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MARCH 1977 75¢

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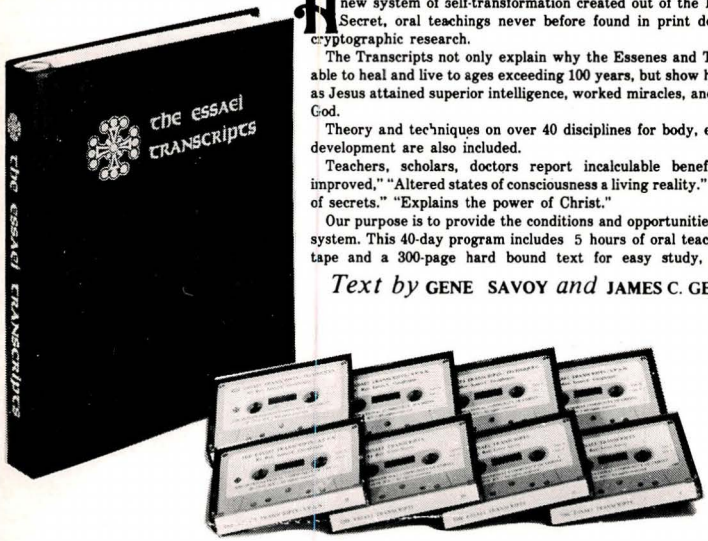


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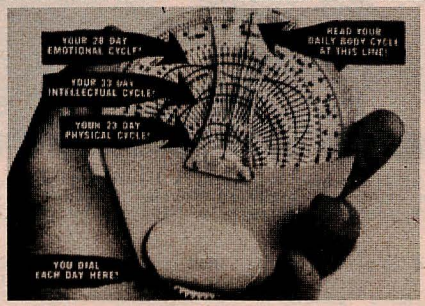
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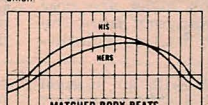
SEXUAL RELATIONSHIPS ARE ENHANCED AT TIMES OF SYNCHRONIZED BODY BEATS!

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MATCHED BODY BEATS

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Jack Gunthard, Olympic Gymnastic Coach

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Alfred Morningside, Business Industrialist

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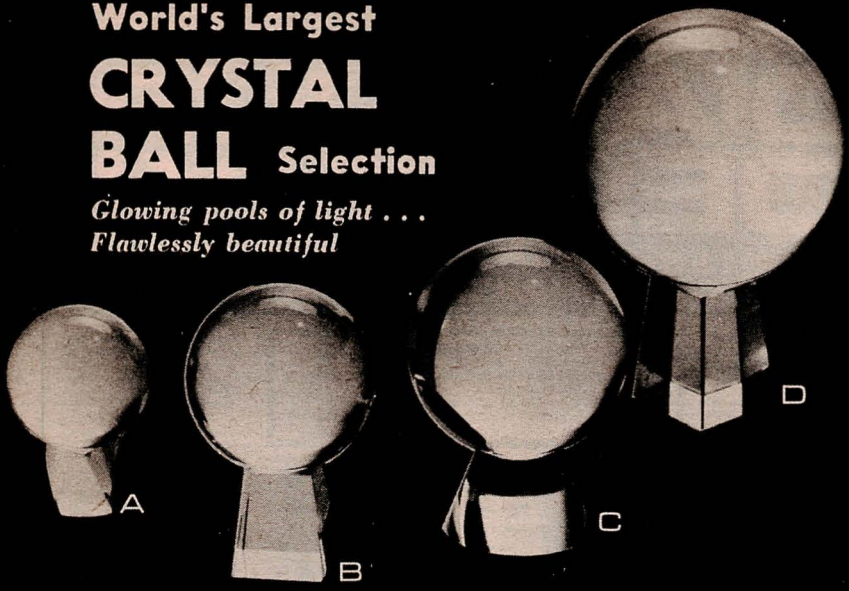
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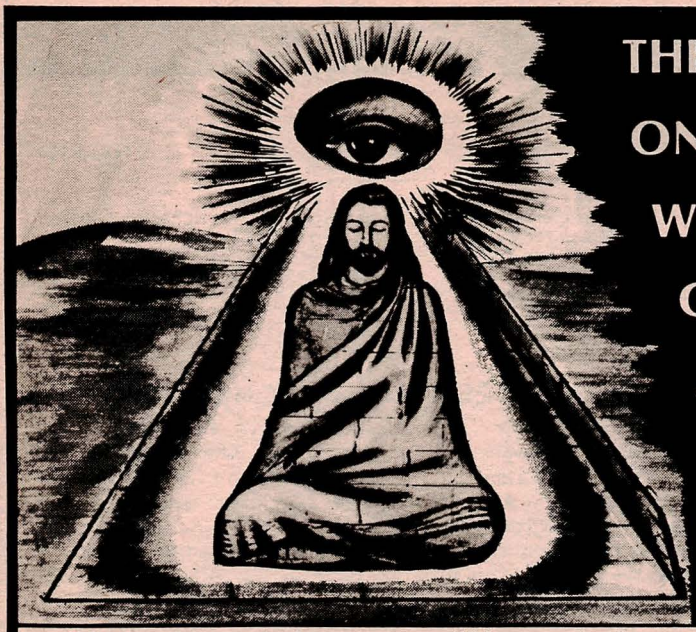
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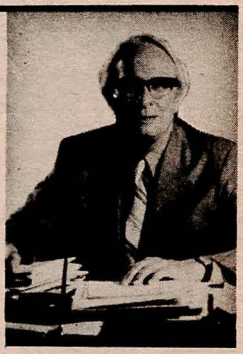
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I See by the Papers

QUOTE OF THE MONTH

I believe the time is rapidly coming to an end when science and technology, to which our government is wholly committed, can, by themselves, solve our mushrooming problems. Without the introduction of one or more of the extrascientific arts into current affairs, there is every reason to believe that the totality of our problems will continue to mount.

—Paul James in
California Superquake: 1975-77?



Curtis Fuller

IT IS TIME to address ourselves to what seems to be a fairly widespread belief held in the western world that the "last days" of earth are approaching, that we all should be preparing ourselves for *THE END.*

Baptists, Pentecostalists, Seventh-Day Adventists, Jehovah's Witnesses agree this is the time spoken of in the old biblical prophecies and many of them are preparing to meet their Maker. Their script runs something like this:

Millions of true Christians soon will vanish suddenly and inexplicably from jobs and homes, summoned by Jesus to heaven in a disappearing act called the "Rapture," which also will mark the beginning of a 3 1/2-year period in which the balance of world power shifts to a confederacy of European nations, possibly involving some of the Arab nations.

Out of this confederacy will arise a man who will engineer a peace treaty and become a world leader. But, in fact, he will be the Antichrist who will compel every person to be stamped, on their hand or forehead, with the dread numbers "666." Political chaos and oppression will follow. The land will be torn with earthquakes. Giant armies will converge for the great battle at Megiddo, which the Bible calls Armageddon. Eventually the heavens will part and Jesus Christ will appear to destroy the remaining armies and thus begin the 1,000-year reign of peace called "The Millennium."

This is a very brief summary of the scenario taken from the Bible. It is, however, a patchwork, with verses taken out of context from both Old and New Testaments to bolster a particular viewpoint.

For example, we find all of the basic doctrines — the Last Days, the Days of Tribulation, the Days of Rapture, Antichrist and the Second Coming — included in the sermons of the Rev. Billy Graham.

Some claim the beginning of these events occurred in 1948 when the

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TRIGGERS VISIONS

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Jews returned to their homeland in Palestine and established the State of Israel. Others argue it started in 1967, the year Israel took over control of Jerusalem.

∞

AWAITING THE RAPTURE

THIS VIEWpoint is more widespread than most of you are likely to believe at first reading.

But Hal Lindsey, a popularizer of Bible prophecies, has sold 10 million copies of his book *The Late Great Planet Earth*. And there are scores of cults and sects who believe all this.

Over the centuries there have been thousands of prophets of doom and there are hundreds today. Several times each year we read of some leader who has gathered a small group together in some obscure location to await the Rapture — to be transported to heaven.

The Millerites who flourished in the northeastern part of the United States in the 1840's were convinced their leader William Miller had calculated correctly and the world would end in 1843 or 1844. And, of course, it didn't happen again.

Now, I see little difference between these beliefs and the beliefs held by some UFO buffs who theorize that the end of the world is at hand unless the space people provide us "Salvation."

Most of you will remember the recent strange odyssey of Bo and Peep, who also called themselves "The Two." They persuaded scores of people to wander about the country with them as they awaited their own brand of Rapture — to be whisked away by

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By Kreskin



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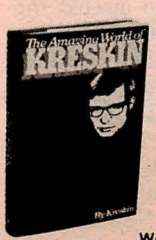
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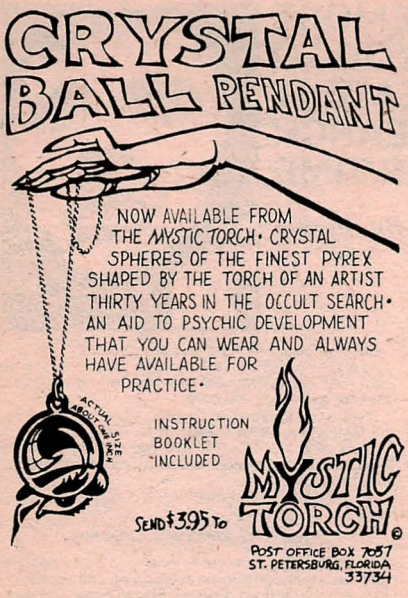
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flying saucers to eternal life in outer space.

Again the script is similar. The Two compared Earth to a garden ready for harvest and their followers to the graduating class. Not all of the fruit would be picked, however; not all of the followers would be graduated!

Bo and Peep have been described as a likeable, easygoing pair of middle-aged Texans who may be perfectly sincere in their beliefs. Bo is Marshall Herff Applewhite, a former professor of music at the University of St. Thomas and later director of music at St. Marks Episcopal Church in Houston. Peep is Bonnie Lu Nettles, a nurse.

They met in a Texas hospital in 1972 and teamed up to organize the Christian Arts Center in Houston which specialized in astrology, mysticism, healing, metaphysics, Theosophy and comparative religions. Somewhere along the line they came to believe they had a higher purpose on this planet. Bo compared this revelation to "taking a whiff of smelling salts." Obviously they possessed enormous charisma and powerful personalities.

In the fall of 1975 they held a meeting in Waldport, Ore., to discuss the true meaning of the UFOs. After the meeting 20 members of their audience vanished. Five months previously 24 other persons had left home and family after hearing The Two speak to a small gathering in Los Angeles. There followed similar disappearances in Colorado, New Mexico, California and Arizona. One man sold his house to a friend for $5.00. A young couple gave away their children

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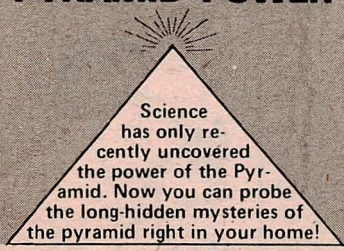
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to follow The Two. A well-to-do California businessman with a wife and six children abandoned all to follow them.

∞

STOP THE WORLD

ALL THE persons who seize upon these apocalyptic views must be motivated by the belief that the world is a terrible place and they wish to get off.

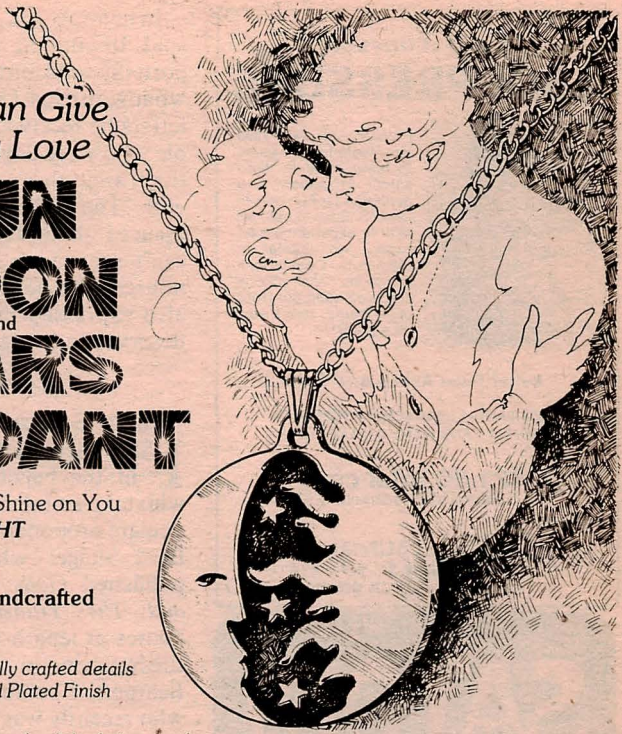
They see the senseless wars, the despoiling of our environment, the population exploding beyond the earth's capacity to feed it. They are aware of the atomic weapon held on the ready, of the terror in the streets, the poverty, prejudice, hatred, misunderstanding, ignorance, bigotry and all the other terrible things going on in the world and they want off.

There seems to be an aspect of human psychology — perhaps present only in those persons brought up in the Judeo-Christian tradition — that leans to millennial beliefs. Most millennarians are guilt-ridden and want the world destroyed to atone for our sins. Apparently they look upon total destruction as what we deserve but, at the same time, elect themselves to be the exceptions. This works out so that those of us who do not join them will be left to make the atonement!

In 1973 Daniel Cohen, former editor of *Science Digest*, wrote a book titled *How the World Will End* in which he reviewed the major apocalyptic scares which have taken place over the centuries and concluded that the earth will last another four or five billion years even if human beings aren't around that long.

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In contrast to Lindsey's book which sold 10 million copies, Cohen's reportedly sold only about 10,000. But what surprised Cohen most were the letters he received from religious people who were angry with him because they *want* the world to come to an end. The Bible, they believe, has assured them it will end and they can't see any other solution. Many nonreligious people who wrote Cohen also expressed the feeling the world deserves to be destroyed.

∞

MAN'S TRANSFORMATION

I SEE these same feelings reflected in the beliefs of many persons who take an interest in UFOs. One articulate proponent of this viewpoint is Brad Steiger who, in his recently published *Gods of Aquarius: UFOs and The Transformation of Man,* quotes at length one of the foremost theoreticians in this field. He is Tom Bearden, a retired lieutenant colonel who recently was Chief of the Evaluation Branch, Military Studies Division, SAM-D, Missile Project, Redstone Arsenal, Alabama. Bearden is described as a "one-man think tank," a 6-foot, 5-inch, 250-pound military strategist, holder of a karate black belt, a guitarist, a physicist and a ufologist.

I do not have space to give you Bearden's complete reasoning but he develops a biological-scientific argument that man will destroy himself within the next few decades unless there is "Intervention."

This Intervention could take one of two forms — or possibly both.

Bearden's first solution links the

brains of all men into one giant superbrain. He believes that such brain links are within reach of our technology. He believes that substantial work already is being done in this direction in the Soviet Union and that direct mind-to-mind linkage has been achieved there. He is encouraged by the demonstrated ability of two minds to communicate telepathically.

"Once the species is linked, the problems that man causes man simply vanish. All of these problems depend on the conscious differentiation of being between two individuals, and this differentiation no longer exists. A single integrated being does not rob, cheat, hurt, kill, or abuse himself or any of his body cells," he says. All the problems man causes man will disappear with this brain linkage, he believes.

He rhapsodizes further: "Another immediate advantage of linkage is personal immortality. The personality is no longer operational and it can be totally recorded on physical media. Indeed, it is exactly so recorded on and in the physical nervous system 'medium' of the body itself."

If an individual dies, therefore, his personality, experience, memory and feelings already are recorded in the giant banks of linked brains and all could be re-recorded in a new body of exactly the same kind (as for example by cloning) and the personality reactivated and reinstalled therein.

He believes that the insights and new capabilities and dimensions of the linked human species would be so enormous as to be almost incomprehensible to our present understanding.

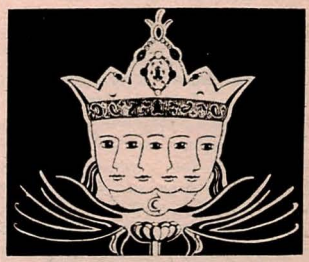
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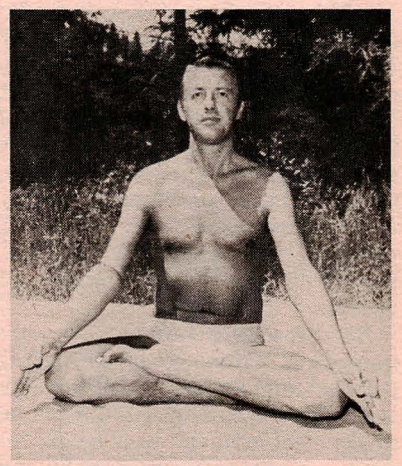
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Control of Vital Force and Awakened Kundalini

No miracles are promised but the author does clearly explain the philosophy behind the practice of Yoga and the ideal before us of unfolding our highest potential. Also explained (and illustrated with photographs) are the *asanas* (poses), *pranayamas* (methods to control vital force) and *mudras* (exercises used to encourage the awakening of the dormant force known as *kundalini*). The true nature of the guru-disciple relationship is explained as well as the importance of a qualified teacher on the path. There are suggestions on diet, purification and meditation methods.

Yogic Initiation and Meditation Techniques

The science of *mantra* is explained and general *mantras* given as taught by the great teachers of this tradition. Initiation, long held to be an important experience in the life of one who would awaken to greater realizations, is the occasion for instruction, the imparting of a useful

technique for meditation and the moment when the seeker receives an infusion of psychic current from the guru. Various methods are here explained, including how to become attuned to the inner light and the sound current. Practice routines are suggested and a final chapter on *The Message of the Siddhas* explains the teaching and work of illumined souls whose vitality permeates the major religious and philosophical teachings of the world. The material here shared is said to be the result of revelations and insights of seers and sages who learned to contemplate the subtle side of nature and derive true understanding.

Vital Information Shared by an Acknowledged Authority

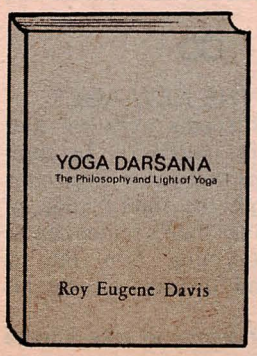
This definitive volume was researched and written, not by an outsider, but by one who is accepted by teachers and gurus of the Yoga tradition as an authority on the subject. Roy Eugene Davis was personally initiated by Paramahansa Yogananda and spent almost four years in intensive training in a monastic environment. For the past 20 years Mr. Davis has traveled the world over, teaching men and women from all walks of life the principles of conscious living and deep meditation.

The author is known for his previous inspired books, intensive meditation seminars, lectures at Yoga conferences, ashrams, and New Age churches and for his radio and TV appearances. He directs a Meditation Retreat in North Georgia to which hundreds come each summer for personal instruction.

Supplement: MASTERS OF YOGA

Here are biographical accounts of several illumined persons: Mahavatar Babaji, Sri Yukteswar, Lahari Mahasaya, Swami Sivananda, Ramana Maharshi, Swami Muktananda, Ananda Mayi Ma, Maharishi Mahesh Yogi, Sri Ramakrishna, Sri Satya Sai Baba, Shankaracharya, Jesus the Christ, Rajarsi Janakananda, and Hairakhan Baba of the Himalayas. Many inspiring photographs are included and anecdotes and teachings are shared.

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THE ALTERNATIVES

BEARDEN would be the first to admit that the accomplishment of linking brains is highly speculative. He is a dreamer but he also is realistic. He believes it is more likely man will destroy himself and his earth before achieving the brain linkage which is his only hope.

And this brings us to Bearden's second solution which also involves brain linkage.

"Linkage appears extremely unlikely unless outside assistance and Intervention are received," he says. "But there may after all be evidence of such Intervention. The phenomena loosely classed as 'Unidentified Flying Objects' (UFOs) appear to directly fit the strange characteristics to be expected of a linked 6th-stage superbeing engaged in giving prenatal assistance to the embryonic human species and preparing it for linkage 'birth' of the species into a new superbeing."

Unless this happens Bearden is sure that for man "a single technological species on a secondary planet of a medium-sized star in the remote rim of the galaxy, time has almost run out."

∞

IS THIS THE NEW AGE?

BEARDEN seems skeptical and not very optimistic. In summary, he hopes that either electronically or through the intervention of UFO superbeings man's brains can be linked, transforming him into a superbeing and thereby solving his problems.

Brad Steiger seems to take a more religious and apocalyptic view.

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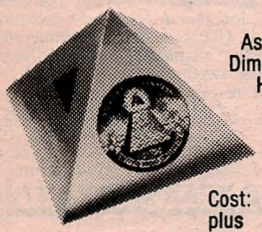
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"We are entering a New Age, another progression in Man's evolution as a spiritual being," he writes in *Gods of Aquarius*. "Before the New Age can be fully realized earth must undergo a great cleansing, a great purification, which will be prefaced by cataclysmic changes within the very surface structure of the planet. Man will soon be progressing out of his old physical limitations into a higher realm that is his by right of cosmic inheritance. . . .

"Although people in each preceding generation have been prepared to believe that their time was the End Time and that the information they were receiving through their contacts and revelatory experiences were indicating that Judgment Day was soon at hand and that the end of the world was just a curtain call away, it would seem that today the planet has indeed reached the point where man has mucked it up enough so that doomsday could arrive on some kind of cosmic schedule."

Steiger qualifies this by adding that he personally believes we are entering a transitional period rather than a preamble to Judgment Day.

Much of this reads as if it had been written by those religious fundamentalists who believe the world will be destroyed for its sins. There is the feeling that the end gate is in sight; destruction is all but certain. Our only hope is divine intervention — an intervention which will come from Jesus for the religionists and from the space people for the UFO buffs.

Are things as bad as they seem or are we simply guilty of archetypal thinking — either because of the way

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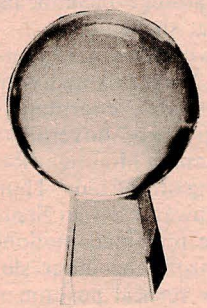
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our brains work or because of our Judeo-Christian culture?

Surely Europe must have been in a similar turmoil when Rome fell.

While I can agree that man and his earth may be in a bad way, I do not believe that this is unique and I see no evidence for the creation of a New Age by either Jesus or space people.

∞

NEW YORK UFOs

UFOs WERE in the news again late in the summer and early fall of 1976 and no less a newspaper than the *New York Times* was reporting on them.

Most of the activity was centered in New York's Putnam and Rockland Counties where a number of persons, including schoolteachers, police officers and a newspaper publisher, reported seeing strange flashing lights and silvery cigar-shaped objects.

One of the witnesses, a 33-year-old Suffern, N. Y., lawyer named Warren Berbit, spotted two "enormous upside-down soup bowls" hovering over a dip in the Ramapo Mountain Range as he was pulling off the Gov. Thomas E. Dewey Thruway early in September. While one remained motionless above the horizon, the other slowly shifted from a vertical position to a horizontal one.

Berbit, who holds two engineering degrees and has aviation experience, rejected the suggestion that he had seen conventional aircraft. "I'm not too hysterical and fairly objective," he said. "I definitely looked at them and I saw that it was not a natural phenomenon or anything I could explain."

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Rockland County Almanac publisher Dan Cetrone, who said he and his wife Barbara had observed several cylindrical UFOs over the Hudson River, did not hesitate to identify the objects as "obviously extraterrestrial." He said they "are preparing for an eventual contact here."

But Dr. William Donn, head of the Atmospheric Science Program at the Lamont-Doherty Geological Observatory in Rockland County, wasn't so sure. "I can only vouch for the things I checked," he said, "and everything I investigated I identified as a bright star or a planet." Still he conceded that other sightings may have been of "real UFOs."

Police officers in Stony Point, just across the Hudson River from the Indian Point nuclear reactors, saw the



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UFOs no fewer than nine times. According to Officer Bill Patrick, "There were 24 people who saw it (the UFO seen on August 25) but one woman kept walking around and yelling that she didn't see anything but actually she was afraid to look in the sky."

∞

INTERVIEW OF THE CENTURY

AMONG THOSE who watched a UFO over Lincoln Park and Southgate, Mich., on the evening of September 7 was reporter Gene Mierzejewski of the *Allen Parker*.

In the September 15 issue of that paper Mierzejewski wrote, "Frankly I thought those people who claimed to have seen flying saucers weren't all there, if you know what I mean. But in the back of my mind I thought it would be sort of interesting to see a UFO and find out what all the tumult and the shouting is about.

"It's shocking, let me tell you that."

He said he and his fiancée Shirley Sizemore first noticed the object when they pulled into the parking lot of his apartment building. The object, which was hovering over the street, was "large and round," Mierzejewski reported, "with extremely bright white lights surrounding its circumference. On top of it shone a glaring red light and it made no audible noise."

The two pursued the object for half an hour as it alternately flew and hovered over the two communities. Finally it sped upward and disappeared.

Mierzejewski called both the Southgate and Lincoln Park police and in each case the desk officer speculated that the couple, along with two

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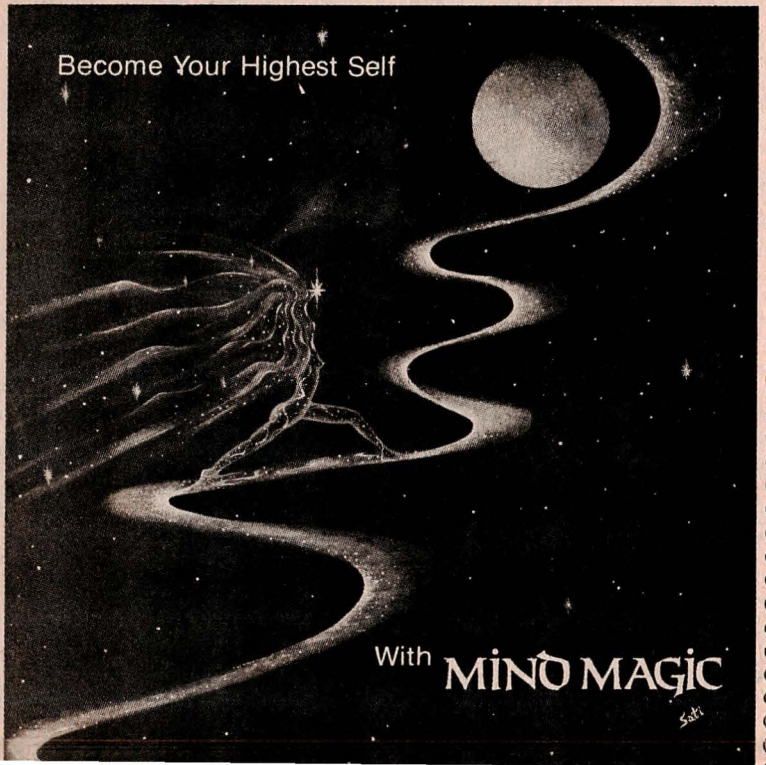
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Imagine that the universe is a grand hotel in which the waiters are constantly bringing you new and exotic foods to sample; how inappropriate it would be to refuse some strange-looking platters and demand only to be given the same plate as yesterday.

Change is necessary to evolution; the universe contains incredible diversity and you cannot experience it all within the confines of one comfortable life style.

Look ahead to what you will think of your life at its end; you will probably not want to look back and say that it was cozy and dull.

Thus, react positively to what seems to be disaster. Remember that what seems now to be disaster may be an important step toward evolution, and may even be identifiable as such at some point in the future.

Learn to laugh at adversity, for it is the fuel of evolution. Learn to laugh at the universe's jokes. Accept the tragicomic aspect of your life as an essential element in its being interesting.

Knowing that diverse inputs stimulate creativity, look at each annoying disturbance as a diverse input.

You must play the cards you have been dealt, regardless of their strength, and do not bemoan your hand.

To increase the power of any hand, just slightly overstate the strength of a weak hand and just slightly understate the strength of a strong hand."

MIND MAGIC pages 296, 297, 269

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strangers who had also noticed the object, had seen a helicopter or a blimp. Mierzejewski didn't think so but just to make sure the next day he got on the phone and checked all possible sources without finding a helicopter or blimp known to be in the vicinity at that hour.

He concluded, "Was it a flying saucer then, or merely some earthly aircraft flying the summer skies? I still don't know.

"But somehow I can't help but feel that just a few thousand feet separated me from the interview of the century."

∞

LIFE ON MARS?

WE STILL have no answer to the vexing question of whether or not life exists on Mars. If anything, the findings of the Viking 1 and Viking 2 spacecraft have deepened the mystery.

Speaking of the soil-sample tests Dr. Harold P. Klein of the Ames Research Center, leader of the project's biology team, says, "They do not vigorously prove the presence of life on Mars. They do not vigorously exclude the possibility of life on Mars." Dr. Carl Sagan adds, "There are clues up to the eyebrows but no conclusive explanations of what we're seeing."

The two Vikings, operating at separate Martian locations, have radioed back the results of four tests, with apparently "positive" results from two of them and "negative" results from two.

Two of the three biology experiments produced evidence of microbial activity in the soil. But a third, also de-

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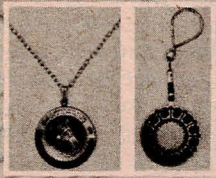
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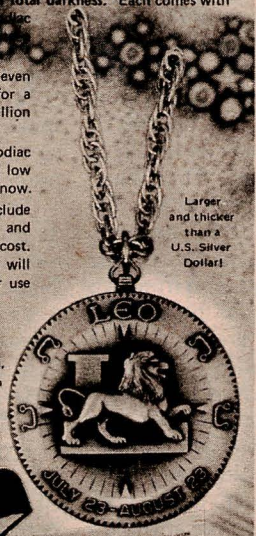
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signed to detect metabolic activity, discovered a suprisingly high level of oxygen gas being released from the soil. Scientists suspect this latter effect may have been caused by a chemical reaction between the soil and the moisture in the test materials.

Dr. Klaus Biemann, who studied the soil samples with an instrument called the gas chromatograph mass spectrometer, has failed to uncover any evidence of organic substances. He believes even the "positive" results can be explained chemically.

On the other hand, Dr. Sagan argues that the Vikings have discovered molecular nitrogen, a prerequisite of proteins on earth, in the Martian atmosphere, plus an iron-rich clay, mont morillonite, in the Martian soil. Mont morillonite is a catalyst for changing amino acids into long-chained molecules such as proteins.

Pointing to evidence that long ago water flowed on the Martian surface, Sagan says that at one time the planet may have had a denser, moister atmosphere. "Life could have arisen on Mars and then become extinct," he speculates.

Sagan suggests three reasons why the Viking instruments failed to detect positive signs of life:

(1) Martian life thrives only in "oasis" areas, possibly in the deltas of the dry river basins.

(2) The organic molecules feed, cannibal-fashion, on dead molecules, leaving few traces for the instruments to detect.

(3) The organisms encapsulate themselves in hard shells to retain water and protect themselves from ultraviolet radiation.

Further experiments by the Viking instruments in months to come may answer some of these questions. But as the search for life on other planets continues Dr. Klein cautions us to develop an "increased tolerance for ambiguity."



HOSTILE ETs?

A PROMINENT scientist has urged radio astronomers not to make known the existence of life on earth lest we attract invaders from outer space.

This may sound like a line out of science fiction but it isn't. It's the considered opinion of Sir Martin Ryle, Nobel laureate in physics and Britain's Astronomer Royal. Ryle addressed his plea to the International Astronomical Union and sent copies to Dr. Margaret Burbidge, president of the American Astronomical Society.

Ryle, who shared the 1974 Nobel Prize for his innovative development of antenna systems, became concerned after watching a July 1976 BBC television show which alleged that the giant radio dish at Arecibo, Puerto Rico, is transmitting powerful signals at a 21-centimeter wavelength in an effort to contact civilizations far out in space.

However, when Ryle wrote to Dr. Frank Drake, a Cornell University professor who directs the National Astronomy and Ionosphere Center, he was assured no one is sending out signals at 21 centimeters. That wavelength is kept open to allow unimpaired observations.

Drake did say that in 1974 the Arecibo dish had transmitted a pic-



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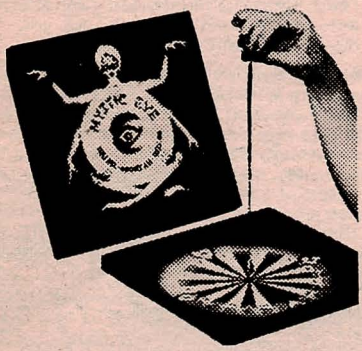


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torial message for three minutes at two other frequencies. But he told Ryle that the power of the transmission was "trivial" compared to the radar pulses from Arecibo and Goldstone, Calif., used in studying nearby planets.

Still uneasy, Ryle proposed a global commitment to refrain from any signaling attempts. Sir Bernard Lovell, a British pioneer in radio astronomy, submitted it without endorsement to the International Astronomical Union, which took no action on it at its October convention in Grenoble, France.

Heretofore, attempts to hear radio signals from hypothetical extraterrestrial civilizations have not involved efforts to initiate communication but only to listen for signals that might come in. But the American effort, which used to be called CETI (Communication with Extraterrestrial Intelligence), now is known by the acronym SETI (Search for Extraterrestrial Intelligence) — a reflection of the changing emphasis.

∞

ANIMALS AND EARTHQUAKES

ANIMAL behavior as a means of predicting earthquakes must now be taken very seriously," says Dr. Frank Press, chairman of the Massachusetts Institute of Technology's Department of Earth and Planetary Science and a member of the National Science Board. "I think the whole geophysical community now wants some serious research done in this field," he told the *Washington Post*.

Western scientists always have discounted the popular belief that

animals can sense the coming of an earthquake. But in 1966 after a major quake south of Peking killed thousands of people the late Mao Tse-tung ordered Chinese seismologists to make accurate earthquake forecasting a national goal. Since then scientists in that country have predicted at least 11 major earthquakes, including one near Peking in 1969 which was preceded by some unusual activity in the Peking zoo: the pandas there performed an odd circular dance just before the quake hit.

Days before an earthquake in Haiching in northern China people noticed domestic, farm and zoo animals behaving strangely. Chickens refused to roost, barnyard geese began to fly, snakes crawled out of their holes and even fish attempted to bur-

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row up through the ice in an apparent effort to escape their lake-bottom homes.

A recent visitor to China, Dr. Berry Raleigh of the United States Geological Survey in Menlo Park, Calif., remarks, "There appears little doubt that animal behavior strongly influenced (Chinese scientists') predictions."

Harvard University's Dr. Bernard Bodiansky agrees. "The animals did it," he says. "The real basis for the Chinese earthquake prediction was animal behavior."

Investigators also note that for several hours just before an Italian quake last spring the animals ran amok. Dogs barked, cattle bellowed, deer fled down from the mountains. Rats and mice left their holes and ran about freely because all the cats had left the village for the safety of the countryside.

Meanwhile an October computer study at Stanford University's School of Medicine seems to provide some solid scientific evidence for the animal behavior-earthquake connection. Stanford's outdoor primate facility, which is near the San Andreas fault, houses chimpanzees. Even before a series of minor quakes between June 19 and 24, 1976, scientists noted distinct signs of restlessness among the animals.

"They spent more time on the ground than high on their climbing structures and nesting areas," Dr. Helena C. Kraemer, a biostatistician, told a meeting of the United States Geological Survey. "Their behavior was so significant it seems unlikely it was due to chance."

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"I thought it was a burglar. It never occurred to me that it could be anything else. I stared at it terrified. It seemed forever but after a while the door opened six inches, it slid out and the door closed with a click."

* * *

The San Rafael couple can take heart from other instances in which a specter is seen once and never again. Paul Mobley, public information officer for the coast guard, recounts a legend attached to the lighthouse on Yerba Buena Island.

"The story is that back around 1952 in the lighthouse keeper's quarters, the keeper and his assistant were sitting at a table when a door opened, footsteps crossed the room and walked out another door. The keeper fled and didn't come back for three days," Mobley said.

He added that the coast guard lighthouse at Pigeon Point 70 miles down the coast from San Francisco has been thought to be haunted for many years. "People claim to see mysterious lights."

— Curtis Fuller



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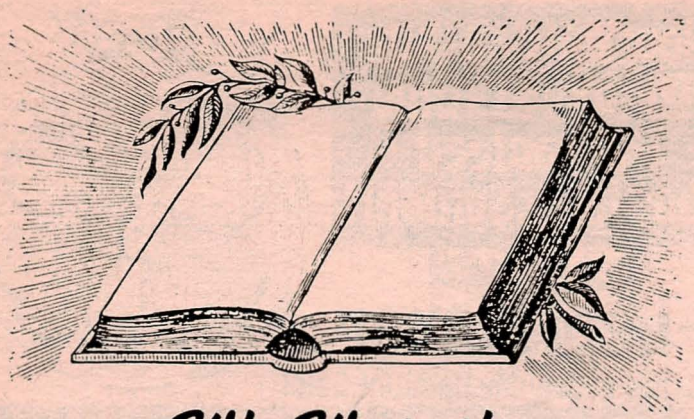
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Who Wrote the Book of Mormon?

Joseph Smith claimed that an angel gave him the book but the evidence points to another source.

By David Techter

Part One

THE FIRST edition of a book whose effect on American history surpasses even that of *Uncle Tom's Cabin* appeared in 1830 in Palmyra, N. Y. Its title page was inscribed:

THE BOOK OF MORMON
An Account Written By
THE HAND OF MORMON
UPON PLATES
Taken From the Plates of Nephi

The young man who allegedly translated the volume from ancient inscriptions on plates of gold, Joseph Smith, went on to found the influential Church of Jesus Christ of Latter-Day Saints, popularly known as the Mormons, today numbering more than 2,000,000 adherents throughout the world.

The storied origin of the *Book of Mormon* is as remarkable as the book itself. In 1820 when Joseph Smith was only 15 he had the first of a series of visions which directed him to restore the true church of Jesus Christ. Three years later Smith had a second vision: A radiant figure appeared, gave his name as Moroni and told Smith that there was "a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent and the source from which they sprang." Buried with the plates were "two stones in silver bows — and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim." Moroni revealed that the gold plates were buried on a

hill near Smith's home but forbade their removal until the proper time: September 22, 1827.

Smith later described the plates: "of gold, of uniform size, each about seven inches wide by eight inches long, and in thickness a little less than that of ordinary sheet tin. They were fastened together by three rings running through the plates near one edge; together they formed a book nearly six inches in thickness, but not all has been translated, a part having been sealed. Both sides of the plates were engraved with small characters, described by those who examined them as of curious workmanship, with the appearance of ancient origin."

Smith's detailed description is valuable because after the publication of the *Book of Mormon,* he returned the plates and the relics to their hiding place and they have not been seen since. However, the existence of the plates was attested to twice. In June 1829 Oliver Cowdery, David Whitmer and Martin Harris stated that they "beheld and saw the plates and the engravings thereon." The next month another group which included four Whitmer brothers and Joseph Smith's father and two brothers similarly attested. The Mormons are quick to point out that three of these witnesses later broke with the Mormon Church but none ever denied having seen the golden plates.

With the plates in hand Joseph Smith was faced with the problem of translating them from "reformed Egyptian," as the angel Moroni termed the language of the inscriptions. As it was God's purpose that the record of the ancient peoples be revealed, Mormon scholar Dr. James E. Talmage explains, "The translation of the *Book of Mormon* was effected through the power of God manifested in the bestowal of the gift of revelation. . . . The details of the work of translation have not been recorded, beyond the statement that the translator examined the engraved characters by means of the sacred instruments (the Urim and Thummim) and then dictated to the scribe the English sentences."

The translation, published as the *Book of Mormon,* tells a complex tale of three separate emigrations from the Old World to the Americas. The earliest was the Jaredite nation, "who followed their leader from the Tower of Babel at the time of the confusion of tongues." They landed in North America and became "a flourishing nation" but later engaged in civil warfare which led to their annihilation about 590 B. C. The next migration — the Nephites — left Jerusalem in 600 B. C. The Nephites (named for their leader Nephi) traveled by way of the Red Sea, the Indian Ocean and the Pacific, reaching the western coast of the New World in 590 B. C. After the death of Nephi's father Lehi, the Israelites split into two factions, one following Nephi and the other his brother Laman. The third migration left Jerusalem 11 years after the Nephites and included the youngest son of Judah's King Zedekiah, Mulek, for whom the colony was named. They landed in North America and eventually merged into the Nephite nation.

The Nephites prospered, built great cities and populated most of the

Americas. The Lamanites, however, according to Talmage, "while increasing in numbers, fell under the curse of divine displeasure; they became dark in skin and benighted in spirit, forgot the God of their fathers, lived a wild nomadic life, and degenerated into the fallen state in which the American Indians — their lineal descendants — were found by those who rediscovered the western continent in later times." The Lamanites continually warred against the Nephites and finally destroyed them in 385 A.D. in a battle near the Hill of Cumorah in New York, also the scene of the Jaredites' climactic battle, but not before Moroni (in his earthly life) recorded their history on the golden tablets which were found by Joseph Smith 1400 years later.

* * *

THIS WAS the complex tale related in the *Book of Mormon.* Naturally many persons questioned the authenticity of the account but Joseph Smith's followers persisted in their claim of divine origin for the text. They argued that Joseph Smith could not have invented it, for he had little formal education, a characteristic he shared with most of his early followers.

The handful of adherents grew rapidly to scores, then to hundreds. And with the growth of the Latter-Day Saints came violent persecution — which forms one of the sorriest chapters in American history. The Mormons were forced to leave New York for Kirtland, Ohio, and from there they migrated to Independence, Mo. When persecution intensified in Missouri, Joseph Smith led the faithful to the banks of the Mississippi in central Illinois and founded Nauvoo which grew to be the state's most populous settlement. After an anti-Mormon mob murdered Joseph Smith and his brother Hyrum in nearby Carthage in June 1844, the main body of Mormons under the leadership of Brigham Young migrated to the territory of Utah and founded Salt Lake City. Smith's widow and family remained in Nauvoo and with a group of followers formed the Reorganized Church of Latter-Day Saints, which today has its headquarters in Independence, Mo.

The *Book of Mormon* never has aroused much enthusiasm outside the ranks of the Mormons. Most students considering Old World influences on pre-Columbian America have ignored the volume. In contrast to the veneration accorded it by the Latter-Day Saints, *Encyclopaedia Britannica* states: "By most objective scholars (the *Book of Mormon*) is regarded as a potpourri of local Indian legends, fragments of autobiography, and the current religious and political controversies, particularly anti-Masonry, all transformed with remarkable ingenuity into a religious saga of quasi-biblical authority."

In his autobiography Joseph Smith relates a curious episode widely quoted by Mormon scholars to authenticate Smith's translation of the golden plates. While Smith was deciphering the ancient records he and his new wife Emma Hale Smith were befriended by Palmyra farmer Martin Harris. Curious to know whether the translation was accurate, in February 1828 Harris borrowed some of the

pages of characters copied from the plates and Smith's translation and took them to New York City to show to Prof. Charles Anthon of Columbia College. "Professor Anthon stated that the translation was correct, more so than any he had before seen translated from Egyptian," Harris reported to Smith on his return. "I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters and that the translation of such of them as had been translated was also correct.

"I took the certificate and put it in my pocket and was just leaving the house," continued Harris, "when Mr. Anthon called me back and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed and that I was forbidden to bring them. He replied, "I cannot read a sealed book.* I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and translation."

Even assuming that Harris did not simply invent or considerably embroider the whole episode, and putting aside the difficulty of explaining how "Chaldaic, Assyriac, and Arabic" characters happened to be admixed with "reformed Egyptian," I find it quite possible to interpret the entire episode differently from the way the Mormons do. We need only picture the very busy learned scholar approached by the country bumpkin with inscriptions to be checked on the spot. Rather than admit he is unable to translate them without considerable time and effort (if at all) Anthon agrees that Smith's translation appears to be as good as any. When Martin Harris asks, "Will you put that in writing?" the professor is uneasy but figures no harm will come from satisfying the farmer. As Harris leaves with an exultant smile on his face Anthon's misgivings increase. He asks what began the whole matter. When the Mormon reveals that Anthon is going to be quoted in support of a controversial new sect, the scholar tears up the affidavit and suggests that Harris bring in the original plates, probably quite confident that Harris will not do so. Harris' reply gives Anthon the perfect out; the text is "sealed." No doubt with a twinkle in his eye Anthon modestly says he could not read a sealed book. Harris then trots off to the otherwise unidentified Dr. Mitchell who is content to reaffirm what Harris quotes the illustrious Columbia professor as having said.

Even if Anthon's statement that

*The statement of Professor Anthon about not reading a sealed book is cited by Mormons as fulfillment of the statement in *Isaiah 29:11*: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed."

the "translation was correct" was sincere rather than a brush-off, is it likely that the scholar could have known? I think not. After the Rosetta stone was found in 1799 the decipherment of the hieroglyphics was no easy task. The English scholar Thomas Young did not provide the critical clue (that the royal names were contained within cartouches) until 1814 and his major findings were not published until the 1824 edition of *Encyclopaedia Britannica*. Working from Young's clue, French scholar Jean Francois Champollion in 1822 first discovered that hieroglyphic writing is phonetic rather than pictorial. After many more years of work on his translation of the hieroglyphics he published his basic Egyptian grammar in 1836. It is doubtful whether even Champollion, the world authority on Egyptian hieroglyphics in his time, could have stated positively that any given translation was accurate without hours of careful study. I find it even less plausible that Anthon could have done so.

* * *

LESS THAN a decade after the appearance of the *Book of Mormon* came the most serious challenge to its divine origin. In 1834 E. D. Howe, owner of the *Painesville* (Ohio) *Telegraph*, published under his own name an anti-Mormon tract entitled *Mormonism Unveiled* (actually written by D. P. Hurlbut, a defector from the Mormon ranks) which alleged that Smith's opus was in fact based on a manuscript by the Rev. Solomon Spaulding which Hurlbut had obtained from Spaulding's family. Despite Mormon claims of disproof this controversy is current even today.

Except for his purported role in the Mormon controversy Spaulding has little claim to fame. Born in Ashford, Conn., in 1761, he was graduated from Dartmouth College in 1785 and entered the Congregational ministry. He married Matilda Sabine of Pomfret, Conn. For a while Spaulding ran an academy in Cherry Valley, N. Y., then in 1809 moved to New Salem (also known as Conneaut), Ohio, where he unsuccessfully managed an iron foundry.

Relics from the days of the Mound Builders were common in the area and Spaulding developed a keen interest in their origin. He began to concoct a fanciful tale of their history and as chapters of his manuscript were completed he read them to his neighbors.

In 1812 Spaulding moved to Pittsburgh, Pa., where he endeavored to find a publisher for his manuscript. The only person who expressed any interest in the story was a Mr. Patterson of the firm of Patterson and Lambdin. He kept the manuscript for a time but eventually returned it to Spaulding for revision. In 1816 Spaulding moved to the small town of Amity, Pa., where he died that same year.

Thus far the story is undisputed. However, as soon as the Mormons moved into Ohio and selections from the *Book of Mormon* were read in public, some accounts allege that members of the audience remarked on the similarity between the Mormon bible and Spaulding's unpublished manuscript — which had become known by the prosaic title,

"Manuscript Found." As well as in Howe's tract of 1834, the claim was published by Spaulding's widow (who had remarried) Matilda Spaulding Davison in 1839, his daughter Matilda McKinstry in 1880 and in such modern versions as Clarence E. Macartney's *Not Far From Pittsburgh* (The Gibson Press, Pittsburgh, Pa., 1936) and Susan Jewett Griggs' *Folklore and Firesides of Pomfret and Hampton* (Ingalls Press, Abington, Conn., 1950). (The variance of Mrs. Griggs' account from all the others forces me to discount its reliability.)

Both Mrs. Davison and Mrs. McKinstry mention that Spaulding's manuscript was written in biblical style copying the Old Testament. Mrs. McKinstry adds that it contained the names Mormon, Moroni, Nephi and Lamanite. Macartney makes the point that "the biblical phrase, 'and it came to pass,' occurred so often that Spaulding's neighbors called him 'Old Come to Pass.' " If this is true it is pertinent. Like the Bible, the *Book of Mormon* is divided into books, chapters and verses. In a sample chapter — Chapter Five of the Mormon Book of Jacob — there are 77 verses, no fewer than 29 beginning, "And it came to pass. . . ."

If Joseph Smith indeed pirated Spaulding's "Manuscript Found" how did he manage to obtain a copy of it? The link is generally supposed to be Sidney Rigdon, an early convert to Mormonism whose home was next door to Smith's when both lived in Nauvoo some years later. Rigdon, Mrs. Davison averred, was employed by the Patterson and Lambdin firm where he read Spaulding's manuscript and copied it. (None of the Mormon commentaries on the Spaulding controversy disputes this claim about Rigdon's employment.) An ordained Baptist minister, Rigdon was pastor of First Baptist Church of Pittsburgh in 1812 when Spaulding's manuscript would have been in Patterson's offices. Rigdon vigorously denied having heard of Spaulding but a fellow Baptist minister, Dr. John Winters, has said that he entered Rigdon's study one day and found him reading a manuscript. Rigdon allegedly commented, "A Presbyterian minister, Spaulding, whose health had failed, brought this to the printer to see if it would pay to publish it. It is a romance of the Bible."

Macartney also found an old copy of the *Book of Mormon* with an inscription written by Dr. Cephas Dod, the physician who attended Spaulding during his final illness. "This work," wrote Dod, "I am convinced by facts related to me by my deceased patient, Solomon Spaulding, has been made from writings of Spaulding, probably by Sidney Rigdon, who was suspicioned by Spaulding with purloining his manuscript from the publishing house to which he had taken it; and I am prepared to testify that Spaulding told me that his work was entitled 'The Manuscript Found in the Wilds of Mormon' or 'Unearthed Records of the Nephites.' From his description of the contents, I fully believe that this book of Mormon is mainly and wickedly copied from it."

* * *

THE SPAULDING controversy ended, according to the Mormons, in 1884 when a manuscript by

Solomon Spaulding turned up among materials belonging to L. L. Rice of Honolulu, Hawaii. Rice and a business partner had purchased the *Painesville Telegraph* from E. D. Howe in 1839. Along with presses and type, the new owners had acquired a large assortment of books and manuscripts, many of which Rice never had sorted.

Pres. James H. Fairchild of Oberlin College visited Rice in 1884 and suggested that among the 40-year-old manuscripts there might be some valuable writings of the abolitionists Howe had known. Rice obligingly sorted through the materials and found "an old, worn and faded manuscript of about 175 pages, small quarto, purporting to be a history of the migrations and conflicts of the ancient Indian tribes, which occupied the territory now belonging to the States of New York, Ohio and Kentucky." A "coarse piece of wrapping paper" enclosing the manuscript was inscribed: "Manuscript Story — Conneaut Creek." The last page identified the author as Solomon Spaulding.

Fairchild immediately concluded that this was the notorious long-lost "Manuscript Found." The Mormons happily agreed, for the Spaulding manuscript now in the Oberlin College Library bears little resemblance to the *Book of Mormon*. "There is no identity of names, of persons, or places; and there is no similarity of style between them," wrote Rice. "I should as soon think the *Book of Revelations* was written by the author of *Don Quixote* as that the writer of this Manuscript was the author of the *Book of Mormon*."

In *A New Witness for Christ in America* (Utah Printing Co., Salt Lake City, Utah, 1959) Mormon scholar Francis W. Kirkham ridicules the Mormons' critics for not facing up to the implications of the Oberlin manuscript. For 50 years, he argues, no critic ever suggested that Spaulding had written more than one manuscript. Yet when the Oberlin manuscript was discovered and shown not to be a possible source for the *Book of Mormon,* in desperation the critics invented another nonsurviving manuscript to support their claims of plagiarism.

Obviously the Mormon argument hinges on one crucial assumption — that the Oberlin manuscript is indeed "Manuscript Found." But this seems unlikely in the light of statements made by Spaulding's daughter and widow. His daughter Matilda McKinstry explicitly states that her father had written a number of stories and manuscripts. The "old trunk" from which Hurlbut extracted "Manuscript Found" contained "all my father's writings" including sermons and children's stories. In fact, "Manuscript Found" was wrapped with several of these children's stories, she states, and the wrapper bore the legend "Manuscript Found," not "Manuscript Story — Conneaut Creek."

The major difficulty in accepting the Oberlin manuscript, however, lies in the discrepancy between its style and that recalled by persons familiar with "Manuscript Found." Mrs. McKinstry and Matilda Spaulding Davison both specifically mention the similarity of names between Spaulding's story and the *Book of Mormon*

and the affected biblical style of "Manuscript Found." These are lacking in the Oberlin manuscript.

Oberlin librarian Azariah S. Root wrote in 1927 that the Oberlin manuscript "is not, however, the manuscript that was said by witnesses to resemble the *Book of Mormon,* since that manuscript was always spoken of as having been written in the style of the sacred scriptures, whereas this is a plain narrative containing accounts of the wars between the Kentucks and the Sciotos — Indian tribes ascribed to this country."

If we put aside the Oberlin manuscript as irrelevant — as I think we must — how much validity can we give to the claims that Spaulding was pirated by Joseph Smith and Rigdon? In *Answers to Book of Mormon Questions* (Bookcraft, Salt Lake City, Utah, 1967) Mormon apologist Sidney B. Sperry sneers, "We occasionally hear of some critic who claims that the *Book of Mormon* is based, at least in part, on another Spaulding manuscript, more antique in style than the other, but now lost. . . . We need pay little attention to those persons who use this theory. Let them first produce the manuscript in question; then we shall be glad to consider their claims."

His statement is identical in spirit to that of the Mormon critics who demand that the Latter-Day Saints produce the original gold plates. The Spaulding manuscripts undoubtedly were destroyed long ago, perhaps even deliberately. Indeed the gold plates have a far better chance of surviving. In this connection we might note the testimony of Brigham Young quoted by Preston Nibley in *The Witnesses of the Book of Mormon* (Deseret Book Co., Salt Lake City, Utah, 1958):

"Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened and they walked into a cave, in which there was a large and spacious room. He says he did not think at the time whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than, probably, many wagon loads; they were piled up in the corners and along the walls."

Now the Hill of Cumorah is not so huge that a "large and spacious" cave beneath it could not be found, especially if searchers used modern geophysical detection equipment. And certainly "many wagon loads" of gold plates would amply reward the efforts of any treasure hunter who located them. It is astonishing that no one has had the necessary credulity and cupidity to search for the buried records.

This extravagant tale also gives the Mormons a way of getting around the difficulty of extracting the more than 500 pages of closely-spaced type in the *Book of Mormon* from the scant few

plates the early witnesses saw. Joseph Smith could have drawn on these other plates for his divinely-inspired translation.

The length of the *Book of Mormon* also presents difficulties for the hypothesis that it was pirated from Spaulding's writings. "Manuscript Found" is described by Mrs. McKinstry as "about an inch thick" and undoubtedly it was handwritten. I would estimate that a printed page in the *Book of Mormon* is the equivalent of three or four handwritten manuscript pages; the entire volume would require three or four reams — 1500 to 2000 sheets. Thus "Manuscript Found" could account for less than a third of the existing verbiage in Joseph Smith's book. Many advocates of the Spaulding hypothesis accordingly argue that "Manuscript Found" supplied only the historical portions of the *Book of Mormon* while Sydney Rigdon supplied the "religious" teachings. (I do not understand why a renegade Baptist was thought to be more devout than an ordained Congregational minister — but even non-Mormons seem to consider Spaulding incapable of the religious teachings found in the *Book of Mormon.)*

His reputed incapability, however, does not in itself disprove that Spaulding's manuscript was the inspiration for the Mormon scriptures. With a lengthy manuscript creating the characters and sketching out the history of a group of emigrants to the New World, the elaboration of the tale would be an easy matter for an imaginative writer.

(This is Part One of a two-part article.)



RETRIBUTION

By Frank Ball

WHEN CAPT. Nathan Hale was captured behind the British lines on September 21, 1776, he was turned over to William Cunningham, Provost Marshal of the British forces on Manhattan Island. Cunningham was a heartless man and scheduled Hale's hanging, without a trial, within a few hours after his capture. Hale asked for a clergyman but his request was denied. He asked for a Bible; also denied. He wrote two letters which he asked Cunningham to deliver. They were never delivered. Hale was hanged quickly and ruthlessly; even British army officers deplored Cunningham's act.

After the war ended officers and men of the British forces returned to their homeland. Captain Hale passed into history and no more was heard of Cunningham until 1791 when the news went around London that a former officer in the British forces who had served in the New York area in the 1770's had been convicted of forgery and his neck would be stretched. This wasn't particularly unusual news, for in the England of that day many infractions of the law were punishable by death.

After trial and sentencing the man was hanged. His name was William Cunningham, former Provost Marshal of the British forces on Manhattan.

True Mystic Experiences

FATE will pay $10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

SURGERY WITH DR. TONY

By Ewing Dodgson

I FIRST heard of Dr. Tony Agpaoa when I read a short article in FATE 12 or 13 years ago. The story impressed me and I filed the information away in my memory. In 1972, when I was working in Vietnam as a cargo technician, I suffered a back injury and realized I needed the celebrated Philippine psychic surgeon's help. I tried desperately to get hold of him but was unable to do so.

After the evacuation from Vietnam in 1975 I moved to the Philippines to live. Shortly after we arrived my wife Fernanda Villa became ill and I took her to Miller Hospital in Cebu for an examination. There we were told she would have to have an hysterectomy. I was at my wits' end. Where was Dr. Tony? Finally I resorted to the one avenue I had not tried — prayer. Within hours I had received a psychic message telling me where I could find Tony. Before long my wife and I were flying north.

At last on March 16, 1976, we were in the presence of Dr. Tony, one of the kindest, gentlest men I have ever met. He inquired about our health problems and then instructed us to rest until the following morning. My wife and I arrived at the clinic about 8:30 A.M. and immediately were summoned for treatment.

Dr. Tony's "clinic" is a rather small room, bare except for a filing cabinet, three chairs and two tables. There are no floodlights and not a single surgical instrument in sight.

Dr. Tony told my wife to lie down on a table and he assured her there would be no discomfort, no pain and no blood. He provided her with a mirror in which she could watch her operation. Without bothering to scrub the affected area, as conventional surgeons do, the doctor placed the edge of his hand on her abdomen below her navel and her body opened like a book. I stood by her side and held her hand during the operation. The doctor's hand went into the incision and soon came out with not one but three tumors. Announcing that the operation was completed he pushed the skin together and the incision closed. There was no mark or scar. All of this was done in less than five minutes.

The following day the doctor opened Fernanda's body again to double-check everything and on the third day he removed my wife's appendix, which had bothered her for a long time. Afterwards she was able to walk

to our hotel room and within 30 minutes we were in the coffee shop discussing her operations.

Then it was my turn to experience psychic surgery. Because my own physical problems were not specific, Dr. Tony gave me an examination and determined that I had nine tumors in my abdomen, a nonfunctioning gallbladder and calcium deposits on my spine. The tumors were removed at the rate of two a day. The doctor would lay the edge of his hand over the area where a tumor was located and the body would open. Then his bare hand would go inside my body and seconds later the tumor was out. The tumors ranged in size from a small hen's egg to one the size of a goose egg.

My gallbladder operation took a little longer, possibly 10 minutes. I felt no apprehension and no discomfort. There was no blood. At the end of the operation I walked to my room in the hotel.

Finally Dr. Tony told me it was time to open my back and remove the calcium. When he did so I didn't feel a thing.

After each operation my wife and I went back to our room in the hotel to pray, for we knew that the hand of God had touched us through this wonderful man called Dr. Tony. We now are back home and we both are experiencing the very best of health. — *Bauang, La Union, P. I.*

THE VANISHING FISHBONE

By Rick Dole

ONE VERY hot subtropical summer day in 1961 Shyo-lan, a 13-year-old girl in Fueng Yeung, Taiwan, was eating her favorite lunch — rice, vegetable soup and fish — when suddenly a fishbone half the size of a toothpick caught in her throat. She hacked and coughed and tears came to her eyes but the bone would move neither up nor down.

Her father She Tai Sahn, who saw all this happen, spoke sharply to his daughter. "Come here," he said and as she rushed over to him he picked up a clean rice bowl, filled it with water and placed it in his left hand. He told her to stand straight.

Shyo-lan did as she was told. She knew that her father's father had been a master of kung fu, herbal medicine and witchcraft. She knew her father was proficient in these arts, which had been passed from father to son for generations.

Her father moved his right index finger in a clockwise motion over the top of the rice bowl and simultaneously chanted an ancient spell. As soon as he finished the secret words he said, "Swallow it!" He patted her back three times and stamped his foot on the ground.



Sue-Lan Dole

Two minutes passed and the bone, which neither came up nor went down, vanished from her throat.

This might sound like fiction but it happened to my wife when she was a girl. — *San Jose, Calif.*

LOOK-ALIKE GHOST

By Pauline McClellan

WHEN THE door leading to the hallway of our house opened one night early in 1976, I awoke and listened as footsteps came toward my room. I had been expecting my teen-aged sons Todd and Mike, who had gone to the movies. But the footsteps stopped outside my door and silence followed.

I called out, "Who is it?"

Getting no response I asked again. Still there was no answer. I got out of bed, pulled my robe about me and went into the hall. There was no one there. About an hour later the boys came home from the movies.

A few days after this experience Debbie and Lynn, my teen-aged daughters, who had gone to bed not long before, suddenly began to scream. Rushing into their room I found them pointing at a wall.

"There was a ghost there, Mama," they said. "Right there! And it looked just like Todd."

We went into Todd's room only to find him fast asleep.

Not long after that Lisa, my five-year-old, was in bed with me when she abruptly bolted upright and pointed to the foot of our bed.

"Look, Mommy, there's Todd," she said excitedly. She must have sensed something — she was almost hysterical — but I could see nothing. I got out of bed and looked around but no one was there. Apparently little Lisa also had seen the ghost that resembles Todd.

To add more mystery to the affair, our German shepherd dog Max absolutely refuses to enter the rooms where the ghost has been seen.

I have heard that dogs and other animals have a psychic sense. Perhaps Max is aware of the ghost's presence even when the rest of us are not. — *Sanborn, N. Y.*

MY KEY

By James Brindy

WHEN I LEFT for World War II I took along a "lucky charm," my house key. And I said to my new war bride, "I'll be back. I have my lucky charm and I'll let myself in our front door. You'll see."

I carried my key on the inside of a pliable money belt which I wore under my shirt. It had two compartments including a small one to hold small items such as keys and coins. Since I never carried coins or any other hard objects in the money belt, it contained only two items: paper money and the house key.

On October 12, 1943, I was walking along a road outside Naples, Italy, when the air raid alarms sounded. I saw civilians running toward a huge cave opening in a high cliff. Of course I ran to the shelter with them.

After entering the cave we had to climb over large boulders to get to a sort of floor which led deeper into the cave. As each of us climbed higher, we would reach down to help another up over the boulders. As I reached down to lift someone I heard a "clink"



James Brindy

and immediately recognized it as the unmistakable sound of a key falling into the crevices of the boulders.

Just before the air raid I had opened the belt to count my money. I had transferred the bills to a pocket and then I apparently forgot to close the flap on my money belt.

When I got to the floor of the cave I took my money belt off and examined it, searching frantically, but of course the key was gone. I was heartsick.

During the next seven months I went through my money belt dozens of times. At Anzio beachhead I even had my foxhole buddy Bill Potemery look for my key — without success.

Then one day — April 3, 1944, to be precise — I took out a five-lira note to give to Bill, whom I wanted to pick up something for me in Naples. Suddenly I gasped. Scarcely comprehending what I had found, I held up the key. Although I did not say a word, the expression on my face told Bill I was not playing a joke.

Today, as a criminal investigator who deals only in facts, I know that, strange as it seems, the key *was* lost in a cave outside Naples. Is it still there? And if it is, what did I use to open my house door on October 15, 1945? — *Matteson, Ill.*

HAUNTING OF HILLWOOD HOUSE

By Ellen M. Frajer

MY SISTER Artie and her husband Ben Ball were living with Ben's parents in Denver, Colo., at the time his father died from cancer. My sister asked me to stay with them and help with the arrangements. Although I was only 13 years old I was considered a responsible girl.

The very night after Ben's father died I was sleeping in the living room when I heard someone walking around. At first I thought it was my imagination. But when I opened my eyes I could still hear it. Thoroughly frightened I got up and ran to my sister's bedroom. I knocked and yelled until she answered the door. Breathlessly I told her what had happened. Artie told me not to worry — the house always had been strange and I should not let that frighten me. She said most of the sounds came from the dining room which connected with the living room.

I went back to the couch and tried to sleep. I had just begun to doze when I heard a loud stomping in the dining room. This time I turned on the light.

Before me I saw a formless pillar of smoke rolling toward the kitchen. I yelled again and once more knocked on Artie's door.

This time when she came out I took her hand and led her to the kitchen

but there was nothing there. As we turned around to go back to the living room I noticed the cellar door was open. Looking down the dark stairway I saw, on the third step, a pair of men's shoes pointed toward me. But when Artie looked she saw nothing. I asked her to turn on the cellar light. She walked down four steps and switched on the light. What she saw startled both of us. From the third step down fresh muddy prints — made by shoes — led toward the middle of the cellar, then disappeared.

We looked all over the cellar and discovered there was no way in or out except through the kitchen. Artie and I ran upstairs and into the living room. We sat and talked for hours until we finally came up with a plan.

My brother had a large dog named Tina who had been trained as a professional watchdog. It took a great deal to scare her. That same morning we borrowed Tina and planned to keep her overnight.

That night around 9:00 we locked Tina inside the house while we stayed out in the car waiting. All doors and windows were locked.

We waited for almost four hours when all of a sudden we heard a crash. Tina came flying out the door yelping with her tail betweeen her legs. In her frenzied exit she had smashed open both the glass door and the screen door.

Ben started the car and went after Tina while Artie and I went into the house. We turned on the lights and there in the dining room we found a puddle of blood. It was so thick it looked as if it had been poured from a bucket.

We waited in the living room until Ben returned. Tina, badly cut and in shock, was with him. Ben left to take her to the veterinarian. Artie, Ben and his mother moved out soon after. To this day no one stays in that house more than a week. — *Akron, Ohio.*

THE NEIGHBOR'S VOICE

By Marlys Bradley

FOR ABOUT a year I had a recurring nightmare in which I picked up the phone and heard the voice of a former neighbor, Lucy Ickler of Gresham, Ore., telling me my parents Arthur and Jennie Deming had been killed in a car accident. The dream was always the same and the caller was a woman who ordinarily never calls me.

On the evening of May 29, 1969, my teen-aged daughter suddenly hung up the phone and said the operator had cut in requesting the line for an emergency call. Somehow I knew what the call was going to be about. It was Lucy Ickler's voice and she said exactly what she had said in my dreams — with one exception. She did not say that my parents had been killed, only that neither of them was expected to live.

Miraculously, however, they both recovered. But it was two weeks before one was out of danger and six weeks before the other one was well again. I have not had that dream since. — *Seaside, Ore.*

"MAMA, MAMA"

By Shirley Robertson

IN THE summer of 1959 my oldest daughter Donna was expecting her first baby. She and her husband

Terry McCumber lived in an apartment in Annapolis, Md., about 10 miles from our Edgewater, Md., home.

One night late that August I dreamed that Donna was calling me. "Mama, Mama," she was saying in a very distressed, almost tearful tone of voice. I woke up immediately and in my groggy, sleepy state I saw her standing beside my bed still calling me. I even felt her hand on my bed. I was so frightened that I woke my husband, then jumped up and turned on all the lights.

The next day I went to Donna's apartment, as I often did, to bring her home with me to spend the day. When I told her about my frightening experience of the night before she related what had been happening to her at the same time. Because her husband worked nights she was home alone and at the very moment I was having my "dream," she was experiencing false labor pains. Frightened and upset, she inadvertently called out, "Mama, Mama."

But how could I have heard her? — *Mayo, Md.*



MALODOROUS MYSTERIES

By George Wagner

MY SHORT article, "Malodorous Thunderstorm" (December 1975 FATE) described a weird fireball which destroyed a church in Devon, England, on October 21, 1638, leaving behind a foul-smelling residue. Since that article was published I have discovered two similar cases.

About October 15, 1090, less than 25 years after the Norman Conquest, a church tower in Winchcomb, Gloucestershire, England, was hit by a "stroke of lightning" which made a hole in the wall "wide enough to admit a man." The lightning, if that's what it was, fragmented a wooden beam, knocked off both the head and the right leg of the crucified Christ and toppled a statue of Mary.

"A stench so noisome followed," wrote medieval historian William of Malmesbury in his *Chronicle of the Kings of England,* "as to be insufferable to human nostrils. At length, the monks, with auspicious boldness, entering, defeated the contrivances of the devil by the sprinkling of holy water. But what could this mean? Such a thing was unknown to every previous age."

The second case dates from the turn of this century and was recorded by Prof. Frank Schlesinger in *Nature* (July 12, 1910) and reprinted in *English Mechanic and World of Science* (August 5, 1910). Schlesinger, an astronomer and director of the Allegheny Observatory (University of Pittsburgh) from 1905 to 1920, reported that he had received the following letter after he had delivered a lecture on meteors:

Allegheny
December 4, 1909

Dear Professor Schlesinger:

. . . One evening some years (ago) my father Mr. Joel Powers, while walking on Lawrence Street, Lowell, Mass., saw a brilliant shooting star or meteor flash downward through the atmosphere, striking the earth quite near him. He found it upon investigation to be a jelly-like mass, and almost intolerably offensive in smell. I have often heard my father allude to this event, which greatly interested him, he being a close observer and an extensive reader.

Respectfully yours,
Ellen M. Adams



Wheel of Fortune

By Paul Steiner

A young man's token of love inadvertently killed the object of his affections. When 21-year-old Thomas Laprino of Portland, Me., handed Barbara Aube a single rose he lost control of his car. Miss Aube was killed in the crash; Laprino suffered minor injuries.

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During the middle of January 1976 Floyd Goss, aged 50, of Lancaster, Calif., stopped at a house he owned but did not live in and found only the foundation slab remaining. The 15-year-old house, a 20-by-30-foot structure valued at $8,000, was completely gone. Neighbors told Goss two men had disassembled the house over a four-week period but they had thought nothing about it because they knew the structure had been condemned because it did not meet building code standards. Floyd Goss has filed a missing house report. The guilty parties could be charged with grand house theft, deputies said.

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Sherlock Holmes works as an investigator in the Washington State Auditor's office.

In Texas, 112-year-old John Boose, Sr., a native of the Oklahoma Territory, was struck by a car and killed.

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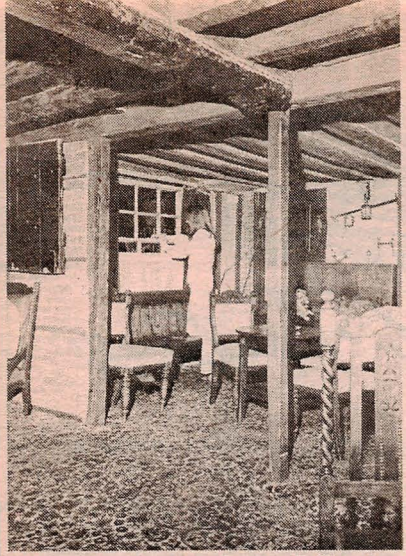
In 1949 in New York City, Lewis Salton, an engineer, was trying to talk to his wife about an argument he had had with his boss — but she kept getting up from the dinner table to walk over to the stove. When he complained she said, "Make something to keep food hot at the table and I'll sit down." The result: the now world-famous line of Salton Hotrays.

•

When a small building next door to a firehouse in Manhattan burned, 60 fireman from 12 companies required 40 minutes to put out the fire.

•

A Bronx, N.Y., man filed routine tax returns and for two years in a row reported an income of less than $10,000. An alert IRS employee remembered reading about a robbery of the man's house which involved $20,000 in cash, $20,000 in jewelry and a like sum in negotiable bonds. The employee's suspicion led to an investigation which uncovered tax evasion.



This "ghost's-eye view" of Hazel Neeves shows her looking out the window in which she saw mysterious figure reflected in the glass.

GHOSTS come out of the woodwork

Did the restoration of the old English country inn lead to the resurrection of its former inhabitants?

By Charles Denham

ABOUT 40 MILES from London, on the edge of the village of Teynham, Kent, tucked well off the road and out of sight of passersby, sits a remarkable old inn called "The Plough."

To step into The Plough is to step into the past. Its low oak-beamed ceilings, uneven floors, small-paned windows and huge open fireplaces all testify to the building's age. Yet strange as it may seem, its Old World appearance has come about only in recent years.

The building dates back to the reign of King Edward III (in the mid-1300's) when it was constructed as a family house. In 1605 it was converted into an inn. But throughout its long history its owners seemed little interested in preserving its antique decor and did their best to keep it looking up-to-date. They added false ceilings and made the fireplaces progressively smaller. They concealed the rough plaster walls behind hardboard sheets and in general did everything in their power to keep the place from showing its age.

In June 1969 Roy and Hazel Neeves and their children, five-year-old twins Adele and Gary and four-year-old Katy, moved into The Plough. Up to this time Roy had been earning a good salary as a caterer. When they took over The Plough, they knew its earnings at their present level would barely support them. For many years the inn had been no more than a "local," merely a place where people from the immediate neighborhood gathered to enjoy a drink and share each other's company. Since Teynham is only a small community, the bar was never crowded and the liquid stocks never threatened to run dry.

The Neeveses realized it would take something dramatic to boost trade—but what? Obviously the only way to increase trade was to increase the inn's clientele. This meant attracting people from outside the area—but few outsiders knew The Plough existed.

Entertainment is guaranteed to draw. It would be no trouble to provide folk music groups and rock bands but Roy and Hazel wanted something more. Why not offer unusual surroundings as well to make the inn more attractive?

Roy and Hazel soon discovered that much of the true beauty of The Plough lay hidden. In its present state the inn was much like other public houses in the area, but restored to its original state, The Plough surely would appeal to the many persons who like to have their drinks in a place with "atmosphere."

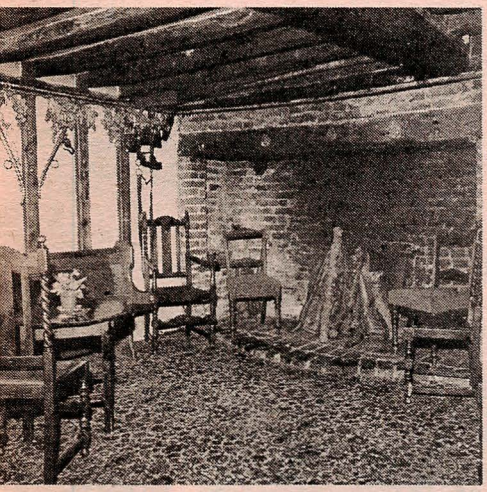
The couple could not afford to hire professional workmen so they tackled the restoration themselves. It was hard, dirty work but they felt their labors would be well worthwhile. It took them almost a year—and then, in July 1970, soon after they had completed the restoration, the first of a series of strange events occurred.

The Plough had closed for the night and Roy and Hazel were cleaning up when suddenly they heard a loud tapping at one of the windows. It sounded like a coin being tapped vigorously against the glass. They looked at each other in surprise, wondering why anyone would knock on the window when the door was right next to it. Roy went to investigate but no one was there. Puzzled, he closed the door and returned to his work.

Roy Neeves first caught sight of the intruder through the open doorway shown here. He described it as "not solid yet not a shadow."



At about the same hour on the following evening the same loud tapping at the window again interrupted their routine. It sounded as if someone were trying urgently to attract their attention. Roy lost no time getting to the door and throwing it open but once again there was no one. This time he stepped outside and walked around the



Ghostly man Hazel observed in the window reflection stood in front of tall chair in center of picture.

building but returned none the wiser.

The mysterious tapping became an almost nightly occurrence at about 11:30 P.M. each evening, shortly after the last of the patrons had left the premises. Since they had dismissed the possibility that someone was genuinely trying to attract their attention, the only reasonable alternative explanation seemed to be that someone was playing a practical joke. They set elaborate traps but caught no one. Reluctantly they abandoned the practical joker theory.

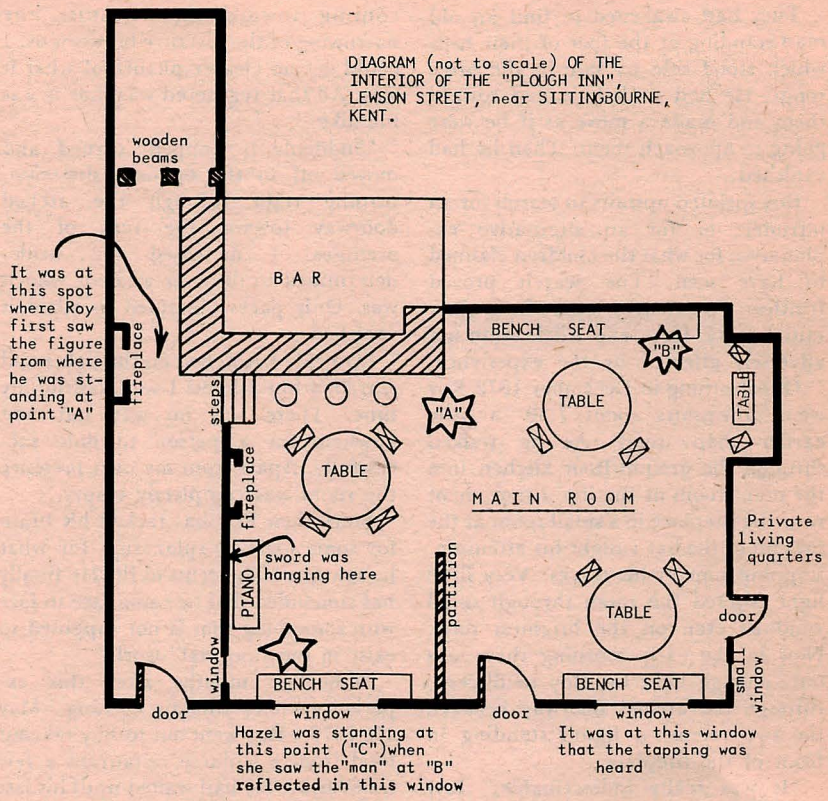
Week after week the annoyance persisted. Unable to think of another explanation Roy and Hazel began to wonder whether they had been imagining it all. To satisfy themselves that their hearing wasn't playing tricks, they invited some of their friends to stay behind after closing time, to join them in a listening watch. All who accepted the invitation heard the noise and were baffled.

One evening a newcomer introduced herself to Roy. She was, she said, a medium. She had heard of the strange goings-on at The Plough and had decided to offer her services.

Roy and Hazel, who never had considered a possibly paranormal explanation for the tappings, were somewhat taken aback. Roy was an outright disbeliever in such matters and Hazel, a sensible and levelheaded young woman, did not concern herself with them. Hazel, in fact, had lived most of her life in old buildings, the "newest" had been 250 years old, and never had given a thought to the notion that ghosts might haunt such places. But figuring they had nothing to lose, the Neeveses agreed to let the medium attempt to solve the mystery.

With two friends who accompanied her, the medium stayed until 1:00 A.M. She sensed that the inn had an "odd sort of atmosphere. There are two elderly gentlemen who sit over there by the fireplace," she said. "The feelings around them are quite happy."

She was much less enthusiastic about another corner of the room. It had "a rather nasty character" occupying it,



she said. The spot would always be cold, damp and unfriendly as long as he was there. Roy had to admit there was something strange about that particular corner. He had noticed that casual customers tended to choose other seats and the locals wouldn't sit there for any price.

As suddenly as it had started, after months of almost nightly tapping, the noise stopped. Although they still had no idea of the real cause Roy and Hazel were relieved. However, their ordeal was not over.

One evening not long after the medium's visit, Roy and Hazel were tending bar when the door to their living quarters burst open and Gary and Adele dashed in screaming. Hazel and Roy immediately set about comforting the children. When Gary and Adele had quieted the parents questioned them separately. Both told exactly the same story.

They had awakened to find an old man standing at the foot of their beds which stood side by side in the same room. He had smiled, leaned toward them and made a move as if he were going to approach them. Then he had vanished.

Roy sprinted upstairs to search for an intruder, or for an alternative explanation for what the children claimed to have seen. The search proved fruitless. Fortunately, apart from their initial scare, Gary and Adele were not adversely affected by the experience.

One morning in December 1972 Roy went downstairs about 7:30—a little earlier than usual. As he walked through the ground-floor kitchen into the main room of the inn a movement near the fireplace in a small room at the far end of the bar caught his attention, stopping him in his tracks. Very little light entered the room through small windows even on the brightest days. Now in the early morning there was only enough light for Roy to discern, through the arched doorway between the two rooms, a figure standing in front of the fireplace.

"It was really indescribable," Roy said later. "At first I took it for a human form but later realized that it was nothing really like a human. About the height of an average man and roughly the same build and shape but not completely so. Not solid and not yet a shadow.

"As I stood there, half convinced it was a human intruder but at the same time unsure whether it was human, animal or neither, it started to move very slowly and silently toward me. For some strange reason I wasn't at all frightened. In fact, I felt drawn toward it and stepped forward. It was still coming toward me. Despite the narrowing of the distance between us, I could get no clearer picture of what it was. All that registered was that it was manlike.

"Suddenly it stopped, turned and moved off in the opposite direction, turning right through the arched doorway toward the rear of the premises. I increased my stride, determined to discover what or who it was. Only paces separated us when it vanished.

"Quickly I switched on the lights and searched but I knew I was wasting my time. There was no way out and nowhere for a person to hide successfully. Apart from my own presence the room was completely empty."

Since then Roy has racked his brain for some logical explanation for what he saw but none seems to fit. He finally has concluded that he came face to face with something that is not supposed to exist in our "normal" world.

Some six months after this experience—one Sunday evening, May 15, 1973—Roy went out to buy takeout food from a Chinese restaurant a few miles away. He had waited until his last customer had left before setting out, leaving Hazel to wash glasses, wipe the bar and tables and generally tidy up. When it was nearly time for Roy's return Hazel stopped work, lighted a cigarette and went over to the window to watch for the car's headlights coming down the lane.

It was a very dark night. Clouds covered the moon and the only light that reached the parking lot in front of The Plough came through the windows of the room in which Hazel was standing. The lot was so dark that the windowpanes took on a mirror-like

quality and consequently it was hard to see outside.

Suddenly Hazel sensed that something in the room behind her was not exactly as it usually was. She had stood at this window waiting for Roy's return many times in the past but never before had she felt this way.

Uneasily she viewed the room as it was mirrored in the windowpane rather than turning around to confront whatever was there. What she saw was unsettling to say the least.

Standing in the corner near the open fireplace and slightly to her left was a man she never had seen before. She managed to stifle the impulse to turn and face him and demand to know what he was doing there. Instead she continued to study the reflected figure. He was about 30 years old, of medium height and build and wearing a long black loose-fitting coat and a rather squat top hat. His face, which she could see quite clearly, appeared expressionless but his eyes were on her—he was watching her with great interest. Except for his odd attire he was quite ordinary-looking.

Unable to contain herself any longer Hazel grabbed a large unsheathed sword which decorated the wall on her right and spun around to do battle. To her utter amazement the corner was empty. Where could he have gone in that time?

She glanced at the door to the living quarters. The stranger had been standing near there. Had he had time to disappear through the door?

She thought of the children asleep upstairs and still brandishing the sword dashed up the staircase. She found them sleeping peacefully. Even so, she searched the room thoroughly, then made an equally thorough check of the other upstairs rooms before returning to search the ground floor.

No doubt about it—she and the children were the inn's only occupants. But at the same time there could be no doubt about the man she had seen. Who—or what—could he have been?

She reflected on all the strange events that had taken place since she and Roy had moved into The Plough. Overcome by the excitement and urgency of the moment, she felt both physically and mentally exhausted and she was shaken still more by the thought that she had encountered a ghost. At that point her nerve gave out and she unlocked the door and dashed outside.

A short time later, when Roy swung the car off the road the headlights shone on Hazel, who sat shivering, still clutching the sword, on the wooden bench in front of the inn.

In the days that followed the Neeveses inquired discreetly among their older regular customers in an effort to learn whether previous tenants had experienced similar strange and disturbing happenings and if people consciously or otherwise had avoided sitting in "that" corner in the past. As far as they could tell the answer to both these questions was no.

Why now, after being a "normal" place for years, had The Plough suddenly become the scene of paranormal activities? Was it their presence which had made the difference? But nothing like this had ever happened to them before.

Apparently nothing extraordinary had occurred before they moved in, nor had anything happened during their first months there. Only after they had completed the restoration had the weird

manifestations begun. Could it be that The Plough's restoration had resurrected its former inhabitants?

This is what Roy and Hazel think. But they don't let it bother them. Now that they feel they understand the situation they are quite content to let things stay as they are. After all, the hosts of an inn are supposed to extend hospitality to *all*!

THE WATCH THAT COULD NOT RUN

By Walter H. Uphoff

WHILE URI Geller lectured on June 25, 1976, during Harold Sherman's Mind-Body-Spirit Workshop in St. Louis, Mo., my wife Mary Jo and I witnessed an incredible thing. Having read reports of paranormal happenings occurring in Uri Geller's presence — spoons and keys bending and watches starting — we decided to take my father's old gold watch (which had not run for years) to see if it might start during Geller's performance at the Workshop.

A few days before, I had taken the watch to Jeff Bergey, the jeweler in Oregon, Wis., for an estimate of what it would cost to repair. He said that cleaning and repairing the watch would come to $44.00. Then I told him what I planned to do. He expressed some doubt that the watch could be made to run by paranormal means but Mrs. Bergey, who knows something about Geller, was less skeptical. Finally Jeff was intrigued enough to say, "Why don't I send along another watch and see what happens?"

He reached into a drawer and picked out a Berlis 17-jewel wristwatch, took it apart, broke off one end of the balance pivot, then put it back together. Before he handed it to me, he tested the watch on some kind of machine. The watch had ticked spasmodically before but now it didn't make a sound.

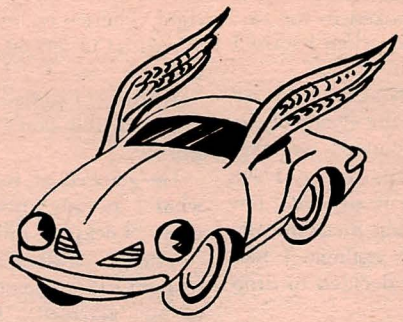
During the Geller lecture, workshop participants were invited to bring their old watches up to the stage. After several hundred had been deposited, Geller implored, "Stop! That's enough! Those who still have watches that aren't running, take them back to your seats and just hold them in your hands while we proceed."

He then asked the entire audience to join him in shouting "Work!" after he did a one-two-three countdown. After about five minutes, a good number of the watches on the stage began to tick. Geller then asked those who were holding their watches to repeat the "One-two-three, work!" procedure several times. When he asked if any of the watches in the audience had started to run, a number of hands went up, including Mary Jo's. She was astonished to find jeweler Bergey's broken watch ticking and its second hand moving. (My father's old watch did not fare so well; it was not among those "repaired" during Geller's demonstration.)

I telephoned Jeff Bergey the next morning to report that the watch from his store was running. He replied, "That's hard to believe." I promised to bring the watch back to him when we returned to Oregon. It continued to run for about 13 hours and it was observed by a number of the workshop participants.

When Jeff Bergey examined the watch on our return he could only shake his head in disbelief. He had "disabled" the watch and when I gave it back to him it was in the same condition. He said a watch with a broken pivot "should not and could not run. Needless to say, I cannot understand how it was possible for the watch in this condition to run for the reported 13 hours."

These happenings which cannot or should not be add further weight to the growing body of evidence which suggests that matter and energy have properties well beyond those discussed in conventional physics textbooks.



A Hop, a Skip and a Jump in TIME

Can four persons share an hallucination? Or did we escape the confines of both space and time?

By Bill Nelson

ON 14 DIFFERENT occasions between 1971 and 1972, while alone or in the company of friends or family, I traversed distances of up to 30 miles under extremely mysterious circumstances. In each case I was traveling in a moving vehicle and somehow lost from five to 15 minutes during each incident. All of these occurrences took place within a small area of New York state bounded by the communities of Niagara Falls, Lockport and Olcott.

The first incident took place one night late in October 1971. With my son Bill, I had conducted one of a series of highly successful seances in an 1821 mansion, the Van Horn ancestral home in Burt, N. Y. We concluded the seance and discussion at about 9:30 P.M. and those who had attended went their separate ways.

Our trip home took us from Burt along Route 78 to Lockport, N.Y., where at 9:45 we stopped at the DeVoe home to say hello and firm up plans to continue some excavating we were doing in Arthur DeVoe's basement. The DeVoe family were getting ready for bed, as we knew they would be. The DeVoes had an inflexible rule about having lights out at 10:00 P.M. on weekdays. They reminded us of it by standing in their nightclothes while Bill and I gulped down the coffee they served us.

As we eyed the clock Arthur and I talked about the digging we would do the next day. At five minutes before 10:00 we said our farewells. Robin

DeVoe and Bill continued some teenage horseplay as we walked to the car.

It was just 10:00 P.M. when I started the motor.

As we drove toward Niagara Falls, we talked excitedly about the events of the evening. Suddenly I noticed we were nearing my parents' apartment. I was a bit surprised to see it so soon, but since I had been driving mechanically over familiar roads, I assumed I had lost track of time. We decided to drop in for a few minutes.

While my mother fussed over Bill, I talked with my father, Oscar Nelson, Sr., about the day's activities. When I observed that his air-pressure clock indicated exactly 10:00 P.M., I remarked, "Hey, Dad, your clock's stopped."

"It never stops," he said, perhaps a little annoyed that I should malign his very expensive and accurate timepiece. He glanced at his wristwatch. "It's just 10:01, right on the button," he said.

Still not convinced, I looked at my watch. It indicated 10:03.

Bill agreed we had left the DeVoe home, about 22 miles away, at 10:00. Had I known this was to be the first of many strange time-skips, I would instantly have called Arthur DeVoe and risked his ire to ask him what time it was there. Instead I took the easy way out by assuming the DeVoe clock must have been fast and I must have misread my watch. The incident was forgotten—until it happened again.

Three nights later Bill and I left Green Acres, the Van Horn mansion, about midnight. Tired and subdued—the events of the evening had been unsettling—we drove along quietly for five minutes or so. Then all of a sudden I got the panicky feeling that I was lost. The road ahead somehow didn't seem right. There is no hill between Burt and Wright's Corners on 78—but here was a hill!

Stunned, I pulled over to the side of the road and said, "Willie, where are we?"

He glanced at the hill and told me what I already knew but couldn't accept. "Lockport hill," he said.

Then it dawned on him. He sat up straight to stare at the hill, then turned to me, alarmed. "But, Dad, it can't be," he said. "We didn't go through Wright's Corners or Newfane." Then he slumped back into the seat.

In my memory I tried to trace the familiar road from Burt to the place where we were now stopped. I could remember nothing but straight road: no right turn at the traffic light in Wright's Corners, no traveling down the main street there nor the lights and thoroughfare through Newfane. Minutes before we had been in Burt; now we were here and "here" was about 20 miles away. I was awfully confused but I did know one thing for certain: I had not been driving 120 miles an hour.

On a warm fall day a month later my son and I were riding through a grove of trees on our way to Lockport when we noticed a white sedan pulled off on the right side of the road. Five rough-looking characters stood nearby, two of them holding bottles.

Perhaps I stared rudely at them as we approached; whatever it was, I apparently did something to offend them because they suddenly started shouting curses at us. Then they piled into their car, clearly intent on chasing us.

I pressed the accelerator to the floor and tore off down the road. In my rearview mirror I could see them

pulling out onto the highway behind us. I was not very optimistic about our chances—the tiny Carmen Ghia I was driving was hardly an ideal getaway car. I glanced back once more. The white sedan was about a city block behind and gaining on us.

By that time I was hitting 80 and a mile ahead there was a busy crossroad which had the right-of-way. I had a quick decision to make, either to take my chances running the stop sign or to stop and risk being curbed by the bigger car. Seeing no cars approaching the intersection, I thought. "Good, I'll run for it and keep going into town."

I glanced into the mirror once more and I think my mouth must have dropped open. There was no sign of the car behind me.

"Where did they go?" I asked my son, dumbfounded.

Relief and disbelief flooded his face. "They're gone," he gasped. "Maybe they turned off someplace." But he didn't sound convinced. We both know we had passed two of the dirt roads that lead off the highway in that area and could plainly see the entire length of the third, which trailed off south to circle a small pond.

What had happened? Had we hallucinated? Or had we somehow escaped the confines of our space-time continuum and "skipped" through time once again?

A third incident that year served only to deepen the mystery. Late in October four of us—Robin DeVoe, Dave Hughes, my son and I—left Lockport for the Olcott Yacht Club, where I was scheduled to take a picture for the paper I was working for.

Just as we started I noticed my watch had stopped. I asked Dave what time he had. "Two-twenty-seven," he said. I set my watch accordingly, wound it and we set out.

Our main topic of conversation was the ghostly doings at Green Acres and that is precisely what we were discussing when we rounded a bend and saw the place on our right. Trying to suppress a certain sinking feeling, I said nothing although my thoughts were racing. About two minutes later we pulled to a stop just outside Olcott.

I managed to keep my voice calm as I asked, "What time do you have, Dave?"

"Two-thirty-four," he said. "Why? Watch stop again?"

My watch said 2:35.

"How far is it from Lockport to where we are now?" I asked.

"Seven to Wright's Corners, about five or six to Newfane, another seven here. I'd say about 20 miles, give or take. Why?"

"How fast did we have to travel to cover 20 miles in seven minutes?"

"Holy cow!" he exclaimed, looking again at his watch. "That's impossible. What the hell are you trying to pull?"

Later, at the club, we sipped Cokes and discussed the impossible. None of us could recall passing through towns but I thought I remembered stopping for a light in Newfane. The others insisted I had not stopped along the way.

Had four of us hallucinated? Had two watches stopped? Or had we undergone another skip in time?

But that was not to be all. Bill and I hurried home for supper before heading back to Green Acres later that same afternoon. This time I had to cross country because I was coming from Olcott and wanted to miss Lockport's 4:00 P.M. traffic. Hurrying north on

Upper Mountain Road, I took a left turn onto a familiar crossroad which intersects Route 31 and connects with the Lockport Road two miles farther west. Gunning it, I kept a sharp eye peeled for the stop sign on 31, the main highway connecting Lockport with the outskirts of Niagara Falls. It is well policed by troopers.

But we never crossed Route 31. I slowed up at the first stop sign, expecting to be caught up in the after-work traffic rush from the nearby Harrison Radiator Plant. Instead I found myself approaching Lockport Road. We had skipped two miles. By now it was becoming almost routine.

My son's comment expressed my own feelings exactly. "Oh, no, not again," he said.

Other skips occurred during the next year, 1972, always in the same area and usually when I was with my friend Dave Hughes or my son Bill. The most startling, however, took place when I was alone and found myself inexplicably turned around and headed back the way I had come—but on a different road. It was quite frightening because for a time I did not know where I was. Finally I spotted a familiar intersection and was oriented.

The other skips of that year were less dramatic but just as puzzling. Still they did not compare with a terrifying experience I'd had in the early part of 1971—an experience that could have killed me or someone else. Because it occurred before the later time-skip incidents, at the time I did not understand what had happened. I still don't "understand" it, as far as that goes, but at least the subsequent episodes give me some idea of what may have caused the mysterious accident.

That night I was traveling home from Lockport down a dark road. No other cars were anywhere in sight. I was doing about 50 miles an hour when all of a sudden, as if out of nowhere, a car backed out onto the highway in front of me. There was no way to avoid hitting it. I slammed on my brakes, and skidded 50 feet and ploughed into the car's right door.

Fortunately no one was killed although a woman was injured. Later the other driver claimed that just before he backed out of his driveway he had looked up and down the road—visibility was clear for half a mile—but had seen nothing.

"Then suddenly," he said, "this guy was right on top of me and before I could get out of the way he hit me."

In 1973 I moved to Georgia, where I lived for two years. While I was there I had a number of psychic experiences but no more time-skips. Two years later, when I returned to Niagara Falls, I wondered if they would resume. They haven't—and that's all right with me.

TWO-FACED TURTLE

EXPLORING THE creek behind her home near Richmond, Va., 14-year-old Caroline McDonald, thought she saw two heads poke out from a single turtle shell. She wasn't seeing things; when she showed the turtle to biology professor Willie Reams of the University of Richmond he found that the painted turtle did indeed have two heads.

When Caroline fed the turtle the two heads would have a tug-of-war over pieces of meat but she remarked, "They seem kind of happy."

PART ONE

PHILIPPINE PSYCHIC SURGERY

. . . a ten-year update

The cures simply won't go away — they persistently foil scientists' best attempts to prove fakery.

By James Crenshaw

PSYCHIC SURGERY" has been known in the Phillippines since early in the century; before that, under Spanish rule, it was mainly an underground practice.

During World War II, while the Japanese occupied the Islands, native healers who communed with spirit forces took care of the health needs of many Filipinos because the trained doctors were forced into service for the benefit of the invaders. After the war reports of the miraculous activities of healers and so-called "surgeons" filtered out but hard-core Western materialists paid little attention. It was just part of an aboriginal culture, like witchcraft in Haiti and the rites of shamans in Asia.

Then fate took a hand — FATE Magazine. In the mid-1960's eyewitness stories by American travelers concerning the wonder healers began to surface. At the request of FATE's editors I myself wrote several articles on these reports, beginning with the pros and cons of Harold Sherman's definitive book on the subject, *Wonder Healers of the Philippines,* which was published in 1967. Harold had just returned from the Philippines in the early part of 1966 when I met him at a hotel in Hollywood. He was excited and enthusiastic, although later he was to report criticisms, doubts and intrigues, as well as the incredible descriptions of how Tony Agpaoa (Doctor Tony) seemingly performed surgery with his bare hands. Tony appeared to open bodies merely by touching the skin with his fingers, thereafter removing offending growths and infected tissues to accomplish spectacular healings.

Tony, of course, became the focal point of attention and therefore of criticism and condemnation, although there were numerous other healers with local reputations as outstanding as his. But like Uri Geller in this decade, Tony was the phenomenalist who got the early international attention and so bore the brunt of the virulent attacks.

For instance, Sherman's good friend, New York physician and medical researcher Dr. Seymour S. Wanderman, quickly branded Tony a fraud. "I believe he is a conjurer and a magician," said the doctor after making a special trip to the Philippines at Sherman's request to watch Tony's

"operations." He observed Tony for three days and flew away disgusted. Sherman faithfully recorded Wanderman's reactions. He simply did not believe Tony opened and closed physical bodies as reported. He stated that Tony "pulls a lamb's membrane over the abdomen . . . and saturates it with a liquid that looks like blood."

On the other hand, a Los Angeles aerospace scientist with training both in physiology and physics was so impressed with the "operations" he watched and filmed that he took steps to form a foundation to study the phenomena. He stoutly opposed the wave of "publicity" and wanted public announcements delayed until proper scientific studies could be completed. (He also objected to the use of his name in Sherman's book; however, a court later ruled there was no violation of his rights.)

Meanwhile, another American observer Dr. Nelson Decker, a chiropractor who — with the scientist — had preceded the Sherman expedition to the Philippines, started lecturing and writing about the startling operations he said he had witnessed. Both he and the scientist declared they had assisted Tony in many of his surgeries, even to the point of lifting whole lengths of intestines from the patient's body in order to remove diseased tissue. Decker said he was instructed to snip through such a piece of intestine with a pair of scissors. After an affected part was cut away the remaining two sections were held together manually until, after a few minutes, they were mysteriously rejoined — or so Decker reported.

However, negative reports began to accumulate. Psychic surgeons, it was charged, were using animal parts and tissues to fake the removal of tumors and growths, as well as other supposedly diseased parts. Some were analyzed and the issued reports confirmed this.

Dr. Ian Stevenson, who retired as head of the department of neurology and psychiatry at the University of Virginia Medical School to become Carlson Professor of Psychiatry there, reported in 1970 that supposed kidney stones he saw a "psychic surgeon" remove from a patient in the Philippines turned out to be ordinary pebbles when he had them analyzed in this country. He also found on pathological examination that several pieces of tissue ostensibly removed from patients were "fraudulent."

Nevertheless, he expressed the opinion that both patients and "surgeons" should submit to thorough studies. It was possible, he said, that some "paranormal processes" were occurring among the mediums and healers in the Islands, to say nothing of the "powerful suggestions evoked by the whole atmosphere of 'psychic surgery' or from actual paranormal alterations of tissues."

None of these proposed studies ever seemed to get off the ground, although Japanese scientist Dr. Hiroshi Motoyama conducted preliminary laboratory tests with Tony Agpaoa. These indicated that Tony could transmit some kind of detectable power, healing or otherwise, at will.

Meanwhile, the aerospace scientist brought back some materials he had seen Tony remove from patients by "psychic surgery." These were ana-

lyzed by a leading Los Angeles County pathologist.

As a result of my own interest I arranged for the pathologist and a district attorney's expert in medical frauds to view films of Tony's operations. These were shown to us privately at the scientist's home. The pathologist was given small pieces of liver and intestines preserved in alcohol; we were assured they had been removed from patients' bodies by Tony while the scientist acted as his assistant. When I later called the pathologist for a report he seemed both amused and bemused: yes, the tissues were human all right — but they showed no sign of any disease!

So in the absence of conclusive findings of a scientific nature I decided for the purpose of this 10-year update report to rely mainly on what parapsychologists sometimes scornfully call anecdotal accounts. In most cases my information comes from friends who have observed or experienced healings by Filipino Spiritists, among them an entertainer who, with a magician, watched Tony at work, a metaphysical teacher whose husband died soon after returning from unsuccessful treatments for cancer by the healers but who was herself helped, two doctors' wives who report successful cures, a lady lawyer who credits her ability to continue her practice to the spectacular relief provided by Philippine healers and an engineer-inventor who related a series of extraordinary experiences. Only one or two of the persons involved have asked not to be identified. I also will summarize a biochemist's report on what happened to his pituitary tumor and some other published reports of firsthand observers.

Interest in the healers has not abated appreciably in recent years. Planeloads of patients continue to fly to Manila from various countries, despite the fact that charter services operating from the United States have been limited by the Federal Trade Commission whose board found that "psychic surgery is a hoax."

Some newspapers and professional writers have been more charitable. But while I was in London in September 1972 the Sunday *News of the World* ran a two-part front-page series on the healers, climaxed by a screaming heading that read: THE APPALLING TRUTH ABOUT THIS PHONEY PSYCHIC HEALER.

The writer charged that Tony Agpaoa had avoided meeting him when he went to the Philippines to investigate and told how Tony had jumped bail in San Francisco where he was arrested during one of several trips to the United States. (He was accused of illegally receiving money from a group of patients who flew to the Islands for treatment.) The newspaper article quoted Prof. Hans Bender, the noted German parapsychologist, as saying that the impression of a surgical opening is achieved by stretching a piece of artificial material over the patient's abdomen. Internal organs are made to appear by sleight of hand. "Blood" is created by chemicals concealed in the cotton the healer uses. (The British call it "cotton wool.")

Yet on the previous Sunday (September 3) the same paper had quoted a spokesman for the Philippine embassy in London as saying that,

although Tony's activities were watched closely by health authorities, "there is no evidence of any kind of fraudulent practice." The paper also quoted a West German homeopath, Mrs. Sigrun Seutemann, as stating she had watched more than 2000 psychic surgeries, including one in which Tony relieved her own serious heart condition.

Two years later a writer for *Observer Magazine* in London, Mark Frankland, describing his visit to the Philippines, said he saw nothing in the operations that could not have been performed by "an extremely talented conjurer."

He had watched healer Juan Blanche who "seems" to make an incision merely by pointing a finger (or holding someone else's finger) without actually touching the flesh. (The incisions, incidentally, usually do not immediately close but take some time to heal, according to observers.) Frankland, an admitted skeptic, interviewed a number of patients but found no one who was disappointed.

More enthusiastic was Australian journalist Leigh Bonheur who, during a holiday trip to the Philippines in February 1974, saw healer Placido Palitayan. For years she had endured discomfort and restricted activity caused by a large goiter because she feared "orthodox surgery."

For her newspaper, the *Sunday Mirror* of Sydney, she later wrote: "I felt the sensation of something being gently untangled and drawn aside." But Placido said he was only able to remove a piece of the goiter and that another operation would be necessary.

So when Placido visited Sydney later in the year (when numerous operations and cures were reported), according to the journalist, he completed the surgery while a photographer for the newspaper watched and took pictures. The photographer thought he was being hypnotized, she said, but the camera wasn't. She then wrote, "Now it is all over. Years of suffering have disappeared in a few minutes."

One of the more balanced reports on the healers was written by American newsman Tom Valentine. In his 1973 book *Psychic Surgery* he said he found the story of the psychic operations is neither all white nor all black but "a thousand shades of gray." He tells of a wealthy Chicagoan's wife who had developed a retinal tumor and been advised to have the affected eye removed. Instead she saw Blanche and Eleuterio Terte in the Philippines. When she returned home her astonished physicians found the tumor had "regressed."

Another woman patient who visited Tony Agpaoa was told by him, according to Valentine, that he had removed some metal pins and a plate that had been installed by an orthopedist after her hip was broken in an accident. But X-rays showed the plate and pins still in place.

The Chicago woman whose eye tumor was "regressed" was so impressed that she returned to the Islands to "study" with the healers, particularly with Tony Agpaoa, and spent several months in the Philippines. Valentine says she was further impressed by what she saw during that time, including an operation for a

retinal tumor similar to hers. The author quotes her as saying, "Tony literally took the eye out of the socket, turned it around and had me take the tumor off with forceps."

Dr. William A. Nolen, the medical writer who has little use for either psychic surgery or spiritual healing, sought to debunk such eye "operations" in his book *Healing — A Doctor in Search of a Miracle*. He said he had seen another healer (not Tony) palm a simulated eyeball after supposedly removing it from a patient's eye socket. After the operation, the doctor said, he found the fake eyeball lying on a shelf.

But is that sort of hocus-pocus the answer to all "psychic surgery?"

In 1975 at a symposium on healing presented by the extension division of the University of California at Los Angeles, a biochemist told of his own experience with psychic surgery. Don Westerbeke, now a Northern California businessman, does not think much of Dr. Nolen's evaluation of the Philippine healers.

He first visited the Islands in 1973. Then, as a result of apparently successful "surgery" to arrest a pituitary tumor that threatened loss of sight in one eye, he returned twice more to study and photograph the phenomena. Originally he had been scheduled for surgery at the University of California Medical Center in San Francisco. Then he heard of Tony Agpaoa. After seeing a film of some of Tony's operations he decided he would postpone his medical surgery until he had investigated psychic surgery.

He was gradually losing the sight of his one eye and X-rays showed the type of cell deterioration usually associated with a tumor of the pituitary. However, he had been warned that with conventional surgery he might expect to lose either his sense of taste or smell and possibly other abilities and that continuous medication would be required. There was a long shot chance that Tony might provide an alternate answer.

He put in a call to Tony's headquarters in Baguio City. The San Francisco overseas operator knew the number without looking it up. Tony's wife answered and informed him there was a travel service tour leaving shortly. He turned down the tour in favor of a regular flight and soon was on his way to Manila. He arrived there in the middle of the worst typhoon in years. It was impossible to get to Baguio City.

But it developed that Tony also was stranded in Manila — in the same hotel. The next morning Westerbeke watched Tony operate on a California woman suffering from multiple sclerosis. Her daughter took moving pictures which Westerbeke later showed to the UCLA audience. The mother had been in a wheelchair for six or seven years.

First, as the film showed, Tony treated her with "magnetic passes." Then he touched her abdomen. His fingers appeared to penetrate but Westerbeke commented that it would have been possible to bury the hands in the folds of the woman's skin without breaking it. He added, "It looks as though his hands are in. It's hard to tell because they are always in the way."

Tony reached for a pair of forceps and removed tissue from the abdomen. What it was Westerbeke does not know because it was not preserved. But at about this point something happened that certainly looked "paranormal." Westerbeke described the event this way:

"Tony stepped back. I was between him and the patient. There was on the surface of the abdomen an area on which there was no skin. I won't say it was open because some people would say there was a materialization on top of the skin and I am not going to argue the technicalities of opening versus materialization. Either of them is pretty good for my money.

"But on top of the skin or in the area where there was no skin you could see tissue and you could see peristaltic movement and you could see blood. Then as I watched the whole thing closed up, disappeared. It was gone — right now!"

At this point the patient's daughter fainted. So, of course, no one got any pictures of this part of the phenomenon.

Westerbeke reminded the audience that his background was in biochemistry and that he felt he was a qualified observer but added, "Whatever it was, if it was sleight of hand, it was pretty good sleight of hand; or it was a pretty good operation, if it was an operation. I'm not sure it was either one."

Westerbeke talked to the woman from time to time after she returned to California. "There is no multiple sclerosis of the come-and-go type," he said, " but though she is better than she was before the trip, she is not as well as she was six months after she came back. She was helped considerably. She is out of her wheelchair and she has somehow lost her position of authority in the household. She has to work — do dishes and chores."

Westerbeke had his operation in the same hotel. Like most patients, he felt no pain but was dubious about Tony's ability to penetrate the bone structure of the head to reach the pituitary. Yet, as the healer and his assistant went on with the "spiritual surgery" the multiple sclerosis patient, who was now watching, exclaimed, "My God, you should see what they're taking out of your head!"

Westerbeke commented, "That was not a very good description but it was the best I got."

Tony also worked on his failing eye, bandaged it and told him his head might hurt later. It did for a time. Was that the result of a posthypnotic suggestion? Or the "surgery?"

The next day Tony removed the bandage, made some more magnetic passes and performed more surgery — to relieve the optic nerve, he said. Tony then said good-bye without mentioning a fee or donation. Westerbeke caught up with him at the hotel elevator and handed him a check. Tony thanked him and that was that.

Was it all a trick?

"I've often wondered," said Westerbeke. "If this was faked, why would he bother to do the second treatment? I could have gone along just as well with the first one."

(Next month: the results of the pituitary "surgery," also a materialization theory, more on possible fraud and the experiences of a doctor's wife.)

Scientific Investigation or *WITCH-HUNT?*

"One cannot help wondering whether the Committee . . . is less concerned with checking the claims of psychical research than with perpetuating certain *a priori* assumptions."

Letter from Paul Kurtz:
Dear Mr. Fuller:

Thank you for extending an invitation to respond to your open letter to me as contained in the October FATE. I welcome the opportunity to clarify the position of the newly established Committee for the Scientific Investigation of Claims of the Paranormal. I trust you will be able to publish this without change.

I regret that your interpretation of the purposes of the Committee were based largely on the *New York Times* account of it. Had you read the fuller description of the Committee published in the July-August and September-October 1976 issues of *The Humanist,* you would have no doubt had a more balanced view.

Let me say right off that the Committee does not intend to engage in a "witch-hunt" but that its goal is to further scientific investigation. The basic goal of the Committee has been stated unequivocally: "We wish to make it clear that the purpose of the Committee is not to reject on *a priori* grounds, antecedent to inquiry, any or all such (paranormal) claims but rather to examine them openly, completely, objectively, and carefully."

Thus we do not stand in the way of examining alleged discoveries of new dimensions of experience or novel theories that are introduced. One should not interpret the existing body of scientific knowledge as the final dogma of the Establishment. We are well aware of unfortunate efforts in the past by scientists, philosophers, theologians, politicians and others to block inquiry. History is thus full of unorthodox claims first rejected that were eventually accepted. But it is also full of dead theories that were discarded because of the lack of confirmation. The very fact that some theories that were first rejected in the history of science were later proven true does not mean that any and all theories introduced should be immune to scientific criticism for fear that they might be correct. If a theory is true, it must be independently tested.

I reiterate, the scientific attitude depends upon the willingness to revise one's hypothesis in the light of evidence. We must always leave the door

open for unsuspected possibilities. Thus, as I wrote in the July-August issue of *The Humanist,* "The scientific attitude is committed to continued free and open inquiry. It cannot refuse to engage in research, say, for example, into paranormal phenomena. But it does claim the right to ask that such research be responsible and carefully conducted, that evidence not be outstripped by conjecture, nor the conclusions based upon the will to believe."

There is a vital difference, however, between the willingness to entertain a speculative hypothesis as possibly true and its conversion into an established belief without additional supporting evidence. It is the latter which we are opposed to, not the former.

You ask what is our attitude toward Frank Drake's claims that there are extraterrestrial beings in space attempting to signal us. Had you read the May-June issue of *The Humanist,* you would have seen that we do not reject the possibility that other forms of intelligence may exist in the universe. Indeed, that issue is devoted to the examination of the existence of extraterrestrial intelligence. The discussion, however, reviews the empirical and statistical findings of astronomers and physicists and is not based merely on unsubstantiated conjectures.

You accuse us of being arrogant to Uri Geller for proposing a new set of tests be set up to test his alleged powers. We do not believe that the tests conducted at Stanford or in Great Britain have been sufficiently rigorous, particularly since most of Geller's alleged feats, such as spoon- and key-bending and advancing the hands of a watch, have been duplicated by magicians and for that reason we have offered to participate in additional testing procedures.

Concerning astrology, we believe that it is unscientific and based to a great extent on magical grounds, but we are willing to examine any efforts to provide empirical evidence. Thus the Committee is working closely with Michel and Francoise Gauquelin who, though they reject classical astrology, nevertheless are trying to correlate planetary positions with professions. Thus far our investigation (conducted by astronomers and statisticians) has turned up negative results, but we are always leaving the door open to new confirmation.

Given the large number of claims made about a wide variety of beliefs today — psychokinesis, astral projection, horoscopes, etc. — we believe that it is important for some group in society to responsibly examine their validity. People of course have every right in a democratic society to believe whatever they want, but they ought also to be aware of the existence of dissenting scientific views where they exist. To criticize views for a lack of evidence in no sense can be construed as an "inquisition." You undoubtedly have the right to publish your views but allow us the equal right to express our disagreement with them where we do.

Sincerely yours,
Paul Kurtz
Editor, *The Humanist*
Cochairman, Committee for the
Scientific Investigation of
Claims of the Paranormal

Letter from Marcello Truzzi:

Dear Mr. Fuller:

Your editorial-letter to Prof. Paul Kurtz concerning the Committee for the Scientific Investigation of Claims of the Paranormal raised a number of objections to the work of the Committee (which I cochair with Professor Kurtz). These objections are largely based on incorrect information about us. As editor of the Committee's new journal, *The Zetetic,* let me respond to your points as you raised them:

(1) Though the subject matters we choose to examine are indeed wide-ranging and diversified, our concern with them is primarily in terms of the scientific criteria and evidence being offered. The logic of scientific validation is uniform. In addition to our concern with methodology in claims of the paranormal, we also have a wide network of consulting experts for almost all of the topics, and these include not only the central Fellows of the Committee (many but not all of whom might be classified by you as "skeptics" on all the issues) but a large number of new Members of the Committee, some of whom are outspoken proponents of things paranormal. (I might add that your own journal covers the same wide spectrum of claims without the kind of experts we hope to involve.)

(2) Your claim that "hardly anybody in your group knows very much about the subjects you plan to investigate" is an insult to the Membership of the Committee. The credentials and published works of the Fellows speak for themselves. When one adds the newer Members of the Committee (some of whom FATE has in the past regarded as experts) and the Consulting Editors to *The Zetetic* (among whom are C. E. M. Hansel, T. X. Barber, Eric J. Dingwall, Ellic Howe and many others well known in their areas), your charge is preposterous.

(3) Your assumption that the Committee is biased and unreceptive to new empirical facts is unfounded. Our first formal investigation (which is not our invitation to Uri Geller) is concerned with the claims of Michel Gauquelin and this is now being undertaken in France with the full cooperation of Mr. Gauquelin (see *The Humanist,* July-August issue). The lead article in the first issue of *The Zetetic* takes to task the anti-astrology statement of which you are also critical. I think the fairness of the journal will speak for itself, and I encourage you and your readers to examine it closely. Better yet, join in the debates with us in your pages.

(4) In regard to Uri Geller's claims, I would call your attention to the critical review of *The Geller Papers* by Prof. Ray Hyman included in our first issue. In addition, I might add that both Charles Panati and Dr. Harold Puthoff have indicated to us their desire to join and help the Committee. We hope soon to extend a second invitation to Mr. Geller, this time including some of his chief past supporters among the signers. Finally, re Geller, let me remind you that many parapsychologists have stated their deep reservations about Geller's alleged powers; it is not just the "superskeptics" who doubt Geller's authenticity.

(5) The Committee does not accuse all who believe in paranormal

phenomena of irrationalism. But we are greatly concerned about the growth of *irrational acceptance* of claims of the paranormal. Our interest is not in stifling interest in the paranormal. It is with encouraging serious, responsible and scientifically controlled investigation into such claims. Though science must remain an open system, welcoming new facts and theories, it must also remain conservative and demand extraordinary proof for extraordinary claims. This is especially true for areas where there has been a past history of fraud and hoaxing. If such extraordinary claims become scientifically validated, science must seek to incorporate these anomalies.

Finally, let me add a congratulatory comment. I have been delighted by FATE's recent policy of these last months in showing a willingness to publish articles on both sides of some claims (I particularly think of your recent pieces on Kirlian photography, the Bermuda Triangle and the interview with Philip J. Klass on UFOs.)

Sincerely,
Marcello Truzzi
Editor, *The Zetetic*
Cochairman of the
Committee for SICOP

* * *

Curtis Fuller Replies:

FATE would be delighted to see a responsible and impartial organization investigate the various claims we report. Our concern is whether that investigation will be the "free and open inquiry" Professor Kurtz promises.

The reasons for our concern: the Committee's attack on astrology was hardly scientific; the Committee's threat to issue adverse publicity if Uri Geller failed to cooperate is hardly scientific; we consider the argument that magicians have duplicated some of Geller's feats to be a *non sequitur* since these feats were not accomplished under scientific conditions nor under the same conditions under which Geller operated. The Committee's inclusion of C. E. M. Hansel hardly comforts those of us who recall his discredited attacks on Dr. J. B. Rhine.

The Committee will have to distinguish between those claims that are worth investigating and those that are not. We are disturbed by the manner in which all unorthodox claims are grouped under the same umbrella of disbelief. What the Committee fails to recognize is that any number of scientific claims, widely accepted by the Establishment, are similarly suspect when placed under similar scrutiny. A historian could provide an endless list of scientific errors. Present problems are the climatologists' arguments over whether the earth is getting warmer or colder, the nutritionists' arguments about vitamins, medicine's arguments about acupuncture, psychosomatics and the parallels between the activities of native witch doctors and psychiatrists. And now scientists suddenly are arguing over whether nuclear activity causes the heat of the sun.

An article of faith for all scientists ought to be Bronowski's statement: "Science is a very human form of knowledge. We are always at the brink of the known, we always feel forward for what is to be hoped. Every judgment in science stands on the

edge of error and is personal. Science is a tribute to what we can know although we are fallible. In the end the words were said by Oliver Cromwell: 'I beseech you, in the bowels of Christ, think it possible you may be mistaken?' "

Those who doubt our contention that the scientists on the Committee are prejudiced should reread the last paragraph of Dr. Truzzi's very nice letter. He congratulates FATE on its "recent" policy (it is hardly recent) of publishing articles "on both sides" of some claims. He refers to articles critical of Kirlian photography, the Bermuda Triangle and some UFO reports. Would he have commended us if these articles had been favorable toward their subjects, even if an equivalent amount of research had gone into them? This commendation may signify a prejudgment which demonstrates that our concern is not without foundation. FATE tries to report honestly on unorthodox truths. We don't ask more than that of this Committee.

Curtis Fuller, Publisher

* * *

J. Gordon Melton Comments:

It should be clear, I think, that the claims of an Erich von Daniken do not rank with the claims of a Bernard Grad, nor do the claims of *The Secret Doctrine* rank with the claims of the latest issue of *Research in Parapsychology*. While I see the Committee acknowledging, in fine print at least, the necessity of such distinctions, their track record on this issue is far from clear. Parapsychologists rightly object to "guilt by association" attacks that seek to connect fallacious claims about Atlantis, the Bermuda Triangle and the hollow earth with experimental parapsychology, as if they were the same or even related. Several prominent members of the Committee have done just this in their published books. So have contributors to the issue of *The Humanist* (July-August 1976) which was so intimately tied up with the Committee's formation.

Perhaps the most substantive issue concerns the credentials of the members of the Committee, which as such are beyond reproach. It is the use to which they are being put that is in question. A degree in one particular area — say biology — does not make one an expert on British poetry. Likewise, a degree in psychology does not of itself give one the ability to speak authoritatively on psychical research, nor does a degree in physics give one the authority to speak on astrology. In the present instance no one will question L. Sprague de Camp's credentials as a writer but he is obviously no historian or in his article in *The Humanist* he would not have repeated the slanderous myth about the Millerites' (who believed the world would end in 1844) donning ascension robes.

A second issue concerns the Committee's alliance with a particular philosophic-religious stance: secular humanism. Traditionally many critics of psychical research either have been avowed humanists (Rawcliffe) or have launched their attacks from humanist perspectives (Jastrow). The present Committee's ties to the American Humanist Association, *The Humanist* and Prometheus Books

raise questions about the free use of the adjective "scientific" in its title. One cannot help wondering whether the Committee, like the earlier humanist critics, is less concerned with checking the claims of psychical research than with perpetuating certain *a priori* assumptions — held with religious conviction — about the nature of the universe. That might explain the passion with which the debate on psychic phenomena always has been conducted.

In fact, questions about the ultimate nature of the world belong more properly to philosophy and theology than to science. Science of course supplies important data to be considered but can neither investigate its own basic assumptions nor validate extrapolations about the totality of existence.

Perhaps the Committee did itself a disservice when it presented itself as something completely new (I refer to the letters on page two of *The Humanist)* and acted as if it were the first and only body of scholars to study the paranormal in careful, rigorous fashion. The inclusion of the word "scientific" in the title implied that the other efforts were less than "scientific." And in the announcement of the last AHA meeting, special mention was made of the "debunkers" who would headline the show.

Because of its initial actions and because of the record of many of its members, it was inevitable that outsiders would come to view the Committee as just another bunch of hatchet men. The Committee will have to work conscientiously to overcome the image and to keep its work from joining the dusty shelves where other debunking efforts languish.

At the same time, as one who hopes that the Committee will be able to lay aside its prejudices and do some valuable work, I would like to share with it my expertise in religious history and in the social and intellectual history of the psychic. I trust that the Committee will bolster the already-existing efforts to expose psychic fraud (as Puharich and Keene have done), lay bare exaggerated claims (as Tiller and Szumski have done with Kirlian photography) and pose new experimental efforts (as researchers have done for decades). Two areas that need immediate attention are the work of Bernard Grad which to my knowledge has never been refuted in the 15 years since its publication, and the phenomenon of Edgar Cayce which continues to generate book after book but which has yet to produce a serious critical work.

Despite some of the outlandish claims "occult" types have made over the years, I remain convinced that the majority of leaders in the larger psychic community retain as high a respect for science and truth and as keen a desire to uncover false belief as do the members of the Committee.

J. Gordon Melton,
New Books Editor



Fingers of Fate

By Harold Helfer

A bullet fired 28 years before finally claimed the life of Wallace Chenault of Cincinnati, Ohio, in 1975. He was wounded in a bingo parlor shooting in 1947 and had been hospitalized ever since. The coroner ruled his death a homicide.

•

Raymond Bull, who killed one holdup man and wounded another in his Baltimore tavern, said he would have run if he could. "But," he said, "I've got a broken leg with a cast up to my thigh."

•

On February 13, 1975, an elevator carrying 13 passengers got stuck at the 13th floor of the Exxon Building in New York City.

•

After getting along without a car for 50 years, George Nelson of San Diego decided to buy one. After taking delivery he drove the car around the block once, then parked it in front of his house and went to work. When he returned that night he met another new driver — a teen-aged girl who had just driven around the block and squarely into the back of Mr. Nelson's new car, completely demolishing it.

•

A truck driver on his way from Los Angeles to New York stopped at a barbershop in Weaubleau, Mo. When he learned the barber's name was John Allen the trucker mentioned he recently had had his hair cut in Los Angeles by a barber named Harrison Allen. It turned out that the two Allens were brothers who hadn't seen each other for 40 years.

•

Greek air force pilot Ioannis Kalaras promised his mother he'd make several passes over her village while on a training flight. Trying to do so he flew too low and struck some power lines. His aircraft crashed into a cemetery where he died, 15 feet away from his father's grave.

•

Seattle, Wash., is the home of a physician named Dr. Docter, an attorney named Mr. Law and a veterinarian named Dr. Badger.

•

A library in Erie, Pa., reported that its three copies of Abbie Hoffman's book, *Steal This Book,* had been stolen.

•

A Tampa, Fla., parrot named Achilles delighted his owners, the David Maney family, when he learned to scream "Help!" loud and clear. But he let everybody down at a crucial moment. The bird was stolen, along with his cage, and the family didn't hear a single squawk.

The Reappearance of the *ASIATIC PRINCE*

The new freighter was reported "disabled in the hurricane and sunk with all hands" — but the facts remain obscure.

By Raymond Lamont Brown

IN MIDAFTERNOON on March 16, 1928, a harbor pilot boarded the merchant freighter *Asiatic Prince* moored at Los Angeles. While he plotted the route out of the harbor the crew—48 men including the master, Captain Duncan, his officers, four apprentices and 26 Chinese seamen—readied the ship for her voyage to Japan. Below, the chief engineer was supervising the fueling of the ship to full capacity—1300 tons of oil were taken aboard. On the bridge the mate noted in the log that the ship's four steel lifeboats were in working order.

Especially designed for round-the-world service out of New York *Asiatic Prince* and her four sister ships had taken up station in 1926. By 1928 they were known as well-tried sea boats, thoroughly and efficiently maintained.

This was the first time *Asiatic Prince* had put into Los Angeles and it was the last voyage she completed, for as the sturdy freighter steamed for Yokohama she joined that invisible flotilla whose shadowy wakes have been lost forever in the Pacific.

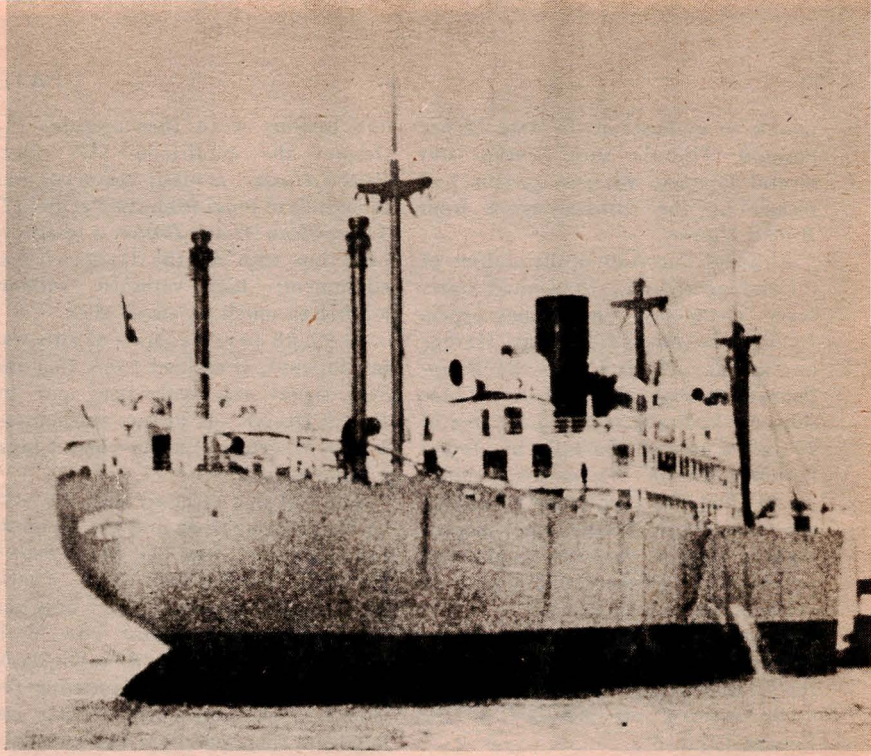
Asiatic Prince had been built at the Hamburg shipyards of Deutsche Werft AG for the Rio Cape Line, Ltd. She was 441.7 feet in length, 60 feet in breadth and 29.1 feet in depth. Her port of registry was London and on her last voyage, according to Lloyd's of London records, she carried a general cargo.



Raymond Lamont Brown, English by birth, now lives in Fife, Scotland.

The route of *Asiatic Prince* and her sister ships is easily plotted: from New York via the Panama Canal to San Pedro near Los Angeles, across the Pacific and down the China coast from Japan to Shanghai, Hong Kong, the Philippines, Java, Straits Settlements, Suez, Alexandria, thence to Boston and back again to New York. The voyages were always the same; *Asiatic Prince* was on a regular run in no way different from dozens of other trips.

Ahead of *Asiatic Prince* was the



Asiatic Prince, built in Germany, went into round-the-world service in 1926. Despite thorough and efficient maintenance, her tour of duty was very short.

freighter *City of Eastbourne,* a ship with a displacement of 13,339 tons, which had left San Pedro on March 11, 1928, fully loaded. Owned by the Ellerman Line, *City of Eastbourne* ran at least five knots slower then *Asiatic Prince.*

A seaman who served aboard *City of Eastbourne* remembers that weather conditions on March 22 and 23 were terrible. A north-northeast wind reached hurricane force and the waves were unbelievably steep. Into this tempest the two ships steamed.

On the afternoon of March 22, Capt. H. G. Jenkins, master of *City of Eastbourne,* decided to heave to and ride out the storm. With the ship brought round to head into wind and sea, the vessel maintained her position at Lat. 30° 19' N., Long. 166° 45' W., which made her five days late when she cast anchor in the Yokohama roadstead on April 6.

Captain Jenkins immediately notified the Japanese authorities that on his way through bad weather north of Hawaii he had picked up an SOS from the tanker *British Hussar* but had found no trace of the distressed vessel.

About the same time the steamer *Niagara* reported receiving an SOS from some ship, apparently *British Hussar,* but *Niagara's* officers were

unable to understand the data of her position. Also the ship *Ventura* and several Japanese wireless stations had picked up the distress signal from *British Hussar*.

Although uncertain of the position of the endangered ship, the United States Navy dispatched the minesweepers *Ludlow* and *Burns* from Pearl Harbor on Saturday, April 7, and the *Whippoorwill* followed the next day. These ships methodically searched an area of 700 miles around Honolulu but found nothing. *British Hussar* had disappeared and the authorities concluded she must have broken up. Indeed, tankers of such excessive length and weight of cargo were liable to such accidents in stormy weather.

News of the loss was cabled to the tanker's owners and soon a bewildered reply came back— *British Hussar* was safely moored off Abadan in the Persian Gulf.

Nevertheless, the SOS signals could not have been illusion and they had been picked up by so many ships and landward stations that they could not be coincidence. However, one officer— Adam Tait, third mate on *City of Eastbourne*—attested that the ship's radio officer did in fact receive the SOS but not from *British Hussar*. He said it came from *Asiatic Prince*.

The British Consul at Yokohama soon confirmed that *Asiatic Prince* was missing and on April 20, 1928, he officially reported that the ship had vanished. That very day the United States cruisers *Marblehead, Cincinnati* and *Richmond* were searching for *Asiatic Prince* but saw no sign of her.

In London and Los Angeles the conflicting data were collated. The conclusions were inescapable: (1) Despite the confirmed SOS from *British Hussar,* actually the vessel was thousands of miles from the Pacific. (2) The modern *Asiatic Prince,* a relatively new ship with all the latest wireless equipment, had vanished without leaving so much as an oil slick.

At length an explanation of sorts was put forward. It seemed likely that the SOS signal reportedly sent out by *British Hussar* was in fact transmitted by *Asiatic Prince*. But how had it been misunderstood?

The call sign received with the SOS by *Niagara, Ventura* and the Japanese radio stations was "GJVR," *British Hussar's* identification. The *Asiatic Prince's* call sign was "GJVP," only one letter different. In Morse code "P" is dot-dash-dash-dot and "R" is dot-dash-dot. The confusion in identifying the ship had to center around that last letter and consequently it was concluded that the central dash of the Morse "R" was sent or received incorrectly.

Asiatic Prince was formally posted as missing at Lloyd's of London. The official reason for the loss was given as "disabled in the hurricane and sunk with all hands." The facts, however, remain obscure, although a multitude of reasons for the ship's demise have been given—from Chinese piracy to boiler explosion. No trace of *Asiatic Prince* ever was found.

RAYMOND LAMONT BROWN, educated in electrical engineering, is associated with many prestigious professional, literary and antiquarian societies. His interests in Japan, archaeology and psychic science have led him far afield. His published works include books on superstition, witchcraft, and mysteries of the military, the sea and the theater.

THE REAPPEARANCE OF THE ASIATIC PRINCE

STRANGE TO say, *Asiatic Prince* often has been "sighted" since that fateful night in 1928. Most such reports come from Hawaiian fishermen but one from Lawrence T. Stack, Jr., of Los Angeles has considerable substance.

During the summer of 1973 Stack and his wife and three children, aboard their seagoing cruiser *Seanymph,* picked up an SOS quoting a garbled position which included Long. 165° 30' W. and the call sign "GJVP." When they neared that position all five of them saw a battered rusty merchant ship a few miles away. The ship remained motionless as the cruiser approached. Through binoculars Stack could read the word "Asiatic" but the second word was indecipherable. Then, when he brought his craft within a few hundred yards of the strange hulk it suddenly disappeared.

Back in Los Angeles, Stack checked the call sign and learned that it identified a ship that had been gone for almost 40 years. Had he and his family seen the wraith of *Asiatic Prince?*



LOST AND FOUND: BRIEFCASE AND FRIEND

WHEN VINCENT Ryan, a Boston businessman, left his briefcase in a New York City cab in September 1975, he thought his important papers were gone for good. Calls to various taxi companies (there are almost 12,000 licensed cabs in the city) and to the police were fruitless.

After returning to Boston a few days later he received a long-distance phone call from Phil Geller, a New Yorker and onetime business associate whom Ryan had not seen for six years. Geller had hailed a cab and found the briefcase, identifying it as Ryan's from its contents.



EASILY-REMEMBERED CANDIDATES

KEARNEY EGERTON, writing in the July 12, 1976, edition of *The Arizona Republic,* points out that a familiar respected name is an asset for any candidate. He notes that three candidates for the Oklahoma Corporation Commission may have a head start; their names are Will Rogers, Wilbur Wright and Ben Franklin.

Rogers is not related to the late humorist-actor-philosopher and Franklin is not a descendant of the kite-flying founding father. But Wright says he is a second cousin of Orville and Wilbur who got aviation off the ground at Kitty Hawk.

GIBEON . . .
where the sun stood still

PART TWO



By Arnold L. Kent

THE HEBREWS' conquest of Canaan was a slow continuous action — about as much social in nature as it was military, despite the impression given in the *Book of Joshua* that the whole land was subjugated by an organized army.

Most of the cities remained in Canaanite hands for two centuries after the Hebrew invasion and in this period the Gibeonites continued to exist as a separate people. Sometime before he died Joshua had assigned Gibeon to the Aaronic priests and it remained one of the most influential cities in Canaan (*Joshua 21:13-19*). Tiny Jerusalem would not begin its rise to prominence for 200 years.

During the period of the Judges which followed Joshua, individual Hebrew tribes fought on-again, off-again campaigns against the Canaanites. (Men who commanded victorious Hebrew forces were thereafter recognized as local authorities — "the Judges.") In this era the term "Hebrew" was replaced by "Israelite" which in turn gave way to "Jew" a few hundred years before the birth of Christ.

A mutual exchange of beliefs and customs modified the cultures and religions of both Israelites and Canaanites. This interchange of ideas was so pervasive that the Hebrew tongue became "the language of Canaan" (*Isaiah 19:18*). Yahweh, the Hebrew god of the desert and defender of warriors, became the god of Canaan and the source of soil fertility, for the Canaanite religion sought primarily to control nature.

Every village and town had its own religious sacrificial sanctuary, commonly called the "high place." These open-to-the-sky sites were their only places of worship. Rock-cut altars and stone obelisks up to 10 feet tall were characteristic of these high places. The altars were used for sacrificial ceremonies and the obelisks probably were considered the dwelling places of fertility deities. Priests sacrificed the products of field, flock and herd for the worshipers — and sometimes their firstborn children too.

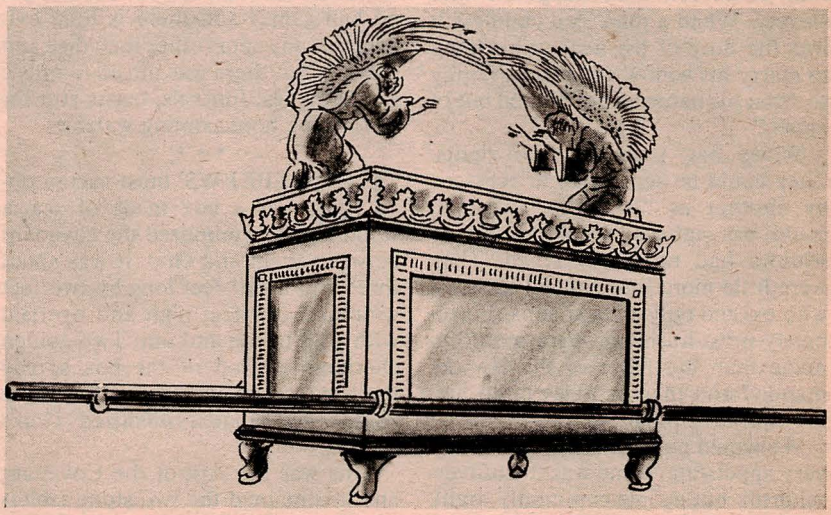
As early as the 21st Century B. C. the Canaanites were famous throughout the Middle East for their glass, textile, metal and ceramic products. Later their excellent ships and skilled seamen made them history's first maritime people and helped turn cities such as Gibeon into international marketplaces.

The northern Canaanites developed an expensive purple dye from a species of small mollusk that thrived in their coastal waters. This dye not only earned them the name "Phoenician," from the Greek *phoenike* meaning purple-red, but it also set the international mark of sovereignty. Members of royal families today are "born to the purple." However, this is not our most important heritage from the Canaanites.

The first phonetic (from the root word Phoenician) alphabet was developed by Canaanite businessmen solely to improve their bookkeeping techniques. Before then all writing consisted of cumbersome collections of hieroglyphics. The new alphabet made it possible to record entire languages by merely repeating a few characters — as we do with 26 letters and 10 numbers. Ironically, although the Canaanites developed the first effective writing system, they left little literature. To them this spectacular innovation — the alphabet — was only a tool to expedite business. What little we know about them we have had to learn from their neighbors and customers.

* * *

THE NOMADIC Hebrews entered Canaan with few comforts. They used straw mats and skins for



Israelites and Philistines battled for possession of the Ark of the Covenant which housed two stone tablets on which the Ten Commandments were inscribed.

chairs, beds and tables. The tents they lived in gradually gave way to one-room houses whose leaky brushwood and earthen roofs had to be rolled after every rain.

Men and women dressed pretty much alike, although the women's clothing was probably longer and more ornate than the men's. A shapeless cloak, which doubled as a rug to sit on and a blanket for sleeping, was the only outer garment, worn over knee-length skins and woolen or linen tunics.

Israelite weddings were mere arrangements, probably not even bound by contract. Men married very young, usually taking two wives. (There was no Hebrew word for "bachelor.") Husbands were the complete masters of their households. They could have disobedient children put to death; they could sell their daughters into slavery. When a man died childless it was the duty of his nearest kinsman to marry his widow and raise a family so "that his name be not blotted out of Israel."

Wives had practically no rights. They could be sent away or replaced by another as "first-wife." Women could not inherit property and as widows had no status at all. They were little more than unpaid servants who existed only to bear sons. Fortunately most husbands were more humane than the letter of the law demanded and their families fared better than they might have.

We would not find the Israelite diet very appetizing. Wine was the universal drink but people commonly drank sour goat and sheep milk. They ate coarse barley bread with an oily liquid butter, along with cheese, fruits, vegetables and locusts. They could eat meat only during certain religious ceremonies.

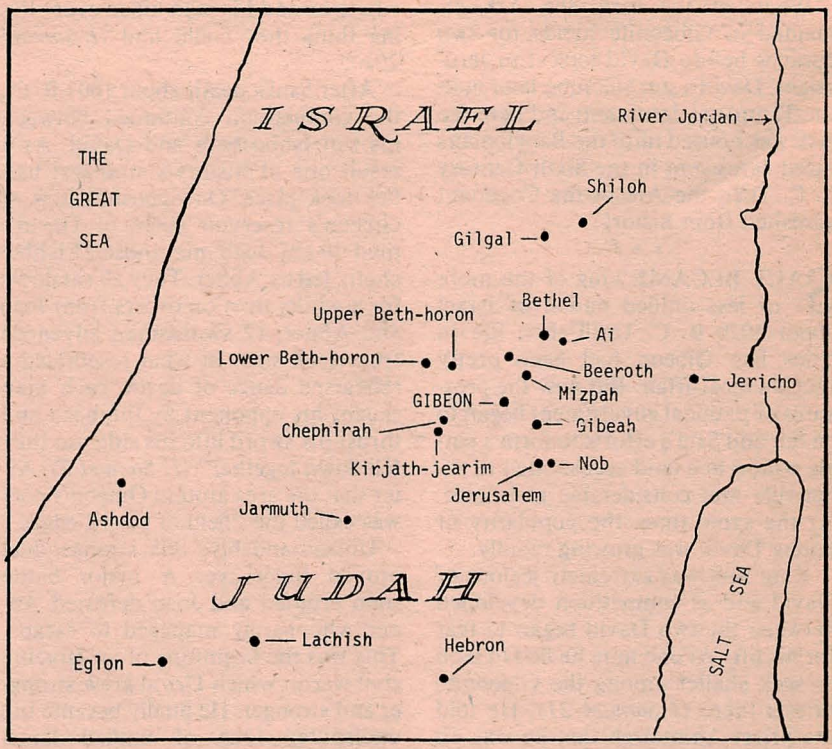
Israelite medicine was primitive but there were ointments and creams of every description, including sunburn lotion and insect repellents. Sickness was considered either punishment for sin or the work of demons and evil spirits. Magic was used to cure internal disorders and surgeons repaired cuts and wounds. They also practiced a form of skull trepanning: by boring or sawing away part of the skull they actually removed clotted blood to relieve pressure on the brain after an injury. One 2700-year-old Israelite skull shows that new bone had almost closed the surgical hole before its owner died.

Amusement and recreation in ancient Canaan were sparse. There were no ball games and there is little evidence of any sport other than dice and gaming. But there was music — music for weddings, funerals, feasts and for welcoming homecoming warriors.

* * *

THE HEBREWS' most sacred object was a box made of acacia wood which symbolized the covenant between them and God. It was about three and a half feet long by two feet wide and two feet high and overlaid with gold inside and out. Two golden cherubim on top of the box spread their outstretched wings above the golden seat that symbolized God's throne.

This was the Ark of the Covenant and it contained the two stone tablets on which the Ten Commandments were inscribed. The Ark was housed



Joshua's battleground lay between the Great Sea (the Mediterranean) and the Salt Sea (Dead Sea). In his time Gibeon was the greatest city in Canaan.

in a special tent called the tabernacle which Moses had made in the wilderness. Shortly after entering Canaan, Joshua erected the tabernacle in Shiloh and installed the Ark in it (*Joshua 18:1*).

Two centuries later the Israelites took the Ark from Shiloh and lost it to the Philistines in battle (*I Samuel 4*). The Ark was taken to Ashdod by the Philistines but after suffering a series of misfortunes which they blamed on the Ark, the Philistines returned it to Gibeon's satellite city, Kirjath-jearim. It remained there in the house of Abinadab for 20 years (*I Samuel 7*).

Eventually the Ark was moved from Kirjath-jearim to Jerusalem. Here the Old Testament contradicts itself. *I Chronicles 13* records that King David took the Ark from Abinadab's house in Kirjath-jearim. This coincides with *I Samuel 7*. However, *II Samuel 6:3* states that David took the Ark from Abinadab's house in Gibeath, giving us another mystery.

Whatever the case, the Ark remained in Gibeonite hands for two decades before David took it to Jerusalem. David's son Solomon later built the Temple of Jerusalem and here the Ark was housed until the Babylonians razed Jerusalem in the Sixth Century B. C. Then the Ark of the Covenant vanished from history.

* * *

SAUL BECAME king of the more or less unified nation of Israel about 1020 B. C. Until then life in cities like Gibeon had been pretty much a local affair. But now the pressures of national government began to be felt and Saul's efforts to form a single nation in a land accustomed to tribal rule met considerable resistance. At the same time, the popularity of young David was growing rapidly.

King Saul was extremely jealous of David and as competition developed between the two David began to fear for his life. At one time he fled to Nob to seek shelter among the Gibeonite priests there (*I Samuel 21*). He told the priest Ahimelech that he was on an errand for the king and was made welcome. But one of Saul's mercenary killers, Doeg the Edomite, saw him there so David left Nob. When Doeg reported to Saul in his capital at Gibeah, the king ordered the priests who had sheltered David brought before him.

When they arrived Saul accused them of conspiring against him by harboring David. Ahimelech protested but Saul's anger couldn't be assuaged. He ordered Doeg to kill the Gibeonites and 85 priests died that day in Gibeah. Then, his murderous frenzy still raging, Doeg sped to Nob where he and his men killed every living thing they could find (*I Samuel 22*).

After Saul's death about 1002 B. C., the competition continued between his son Ishbosheth and David. As a result one of history's strangest battles took place. On opposite sides of Gibeon's reservoir some of David's men, led by Joab, met those of Ishbosheth, led by Abner. They all sat down for a while; then on orders from Joab and Abner, 12 swordsmen advanced from each side. In what resembled a rehearsed dance of death, each man caught his opponent by the head and thrust his sword into his side "so they fell down together" (*II Samuel 2*). After that the area around Gibeon's pool was called the "field of sword-edges."

Understandably, this strange duel proved indecisive. A major battle soon erupted and Joab defeated Abner who barely managed to escape. This was the beginning of an Israelite civil war in which David grew stronger and stronger. He finally became the undisputed king of unified Israel about 1,000 B. C.

During the early years of David's reign a famine fell upon Israel. It lasted for three years and David's throne grew shaky, so he asked God for the reason for the drought. The Lord said, "It is for Saul and for his bloody house because he slew the Gibeonites (of Nob)." David asked the people of Gibeon how he could make restitution for Saul's crime. They said, "Let seven of his sons be delivered to us and we will hang them up unto the Lord in Gibeah of Saul." David agreed and gave the Gibeonites two of Saul's sons and five of his

grandsons whom they hanged on a hill in Gibeah. This happened at the beginning of the barley harvest so in less biblical terms, these seven men probably were sacrificed to Canaanite gods to assure an end to the drought.

Thus were the Gibeonite priests avenged. (*II Samuel 21*).

* * *

ISRAEL's golden age began with King David who ruled until 965 B. C. Early in his reign he conquered Jerusalem and made it his capital city and only then did Gibeon begin to lose its prestige. It still flourished as a commercial center, however, and was Israel's most important religious sanctuary as well.

King David's influence spread from the Euphrates River to Egypt. Foreign goods and ideas flowed into Jerusalem and other towns, including Gibeon. By the end of his reign the Israelites were mixing freely with the surrounding people and intermarriage among the Palestinian tribes became less rare. The distinctions between them became increasingly difficult to define as the Israelites became full-fledged city dwellers among the Canaanites.

David's concept of democratic monarchy was a strange mixture of civil rights and exorbitant taxation — and every able-bodied man in Israel was subject to labor without pay whenever the king called. Things grew worse after Solomon succeeded his father to the throne. Seeing signs of unrest in Israel he went to the tabernacle on Gibeon's high place to make 1,000 sacrifices.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee" (*I Kings 3:5*). At this time Solomon made his famous prayer for wisdom and asked that he be able to discern between good and evil throughout his reign. However, what wisdom he was granted in Gibeon certainly was not in the field of economics, for Solomon's expenditures far outstripped the national income and he was forced to make concessions to neighboring monarchs. The vassal states revolted and there were uprisings among the Israelites as well.

When Solomon died, rule of the still-united Israel passed to his son Rehoboam. But the northern tribes soon revolted to establish their own smaller kingdom of Israel, leaving Rehoboam only the southern tribes to rule as the kingdom of Judah. Both Gibeon and Jerusalem were in the north of Judah.

* * *

JUDAH lasted until the beginning of the Sixth Century B. C. when the Babylonian King Nebuchadrezzar II sacked Jerusalem. He deposed King Jehoiachin and sent most of the nation's leaders, warriors and craftsmen into exile in Babylon. After installing the puppet king Zedekiah to rule what was left of Judah, Nebuchadrezzar returned to Babylon.

In 593 B. C., during the fourth year of Babylonian domination, Gibeon produced the false prophet Hananiah.* He gathered the people of Jerusalem together in the temple and told them that the yoke of the Babylonian king was broken. He prophesied the return of Judah's exiled people and

* Among the jar handles found in Gibeon's winery inscribed with the phrase "the walled vineyard of . . ." many bore the name of Hananiah.

their temple treasures within two years. For this the prophet Jeremiah denounced Hananiah and said he would die within a year for telling the people lies. The false prophet of Gibeon was dead in two months and Judah remained under Babylonian domination. (*Jeremiah 28*).

Zedekiah led a revolt in 588 B. C. but Nebuchadrezzar returned, this time to level Jerusalem and take nearly everyone to Babylonia. He left only the very poorest people and a few aristocrats to govern them. He made one of these — Gedaliah — governor of Judah.

Another of Judah's leaders, Ishmael, was jealous of Gedaliah and joined King Baalis of Ammon in a plot to kill him. Another nobleman, Johanan, warned Gedaliah of the plot and offered to kill Ishmael (*Jeremiah 40:15*). However, Gedaliah didn't believe Johanan and invited Ishmael to dinner in his capital at Mizpah. After the meal, Ishmael and his 10 followers suddenly sprang up and killed the governor and all of his attendants.

Even after two days word of the murders had not leaked out but Ishmael realized that he soon would have to face Johanan if he remained. Therefore he started for Ammon taking the surviving citizens of Mizpah as hostages. When Johanan finally learned what was happening he called up a small army and set off in pursuit. He overtook Ishmael at "the great waters that are in Gibeon" but there was no battle. When Ishmael's captives saw Johanan they ran to join him leaving Ishmael to escape.

The hostages were free of Ishmael but they still faced the wrath of Nebuchadrezzar for Gedaliah's murder (*Jeremiah 41*). So Johanan and "all the captains of the forces" led "the remnant of Judah" into Egypt to escape Babylonian reprisals (*Jeremiah 43*). The kingdom of Judah had ceased to exist — but even this was not the end for Gibeon.

Archaeological evidence shows that the city was occupied to some extent throughout the Babylonian exile and on into the First Century B. C. When the Israelites, who now called themselves Jews, returned from Babylon (*Nehemiah 7*) some Gibeonites were among them.

* * *

TODAY GIBEON is a neglected historical treasure while other parts of the Holy Land are filled with visitors. Perhaps this is because the hilltop ruins seem more remote than they really are. Jerusalem is scarcely a half-hour's drive away.

You may not find Gibeon listed in your tour guide — but you can rent a car and drive to el-Jib where you will find a Crusader church and some stone houses built over rock-cut tombs. The most important attraction lies a few yards away: the ruins of Gibeon, a battleground where "the Lord hearkened unto the voice of a man . . ." and the sun stood still.



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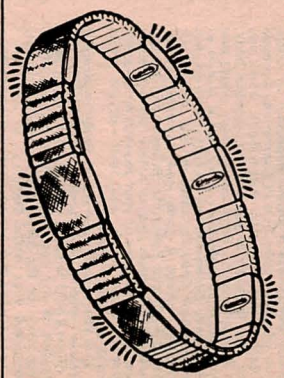
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AT A DISTANCE — Your *Astral Body* is *invisible* because it is super charged with electrons vibrating at invisible speed. *It can, however materialize in plain sight of everyone, as a "thought-form,"* by vibrating more slowly. In this manner, *it is possible to "remind" someone — at a distance — of your presence!*

• **"BLEND" YOUR THOUGHTS WITH THOSE OF SOMEONE ELSE** — Since your *Astral Body is an invisible extension of your own* — with a mind that is an extension of your own — *it is possible to "blend" this mind* with the mind of someone else to *find out what he or she is thinking*, and even *implant your own thoughts in the minds of others!*

• **DUPLICATE ANY OBJECT IN EXISTENCE AND MAKE IT YOUR OWN** — Your *Astral Body exists and is part of the Fourth Dimension — a sea of tiny electrical particles from which all matter is formed.* By giving your Astral Body an Electromagnetic Command to duplicate some object — an expensive piece of furniture, for example — it pulls the particles in the air together to form a solid replica of that which you desire!

• **LIFT AND CARRY OBJECTS, TRANSPORT THEM TO YOU FROM A DISTANCE** — You can command your Astral Body to *lift solid objects, using its own concentrated energy* — such as *lifting a pair of dice and making them roll the way you want.*

• **"READ" OTHER PEOPLE'S PAST AND FUTURE** — Since, with your Astral Body, *you can "tune in" to the thoughts of any person, all memories and future plans* of his become an open book to you.

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MEET THE AUTHOR



Anthony Norvell is a world-famous psychic investigator, known to thousands (through his books and articles) for his amazing discoveries in the realm of the occult. Here, for the first time, he presents the sum total of his investigations in the secrets of ancient India, China, Tibet and Greece.

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"ABSENT FROM THE BODY"

By Joyce Hall

MY FAMILY decided to retire early after a long sad day. My sisters and our husbands had gathered back home with Mother after attending the funeral of our father H. R. Roy. The chill of winter had added to our misery and we all were emotionally and physically exhausted. We talked Mother into sharing a big warm bed with my husband Ray Hawkins and me but after a while she said she'd rather be alone and went to another bed in the same room. I immediately fell into a deep sleep.

Sometime later I was awakened by someone standing beside my bed, then leaning down and running a hand over the covers as if searching for something or someone. Although the room was warm I felt a chill and I smelled a nauseating odor like strong perfume. Later I realized the odor was like that given off by the flowers at the funeral.

I tried vainly to sit up in bed but I was caught in a current, almost like an electrical shock wave, which held me flat on my back. I managed to speak, "She isn't here, Daddy. She's in the other bed."

I knew somehow that it was Daddy and that he was looking for Mother. As he left my bedside I rolled over and looked at the clock. It was 2:00 A.M. However, I could not move enough to look in the direction of Mother's bed. I heard her mumbling as I again fell asleep.

When morning came I remembered my experience, jumped out of bed and ran to the kitchen. "Mother, did anything unusual happen last night?" I asked.

Looking at me in astonishment she said Daddy had indeed come to her bed and had clasped her thumb as he had done every night during the 32 years they had been married. Like me she had smelled the flower odor, had felt the mysterious draft and had been unable to move. "Now I know I wasn't dreaming," she said.

My father was to visit me many times during the period from December 1952, when he died, until October 1953. Each time I would awaken when his voice called me. I would sit bolt upright in bed but could never respond properly; I only screamed and cried hysterically. Usually he would just stand there looking very sad. When I began to cry he would vanish. If I didn't actually wake when he called me I would have troubled dreams in which I saw him ahead of me in a crowd of people and I would try vainly to reach his side. He always looked back sadly and rushed away.

I felt strongly that my father was trying to relay a message to me but I could never grasp the meanings of my visions and dreams. Then one night I had a pleasant happy dream of a Christmas gathering with all my family at my mother's home. While everyone was in the dining room laughing and talking I walked through the living room and glanced out the window to see Daddy strolling down the path that cut across our front yard, as he had done a thousand times during my childhood. I

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opened the door and flung myself into his arms. In the dream I knew that he had died and I felt the same shock I would have experienced if I had been awake.

But he held me at arm's length and looked at me sadly with the expression I had come to recognize from my other dreams. "I don't have a Christmas present for you. I took nothing with me," he said. He gestured at his clothes. "This is all I have. But go and get your Bible."

I found my Bible lying on the night table beside my bed, returned with it and handed it to Daddy. Although my father was a good man who taught us the principles of the Bible and lived an exemplary Christian life, he never had attended church. He did not know the chronological arrangements of the books of the Bible. But he took my Bible and immediately opened it to *II Corinthians*. "Read Chapter Five, especially the eighth verse," he said. "This is my gift to you."

When I awoke the next morning I remembered the verse and chapter. I opened the Bible and read *II Corinthians 5:8*: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." The hair on my arms stood on end.

Daddy and I had been very close and I never accepted his death. Apparently he had willed himself to appear before my mother and me on the night of his funeral and in my grief I had compelled his presence to remain with me. But now he was trying to tell me that he was happy and I should let him go. After reading the New Testament passage I was able to do this. I never dreamed nor saw visions of him again. — *New Market, Ala.*

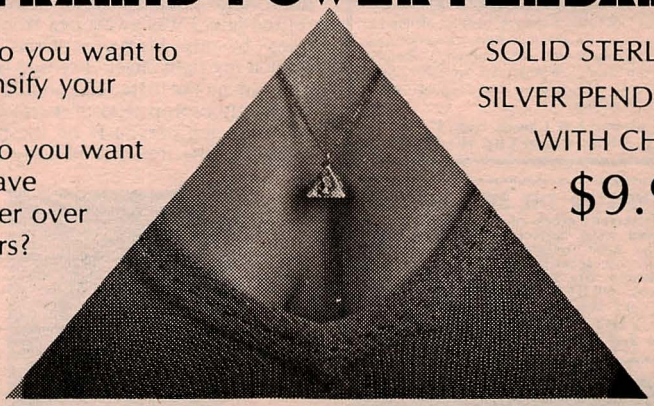
THE PROMISES KEPT
By H. L. Prosser

TO THIS DAY whenever I read the old telegram I remember vividly the incident that occurred during the early hours of October 31, 1971.

Most of that month I had spent in Springfield, Mo., where my grandmother Archie T. Firestone lived. We had always been devoted to each other and now she was in the Baptist Hospital. In her 80's with two major strokes behind her, she had been ill for some time before her admis-

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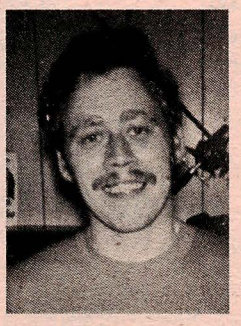
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sion. Her chances for recovery were not good — a fact we both knew and accepted.

At the end of October I had to return home to Bakersfield, Calif. I visited Grandma the day I was to leave and she urged me to go ahead and not to worry about her. She promised that everything would work out for the best and she would contact me after I was settled.

On October 30 I was back in my apartment and after finishing some work I retired late. I was awakened from a sound sleep by my black cat Driss brushing against my right cheek. I sensed something unusual in the dark bedroom. It was refreshingly cool instead of warm and Driss was prancing nervously on the bed. Then as in a gentle dream I saw my Grandma



Lee Prosser

Firestone approaching my bed.

In her sweet Ozarkian accent she said, "I'm going home now, Lee. Don't worry about me. I'm all right and your Grandfather Arch is waiting for me." She raised her hand as if to wave, saying softly, "I'll always be beside you to protect you." Then the vision faded and the room became dark and warm again.

My wife Grace was sleeping quietly beside me as I glanced at the alarm clock. It was 3:27 A.M. I woke her to tell her what had happened and we got up. We stayed up, drinking coffee and waiting.

Marjorie and Frank Hart, my mother and stepfather, wired me later that day: "Grandmother passed away in sleep 5:00 A.M. October 31, 1971."

Grandma was not one to break a prom-

ise. At 3:27 A.M. in Bakersfield, Calif., she had arrived from Springfield to keep her promise to contact me. And as to her other promise, I feel, after this passage of time, she is fulfilling that as well. She is my spiritual guardian, helping me from the other side and protecting me as she did in life. — *Springfield, Mo.*

I SHARED A DEATH
By Cynthia Bianchi

MY TOY Manchester terrier was a beloved and cherished member of our family. He weighed no more than seven pounds at maturity but he was fiercely protective of my mother and sisters and me, facing fancied threats from grown men and Great Danes with the same touching courage.

Brownie was my constant companion. He slept on my bed and followed my every step. We developed such rapport that we seemed able to read each other's minds.

On May 7, 1972, I began a two-week vacation in Puerto Rico. Brownie now was 18 years old but so healthy and vigorous that I shouldn't have worried about him. Yet as the sunny days passed I became increasingly uneasy, haunted by a vague premonition that he was in danger.

Early Tuesday morning, the 16th of May, I dreamed I was crossing a street when a towering vehicle appeared almost on top of me. It seemed unusually high to me because somehow I was very, very small! I didn't have time to be afraid. I just knew that there was an "explosion" and yet, to my amazement, neither I nor any-



Cynthia Bianchi

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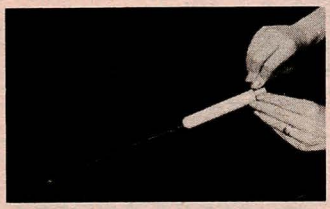
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one else was hurt. Instead I was gliding gently upward, increasingly happy as I moved toward a welcoming cloud of golden light. Then a beautiful rose filled my screen of vision and I was suddenly no longer a participant but an observer.

A voice said distinctly, "It's all over. The problem is solved. All is peace and contentment now."

I sat up in bed, wide-awake, as if I had been interrupted before I could finish something terribly important. Lying back, I closed my eyes and saw a crowd of people watching a man put something from the street into a cardboard box. I couldn't see what it was but I did see him lift the box and put it into his truck.

Again I sat up, conscious of a strange band of pain across my forehead.

That afternoon the guesthouse owner told me I had a call from New Jersey. Clearly I heard a voice near my ear say, "Brownie has been hit by a car and he's dead." Then I picked up the phone.

My mother's voice trembled, "It's Brownie, he's . . . he's. . . ."

"I know," I interrupted, "he's been hit by a car and he's dead."

Mother said he had been killed instantly about 8:00 A.M. and that a truck driver had put his body in a box and taken it to the city pound.

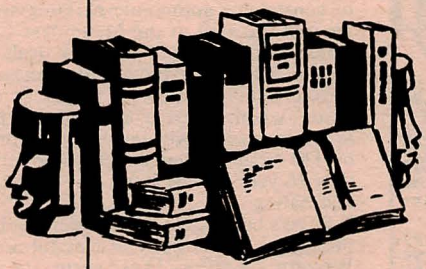
My dream came flooding back to me, only now I realized it had not been just a dream but an astral journey which had taken me across thousands of miles to be with my closest friend at the crucial moment of his death. For a brief time I had been Brownie; that's why I was so tiny! And the "explosion" must have been the moment of impact, when he left the physical body and moved upward to the spiritual light. The pain I felt on awakening was that which is sometimes experienced after a prolonged astral trip.

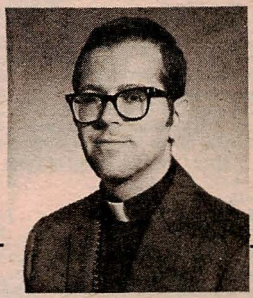
All my life I will be grateful for being allowed this glimpse of what death really is — not a traumatic ending but an exhilarating return to the homeland of the spirit — for animals and humans alike. — *Orange, N.J.*



New Books

NEWS and REVIEWS





J. Gordon Melton

GURUS GO WEST

DURING THE 20th Century, swamis, avatars, gurus and yogis have cultivated the rich soil of the American mission field which was first opened in the 1890's by the Buddhists and Hindus who came to Chicago's World Parliament of Religion. When they heard of the grand reception given such people as Swami Vivekananda the religious leaders of the Orient were quick to send missionaries to a country which first had sent missionaries to them.

The traffic from East to West accelerated after World War II. Military personnel stationed in Japan were exposed to Eastern faiths and the independence of India freed both its citizens and its religions to travel as never before. The subsequent flood of teachers and would-be gurus crested in the late 1960's, leaving in its wake the confusing milieu in which we now find ourselves.

Much of our confusion stems from the naïve presentation of Eastern religious thought in our schools and churches. Even many erudite books on Eastern religion leave the false impression that Buddhism, Hinduism and Shintoism are, unlike Christianity, monolithic religions with high degrees of consensus. Actually the opposite is true. All the non-Christian faiths are splintered into numerous "denominations" and gurus represent these various groups.

Hindus have perpetuated the confusion by assigning all religions a place in their system; they see these other faiths as merely "different" forms of Hinduism. Then there are people like the followers of Maharishi Yogi who seek to persuade us that what they are peddling is not a religion but only a meditation technique and a philosophy.

Actually there are some definite differences between the Western faiths (Islam, Judaism and Christianity) and those of the East. One difference is the role assigned religious leaders. In the West the priest, minister or rabbi occupies the role of messenger whose job is to deliver the word of God. In the East the guru, swami or rinpoche is an exemplar who bears the divine in his person.

Of course some gurus are anything but divine. One thing they do have in common with Christian ministers: their quality varies widely. Some mediocre swamis are nothing more than bearded babas mouthing pious platitudes while fondling female followers. At one time I even suspected that to be a "master" one had only to be able to hold an audience spellbound while mumbling incoherently into a microphone for an hour.

The fly-by-night gurus notwithstanding, there are some mature and able representatives of Eastern thought working among us and they are producing a literature worthy of consideration.

Swami, Doug Boyd's latest book (Random House, New York, N. Y., 1976, 330

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pages, $10.00), offers a valuable perspective on the whole Indian guru scene. Boyd traveled for many months with Swami Rama, the accomplished yogi whose ability to control his autonomic nervous system amazed the staff at the Menninger Clinic. Consequently most of the book deals with Swami Rama but Boyd still manages to devote a fair number of pages to other gurus whom he encountered in India. Western readers will find their comments on TM (transcendental meditation) and on the 16-year-old Maharaj Ji particularly fascinating.

Boyd's book helps us to understand why the gurus have been successful in the Western countries. These gurus are products of the Hindu Renaissance which revived Hinduism but patterned it after a Christian model. For example, most Western gurus have established ashrams as a substitute for the Christian "congregation." Temples, the traditional Hindu shrines, do not inspire group identity.

But it is Boyd's conclusion which most impresses me. He complains that some people use the concepts from the mystical East as an excuse to drop out of the world. They seem to ignore Buddha's call for "right action," which activists such as Martin Luther King and Mahatma Gandhi heeded. These men, who are the true spiritual teachers of this modern age, understood not only spirituality but the necessity of selflessness, social work, social action and communication. Reading Boyd,

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I was reminded of a conversation I once had with a California teacher who praised Gandhi as a great spiritual example, yet in the next breath asserted that attempts to change social and political structures are "meaningless."

Of the many swamis I have met, two stand out in my memory: Muktananda and Goswami Kriyananda of Chicago. However, my first encounter with Muktananda, through his early book *Guru*, failed to impress me. In that book I discovered that he was a "Siddha Yogi" who demanded absolute submission of his disciples. The guru would then initiate devotees through the use of "shakti," the method by which the mysterious kundalini force — the dynamic aspect of God sleeping within the individual — is awakened. To me it seemed blasphemous that any human being should receive such homage.

I first met Muktananda in person in 1974. I was not prepared for what I saw. His small body was devoid of physical attractiveness but his presence exuded humility, strength, maturity and sanctity. No, I did not join his movement; to me many of Muktananda's ideas seem frankly impossible. But keep in mind the distinction between the reality of Muktananda the person and the reality of his ideas when you read *Play of Consciousness* (Shree Gurudev Siddha Yoga Ashram, 27 Highland Ave., Piedmont, Calif. 94611, 268 pages, $3.95), the unabridged version of *Guru*. The autobiographical section shows the human side of this Siddha Yogi and helps us both to appreciate the man and to keep some of his weird notions (such as that semen moves up to the brain) in perspective.

Goswami Kriyananda, a former disciple of Yogananda, impresses me because he is knowledgeable, mature and intensely concerned about the individuals who have attached themselves to the ashram and school he runs in Chicago. He is the author of many books, the latest of which is a massive volume, *Yoga Text for Teachers and Advanced Students* (Temple of Kriya Yoga, 505 N. Michigan Ave., Chicago, Ill. 60611, 445 pages, $19.00), in which he explains his system of Kriya Yoga. The system, complex and difficult to understand, is an intense Yoga path which calls

upon the student first to confront the universe, the macrocosm of which we are the microcosm, and then to move on to the cleansing breathing (pranayana) postures and meditative practices. Kriyananda lays out the entire path, from beginning to end, in the textbook and presents it in such a way that the reader can use it without much additional assistance.

Vasant V. Paranjpe, a guru newly from India, also teaches Kriya Yoga. He established his ashram Parama Dham in Madison, Va., in 1974 and soon afterwards started to publish a bimonthly periodical called *Satsang*, which also is the title of his latest book (Fivefold Path, Inc., Madison, Va. 22727, 120 pages, no price listed) — not very surprisingly, since it is a compilation of the first volume of the magazine. Pananjpe structures his Kriya Yoga system as a fivefold path which includes agnihotra (purification), daan (sharing goods in humility), tapa (self-discipline), karma (good action) and swadhyaya (self-study for liberation). Paranjpe outlines the system in some detail, interspersing it with accounts of his travels and of the growth of Parama Dham.

THE PUBLISHING HOUSES

AS A RESULT of the growing interest in Eastern religion a number of publishing houses have sprung up to help carry the Word. Two of the largest, Dharma Press (5856 Doyle St., Emeryville, Calif. 94608) and Shambhala Publications (2045 Francisco St., Berkeley, Calif. 94709), specialize in Tibetan Buddhism. Their major accomplishment to date has been the translation and reprinting of texts which refugees managed to smuggle out of Tibet just before the Red Chinese takeover. Shambhala Publications has ties to the Karma Dzong Tibetan Center in Colorado and its Rinpoche Chogyam Trungpa, while Dharma Press is closely associated with the Nyingma Meditation Center and publishes *The Crystal Mirror*, a journal edited by Tarhang Tulku.

Among recent Shambhala publications is *The Myth of Freedom* (1976, 176 pages, $3.95, paperback) by Chogyam Trungpa. Essentially a series of lecture transcripts, it explores a number of topics, among them meditation which Trungpa describes as

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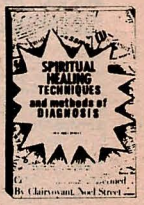
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"the creation of space in which we can work out our neuroses." What makes Trungpa such a fascinating figure is his ability to combine careful Buddhist teaching with a decidedly Western, non-Buddhist emphasis on work and love.

Dharma's latest, *Kindly Bent to Ease Us* (1976, Volume I, 321 pages, $5.95, paperback; Volume II, 124 pages, $4.95 paperback), belongs to a series of old Tibetan texts appearing recently. The translator, Herbert V. Guenther, is head of the Department of Far Eastern Studies at the University of Saskatchewan. *Kindly Bent to Ease Us* contains the essential writings of Longchenpa, 14th-Century Buddhist saint.

Even this fine translation, however, probably will not keep the reader from getting lost in a maze of incomprehensible symbolism and metaphor. Only the lifetime student can master it. Fortunately Guenther provides readable summaries of each part. If you are out to master tantra (Hindu and Buddhist scripture) *Kindly Bent to Ease Us* is a good place to begin.

* * *

Bubba Free John (formerly Franklin Jones) began as a student of Rudhananda (a Siddha Yogi in New York) and then went to India to study with Muktananda. He later disowned both (for their "unspiritual ways") and started his own group, the Dawn Horse Communion. Like his teachers he functions as a Siddha Yogi and uses the energy of shakti on his people. His latest book is *Garbage and the Goddess* (The Dawn Horse Press, P.O. Box 677, Lower Lake, Calif. 95457, 1975, 393 pages, $4.95, paperback), subtitled *The Last Miracles and Final Spiritual Instructions of Bubba Free John*. The introduction is quick to point out that "final" does not mean that Bubba will cease to speak, only that the teachings are complete in their description of the path of divine grace to true understanding. Quite an accomplishment for a 35-year-old!

* * *

Bhagwan Shree Rajneesh has been making a big name for himself as a tantric master and writing a lot of articles on sex. At least he knows what interests young people. He believes that Freud, Jung and Reich prepared us for a tantric revolution.

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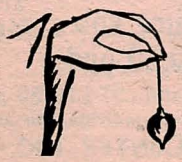


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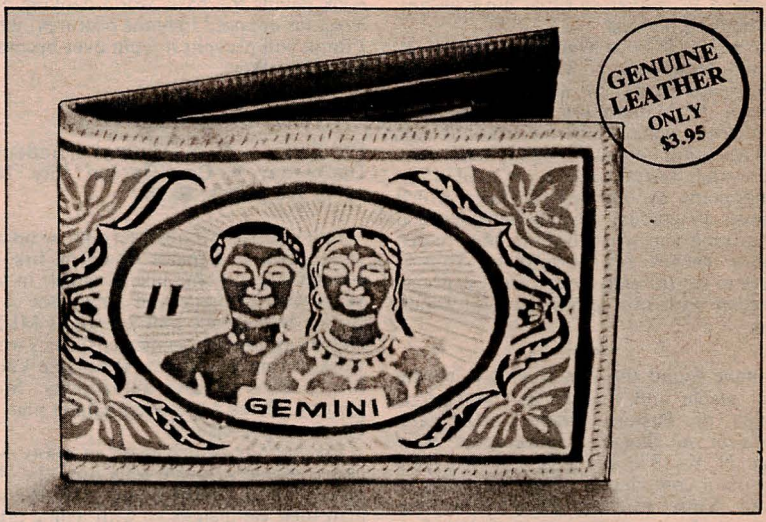


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Of course the sexual side of Tantra is not what the sexual magicians like Crowley would have us believe, so anyone expecting Bhagwan to deliver spiritual pornography will be disappointed.

In his latest book *Only One Sky* (E. P. Dutton, New York, N. Y., 1976, 253 pages, $3.95, paperback), he comments on the Song of the Mahamudra, one of the standard tantric texts. While there is little sex, his teachings about enlightenment are interesting. Tantra believes in sudden enlightenment as opposed to Yoga which believes in gradual development. Instead of teaching you what to do or how to act, Tantra teaches you how to be. Thus it offers to cut through Yoga's endless preoccupation with overcoming present conditions.

* * *

I have found the Zen Roshis to be the most stable and mature of the various groups of Eastern teachers. *Dropping Ashes on the Buddha* (Grove Press, New York, N. Y., 1976, 231 pages, $4.95, paperback) is a compilation of the teachings of Seung Sahn by his disciple Stephen Mitchell. Seung Sahn, one of the few Korean Zen masters in the United States, is interesting because of his novel use of the *koans*, the Zen word-problems usually given students to meditate on. Sahn allows *koans* to arise out of conversations and situations. A hundred such *koans* fill *Dropping Ashes on the Buddha*, beginning with one in which a student blows cigarette smoke on the temple's Buddha statue and then flicks ashes in his lap. If you can figure out why he dropped the ashes you are ready for the next stage of enlightenment! Other *koans* range from laughable to incomprehensible.

* * *

A final book possibly worth your attention is *Between Pleasure and Pain* by Baba Hari Dass (Dharma Sara, 1758 W. 4th Ave., Vancouver, British Columbia, 1976, 159 pages, paperback, no price given) in which the yogic traditional way to "true spirituality" (with Western trimmings) is described. This is only the most recent of the long line of Yoga-way texts. It includes the yogic metaphysics and postures and also an enlightening section on Yoga marriage. It tells us that Yoga offers sexual renunciation — a monk-like existence — or at least the sublimation of sex to a once-a-month coitus as the only real choices. This book details the basic world-denying ethic Yoga (as opposed to hatha postures) which I think will prevent it from ever becoming big in the West.

OTHER REVIEWS

PSYCHIC SPY by Clifford Linedecker, Doubleday & Co., Garden City, N.Y., 1976, 178 pages, $6.95.

Dr. Ernesto Montgomery grew up in a small town in Jamaica where he first discovered the psychic talents which in later years were to make him a member of the British Intelligence unit known as MI-5 — an elite group of recognized psychics whose work during World War II became known for its accuracy and authenticity. Montgomery claims MI-5 even helped plan the Normandy invasion.

Psychic Spy, which reads in many ways like a mystery novel, tells how the Axis powers used psychics and astrologers to plan their campaigns — with telling effect. But toward the end of the war Hitler ceased to heed their advice and warnings. The Allies continued to listen, however, and Montgomery believes MI-5 helped them win the war.

As a psychic spy connected with MI-5, Montgomery foresaw trouble ahead between the Western powers and the Soviet Union; Russia and Communism would replace Germany and Nazism as the chief threat to world peace. Russia would continue to use psychical research to further its role as a major world power, which we now know it has done. The Soviet Union, which today has 10 or more psychical research centers, spends from 12 to 20 million rubles a year ($13 to $21 million dollars) on the subject. Montgomery claims that for some years psychic spies have been working for Moscow.

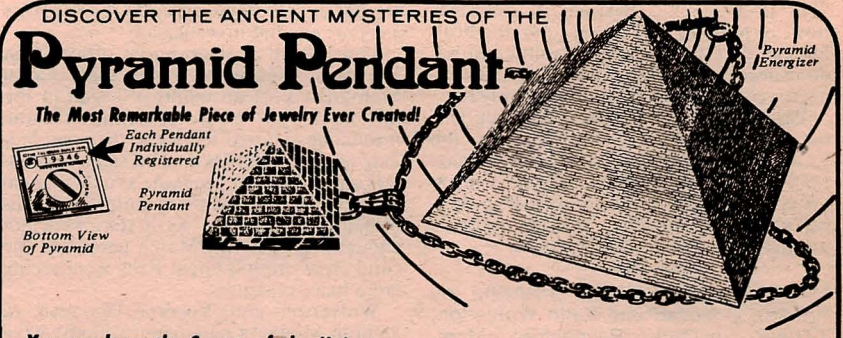
Besides recounting his World War II experiences (including audiences with Sir Winston Churchill and various movie stars) the book tells something about Montgomery's later work as a psychic minister in Los Angeles.

Part II, perhaps the most valuable section for the general reader, urges you to

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"Do It Yourself." Basically it describes how, in Montgomery's view, psychic healing can be effected through mind control, autosuggestion, self-hypnosis, mental imagery, creative visualization and prayer.

Part III, on the other hand, is disappointing. Montgomery's predictions for the future seem farfetched and overly imaginative. I have learned through many years' experience not to take such prophecies seriously for they seldom occur as predicted. — *James Cope Crosson.*

MYSTERY STALKS THE PRAIRIE by Roberta Donovan and Keith Wolverton, T.H.A.R. Institute, Raynesford, Mont. 59469, 1976, 180 pages, $5.95 (paperback).

Traditionally law enforcement agencies have refused to take reports of Fortean phenomena seriously and have preferred ridicule to investigation. This, however, is not the case in Cascade County, Mont., where the sheriff's office (located in Great Falls) has spent the last year and a half conscientiously probing a series of very strange events. *Mystery Stalks the Prairie* is a report on that investigation.

Capt. Keith Wolverton, an officer with 14 years' experience, notes that central Montana's Fortean outbreak began in the fall of 1975, when an epidemic of cattle mutilations started to plague the area. Not long after that UFOs and mystery helicopters appeared over Montana's rolling ranchland and — perhaps more ominously — its military installations. As if that were not enough, by the next March people in the rural areas around Great Falls were seeing large hairy creatures.

Wolverton and Roberta Donovan (a veteran Montana newspaperwoman) have written a sober chronicle of some extraordinary events. It is a fascinating book and well worth the price. — *Tim Church.*

SPACESHIPS IN PREHISTORY by Peter Kolosimo, University Books, Secaucus, N.J., 1976, 379 pages, $10.00.

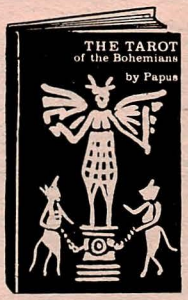
If this is not the silliest book ever written, it is only because the competition for that title is so formidable. But *Spaceships in*

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Prehistory can lay claim to at least one significant accomplishment: it almost makes Erich von Däniken's *Chariots of the Gods?* seem rational by comparision.

Actually it starts on a deceptively rational note. Peter Kolosimo devotes two pages to Franco-Iberian Paleolithic cave drawings which do bear an unmistakable resemblance to modern UFO shapes. One even looks much like a "mother ship" with smaller attendant objects. But, as the author acknowledges, it was veteran French ufologist Aime Michel, not Kolosimo, who first noted this curious fact. After that — from page 19 all the way to the bitter end 360 pages later — the "discoveries" are Kolosimo's own. And what discoveries they are.

The first of them is that supernatural beliefs about bears arose because bears have a pelt, a "double-skin," in common with the ancient astronauts, who wore spacesuits and who also lumbered about in "a gait which recalls that of the plantigrades." The spears with which the ancients defended themselves symbolized the spaceships the extraterrestrials used.

But that, alas, is not all. Kolosimo, who is the author of two other books on the ancient astronaut theme, goes on to say that early depictions of apparent octopi and spiders were actually of "beings more or less similar to such invertebrates. Or were their tentacles, like the hissing locks of the Gorgons, in reality the organs of some quite different species, parts of their equipment, antennae?"

There is, in other words, no stopping him. The religious belief that "this world is not our home" is literally true, he writes, because our supposed ape-like ancestors were really mutated extraterrestrials who got that way through exposure to cosmic radiation in our atmosphere. As "evidence" Kolosimo points to — well, just about everything. Serpent and bird forms in early art and legend are really stylized depictions of spaceships. So are all spheres, discs, pyramids, obelisks, campaniles, minarets, circles and spirals. So are boats, whose oars are in fact "levers." Everything worn on the head is a space helmet. Horns are "protective headgear." Any large semi-flat rock is a launching pad.

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On those exceedingly rare occasions when Kolosimo does mention something of some conceivable significance, his source invariably turns out to be one of his earlier books, an ancient astronauts potboiler by somebody else, or an opus on Atlantis. One is not impressed.

All one can ask is whether the author actually *believes* this stuff. That is never quite clear, although at one point Kolosimo coyly characterizes his meandering assault on the reasoning process as "esobiology, necessarily seasoned with a little fantasy."

One hopes that the tired ancient astronaut fad has run its course and this is the last of books like this one. — *Jerome Clark.*

THE COOLING by Lowell Ponte, Prentice-Hall, Englewood, Cliffs, N.J., 1976, 306 pages, $8.95.

Many of the world's top climatologists are concerned that the earth's weather is undergoing substantive changes. No one disputes that there *is* change; what they disagree about is when it began, how rapidly it is taking place and how long and severe the change is likely to be.

At their worst, Lowell Ponte argues in this frighteningly persuasive book, the changes will bring massive global starvation followed by nuclear war as the have-not nations desperately resort to force in their frantic efforts to feed their hungry.

The Cooling is more than a mere recounting of climatological data interspersed with dire warnings of icy doom that even now may be creeping our way from the arctic wastes. His 28-page "selected bibliography" makes it quite clear that he has studied not only scientific material but also the available literature dealing with the political ramifications of weather modification.

Hence the division of his book into three parts: "Forces That Change Climate," which deals with the causes of the change now in effect; "The Human Side of Climate," which covers the sociopolitical aspects of weather modification; and "Options in a Changing Climate," in which we learn what may help us survive the hard times that lie in the very near future.

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abnormal global warming trend began in the mid-1800's and continued until about 25 years ago. At that point the climate began to turn colder and continues to cool. Don't be misled, he warns, by localized and short-term warmings. The global temperature trend is downward, even if your winters recently have been "warm."

From weather he moves on both to the politics and the science of climate modification, noting that while the science is new and only partially tested, the political aspects are even less well defined. Both civilian and military climate modification operations, whether cloud seedings to break a local drought or military attempts to destroy North Vietnamese supply trails by causing out-of-season monsoon rains, have been responsible for political repercussions far greater than the weather changes themselves. To bring about climate changes on a global scale, Ponte notes, would require unprecedented cooperation between nations and — because we know so little about the causes and effects of such modifications — could affect other countries as well. If such effects were adverse, the affected countries could cry "weather war" and accuse the weather-changers of deliberate aggression.

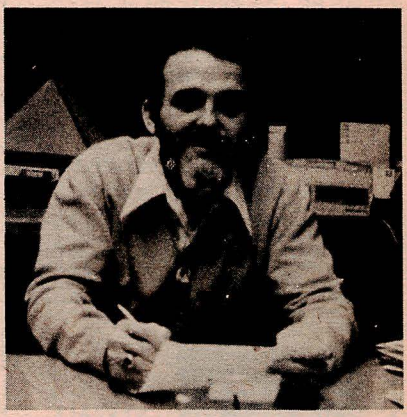
If it is true that weather is changing for the worse, what can we do about it? Ponte, who warns that there is no single easy solution, calls for a global stockpiling of food, the development of survival technology and cooperative, carefully monitored global weather modification in an attempt to reduce the dangers of The Cooling. For my part, I would urge FATE readers, now that the elections are past, to badger their political leaders to read and heed Ponte's warning. — *George W. Earley.*

THE ENERGIES OF CONSCIOUSNESS edited by Stanley Krippner and Daniel Rubin, Gordon and Breach, New York, N. Y., 1975, 248 pages, $12.95.

The Energies of Consciousness is an anthology of articles written by scientists who attended the Second Western Hemisphere Conference of Kirlian Photography, Acupuncture and the Human Aura. In contrast with sensational popular books on these subjects it presents both sides of

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the issues and in addition provides us with the information necessary to duplicate some of the experiments. Because it does *Energies* is a valuable guide not only for the general public but for serious students and scientists as well.

The book deals with three major areas: Kirlian photography, the human aura and Oriental techniques and philosophy, although there is a slight diversion from the major areas in the first chapter on International Developments in Bioenergy. That first chapter, which describes the First International Meeting on the Problem of Bioenergetics and Related Areas held in Moscow in 1972, shows that Iron Curtain investigators take psychoenergetic research very seriously.

The first major portion on Kirlian Photography is nicely balanced between supportive and critical articles by such notables as Victor Adamenko, Thelma Moss and William Tiller. In the second section a group of scientists from the Institute of Bioenergetic Analysis investigates the aura and Pierrakos discourses on its history and description. Other writers expound on Chinese acupuncture, moxibustion, Japanese acupuncture therapy and related topics. The final article, by Edgar Mitchell, discusses consciousness as a unifying approach to psychoenergetics. — *John Bisaha.*

ALSO NOTABLE

THE DEATH AND LIFE OF BISHOP PIKE by William Stringfellow and Anthony Towne, Doubleday & Co., Garden City, N. Y., 1976, 446 pages, $10.00.

Bishop James A. Pike just refuses to go away. He died at the moment when his psychic experience was just maturing and he left a monumental scandal when Arthur Ford's papers revealed that the Pike seance was cribbed. Two men who knew Pike as well as anyone did have done a masterful job of exploring the personality of this enigmatic churchman.

DID SPACEMEN COLONIZE THE EARTH? by Robin Collins, Henry Regnery Company, Chicago, Ill., 1976, 178 pages, $7.95.

The latest attempt to defend the ancient astronaut thesis offers an uncritical collection of fragments from mythology, science and psychic readings. The book suffers from illogical jumps in the middle of chapters and wild conclusions without any supporting evidence.

Report from the Readers

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories and your reports of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.

WALKING STICKS?

In your November 1976 issue author Grace Halsell states that the men of "The Valley of the Viejos" do not use canes, eyeglasses or hearing aids. Yet the picture above these very words shows two men leaning on canes. — *Merritt Neulin, Hellertown, Pa.*

ONE WHO KNOWS

As my case was one of those described in Joseph J. Weed's article Ben Bibb ("Anyone Can Heal . . ." May 1976 FATE) I feel qualified to speak to the skeptics who still doubt psychic healing and suspect the intentions of persons who devote their time to this worthy endeavor. I say this: "Open your mind and become aware of universal knowledge and energy. Then embrace this creative awareness and use it for the good of humanity."

The Bibbs now have a taped and printed course in Seventh Sense development (currently advertised in FATE) and it will help anyone who is sincerely seeking knowledge as to how to tap the Universal Energy Creative Power for help for themselves and others. Joseph Weed and Ben Bibb also have published a book titled *The Amazing Secrets of Psychic Healing* which describes authenticated cases the Bibbs have worked on. It also contains cases handled by my husband and me and many other Seventh Sense graduates all over the country. The experiences we have had can be duplicated by any sincere seeker of truth.

Ben and Margaret Bibb have been deluged with mail since the article on their work appeared in FATE. It would be humanly impossible for them to answer every letter personally so they use a printed card to try to let everyone know his letter has been received. As soon as a letter is opened a case card is made out. All emergency cases are worked as rapidly as possible by the Bibbs and many cases are handled by groups or individual Seventh Sense graduates who have proved successful in past cases.

As to my own healing, four and a half years have passed since cancer threatened my life.

Three and a half years have passed since my husband Glenn had a massive coronary. I sat in a chair at the foot of his bed in the Intensive Care Unit, torn between the desire to try to locate the Bibbs and a profound fear of leaving the room. The doctor held out little hope for Glenn's recovery. He had entered the hospital about 1:00 P.M. and at precisely 4:26 P.M. the monitor suddenly showed completely normal heart action — to my intense relief.

About 5:15 I went to the coffee shop for a hurried cup of coffee. Leaving the coffee shop I saw Ben and Margaret Bibb entering the hospital. They said one of our friends had reached them with the news of Glenn's heart attack. I asked what time they had begun work on Glenn's case and they said they had worked from about 4:00 to 4:45 P.M.

Glenn's heartbeat remained normal after his sudden recovery in the Intensive Care Unit and today he enjoys good health.

We are grateful to FATE for letting the world know that the constructive work of psychic healers continues to expand. — *Julia Whitten, 23 Clement Dr., Asheville, N. C. 28805.*

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THE LEAP OF FAITH

Dr. Luis E. Navia's article "In Defense of Ancient Astronauts" (September 1976 FATE) leads me to say that it is always interesting to see which rhetorical methods and literary devices are used to defend the "ancient astronaut theory."

I am happy to see that Dr. Navia believes that ". . . religious interpretations (of the Bible) . . . do deserve some degree of respect. . . ." and that the sciences of anthropology and psychology should not be thrown out the window — but it is nevertheless disturbing to see a learned scholar taking a "straw man" approach.

I myself have never met anyone, among those who oppose the ideas of Erich von Däniken, who denies the *possibility* of extraterrestrial life, that the ancient astronaut theory is a *meaningful* hypothesis, or that there is anything wrong with honest speculation. But some of the discrepancies that I find objectionable in von Däniken's writings are the following: speculations built on grossly inaccurate and misleading background information, misquotes and quotes divorced from their original context, omissions of other relevant information which if known would indicate an opposite conclusion, and a generous supply of outright false statements.

It must be admitted, however, that the biblical fundamentalists and the ancient astronaut believers have one qualification in common. More than imagination and beyond scientific evidence, they both require the leap of faith. — *Ronald Story, Tucson, Ariz.*

BRAVO!

In "I See by the Papers" (November 1976 (FATE) I read about the new society formed to acquaint nonscientists (and scientists alike) with scientific fact which according to the *Arizona Republic* has adopted the name "The American Tentative Society."

I am moved to offer a suggestion as to what it should be called. Since its name is "tentative" may I suggest "American Speculative Society" and the acronym "ASS"? Nothing derogatory intended — I think it's a great idea! — *Dee Birn, Salt Lake City, Utah.*

* * *

Bravo! Curtis Fuller has the courage to come out and say what he thinks about "Establishment scientists" who have had it all their way for too long. A gradual change of base is taking place, for example, in the turnabout to faith and spiritual healing.

Keep up the good work. — *Evelyn S. Chiaverini, Santa Barbara, Calif.*

DIETARY EFFICIENCY

As an amateur naturopath for 40-plus years I have had quite a bit of experience with fasts. In "Fasting for Mental, Physical, Spiritual Health" (October 1976 FATE) author Paul Martin might have mentioned William Hay, a pioneer in fasting among modern naturopaths. About 50 years ago he founded the Sun Diet Sanatarium in the Poconos where he claimed that more than 500 cases of appendicitis were cured without surgery. Many of these cases were acute and 17 had ruptured before the patients' arrival at the sanatarium.

Hay's dietary efficiency principle was a landmark in the history of naturopathy. He held one dubious theory — that proteins and carbohydrates should not be eaten at the same meal — and this clouded his reputation as a scientist.

But knowing his dietary efficiency principle has enabled me to do many remarkable things, including curing cancer. I became United States mountain trail climbing champion in 1949 with the best official Pike's Peak ascent time in a span of 50 years. (I still do the Pike's Peak Marathon.)

Your author, however, makes one error: 100 percent fasting is *not* better than a 90 percent fruit juice or vegetable juice fast. The roughage and alkali in a 300-calorie apple or grape fast make it better than the 100 percent fasting. — *Curtis Gibson, New York, N. Y.*

A FEW GRAINS OF SALT

I believe the character "George" in "The Exorcism That Almost Worked" (December 1976 FATE) is indeed an evil spirit. But why suffer these problems? Evil spirits may be expelled by sprinkling a solution of saltwater throughout the house as you bless it. Any kind of salt may be used, dissolved in a cup of cold or cool water. No evil spirit can face the combination of the blessing and the salt. — *Nick Schneider, Salem, Ore.*



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HEALERS AND DEATH

In "Report from the Readers" (October 1976 FATE) Paul Scardina writes: "Katherine Kuhlman, the healer, recently died in a hospital. Why didn't she go to another healer or heal herself? She depended on conventional medicine — which implies she didn't depend on her own powers or believe in them. . . ."

Then he goes on, in wonderment that world-renowned psychic healers cannot save themselves from death. I found it interesting that he did not include Jesus in his list. — *Ann Hall, Brooklyn, N. Y.*

CELSUS ON THE SCENE

Your correspondent Helen L. McGill objects to crediting Ernst Haeckel with saying that Jesus was the son of Josephus Pandera ("Report from the Readers," November 1976 FATE).

In the book *The Story of Medicine* by Victor Robinson, M. D. (New Home Library, 1943) this information is attributed to Celsus: ". . . Jesus, the illegitimate son of the Hellenic Roman officer Josephus Pandera and the Jewess Miriam, was raised in Egypt. . . ."

The time that Celsus lived is unclear but it is believed that he wrote during the time of Augustus and Tiberius at the beginning of the Christian era. However, Ernst Haeckel was born in Potsdam in 1834. I would conclude therefore that the information is much older in origin than either the time of Haeckel or G. R. Mead who is quoted by Helen McGill.

It is known that Celsus was living in Rome at the time of foment over the introduction of Christianity. About this new religion he said, "I speak bitterly because I feel bitterly." There is no telling now where Celsus got his information about Jesus or whether or not it was correct. But he was closer to the scene than Haeckel or Mead, both of whom probably borrowed from him. — *Mary Jane Knisely, Orlando, Fla.*

* * *

It is blasphemy to say that Jesus was "sired," to say that He was fathered by a mortal man.

God wanted a son to send to the world to bring His message, the Gospel, and salvation to mankind. God sent the Holy Spirit to Mary so that she would conceive His

son. Jesus was not conceived in flesh like mortal men. Jesus was placed in Mary's womb by the Holy Spirit supernaturally. Jesus is the only man ever to have been both fathered and begotten by His own father.

It is blasphemy, the unpardonable sin, to say that Mary had sexual relations with the Holy Spirit. — *Charlotte H. Bruce, Reseda, Calif.*

CAR GOES UP (?) IN SMOKE

In May 1968 my husband and I were making the 140-mile round trip from New Orleans to Venice, La. On our way back we were on the highway which leads through Belle Chasse where in places the Mississippi River is less than 300 yards away.

We were traveling about 60 miles an hour when all of a sudden a car pulled onto the highway in front of us, slowing us down to about 25 miles an hour. As we watched the car a little smoke came from its tailpipe and in a few seconds the smoke became as thick as a cloud and we couldn't see the car at all. Then in just a few seconds the smoke cleared and the car had disappeared. It hadn't pulled off the highway or we could have seen it. We were completely mystified, for we had never seen nor heard of anything similar. — *Mrs. Don Dodd, Houston, Tex.*

BAD WEATHER AHEAD

China dropped a record-sized A-bomb on November 17, 1976. Now we can look for some devastating weather somewhere in the world.

Two examples: After a nuclear bomb was exploded some years ago we had one of the worst hurricanes ever. It traveled up the East Coast wreaking havoc. There were millions of dollars in property damage and hundreds of deaths — all in an area where tornadoes and hurricanes do not normally occur.

The second example occurred in Italy, destroying priceless artwork. This was some years ago and I think *Life* Magazine devoted many pages and pictures to it.

Let us pray that I am wrong and that the deviltry plays itself out over some area of the vast Pacific Ocean where there are no people or property. — *Myles Loughrin, Grand Rapids, Mich.*

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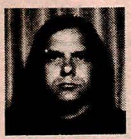
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A RANDOM SCRIBBLE

One morning late in 1970 my brother Tom and I were watching television in our parents' living room. My two-and-a-half year-old daughter Michelle was scribbling on some paper. When I looked down at her paper I was astonished to see the word "Tom" written quite legibly in longhand. She had even capitalized the "T."

At first I thought Tom had helped her but he was sitting on the other side of the room and he denied having anything to do with her scribbling. We had never attempted to teach her to write, print or spell — so obviously it was a random scribble. But of all the words she might have written, how strange that she wrote the name of a person who was right in the room with her! — *Teresa Marquand, Anderson, Ind.*

UPSTAGING THE "LUCKY LIST"

A filler appears in your December 1976 issue titled, "An Ancient List of Unlucky Days." As this list dates from 1422 the dates would not be applicable today.

If I'm not mistaken our calendar was changed in 1750 to conform to the Gregorian and time was advanced 11 days to conform. For instance, on the old calendar George Washington was born on February 11 and this date, to synchronize, was advanced to February 22. Other adjustments also were made.

Therefore, it seems to me that unless the dates shown in the "lucky list" were made to conform to our present calendar they would be meaningless. — *Mrs. Roland W. Bay, Largo, Fla.*

WORLD OF OUR DREAMS

The letter "Ann Boleyn Reincarnate?" (Report from the Readers," June 1976 FATE) compels me to write about a dream I had in February 1976 which suggests I am the reincarnation of Sir Francis Walsingham, secretary of state and chief of the secret service under Queen Elizabeth I.

That evening I had heard an announcement on TV concerning the James Bond movie "On Her Majesty's Secret Service." Perhaps this triggered the past life recall, if that is what it was. I dreamed I was looking into a room in which a woman sat in a high-backed chair with two men standing before her. They were all dressed in 16th-

Century style. The woman said, "One would almost think you were a traitor to the cause, Walsingham."

Then I seemed to float upward. I resisted but it was as if I were being pulled. I awakened, repeating the words the woman had spoken.

I never had heard nor read about Walsingham until I looked up the name in the encyclopaedia after my dream. A clue to the words may be found in Walsingham's attempt to frustrate the Anglo-Scottish alliance, believing James I was sympathetic to the Catholics and doubting even the sincerity of his conversion to Protestantism. Was Walsingham in this way "a traitor to the cause?" He was an anti-Catholic bigot and I would not care to be his reincarnation even if I had heard of him.

The name "James" (James Bond) also may have helped to bring up the memory of this past life in view of James I's connection with the Anglo-Scottish alliance.

The floating sensation suggests my etheric body, or whatever, may have traveled through time, so there is an element of time travel here too. — *Ernest Field, Cleveland, Ohio.*

* * *

I dreamed I was in some sort of underground tomb where human bones were lying around. I was watching a woman sorting them out, trying to put together a whole skeleton. I was invisible to her and seemed to know she was up to no good, for once she had completed the skeleton she would be able to make her creature speak. I could not allow this so just as she was about to put the skull in place I lifted my arms and sent a blinding white ray into the tomb. There was a terrific explosion and I awoke



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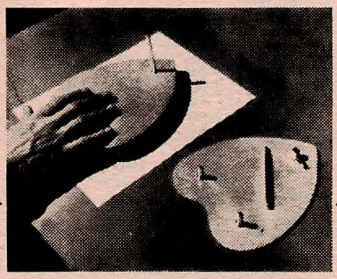
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to find my husband sitting up in bed, very agitated.

"Did you hear that?" he asked. "It shook everything."

"Hear what?"

He said, "That explosion!"

Could my husband actually feel and hear an explosion in *my* dream? — *Madge Revell, London, England.*

* * *

I have had a series of dreams about a writer-friend of mine, Marie Louise Hamilton, which have come true. I know Marie through a writer's club and although we corresponded for about a year and had telephone conversations I did not meet her in person until late 1976.

I had my first dream about her about a month after our first phone conversation. It was a vivid dream of a tall, blond woman in her 40's who claimed to be a writer. She gave me a piece of handmade jewelry as a token of our friendship. Thereafter I had several similar dreams, always about the same woman who claimed to be a writer and wore colorful clothing.

In one of our phone conversations I mentioned the dreams to Marie. She was immediately interested and asked me to describe the woman. The description fitted her to a "T," she said. I could hardly believe this until she sent me her photo. She also sent me a pair of handmade Indian earrings — although I had not mentioned this part of my first dream.

Then the dreams took a sad turn. I was disturbed when I dreamed that Marie had disappeared and I could not locate her. Several days later I dreamed I saw her name on a list under the heading "In Dire Trouble."

I was going on vacation with my family for a week and had no time to telephone Marie until we returned. Then I could not reach her. It seemed as if she had disappeared from the face of the earth. Finally, at the end of September 1976, she contacted me and said she had been robbed of all her money and possessions and had moved in with relatives.

Now we are in constant touch and we are both praying for a change in her circumstances. In the meantime, each night I await the dream which will bring her

(Continued on page 128)

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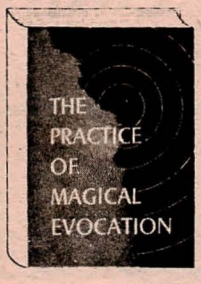
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REPORT FROM THE READERS

(Continued from page 120)

brighter news. — *Diane Ewald, Brooklyn, N. Y.*

AMAZING RANDI'S AMAZING BOOK

I am struck by the spectacular contradictions and inaccuracies in The Amazing Randi's book, *The Magic of Uri Geller*. It is replete with explicit and implicit statements that duplicating an apparently paranormal phenomenon is equivalent to disproving it. Randi asks how people can believe in Geller's powers when his "tricks have been exposed." By "exposed" he evidently means exposing by duplicating. (Incidentally, the July 1976 issue of *Psychology Today* exposes Randi's exposé of the S.R.I. report.)

The photos in Randi's book claiming to show Geller cheating make much ado over blurred images and indistinct points, while photos of Randi bending a spoon clearly show trickery! Randi claims that scientists are most likely to be fooled by tricks. This is equivalent to saying that the less intelligent one is, the better puzzle-solver he will be.

Your correspondent Robert C. Nelson ("Report from the Readers," November 1976 FATE) remarks that *The Magic Magazine* is offering to print pro-Geller articles. I have been appealing to them for months to publish such points as I have made in this letter and *The Magic Magazine* has not had the courtesy to reply! — *Anthony H. Klotz, Babylon, N. Y.*

HOPE FOR HELP

A short time ago I went to a reader who very accurately read my past and my present and a lot of what she saw in my future has come true. She also told me that if I searched in the right place I would find my mother.

I was separated from my family many years ago. Our whole family was scattered and until recently I never saw any of them — my oldest brother Jim and I were reunited at Christmastime 1975.

I would like to find our mother and the reader told me that she is somewhere on the West Coast. Perhaps a FATE reader can help me. My mother's name is Margaret Wilma Mordon married to Albert

Theodore Kraack. As far as I know they had four children and may have adopted two more after we were separated. We lived on Mozart Street in Chicago and later moved to Whipple Street.

My own father died when I was three and then our family was separated. I have not seen my mother for 30 years. Can someone out there help me? — *Mrs. Dennis Carr, 26 Fir St., Carpentersville, Ill. 60110.*

NOTHING NEW ABOUT UFOs

Sightings of unidentified flying objects are not new. They have always appeared to men and long ago people paid attention when an unusual object appeared in the sky.

The Wise Men saw one: "When they had heard the king, they departed; and lo, the star which they saw in the east went before them till it came and stood over where the young child was." *St. Matthew 2:9.*

We learn from Essene history that the star (UFO) had appeared several months before, in time for the Three Wise Men, the Magi, to start from the Supreme Temple at Heliopolis, Egypt, on their way to Bethlehem to greet the Holy Child.

When Buddha was born in India a great moving star (UFO) appeared in the heavens to proclaim his divinity and wise men visited the place of his birth to pay homage and present gifts.

A great star heralded the birth of Confucius in 551 B. C. and its movement through the heavens led the wise men to his place of birth.

These same stories are recorded in Essene history concerning Mithras, Socrates, Bacchus, Romulus and a host of others.

The UFOs sighted in our time should be recognized as spiritual in nature. They are controlled by spiritual beings whose vibrations are beyond our physical eyes to see. The purpose of their appearance is to warn people and nations that the universal law that governs all things in our planetary system is the cosmic creative mind. — *Clay Whiting, Glenville, W. Va.*



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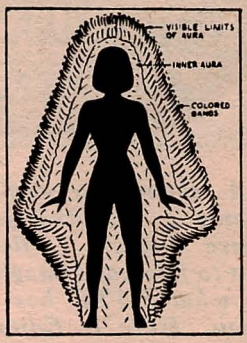


Diagram of normal aura based on W. J. Kilner, M.D.

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∞ Psychiatrist Dr. Elisabeth Kubler-Ross says, "Death does not really exist. Death is simply a shedding of the physical body. I do not just believe that. I *know* that." James Crenshaw reports on the startling discoveries of the famous "Death and Dying Lady."

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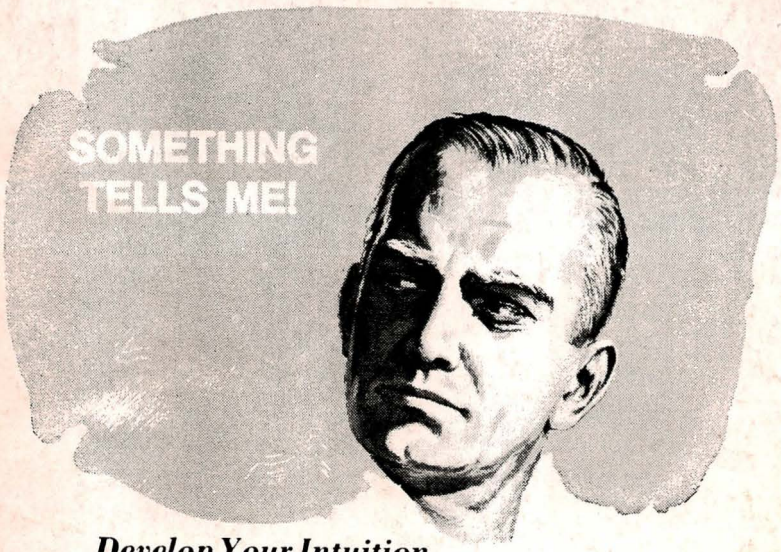
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