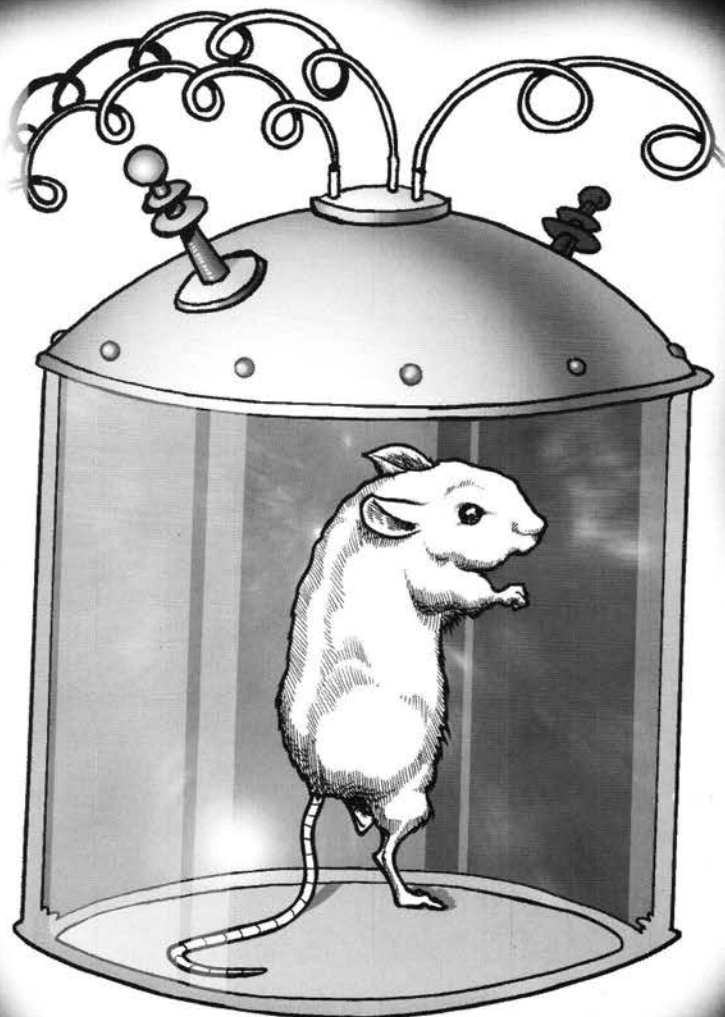
So assured was he that this would work that in 1946 he put a scale model on display in the French town of Vigneux-sur-Seine actively seeking sponsors. Nobody came forward and his plan would not have worked, because he had too simplistic a view of space-time and his speeds were far too slow. But he had a kernel of a good plan and this was an important point in the history of time machines, because it led the way to many other far more hopeful projects that have been designed by scientists in the years that followed.

Do any pictures of Drouet's time machine exist?

I'm sure they exist, but not that I have found. It was modelled on the first rocket ships, the German 'V' weapons.

I've always been intrigued by the Chronovisor of Pellegrino Enretti in the 1950s and 60s. What was the science behind the Chronovisor and what was the Vatican connection to this time machine?

Enretti was an extraordinary character. Being qualified as a quantum physicist, he was fascinated by the nature of time and a desire to find ways to capture images from the past. He chose to attempt to detect and record energy he believed to float



around the universe carrying the images of long gone events. However, his day job was as a Benedictine monk in Venice, and this brought a clash between his aims as a scientist and the fears of the church as to what might happen if it were possible for anyone to 'tune into' the past and see for themselves what really happened, perhaps thousands of years ago.

Scientific experiments depend upon observation and recorded results. The church is founded on faith and belief. If Enretti was saying it was possible to test faith by viewing the actual events that did (or did not) inspire religion, it is unsurprising that the Vatican became both concerned and desirous of some control. This was especially true when Father Enretti started to claim he had successfully constructed a 'time viewer' (Chronovisor) and provided as proof a highly contentious image purporting to be of Christ. Indeed there are some claims that Rome was so disturbed that it intervened to stop the research and disassemble the machine.

On balance of the evidence I think we would have to say that Enretti was sincere in his belief that he could create a time viewer and he genuinely did try to construct one, allegedly using ideas from celebrated nuclear physicists such as Enrico

Fermi. However, it's far more doubtful that he actually succeeded, and it's possible he was tempted to provide suspect evidence that his device could not actually supply. It's hard to be persuaded by his so-called screen dump from the life of Christ recorded on the time viewer.

As to Enretti's claim that he used his device to look in on events in the past, such as sessions of the Ancient Roman forum, all we can do is wonder why no proof seems to exist and yet, of course, by all accounts this claim was made by a man ill-disposed towards deception.

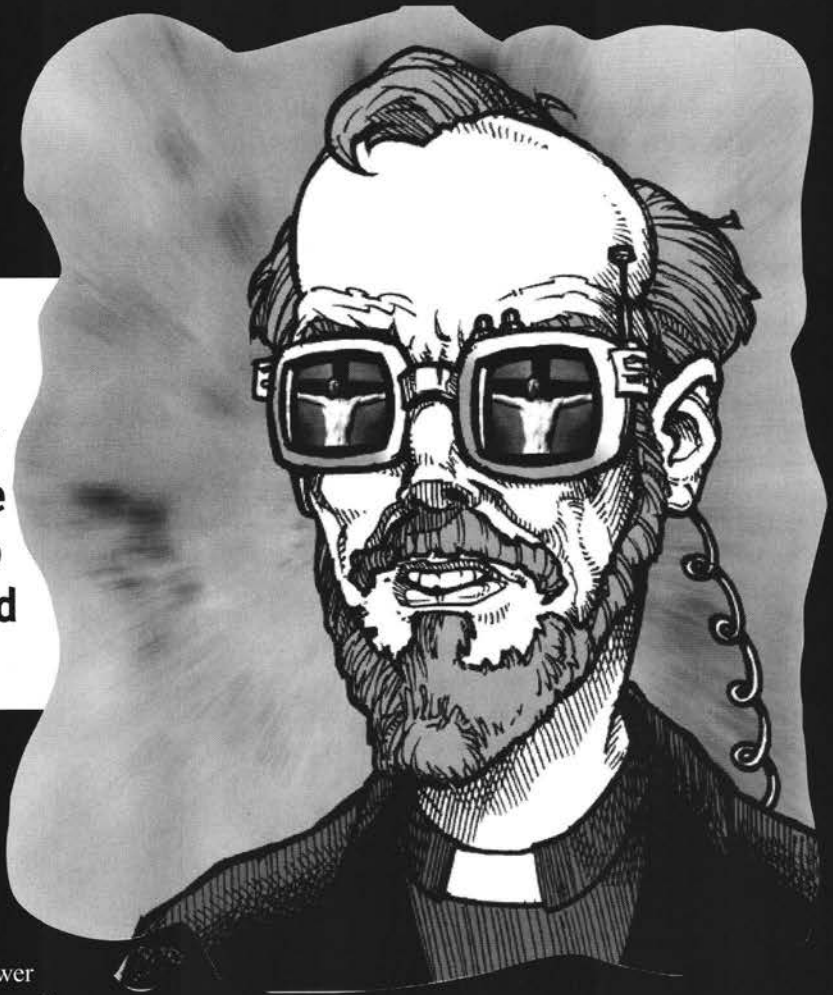
So how did the Chronovisor work?

According to the few sketchy notes about the design of the Chronovisor, it worked by manipulating the frequency of light rays. In this way light from the past could be slowed and made to appear within the screen of the viewer today. Frequency is connected to wavelength and very specific wavelengths of energy were used to achieve this effect. Interestingly, fifty years later similar research is occurring in a number of laboratories with an aim of adapting the way in which light rays travel so as to improve their ability to transmit data, for instance along fiber optic cables.

Father Enretti claimed he had constructed a time viewer and provided an image purporting to be of Christ. There are some claims that the Vatican was so disturbed that it intervened and disassembled the machine.

There have been some media stories that such experiments introduce faster than light travel (itself the first step in many time machine theories). This is a misunderstanding of the modern experiments, since only parts of the light ray are speeded up and the overall speed does not exceed that of light. However, other research has found ways to freeze light (hoping to use it as a storage medium in high power computer systems) and if light can be made to slow down to a virtual standstill there are theoretical grounds for suspecting that this might occur in nature. If so, light from some past event might be out there somewhere passing through a cloud of naturally occurring material that slows it down so much that it would take centuries to traverse this barrier. When it emerges from out of the other side we would, in effect, be able to suddenly see a distant past event that this light was conveying much as Enretti suggested. A form of time viewer becomes a reality in those circumstances.

In fact, any medium through which it passes slows light somewhat. This is why we see mirages of a pool of water above a road on a hot day (the light rays bend because of the differences in transmission through hot and cooler air). A glass window causes a delay of just a tiny fraction of a second in the passage of light rays from outside your room. You see the outside world not as it is 'right now' but as it was a millisecond ago. Moreover any rays that travel a very long way can take seconds, minutes, or even years to reach our eyes. When we look up at the sky we see the sun as it was eight minutes ago, not as it is right now. And we see some distant stars as they were far into the past – including some from the period when the forum in Rome was indeed sitting.



So we are all time travelers of sorts ...

Yes, our eyes operate as time viewers in a completely natural way and it only requires us to devise a method to cause light to 'go the long way round' (perhaps by sending it on a vast trek through a wormhole in space-time that causes it to traverse many light years just to pass from one side of a window to another) and theoretically we have a time viewer that could show us the world outside that window not as it is right now, or was a millisecond ago, but perhaps as it was a hundred years or

even a whole millennium into the past of that particular region of space-time.

Enretti's theory was based on sound physical principles and something like his Chronovisor may indeed prove to be one of the first working time machines.

Jenny, in your book you talk quite a bit about Stephen Hawking. How has he contributed to the parlay on time travel?

Hawking has had a brilliant career in developing our understanding of the early moments in the history of the universe when many of the physical properties that govern our cosmos came into being. Time itself, at least as we measure it, owes its origin to these events. So, in a sense, by seeking to look back to the moment when our universe was created, Hawking was trying to see the birth of time. However, he was one of the many scientists very unhappy with the implications of time travel that were emerging from our growing knowledge of the universe. This was despite the fact that he made significant discoveries about black holes the result of which were calculations inferring that time travel might be commonplace within their vicinity.

Why Hawking was so bothered was complex and connected with numerous paradoxes that the existence of time travel

physicists have developed working time travel devices the more a new way out of Hawking's dilemma has appeared. Most of them have built-in limitations that restrict their ability to travel back beyond the point when they were constructed. If this is a fundamental rule it may effectively be Hawking's protection law in action – explaining the lack of time travellers on the basis that they will only suddenly appear after time machines are first switched on as a working reality. When that day arrives, so might a horde of time travelling tourists from our future.

Perhaps the most well-known modern concept of the time machine is the one in Carl Sagan's book *Contact*. How did this machine work?

Carl Sagan was not simply a clever cosmologist, but a brilliant populariser of science via his hugely successful TV series. But he also wrote a little science fiction. Indeed many of today's cutting edge physicists do this, using such stories as a test bed for real theories that these days can be so absurd that they would be difficult to get taken seriously without a dry run through the medium of fiction.

In 1985 Sagan published a story called *Contact* that was filmed a decade later. It told of how a message received from

Einstein turned the possibility of time travel into the near certainty that it could be achieved if we could harness the methods his research outlined. He was the father of the time machine.

would introduce. He asked, if time travel is possible, where are the time travellers? If time travel is ever to be harnessed, even centuries into our future or by some more advanced race from another star system who might exist right now, there ought to be evidence of that detectable by us.

Indeed we might even fear that some time travelling force would control all of time and space on the premise that if it were possible to go anywhere or anywhen, someone with less than well intended motives would see the opportunity. Of course, we see no evidence for time travellers around us today, despite there being some claims from within the paranormal literature to the contrary. Science on the whole shies from the paranormal, not always fairly in my opinion, but at best such evidence is contentious. In addition it is probably true that time travel should be obvious if at any point in the future it becomes commonplace.

So does Hawking now believe time travel to be impossible?

At first Hawking thought this meant time travel had to be impossible and suggested something known as the Chronology Protection rule to outlaw it. This was little more than a statement that since time travellers are not visible, there cannot be any time travel, and because the laws of physics suggest strongly that it ought to be possible, something we don't yet know about must get in the way to stop it from happening.

There has been a search for Hawking's Chronology Protection, but little proof of it has yet emerged. But the more

an alien civilisation on a planet around the distant star Vega offered the blueprint for a space travel device. This was built, his heroine scientist stepped into it and stepped out to report the wonders she had seen. Yet nobody was easily convinced she had been to Vega because, from the perspective of everyone on earth, the alien spaceship never left the launch pad.

In fact, it did. But because it created a tunnel through space-time, it not only crossed what to us are vast distances by way of a shortcut it also appeared to exceed the speed of light. Whilst this was an illusion caused by the contraction of distance, the effect was real relative to earth. As a result, time on the ship ran forward, but time in its relation to earth went backwards. The ship travelled through space and also back through time, returning to the launch pad just before it took off – meaning that to anyone looking at it from outside it never appeared to have departed.

Where did Sagan get the idea for this?

All of this was based on real science. The alien message offering a blueprint that we could use as a construction model was first postulated by Professor Fred Hoyle in his early 1960s novel and TV series *A for Andromeda*, whilst devising ideas about how to seek alien life using radio signals. This tested Hoyle's own real cosmological theories, which later spawned Hawking's thinking when Hoyle was a teacher at his college.

The idea that such a cosmic blueprint could provide a method to cross space came from Cal Tech physicist, Kip

Thorne, whom Sagan consulted during the writing of his novel. So intrigued was Thorne by the time travel side effects Sagan spotted in his work that he wrote a paper examining how we might really try to build the alien craft invented in Sagan's novel, recognising immediately that Sagan was right and the spaceship would moonlight as a time machine allowing journeys into the past. So real science gave birth to a novel, which in turn inspired further actual research leading to Thorne's practical suggestion as to how to build a time machine.

This device involves the use of something Einstein and his colleague, Nathan Rosen, had first discovered from relativity physics some fifty years earlier. They saw that because of the warped nature of space-time it was theoretically possible to have areas that they referred to as 'bridges' which effectively

one day soon we might be able to build... or, of course, one of Hoyle's alien civilisations might have already built and as Sagan suggests could be beaming the directions to at us across the cosmos as we speak.

Steven Gibbs invented a helmet time machine in the 1980s that sold on the Internet for \$360. This was something like Michael Persinger's helmet, correct? How did these helmets work? Did they really carry one through time or simply supply the illusion?

These devices have one thing in common. Their intention is to alter the state of consciousness of the person using the machine so that they reach a level where time and space merge into a sort of unified eternity. The theory is that at that level—much as we do in very deep lucid dream states—we can journey

Drouet knew Einstein's theories were strictly one way. If you sent an intrepid pilot a thousand years into the past they would never survive to tell anyone. But if the probe took a camera, photographs could survive across a millennium.

allowed you to take shortcuts across the universe, making what would be impossibly long voyages between star systems without breaking what Einstein was sure was the limitation of the speed of light.

If you cannot exceed light speed, you have to take (in earth-bound terms) years, probably centuries, to make trips between star systems, making such journeys grossly impractical for any species that has a finite lifespan. But if bridges could be found that cut the distance using shortcuts, it would be like nipping down a rabbit hole, popping out of another one and covering a vast distance without having to go the long way round.

Thorne was using the more modern term for these bridges (a wormhole) because this better explains how they cut the gap by imagining a worm. It could travel around the circumference of an apple to get from one point to another, but it could also tunnel through the middle and get from A to B more directly. Wormholes through space-time tunnel through the universe in the same manner.

But wormholes are only theoretical, correct?

As yet we have not discovered any actual wormholes in space, but they are very likely to exist and it is also possible to devise ways to create them artificially. Cosmologist Paul Davies had shown how you could take a small wormhole, manipulate it by towing it through space and customise the time travel periods that it would induce. In this way you could use the tunnel as a method of travelling back through time by almost any duration that you chose, dependent upon how much you tweaked the space-time effects that the wormhole would generate.

This was the thinking behind Sagan's novel, which in turn inspired Thorne to design a potentially real time machine that

through the landscape of time simply by thinking our way there.

Needless to say this is contentious; although it has the advantage that most of us have experienced the true weirdness of the dream state and have gone through anomalous temporal adventures there. Dreaming of a future event, for instance, is extremely common and has been recorded by virtually every civilisation on earth dating back thousands of years. The helmets may operate on the basis that thought travels at light speed as a wave form of energy and, as Einstein teaches us, it thereby is timeless and spaceless, being effectively everywhere and everywhen at once.

These helmets use physical energy fields to try to artificially recreate these rare, natural paranormal sleep states and nudge us into mental trips through time. If so, thinking may well be the best way to time travel.

Russian scientist Vadim Chernobrov claims to have invented a device in the 1990s to send mice forward and backward in time, and in 2003 claimed to have sent a human chrononaut. However, he's talking about seconds of time. How is this pioneering effort important to our understanding of time?

First, we have to accept that Chernobrov is being truthful. As yet nobody has reproduced his experiments; although he presented papers on his research. Provided that he is accurately describing his results, they involve a carefully constructed device, large enough to hold small animals such as mice, that focuses intense electromagnetic fields and seeks to squeeze space-time into extreme adaptations. He claims to have used the device to speed up and slow down the passage of time within the environment of his machine in comparison with the passage of time in the rest of the world, without requiring fast

Stephen Hawking's Chronology Protection Rule states that since we don't see time travellers, something we don't yet know about must stop it from happening.

speeds to trigger relativity effects. In that sense, his is the first alleged working time machine in the way that time machines of science fiction are usually envisaged.

In almost twenty years of tests, most of his time manipulation has amounted to mere seconds within a 24-hour period—measurable and noticeable but not of the order that allows temporal paradoxes. The tests have also not been without physiological effects on the animals, or humans in smaller scale tests carried out since 2003. It's unclear whether these effects are from the time changes or because of the subjection to intense electromagnetic radiation.

Some evidence suggests that the presence of strong naturally occurring EM fields, such as electrical storms, boost the success rate of this type of time machine. My research into naturally occurring cases of time slips reported by humans, documented in my book, *Time Storms*, shows exactly the same pattern. They are more common when natural EM forces are present due to rare atmospheric phenomena.

Jenny, how close are we to inventing a real teleportation device like the one used on Star Trek?

There have already been some successful teleportation experiments, at least in the sense of sending data from one side of a lab to another. These use a phenomenon known as quantum entanglement, whereby actions at a distant location synchronise with actions carried out during a quantum manipulation. This is a basic property of the universe and by developing it we may well be able to create a sort of fax machine that duplicates atoms at a distant location. The problem is that whatever we send will be recreated anew at the destination portal out of wholly new atoms and the original used as a template to be teleported will by necessity be destroyed.

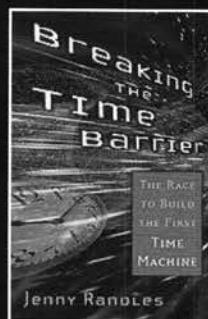
This is fine if you're deconstructing data in a lab and recreating it halfway around the world. The process would be instantaneous teleportation in the science fiction sense. But if the data is a living thing—especially a human—then destroying the original to build a copy out of new atoms is hardly the sort of teleportation device we will have folks standing in line to try out.

Could a workable time machine then be as dangerous to humanity as an atomic bomb? What are the potential ramifications?

Since we know next to nothing about the laws of time travel and the risks involved in potentially altering the past or changing the future, any time travel experiment has a serious consequence. If you experiment with something that might destroy your lab, you and your colleagues are at risk. If you work with some immense force such as atomic power, you threaten not just your lab but perhaps an entire neighborhood. But anyone conducting experiments into time travel has to take very seri-

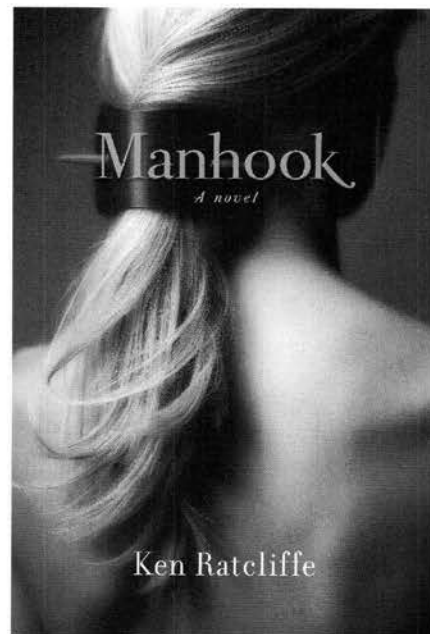
ously the possibility they may jeopardise the fate or balance of the universe.

Mankind may never have had to face such a challenge in our entire history and it is certainly arguable whether we are ready for it. **P**



Jenny Randles is the author of *Breaking the Time Barrier*, published in 2005 by Simon and Schuster. She is also the author of *Time Storms* (2002), *The UFOs that Never Were* (2000), *Crop Circles: A Mystery Solved* (1996), and *Spontaneous Human Combustion* (1994), among several other titles. Ms. Randles has written articles for *She*, *New Scientist* and *The London Times*.

**Smart,
cunning and
twenty-three.
She wants
something—
And will do
anything
to get it.
Manhook: an
obsession.**



Go to www.manhook.net to order through Amazon or BookSurge. To order an autographed author copy, send \$19.99 payable to "Manhook" (shipping and handling is included) to: Manhook, P.O. Box 746, E. Orleans, MA 02643-0746.

THE MAGIC AND MYSTERY OF AMERICA'S MONEY

BY TRACY R. TWYMAN



In Goethe's play, Faust, the Devil gains the favor of the emperor by offering him the secret of alchemy: how to create wealth by printing paper money. The currency eventually collapses and the Devil's creations turn out to be illusions.

The American occult money system depends entirely on the faith of the American people in the supernatural power of the dollar. The ability of the President and other officials, such as Alan Greenspan, to uphold and improve the economy depends largely upon their ability to manipulate the spiritual will of the people. The dollar is backed entirely by faith, the public's faith in America's economy and in America itself. The economies of other nations are dependant upon this faith as well, for if no one believed in the power of the dollar, it would have no value.



he United States of America was founded largely by men with a philosophy grounded in the occult: members of Freemasonry and other secret societies who saw America as a potential “New Atlantis” or “New Jerusalem.” They foresaw America as a beacon for the rest of the world, guiding the nations towards the formation of a New World Order of peace, democracy and enlightenment.

Many people today would agree that the U.S. is indeed, in several ways, fulfilling this role. If nothing else, most people would agree that America has come to dominate the world financially and that among world currencies the American dollar is king. However, few understand the correlation between the esoteric doctrines of Masonry upon which America was founded and the economic principles that underpin its economy. Few understand that the dollar is a unit of magical energy and the American dollar bill is a magical talisman.

The symbolism of the dollar bill has been the subject of Masonic conspiracy theories since the modern version was first rolled out during the Roosevelt administration in 1935. Masonic and mystical symbolism has been used on American currency since the very beginning, and was employed as a means of distinguishing American currency from that of Old World Europe, which invariably featured the bust of the reigning monarch. In contrast, the founding fathers agreed that American money should be decorated with the symbols of the anti-monarchist, pro-democratic Enlightenment philosophy upon which the Republic was founded, and many of these ideals were Masonic in origin. The Great Pyramid, the All-Seeing Eye, and quirky phrases like “Deo Favente Perennis” (“God’s Favor Through the Years”), or “Mind Your Business” appeared on early American currency.

The Almighty Buck

Indeed, the heads of “dead Presidents” and other state figures were not shown

on U.S. money until the 20th century, when it was seen as less taboo. But all researchers of the subject agree that nothing tops the modern American one dollar bill for the sheer exactness and complexity of its mystical symbolism. The meaning of the symbolism is so deep, the metaphors so multi-layered, and each element so precisely placed, that although all of the other American bills have changed their appearance to prevent counterfeiting (with the heads moved off-center, and the addition of rainbow colors) the one dollar bill has remained intact.

When analyzing the symbolism of the one dollar bill, most researchers tend to focus on the repeated use of the number 13, which they always insist is “an important number sacred to Freemasons,” without demonstrating any proof of the supposed Masonic affinity for this particular numeral. It is, of course, the number of colonies that originally constituted the United States of America, and thus thirteen stars have been used in American heraldry since the start of the union, appearing not only on its first national flag, but upon many of its early coins as well.

Since Freemasons were responsible for both the foundations of America’s institutions and the design of its national symbols, it is tempting to ascribe a Masonic significance to the use of this number, and indeed there may be one. But there is no special mention of the number 13 in any known Masonic ritual, except perhaps in the rites of the Noble



THE MAGIC AND MYSTERY OF AMERICA'S MONEY

Order of the Shrine, where this number seems to be mentioned often, but with no particular meaning given to it. In any case, the Shriners did not exist at the time of the founding of the American Republic. Indeed, if there are any Masonic teachings regarding this number, they are among the few Masonic teachings that have actually remained secret throughout the centuries. My research tends to indicate that there is in

of Washington, overlaying the word "One."

Clearly these allusions to the number thirteen are no accident. This truth is compounded by the letters in permanently featured words on the front of the dollar bill (that is, words not contingent upon any changing circumstance, such as the name of the U.S. Treasurer). These words include: "Federal Reserve Note"; "The United States of America"; "This Note Is Legal Tender For All

The dollar is a unit of magical energy and the American dollar bill is a magical talisman.

fact a proto-Masonic significance to this number, one which would have been of special importance to the founders of the United States, had they known about it. (To be discussed in a later installment.)

At any rate, Masonic or not, the number 13 is undeniably the most omnipresent, most repeated symbol on the one dollar bill, although its use isn't always explicit. Most are featured on the back of the bill. The pyramid on the left has thirteen layers, not including the eye at the top. Above the head of the eagle on the right, there is a constellation of thirteen pentagonal stars, arranged in the shape of a Seal of Solomon. There are thirteen leaves on the olive branch in the eagle's right talon, and thirteen "Jonathan arrows," as they're called, in his right. There are thirteen horizontal divisions on the eagle's shield, and thirteen vertical ones. The motto "E Pluribus Unum," written on the banner in his beak, contains thirteen letters. So too does the motto "Annuit Coeptis," written above the pyramid on the left.

Furthermore, if you add the number of letters in "Novus Ordo Seclorum" and "MDCCLXXVI" ("1776" in Roman numerals) written below the pyramid, you get 26, or two sets of thirteen. On the front of the bill, at the base of the portrait of George Washington, on each side there are eight leaves and five berries, indicating another two sets of thirteen. There are also thirteen stars on the chevron on the seal of the Treasury Department, which is featured to the right

Debts Public And Private"; "Washington, D.C."; "One"; "Treasurer of The United States"; "Secretary of The Treasury"; "One Dollar"; and "Washington." The total number of letters in these words is 169, or 13 squared.

Out of Many, One

On the back of the bill, there would appear to be exactly thirteen examples of the use of the number 13, but in order for this to be correct, you have to count "In God We Trust." Of course, there are only twelve letters in this phrase, but occupying the same space in the center is the word "One," implying that we should add 1 to this sum to make 13. This leads us to the thirteenth example of the use of 13 on the back of the bill. There are twelve occurrences of the number "1" or the written word "one," unless you count the Latin word "unum," meaning "one," used once, which makes 13 in all.

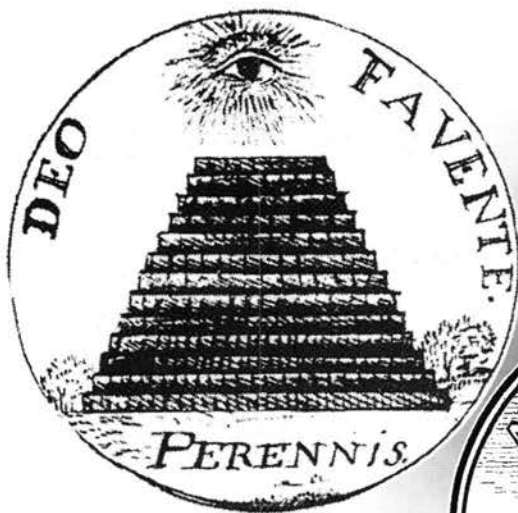
Indeed, this emphasis on "one" on the one dollar bill is yet another omnipresent motif. The concept of "unity" could be said to be the real underlying theme of the one dollar bill, and rightly so: it represents the original unit of currency upon which the American economic system is founded. It is the blueprint upon which all other dollar bills are based, and when we think of the American dollar, the first image that pops into our minds is the one dollar bill. As the official representation of the original unit underpinning the economy, its unity is

expressed with the plenteous use of "1," the central placement of "One" on the back of the bill, and the use of the motto "E Pluribus, Unum" ("Out of Many, One") underneath a constellation of thirteen stars, representing the original colonies that were "unified" at the creation of the United States. The theme of "one" is continued with the use of the first American President, George Washington, on the front of the bill, with the word "One" written next to him. Included also is the symbol of the pyramid on the back, which according to the designers of this emblem, was meant to represent the ideal state, made up of individuals (the stones) unified into one structure (the pyramid), under the divine unifying principle (the All-Seeing Eye of Providence).

Other strange features include the words "Annuit Coeptis" ("He favors our undertaking") and "Novus Ordo Seclorum" ("The New Order of the Ages"). These are both based on quotes from the poet Virgil, although they have been slightly altered. (Interestingly, "E Pluribus Unum" is also a quote from Virgil slightly altered, and some see in these alterations a numerological significance.) The words on the back of the dollar bill confidently declare God's favor upon the "undertaking" there represented: creation of a "New Order of the Ages," or new global power structure, headed by the newly-created republic of the United States.

The Great Seal

These symbols and words belong not just to the dollar bill; they are part of the Great Seal of the United States, created in 1776 when the nation was founded. It is the front and back side of the Great Seal which is represented on the back of the dollar bill. The design of the Great Seal has never been ascribed to any one individual and it has evolved a bit over the years, but the essentials of the design were sketched in 1776. The roundel featuring the eye above the pyramid is actually the reverse side of the Great Seal, and the roundel featuring the eagle is really the front. The eagle side is the



The Great Seal: Original design proposed by William Barton (left), and the final version seen on U.S. currency (right).



side used to seal official U.S. documents.

Several people are known to have contributed to the design of the Seal, including Benjamin Franklin, Thomas Jefferson, William Barton, Charles Thomson, and Pierre Eugene du Simitiere, and all but one were Freemasons. The first metal die for the Seal was cut by Robert Scot, a Freemason, in 1782. Although dies were commissioned for both the front and the back of the seal, only the front was actually cut. Most people were not aware that their national seal had a back to it until it appeared on the dollar bill in 1935. Thirty-third degree Freemason and historian Manly P. Hall wrote that the reverse of the seal, containing the eye above the pyramid, was not used originally, "because it was regarded as a symbol of a secret society and not the proper device for a sovereign state."

Just like the Great Seal, the one dollar bill was also designed by a group of Freemasons working for the government; in this case, President Franklin Roosevelt, Secretary of Agriculture Henry A. Wallace, and Secretary of the Treasury Henry Morgenthau, although the design was executed by Edward M. Weeks at the Bureau of Engraving and Printing (which employed exactly thirteen engravers). It was Wallace's suggestion that the front and back of the Great Seal be used on the reverse of the dollar, although he originally wanted the front of the seal to be on the left, and the back

of the seal to be on the right, which makes sense logically. President Roosevelt suggested switching that order, and putting the more interesting reverse of the seal on the left, which made more sense intuitively, since the Western eye naturally reads words and images from left to right.

The New Deal

The words "In God We Trust" have been engraved on all American coins since 1863, and were made the national motto at the suggestion of Treasury Secretary Salmon P. Chase. "In God We Trust" is indeed a Masonic motto, used in Masonic rituals in which the participants must pledge to always put their "Trust in God." Its appearance on the dollar bill in 1957 may have been meant to bolster a currency increasingly dependant on faith due to changes in American monetary policy.

These changes began in earnest in the 1930s, around the time the new one dollar bill was being designed. In an effort to help America climb out of the Great Depression, Roosevelt began employing

the economic policies of advisor John Maynard Keynes, who suggested that, during times in which the private sector wasn't producing enough investment to stimulate the economy, the government should become the investor, financing public works, and dumping money into the system in whatever way possible to grow the economy. Thus Roosevelt instituted the "New Deal," creating an "alphabet soup" of bureaucracies, many of which have now become mainstays of federal government.

Roosevelt and his friends may have been attempting to create faith in the American dollar with the new design of the dollar bill. And that faith was sorely needed, for in order to free up the money needed to finance the New Deal, Roosevelt instituted sweeping changes to the country's monetary policy. He removed the dollar from the "gold standard" to which it had been implicitly set, so that he could have the money supply greatly expanded with no predetermined limit. It worked to stabilize the economy just in time for the United States to enter WWII, which turned out to be another great economic stimulator.

On July 22, 1946, at the end of war, an agreement was signed at a conference between 44 nations in which the other countries agreed to value their currencies in relation to the dollar, rather than to gold, silver, or other metals. The U.S. then set the value of the dollar at \$35 per ounce of gold, and agreed to redeem dollars held by the central banks of other nations in gold upon demand. However, this led to a steady loss of U.S. gold reserves, until finally, in 1971, President Richard Nixon closed the "gold window,"

According to Bob Chapman's International Forecaster of May 14, 2005, Alan Greenspan does not want stock market regulation because it would disclose that the larger derivative positions on the books of J. P. Morgan Chase, Citibank, BofA and Goldman Sachs are the U.S. government's. Disclosure would expose the fact that the markets are rigged.

PARANOTE



No Bank Required:
An example of currency issued directly by the Continental Congress in 1776.

announcing that the holdings of foreign central banks would no longer be redeemed for gold by the U.S. government.

This was the final step in abandoning the gold standard. Now the value of the dollar floats freely in relation to foreign currencies, with no fixed standard of value. The value can only be manipulated by the market forces of the economy, and by the actions of the Federal Reserve. The result has been rapidly expanding inflation, which began during the Nixon years, and which has been felt by all the foreign currencies that were legally pegged to the dollar. Many of these currencies have repeatedly failed and their governments have since remained continually insolvent.

The dollar is now backed entirely by faith, the public's faith in America's economy and in America itself. The economies of other nations are dependant upon this faith as well. For if no one believed in the power of the dollar, if it were not universally accepted as a form of payment, it would have no value. Even before paper money became widely used, the worth of gold and silver coins rested on a similar social contract: a common, agreed-upon value.

The members of the Federal Reserve Board are in many ways like sorcerers, conjuring wealth seemingly out of thin air and distributing it to transform the American economy according to their desires.

However, the difference is that gold and silver have intrinsic value, and

when gold and silver coins

were used in the past their value was roughly equal (when minted correctly) to the value of the metal of which they consisted.

The Federal Reserve is Born

Paper dollars are "fiat currency"; a representation of wealth that has no physical value until it is used to purchase something that does. The use of paper money began with the "continentals" which financed the Revolutionary War, backed by nothing but the promise that America would win the war and begin collecting taxes from its citizens. A similar gamble was taken during the Civil War, which was financed by "Greenbacks," forebears of the modern paper dollar. In addition to these two examples, issued by the federal government, throughout history there were many paper dollars in circulation that were issued by privately-owned banks throughout the various states. These dollars differed widely in appearance from one another, which led to massive counterfeiting, and when the banks failed, which they often did, the dollars became worthless. Numerous measures were taken by the federal government to control this problem. Finally, in 1913, a series of banking collapses inspired the creation of the nation's new central bank, the Federal Reserve, and a new banking and monetary system, the

Federal Reserve System.

The Federal Reserve is now the United States' national bank, and it is both quasi-governmental and privately-owned. It sets the basic operating policies for all of its member banks (most of the banks in the U.S.), and provides them with their money supply. The process they use to supply this money, "fractional reserve lending," is almost as old as banking itself. In fractional reserve lending, a bank can take the money from its depositors' accounts and lend it to various persons or institutions on interest. It can loan out the vast majority of the money deposited (say, 87 percent) leaving only a fraction (13 percent) in the bank's vaults.

This fraction is called the "reserve," and it is the only "actual" money sitting in the bank, backing all of the various loans, and the only money that is ready to be withdrawn, should the depositors choose to withdraw from their accounts. When the loans are paid back, the bank earns a profit from the interest. Thus, the bank has caused its depositors' money to multiply, and has kept the difference for itself, essentially creating money out of nothing. If the bank has loaned money to another bank or financial institution, that institution can loan it out and create even more money out of nothing. Thus the money supply multiplies exponentially, and the economy itself acts as a money multiplier: a manna machine. Money can always be used to make more money.

Now since the Federal Reserve is the point of origin for this money, its initial injection into the system is sometimes

The power of money to transform almost any thing or situation into another is similar to the alchemical power of the so-called “Universal Solvent” or “Philosopher’s Stone,” and the act of turning paper into dollars is like turning lead into gold.

called “high-powered money,” because it effects the whole economy. It is the tiny mustard seed which causes the rest of the money supply to grow. The interest rate which the Fed chooses to set for the money it lends determines how much money will be borrowed by other banks at that time, and also determines the rate those banks will charge for loaning money. This is the primary way in which the Federal Reserve controls the money supply, and thus, as much as possible, the American economy: too much money being loaned out (and thus created) leads to inflation, and too little leads to recession. When the Fed first loans it out to the member banks, the money is “created,” and each time those banks lend it out, they are breeding more.

Money and Alchemy

Some see the way in which fiat currency, especially paper and electronic money, can be simply “created,” as nothing

short of magic. Scottish philosopher John Law wrote in his 1705 book, *Money and Trade Considered with a Proposal for Supplying the Nation with Money*, that he had discovered the “Philosopher’s Stone” of the alchemists, which could purportedly turn lead into gold, or dross into something valuable. The key to alchemy, he said, was the printing of paper money, and in 1715 he was hired by the French government to put his theories into action. Law was put in charge of France’s national Banque Royale, but the whole scheme collapsed and Law fled in disgrace, dying shortly thereafter. His ideas went on to influence German writer Wolfgang von Goethe.

In Goethe’s classic play, *Faust*, the title character and his teacher, Mephistopheles (the Devil), gain the favor of the emperor by offering him the secret of alchemy: how to create wealth

by printing paper money. Soon the emperor presides over a robust economy and a licentious, materialistic people. But the currency eventually collapses, just as all the Devil’s creations turn out, in this play, to be illusions.

It is my belief that the Freemasons and other occultists who have been responsible for creating the United States, designing the dollar bill, and engineering its economy have understood the principles of alchemy, and have purposely chosen to construct our economy upon these principles: the principles of creating worth from worthlessness, and of creating a large volume from a small one, using the power of faith. I explain my theory in much greater detail in my book *Solomon’s Treasure: The Magic and Mystery of America’s Money*, to be released in Summer 2005 on Dragon Key Press. In this book, I demonstrate that the cre-



“In God We Trust” means one should trust the dollar the way one trusts in God, for it is implied that God himself has chosen to favor the U.S. and, by extension, the dollar.

THE MAGIC AND MYSTERY OF AMERICA'S MONEY

ation of money by the Federal Reserve, and its exponential multiplication by the procedures of the occult banking system, is analogous to the creation and multiplication of gold in alchemy.

The power of money to transform almost any thing or situation into another is similar to the alchemical power of the so-called "Universal Solvent" or "Philosopher's Stone," and the act of turning paper into dollars is like turning lead into gold. The members of the Federal Reserve Board are in many ways like sorcerers, conjuring wealth seemingly out of thin air and distributing it at will to transform the American economy according to their desires. The dollar is "fiat currency," declared into existence by the central bank in a manner similar to the creation of the universe by the divine words "Fiat Lux!" or "Let there be light!"

Faith in Fiat

Fiat money (best exemplified by the American dollar) has no independent existence except in relation to something else: what it can buy or be converted into. Yet it is the most powerful force within the human sphere of life — like the "Azoth," or secret essence of life spoken of in alchemical texts. In *Solomon's Treasure*, I explore the history of the dollar prior to the formation of the Federal Reserve in 1913, and conclude that most of these magical principles were at work in the American economy from the very beginning.

The American money system depends entirely on the faith of the American people in the supernatural power of the dollar. The ability of the President and other officials, such as Alan Greenspan, to uphold and improve the economy depends largely upon their ability to manipulate the spiritual will of the people, in much the same way as a priest or a magician, inspiring them to have faith in the value of the dollar. This faith is reinforced by the financial terminology

currently in use ("trust," "fiducial," "credit," etc.), as well as by watchwords and symbols found on American money. These objects thus act as magical charms, containing a unit of magical charge that is passed on from one person to the next as the money changes hands.

In light of these ideas, the mysterious markings on the dollar bill can now be

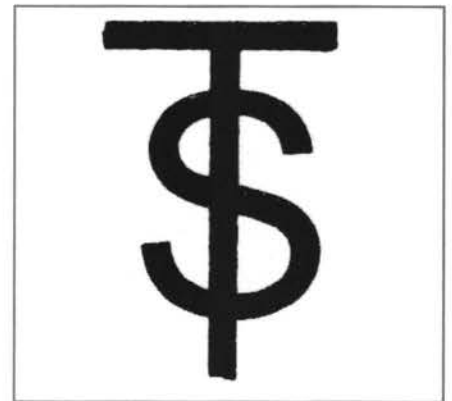
The creation of money by the Federal Reserve and its exponential multiplication by the procedures of the occult banking system is analogous to the creation and multiplication of gold in alchemy.

understood. The words "In God We Trust" are meant to inspire faith in the dollar as a currency, and faith in the American republic. "In God We Trust" means one should trust the dollar the way one trusts in God, for it is implied that God himself has chosen to favor the U.S. and, by extension, the dollar. This is communicated by the message on the reverse of the Great Seal, "Annuit Coeptis" ("He [God] favors our undertaking.") The words "E Pluribus Unum" and the other twelve examples of "one" on the bill, along with the pyramid, remind us that our society is made up of various parts that are essentially united, and money is the great uniter, since it is the one thing that everyone in this country uses.

The spider web motif in the background of the bill's design shows that we are all connected through the web of commerce. The bald eagle on the front of the Great Seal looks a bit peculiar, and Masonic expert Manly P. Hall claims it was meant to secretly represent the phoenix, the mythical bird who eternally dies and is reborn, and which is a symbol of transformation in alchemy. Indeed, the original proposals for the design of the Seal called for a phoenix. The green color of the U.S. dollar represents fecundity, plenteousness, and growth. Former U.S. Treasurer Mary Ellen Withrow stated in a *New Yorker* interview this is why green is used.

The meaning of the number thirteen is related to alchemy as well. As I explain in *Solomon's Treasure* and will explain in greater detail in Part Two of this article, the number 13 symbolized, for one proto-Masonic society, a concept which was itself equivalent to the idea of the Philosopher's Stone. I am speaking of the Knights Templar, progenitors of

modern Freemasons, and inventors of modern banking. I believe that the Templars passed on the secrets of alchemy to the Freemasons, who utilized them in the creation of the U.S. dollar.



Magical Sign: The dollar symbol is reminiscent of the magical wand of Hermes, a staff with a serpent entwined upon it, which has long been a symbol of alchemical transformation.

Indeed, since the beginning, the dollar itself, independent of its manifestation as paper money, has borne the marks of alchemy. The first "dollars" ever minted (called "thalers" in German) were silver dollars coined in Joachimsthaler, Bohemia, by a man named Georgius Agricola, who had up until that point been a practicing alchemist seeking the Philosopher's Stone. He found coining dollars to be the answer to what he was

seeking, and later became known as the "Father of Mineralogy" because of the science he developed while mining and minting dollars.

The dollar sign (\$) seems to have an alchemical connotation as well. It is thought to have been chosen by Thomas Jefferson, who was responsible for the U.S. adopting the dollar as its national currency, but the sign's origin remains a mystery. I have always thought it to be reminiscent of the Caduceus, the magical wand of Hermes, a staff with a serpent entwined upon it, which has long been a symbol of alchemical transformation and healing (thus its use by the medical profession). David Ovason, in *The Secret Symbols of the Dollar Bill*, concurs, and adds that a symbol almost identical to the dollar sign is used in astrology to denote Mercury, the Roman

version of Hermes, the god of alchemy.

In Part Two of this article I will reveal the origins of the magic of the dollar with the Knights Templar. The discovery by the Templars of the secrets of alchemy, its connection to the number 13, and the Templars' creation, using this secret, of the modern banking system, will be explored. It will then be explained how this alchemical secret relates to the fabled treasure of King Solomon. These facts should cause all to examine more carefully, and learn to appreciate, the complex mystical qualities of the money we exchange for goods every day. **P**

To be continued ...

References

Goodwin, Jason. *Greenback: The Almighty Dollar and the Invention of America*. Henry Holt & Company, 2003, New York, NY.

Greider, William. *Secrets of the Temple: How the Federal Reserve Runs the Country*. 1987, Simon & Schuster, New York, NY.

Hall, Manly P. *The Secret Destiny of America*. The Philosophical Research Society, 1991, Canada.

Ovason, David. *The Secret Symbols of the Dollar Bill*. Harper Collins, 2004, New York, NY.

Weatherford, John. *The History of Money*. Random House, 1997, New York, NY.

©2005 Tracy R. Twyman.

Tracy Twyman is the author of *The Merovingian Mythos* and the *Mystery of Rennes-le-Chateau*, and the Editor of *The Arcadian Mystique: The Best of Dagobert's Revenge Magazine*. Her new book, *Solomon's Treasure: The Magic and Mystery of America's Money*, is available now. Her books and numerous articles are available at Dragon Key Press, PO Box 8533, Portland, OR 97207, www.dragonkeypress.com.

NEW FROM DRAGON KEY PRESS

***The Legends of the Jews, Volume 4: Bible Times and Characters From Joshua to Esther*, By Louis Ginzberg**

As the *Boston Book Review* wrote in December 1998: "Nothing better illustrates the odd intimacy of the Bible and interpretation than *Legends of the Jews*, a seven volume set of biblical interpretations that was compiled by the famous Judaic scholar Louis Ginzburg nine decades ago, and that remains unsurpassed and indispensable today." This was the only volume of the series that remained out of print, until now. **\$19.95**

***The Story of "Mormonism" (and The Philosophy of "Mormonism")*, By Dr. James R. Talmage**

This is a revised reconstruction of lectures delivered by the author at the University of Michigan and the Philosophical Society of Denver. It provides a comprehensive discussion of the history and theology of the Church of Jesus Christ of Latter-Day Saints, revealing many shocking details about this misunderstood movement. This book was originally published in 1914. **\$9.95**

The Unknown Life of Jesus Christ, Presented by Nicolas Notovich

First published in 1894, this purports to be a lost gospel of "St. Issa", or Jesus Christ, discovered in the Hemis monastery in Ladakh, Northern India. The text asserts that Jesus spent time in India and Tibet during his famous "18 missing years." Also included with the text are the Foreword and Epitome written by its alleged discoverer, Russian author Nicolas Notovich, describing his travels through Tibet and India, his discussions with the native lamas, and his analysis of the manuscript. **\$9.95**

ALSO AVAILABLE:

***The Merovingian Mythos and the Mystery of Rennes-le-Chateau*, By Tracy R. Twyman \$19.95**

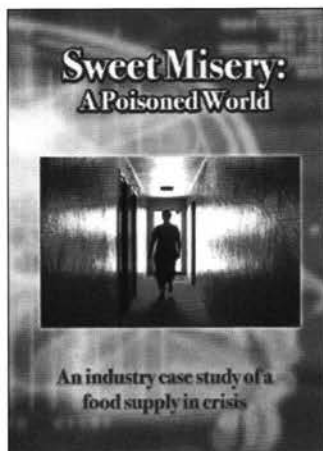
***The Arcadian Mystique: The Best of Dagobert's Revenge Magazine*, Edited by Tracy R. Twyman \$24.95**

***Dagobert's Revenge Magazine Volume 5, Number 1* - The final issue, available only while supplies last. \$5.99**

**Make checks and money orders payable to Dragon Key Press. Please include \$4.30 (+ \$1 per add'l item) S&H.
P.O. BOX 8533; PORTLAND, OR; 97207**

Order On-line at: WWW.DRAGONKEYPRESS.COM

REVIEWS



Sweet Misery: A Poisoned World, Cori Brackett, Sound and Fury Productions, 2004

(www.soundandfuryproductions.com)

Review by Joan d'Arc

This film has been proclaimed, "As important if not more important than *Fahrenheit 9/11*." In this astounding video, filmmaker Cori Brackett documents her fight with toxin-related multiple sclerosis and how her use of the

man-made sweetener, marketed as NutraSweet and Equal, was connected. When she stopped using products tainted with aspartame, her symptoms went away "almost by magic." Brackett states, "the institutions designed to protect our food supply have failed us."

Brackett journeyed 7000 miles and taped 25 hours of interviews with aspartame victims, biochemists and medical experts. As they tell us, since 1984, when NutraSweet hit the market, there has been a huge increase in brain tumors. Aspartame apologists say this is due to the invention of better brain scan devices, however, the experts interviewed argue that brain tumors have actually increased 10% and lymphoma has increased 60% since 1984.

As *Sweet Misery* explains, one of the chemicals in aspartame is methyl ester, which breaks down into methanol (wood alcohol) and then to formaldehyde, a very potent poison. Long-term exposure in large doses is absolutely toxic, state the experts. Aspartame is an "excitotoxin" which causes brain cells to become "excited" and burn out. It causes holes in the brain, as does MSG. The initial neurological side effects are brain fog, short-term memory loss, leading possibly to hearing loss and bleeding of the eyes. Aspartame toxicity lowers the seizure threshold and can trigger manic episodes, and can lead to neurological maladies such as lupus, fibromyalgia, Lou Gehrig's disease and brain cancer.

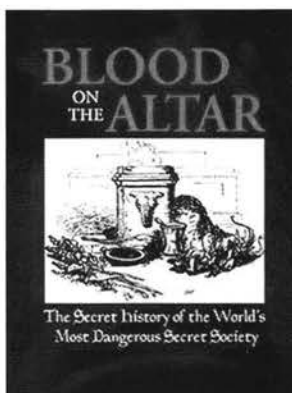
So, how did such a poisonous substance get approved as a food additive? Brackett carefully tracks the cover-up of the Century: that G.D. Searle, the company that produced this poison ingredient, was advised decades ago that studies showed aspartic acid caused holes in the brains of mice. Searle never gave those studies to the FDA nor did they inform the FDA of this study until after aspartame's approval.

This video highlights the "shenanigans" behind getting the product approved by the FDA. First, all tests were funded by the "industry," that is Searle and the soft drink industry, which was the first to use aspartame in its products. In 1977, Searle hired Donald Rumsfeld (yes, *that* Donald Rumsfeld) to "power through" the approval of aspartame while ignoring animal studies pointing to fatal toxic effects. Rumsfeld was offered the chance but opted not to have Searle included in the budding Food Safety Council. Next, Ronald Reagan assigned a new FDA commissioner to bulldoze aspartame onto the market. By 1983, NutraSweet was approved for soft drinks in the U.S. and from there its approval was "rubberstamped" in the

UK and all over the world, with no further studies. Today this poison sweetener is touted by the American Medical Association as well as Weight Watchers!

Cori interviews Diane Fleming, a prison inmate currently serving fifty years for the murder of her husband by "adulteration of a substance." When Mrs. Fleming's husband died of a massive brain hemorrhage after drinking diet Gatorade with a creatine muscle-bulking supplement, his death was reported to authorities as an intentional poisoning with methanol. The jury was told Mrs. Fleming had added windshield wiper fluid to his Gatorade to poison her husband, when in fact her husband had been drinking diet products with aspartame on an ongoing basis.

Cori also interviews crusader Betty Martini, who has collected 12,000 case histories of health problems associated with aspartame, including lupus, multiple sclerosis, vision impairment and brain tumors. Cori's next video, *Sweet Remedy: The World Reacts*, will further document the massive cover-up of our adulterated food supply. I look forward to more revealing professional exposés like this one from Cori Brackett, now that she has her health back! **P**



Blood on the Altar: The Secret History of the World's Most Dangerous Secret Society, Craig Heimbichner, Independent History and Research, 2004

(www.revisionisthistory.org)

Review by Al Hidell

You're probably asking, what is the World's Most Dangerous Secret Society? For Heimbichner, it is the Ordo Templi Orientis (OTO), whose

most famous and influential member was the "Great Beast," British intelligence officer Aleister Crowley. According to the author, the OTO is what lies "beyond Freemasonry"—the ultimate secret society attained by only the most elite Freemasons. (He notes in passing that there are actually 97 degrees of Freemasonry, but provides the reader nothing further on this intriguing claim.)

Heimbichner does a superb job of explaining nature and origins of the philosophy of the OTO, and tracing its influence on modern culture. However, he believes this "Janus-faced" group controls both the Left (libertarianism, avant-garde drug culture, radical hedonism, free sex) and the Right (aristocratic elitism, authoritarianism, classical culture, sexual repression). Therefore, one could say the OTO is behind just about every social movement or event, which makes it extremely difficult to evaluate or prove his theory.

In response, the author would probably argue that this is the point. The very duality of modern culture is in effect an OTO plot, meant to cast a "Thelemic spell" over the populace by dragging their consciousness back and forth between diametrically opposed ideas. In a significant point, the author says this plan is Satanic, in the sense that Satan (Baphomet) is "an androgynous figure standing for the

Double Mind” and the duality of Light and Dark.

It’s clear that such duality has been increasing throughout the 20th (and now 21st) century. This pattern does suggest some sort of master plan is at work, rather than random chance. The most vulnerable targets of the plan, the author suggests, are the legion of “ESPN and porn-addicted couch potatoes.” Zombie-like, they are “hypnotized by computers, TVs, CDs, DVDs, Palm Pilots, Prozac, Paxil, and pot,” passively accepting society’s programming as they stare at the TV every night.

When it comes to naming influential OTO members, the book falls flat. Yes, there’s Crowley, and the Freemason Albert Pike. Beyond that, we’re given people like Jack Parsons, former director of the NASA Jet Propulsion Lab. It is, then, a rather underwhelming and brief list. Heimbichner gets around this by implying that the many political and cultural powerbrokers that are advancing OTO ideals either are OTO members or influenced by its philosophy.

This is unlike, say, the Freemasons, who have a very public and impressive list of past and present members. If the OTO is indeed what lies “beyond Freemasonry,” then one would assume that the most elite and powerful of these Freemasons were and are also OTO members. The Freemasons’ “Hall of Fame,” if you will, therefore strengthens the author’s position. Yet he appears to deprecate it when he notes, “Freemasons are like the old Soviets in their historical claims: Just as the Soviets were fond of claiming many great historical geniuses as ‘one of them,’ so the Masons like to claim an absurdly long list of great men.” The author needs to better explain how an argument against Freemasonic influence supports his argument that the OTO — the highest level of Freemasonry — is the most powerful secret society.

In fact, Heimbichner expertly debunks the conspiratorial view that the founding of America was a Freemasonic endeavor. Interestingly, this theory was promoted by the recent popular movie *National Treasure*. What is the purpose of such mainstreaming of selected conspiracy theories? Is this evidence of OTO influence? The author would likely argue yes, despite his claim the OTO believes that “the conspiracy spotlight needs to be kept off” Freemasonry, as well as Judaism (the OTO being “based on the Kabbalah.”)

Is this a contradiction? Not really. Although many Freemasonic conspiracy theories exist, the author argues that such theories and their mainstreaming serve to divert attention from the true nature of high-level Freemasonry. Likewise, the spotlight is clearly being kept off Jewish conspiracy theories, if the status of such theories in the conspiracy realm, as well as among the general public, is any guide.

In addition, the author believes the mainstreaming of conspiracy theories that subvert the teachings of the Catholic Church (e.g. *The DaVinci Code*, *the Priory of Zion*) is part of the OTO plot, as Christianity and its teachings are apparently the ultimate enemy of the OTO. He similarly views such things as Wicca, Tarot Cards, online fantasy role-playing games, Hollywood celebrities’ interest in the Kabbalah, Harry Potter, and even a certain Scooby Doo cartoon as evidence of the OTO’s influence on popular culture. These are all, he says, promoting witchcraft and/or subverting traditional Catholicism. Despite the author’s alarm over Scooby Doo, I would urge the reader against dismissing this book, since it goes well beyond a simplistic argument for “traditional values.” I recommend *Blood on the Altar* as one of the most unique and ambitious conspiracy texts I have come across. **P**

The Copycat Effect: How the Media and Popular Culture Trigger the Mayhem in Tomorrow’s Headlines, Loren Coleman, Paraview Pocket Books, Simon and Schuster, 2004

(www.lorencoleman.com)

Review by Joan d’Arc

Many people know Loren Coleman as a Fortean researcher, author of books on Mothman, Sasquatch and the Yeti, but many don’t know he is also a specialist in child welfare and youth suicide prevention. In fact, he wrote a book in 1987 called *Suicide Clusters* and was on the Larry King show discussing suicide clusters long before his colleagues had noticed them.

Coleman blames continued violence in society on sensationalized murders and suicides in newspapers and on television. According to Coleman, the media’s attitude is “death sells.” I talked to Loren from his home in Maine about why he wrote this book.

Coleman tracks a string of events that inspired suicide clusters among teens during the 1980s and 90s. Why a young person takes their life may never be known, Coleman states. But there are underlying social patterns that may help us to understand, to prevent, and to intervene. Indeed, Coleman predicted (on March 18, 2005) that we should be prepared for a wave of school shootings between March 20-April 20. On Monday, March 21, the Red Lake, Minnesota, school shooting occurred. Coleman says he has a “keen sense of trends and forecasting,” and he set out to apply that sense of foreboding to his research in *The Copycat Effect*.

Is Loren Coleman psychic? No, but he reads human behavior well, and he wanted to use the *Copycat Effect* to convey just how obvious the hints in the media are. For instance, the copycat effect made him aware that high school coaches may be targeted in school shootings, and that religious cults or churches may have “mass suicides” or “shooting rampages” this spring. He says he wrote *Copycat* because it became clear that the media can and does trigger such events.

Should we turn off TV and go outside and play with our children? Well, it wouldn’t hurt, but censorship is not the answer, says Coleman. He believes the media can be a positive tool to spread social change. Besides, he adds, turning off the TV is a “negative solution that would only backfire with the youth of today,” who love their iPods, video games and email. Indeed, he admonishes, we must not overreact.

He explains, “Our society has been conditioned to like violent movies with lots of action, to enjoy breaking news with car chases, hostage situations, murder trials and school shootings.” Being aware and informed is OK, he says, but it’s the “overwhelming graphic images that trigger mayhem.” Consumers need to say “no more” and the media need to pull back and be responsible.

Is there a dark objective to this media conditioning? Coleman believes the motive is more overt: selling shows, SUVs and soap. But the result is the same: “the copycat effect triggers violent events in a predictable pattern that follows a media-driven timetable (same day, 3-4 days, one week, one month).” Now that’s hard data.

As far as Coleman is concerned, the copycat effect is real and he has set out to document the causal connections. We all know that violence begets violence, but this is a remarkable book that details very precise connections between violence in media and violence in the world. **P**



Tesla Wolf Media

Offers both entertaining and educational media that will definitely have you thinking and second guessing all that is going on around you, with shows like:

Ground Zero with Clyde Lewis

PARANOIAtv featuring:

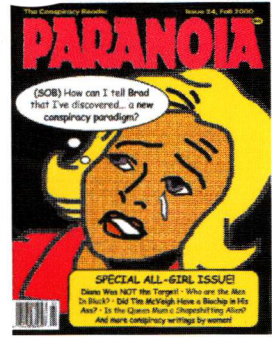
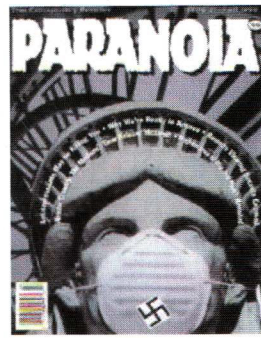
- The Jack Blood Show** with Jack Blood
- Cancel the Cabal** with Stephen Roberts
- Outside the Box** with Alex Ansary
- The Higher Side Chats** with Greg Carlwood
- Freeman TV** with Freeman
- The Middle Chamber** with Frater X

Cinema Insomnia with Mr. LOBO

Mystery Channel

Anomilies Channel

We are proud to be part of Tesla Wolf Media a streaming multi-media company. Delivering live and on demand shows for your enjoyment.
www.teslawolfmedia.com



**back issues
still available!**

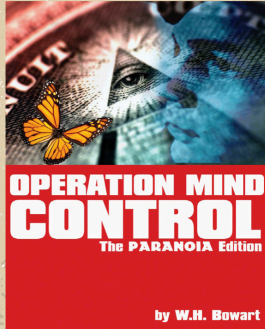
while supplies last www.paranoiamagazine.com



PARANOIATV

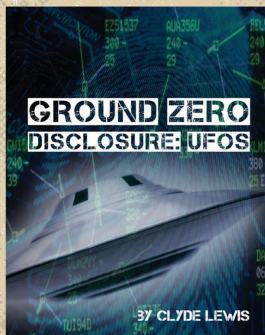
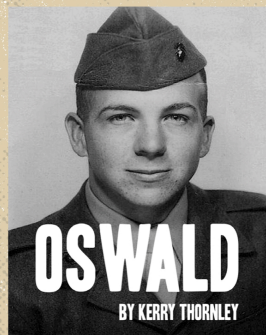
WATCH AT WWW.TESLAWOLFMEDIA.COM

PARANOIA PUBLISHING

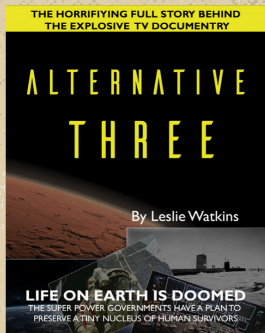
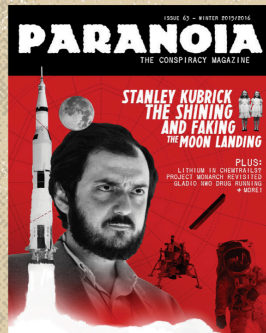


“
Just because
you're paranoid
doesn't mean
they aren't
after you.”

*Joseph Heller
Catch-22*



ARE YOU
INTERESTED
IN CONSPIRACIES,
UFOs OR THE
PARANORMAL ?



So Are We! Check Us Out at www.paranoiapublishing.com



[HTTP://WWW.PARANOIAMAGAZINE.COM](http://www.paranoiamagazine.com)

SPEAK FREE OR DIE TRYING