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Medical Mystery— Spontaneous Healings 69

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October 1978 Vol. 31 - No. 10 Issue 343

ARTICLES AND STORIES

The First Pyramid Ever Built	William H. Peck	38
I Keep House for a Ghost	Frances Little	46
John Gary's Power of Positive Thought	Sally Remaley	51
UFO Abductee Tells the Truth	Jerome Clark	54
The Mystery of Spontaneous Healings	Mordecai M. Merker	69
A Surge of Superhuman Strength	John V. Haggard	73
What We Are Learning about Survival, Part II	D. Scott Rogo	75
Treasure for the Taking . . . If You Dare	Richard J. Bauman	82

FEATURES

I See by the Papers	Curtis Fuller	7
The Bermuda Triangle Challenge		50
An Elvis Presley Story		62
A Long Mourning		62
True Mystic Experiences	The Readers	63
Incitement to Vandalism		72
A Sign of Things to Come	Gardiner James	81
Wheel of Fortune	Paul Steiner	87
My Proof of Survival	The Readers	91
New Books	J. Gordon Melton	101
Report from the Readers	The Readers	113

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

Prof. Hans J. Bremermann of Berkeley imagines a computer built of all the matter and energy in the Universe, running from the start of the Big Bang. Quite reasonably he suggests that problems which can't be handled on this machine are not worth handling. What is such a problem? Chess, for example. "There is no way you can calculate every possible move in a chess game. Similarly for most operational research algorithms and artificial intelligence programs. Which makes one suspect that the human brain works quite, quite differently to a computer."

— Paraphrased from Peter Laurie in *New Scientist*

FOR MANY years we have been fascinated by the activities of a trio of Cornell University scientists who have been examining the implications of modern research into space, astronomy and our own planet.

Of the three men Carl Sagan is perhaps the best known and he is pretty well convinced there must be life in space but feels it's unlikely to be contacting us now. A second member of the trio, Frank Drake, also is convinced there is life in space and hopes to find it with his radio telescope. The third man is Thomas Gold, a planetologist, who recently advanced one of the most interesting theories we've read in years. If it's true, Gold's theory not only may solve our energy problems for generations to come but may explain all manner of Fortean phenomena whose occurrence hitherto has been generally denied.

Gold theorizes that there may be a vast reservoir of primeval methane in the earth's lower crust that has been there since it was formed. If man can develop the technology to tap this natural gas all our worries about gasoline shortages are over.

Professor Gold is a daring theoretician who has speculated boldly about the structure of the planets. He also has been a longtime consultant to NASA. He believes that methane trapped under high pressure in the earth's crust has been the main source of carbon on the surface of the earth. He attacks the generally held view that the carbon has come from volcanic carbon dioxide. If this were true, the volume of carbon dioxide needed would have created an atmosphere "in the ball park of Venus," Gold says.

He told the spring meeting of the

American Geophysical Union that if methane is the source of all or most surface carbon, the original reservoir would last 20 million years at present rates of consumption. Therefore, he speculates some of that methane is still available. "The amounts still left in the deeper layers are immense compared with any fuel requirements and it does not seem impossible to find ways of tapping them."

∞

THEORY STRIKES GOLD?

FATE readers will be just as interested in the wide variety of strange physical phenomena that Professor Gold suggests such methane reserves would explain.

First, he believes the methane is the source of the sheets of flame, torchlike flares and violent explosions which accompany earthquakes. The fracturing of rock before and during quakes allows the escape of gas which has been stored at pressures as high as 4500 pounds per square inch. The methane is ignited by frictional electricity and bursts into flame or explodes in the atmosphere.

Second, he proposes that the ground waves in which the earth's surface rises and falls like ocean swells during an earthquake can be explained by the release of large volumes of methane. So can the well-known displacement of the underground water table.

The giant tidal waves associated with many seaquakes also can be more readily explained by the massive release of subterranean gases than by the generally accepted theory of seafloor displacement, he says. Such seafloor displacement would have to be massive to create the visible tidal wave effects whereas the release of a large volume of gas beneath the sea would produce the same effect with less expenditure of energy. In fact, the sea wave volume would be equal to the gas volume when the gas had expanded to atmospheric pressure.

∞

SENSED BY ANIMALS?

A NUMBER of other strange physical occurrences might be explained by Gold's theory. He suggests that the ability of animals to sense earthquakes and the fear and anxiety they often exhibit before such quakes may be explained by their smelling the gases already beginning to seep out of the earth while the quake is being generated. The fact that the animals do not always predict quakes may be due to the fact that the methane reservoir in the quake region is not being tapped or has previously been dissipated.

Release of methane gas from the seabed is one idea that has been advanced to explain the great explosions that have rocked the East Coast of the United States occasionally during the past year. It well may be that Gold's theory explains this mystery as well.

Throughout history we find descriptions of strange fires, ghost lights, sheets of flame across the sky, gigantic explosions, burning seas and the like. Perhaps these also can be explained by Thomas Gold's daring theory.

∞

COULD THEY KNOW?

FOR THOUSANDS of years Eastern mystics have imagined the pineal gland to be a sort of "third eye"

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which sees into mystical realms and even is the seat of the soul. It was especially believed to be involved with meditation and clairvoyance.

Now the *Brain/Mind Bulletin* has published a report, on the International Symposium of the Pineal Gland held in Jerusalem, which suggests that the pineal gland does at least have sedative effects.

When we began to publish FATE 30 years ago there was no evidence to support these mystical claims. The pineal gland was believed to be a nonfunctioning remnant third eye which had functioned at some time in the early stages of our evolution. About 20 years ago, however, scientists began to research this small cone-shaped organ near the hypothalamus and pituitary glands. Four international conferences now have been devoted solely to the pineal gland.

Present conclusions are that the pineal modulates the activity of other endocrine glands and of some brain functions. Light reaches the pineal indirectly through the eyes and the gland reacts by secreting hormones that affect sexual activity.

Although nothing so far discovered connects pineal secretions directly with meditation, the gland seems to have an inhibiting influence on the body's stress mechanisms and a calming or sedative effect on the central nervous system.

The hormone secreted by the pineal gland is called melatonin. When melatonin was given to 11 healthy human volunteers at the University of Mexico they all soon fell asleep. During sleep

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Dr. Jennings — professor, lecturer, Magister, and reknown psychic researcher — proved to his peers that it was possible to communicate with the spirit world. "If one believes, it can work," he relates. He feels now that the time has come to share his findings with you. So convinced that the practice of black magic can work wonders for people in need of a lifestyle change, he has published the masterpiece you may have read about recently titled, "The Black Magic Ritual Kit." The kit contains the complete step-by-step ritual along with accountrements necessary to conduct actual rituals of black magic right in your own home.

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their alpha rhythms increased significantly in amplitude and percentage. This is the same EEG pattern often seen in meditation. At the end of the experiments, according to Fernando Anton-Tay who managed the experiment, "all the subjects mentioned a sensation of well-being and mild elation."

∞

BIOFEEDBACK WORKS

ALMOST three-fourths of migraine patients — 73 percent — can overcome their headaches through biofeedback and relaxation training, according to a study recently conducted at the Biofeedback Medical Clinic, Los Angeles, and the Pain Control Unit at UCLA. Twenty-seven out of 37 persons who completed the study were helped.

The methodology of the study suggests there still is much to be learned about biofeedback. During early biofeedback experimentation it was considered amazing that subjects could learn to raise or lower the temperatures of different parts of their hands or fingers. This was accomplished by learning to control the flow of blood to these various locations.

Similarly the recent migraine study included training patients to control finger temperatures. The researchers observed that migraine sufferers had lower finger temperatures than sufferers from other types of headaches. They rationalized that if they warmed the patients' fingers by biofeedback the migraines would go away.

We wonder if their reasoning wasn't influenced by the fact that the researchers themselves had learned bio-

ASTRAL PROJECTION BY SOUND

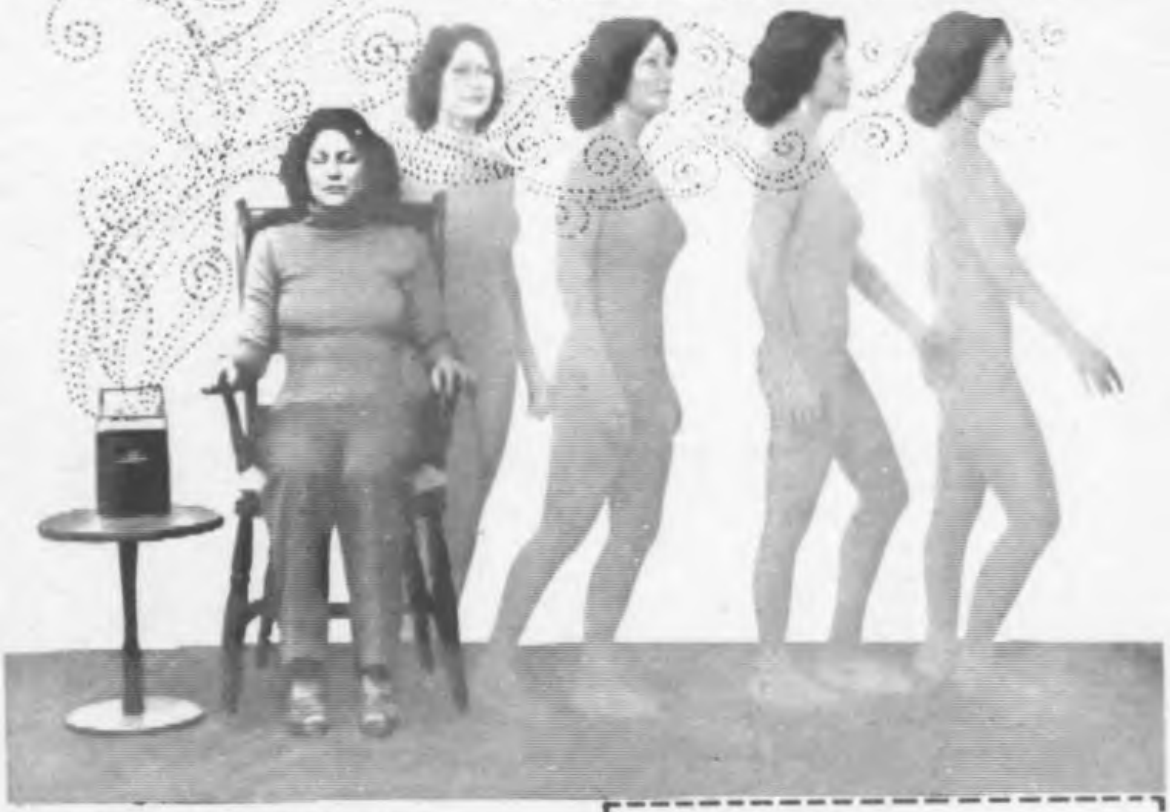
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feedback techniques by learning first to warm their fingers! At any rate, although the study showed no correlation between finger temperatures and treatment outcome, it was effective in helping to alleviate migraines.

∞

EARLY MAN IN AUSTRALIA

THE DATE of man's arrival in Australia is subject to the same disagreements as man's arrival in the Americas. Radiocarbon dates from the Willandra Lakes of New South Wales demonstrate that humans certainly lived there more than 33,000 years ago. More recent claims would push human habitation there back to 100,000 years ago.

Near the small agricultural town of Lancefield excavations in a small swamp have revealed a bone bed that contains the remains of as many as 10,000 extinct giant animals. Human artifacts are associated with the discovery and dates as long ago as 26,000 years have been accepted.

At least one large quartzite blade has been found but it is not known whether it was used for killing or for dismembering carcasses of animals already killed by the large extinct marsupial predator *Thylacoleo*. Either men ambushed and killed animals and the *Thylacoleo* scavenged them or the reverse was true. A small number of the bones show tooth marks of the animal.

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Yes, Dear Friend,

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You can have all of this and more—*easily* and *automatically*! You need only whisper your wishes to the VISHNU AMULET—and they will *all* come true—through the miracle of universal mystic power. Countless others have already achieved incredible results using this sure-fire amulet—and you will too, once you start using it!

Here's why . . .

My Amazing Discovery

Sometime ago I visited Rishikesh, India—the city of great mystics. And I'll never forget that strange morning. I was strolling along the bank of the Ganges River, when suddenly, as if out of nowhere, a saffron-robed sage appeared before me. I was surprised, stunned and speechless. I had heard about these extraordinary materializations, but I never thought I'd be a witness to one.

Smiling peacefully through his white beard, the sage handed me a gleaming object. "Here, my son. Whenever you want or need something badly, just hold this VISHNU AMULET in your right hand. Gaze at it reverently for a few seconds. Then reveal your heartfelt wish to it. Very soon it will come true."

He then told me that the VISHNU AMULET had been used by the greatest sages since the dawn of civilization. And that the mighty power within the amulet controlled and directed all other forces of nature.

Baffled, I then asked, "Who are you? And why are you giving this *to me*?"

"I am your guardian spirit," he replied, "from the inner plane world. The higher beings have sent me to use you in their great mission." He paused. "Now—very important: as soon as you are absolutely convinced that your VISHNU AMULET works, you must share its great blessings with other people . . . Yes, you must make copies of this amulet, and give them to as many people as possible."

Then his voice became very grave. "If you do not do this, the amulet will stop working, and your good fortune will come to an end." He next gave me a few other secret instructions and then—walking away into a grove—disappeared!

I wanted to believe the sage, but how could I? It was just too farfetched. Yet . . . I wondered.

I Try It Out

• A week later I was back in the U.S., and at that time I remember being very tired—with a terrible backache to boot. So, just for the heck of it, I did what the sage prescribed, and in 5 minutes I was bursting with pep and energy—minus my back pain! A nice coincidence, I thought.

• Two weeks later I lost my gold watch. I searched high and low for it—everywhere—but no sign of it. Skeptically, I took out my VISHNU AMULET and mumbled my wish to it. In 10 minutes the phone rang—it was the locker attendant at the health spa I frequent. "Sir," he said, "I found a watch under a towel near your locker. Is it yours, by chance?"

Another coincidence? Maybe . . . maybe not.

• A few days later I had to get to an important meeting, but on the road my car broke down—and I was 10 miles out of the nearest town. I pulled out my VISHNU AMULET and said to it, "Please get me to my appointment on time." Five minutes later a new Datsun whizzed up to the curb. "Need a lift, buddy?" a concerned voice asked. Miraculously, I arrived 5 minutes *early* for my meeting.

Uncanny? Weird? What would you do at this point—believe or not believe?

• Well, just to give the amulet a final test, I went to an interview for a job that paid almost twice what I was earning. I tell you, it was mobbed there—almost 200 applicants showed up . . . for just *3 positions*. Grinning, I took out my VISHNU AMULET, made my wish, and just sat back and relaxed. Then, 2 weeks later I reported back there for my first day's work!

There was no doubt in my mind any more—the VISHNU AMULET worked! So, remembering the advice of the sage, I found the greatest artist of the occult and had him copy my amulet exactly. Then I had it produced in quantity and gave them out to all my friends.



Fantastic Results They Report

• For example, my friend Betty had been plagued every week with splitting migrain headaches. But as soon as she used the VISHNU AMULET, her head began to feel as clear as a sunny day—daily!

• And my neighbor Ralph P. used his amulet on the toughest banker in town. Not only did he get the loan he wanted, but the man was willing to lend him a lot more than he had asked for.

• Then there was my cousin Jane. She finally found her "dream house" in *one* day—after house-hunting for almost 10 months!

Yes, when you begin using the incredible VISHNU AMULET, you'll see the same kind of results raining down on you in a true flood of good fortune.

• When Harvey T.'s father had a severe heart attack, he used his amulet to speed up dad's healing. Three days later his father was back on his job—in better form than ever!

• And Gwen H., my sister's best friend, finally found her runaway teenage son—after searching and hoping for almost 2 years!

No task is too great or too small for the VISHNU AMULET. When its miracle-power starts working for you, your heart's desires just *have* to come true! Like these . . .

Be free of guilt feelings . . . stop worrying . . . overcome shyness . . . kick out depressions . . . know and repel your enemies . . . take on bigger responsibilities . . . bring back your beloved . . . influence another's thoughts . . . stop bad habits . . . avoid accidents . . . catch a glimpse of the future . . . speak like a leader . . . make your children obedient . . . become famous . . . discover secrets . . . improve your memory . . . dissolve your debts . . . or anything else!

It's Personalized—For You!

Your VISHNU AMULET will be individually registered by number, and it will work for *you only*—no one else—once you employ the simple but secret technique of setting it in motion. From that moment on, whether you're a man or woman, young or old, educated or uneducated, it will obey *only you!*

You'll be delighted to possess this gorgeous amulet—with its warm vibrant colors and its rich, captivating subject. It's not available at any store in the world—at any price!

FREE BOOK BONUS

You'll also receive a *free* book with your amulet that reveals the astounding secret of how the VISHNU AMULET works. Read it—and find out what universal mystic power is . . . and why it's ready and eager to bring you whatever you want. You'll realize there's no limit to the things you can have!

Try It Now—At Our Risk

Yes, why not call upon the VISHNU AMULET'S surging power and always enjoy great wealth, unlimited power, radiant health, secret knowledge, glorious rewards, and supreme happiness—just as I and all of my friends do. It's so easy—you must try it!

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Television Psychic Bob Ferguson shows you

MAGIC WORDS TO COMMAND MIRACLES OF WEALTH, LOVE, AND HEALTH–IN MINUTES!

Here is staggering proof, based on actual reported miracles, that what has worked for thousands will absolutely work for you!

Yes, how would you like to say some magic words, and *be showered with hundreds of dollars in as little as 45 minutes!* Or use amazing healing words, and get rid of crippling ailments instantly! Do you realize that it is possible to instantly and secretly command others to do your bidding . . . punish evil doers . . . see behind closed doors . . . be anything and have anything your heart desires . . . with magic words so simple yet so powerful, they can only be described as miraculous!

Yes, soon miracles will be happening to you every day, with the amazing secret of PSYCHIC TELEMETRY! My name is Robert A. Ferguson. You may have seen me on TV. I have shown hundreds how to use this amazingly simple power to command instant miracles to happen in minutes!

Impossible? I have staggering proof that it's not only possible but *absolutely true* and that this MIRACLE POWER WILL ABSOLUTELY WORK FOR YOU–to change your life from poverty to riches, from poor health to radiant new health, to bring whatever you desire almost instantly! I'm not exaggerating when I say the sky's the limit!

POSITIVE PROOF THAT WHAT I SAY IS TRUE!

139-140–

- Cure ulcers, nervous headache, and insomnia! Calm the nerves!
- Cure diseases of the liver and spleen–stop bleeding!
- Strengthen the eyes, control epilepsy and disorders of the stomach!
- Cure heart disease, increase circulation, and heal gout!
- Heal burns, conditions of the nose, throat and sinus, treat hay fever and asthma!

. . . and much more! With these words, you ask great rays of healing power to enfold you, pulsating within every nerve and cell of your body, cleansing, soothing and healing! Whatever you are trying to heal, you know the job will be done.

MIRACLE CURES REPORTED!

Do you realize that it is possible to get rid of crippling ailments almost instantly with healing words? You can command that all sickness and disease be banished from your body! Here is a force so powerful that it almost defies description! It can heal a withered limb or return sight to the blind . . . raise the crippled from their beds! It has brought miracle cures to the suffering and the lame!

- **KIDNEYS MIRACULOUSLY HEALED!** Evelina's only hope was to find a suitable kidney donor. She was so weak, it took two people to almost carry her to the hospital for her frequent



ABOUT THE AUTHOR

Right now I'm going to *prove* to you how *easily* PSYCHIC TELEMETRY works for you. Remember, I cannot profit by exaggeration. What I tell you has *got* to be true, and it costs you nothing to find out for yourself.

• HUNDREDS OF DOLLARS IN 45 MINUTES! I have a report here from Mary D. who needed $400 quickly. She had no idea where she could get the needed money. Her sister gave her a Psychic Telemetry Enchantment to say. In only 45 minutes, she received $400 from an unexpected source!

That's chickenfeed compared to the staggering results many others have achieved with these magic words! Dave E. had been unable to find a job, and had only 3 days left before having to pay a big bill. He didn't have a cent. In one session, I showed him how to use the Psychic Telemetry Prosperity Ritual. The next morning, he was all smiles, as he reported a sudden windfall of $2,000—more than enough to pay the bill. A miracle? Of course! *Yet just a very average example of the power of these magic words!*

Dave used the Prosperity Ritual at about 9:00 P.M. At 8:00 A.M. the following morning, he got the money! As simple as that! I HAVE HUNDREDS OF CASES ON FILE, PROVING HOW EASILY MIRACLES HAPPEN with these magic words! Before I give you the next case, let me say this: DO *YOU* NEED MONEY? Say the *powerful words on page 37!* With this secret, money is always available to you!

You can get any amount of money at any time you need it! I am *telling* you the sky's the limit on how much money you can ask for and receive quickly with this power! Proof?

HOW AGNES C. WON OVER $500,000 WITH THE WORDS FOR WINNING CONTESTS!

Agnes C. was told about enchantments and spells, but insisted that she possessed no psychic powers and never had any psychic experiences. Here's what happened: she kept dreaming of a man in a flowing robe with dollar signs all over it, holding up 7 fingers, saying: "A dollar a day keeps poverty away!" She purchased a one-dollar lottery ticket.

"I simply could not believe it when my number was drawn for the grand prize (7 days later). I still can't believe it," she says. "I won over a half-million dollars." Agnes and her family are now enjoying their new lakefront home with its private boathouse and dock. They have two expensive autos and all the other luxuries money can buy.

The point is: YOU CAN USE THE *SAME* SECRET! You'll find the very words she used on page 37 of my book, and it won't cost you a single cent to find out what they are, and how they'll work for you.

MAGIC WORDS FOR MIRACLE HEALING!

Before I tell you how YOU may achieve a MIRACLE HEALING, let me tell you how a man was healed of arthritis in FIFTEEN MINUTES! A friend of mine, Louie A., tried the power Ritual for Magnetic Healing on page 146 on his next-door neighbor, Ken, who was confined to a wheelchair with arthritis. In a matter of minutes, the crippled man was WALKING! "I haven't been able to walk for months," he said, "and you got me out of my wheelchair."

Since that day, Louie has been able to heal "incurable" diseases! AND YOU CAN DO THE VERY SAME THING! This is just an average case. With this power, you can command healings like this on almost a daily basis. I'm telling you this power is FANTASTIC!

Look what you can do, with exact words I give you on page treatments. There seemed to be little hope for her. With this method, she says—

"My whole body began to tingle—it felt like little electric shocks were playing games at the small of my back . . . suddenly . . . I knew I was healed! I leapt from my bed and ran into the living room screaming, 'I'M HEALED, I'M HEALED!' Our house was filled with tears of joy that night."

Today she is so healthy, she can hike and even climb mountains! It happens all the time with PSYCHIC TELEMETRY:

• HOW HARVEY C.'s ASTHMA WAS CURED! Harvey C. suffered asthma all his life. He could never run more than a few steps, without gasping for breath. Doctors were unable to cure it. I was so positive Harvey's asthma could be cured, I merely had him say the words on page 139-140. He never had another asthma attack! Now he can run and even play tennis!

• HAROLD SAW HIS LUNG SPOT VANISH! Harold F. was shocked, when told he had a spot on his lung, and needed an immediate operation. His wife quickly used the amazing healing words on page 145. The day before the operation, when x-rays were taken, the doctor was baffled. "I don't know how to explain this," he said. "Your lungs are perfectly clear."

MAGIC FORCES THAT WORK MIRACLES

Once you call on them, powerful forces stand ready to fulfill your every command. You can be confident that they will work a miracle.

• HOW ALLEN F. WON $800 AT THE CRAP TABLE AFTER USING THE MAGIC WORDS ON PAGE 30! Allen F. needed $800 by Monday morning. It was Friday already, and things looked hopeless. He's never been inside a gambling casino and knew nothing about roulette, craps, or blackjack, but he had a strange urge to try it. With only $1, he said the magic words on page 22, turned silently, and headed for the crap table. He threw the dice, and it came up 7. He tried it again and again. A crowd gathered. The dice were changed, but he kept throwing 7's. He walked away with $800!

Anyone can use these magic words. When you use them, what you command *does* happen! You can count positively on real results. It always works! It is not evil—nor is it Black Magic. Like electricity, it is simply a power given by nature to make life easier!

• MAGIC WORDS GIVE YOU POWER OVER OTHERS! Say the magic words on page 44 to make others do your bidding. With this Enchantment, you send forth mystic rays of power to impress those whom you command to bend to your will at all times. It makes other people like putty in your hands! No one can resist you! Let me show you how easily this happens!

To use this power is simplicity itself! Say the magic words—then just sit back and relax. Within seconds, minutes at most, you will have a willing, obedient slave!

You can stand next to a person and place a thought in his or her mind. When others are asleep, you are free to speak directly to their subconscious mind. Your voice is remembered upon awakening. People obey your commands. It's fantastic!

• MAGIC WORDS THAT BRING YOU LOVE! Say the magic words on page 47, to command and guide the perfect partner to you . . . to command him or her to be blind to your shortcomings, and fulfill your every need and your every desire!

• MAGIC WORDS FOR SECRET KNOWLEDGE! The magic words on page 164 allow you to become an invisible traveler to anywhere in the world. You can listen to conversations and you can see what's going on, completely undetected. You will experience the ability to walk through walls and doors. Nothing can be kept secret from you—there is no longer such a thing as a locked door. You can enter any place at will. If you wish to know about

ROBERT A. FERGUSON, author, lecturer, and Psychic Telemetry teacher, has been involved in the occult field for over thirty years. He has been a frequent guest on many television talk shows, and has had articles published in magazines such as *National Enquirer, Occult, Psychic World,* and others. Mr. Ferguson has been called, "The leading authority in this field" by a number of prestigious Societies in England. He has also acted as psychic consultant to top American corporations and entertainment personalities.

others, you can secretly and invisibly watch their every move and hear their every word!

• MAGIC WORDS PROTECT YOU FROM EVIL! Say the magic words on page 51, for attunement with the pure rays of power that come to you from the Great Cosmic Mind . . . to affirm protection from every curse or evil influence . . . Say them to command divine protection, and that no evil will be able to penetrate your shield of power, and that those who would send you evil shall be powerless, and their evil shall return to them a hundredfold.

• MAGIC WORDS TO SEE INTO THE FUTURE! There is no need to blindly stumble into the future. When you say the magic words on page 62, your psychic eyes will open, and you will see actual visions of future events. Vision upon vision will flash brilliantly into your mind. If there is danger ahead, Cosmic Mind will flash you the warning so a possible catastrophe can be avoided. If there is tremendous goodness in the future, all will be revealed to you!

THE AMAZING SECRET OF COSMIC DUST!

On page 204, I tell you the amazing secret of *Cosmic Dust:* how to make it and USE it to bring *good fortune, punish evil doers,* and *heal the sick!* The 3 needed ingredients are easy and inexpensive to obtain. (You may already have them, in your kitchen or basement storage areas.) Put a level teaspoon of each in a bowl and mix well. Your Cosmic Dust is then ready to work amazing miracles for you!

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Although all of these large animals, except man, are now extinct they do not appear to have been wiped out suddenly or rapidly during the Pleistocene as were the giant animals in North America. The various Australian animals — all of them giant marsupials — lived contemporaneously with man for at least 7000 years.

∞

AT THE THIRD LEVEL

IN NORTHWEST Missouri excavations beneath a fairly modern (around A.D. 1100) Woodland Indian site have turned up a group of Paleo-Indian fluted projectile points that are dated at about 8690 B. C. — plus or minus 1000 years. More important, beneath these points stone tools have been found which probably are older than 13,000 B. C. They date into the last glaciation and according to a paper in the June 16 issue of *Science* their antiquity "may exceed any known from northeast Asia, except Japan, and therefore provides a clue for Asiatic archaeologists as to the kind of (stone) industries which might be found on the western side of the Pacific."

At the same time, in Venezuela archaeologists have excavated artifacts directly associated with the butchered remains of a juvenile mastodon. This also has been radiocarbon dated at a minimum age of 11,000 B. C. — considerably older than the Clovis complex in North America (which has been dated at between 9500 and 9000 B. C.). One conclusion is that this El Jobo complex must have evolved independently in northern South America. Bones of other mastodons, of glypto-



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don (resembling giant armadillos) and of a rare horse were scattered about. Although similar finds have been rejected by some archaeologists, there seems little doubt about the claims made for the El Jobo complex. A portion of a quartzite projectile point was found within the cavity of the right pubis of the young mastodon.

∞

VOICE-STRESS ANALYSIS

THIS OCTOBER issue of FATE contains Jerome Clark's article on the application of the voice-stress analyzer to Travis Walton's story of being abducted by a UFO. If Walton's story is true it is one of the greatest UFO encounters of all time. But how accurate are voice-stress analyses in determining spoken truth?

The June issue of *Psychology Today* contains an article on "The New Truth Machines" by Berkeley Rice which attempts to answer this question. His conclusion is somewhat equivocal but basically he doubts that either the polygraph (conventional "lie detector") or the voice analyzer is accurate. Even the inventors (there are two basic manufacturers) admit the machines may be measuring stress rather than lies.

Both polygraph and voice-stress analyzer measure psychophysiological responses of the person being questioned. The polygraph measures blood pressure, breathing and skin conductivity. The voice analyzer measures changes in a "microtremor" in the voice which theoretically varies according to the stress felt by the speaker.

Although both systems of voice-

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stress analyzation were developed by army personnel, the armed services do not use them because they doubt their reliability. The air force conducted 60 tests of one system and dubbed it "not useful," according to Rice. An army study called its accuracy barely better than chance.

A House of Representatives report which examined both polygraphs and voice-stress analyzers concluded in 1976:

"The nature of research undertaken . . . and the results therefrom have done little to persuade the committee that polygraphs, psychological stress evaluators or voice-stress analyzers have demonstrated either their validity or reliability in differentiating between truth and deception, other than possibly in a laboratory situation."

Prof. David Lykken, professor of psychiatry and psychology at the University of Minnesota Medical School, is generally regarded "as the country's foremost authority on the subject of lie detection research," according to Rice. He says he has never seen the slightest bit of credible evidence to support the claims of the voice-stress advocates.

On the other hand, Allan Bell, president of Dektor Counterintelligence and Security which makes the largest number of machines, calls the academic psychologists too conservative.

Two other points support the verdict that Travis Walton probably is telling the truth. First, the more skilled the operator, the more likely is the opinion to be accurate. Second, in reading the pros and cons on the subject one must conclude that the cons are more

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concerned about innocent men being found guilty than about the guilty escaping detection. In other words, a judgment of truth-telling is more apt to be accurate than one of guilt. Subjects can undergo all kinds of stress even when they know they are telling the truth.

∞

HOLISTIC MEDICINE

WE ARE going to hear more and more about holistic medicine. Of all things, last April four government agencies helped sponsor a four-day conference in Washington, D. C., on "Holistic Health: A Public Policy." Just recently an association of holistic medical practitioners was organized with Dr. Norman Shealy as its first president.

What is "holistic medicine?" To say that it treats the whole person is equivalent to saying almost nothing. Theoretically, unless you have some isolated ailment like an ingrown toenail, all medicine ought to be doing that.

Constance Holden, a reporter for *Science* Magazine, has done the best job we've seen of defining this somewhat nebulous idea. One fundamental principle of holistic medicine, says Holden, is "that mind and body are inseparable and that the focus should be on the person rather than just the disease.

"Another is that the patient is the healer — that the patient has the responsibility and power to become and remain well, and the healer acts only as teacher and facilitator.

"Holistic health also embraces what is called humanistic medicine in that it

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believe that potions or spells could change anything, but at least I'd give it a try.

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recognizes anew that the relationship between doctor and patient can be at least as important as the intervention.

"Central to holistic health is the idea of disease prevention and promotion of 'wellness' through nutrition and healthful life-styles."

Why the explosion of interest in holistic medicine? Constance Holden believes it's due in part to public disillusion over the limitations and high cost of conventional medicine.

Lowell Levin of Yale Medical School stated at the Washington conference that our medical system is geared for acute medical problems but almost 80 percent of today's medical problems are chronic, not acute.

In addition, we suggest it is part and parcel of the world's turn away from materialism to grope for more satisfying values, to fulfill a need to return to nature and natural things.

∞

FOR EXAMPLE . . .

SPECIFIC examples of how holistic medicine may work is the much argued problem of whether there is a "cancer personality," whether some types of persons are more inclined to contract the disease than others. Another is the extent to which the mind can cure cancer. Again Constance Holden has reported in detail on this controversy in the June 23 issue of *Science*.

In FATE we have described the work of the Simontons who now have established a Cancer Counseling and Research Center in Fort Worth, Tex. Carl Simonton is a radiation oncologist and his wife Stephanie is a psychologist. The Simontons go beyond

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psychological support programs for patient and family and aim "not only to help patients improve the quality of their lives but to prolong their survival." Simonton and others believe it likely that cancer belongs on the list of stress-related disorders. They hope to effect cures by reversing the psychological process that caused the disease.

The Simontons are criticized for not doing more scientific research and Dr. Jimmie Holland, chief of Sloan-Kettering's psychiatry service, believes there are no scientific data linking psychological factors to cancer. She believes that the Simontons are perpetrating "a cruel hoax — worse than Laetrile."

Holden also interviewed Elmer Green of the Menninger Foundation. "The placebo effect is where it's at," Green told her. "Everybody knows there is such a thing as the placebo effect but they don't think what it is."

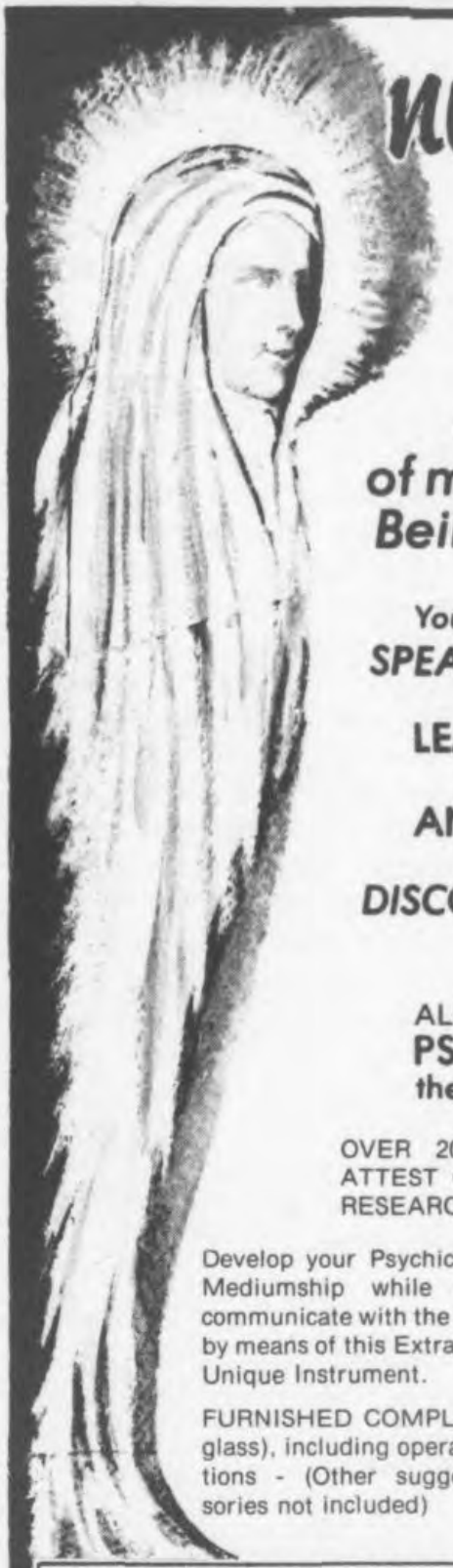
To Green, the placebo effect is an activation of the body's own healing mechanisms produced by the person's expectations. "Very powerful belief" may be a common factor in cancer remission, for example.

Holden concludes that research is being hampered by the fact that biochemists don't know about psychology and psychologists don't know about biochemistry. "Thus we have psychotherapists at one end of the spectrum and mouse researchers at the other and no communication between them."

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PSYCHIC SKETCH

THE DAY after Thanksgiving last fall Larry Wyckoff, 15, of Warren, Mich., vanished while deer hunt-



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ing with friends. For five months police hunted Larry but they could find no trace of him.

Then an unidentified psychic gave the sheriff's department a drawing that purported to show where the young man's body could be found but sheriff's deputies hunted and found nothing. Not until Monday, May 8, did Deputy Steven Linn find the right person to interpret the sketch. He showed it to Charles Stuck, 71, a longtime resident of the area.

"The minute I showed it to him he said, 'Yeah, I can take you right to it," Linn said. Stuck guided him directly to the area and there they found the decomposed body of the missing youth.

"The spot where we found the body looked almost identical to that shown in the drawing," Linn said. "I've had the drawing since November. I just never showed it to the right person."

The body was found about two miles from where the young man was last seen. He was dressed rather lightly for five-degree weather and it is presumed he froze to death.

The psychic who drew Deputy Linn's map requested anonymity "to avoid crank telephone calls."

∞

LIFE AFTER LIFE

ARTHUR J. Snider, the syndicated science writer, tells how Dr. Michael B. Sabom, of the University of Florida, was converted to belief in life after death.

Three years ago Sabom read Raymond Moody's book *Life After Life* which describes the near-death experiences of patients who believed they

were floating above their bodies, viewing the efforts of others to revive them. Sabom had never heard his own patients describe such experiences and was extremely skeptical . . . until he began to question them.

Now, Snider says, Sabom is a firm believer and to date he and an associate have collected 38 such cases. In one of these a 56-year-old executive who had been run over by an automobile and was being examined in an intensive care unit suffered heart arrest three times. His story is a classic:

"I was able to see the line on the monitor and all of a sudden it stopped. Then I remember one of the doctors banging on my chest — pushing on it. Then they brought this unit out with paddles. I came off the table about eight to 10 inches and then I was in total darkness. And all of a sudden there was a light down at the end. The light got brighter. I seemed to be floating on air. I saw a lot of beautiful blue. I saw the clouds floating by. I was like in a shaft or beam of light and I was traveling through it.

"Something stopped me and said I had to go back. And I said, 'Why me, my Lord?' And whoever it was said my work wasn't done on earth, that I had to go back. And I felt a great disappointment because it is indescribable what you feel. It's so peaceful and restful. . . ."

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DR. JOHN Timson, a lecturer in medical genetics at the University of Manchester, England, has studied the problem of coffee and tea drinking — particularly of the caffeine



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ingested in this drinking — and concludes the dangers are exaggerated.

"Perhaps it is because we like caffeine so much that many still believe it might in some way be harmful," Dr. Timson writes in *New Scientist*. "Those with a puritan streak may even feel that it should not be so widely enjoyed without some penalty!"

It's true, caffeine is mildly addictive. Theoretically an overdose can be fatal but "an attempt to kill oneself by drinking tea or coffee would be an almost impossible feat requiring the very rapid consumption of 80 to 100 cups."

The drug is speedily broken down by the body and the breakdown products are rapidly eliminated in the urine. There is no day-to-day accumulation of the drug.

Fear mongers point out that caffeine is now known to produce genetic mutations in bacteria, fungi and algae. They warn us that it may do the same for human beings. But there is no evidence for this. Large doses of caffeine during pregnancy increased numbers of abnormal offspring in animals — but such doses must be very high, often just short of lethal.

Dr. Timson comments drily that "perhaps humans are better adapted to caffeine than the Chinese hamster."

In summary, he concludes that drinking "normal amounts" of tea, coffee or other drinks containing caffeine doesn't seem to involve any appreciable risk of producing abnormal children. There is no present evidence that caffeine is implicated in heart disease or cancer either.

It does, however, seem to be bad for some bacteria! — *Curtis Fuller.*

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THE FIRST PYRAMID EVER BUILT

Once dazzling in a casing of glistening white limestone the Step Pyramid of King Zoser (2700-2650 B. C.) at Saqqara is unique — without precedent or parallel.

By William H. Peck

Photographs Courtesy of the Oriental Institute
University of Chicago

SAQQARA, 15 miles south of modern Cairo, was the cemetery for Egypt's Old Kingdom (2700-2200 B. C.). Every visitor to Egypt includes it on his itinerary; its monuments are justly famous. The Serapeum (underground chambers carved out of rock for the bodies of the sacred Apis bulls), the mastaba tombs of the Fifth and Sixth Dynasties and the pyramidal structures dating from the Third to the Sixth Dynasties — all attest to the sacredness of Saqqara. It was the city of the dead for Memphis, the ancient capital.

Of all the monuments in this ancient cemetery, the one which commands the most attention — because of its state of preservation and the modern restoration of parts of the complex — is the Step Pyramid of King Zoser, the earliest known wholly stone monument and the first of the pyramids. From a considerable distance, one can see this six-layered structure looming on the horizon. Unlike any other pyramid preserved in Egypt, it is a series of superimposed layers, giant steps from which it takes its name. A transitional form, it bridges the gap between the early royal tombs, the mastabas, and the later pyramids which are familiar to everyone.

It is hard to imagine the impression this unique Step Pyramid must have made on the people of its time. From the Nile or the fields beyond, they gazed on a glistening white wall with the massive polished steps of the pyramid rising behind. Nothing like it had ever been built before.

A Prussian archaeologist named von Minutoli made the first attempt to understand the structure in 1821. He recorded his excavations carefully but his records and the material he discovered (including what may have been part of Zoser's mummy) were lost at sea on their way to Europe. Two Englishmen, Howard Vyse and J. S. Perring, who did considerable work on the colossal pyramids at Giza, excavated at Saqqara about 1838 and left the first detailed report on the construction of the Step Pyramid. Karl Lepsius, the German Egyptologist who worked in Egypt from 1843 to 1845 copying inscriptions and reliefs,



Although it is not a true pyramid, the stepped structure built by Imhotep for King Zoser is the first Egyptian funerary monument which approaches the pyramid shape.

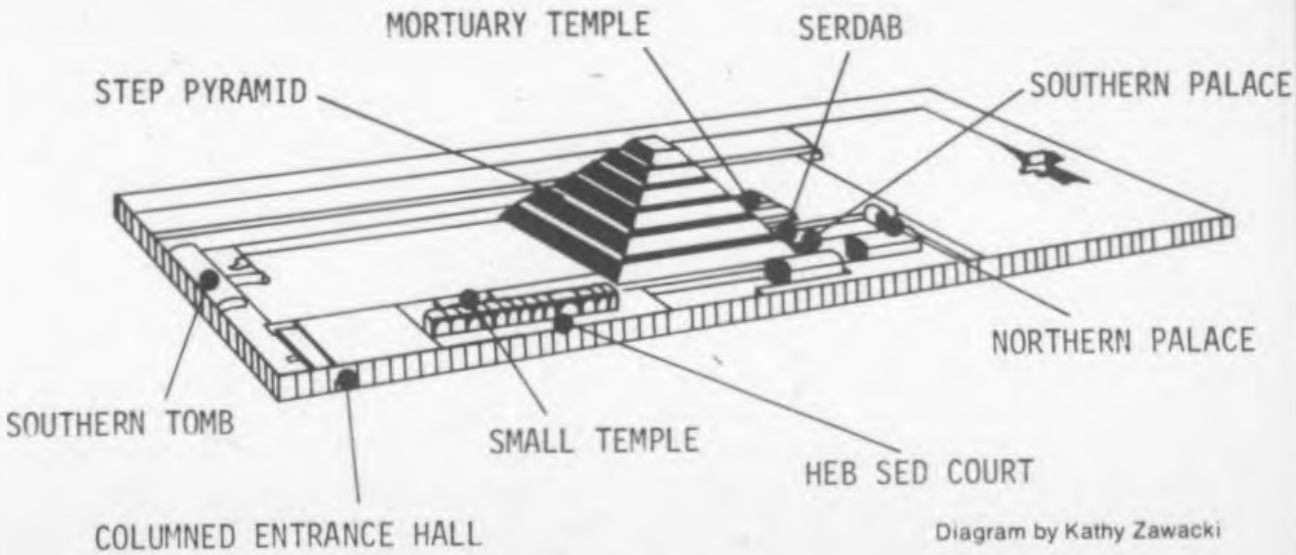


Diagram by Kathy Zawacki

also published material on the Step Pyramid. Numerous other archaeologists visited the site but not until after World War I was a thorough investigation carried out and a program of reconstruction begun.

Little is known of the reign of Zoser. He is believed to have been the second king of the Third Dynasty (2700-2650 B.C.), brother to his predecessor and son of Khasekhemwy, the last ruler of the Second Dynasty. Not until the Fourth Dynasty did it become common to carve the inscriptions which give us some idea about the life and times of the king and his people.

It was Zoser's architect, a man named Imhotep, who left the greater impression on Egyptian history. He is believed to be the person solely responsible for the construction of the Step Pyramid complex and if he was, he was an inventive genius and innovator in the field of architectural design and execution. Much later in Egyptian history he was deified. Called the son of Ptah, the god of Memphis, Imhotep was considered to be the father of many branches of learning, including medicine. The Greeks considered him the equivalent of their god of medicine, Aescalepius. A rare inscription from Imhotep's own time tells us he was chancellor, administrator, high priest and supervisor of sculptors and carpenters.

Stone was used as building material before the time of Zoser and some minor examples of stone construction have come down to us. But Zoser's complex at Saqqara is the earliest large-scale stone monument preserved in Egypt. Building the vast complex in durable white limestone so early in the development of Egyptian architecture was an ambitious project. Economy and organization had to have reached a high level in Egypt if specialized workmen could be directed to complete such a project.

The great monument of Zoser was not planned as a series of steps. Originally it was designed as a mastaba, a boxlike stone structure to mark and protect the burial place of a king. This first stage was dressed in fine white Tura limestone and was unusual in that it was square. (Mastabas were usually oblong with sloping sides and flat roofs.) The original plan was modified and extended several times before the notion of increasing the height occurred. Then a four-stage construction of a step structure was begun. Apparently when it was completed its height was not considered impressive enough so it was ultimately increased to six steps. This finished form then was encased in white limestone which, resplendent in its original polish, must have been dazzling in the bright sun of the Nile Valley.

From the beginning of dynastic history (around 3000 B. C.) the dead had been buried in a pit in the sand which was sometimes lined with reed matting or boards, then covered with a mound of sand and rubble. Thus the mastaba tomb was an elaborate extension of the earlier pit burial — its carefully constructed superstructure would prevent the mound or tumulus from weathering away.

The kings of the First and Second Dynasties were buried at Saqqara, their graves marked and protected by mud brick mastabas designed to sug-



Remains of fluted columns appear in ruins of Northern Palace (House of North). These are earliest known examples of a design which, like papyrus-shaped columns also found in Zoser complex, were later used extensively in Egyptian architecture.

gest the appearance of a house or palace. In the excavation of the cores of such mastabas archaeologists have recognized a sort of mound erected over the central burial pit, perhaps continuing the time-honored tradition of predynastic burials. From this we may infer that the Step Pyramid reflects on a grand scale the burial mound of the Predynastic Period.

* * *

ZOSER'S monument depended on a series of experiments in construction and decoration. On a high plateau overlooking the city of Memphis and the Nile Valley, Imhotep laid out a series of structures whose main purpose was to serve as the burial place of his king. One of his most important innovations was the limestone construction, with exposed surfaces faced with the finest quality white stone from the Tura quarries. It may be that Imhotep was copying the early appearance of Memphis, the city of "white walls."

Enclosed within a fortress-like wall, the complex Imhotep designed measured 597 by 304 yards. In the center the Step Pyramid rose to a height of about 204 feet. Jean-Philippe Lauer, one of the men responsible for the modern excavation and reconstruction, has described the progress of the ancient construction:

First a burial pit was sunk in the ground to a depth of more than 84 feet. A chamber of Aswan granite was built

at the bottom of this pit with a circular opening in the roof for access. After the chamber had received the king's body, the opening would be plugged with a granite block weighing over three tons. The resources available to a Pharaoh and his architect included the transportation of such large blocks from the quarries at Aswan, more than 500 miles by river, no mean accomplishment at this early time in Egyptian history. A vast complex of underground passages was provided, apparently for the storage of furniture and other objects. Another series of chambers was decorated with blue tiles which imitated the reed matting which must have graced the walls of the palace of the living king.

The Step Pyramid and the great enclosure wall were not Imhotep's only innovations. As part of the complex, he planned buildings which were to be used during the lifetime of the king as well as after his death. These were the columned entrance hall (the only real entrance to the complex in ancient times), the great Southern Tomb, the festival court with its shrines to various gods, the Southern Palace, the Northern Palace, the *serdab* (chamber for a statue of the king), the mortuary temple and a second templelike structure.

Today we enter the pyramid complex by the same door that admitted the kings and priests in ancient times, passing into an impressive colonnaded hall. The columns are not, however, freestanding. Apparently the ancient engineers were not sure of the amount of weight the stone columns could sustain so they attached them to the sides of the hall with short perpendicular walls — further evidence of the experimental nature of this building complex. On the basis of the taper of the columns, modern engineers have restored the columns and the walls to their impressive height.

The structure immediately inside the enclosure, reached through the entrance hall, has been designated the Southern Tomb. Standing near the southern wall, it has a deep burial pit with a granite chamber and a descending passageway similar to those in the pyramid. It too has subterranean galleries decorated with blue tiles and relief carvings depicting the king.

The Southern Tomb is an enigma to Egyptologists. Some consider it a symbolic tomb for the king as monarch of the south. Others believe it is a separate burial place for the canopic chest or jars which would have contained the viscera of the mummified king. As a parallel to this theory, in the tomb of Tutankhamen, much later in Egyptian history, there was a separate room for the shrine containing the canopic chest. It is also likely that the King of Upper and Lower Egypt had to be provided with two burial monuments, one for each part of the country, although only one of the two would be used.

North of the entrance hall stood a small structure which may have been a temple. Some authorities believe it was dedicated to the god Osiris but others think it served only as a resting place for the king during the performance of his ceremonial duties in the nearby *Heb Sed* Court. This area was designed for the celebration of a festival or jubilee (the *Heb Sed*) for the purpose of reaffirming or revitalizing the king's powers. Running north

and south, the court was bounded on east and west by chapels dedicated to gods who were patron deities of Upper and Lower Egypt. As part of the ceremony, the king would be conducted to the shrines of the gods of Upper Egypt and crowned anew with the White Crown of that land. Then he would visit the shrines of the gods of Lower Egypt before receiving the Red Crown.

The chapels bordering the *Heb Sed* Court were dummy buildings with only small functional areas at their entrances. This suggests that they were intended not for the living king's celebration of a festival but for the use of his spirit after death. However, the dais which probably supported the coronation throne still stands at the south end of the court.

Another part of the ceremony prescribed that the king run a ceremonial race, perhaps to prove that he was still physically able to rule. Relief carvings in the corridors beneath the pyramid seem to illustrate this activity.

North of the *Heb Sed* Court and near the northeast corner of the pyramid the remains of a large building with its own courtyard were found. Its roof was curved and its facade decorated with four attached columns. It is notable that these columns were fluted, thus anticipating the columnar decoration of Greek architecture by almost 2000 years. Like the *Heb Sed* chapels this was a dummy building with only a small functional chapel. It is simply called the "Southern Palace" because it and its counterpart a short distance to the north were probably symbolic structures having to do with the king's rule over Upper and Lower Egypt. The "Northern Palace" was similar in design to the southern except that in its courtyard, as part of the wall decorations, the remains of papyrus-shaped columns were found. These are the earliest known examples of a design which later became very popular in Egyptian architecture.

The dead king required a mortuary temple for the enactment of rites for his spirit and Imhotep located this building on the north side of the pyramid where it also conceals the entrance to the underground passage to the pyramid. On the east of the mortuary temple abutting the pyramid was found the *serdab*, a small chamber designed to hold a statue of the deceased. The word *serdab* in Arabic means cellar, but it has been generally applied to all of the small chambers which hold statues and which are intended as resting places for the spirit. When the *serdab* was found it still held a magnificent statue of Zoser. This is now in the Cairo Museum and a reproduction has been installed in its place.

It might be expected that many sculptural representations of the king would decorate this great complex. Until now, however, all that have been found are the *serdab* seated statue, some unfinished standing statues and a statue base with eight human feet (suggesting the existence of a group statue predating any known examples of sculpture of more than one person). Few statues of royalty from this early period exist, so the seated figure of Zoser from the *serdab* is a rare indication of the level which this art had reached. Even with the damage caused by tomb robbers who gouged out the

inlaid eyes, it is an impressive and majestic image of Egyptian royalty.

* * *

ONE EXPLANATION for the mysterious stepped design of the pyramid of Zoser calls attention to its resemblance to the ziggurat form of Mesopotamia and implies that the Step Pyramid was constructed as a physical aid to communication with the gods. However, in view of what is known about ziggurats, this theory doesn't hold up very well. First, the pyramid of Zoser predates the true ziggurat form in the Near East by hundreds of years. Second, in the ziggurat there is always a provision in the form of steps or ramps for access to the top level so that the priest can ascend to make his offerings and receive divine inspiration. Often there is a chapel on the top level of the ziggurat as well. It seems more likely that the steps of Zoser's pyramid may have been conceived as a means by which the spirit, but not the living king, could move from one world to the next.

The kings of the First and Second Dynasties built tomblike structures at Abydos in the south as well as at Saqqara. For some time Egyptologists' opinions differed as to which tombs — those at Saqqara or at Abydos — were the real burial places of these early rulers. Most now agree, however, that the tombs at Saqqara, close to the capital of Memphis, were for the actual interment. The Abydos tombs were cenotaphs symbolic of the dual kingship of the Two Lands, the idea perhaps reflected in the Zoser complex by the pyramid and the Southern Tomb.

Zoser too constructed other monuments besides the Step Pyramid complex. A rectangular mud brick mastaba at Beit Khallaf, south of Abydos, probably was intended as a cenotaph. Evidence of temples that Zoser planned has been found at Heliopolis near modern Cairo and at Hurbeit in the Eastern Delta. Near copper mines in the Sinai Peninsula a rock-carved inscription commemorating Zoser's victory over the nomadic tribes of the area was found.

It is curious that none of these remains, including the material at Saqqara, gives his name as "Zoser." In all cases, he is known as "Neterkhet." The name Zoser first appears on an ivory plaque which is slightly later in time than his period. But the single identity for the two names is attested to by an inscription from the Ptolemaic Period (323 to 30 B.C.) in which the same king is called Neterkhet and Zoser.

This text relates that the king, in sorrow because of a seven-year famine, consulted the sage Imhotep. He was told that if he would make a gift to Khnum, the god of Elephantine who controlled the annual inundation of the Nile, all would be put right. This was probably a bit of propaganda, not to be considered as a serious historical document, but the names Neterkhet-Zoser and Imhotep used together suggest historical knowledge of the king and his wise architect.

In this very early time in Egyptian history, each king had several names, each to be used for different functions. Not until some time after the reign of Zoser was the distinguishing name of the king standardized. This has given

Egyptologists serious problems. In the case of Zoser, however, it is certain that the two names refer to the same person.

The Step Pyramid complex is one of the most unusual of the monuments left to us by the ancient Egyptians. It had no precedents, no parallels and no direct imitations. Many of the ideas developed in the designs of its buildings were used in later times but adapted rather than copied. For example, where Imhotep used limestone as if he were working with blocks of mud brick, in later times the small units were abandoned in favor of massive stones. Many of Imhotep's architectural innovations are reflected in the massive structures of the Fourth Dynasty at Giza.

From this great mortuary structure at Saqqara we can guess something of the greatness of Zoser but we have no facts to tell us what kind of person he was. It is clear, however, from a study of Zoser's complex that he intended to continue in the next world the state functions in which he participated during his life here. The reenactment of the coronation and the state ceremonies as king of the Two Lands are important indications that the death of the ruler was looked on not as an end but as a transition.

ABOUT THE AUTHOR

WILLIAM H. PECK, born in Savannah, Ga., in 1932, attended Ohio State University and Wayne State University (Detroit, Mich.), to earn Bachelor of Fine Arts and Master of Arts degrees.

For more than 17 years he has been on the staff of the Detroit Institute of Arts, for the last seven years as Curator of Ancient Art, a position in which he is responsible for the arts of the Ancient Near East, Egypt, Greece, Rome and related areas. He has traveled extensively throughout the Mediterranean countries and the Near East and has spent several seasons excavating and studying in Egypt.

A member of the American Association of Museums, the Archaeological Institute of America and the American Research Center in Egypt, Mr. Peck has published more than 30 articles in scholarly and professional journals. His previous articles in FATE were "When a Woman Was Pharaoh" (June 1973), the story of Queen Hatshepsut, and "The Lure and Love of Egyptian Amulets" (October 1973).



THE SERPENT'S REVENGE

A COLUMNIST for the Oceanside, Calif., *Blade-Tribune* told the story of a man who had run over and killed a rattlesnake. Six months later when one of his front tires went flat, he examined the tread and pricked his finger on a sharp burr. It was the rattlesnake's fang embedded in the tire. Thinking it might be still venomous the "snakebitten" man rushed to a doctor for treatment. — *Shirley Fifield.*

I KEEP HOUSE for a GHOST

When we bought Piute House we had no idea we'd have to win the approval of a former owner who had been dead for 30 years.

By Frances Little

I FELL in love with the Mojave Desert and the Tehachapi Mountains in August 1966 when I was working there with other natural science writers of textbooks. I had to have a home there and I was wild with delight a couple of years later when I found a 40-year-old adobe house on a mine-scarred mountainside and learned it was for sale. The day we purchased the house in Kern County, California, in August 1968 I was so excited I didn't even mind the heat. But I didn't know we had purchased a house that belonged to a ghost.

I named the place Piute House (for a California Indian tribe) and had great plans for it. We would sell our house in Sylmar and move to the country. With the money from the town house I would make the 40-year-old house into a luxurious home and hire full-time help.

At the time I was an administrator in the Los Angeles school system and my husband was raising cattle and alfalfa on land we had acquired in Antelope Valley northwest of Lancaster. Due to the press of our work and the death of my father Robert Jones in August 1969, we never did get around

ABOUT THE AUTHOR

FRANCES LITTLE holds an M.A. degree from Los Angeles State University and spent most of her adult life working with the California education system. She retired in June 1975, after serving as the principal of the Noble Avenue Elementary School in Panorama City, Calif. She is married to Gerald Howard Little and is coauthor of *This Is Our Land*, an earth science textbook. A member of the Psi Chapter of Delta Kappa Gamma, she lists her hobbies as cooking, sewing, traveling and handicrafts. She currently resides in suburban Los Angeles.





The author quickly learned that beautiful old desert house in Kern County, Calif., was not all it seemed to be.



While searching through garage, author recovered photograph of Alice Kolitisch who resembled apparition she had seen.

to selling the town house.

Piute House was completely furnished so we moved into it and used the old furniture. We bought new bedding for the old bedsteads and had the place cleaned from top to bottom. The house was full of antiques of undetermined age and value and I wanted enough time to examine and appraise them.

We had been living in the house only a few weeks when my husband Howard discovered the ghost. I was asleep in the master bedroom and Howard was watching television in the family room. He woke me to ask why I was wandering around the house. When I said I had not been out of bed he insisted someone was in the house. Together we checked all the doors and searched the house. The doors all were locked and we found no one.

"Well, a woman was wandering through these bedrooms," Howard said.

Some weeks later the same thing happened again so Howard telephoned the lawyer who had handled the sale to us and asked who had keys to the house. Although he was told no one had, Howard was convinced some woman was getting into the house. However, I never had seen or heard anyone.

A few weeks after that Howard had to be out of town overnight but I had no fear of staying alone. That first evening, however, after retiring about 10 o'clock and leaving the light on in the family room, I heard the guest

bedroom door open and close. Then the door into the adjoining bedroom opened.

Now I was petrified with fear but managed to lift my head slightly from the pillow. I saw a tall thin woman in a long dark old-fashioned dress come out of the bathroom and enter my bedroom. She hesitated at the foot of my bed but never once turned to face me. Then she moved into the family room and I could see her form clearly.

I don't know how long I waited for her to return, lying tense and frightened. Finally morning came and I got up and searched the house. I found nothing amiss and no doors unlocked. I reported this to Howard on his return and he was not at all surprised.

After that encounter I watched and listened for our unexpected inhabitant. Frequently I heard the guest bedroom door open and close and I would get right out of bed to look for her, sometimes using my flashlight and sometimes turning on the lights. A face-to-face meeting was what I wanted — but she seemed to be avoiding it. However, I frequently felt her presence and one evening after I had closed the doors she left open, I locked the guest bedroom door. The next morning, to my amazement and consternation, the door was wide open.

We had not had time to become thoroughly familiar with all the furnishings nor the miscellaneous material stored in the three garages. Now I started a meticulous search. In one of the garages I found a framed photograph of the woman I was sure I had seen in my bedroom the night I had been alone. It was stacked among some framed doctor's diplomas and other old pictures. I cleaned up the photograph and its frame and hung it in a prominent place in the guest bedroom.

"Here is the lady I saw in our bedroom," I announced to my husband. "Who is she? Is she dead or alive?" I knew the answer to that question. She was dead and I had seen her ghost.

It took awhile to establish the identity of the woman in the photograph. I talked to the former owners of the house and some old-timers in the area and searched through old newspapers until I had learned quite a bit about her. She was Alice Margaret Kolitisch, the wife of the physician who had built our house as a retirement home. She was of German descent but born in Lyons, France, in 1871. She had died in California in 1943 after a long and painful invalidism resulting from a broken hip.

Alice Margaret had loved the house in the desert and furnished it with the best and most beautiful things she could find. She was particular about her possessions and about who was invited or allowed into her home. On learning this, I tried in every possible way to let her know I wanted to take care of her things. I started treating Piute House as if it belonged to Alice Margaret and I were her housekeeper. Doors stopped opening and closing and it seemed as if she had gone away.

When the Christmas holidays approached my sister's teen-aged daughters wrote and asked permission to visit me. They wanted to bring two girl friends to spend the New Year weekend with us. My nieces, Linda

and Jeanne McKeehan, said their friends, Patricia Breen and Annette Randall, were from the east and a weekend visit to an old house in the Tehachapi Mountains would be an unusual experience for them.

I did the usual housecleaning one does when expecting out-of-town guests at holiday time and Alice Margaret came back with a vengeance — opening doors and sometimes leaving them open and at other times slamming them shut and generally putting my nerves on edge. I was not a relaxed and happy hostess when the young ladies arrived.

They were a noisy, giggly, fun-loving foursome and they soon complained about the noises they heard during the night. They said doors opened and closed throughout the house all night long. One morning, Annette asked me what I had baked or cooked during the night. She insisted she had heard me working in the kitchen and when she got up to look into the kitchen she saw me at the cupboard. I questioned her intently to find out if she were joking or if she had really seen someone. She said she wasn't absolutely sure the woman in the kitchen was I but she had assumed it was.

The next day another girl told of hearing someone in the wine cellar in the basement below the bedroom where she slept. She said either my husband or I must have been down there. She had not even known there was a cellar or basement.

"We think you have a ghost in this old house," the girls all said when they left.

Soon after that I removed the holiday decorations and replaced the old things in an orderly manner, and calm once again settled over the house. It became as quiet as any country place occupied by only two people.

That first year set the pattern for those that followed. We still own the two homes — Piute House in Kern County and our house in Sylmar. When people ask why we keep two residences in view of the rising expenses these days, I do not explain why I have to keep the country house and all the old things just as they were some 40 years ago.

Sometimes I grow tired of being Alice Margaret's housekeeper among all those old furnishings. I'd like to refurbish the place occasionally and have considered having a showdown over this. But in January 1976 I had a kind of revelation.

We planned to go to Sylmar for the weekend but I had been working on plans for a bicentennial program and decided at the last minute that I wanted to return to Piute House instead. I telephoned my husband about my wish to change our plans and he agreed.

It was late when I finally came to the road leading to the house and darkness was just settling over the mountainside. For no apparent reason a sudden release from fatigue came over me. I found myself thinking of our country's heritage and felt intense appreciation for all those unknown persons who had dreamed and labored to create the wonderful things about this area and the place known to me as Piute House. Most of all, I felt love and appreciation for Alice Margaret.

As I drove up beside the house my car lights fell along the side entrance. Clearly I saw Alice Margaret in her dark dress standing beside her door. I backed up the car to shine the lights directly on the spot but she was gone.

There had been times when I felt desolate and frightened coming into this isolated desert house alone. Now I felt welcome and that all was well. It is obvious that Alice Margaret wants me here.



THE BERMUDA TRIANGLE CHALLENGE

IN MARCH 1978 Larry Kusche, author of *The Bermuda Triangle Mystery — Solved,* challenged Charles Berlitz, author of *The Bermuda Triangle,* to provide proof for one of his claims — that a man-made pyramid has been discovered on the ocean floor in the Bahamas. Larry Kusche's book has been acknowledged as the definitive word on the Bermuda Triangle by the Coast Guard, Lloyd's of London and many other authorities.

Before issuing his challenge, Kusche discussed Berlitz's claim with oceanographers from MIT, Woods Hole, the navy and several other organizations and learned that no such underwater pyramid had been found in previous sonar mappings of the area. He learned too that pyramid-shaped sonar tracings such as the one Berlitz presented as his sole "proof" are quite common but do not mean that pyramids exist on the ocean floor. Also, if such a thing as an underwater pyramid did exist it normally *would not* produce a pyramid-shape on tracing paper because of the compressed horizontal scale used by sonar

Kusche believed that Berlitz should be asked to prove his claim and made arrangements with the Berkshire County Savings Bank in Pittsfield, Mass., to hold a challenge account into which he and Berlitz each would deposit $10,000. The total amount would be awarded to Berlitz if he could prove to such scientific organizations as the Archaeological Institute of America and the Cousteau Society that the pyramid actually existed. The award would go to Kusche if Berlitz was unable to prove his claim by September 1, 1979. In essence, Kusche offered to give Berlitz $10,000 and to admit in public that Berlitz was correct if the latter merely proved that his word was good.

Kusche did not expect Berlitz even to acknowledge the challenge because he believed that Berlitz had conjured up the "pyramid" as a publicity stunt. However, on April 24, 1978, Berlitz did acknowledge the challenge: he informed the vice-president of the Berkshire bank that he would not accept.

The significance of the exchange is that Berlitz declined the challenge to prove the existence of the pyramid because there is no pyramid. This is Kusche's stand and he feels it has been substantiated. Kusche expects to see icebergs floating past the Bahamas before he sees Berlitz present hard proof for the pyramid that he claims is there.



John Gary's Power of Positive Thought



Maybe it takes more than talent and luck to succeed in show business — it helps to have a little ESP too.

By Sally Remaley

SINGER John Gary, who has appeared on television, on the stage and in leading nightclubs, says he knows without question that "you can transfer your thought to another person."

I interviewed Gary backstage on the evening of March 8, 1978, in his dressing room at Beall Auditorium in Bradenton, Fla., just before his show. Of course I asked him if he had ever had any psychic experiences.

I was surprised, in a way, when John Gary answered that such things happen to him frequently. In another way I was not surprised, for he has always impressed me as very knowledgeable as well as the kind of young man who would have an open mind on such subjects as thought transference and the power of one's thoughts on others and even on plants.

I first heard John Gary sing in late 1962 when I was working for the *Chicago Tribune* and he was on the popular Don McNeil Breakfast Show. I was impressed not only with his singing but with his personality. He was a rather shy unaffected young man, with a friendliness so unusually sincere that I felt he was especially blessed and would go far. He was relatively unknown at that time and I learned later that soon after that he took stock of his career and decided either he would make it big or he would get out of

show business altogether. He headed for New York City in the latter part of 1962 and gave himself six months. He had only a month to go and was in hock to the YMCA for room rent when he was "discovered" while singing at a private party and asked to make a demonstration record of the songs he had sung that night.

At nine o'clock the next morning John Gary walked into a small independent recording studio on Seventh Avenue in Manhattan and, accompanying himself on the guitar (he plays beautiful classical and Spanish guitar), sang the six songs needed for the record. It was a little early in the day for singing, he remembers, but John needed something to play for an RCA Victor executive that afternoon and besides the studio was cheaper at 9:00 A.M. On the strength of his first album "Catch a Rising Star" John signed a four-year contract with RCA.

Shortly after that he was booked into the famous Persian Room in the Plaza Hotel in New York City and won instant acclaim. Since that first success he has made 24 albums, played nightclubs and television, theater, movies and dinner theaters, yet he is still the same unspoiled personality he was, except that now he is a mature and handsomer man.

He has been a guest star on the Carol Burnett Show, the old Ed Sullivan Show, the Bell Telephone Hour, Johnny Carson's Show and David Frost's Show and has had his own syndicated 90-minute show, the John Gary Show. One summer he replaced Danny Kaye with his own show for CBS. And he made theater history a few seasons ago when he toured in a new version of *The Student Prince*. He has appeared in William Saroyan's *Time of Your Life* and Ken Murray's *Blackouts* at many dinner theaters.

Today his voice seems better than ever. Being a family man — he makes his home in Richardson, Tex., near Dallas — agrees with him.

During our interview John Gary told me an interesting anecdote which illustrates his interest in the psychic.

"Thought transference is something that really works," he told me. "For instance, once on a long drive across the country with Robert MacGimsey who wrote 'Shadrach' we tried it.

"Bob said, 'We'll just drive along and not say anything and you concentrate on something — and whatever comes to my mind I'll just say it. I won't say every little thought that comes into my mind, but if you concentrate hard I'll just say it when it really feels strong.'

"I started thinking about a day when I was nine or 10 years old. I was in New York City and the two-engine Mitchell bomber B-25 hit the Empire State Building. I was there in the city the morning it happened. I saw the motors going through the Empire State Building and the whole disaster and I concentrated hard on this for about 20 minutes. Finally Bob said, 'I see an airplane hitting a building.' So I know it really works. You *can* transfer your thought to another person.

"The odds against that happening by chance are incredible, yet it happened. I really believe in that."

Gary also said he thinks "you have a lot to do with your own premonitions.

"I think you make your own destiny.

If you want something to happen or you think about it you will cause it to happen. Then it ends up looking like a premonition."

"Have you applied that to your life?" I asked this successful man.

"I haven't had that much experience with precognition," Gary replied. "I've seen the power of thought, though, in the growing of things. I recall a seminar in the High Sierras when I was 21 or 22 years old. Prayer groups from all over the country went up to concentrate on the positive and negative sides of all growth — and they found that you could kill plants as well as make them grow. We did all kinds of experiments up there.

"One prayer group would go in and bombard the seeds that were in the soil with negative vibrations and thoughts, such thoughts as: they didn't like them, didn't want them to grow, they never had liked green things, never had liked growing things. Then the other group would come in and concentrate their thoughts — positive ones — on the other side of the soil box."

Gary said they had drawn a line through the middle of the box and put a plus sign on one and a negative sign on the other side and had given each side an equal amount of sunshine, rain and water.

"The other group would 'love' the other side, the plus side. This took place over a period of six weeks. On the positive side the little corn seeds they had planted would grow and sprout while on the other side, the negative side, they'd barely come out of the ground."

Despite one of the heaviest rains we've ever had in Bradenton the night John Gary was scheduled to appear at Beall Auditorium the 950 seats were filled and many persons were turned away.

If I sound like a fan it's probably because, although I interview people every day of the week in my work, it's only once in a while that one of them stands out from the crowd, not only because of his talent but as a person. John is such a man. His positive attitude seems to rub off on those who hear him or are around him. Fame and fortune have not changed him as they do so many entertainers. I believe his outlook on life, living simply and being happy in what he's doing, as well as keeping an open mind about nature and the wonders of the cosmos may have a great deal to do with his success as a man as well as a singer.

Although John Gary may not realize it he is unconsciously applying the power of positive thought in his life and sharing it with his audiences and admirers, who respond in kind. This may explain, in part at least, his success in show business.



WHAT'S IN A NAME?

IN THE fall of 1975, a Crook, a Rooker and a Swindler were in Brigham Young University's law school in Provo, Utah.

Ken Crook, Santaquin, Utah, and James Swindler, Hugoton, Kans., are first-year law students and Dr. C. Keith Rooker is an associate professor of law at the school.

Travis Walton Controversy Laid to Rest —

UFO Abductee Tells the Truth

Using the new Psychological Stress Evaluator, two independent experts have subjected Walton's testimony to voice stress analysis. The results? NDI — no deception indicated.

By Jerome Clark

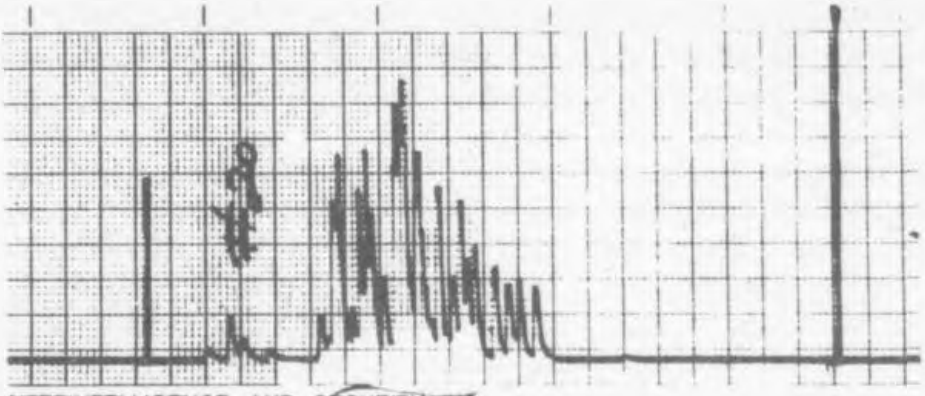


Since November 1975 when Travis Walton, left, disappeared for five days and later claimed to have been taken aboard a UFO, controversy has swirled around him. Leading ufologists, including Dr. Leo Sprinkle, right, have studied the strange case.

TRAVIS WALTON entered UFO history on November 5, 1975. It all happened, so the story goes, because he did not stay in the truck. If he had, the report — by now the subject of two books (one by Walton himself), countless magazine articles and endless controversy — would have been just another of many thousands of alleged sightings of bright, hovering craftlike objects.

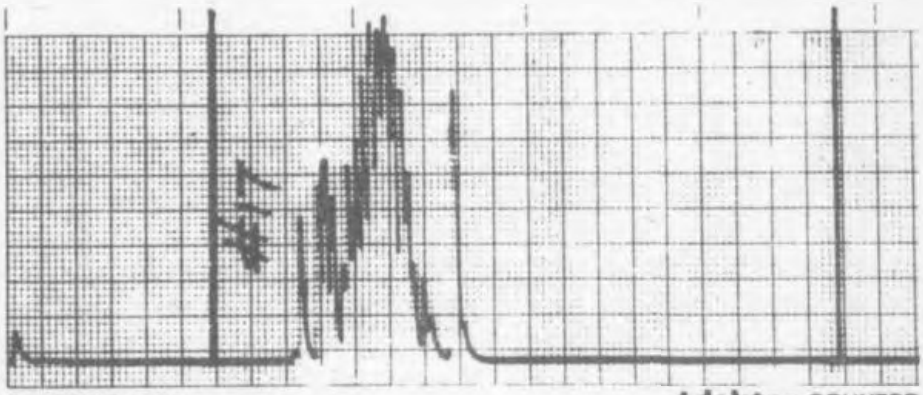
But this one was destined to be different.

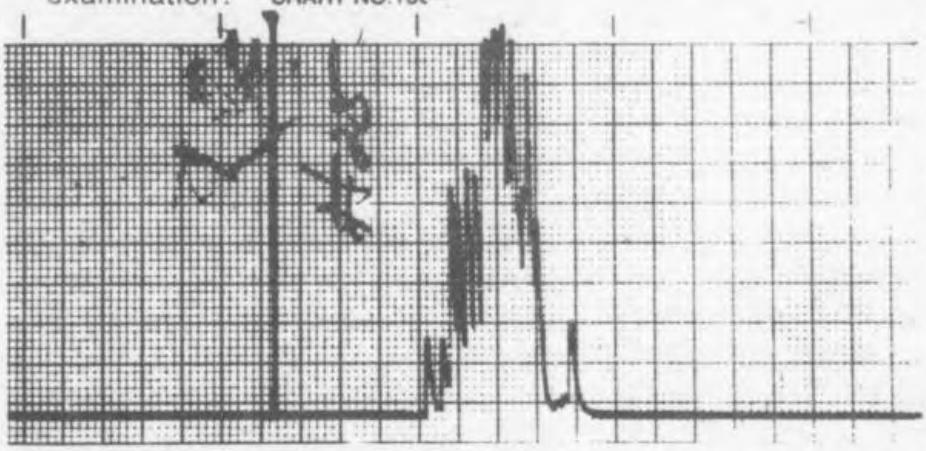
At 6:15 on the evening in question seven members of a woodcutting crew in the Apache-Sitgreaves National Forest of Arizona were driving home to nearby Snowflake, Ariz., along a



Lines massed together reflect psychological stress on PSE graphs. None shows when Walton answers "no" to "Were you hiding so that people would think that you'd been taken by a UFO?"

Said to have failed lie detector test given by John McCarthy, Walton answers "yes" when asked, "Did you answer questions truthfully that he asked you before and during the polygraph examination?"





Graph says that Walton felt mild stress replying falsely to "Is your name Paul Smith?" If he lied feeling in jeopardy, graph would reflect hard stress in larger blocks of perpendicular lines.

bumpy mountain road when they spotted a golden disc-shaped object hovering above a clearing in the trees. As they watched it Travis Walton, 22, jumped out of the pickup and ran toward the UFO.

Suddenly a beam of intense light from the object struck Walton, whose body rose a foot into the air and then crashed onto the ground 10 feet back. He lay motionless on the ground, unconscious — or dead.

That was all the six men who were watching needed to send the truck careening down the road in a mad dash for safety. A few minutes later, when they realized the UFO was not pursuing them and they were not likely to

share Travis' fate (whatever it was), they cautiously returned to the site to pick up their companion. But he wasn't there.

Five days later a weak, confused Travis Walton reappeared. In subsequent interviews — once under hypnotic regression — he reported that he had encountered human and humanoid beings aboard the UFO. Apparently unconscious during most of the period between the initial abduction and his later return, he claimed to remember only about two hours of the experience. The UFO episode ended, according to Travis, when just before midnight on November 10 he found himself on the highway just outside Heber, Ariz. (10 miles from the area where the UFO first appeared), watching a dark circular object shooting off into the sky.

* * *

IF ANY OF this is true, then the Walton case surely ranks as one of the most significant UFO encounters of all time. If it is a hoax, it is the most remarkable one in UFO history. But whatever it is, it is undoubtedly the most controversial UFO incident of the 1970's.

Police officers to whom the alleged witnesses first reported Travis' disappearance suspected at first that the young men had murdered him and were covering up their crime with a wild UFO story. So on Monday, November 10, Arizona Department of Public Safety polygraph operator Cy Gilson administered tests to the men, asking each of them three questions about the allegations of foul play and one about the UFO sighting. Five of the subjects "passed" the test; in one instance the results were judged inconclusive. Gilson said he was satisfied the men were telling the truth.

This did not end speculation that some kind of hoax was afoot. When Travis reappeared, his older brother Duane told Sheriff Marlin Gillespie that the supposed abductee was willing to take "a lie detector, truth serum, hypnosis, voice stress, or any other test you want to give him."

Through the *National Enquirer* a polygraph test was arranged and John J. McCarthy, director of the Arizona Polygraph Laboratory, was assigned to administer it. The test took place November 15 in Scottsdale, Ariz. Afterwards McCarthy concluded that Travis was "guilty of gross deception." All the participants — including James Lorenzen and Dr. James Harder who were investigating the case for the Aerial Phenomena Research Organization (APRO) — were sworn to secrecy and the results did not come to light until several months later.

However, a later polygraph examination which Travis passed was widely publicized, as were similarly successful examinations of Duane Walton and Mary Kellet (Duane and Travis' mother), whom some critics accused of complicity in the purported hoax.

But eventually McCarthy revealed the results of the unfavorable polygraph, to the considerable embarrassment of those who had kept them a secret all this time. (Lorenzen and Harder claim they participated in the cover-up because they felt that the test results were inaccurate and misleading.) And not long afterwards promi-

nent UFO foe Philip J. Klass entered the arena with a 17-page document entitled "New Evidence That the Travis Walton 'UFO Abduction' Is a Hoax," which succeeded only in further confusing an already complicated issue.

* * *

KLASS ATTACKED the Walton case with all the fury of a man defending an endangered conviction, in this instance that UFOs are nonexistent — a belief he devotes most of his off-the-job waking hours to proving. Klass saw the Walton incident as a particular threat; after all, it seemed to be the best-documented UFO abduction on record, with the testimonies of the various witnesses supported by an unusually impressive body of evidence.

Klass' major contention, for which he has yet to produce any real evidence, is that foreman Michael Rogers engineered the hoax with the connivance of his crew because Rogers, behind schedule on his work contract, realized he could not meet the deadline the U.S. Forest Service had set for completion of the job; fearing serious financial trouble (the forest service withholds 10 percent of its payment on a contract until the job is finished) he persuaded his men to manufacture a UFO story so that he would have an excuse for his inability to live up to his end of the agreement.

Rogers' superiors in the forest service dismiss these allegations as nonsense; so does Sheriff Marlin Gillespie, who conducted the official investigation of the Walton case.

In fact, as defenders of the case have pointed out, Rogers was behind schedule only because he had been working on three other contracts at the same time. He had recently finished these, however, and therefore was in a good financial position. Moreover, Rogers knew from past experience that the forest service would tolerate a small time overrun, so long as the crew were making good progress, which they were. And even if Rogers eventually had to default, he could do so relatively easily, without fear of serious financial penalty or blacklisting from other potential contracts; Rogers was aware of this because a few years earlier he had defaulted on a forest service contract and it had caused him no particular problems.

Also, Coral and Jim Lorenzen write, "Rogers had requested that an inspection from the forest service take place on November 9, which would enable him to collect for the past three weeks of work. The UFO incident postponed the inspection and held up monies already earned. Rogers did not have a regular payroll. He picked up men as he needed them and they were paid strictly for the hours worked. For Dwayne Smith, the UFO incident occurred on the third day he worked for Rogers. He had not seen a payday. He was a stranger to the rest of the men. There was not the closeness between the men to support the idea of mutual collaboration on a hoax that would gain them nothing — and which in fact could well lose them three weeks pay already earned."

There is no space here for a full review of all of Klass' assorted allegations but one can infer much about their general relevancy and accuracy from his treatment of the November 10, 1975, polygraph examinations of

the alleged witnesses to the abduction.

To the obvious question of how the crew members could have passed the tests if they were conspiring to cover up a hoax, Klass points out (correctly) that only one of the four questions each man was asked dealt with the UFO aspect of the case. According to Klass, this question went, "Did you tell the truth about actually seeing a UFO last Wednesday when Travis Walton disappeared?"

"The question did *not* ask whether they saw Travis being 'zapped' by a UFO," Klass remarks, "nor whether they really believed that Travis had been abducted by a UFO."

He then suggests that, although all six men were willing, conscious participants in the hoax, they did believe they saw a "UFO" around the time they arranged for Travis to hide himself under the pretext that a flying saucer had stolen him away. The "UFO" was only the planet Jupiter; nonetheless it was enough to enable the hoaxers to pass the polygraph question about whether or not they had seen a UFO. Klass hastens to add that he is not suggesting that "Rogers and his crew honestly imagined that Travis had been 'zapped' by a UFO" — presumably because all concerned knew perfectly well the "UFO" had done nothing but hang undramatically in the sky just as Jupiter does.

Aside from the logical improbability of the crew's imagining it saw a UFO at the very moment it was effecting an elaborately staged UFO hoax, Klass' theory rests on a serious misrepresentation of the facts.

Each of the six subjects of the polygraph examination took four tests, each test lasting 20 minutes. They were asked four basic questions. Following standard polygraph procedure, they were asked these questions repeatedly but each time the questions were phrased differently. One variation of the UFO question was this: "Do you believe Travis Walton was actually taken aboard a UFO last Wednesday?"

The polygraph results verify that five of the six crew members believed not only that they had seen a UFO but that the UFO had abducted Travis — thus disproving Klass' claim that the tests verified just the former and not the latter.

Superficially at any rate, Travis' failure to pass the November 15 polygraph test is the most impressive evidence against his veracity. But it is also something of an anomalous event — one automatically to be viewed with suspicion — because it is the only polygraph test anyone associated with the case ever failed.

The probable causes for the failure seem fairly clear, although Klass fails to mention them in his white paper on the subject. He does not tell us, for example, that Lorenzen, Dr. Harder and three consulting psychiatrists all cautioned Travis not to take the test because he was under so much stress and was so fatigued that the results would be meaningless.

In addition, McCarthy's personal skepticism of Travis' story, which he made no particular effort to conceal, affected his handling of the case and contributed further to the subject's already agitated state of mind. McCarthy spoke sarcastically and condescendingly to Travis; prior to the test

he even got the young man to admit to an embarrassing criminal episode in his past — and also went out of his way to remind Travis of it in the middle of the polygraph session.

Such conduct, needless to say, is contrary to standard polygraph procedure. Polygraph tests measure stress and of course factors other than deliberate dishonesty can cause stress in a subject. Therefore proper procedure demands that the subject be in a calm, restful state of mind for meaningful results to be obtained.

A recent episode in Chicago demonstrates how a polygraph can produce misleading information if the subject is not in a proper state of mind to take the test.

On April 22, 1977, an Illinois Toll Highway Authority collection truck was robbed of $120,000 by several armed men. Investigating officers immediately suspected the driver of the truck, Darko Kucan, of complicity in the crime and gave him a polygraph examination, which Kucan flunked. Kucan's attorney protested that his client was in a fatigued and agitated state and therefore the tests were meaningless.

Later Kucan took another polygraph examination, which he passed. And in December of that year police arrested five suspects, four of whom confessed to the robbery, and Kucan's innocence was conclusively established.

* * *

IN AN EFFORT to help lay the controversy to rest I made arrangements with two independent experts to subject tapes of Travis Walton's testimony to voice stress analysis.

The Psychological Stress Evaluator (PSE) is a relatively new "lie-detection" technique developed in the last decade by three retired army intelligence officers, Allan Bell, Jr., Charles McQuiston and Wilson Ford. Operating on the theory that emotional stress produces a detectable change in the human voice, they designed an instrument to detect the particular vocal sound pattern they were looking for and put the device through an extensive battery of tests before they were satisfied that it worked.

"When a person is relaxed and responding honestly to questions," Bell, who now heads Dektor Counterintelligence & Security, Inc., explains, "these inaudible frequencies register clearly on the machine. But when a person is under stress, as he is when he's lying, these frequencies drop out. Those listening can't tell the difference but the machine can."

Inevitably the PSE, like all "lie-detecting" techniques, has generated controversy, mostly because "stress" does not automatically mean "lying." The device is not infallible but most of the problems associated with its use have arisen more from the incompetence of operators than from any defect in the device itself.

Law enforcement officers, security experts, industrial investigators and others concerned with the problems of lie detection are sufficiently satisfied with the PSE (its proponents claim it is more than 90 percent accurate) that the device is now widely used throughout the United States and other countries. Over a dozen states now recognize PSE findings as admissible evidence in court proceedings.

Jim and Coral Lorenzen of APRO provided tapes of Walton's two polygraph examinations and I forwarded these to Ann B. Hooten of Mid-America Laboratory in Minneapolis. Mrs. Hooten's first PSE evaluation was that "Travis did jump from the truck and the others left Travis on the mountain and hurriedly departed. However, the events following, as related by Travis, in my opinion were fabricated."

But shortly after she had submitted this report Mrs. Hooten, a certified Examiner of Questioned Documents, disavowed these statements and informed us she was no longer certain the stress she had measured was of the kind associated with lying. She asked us for other tapes.

Fortunately, I had met Travis Walton when he was in Chicago to appear on a local television program about his experience. We met at the home of Dr. J. Allen Hynek and I told Travis I wanted to interview him and give the tape to a PSE examiner. Travis displayed no alarm at the prospect; on the contrary, he said he thought that was a good idea and he would be glad to cooperate.

I took an added precaution. Pete Bordwell and Steve Cronen of Investigative Research Associates were present to record Travis' testimony for a record album they were putting together, so I told Travis that the PSE examination would not cover this section of the interview (in which he recounted his UFO story) but rather a later part during which I would ask him a series of questions requiring short, direct answers, after the fashion of a polygraph interview.

In actual fact, the PSE was to concentrate on the *first* part of the interview when in all likelihood Travis would be off guard, not expecting this testimony to be placed under PSE review.

I sent the resulting tape to Mrs. Hooten. On January 30, 1978, she wrote, "The opinion of this office and staff is that Travis Walton is sincere in believing his UFO experience was genuine."

Some weeks later Pete Bordwell took his tape of the interview, recorded on a very high-quality tape machine, to the Florida laboratory of PSE coinventor Charles McQuiston. He took with him the Hooten reports as well as printouts of the PSE readings she had taken.

After McQuiston completed his evaluation, he reported to Bordwell, "I have run the subject, Walton, on some 30 charts to ascertain certain basic things.

"Number one, I think the prime consideration is any possibility of a hoax. . . I have noticed several indications of what may well be embellishments of facts . . . but in no way do they interfere with my impression that he really believes what he is saying. I think it's a simple case of a story's having been retold many times and it has been polished as it has been told. I think he's trying to be as accurate as he can. But he is putting in words that may not necessarily have been there the first time he told the story.

"His stress factors indicate to me there is little if any possibility of a hoax involvement in telling the story. His patterns are varied. He's under

varying degrees of stress ranging from extreme stress almost to the panic point in describing certain traumatic elements of his experience. I don't think this would be possible if it was any kind of a hoax being perpetrated on his part. The patterns are consistent with (those of) other subjects of UFO sightings that I have run in terms of where they display the stress. . . .

"For this reason I believe it's pretty consistent with a subject who had a traumatic experience and is recalling this experience which in turn is causing him trauma (in the sense that he is) reliving the trauma he was under. He really believes that he lived this, that he saw the creatures in question."

Asked about Ann Hooten's original negative reading, McQuiston said, "I looked at the two series of photographs of PSE charts. In the one case it was explained to me that a tape recording was made during a polygraph examination. This means a particularly traumatic setup to a subject. He is hooked up to body sensors. I have to assume that it was a standard polygraph examination which tends to be accusatory in nature.* The results which are indicated to me by other examiners were that he had failed that PSE test taken during the polygraph examination. This is not unusual at all.

"Because of the traumatic situation of the polygraph examination, you are going to see stress factors indicated by the PSE which could be involved with mendacious stress, attributed to lying pattern. I don't believe this is the case at all because in those PSE charts I see only one moderately stressful situation and that was the question pertaining to the subject's participating in a hoax.

"Now there are many reasons he could show that stress. One, the test trauma to begin with, with the polygraph. But I believe in all probability in looking at my charts that a situation has developed in which the subject has embellished some details of the story in the retelling. This in his own mind would be identified with a hoax or a partial hoax. It doesn't really affect the actual truth of what he is saying but in his own mind he knows it is not pure, 100 percent, lily-white true if he has added anything, any detail, any words or any description that were not originally true in his own frame of reference.

"Both that test — the PSE taken during the polygraph examination — and the subsequent PSE test taken by Ann Hooten are NDI: no deception indicated. He did *not* fail those tests."

To sum up:

One fact now appears to be undeniable: to the extent that it is possible to measure the sincerity of persons by mechanical means, the Walton case stands on very firm ground. If the participants were testifying to anything but a UFO incident, it would not occur to anyone to question their honesty further.

On Walton's side we have such evidence as positive polygraph results for five of the six witnesses; similarly favorable results for Travis, Duane and their mother; and positive PSE readings for Travis.

Against him there is only a single, much-disputed negative polygraph

*As we have seen, the McCarthy examination was more than normally "accusatory in nature."

result, plus a dubious PSE reading which both the original examiner (Mrs. Hooten) and the man who later reviewed the test (McQuiston) dismiss as misleading.

Until some real evidence to the contrary comes to light, we can only conclude that Travis Walton is telling the truth as he sees it when he says a UFO abducted him.



AN ELVIS PRESLEY STORY

A DISC jockey and three employees of radio station KFAL in Fulton, Mo., have their own Elvis Presley story.

On Tuesday, August 16, 1977, disc jockey Stu Brunner set out to play Elvis Presley's "Bringing It Back" but the needle just slid across the record. He turned over the record to play "Pieces of My Life" which was on the flip side and again the needle skipped and wouldn't stay in the groove.

Brunner apologized on the air and played another record.

Five minutes later he and three other employees read a bulletin reporting Presley's death in Memphis, Tenn.

On Thursday station personnel told *The Joplin* (Mo.) *Globe* that the record gave no more trouble and was playing perfectly.



A LONG MOURNING

AN URN containing the ashes of Judge Walter Blount will no longer have to sit among bicycles, tires and television sets in the basement property clerk's office at police headquarters in Fort Worth, Tex. They have been kept there since they were found in the winter of 1978 while workmen were preparing the Westbrook Hotel in Fort Worth for demolition.

Blount was a Los Angeles judge who died in California 46 years ago. He had married a young court reporter from Houston and when he died his widow Etta Blount moved back to Texas. At the outset of World War II she became personnel director for an aircraft manufacturing firm in Fort Worth and moved into the then-swank Westbrook Hotel. She died in 1970 and the hotel was closed three years later.

Blount's remains were claimed in the spring of 1978 by his grandson, Branton B. Blount of Richardson, Tex. Until then all police knew was that the urn contained ashes of a man cremated in 1932. A copper urn the size of a cigar box held the ashes and bore the inscription: "Walter Claude Blount, 59, died in Los Angeles June 16, 1932, cremated June 18, 1932, at Inglewood Park Cemetery."

Lyda Blount, a supermarket employee in Santa Barbara, Calif., read about the urn and realized it contained her grandfather. She mailed a news clipping to her brother Branton.

"I was amazed," Blount said. "It's too late for any kind of remorse. It was kind of amusing after all these years."



TRUE MYSTIC EXPERIENCES

FATE TOOK THEM HOME

By Coraine A. Brown

AT CHRISTMASTIME in 1973 we were living in Grants Pass, Oreg. Our daughter Mona Garler and her husband Hugh planned to come from their home in Fountain Valley, Calif., to be with us for the holidays. Another daughter Fran Walsh lived in Long Beach but she had had surgery on her spine and wasn't able to make the trip to be with us.

Rain was falling on the snow and driving was hazardous when Mona and Hugh arrived late Christmas night. Mona said, "Mom, we're late getting here but Hugh doesn't have to be back to work until January 3 so we will have a good long visit."

A few days later fate stepped in. Mona became extremely restless and every few minutes she would say, "Hugh, I feel like we should leave for home right away."

"Why?" he asked.

"I feel something is very wrong at home. I don't know why I feel this way but we must leave immediately."

After much persuasion Hugh reluctantly gave in and they left. Then I started to worry — especially about the road conditions. According to the radio, motorists driving through the mountains were advised to use chains. I felt sick and weak and soon fell into a deep depression — but I didn't know why.

When Mona reached her home she called to say they were all right but she had gotten no answer when she telephoned her sister Fran. My heart almost stopped beating. Fran had to be at home; she was not strong enough to go out. I too tried to call her but got no answer.

I'll never forget that next hour as I waited to hear from someone! When Mona did call she told me she and Hugh had driven to Long Beach to see if Fran was okay. When they arrived at her apartment they found her lying on the floor unconscious and immediately summoned a doctor.

Fran had had pains in her back all that day and had taken too many painkillers and tranquilizers. Their interaction brought on unconsciousness but the doctor arrived in time to bring her around. We thank God that fate took Mona home in time to save her sister's life. — *Bend, Oreg.*

PREMONITION OF DANGER

By Bonnie Barr

ON A morning in September 1971 I had some business to take care

of in Wooster, Ohio. There was an icy mist in the air and I bundled up my four children and helped them into the car. I didn't really want to go but the business had to be taken care of.

As we drove through Fredericksburg I thought about leaving the children with Mother but it was early and she hadn't been feeling the best so I didn't stop. I had gone on for several miles when, for some strange reason, I pulled off onto a side road, turned around and took the children back to Mom's. She agreed to keep them while I continued on my errands.

I went from one place to the other until I had accomplished all I had set out to do and then began the trip home. I stopped at the market just outside of town for a few groceries. After this last stop, up the road not more than a half mile, a car traveling at an excessive rate of speed went out of control and slammed into me broadside. I was stunned by several bad bumps on the head. Just below my chin I had a deep gash that peeled the skin back to the bone. Both cars were demolished.

I realized I was badly hurt when I saw the blood all over my clothes. There were children hurt in the other car and I could hear them screaming but I couldn't move; I just sat there thanking God that my children were home safe with their grandma.

We were all taken to the Wooster hospital where they put me in an emergency room. I looked up into one of the mirrors and saw my jawbone exposed in places. When the nurse came in I asked her to tie it back in place until the doctor could sew it up. She did this.

What caused my feeling of foreboding? What made me turn around and take the children back, an act which may have saved their lives? Something warned me. But to call it a premonition really explains nothing. — *Applecreek, Ohio.*

LOST IN THE FOG

By Art Swanson

AS I SAT at my desk at work at Aetna Life and Casualty on the afternoon of April 5, 1977, I felt a sudden strong compulsion to write a poem — not just any poem, but a poem about my old neighborhood.

I have lived for a decade in the Hartford, Conn., area but I was born and raised in a New York City neighborhood bordering LaGuardia Airport on the north shore of Long Island. My mother and other relatives still live there. As a boy I often rode my bicycle to the end of the nearest runway and lay on my back watching the airplanes take off above me — until the pilots radioed the tower and airport police chased me away. Sometimes when the flight pattern was right and the cloud ceiling was low, airplanes would seem to fill the sky over my home and school.

As these thoughts ran through my head this poem emerged:

Over the city and Sound
Aircraft circle
Hum become one with
Liminal-subliminal
Continuum.

Believe me, it is not my normal procedure either to write poetry at the office, nor do my thoughts often drift back to the old neighborhood or LaGuardia Airport.

That evening as I drove home through the late afternoon rush-hour traffic, my heart jumped into my mouth as the 4:30 radio news from WTIC-AM reported that at 2:32 that afternoon, just as I was writing my poem, a private airplane carrying eight passengers went down in Pelham Bay Park two miles from LaGuardia Airport. Flying on instruments for his landing approach, the pilot had become lost in the thick fog which cut the visibility over Long Island Sound to zero. Missing the airfield, he had crashed on the opposite shore. An eyewitness reported hearing a loud noise and seeing smoke and flames emanate from the airplane where it had crashed just inside the park fence near where the police horses were kept. The plane had missed a residential block of one-family homes by 100 feet. The lone survivor of the accident and of his entire family — his parents died in the wreck and his brother died in the hospital — was a seriously injured teenager.

Could I have picked up this young man's frantic thoughts and emotions as I sat at my desk 120 miles away? Picked up but not quite interpreted? Perhaps. — *Enfield, Conn.*

GIFT FROM JESUS

By Ethel Rawson

I HAD my first out-of-body experience when I was five years old. Now as I look back on it 55 years later, I realize what happened. Both of my ears were abscessed and in those days parents tried to treat children at home. I recall my mother and grandmother dropping hot olive oil into my ears and heating towels over the gas stove and running to put them over my ears. . . the heat felt good but it didn't cure me. I had had this condition for a week and the pain was unbearable.

I kept looking at a picture of Jesus being baptized by John the Baptist. . . I felt mesmerized. . . and suddenly I was outside my body. I remember looking at myself as I lay there. I kept moving back and forth between the holy picture and the bed. Then I glued my eyes upon Jesus and he stepped out of the picture. He grew very tall and began to come towards me. He was holding layers of beautiful materials from the Far East and I held out my arms. He handed the lovely silks to me and said, "Tell your mother to make clothes for you." As I held the cloth he blessed me, turned around and disappeared right back into the picture. I was stunned.

Still holding the brocades and satins I turned quickly to run to the kitchen where my mother was. Just as I started to say, "Mamma!" I tripped and fell. I remember running back to the bedroom and getting into my body.

I sat up in bed and the sweat was running down my face. I felt a warmth I shall never forget. I jumped out of bed and ran to the kitchen to tell my mother and grandmother about my dream.

My fever had broken and I remember my mother saying, "She's well; I can't believe it!"

I kept saying, "I feel so good — Jesus helped me."

The pain had stopped and I felt a kind of energy in me that almost lifted me off the ground.

My grandmother's eyes opened wide

and I remember her faraway look when she said, slowly and softly to herself, "Jesus healed her. It's a miracle." — *Chicago, Ill.*

THE MAGNETIC BOOK

Ben Townsend

MY MOTHER Mary E. Townsend landed at the Denver airport on the night of October 18, 1977. She had flown in from Pasadena, Tex., to visit her son and my half-brother Everett W. Bonner.

Everett picked her up at the airport. Driving on I-70 to his home, his car was struck by a hit-and-run driver. My mother, who would have been 90 the following February 29, was injured. She died of these injuries in the Colorado General Hospital on October 21. She was one of the first women to become a registered pharmicist in Kansas, having passed her examination on February 20, 1912.

Her funeral was October 25 at Altamont, Kans. A few days afterwards my thoughts still dwelled with my mother. Thus preoccupied, I made a wrong turn while driving to my home in Parsons, Kans., and found myself on 10th Street. There was no place to turn around so I kept on driving. Several blocks farther I noticed the "Back Porch," a store that sold secondhand items and antiques. I turned into its driveway, intending only to turn my car around. Instead, I got out and went inside.

Noticing a table heaped with paperbacks, I began browsing through them, thinking I might find one to read and get my mind off my mother's death. None of the titles interested me, however, and I turned to leave.

Starting towards the door I brushed past rows of shelves filled with hardbound books. Suddenly I halted. On strong impulse I reached out and pulled a brown book from a shelf, one from among hundreds.

As I held the book in my hands I was aware of a mystifying heat emanating from it. I *knew* it had special meaning for me.

From the position of the book on the shelf I had been unable to read the title on its back strip. Now I opened it and my eyes fell on my mother's handwritten inscription: "Many Happy Returns, to Marian on her 20th birthday, from Mary Townsend."

The book was Willa Cather's *A Lost Lady*. It was in near mint condition, although it had been published in 1923. At that time my mother evidently had presented it to someone as a gift. My efforts to learn who "Marian" was have been unfruitful.

I bought the book. As I paid for it I asked one of the firm's operators, Lela Camren, if she knew where the book had come from. She shook her head. "We buy books from all over the country," she explained. "There is no way we could learn where that one came from."

Since then I have searched through hundreds of other books in the "Back Porch," hoping to find another keepsake from my mother. None has turned up. Evidently this was the only one from my mother and somehow it called out to me. — *Parsons, Kans.*

THE CUP OF TEA

Nicola J. Hoskin

MY MOTHER Mrs. Laurelle Gilmour of Blenheim, New

Zealand, has had many psychic experiences but this one impresses me the most.

Our home is very old and from the front door you can look straight down the hallway through the lounge, to see whoever is working at the sink in the kitchen.

Mum was standing at the sink doing dishes and daydreaming when a voice, which came from within, told her to turn around very slowly and offer him a cup of tea! She couldn't believe what she had heard and just shook her head. But again this voice, insisting this time, told her to turn around very slowly, not to be frightened and to offer him a cup of tea!

A man had escaped from a mental institution about 80 miles from the house, however Mum had no prior knowledge of this. Nevertheless, by this time she was very frightened and felt the hair on the back of her neck prickling. She turned around and couldn't believe it! There was a man standing right behind her and she hadn't even heard him come through the screen door.

Anyway, she offered this man a cup of tea, not wanting to let on how terrified she was. She sat him down at the table, made the tea and poured out two cups, one for herself and one for this man. After seeing him start to drink his tea, she excused herself to check on her baby in the front bedroom. Once out of his sight she scooped up her baby and ran across the street to her good friend Aunt Molly. She screamed to her to ring the police.

"Slip Robinson is in my kitchen!" she screamed.

Aunt Molly told her to stop being



Nicola J. Hoskin

stupid, that he was in the mental institution. But Mum begged her to call so she did.

The police arrived and blocked off all the exits in the immediate neighborhood, went inside our house and brought this man out.

The police inspector couldn't believe what he saw and asked Mum if she knew he was sitting down drinking tea as if he owned the place.

Mum said, "Yes, did I do wrong?"

The officer said, "No, Mrs. Gilmour, on the contrary, you couldn't have done anything better!"

When Mum asked why he told her that this man had such an addiction for tea he was like an alcoholic, that after chopping wood for a woman in one of our suburbs he had asked her for a cup of tea and when she refused he went crazy and killed her with an axe.

We don't know who or what it is that is helping Mum but we thank God. And perhaps she inadvertently saved the life of another woman who wouldn't have been forewarned.

She has had many warnings that

have prevented something unfortunate from happening to members of our family but nothing as dramatic as this one.

Many times she has been notified of an impending phone call from a relative overseas and is standing near the phone at the exact moment it rings. And she always knows who is on the other end.

For some reason these occurrences have only had bearing on our own family and on nobody else. — *Blenheim, New Zealand.*

UNCLE ALEC'S "HOUSE"

By Mary M. Tius

SHORTLY before World War I, my Uncle Alexander English was employed by a British engineering firm which was constructing a dam at Aswan, Egypt. His wife Elsa planned to live alone in Cairo during his absence which was to be a minimum of three months. Aunt Elsa, newly arrived in Egypt, had no idea what the working conditions at Aswan were and Uncle Alec, unwilling that she should worry about him, said nothing to enlighten her.

Among the dangers were wild animals, poisonous snakes and insects and malaria-bearing mosquitoes. To avoid some of these dangers the workmen slept on rough wooden platforms raised on stilts and roofed by corrugated iron sheets. The foremen and foreign engineers slept on smaller but identical platforms. The only means of communication with the "outside world" was by telegraph.

Uncle Alec had been camped at Aswan about six weeks when he received a telegraph message from Aunt Elsa which read, "On no account sleep in your house tonight." He had to laugh at the word "house;" he laughed at the rest of the message too. "Women!" he thought, "they're always worrying about something!"

Nevertheless, that night when he lay on his cot under the iron roof he felt restless; he couldn't get to sleep. At last he decided to get up and take a walk around the compound; perhaps a little exercise would put him right. He lowered the ladder and climbed down. When he was still only a few yards away from his "house" there was a thunderous noise, like an explosion. Shortly thereafter some of the workmen and the other engineers came hurrying to the scene with lanterns and torches.

The next day Uncle Alex sent this message to Aunt Elsa, "Your warning saved my life. The 'house' collapsed in the night." — *Kavala, Greece.*

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.

A New Approach to Cancer Research

The Mystery of Spontaneous Healings

Do researchers seeking a cancer cure overlook the power of the human mind to combat even this most deadly of diseases?

By Mordecai M. Merker

THE NEW book *The Life Science*, coauthored by Brazilian Nobel prizewinner in physiology and medicine Peter B. Medawar, together with J. S. Medawar, contains a statement which shows how shortsighted even a good scientific brain can be. The authors state: "It should be clearly understood that *the* cure of cancer is never going to be found. It is far more likely that each tumor in each patient is going to present a unique research problem for which laboratory workers and clinicians between them will have to work out a unique solution."

Their thinking is obviously limited to biology, their own branch of science.

They remind me of the distinguished scientists who, before the Wright brothers flew at Kitty Hawk, insisted that a heavier-than-air machine could never fly. Then came the discovery of a whole new branch of science — aerodynamics.

When we are confronted with a rare sudden healing of cancer at a shrine or during a state of prayer we call it a "miracle." When it unexpectedly occurs without explanation in a hospital or under a physician's care it is called a "spontaneous regression." "Miracle" and "spontaneous regression" are merely labels. No one knows why these healings occur. But one thing is certain — whatever label we place upon the healing, there has to be a reason for the disappearance of the cancer.

Healing is a natural response of the body. A doctor does not heal, he helps the body to heal itself. The body can be triggered into healing, or trigger the healing itself — within our natural laws. How wonderful it would be if doctors knew how to trigger "spontaneous regressions."

As in the case of the science of aero-

dynamics before the airplane, there must be an unknown science of healing just waiting to be discovered. Many doctors in our time have caught glimpses of this science of healing.

Two eminent doctors, Tilden Everson and Warren Cole, have reviewed all the world's medical literature published since 1900 and have included 176 documented cases of "spontaneous regression" in almost every known type of cancer in their book *Spontaneous Regression of Cancer*. Dr. Everson is a clinical professor of surgery at the University of Illinois College of Medicine. Dr. Cole is a former professor of surgery at the University of Illinois College of Medicine, former head of its Department of Surgery, and a former president of the American Cancer Society. Their book reviews several cases in which children during surgery were found to have inoperable cancer of the liver. No treatment was given. *The cancers in each case subsequently disappeared* and each child was known to be alive, well and without evidence of cancer many years after the operation.

Also listed are several cases in which a patient's cancerous kidney was removed. However, subsequent chest X rays demonstrated multiple large and small tumors in the lungs and the spread of cancer was presumed. A few months later, however, *chest X rays showed the lungs to be clear*. The tumors disappeared.

In another case a 36-year-old woman had a cancerous tumor on her back. The tumor was removed surgically and four days later was found to have grown back, almost to the size it was before. A week later, when a second operation was attempted the surgeon found that the tumor had reached such a large size and had so spread that no operation was possible. The ulcerated edges were cut away and the wound was sewed up. But the wound healed only with a small scab and about a year later "the tumor seemed to consist of little more than loose skin."

A 37-year-old woman had a huge tumor about the size of an adult head attached to her colon and innumerable small growths scattered throughout her abdomen. The surgeon removed one of the small growths in order to do a biopsy but did nothing more. The biopsy revealed the growths were cancerous. The cancer was thought to be too widespread for further surgery. Nevertheless, the patient's health was fully restored two years after the operation. The huge tumor had disappeared. When she died several years later of other causes the autopsy showed "nothing in the abdomen or the pelvis to indicate the former presence of a malignant tumor."

A one-and-a half-year-old child had a cancerous tumor the size of a goose egg inside her right thigh. The surgeon found the tumor so firmly imbedded in the muscle tissue that it could not be separated from it. The attempt to remove the tumor was abandoned. However, two months after the operation the wound was healed and no swelling was present in the right thigh. "Twenty-three years after the operation the patient was known to be alive and well and *without any evidence of tumor*."

A 29-year-old woman had a bone cancer in her left upper arm (the

humerus). Her X rays showed bone destruction but the patient refused to undergo therapy. Two and a half years later she was in excellent health and her X rays demonstrated *the bone completely healed.*

A 40-year-old woman underwent surgery for appendicitis. During the operation the surgeon found a large cancerous cyst in her right ovary. The cancer adhered to the abdomen and in addition, small nodules (lumps) were disseminated throughout her abdomen. The cancers were inoperable. However, the patient remained well after her appendix was removed and four years later she had a hysterectomy. During the latter operation it was noted the *cancers had disappeared.* (I have particularly chosen this seventh example because it makes one wonder whether appendicitis has a curing effect on cancer.)

The original testimony in each of the 176 cases in the collection by Drs. Everson and Cole was given by a doctor whose testimony and documentation would be admissible as evidence in a court of law. Thus, there is legal proof that a type of healing described as "spontaneous regression" does in fact exist.

I should like to call the reader's attention to one more case which, while it is based upon a religious blessing, is testified to by a doctor. It is reportedly well-documented and therefore the evidence for this case also would be admissible in a court of law. The doctor is Virginia Wuerthele-Caspe Livingston, an outstanding cancer researcher. The patient was her father, also a doctor. She tells the story in her interesting book *Cancer: A New Breakthrough:* "My father became very ill and vomited blood. He had X rays taken and was told that he probably had cancer of the stomach. He was admitted to Mercy Hospital where he was scheduled for surgery the following day. Since I had become a member of the Mormon Church I had seen a number of examples of people being cured of their illness by the power of prayer. I was so distressed for my father that I asked my husband and Patriarch Clinger of the Church to come to the hospital to administer to him. This is done by anointing the head of the sick person with oil that has been sanctified; a prayer is then offered by those who are authorized to do so to heal the sick according to the will of the Lord in the name of Jesus Christ. I thought that this was my father's last day on earth and I was crying bitterly. My husband offered the opening prayer and then Brother Clinger blessed him. He turned to me and said. 'Dry your eyes, Sister Livingston, your father is well. Nothing will be found wrong with him tomorrow in surgery.'

"I looked at Patriarch Clinger's calm spiritual face in astonishment. 'How do you know?'

"He patted my shoulder and said, 'I know.'

"The next morning about 11 o'clock when my mother, sister Lillian and I were in the lunchroom getting my mother some tea, my name was called on the loudspeaker to come to the operation room at once. I jumped up nervously and ran out of the room. When I arrived at the surgery I was asked to wait for Dr. Brown.

"Dr. Maurice Brown, chief of the

Mercy staff of surgeons, said to me, 'We have opened your father from the pelvis all the way up to his chest. We have opened his stomach also. There is absolutely nothing the matter with him. Yet only yesterday a large mass was present in his stomach both by examination and by X rays. Would you like me to take out his stomach anyway?'

" 'No, no,' I said, 'not if everything looks all right.'

"Dr. Brown said, 'I still can't understand it but we'll just close him up.'

" 'Please do that,' I said. 'My father had a blessing last night and I was told that he was healed.' Dr. Brown walked away without any further comment. My father lived eight more years without recurrence of the stomach problem."

After this personal experience with "spontaneous regression," I find it remarkable that Dr. Livingston and her father, the doctor-patient, did not persuade the Mormon Church to collect and document other such Mormon healings. A volume of dramatic healings following religious blessings, documented with medical testimony, would attract more people than could be attracted by a thousand missionaries. I am also surprised that other churches (such as the Unity Christian Church which claims that it gets results which are scientifically demonstrable) do not bother to investigate, document and publish cases of their own dramatic healings. Besides enhancing the growth of a ministry, such collections of cases would be a tremendous service to the scientific community and to all mankind.

The trouble with the way we spend billions of dollars on cancer research is that we lose sight of the end in our involvement with the means. Why emphasize our attack upon a disease inch by inch and step by step? We need to do more basic research in connection with the body's own healing system, immunization system and nervous system. By doing so, we will automatically attack cancer and many other diseases. There is nothing wrong with curing a disease before we know its cause or causes.

Such basic research needs to be done with regard to the intuitions of the mind, hypnosis, the power of suggestion and, yes, the state of prayer and meditation. Until our scientific community has the courage to investigate subjects generally considered to be offbeat, there may indeed never be a cure for cancer.

INCITEMENT TO VANDALISM

ACCORDING to a United Press International release, Sherry Schroeder, news director at radio station WRFL in Freeport, Ill., broadcast an editorial in the spring of 1978 decrying a recent epidemic of window-breaking by vandals. The day after the broadcast she found the windshield of her car smashed.

In reporting this to the police Miss Schroeder recalled that two years ago she did an editorial on a sharp increase in burglaries in the Freeport area. That night burglars broke into her apartment and stole $700 worth of stereo equipment.

She's wondering if she had better stick to newscasting.

A SURGE OF SUPERHUMAN STRENGTH

"You never lifted the car," the police officer said threateningly. "No man with a broken hand could do that."

By John V. Haggard

TED YARMAOUCH was pinned under the rear wheel of the car and his piercing screams told me he was seriously injured. I yelled to Joe Matlock, one of the other passengers, "When I lift the car you pull him out!"

My left hand had been injured in the accident so I grabbed the right rear hubcap with my right hand and raised the car about 12 inches, high enough for Joe to drag our injured friend clear.

Before long an ambulance and a squad car carrying a police officer and a doctor from Gila Bend, Ariz., arrived on the scene. The doctor immediately checked all four of us: Eleodoro Vilela, a student from Lima, Peru, was dead of a broken neck. Joe Matlock, Vice-President of the Student Association at the University of Texas, was shaken up but not injured. Ted Yarmaouch, an affluent student from Japan, had both legs broken; he was rushed to the hospital in the ambulance. Finally the doctor got around to me and bandaged my broken hand.

When the police officer learned that I had been driving the car he cautioned me — brusquely, I thought — that I might be charged with negligent homicide and placed under arrest. Then he asked me to tell him all about the accident.

I was a graduate student at the University of Texas and, with my three undergraduate friends, had planned a vacation trip to California between the summer and fall terms. In a brand-new Ford touring car we had left Austin, Tex., a few days before and the night of the accident — August 30, 1929 —

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we had just passed through Gila Bend.

"I was driving about 50 when I suddenly came to a curve," I told the police officer. "There was no warning sign anywhere. Around the curve the asphalt pavement suddenly ended and the road was covered with loose gravel. One of the front tires blew out and the car skidded out of control. I managed to avoid a telephone pole but the car turned over with the four of us in it. Then, before it went over for the second time, Joe Matlock flew out through the canvas top. Before the car stopped, Vilela must have tried to get out and either the top rods or the door broke his neck. I grabbed the steering post with my right hand and hung on but part of the top came down on my left hand. Yarmaouch must have been thrown out and the car landed upright on top of him. He was pinned under the rear wheel. I lifted the car and Joe pulled him out."

"Wait a minute. Where's the jack?" the policeman asked gruffly.

"The jack? Oh, I don't know. I guess it's in the trunk."

"How did you jack up the car?" the officer pressed.

"Oh, I just lifted it," I said simply.

"You lifted it?" Was he smiling or sneering? "Let me see you lift it now."

I tried again and again — and of course failed.

"You see, you never lifted the car. It would take more than one man with a broken hand to do it."

"Just a minute, officer," the doctor interrupted. He had been examining the car trunk and the tracks. "This boy did lift the car."

"That's impossible," the officer snorted.

"No, it's not impossible. Besides, you can see the trunk is jammed shut and they couldn't get the jack out. The tracks show where the boy was dragged from under the car. These boys are telling the truth."

"But how can one man, with one useless hand, lift a car like this?"

"Officer," the doctor said, "I've read of many cases like this one. In times of extreme stress some people seem to have epinephrine pumped into the bloodstream. Epinephrine is an adrenal hormone which stimulates the heart and somehow gives a man superhuman strength."

"Okay, doc, if you say so. Anyway," the officer turned to me, "you'll have to wait in a hotel in Gila Bend until the judge decides what to do about this accident."

I spent about two hours in the hotel room, under guard, until a messenger brought the news that the judge would not hold me. Joe and I left for home by bus that night.

How do I explain that surge of superhuman power? Aside from the physical explanation the doctor gave I believe there may be a psychological or mystical force at work, but I cannot fathom it.

BROWN SNOW FLIES IN BULGARIA

LIGHT BROWN snow fell in the Razgrad area of northeast Bulgaria in the early spring of 1973, according to a Bulgarian news agency. In some places red hues predominated and accumulation was less than an inch deep. Although colored snow has fallen in the area before meteorologists have not found an explanation for the phenomenon. — *W. Ritchie Benedict.*

WERE THE SPIRITUALISTS RIGHT?

WHAT WE ARE LEARNING ABOUT

SURVIVAL

PART II

Findings of modern parapsychologists researching the cosmic riddle of death and dying closely match what the Spiritualists of Victorian times discovered long ago.

By D. Scott Rogo

DESPITE THE fact that many early psychical researchers were interested in the visionary experiences of the dying, few seem to have been much interested in pseudodeath experiences. Although scattered reports of people undergoing out-of-body type experiences when near death were recounted in the official publication of the SPR and ASPR, no in-depth study of these occurrences was undertaken by any parapsychologist during these years. Even Myers, who devotes several pages to the subject of the out-of-body experience in his *Human Personality and its Survival of Bodily Death*, apparently failed to realize that the OBE had an intricate bearing on the death experience. Myers treated the OBE more as a mystical and visionary experience than as a parapsychological one. Ironically, it seems that medical men of this era, working quite apart from psychical research, were more interested in pseudodeath cases. In 1881 the French psychologist Th. Ribot published a discussion of near-drowning experiences in his book *Les maladies de la memoire*, and 1891 Albert Hein published a book *Notizen über den Tod durch Absturz (Notes on Death from Falls)*.

It wasn't until later that psychical researchers began to take a serious look at these experiences. One of the earliest discussions of out-of-body experiences and their relation to other deathbed phenomena that I know of is contained in J. Arthur Hill's *Man Is a Spirit* (1918). Hill was a friend of Sir Oliver Lodge and was extremely well

versed in psychical research and wrote several books on the subject. He was one of the first investigators to point out that people near death often undergo OBEs and that the OBE represents the likely vehicle by which we shall survive death. These experiences, Hill believed, present a sort of "rehearsal for death." As he writes: "After considering these out-of-the-body experiences, and assuming for the moment that they represent something real, it is natural to suppose that death is the same thing, save that the withdrawal becomes permanent."

Today both Raymond Moody and Elisabeth Kübler-Ross are making this same claim; i.e., that OBEs reported near death are real experiences and indicate that the soul will be ultimately liberated from the body at death. This is a bold concept for a conventional psychologist to propound but I doubt if many people realize that neither of these two authorities is really saying anything that at least some psychical researchers were not saying decades ago. Perhaps this is typical of the vast credibility and communication gap which exists between parapsychology and conventional psychology. It is rather surprising to note that during all these years, roughly 1882 to 1926, only one book was written which tried to present a combined psychological, medical and parapsychological analysis of the death experience by offering perspectives drawn from all three of the disciplines. This was Hereward Carrington and John Meader's encyclopaedic study *Death: Its Causes and Phenomena* which appeared in 1911. In this truly impressive volume Meader presented a critical discussion of the physiological and medical aspects of death, while Carrington contributed sections dealing with the parapsychological aspects of death and dying.

Despite Hill's work, psychical researchers failed to spend much time studying pseudodeath experiences, even though Myers at least mentioned the subject in his great study.

Hill's book appeared in 1918 and Barrett's study followed in 1926. The appearance of Barrett's book was in one sense prophetic, for it brought an end to one of parapsychology's most fascinating eras. J. B. Rhine arrived at Duke University the following year and parapsychologists all but abandoned the study of spontaneous cases for many years. Little research on this topic was carried out during these decades as parapsychologists became more and more fixated on experimental research.

It wasn't until the 1950's that two parapsychologists, working from very different perspectives, began taking a renewed interest in deathbed experiences. The first of these was Dr. Robert Crookall, a British geologist, who began to study near-death and other OBE experiences in England. The other was Dr. Karlis Osis, at the time director of research for the Parapsychology Foundation in New York, who decided to follow up on the types of data Barrett and Hyslop had collected.

If anything, the recent work of Raymond Moody has alerted the general public to the fact that people on the threshold of death often have OBE-like experiences. However, all through his book Moody betrays an

oftentimes embarrassing and self-admitted unfamiliarity with parapsychological literature. He doesn't even seem to know that OBE experiences are commonly and spontaneously reported by quite healthy people. It was Robert Crookall, who first pointed out in his pioneering studies that pseudodeath experiences and conventional OBEs are virtually the same phenomenon. Actually, he stumbled onto the topic of the OBE quite incidentally.

Initially Crookall had been interested in studying mediumistic communications and what they had to say about the death experience and the posthumous journey of the soul. In the 1950's he began cataloguing what mediumistic "communicators" reported about their own deaths. As he expected, most of these communicators described virtually the same set of experiences; i.e., that their souls left their bodies in an apparitional form; that they traveled down a dark tunnel, were greeted by apparitions of the dead, etc. Eventually, Crookall also realized that these mediumistic utterances described experiences absolutely identical to the adventures reported by people who have undergone pseudodeaths or OBEs while seriously ill. So in 1961 he presented his first book to the public, *The Supreme Adventure*, in which he points out the intricate parallels between the OBE, pseudodeath experiences and the journey through death as described by the dead through mediums. Without cause, this book is not very well known among parapsychologists.

After the publication of *The Supreme Adventure* Crookall turned his attention almost completely to the study of the OBE and near-death encounters and published vast catalogues of these cases in 1960, 1964 and 1972. Crookall's data make it clear that pseudodeath cases are in no way qualitatively different from the OBEs reported by people in good health. He also found that there were specific patterns within the OBE data and that these same patterns turn up in near-death cases. (Crookall makes little differentiation between these two categories of experience.) In his first casebook Crookall reported on 160 OBE cases of which 30 could be classified as pseudo- or near-death encounters. In his second report he catalogues 43 more. Crookall has amassed more information on the OBE and its relationship to the experience of dying than any other scholar, living or dead.

In a way, the cases recounted by Raymond Moody take on a new perspective when read in the light of Crookall's studies. Moody is concerned in his book only with pseudodeath experiences. He has found that persons undergoing this strange adventure tend to describe similar experiences: they are overcome by a feeling of peace; they hear rumbling sounds; they are drawn out of their bodies through a tunnel; they are sometimes ordered back to their bodies, often meet apparitions of the dead or a "being of light" and quite commonly return to life with a new perspective on death. While I do not mean to depreciate the value of Dr. Moody's work it can safely be said that he really has not discovered anything about pseudodeath OBEs that Crookall had not first pointed out in the

1960's. However, I think that it is very interesting that two independent researchers — one working from a purely parapsychological standpoint and the other from a psychological framework — should come to almost the exact same conclusions about near-death experiences. Like Crookall, Moody believes that these phenomena indicate that some aspect of the mind will survive death. (This is a view also shared by Elisabeth Kübler-Ross who, while working independently of Moody, came to similar conclusions about the nature of pseudodeath experiences.)

Although Moody's research did strike the general public as new and exciting in 1975, it is only fair to point out that since the mid-1960's some psychologists and physicians have been taking a more careful look at these types of experiences instead of merely dismissing them as delusions. Moody's work was not a breakthrough but an apex. The big breakthrough, as far as I am concerned, came in 1971 when the *Journal of the Canadian Medical Association* made nationwide headlines when it reported on a pseudodeath experience. One might also mention that in 1967 the *American Journal of Psychiatry* published a paper on near-death experiences, and in the early 1970's Dr. Russell Noyes, Jr., now an associate professor of psychiatry at the University of Iowa, foreshadowed Moody's work by publishing several papers on dying as an altered state of consciousness, on the experience of dying and on near-death cases caused by falls, etc. What made Moody's research novel and headline-making was not necessarily his material but his admission that these experiences indicate the possibility of life after death. This is a type of admission that researchers such as Noyes have shied away from.

While researchers such as Crookall, Moody, Noyes and others have been actively studying pseudodeath experiences, Dr. Karlis Osis has been slowly amassing data on deathbed visions of the type studied by Barrett and Hyslop. His major study was published in 1961 as a lengthy monograph, *Deathbed Observations by Physicians and Nurses*. This work reports the results of a survey on deathbed visions of some 10,000 physicians and nurses, of whom 640 responded to Osis' detailed questionnaire. The report is so packed with data that it would be impossible to summarize it adequately here. However, Osis did find that many doctors and nurses have seen their patients react to unseen deathbed visitors. In reading over his report, I think Osis has made five major discoveries about deathbed visions: (1) the dying often go into periods of inexplicable exaltation before death; (2) they see visions of apparitions to a much greater extent than a normal population would be expected to experience; (3) these visions, often of apparitions, cannot be accounted for as drug- or illness-induced experiences; (4) most often these apparitions are of the dead, although visions of the living and religious personages are also sometimes seen; (5) many of the dying intuitively realize that these apparitions are coming to take them into death.

It is obvious that most of Osis' findings are consistent if not downright identical with the findings of Barrett

and Hyslop. The only notable difference between their data, as I pointed out before, is that the earlier investigators reported practically no instances of apparitions of the living or religious figures.

Osis, in collaboration with Erlendur Haraldsson, has recently made another survey of deathbed vision experiences among doctors and nurses in India. This study was done to see if people in a foreign culture report similar types of deathbed visions as do Americans. Generally he has found that they do, although there do seem to be some small cultural differences between the two sets of data. (For instance, Indians report more visions of mythological characters than American do.) All this new information is presented by Osis and Haraldsson in their book *At the Hour of Death*. Both authors, I might add, feel that the survivalist theory best explains this wide range of phenomena.

What are these studies telling us about death, about the process of dying and about our psychic potentials in general?

To begin with, it is interesting that those parapsychologists and psychologists who have most seriously studied deathbed experiences — Barrett, Hyslop, Moody, Crookall, Osis and Kübler-Ross — have all been drawn to the survival theory to account for them. However, it also seems likely that these investigators were drawn to this subject because they were predisposed to believe in a life after death in the first place. Both the psychiatrists, Kübler-Ross and Moody, seem to have been emotionally and intellectually attracted to this belief long before they began their deathbed research. The same is true of Barrett, Hyslop, Crookall and others. This fact, though, in no way depreciates the value of their work or the cogency of their arguments.

I find it just as interesting, on the other hand, that deathbed researchers who *do not* accept the survival theory do not seem to be able to come up with any viable alternate theory. For example, I have pointed out that Richet, while admitting that Peak-in-Darien cases presented strong evidence in favor of survival, never offered a comprehensive and cohesive nonsurvivalistic explanation for these phenomena and seemed positively embarrassed by them. Likewise, psychological researchers such as Noyes have failed to explain pseudodeath experiences along nonsurvivalistic lines and in fact often ignore the parapsychological content of such cases. Noyes believes that OBE-like experiences might be the result of some sort of psychological regression people go through when faced with death. However, as writer David Black pointed out, Noyes fails to explain how this regression leads the patient to feel that he has left his body.

To me, however, the most notable aspect of all this research is the wide gulf that exists between parapsychological studies of deathbed phenomena and psychological studies of death. Even Osis' book contains relatively little information on what psychology has learned about the process of dying. Similarly, Moody's *Life After Life* as well as his new book *Reflections on Life After Life* totally ignore what parapsychology

has learned about man's supreme adventure. Because of this lack of interface I often find myself equally frustrated when reading both sets of literature.

Do deathbed visions really indicate that each of us will survive death? This is perhaps the most important question raised by these experiences. It is true that deathbed phenomena point toward survival but I think that pseudodeath experiences serve as stronger evidence than deathbed visions. Even after several years I am still impressed by Crookall's *The Supreme Adventure*. However, even in the light of Peak-in-Darien cases I do not think that deathbed visions can, when taken alone, serve as strong evidence for survival for several reasons.

First of all, Peak-in-Darien cases seem so rare that even Myers admitted in his *Human Personality and its Survival of Bodily Death* that "it is surprising that these 'Peak-in-Darien' cases should be found at all." Similarly, run-of-the-mill cases of deathbed visions just do not excite me. My reluctance to accept deathbed vision phenomena as prima facie evidence for survival probably stems from the fact that I cannot dismiss the possibility that these might be basically psychological and not psychic phenomena. Let me explain my reasoning.

Osis and others have argued that deathbed visions are *not* psychological manifestations because oftentimes the person who sees these apparitions does not know he is about to die. Osis' data show that more often than not apparitions of the dead are seen by the patient immediately preceding his death. If they are solely psychological phenomena, one might ask, why don't the dying see these visions just as often during the days preceding their death? Why do they instead usually see them within hours of death?

I can sympathize with Osis' thinking and can readily accept that he has a valid point. I still believe, though, that one can cogently argue that deathbed visions are basically psychological manifestations. There is a growing amount of clinical evidence indicating that a person, even though he does not consciously realize that he is dying, keeps unconscious tabs on his physical state. A terminally-ill patient may very well know, at a deeply unconscious level, exactly when he or she will die. I don't consider it unlikely that a dying person might unconsciously project visions of the dead coming to greet him. This might be a mechanism the mind uses to alleviate anxiety. What of Peak-in-Darien cases? We know that mental images can be mediating vehicles for psi. I don't find it hard to accept that a person projecting visions of the dead might also unconsciously use ESP to learn who among his friends and relations has recently died. The information might be used by the unconscious to reinforce the authenticity of the vision.

Now, while I do not necessarily accept the theory I have outlined above, it is a possibility that I cannot intellectually reject. In this respect, I think that the early investigators such as Podmore were correct in placing more weight on collectively perceived deathbed apparitions than on any other sort of deathbed phenomena. I

would urge modern students of deathbed phenomena to seek out and authenticate such experiences.

The approach Osis and Haraldsson make to deathbed studies in their book *At the Hour of Death* is a productive one to my way of thinking. They have realized that it is unwise merely to study cases of deathbed visions without analyzing them in the light of pseudodeath and other survivalistic phenomena. (I do not think, though, that these authors give proper credit to Robert Crookall who really originated this multichannel approach to the parapsychological study of the death experience.) In this respect, *At the Hour of Death* is a more convincing work than Osis' earlier monograph. Yet I am disappointed that he and Haraldsson, who are obviously making an all-out attack on the problem, have not taken into consideration a wider variety of deathbed phenomena, such as were catalogued by Barrett, including cases of deathbed music and collectively perceived deathbed apparitions. In short, collectively deathbed phenomena do indicate survival, but only when this entire body of literature is analyzed as a gestalt.

Finally, I cannot help being impressed by how closely the findings of everyone from Osis to Moody match what the Spiritualists of the Victorian age taught about death and the process of dying. This view may not be popular with some parapsychologists but I fail to see that any of the "discoveries" by Osis, Crookall, Moody or other researchers differ from what was really discovered and taught by the dedicated Spiritualists all those long years ago.

We can hope that the study of deathbed experiences will finally unite the sister disciplines of parapsychology and psychology. For once in their rather short lives parapsychology and psychology seem to be seeking answers to the same questions about man and the prospects for his immortality. Even if both these fields become disillusioned because of the difficulties inherent in finding an ultimate and scientifically acceptable answer to this cosmic riddle, they will be forced to work closely together as they seek to explore the death experience. Both fields will no doubt prosper from this interchange of ideas and data.

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SIGN OF THINGS TO COME?

By Gardiner James

ASTRONOMERS believe the Star of Bethlehem belonged to the constellation Cassiopeia. Long-ago Babylonians knew the constellation which hung in the sky over Palestine and Syria and they also knew its most prominent star could be seen only once every 300 years and then only when a future king was born.

King Herod may have been more concerned with astrological predictions than religious prophecies when he ordered the killing of all infant children in his kingdom.

TREASURE FOR THE TAKING . . . IF YOU DARE

In an abandoned mosque in a remote Libyan village, boxes of gold, silver and precious stones — worth, they say, more than five million dollars — lie unguarded. . .

By Richard J. Bauman

BENEATH the crystal blue water of the Mediterranean Sea a treasure worth over five million dollars lay undisturbed for 200 years. And as long as it was submerged the curse of Ahmed Musaq remained entombed with it.

But in March 1968 the strongboxes containing the gold, jewels and silver of the long-dead Musaq were taken from the ocean's floor and the curse of this Arab cutthroat ruler was released again.

In the 1700's dozens of pirate ships roamed the Mediterranean hijacking European trading vessels, murdering the sailors, kidnaping wealthy passengers and stealing everything of value. Gold, silver and jewels were the pirates' first choice but spices, foods and fine lumber were never overlooked.

Many of these pirate ships found refuge from European authorities at Tripoli on the shore of North Africa. There Ahmed Musaq, the ruler of Tripoli, closed his eyes to the pirates' activities — provided they paid him a percentage of everything they took. During the years he offered the pirates shelter his vaults were filled with ill-gotten goods, his harem overflowed with attractive young European women and his dining tables held only the finest foods. Undoubtedly his wealth would have continued but his greed outweighed his patience and good sense. Not satisfied with just a percentage of the pirates' loot, in early 1764 Musaq ordered his soldiers to capture the pirate ships, kill all the pirates and take over their vessels.

With darkness as their cover the soldiers quickly and efficiently carried out their orders. They descended upon the waterfront and ship by ship butchered the sleeping pirates. By dawn the harbor was thick with dead bodies and the pirate craft belonged to Musaq. Within a couple of weeks the ships, now crewed by Musaq's men, were operating as a fleet and terrorizing trading ships.

Musaq's plan was obvious. Having all those ships at his disposal he would be able to capture more ships than the

pirates had and there'd be no one to share the loot with. It would be his alone.

His plan had but one flaw and it was a major one. Where the European countries had found it difficult to deal with the hit-and-run tactics of the individual pirate ships, a fleet of them all operated by the ruler of a known country was another bag altogether. Within days of the news reaching Italy that Musaq had gone into the pirating business, Italian, French and British shippers organized a fleet of their own to deal with the pirate of Tripoli.

Early in the spring of 1764 the half-dozen ships under the command of Italian Admiral D'Alesio of Genoa sailed for the Bay of Tripoli. Their mission was a simple one: destroy the pirate ships and recover as much of the pirate booty as possible.

Within hours of landing, hundreds of mercenaries were fighting their way into Musaq's palace. Realizing that if he were captured he would face days of mercilous torture and then death, the most powerful Arab in North Africa fled to his vault, swung the massive door closed and bolted it against the invaders.

The battle within the palace walls raged for hours but, as Musaq must have known they would, the mercenaries overcame his defenses and began their search for him. When the soldiers found the locked vault they battered down the door. Pouring into the room the soldiers faced a sneering Musaq menacingly waving his knife at them; warning them to leave him and his treasure alone.

With no show of fear the invaders advanced toward him. Musaq knew all was lost so he turned the knife on himself. A cry of pain filled the room, blood spurted from the wound in the Arab's belly as he fell to the floor. His life draining away, Musaq uttered his last words, "For all time this treasure is mine. Whoever steals it is cursed by me, now and forever. I will come from the darkness of death to call him to his doom and to bring my treasure back home."

Jibberish from an evil, half-crazy dying man? It would seem so. After all what control can a dead man have over the living? Yet the uncanny circumstances surrounding the deaths of every person who has tried to possess Musaq's fortune must make you wonder.

Once the palace was secure Admiral D'Alesio took direct command of removing the treasure. His agreement with the Italian, French and British was a simple one. He was to destroy the pirates of Tripoli and in payment all of the riches recovered were to be his. He'd done his job and wasn't about to waste time claiming his payment.

Although D'Alesio had heard of the curse uttered by the dying Musaq, he reportedly told his first officer, "A dead man cannot harm you."

Days later when the precious cargo was completely loaded D'Alesio set sail for Genoa, Italy, some 1500 miles north. The ship's log shows that the admiral suddenly became ill about midway across the Mediterranean. "A sickness of nerves" is how his confinement to quarters was reported. An air of tension enveloped the ship as rumor spread among the men that the admiral was going mad. Muffled shouts of "drive him away" and "he's tortur-

ing me, trying to pull me to him," mingled with the snapping sails and ocean spray.

Within the admiral's cabin his officers tried to calm their commander. They repeatedly assured him that no one there would harm him. The admiral knew better. As his first officer recorded in his diary: "The admiral shouted continuously of a voice calling to him. He said Musaq was there wanting him."

D'Alesio's mental anguish tormented him for days. Then less than 200 miles from home he appeared on deck. He seemed confused and irrational. "He walked as a man in a dream," noted his first officer. Apprehensively officers and crew watched as the admiral, his eyes red from lack of sleep, his face drawn, his clothes torn from fits of rage, clung to the ship's rail. As if suddenly seized by an invisible attacker D'Alesio began flailing his arms wildly, struggling with all of his strength to fight off someone only he could see. The man who had scoffed at Musaq's death curse now apparently battled the Arab's spirit.

Then in an instant the battle was over. Admiral D'Alesio who would have possessed Musaq's treasure dived overboard and vanished beneath the churning water. His ship circled the area for hours searching but his body was not found.

Musaq had claimed his first victim.

When the ship arrived at Genoa and the incident was reported there was mild surprise but hardly any fear expressed by officials. No doubt while some were grieved by D'Alesio's strange death, others were glad the admiral wasn't getting all that gold and silver for himself. The notion that the treasure was protected by a curse didn't worry anyone.

Genoa's mayor Francesco Lionelli took personal charge of the recovered riches. He had it hauled to city warehouses where he posted around-the-clock guards and began to consider how the money could be used.

His friends were surprised when, less than a month later, Lionelli threw a rope over a ceiling beam in his country home and hanged himself. In a note scribbled on a scrap of paper the mayor claimed he had been driven to commit this last desperate act by "something which has entered my soul and demands that I die."

Still men ridiculed the Arab's curse. Four men who acted as treasurers for Genoa found themselves responsible for the hexed loot. Each had heard the words of the curse, knew of Lionelli's and D'Alesio's bizarre deaths and yet three of them were willing to care for the treasure. The other man refused to tempt fate; he resigned rather than face the possible reality of an evil spell.

Within another 30 days all three of Genoa's treasurers were dead. Each grieving widow told the same story. Her husband had gone crazy and been driven to suicide by someone or something only he could see and feel. The man who quit his post rather than have anything to do with the treasure died some 28 years later at the age of 77 of natural causes.

Now panic spread through Genoa. Guards couldn't be hired to protect the city's deadly wealth. It didn't matter, though; no one would go near enough to it to steal it. Five dead men were

proof enough of the curse's reality for those superstitious people.

Five years later, in the fall of 1769 a famine raged through northern Italy. Oil, wheat and other commodities became scarce. Buyers from that region traveled throughout Europe and the Mediterranean in search of the desperately needed items. In Benghazi, Libya, a merchant was found who had accumulated vast quantities of the scarce goods. He advised the Italian agents that he would trade his hoarded supplies for the treasure of Musaq.

Here was the chance for a real coup — to be rid of the cursed treasure and get the much-needed supplies too. As quickly as possible a fleet of 10 ships was made ready and the treasure was stowed aboard the ship of Commander Arturo Vitti.

There is some evidence that Vitti intended to keep for himself a small portion of the wealth stored in his ship's hold. If this is true, it explains why the curse became operative again. As the ships neared North Africa, Vitti's ship blew up and sank, carrying Musaq's treasure 200 feet down to the ocean's floor.

Incredibly three men survived the blast and were rescued by other ships of the fleet. They all told the same tale. Vitti had gone mad and blown up the ship himself by throwing a torch into the gunpowder storage room.

The words of Musaq's curse ". . . and to bring my treasure back home" seemed fulfilled. The ship went down in the Gulf of Sidrea near Tripoli. Thus the treasure was almost "home."

Ahmed Musaq was to claim one more life, 199 years after his treasure sank to rest on the ocean floor.

In March 1968, after studying old maps, 45-year-old Swedish adventurer Sven Bornholm found and raised the treasure from its watery resting place. Using divers and working around the clock, Bornholm, with impatient anticipation, watched the ancient strongboxes being piled high on the deck of his salvage ship.

As each box was broken open to reveal its shimmering contents a broad grin would cross Bornholm's face. "I am rich," he shouted. "This is fantastic. It is the happiest day of my life."

But the next month of his life was not one of happiness. In fact it was pure hell. His widow Ingrid told of the frightening changes that came over her husband after he returned with a portion of the treasure to their hotel in Tangiers.

"Only a few days after he put the gold and jewels in the hotel's vault he began acting strangely," she says. First there was insomnia and restlessness which robbed him of his sleep. "Then he began having terrible headaches," says Mrs. Bornholm.

It was as if the months of planning, searching and at last finding the treasure had affected his brain. "As the days passed he became absentminded, forgetting things, being unable to concentrate on a conversation or the details of a business conference."

She would find herself talking to her husband only to discover he wasn't listening. It was as if he was listening to someone else and seeing something she could not see. It was something very frightening, she surmised, from the expression of terror on his face at those moments.

"When I would ask him what was

wrong Sven would ignore me or say it was nothing." But as the spells grew more frequent she insisted that he tell her what was wrong.

Tensely Bornholm described what was happening. "He said it was horrible. Something was calling to him, demanding that he do something he didn't want to do. Sven said it was terrifying. He felt he was being driven to the brink of a dark abyss by a force he couldn't explain."

When she heard her husband say that it was taking over his will and spirit, fear surged through her. She talked rapidly and forcefully to her husband, demanding that he see a psychiatrist. "He agreed to do it," she recalls, "and I made an appointment for him with a well-known doctor in Paris for the following week."

This seemed to calm Bornholm for a while but two days later they were sitting on the terrace of their hotel suite when Mrs. Bornholm saw her husband sit bolt upright in his chair. "His face was that of a totally terrified person," she says. "Breathing rapidly, he began to twist from side to side as if trying to escape someone's hold on him. Then he screamed at 'it' to leave him alone." Then he was suddenly standing, as if he had been yanked from his chair. Bornholm's voice was cracking, he screamed that he was being called and had to go. "He said, 'I have to do what he says. I can't help it,' " says Mrs. Bornholm.

The terrace of their hotel room had a low wall around it and without a word more Bornholm walked to it and climbed onto the ledge. His wife ran to him, grabbing his right hand. "Without warning he turned and hit me," she says. "He had always been a gentle person but he smashed his fist into my face."

In a horrified daze she watched her husband teeter on the wall and then "as if an invisible pair of hands pulled him, he went over the edge."

Seconds later, on the sidewalk eight floors below a stunned crowd gathered around Bornholm's body, with its crushed skull and broken spine.

His suicide was recorded as having been caused by a fit of temporary mental derangement but Mrs. Bornholm knows better. She and Sven had heard of the curse of Ahmed Musaq, so even before her husband's funeral she made arrangements to have the entire treasure trucked to a remote village in Libya. The day after the funeral she watched the trucks return Musaq's treasure to him.

The boxes of gold, silver and jewels are still in that village, piled in the ruins of an abandoned mosque. No one guards it. All the natives in the area know it's there but they don't go near it. They also know of the curse and the lives it has claimed.

Mrs. Bornholm won't say to which village she sent the treasure. She wants no part of it, nor does she want to see others die as her husband died, possessed, she believes, by the spirit of Musaq.

The five million dollars or more in gold and precious stones just waits for someone to claim it. No one will stop you from taking it if you can find it and — if you dare.

WHEEL OF FORTUNE

by Paul Steiner

When 16 finalists assembled in Manhattan's Roseland Dance City ballroom for the grand drawing in the Empire Stakes Lottery, billed as "the largest lump sum ever given one person in United States history — $784,000," each was given a number on a badge to be worn conspicuously during the ceremony. Winner was Anthony J. Califano, 32, of Long Island, N. Y., who was wearing No. 13.

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James Fogelson of Burbank, Calif., couldn't have been in a worse spot when the car he was driving jumped a curb. He crashed through the double-glass doors and an eight-by-15-foot window into the lobby of a police station.

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Even the American Insurance Association and its many member companies seem to be superstitious. There was no Table No. 13 at their annual banquet at Manhattan's Hotel Pierre.

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Fireman Robert DiFiore spent more than 100 hours of his own time learning how to save lives through first-aid procedures. Nine hours after he graduated as an emergency medical technician, he demonstrated that he had been paying attention during the 16-week course. He saved the life of a Queens, N. Y., housewife who had shot herself in the stomach with a 12-gauge shotgun.

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Alexander D. Forger is the new president of the New York Legal Aid Society.

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In Sault Ste. Marie, Ont., Canada, Shep, a nine-year-old mixed-breed dog, held a 300-pound bear at bay while Mrs. Carl Hauser rescued her five-year-old son Lance from the enraged animal. In August 1975 the mother bear was trying to help her own cub which was stranded on a pole when Lance strolled by. Seeing the child as a menace to her cub she attacked him. Racing to the scene Shep grabbed the huge beast's tail, transferring the bear's attention to herself long enough for Mrs. Hauser to scoop up the child and run to safety.

•

The traditional theatrical good-luck wish, "Break an arm and leg," has been transformed into an opening night gift by Kron Chocolatier, an exclusive New York candy kitchen. Kron makes life-sized arms and legs of white, milk and bittersweet chocolate which are selling well despite their steep price — $50. Their appeal? They can actually be broken.

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MY PROOF OF SURVIVAL

DIANA'S SMILE-FACE
By Harriet Beech

WHEN MY OLDEST child Diana Chamberlin was 15, despite composure and dignity beyond her years, she also indulged her adolescent fads and fancies. That particular year, 1971, it was smile-faces. They bloomed all over our house, in all sizes and textures. Everywhere that Diana had been, a smile face drew an answering smile from those who followed.

She was a great help to me in our Grand Ledge, Mich., home. After school she baby-sat the two younger children, Tom and Lorraine, while I worked to support the four of us. She and I used to stay up late talking about such subjects as intelligent life in outer space, ESP and life after death.

On the way down to her room one night she said, "If you die first, you send me a sign and if I die first I'll send you a sign." I agreed and amused myself for a few minutes wondering how I'd send her a message after I'd died.

Two months later she was dead.

On November 13, 1971, on her way to a hayride with her school's Spanish Club, she was killed instantly on a dark country road by a car whose driver never saw her.

During the next month my mind and heart were ripped with the psychic pain of total separation from my firstborn child. Each day brought fresh torment as I struggled to go on, drawing on all my powers of endurance. Christmas would be coming soon and my two dear children hardly mentioned it. They missed their sister terribly and were suffering through their own private battles with guilt over small intramural wars the three had fought in the past.

The event I've kept secret till now occurred on the first really bad night of the winter. Although it wasn't snowing yet, an icy wind was blowing. Steady gusts banged and slammed the combination screen and storm windows until I thought surely they'd shatter. More depressed than usual, I could not concentrate on my reading and I moved aimlessly through the too-empty house while Tom and Lorraine sat watching a television play. They were totally absorbed, as if to shut out cruel reality.

As I listened to the wind, an agonizingly real picture of Diana's grave formed in my mind, with the first small, hard pellets of snow skittering across the bare ground. So desolate. So lonely.

The thought of that windswept cemetery above the dark river was unbearable. I picked up a sweater and moved slowly down the hall to my bedroom so that the children wouldn't see me crying again. No sense in making it harder for them.

Away from the TV the sound of the wind was frightening. It beat against the house



Harriet Beech, Tom and Lorraine

and blew across the attic vents under the eaves, alternately keening and moaning. I stood still in the middle of the room, my heart aching.

Suddenly the wind stopped and there was an eerie silence. Usually the dark cold night beyond the windows made me nervous and I preferred to stay behind drawn draperies and beneath lots of lights. So why was I moving like a sleepwalker to the window to open the drapery and gaze out on what I'd always considered hostile darkness?

Soft snowflakes had traced on the window screen an incredibly delicate drawing which reflected the light from the room behind me. It was a life-sized smile face, its happy grin a bit cockeyed. Unmistakably *not* a product of my imagination, it was a physical reality created just now in this instant of complete stillness.

The realization that this was the sign from my daughter held me stupefied for long moments. In my confused and startled state I thought vaguely that I should share it with the children but when I drew breath to call them a soft puff of air touched the face — and it was gone.

Then the wind was back, blowing, screaming, keening, rattling — but my heart no longer hurt.

Later that week when the children asked how we could possibly have Christmas without Diana, I was able to state with absolute conviction, "Diana is celebrating Christmas with the original cast. She expects us to celebrate too and we will!"

I still grieved. Sometimes even now an unexpected memory makes me cry but I know this sort of pain is temporary. The wound is healing from deep inside because I know that someday we'll be close again. — *Eagle, Mich.*

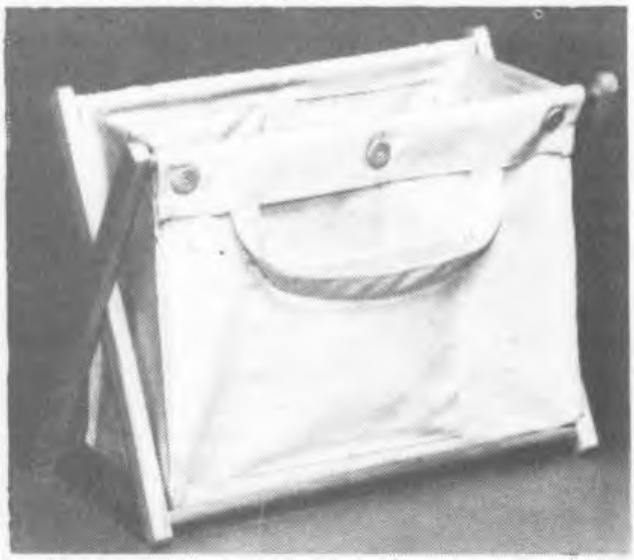
GRANDMOTHER'S JOURNEY
By Charles J. Russo

MY GRANDMOTHER Anna Saverse, whom we called *mere-mere* (French for mama), was very sick. I had always been close to her and I prayed earnestly for her recovery although I knew she was going to pass on to the next world.

On June 2, 1977, I had a dream that she was sitting in my old 1967 Cadillac, which no longer ran. The windows were open and

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snow was pouring in; she was cold and she was crying.

I got a blanket and put it around her but she was still uncomfortable. But after I had started the car, closed the windows and turned on the heater for her, she smiled at me and I knew she was happy.

At that point I woke up. Noting the time — 2:00 A.M. — I fell back to sleep feeling much better, confident that my *mere-mere* was happy. Five hours later, when my younger sister Michele called me to say *mere-mere* had passed on during the night, I knew before she told me what time it had happened: 2:00 A.M.

I believe my grandmother allowed me to help her before she went on her new journey. I believe that she, like that old car which now runs again, lives once more. — *Saugus, Mass.*

"I'LL TAKE DEAN"
By Pattie Dorf

FOR A LONG time our family has had the unusual ability to be aware of tragedies before they occur. The most recent instance happened in 1974.

In July that year Mother told me that my brother Dean's ivy plant had died. This was Dean's favorite plant, given to him by fellow workers when he was in the hospital some time before. As Mother said this, something said to me, "It means he will die soon too." But then I hastily reasoned with myself, "Don't be silly, he's only 44." And I thought no more of it.

Later that summer my brother Dennis dreamed Dean was killed in a motorcycle accident. This I also took to be a bad omen.

Again in October, a week before the men in our family were to go deer hunting, my mother had a vivid dream. While she was not quite asleep a booming voice spoke to her, "One of your children will die. I'm going to take Pattie." Mother begged, "Don't take her; she has a husband and a son who need her." Next the voice said, "Then I'll take Dennis." Again Mother begged, "No, you can't take him. He has a wife and two little boys to care for." The voice said, "I'll take Dean," and my mother answered, "Don't take him. I need him." But the voice replied, "You don't count." Then there was silence. I have wondered since if this was the voice of death.

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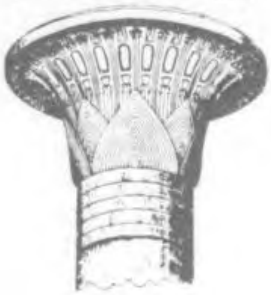
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On October 31 Freddie, Dean's toy dachshund, was very upset. He whined and cried the whole evening after the men left to go hunting. He was still very nervous the next morning and continued to cry off and on. At nine o'clock Mother got a phone call from Dennis who said, "Dean is gone!"

Dean had gotten up that morning not feeling well but nevertheless walked part way to his hunting spot before turning around to return to his van to rest. He never got up again.

It was a terrible shock to all of us and poor Freddie waited and waited for Dean to come home. On the day of the funeral we took the dog to see Dean. Freddie licked his cold hands and seemed satisfied. He didn't appear to be waiting for him any longer.

But for a whole week following the funeral the aroma of coffee awakened my mother. Dean, who had been living at home, had always been the first one up and would make the coffee before leaving for work.

A few days after the funeral my mother had another "dream." She saw a very happy group of people and as she came closer to them she saw they were the members of our family who had died not too many years before. Mother asked them, "Why are all of you so happy? What is the occasion?" And Grandpa said, "We're waiting for Dean." In the distance, coming out of a fog, she watched Dean approach. He was dressed in his work clothes, so in her dream Mother admonished him for not dressing up. "No, Mother, just as I am," was his reply and then he joined the happy people. That statement made by Dean in Mother's dream really had meaning for me. I had chosen "Just As I Am" to be sung at his funeral.

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Later Dean appeared to me. He stood at the foot of my bed and smiled. I just had time to tell him, "I miss you," before he was gone.

We feel strongly that Dean is with his loved ones and we try not to grieve. — *Buffalo, Minn.*

ONE LAST LOOK

By J. Lee Humphrey

IN THE EARLY morning hours of April 7, 1976, I was roused from sleep by what sounded like a firecracker going off.

My ears rang as if from hearing a sharp noise but the source of the sound was a mystery. It had come while I was having a vivid dream about a longtime friend, Robert Rogers.

In my dream Robert was walking toward me while wisps of mist and fog, outlined by heavy black drapes, swirled around him. Robert trudged slowly and deliberately forward and stopped in front of me. His luminous blue eyes stared intently into mine but neither of us spoke a word. He did this three times, then turned and with one last desolate look over his shoulder slowly drew

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the drapes around him. As the drapes blotted out his image I awoke to the sensation of a loud bang.

All that morning I couldn't put the dream out of my head. It brought back memories of Robert's and my childhood in Lake Toxaway, a small rural community in the mountains of North Carolina. Although there was nothing upsetting about those memories, for some reason I felt quite depressed.

At noon the feeling of overpowering sadness was still with me so I telephoned Pauline Williamson who despite her 86 years always manages to cheer me. She advised me not to let a mere dream upset me.

However, a call from my mother Ruby Lee in midafternoon revealed the meaning of my dream. Mother informed me that my friend Robert had killed himself with a gun in the early morning hours. — *Lake Toxaway, N.C.*

A MUCH-LOVED HOUSE

By Art Swanson

AFTER LEAVING the service in January 1968 I got a job in Hartford, Conn., and bought a small three-bedroom ranch-style house in a neighborhood in the northwestern corner of the city. From the outside it was not an imposing house but it had a warm, comfortable, lived-in look.

After we moved into the little house my wife Helga and I often saw members of the Maxwell family (who originally had owned it) driving past, looking wistfully at their



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old home. The Maxwells had built the house shortly after the Second World War. George Maxwell had just gotten out of the army and built a little dream house for his young family on a GI mortgage loan. They had lived there almost 20 years. When they sold the house to us, their children were almost grown and Maxwell had a better position so they bought a more impressive house in a better neighborhood. But the mother, Jane, was dying of cancer. After we bought the house we did not often think about the Maxwells. We simply enjoyed our pleasant home.

In the winter of 1970 I was sitting in the kitchen one snowy evening when our German shepherd asked to go out the back door. As I waited for him to return I noticed that the lower glass panel in the storm door was broken. A tiny hole in the center of the pane was surrounded by an aura of cracks radiating outward. Except for the dog's paw prints the snow in the backyard and around the door was undisturbed. The door itself, which had been closed all day, was unmarked and I found no sign of a missile in the light fine-grained snow cover. Completely mystified, I made a mental note to have the glass replaced.

The next evening when I came home from work Helga excitedly pointed out Jane Maxwell's name in the *Hartford Times* obituary column. She had succumbed to her illness the day before, the day I found the broken panel in the storm door. Had her departing spirit come back one last time to the home she and her family had loved? — *Enfield, Conn.*

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NEWS & REVIEWS

by J. Gordon Melton



HOLISTIC HEALTH

IF ANY AREA of the psychic can be said to be achieving public acceptance, even a measure of "respectability," it is healing. For example, Carl Simonton's spectacular — and much-publicized — results with cancer patients have placed the issue squarely before the medical community. But he is not the only one achieving success in this area. Other doctors and psychological therapists are creating a whole new branch of medicine — "holistic health" care. "Holistic health" means that the entire person is treated, body and mind are considered equally important in personal well-being; thus psychic healing is a very important part of the concept.

While it is unfortunately true that a few self-appointed healing wonders have misused the concept to cover an array of questionable healing techniques, that should not divert attention from the real advances being made in patient cure and care. It appears the age of psychic healing may be upon us.

MEDITATIVE THERAPY

DR. MICHAEL L. EMMONS, psychologist and professor at California Polytechnical State University, developed "meditative therapy" over the past decade after being introduced to altered states of consciousness in a hypnosis session with a colleague, Dr. R. Leo Sprinkle (known to many FATE readers for his work in ufology). Emmons' favorable experiences inspired him to explore a wide variety of alternate healing techniques from scientology to primal screams to faith healing. But Emmons rejected all of them because they forced the patient to turn over major portions of the therapeutic process to the therapist's control. Emmons discovered (or rediscovered) a more potent healing process.

In exploring the levels of consciousness, Emmons found the "Inner Source," which other people have called the higher self, the God presence or the Christ-consciousness. Using Emmons' discovery the patient moves into an altered state, contacts the Inner Source and begins a self-guided fantasy tour. In fact the Inner Source leads the fantasy and ideally guides the patient to the self's healing potentials or (as a consolation prize) releases creative energies.

Emmons impresses me. He effectively ties insights from psychology and parapsychology to the very basic truth that the resources for healing most diseases lie within us. The most successful doctors are those who help us call forth our own healing potential. Emmons adds a needed practical dimension to the new medicine when he shows how insights gained in the laboratory can be used in practice.

He describes his new meditative therapy in great detail in *Inner Source* (Impact Publishers, P.O. Box 1094, San Luis Obispo, Calif. 93406, 291 pages, $6.95, paperback) and both potential users and practitioners will find it worth reading. I hope Emmons' ideas do not become just another therapeutic fad but instead receive the full hearing by modern medicine they so richly deserve.

HEALING MEMORIES

IN THE 1960's some people with a background in psychology became interested

in the healing of memories as a technique for paranormal healing. They used the method to lead people into their past, to recall particular episodes which crippled them emotionally. By confronting these memories afflicted persons turn the hurtful experience into a life-enriching event. For example, a memory of being slapped can cause some people to be timid and afraid all their lives. But after a healing their feelings may change to more positive emotions, such as a deep sympathy for and empathy with the oppressed.

Fr. Dennis Linn and Fr. Matthew Linn, two Jesuit priests, got involved in the healing of memories in the course of their work as hospital chaplains. They report on their experiences in *Healing Life's Hurts* (Paulist Press, New York, N.Y., 1978, 249 pages, $3.95, paperback). Drawing on the insights of Elisabeth Kübler-Ross, they compare the memory-healing process to her stages of dying and argue that the patient deals with anxieties and fears in much the same way that a dying person confronts death. As an intriguing adjunct to the main healing process, the authors say that dreams tell us about hurts we find difficult to bring to consciousness.

TRADITIONAL HEALING

TRADITIONAL spiritual healing finds an able modern exponent in Lawrence W. Althouse, past president of Spiritual Frontiers Fellowship. In *Rediscovering the Gift of Healing* (Abingdon Press, Nashville, Tenn., 1977, 144 pages, $4.95, paperback) Althouse urges that a healing ministry be integrated with the total work of the Church. Not only will this aid the Church in its role but it will keep healing from becoming the sole property of "cultists and self-professed healers" who have little comprehension of the proper way to deal with human problems.

Althouse bolsters his strong advocacy of healing with concise discussions of the key issues of spiritual healing: supernaturalism, natural law, psychical research, and that old mind-boggler, why some people are not healed. Spiritual healing is neither magical nor supernatural, Althouse explains. It occurs as a natural process and works according to natural laws which science has studied and described. Althouse believes healing work should deemphasize "miracles" and concentrate on the firm documentation of the reality of healing in the laboratory and in life. Healing is not a "zap from God" but a power mediated through counseling, prayer or the laying on of hands.

How better to end a discussion of books on healing than to mention a new source book for those who wish to explore the broad spectrum of the holistic health movement? *Wellness* by Chris Popenoe (Yes! Inc., 1035 31st St. N.W., Washington, D.C. 20007, 1977, 443 pages, $4.95, paperback) is the latest of the combined bookstore sales catalog, resource guide and bibliography produced by Yes! Bookstore in Washington, D.C. An earlier volume, *Books for Inner Development*, surveyed the whole of the New Age world with special attention to mystical spirituality. *Wellness* surveys books in print on healing techniques, herbs, magnetic healing forces, nutrition and Oriental healing therapeutics.

In over 40 categories *Wellness* lists and describes hundreds of volumes and alerts readers to titles — many produced by small specialty publishers — that they might not otherwise be aware of.

Popenoe's one fault is his lack of discrimination. He describes each book in glowing terms almost as if trying to outdo himself in superlatives. I realize that *Wellness* is a sales catalog but readers would be better served by a more critical analysis than Popenoe's frequently self-serving comments offer. This is a minor defect, however, in the face of the larger service that Popenoe has provided in compiling the list itself.

RESPONSIBLE SKEPTICISM

MARCELLO TRUZZI, former co-chairman of the American Humanist Association's Committee for the Scientific Investigation of Claims of the Paranormal, resigned some months ago when the committee turned its periodical, *The Zetetic*, which Truzzi edited, into a popularly-oriented propaganda organ designed to do battle with all those pseudoscientific paranormal heretics who are undermining the American Way and the Humanist religion. Truzzi, who represented the right wing of the committee, received little support when

HAS THE SECOND COMING ALREADY HAPPENED?

Millions of Americans, alarmed by seemingly intractable problems at home and abroad, find solace in the thought that Christ will soon reappear and establish His millennium. But study of the Dead Sea Scrolls over the last 30 years has convinced historians and philosophers that there is no hope of a Second Coming, in the familiar sense.

History shows, however, that when masses of men direly need spiritual guidance, they get it, if they are able to absorb it. At times of civilization crisis, groups of prophets have arisen, such as those of Israel. Occasionally a single prophet, such as Zoroaster or Mohammet, provided the needed leadership. As stated in the Bhagavad Gita: "In every age I come back."

Max Hermann, in his book "To Start a New Civilization", suggests that within the last 100 years, the Western World has harbored a group of first-rate prophets. Their amazing revelations were obtained, directly or indirectly, by clairvoyance or trance mediumship. The last of them died about 30 years ago. But their writings and sayings, which on some points starkly contradicted popular ideas, have been virtually ignored.

About 12 years ago, realizing that modern prophets and Dead Sea Scrolls were in danger of being forgotten, while mankind followed unworthy leaders, Max Hermann set out on a lonely effort to write and disseminate what he regarded as truth.

He realized that modern prophets' communications, although mainly consonant with each other, disagreed on some points. This might account for their lack of decisive impact. To clarify matters, he carefully studied a vast variety of religious, historical, philosophical, scientific and parapsychological documents, and produced an impressive set of conclusions in regard to society and human nature, drawn from scientists' and modern prophets' utterances.

Do modern prophets' statements fulfill ancient prophecies about repeated divine guidance? Did the Creator intend them to act as an ideological foundation for a new civilization? Can Max Hermann's "To Start a New Civilization" live up to the promise implicit in its title? Is this humanity's last chance of survival? Has spiritualism come of age? To judge for yourself, you must read the book. Tomorrow may be too late! Rush your check or M.O. for $8.50 right now to:

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he criticized Paul Kurtz's habit of making rash public statements in the name of the committee without consulting even the co-chairman, much less the committee as a whole. The loss of *The Zetetic* was unfortunate because in theory at least it was a potential forum for a fair-minded, rational debate on the issues of paranormal research.

Fortunately Truzzi is now bringing out a new periodical, *Zetetic Scholar*, the first issue of which appeared in June. He promises at least three issues a year. The *Scholar* has 26 consulting editors: J. Allen Hynek, David M. Jacobs, Charles Tart and Martin Ebon provide a balance against such notable skeptics as Martin Gardner, C. E. M. Hansel and Ray Hyman.

Truzzi opens the first issue with two articles on one key issue, the nature of evidence science would accept as proof of the paranormal — a basic point often lost in emotional exchanges between "believers" and "debunkers." Truzzi argues that extraordinary claims demand extraordinary proof — which is not the same thing as saying, as some skeptics have implied, that no evidence of any kind, however strong, is legitimate proof of paranormal claims since such claims are unacceptable by definition.

Truzzi promises to include in each issue bibliographies of major paranormal topics. The first issue highlights Uri Geller and biorhythms. For the second issue Truzzi has announced an exhaustive listing of materials on scientific astrology, pro and con. This should inspire some more definitive scholarship than we have seen in the past — and spare us from further disasters of the magnitude of Lawrence Jerome's *Astrology Disproved* (see my comments in the May 1978 FATE).

If you wish to subscribe, send $10.00 to *Zetetic Scholar*, c/o Department of Sociology, Eastern Michigan University, Ypsilanti, Mich. 48197. I recommend it — it's an excellent publication which seems destined to get better.

CRITTERS AND CREATURES

TREVOR Constable was not the only one who objected vehemently to my review of his book *The Cosmic Pulse of Life* (June 1977 FATE). I complained that while Constable had a valid hypothesis (that UFOs are in fact "critters," i.e., living

creatures on the etheric plane) that merited some attention, he weakened his argument by loading the book with a lot of distracting, irrelevant material. Despite all the letters I received, I have not changed my mind.

Now that an abridged and revised edition has appeared under a new title, *Sky Creatures: Living UFOs* (Pocket Books, New York, N.Y., 1978, 252 pages, $1.95, paperback), I feel somewhat vindicated. It appears that somebody — Constable, his editors or whoever — must have taken some of my objections to heart because the new edition appears minus the material that crippled the "unexpurgated" edition. I note, for example, that chapters on Ahrimanic, earth's evil enemy, and Dr. Ruth Drown, the radionics practitioner with whom Constable has worked, are missing—but not missed.

Frankly I hold little hope for a reconciliation of my views with Constable's. I have never found psychiatrist Wilhelm Reich's metaphysics particularly helpful and while I have the greatest respect for Rudolf Steiner, I have come more and more to feel that his philosophy is the best of the old but is not the herald of the future.

More to the point, over the past year I have come to suspect that when Constable's thesis is finally tested with the proper controls it will be disproved. Constable's central concern is not UFOs, which seem in fact to be of only minor interest to him. He is trying instead to sell us on orgone energy — and orgone energy does little to elucidate the UFO problem in its broad aspects. If anything it confuses the issue; it's a simplistic way of dismissing a problem too complicated for Reichian metaphysics to cope with.

But who knows? Maybe one day someone more qualified to judge these matters than I will test Constable's claims and substantiate them — and Constable will have the last laugh.

As a final word I want to mention the latest book by Jerome Clark, FATE's associate editor, who with Loren Coleman has written *Creatures of the Outer Edge* (Warner Books, New York, N.Y., 1978, 239 pages, $1.95, paperback). Clark and Coleman explore the world of monsters —

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OTHER REVIEWS

GETTING WELL AGAIN by O. Carl Simonton, M.D., Stephanie Matthews-Simonton and James Creighton, J. P. Tarcher, Inc., Los Angeles, Calif., 1978, 268 pages, $8.95.

O. Carl Simonton, a radiation oncologist and medical director of the Cancer Counseling Research Center in Fort Worth, Tex., and Stephanie Matthews-Simonton, a psychotherapist and director at the research center, are leading authorities on the psychological causes of cancer. In writing *Getting Well Again* they draw on their experiences with hundreds of so-called terminally ill patients whom they have helped to cure. The Simontons' patients have a survival rate that is twice as high as the national norm for such cancer victims. *Getting Well* tells how the Simontons do it. They emphasize, however, that their techniques should be used in conjunction with standard medical procedures.

In the first section the authors develop a highly suggestive physiological case for the relationship of psychological stress to the development of cancer. They discuss the ineffective ways by which the patients attempted to deal with the seemingly unsolvable personal conflicts which preceded their illness. The Simontons have discovered that the alteration of mental attitudes helps patients to participate actively in their own recovery from cancer.

Although the second and larger portion of the book is aimed specifically at helping the cancer patient and his family work toward his recovery, these "how to" chapters are also essential reading for those who are often physically ill. The Simontons draw on the ideas of humanistic psychology to provide mental imaging processes and relaxation techniques which enable the natural healing process of the body to become stronger and to overpower the cancer. The authors teach one how to influence his

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own immunological system, how to overcome resentments, how to manage pain and how to set future goals through the use of mental imagery. But all the while they encourage readers to find their own inner resources. The Simontons note the similarity of these guided daydreams to other unconscious communications such as dreams and intuition.

Chapters on physical exercise, fears of death and the family support system round out the book.

I highly recommend *Getting Well* to anyone who wishes to overcome a disease and is willing to do some self-examination as part of the effort to recover his health. The techniques are presented clearly but those who use them must maintain self-discipline in order for the techniques to work. — *Dorothea Melton.*

YOUR BODY: BIOFEEDBACK AT ITS BEST by Beata Jencks, Nelson-Hall Publishers, Chicago Ill., 1977, 294 pages, $11.95.

By "biofeedback" Beata Jencks means not specifically the monitoring of body activity by electroencephalographs and other mechanical devices but any sort of observable changes in the body whether through instruments or by unaided sensory perception. *Your Body: Biofeedback at Its Best* is devoted to physical and mental exercises whose effects the individual can monitor without complicated machines.

The main activities covered here are sensory training, breath control, posture development and self-massage, with some occasional asides on relaxation and autosuggestion techniques. The methods Jencks recommends are derived from a wide variety of sources, including Zen meditation, Schultz Autogenic Training, Japanese shiatsu massage, Mazdaznan breath exercises and hatha-yoga. The actions involved and the effects they are intended to produce are described simply and unambiguously. Always Jencks emphasizes the improvement of a fundamentally healthy body rather than the treatment of disease although she does have some suggestions on how one can relieve minor pains through suggestion or massage.

Many of the exercises require some im-

agination, especially those for training the senses and emotions. For example, one of them requires the individual to assume the identities of various animals such as a horse, a snail or a bear; in another the individual is supposed to reflect on the moisture inside his mouth while fantasizing that aperture as a cave or lake. Presumably such exercises will help develop concentration and creative thought.

Your Body should serve as a useful reference work for persons interested in physical and mental training. — *Charles Korbas.*

THE INDEFINITE BOUNDARY by Guy Lion Playfair, St. Martin's Press, New York, N.Y., 1977, 320 pages, $10.00

Guy Lion Playfair, born in India and educated in England, is a widely traveled journalist who is also an amateur magician and a psychic investigator. In recent years his base of operations has been Brazil where he became keenly interested in the Spiritist movement, which is derived from the mediumistic teachings of the 19th-Century French writer Allan Kardec.

The Indefinite Boundary is a potpourri of his own and other people's experiences, buttressed with theories and commentary. Some critics may say — in fact already have said — that the book covers too much and does not provide an adequate scientific basis for the conclusions it draws. I disagree — I like the author's freewheeling approach.

Like most readers I enjoy a good story built on factual reporting. *Boundary* is full of interesting accounts which back up Playfair's contention that we must come to grips with the reality of a psi world or "hyperspace," as he calls it, beyond but also interpenetrating the material world. The elements of this other world create and shape the properties of the so-called physical realm.

Playfair includes a theoretical discussion of these ideas by his good friend Hernani Guimaraes Andrade, a Brazilian engineer and prominent Spiritist who believes that "psi matter" is composed of both "psi atoms" and "psi molecules;" although their forms are imperceptible to our ordinary

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senses, they are organized into matrices for the forms we do sense.

In case of living matter, "biological organizing models," using interpenetrating magnetic fields in hyperspace and electromagnetic fields of the physical plane, direct growth and evolution.

If all this sounds somewhat complex, it is what in effect otherworld communicators have been saying or implying for centuries: namely, that the other world — as we shall experience it in the relatively immediate "hereafter" — is a world of forms, of structure and of tangible reality, distinguishable in its many dimensions by laws of "vibration" activated and governed by individual and group consciousness.

This idea was scientifically fortified in our own time by the noted astronomer-physicist Gustaf Stromberg who in his book *Soul of the Universe* brought together a mass of nonmetaphysical evidence to show that there is a nonphysical structure that supports all our forms.

But Playfair has much more in his book that will appeal to readers interested in the paranormal, including numerous accounts of psychic happenings from evidences of individual rebirth to weird performances of Brazilian poltergeists. Playfair also makes it clear that he has come to accept with firm conviction the existence of "spirits" — i.e., people in other dimensions — and discusses the profound implications of our relationship to them. — *James Crenshaw.*

THE ALGONQUIN EXPERIMENTS by James Penman Rae, Canadian Institute of Parapsychology, Hazeldon, Ontario, Canada, 1978, 122 pages, $4.95, paperback.

The Algonquin Experiments is a report on a series of dice-throwing psychokinesis tests James Penman Rae conducted at Algonquin College in Ottawa, Canada. He and his colleagues wanted to determine if the human "will" could cause rolling dice to land showing certain specified faces more often than chance could account for.

There is certainly nothing unique about Dr. Rae's approach and methodology. J. B. Rhine and his fellow parapsychologists conducted hundreds of such tests at Duke University back in the 1930's and 1940's.

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Nonetheless Rae's report is novel in some respects. Although his experimental procedures followed Rhine's original methods rather closely, Rae does make some striking claims about his results. He did not use "gifted" or "psychic" subjects for his tests but instead took randomly selected volunteers. Yet, according to the author, *everyone of them* successfully demonstrated PK on his tests. This might seem like a wild claim but Rae does present data to support his view. So the Algonquin experiments do tend to confirm Rhine's only partially-validated theory that all of us probably possess some small measure of PK ability.

Also included is an account of a long-distance PK experiment at Algonquin College in which a subject, in his home 10 miles away, tried to affect dice as they were being thrown. PK researchers have conducted very few tests of this nature (only two projects testing long-range PK have ever been published and one used a particularly gifted subject). Rae's results are impressive.

It is also interesting to see how Rae has stumbled upon some principles about PK which the original Duke team first discovered years ago. Several of the first PK researchers observed a curious phenomenon they called the "lag" effect. They found that if you ran a series of trials trying to make a specific die face roll up more times than chance allows, this number would *still* surface even if you began willing a different target face to come up! Apparently, the experiments suggested, PK can "lock" in place once it is projected. Rae encountered this same phenomenon time after time in the course of his experiments, and his discussions of the lag effect are particularly interesting.

Despite the care that went into these experiments, I am afraid that this brief report is open to harsh criticism. For one thing, the author describes only sketchily the precise experimental methods he used for each series of tests. Sometimes one has to guess just how they were conducted. Second, his method of analyzing the data is appalling, to put it frankly. There are very precise statistical formulas by which a PK experimenter can analyze dice-throwing tests. These formulas will tell the researcher

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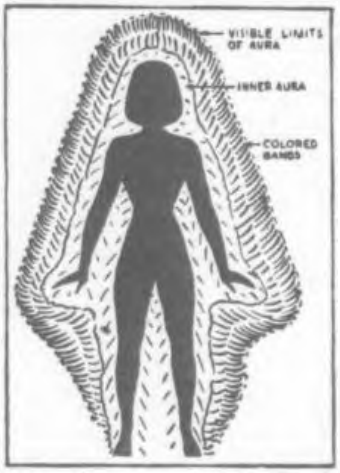


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whether his results are statistically significant and will help isolate meaningful patterns in his data. Never once in this book has the author applied any proper statistical measurements to his results. This is unfortunate since they could have been easily made.

The Algonquin Experiments is not a finished work. It is really a brief presentation of some fascinating raw data. I hope that in the future Rae will provide us with a proper and complete analysis of them. — *D. Scott Rogo.*

ALSO NOTABLE

ENCYCLOPEDIA OF ASTROLOGY by Nicholas de Vore, Littlefield, Adams & Company, Totowa, N. J., 1976, 435 pages, $4.95.

This fairly inexpensive volume makes a real contribution to astrological study by providing an authoritative handbook of knowledge useful to teacher and student alike. The author is a former president of the Astrological Research Society.

MINDS WITHOUT BOUNDARIES by Stuart Holroyd, Doubleday & Co., Garden City, N.Y., 1976, 144 pages, $8.95.
HEALING WITHOUT MEDICINE by Jeremy Kingston, Doubleday & Co., Garden City, N. Y., 1976, 144 pages, $8.95.
MAGIC WORDS AND NUMBERS by Stuart Holroyd, Doubleday Co., Garden City, N. Y., 1976, 144 pages, $8.95.

The three latest volumes of Doubleday's *New Library of the Supernatural* survey experimental parapsychology, nonconventional healing and the mythology of words and numbers. The volumes retain their high quality, numerous illustrations (many in color) and informed text and are worthy reference books on their topics.

CHALLENGE TO SCIENCE: THE UFO ENIGMA by Jacques and Janine Vallée, Ballantine Books, New York, N.Y., 1977, 328 pages, $2.25, paperback.

Along with *Anatomy of a Phenomenon*, which preceded it by a year, *Challenge to Science* (published originally in 1966) is the definitive statement of the extraterrestrial hypothesis of UFO origin — a theory Jacques Vallée has long since rejected. Nonetheless *Challenge* remains one of the best UFO books around.

REPORT FROM THE READERS

WHO'S ON FIRST?

John White, in clarifying his review of Allan Eckert's *The Hab Theory* (July 1978 FATE), states that "Hugh Auchincloss Brown . . . must be credited with developing the modern form of the pole shift concept." Although Brown's work in terrestrial dynamics began shortly after the turn of the century, as White points out, and is not to be dismissed lightly, his *Cataclysms of the Earth* (1967) came more than three-quarters of a century too late to receive first honors.

In 1889 Marshal Wheeler published *The Earth — Its Third Motion*, a little-known monograph purporting "that said third motion consists in the Earth's turning upon its own center in a direction at right angles with the planes of its two known motions" and "that the Earth will come to a rest at 90 degrees from its starting point, reversing the present position of the poles and the equator."

This contention is synonymous with Brown's theory of the earth's rolling over and Wheeler scores again when he states, "The Earth's third motion will be caused by the encircling magnetic currents now controlling it. . . ." Shades of Dr. Immanuel Velikovsky's revolutionary integration of geodynamics and electromagnetism in his *Worlds in Collision* (1950).

Wheeler made another noteworthy observation: "It has been the usual fate of nearly all new discoveries, particularly in astronomical and geological science, to be met first with incredulity; second, with distrust; third, with opposition; fourth, with investigation; and fifth, with adoption."

Another aspect of all new discoveries fits between Wheeler's items three and four: they are simply *forgotten*. This seems to have been the fate of Wheeler's work which is deserving of note not just because it predated Brown's and Velikovsky's but because of the intensely hostile climate of uniformitarianism that prevailed in the latter part of the 19th Century. Wheeler deserves recognition, if somewhat belatedly, for his courage and perception. — *Larry E. Arnold, Harrisburg, Pa.*

BIRDS, BEES AND BUTTERFLIES

According to J. Gordon Melton's review of the new book *I, Monty* (July 1978 FATE), author Marcus Bach has his hero, a Monarch butterfly named Monty, spinning a cocoon!

Why do some authors write on subjects they obviously have failed to research? What am I getting at? Just this: No butterfly spins a cocoon. Butterflies pupate. Only moths spin cocoons.

Since the entire tale apparently is woven around the theme of a "spun shroud," that is, a cocoon, it is based on a fundamental error that will be apparent to anyone familiar with the life cycle of butterflies — which means practically anyone above the age of 12. — *Milan Rafayko, Berea, Ky.*

GROWING SENILE . . .

When I recall what FATE was like 20 years ago, or even 10 years ago, it is like remembering a wonderful old friend as he was before he grew senile.

Of all the ludicrous, unedifying, inane and tiresome trash FATE has ever printed about UFOs, "UFO Abduction in Brazil" in your July 1978 issue is the silliest. No persons with the mental age of 10 would believe it or respect the imagination of whoever wrote it or made it up. I do not mean author Coral E. Lorenzen, who prob-



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ably heard the account and decided that it could be sold — if not to FATE, then maybe to *Mad* Magazine. It may be therapeutic, for after that article, not many sane readers would believe they saw a flying saucer bearing unipeds even should one land in their backyards.

As for the Basa murder story in the same issue, it takes little deduction to conclude that the Chuas knew about the Basa woman's jewelry, recognized it when it showed up on the women Showery gave it to, and made up the "voice from the grave" to point out the murderer deviously — without directly accusing him.

Please use more discrimination in your choice of material. — *Lee R. Gandee, West Columbia, S. C.*

FACT vs. CREDIBILITY

I am appalled by the many readers who take everything printed in FATE as cold hard fact. I realize that your magazine features the unexplained, the mysterious and the enigmatic and the subject matter has some credibility. However, fact is one thing; credibility is another matter entirely.

I believe that most of the experiences reported are explainable as the work of either Satan or God — but seldom do I see anything in FATE authenticating or even supporting the Holy Bible. This is very discouraging. Witchcraft and demon possession are clearly defined in the Bible. Many persons deny the credibility of the Bible but even as history, it is without peer. — *David James Patterson, Fort Worth, Tex.*

KANGAROOS IN TENNESSEE?

"Kangaroos From Nowhere" (April 1978 FATE) reminded me of a long-ago "kangaroo panic" in South Pittsburg, Tenn. Something described by the Rev. W. J. Hancock as "a giant kangaroo running and leaping across the field" and by one Frank Cobb as looking more like a kangaroo than anything else was killing and eating geese, ducks and dogs. (Do I have to point out that kangaroos, although they can be tough customers, are not carnivorous?) Everyone in the area was toting a gun.

The only news clipping I have ever seen on this, dated January 16, 1934, ends with the cliff-hanger statement that the thing had been tracked up a mountainside to the

vicinity of a cave. — *John T. Malone, Jackson, Miss.*

THOSE ODD PHONE CALLS

I am currently investigating paranormal telephone communications — the reception of voices of persons known to be dead and also the rarer reception of voices of persons who can be proved not to have made the calls.

Cases provided by FATE readers will be greatly appreciated. They are a great help in my investigations. — *Raymond Bayless, 11348 Cashmere St., Los Angeles, Calif. 90049.*

VIVID WRITING

The following is a letter from my cousin Edward Hargraves, Postmaster at Creede, Colo., for many years:

"I have just about worn out your copy of the February 1978 issue of FATE. I've had all the old-timers read R. G. Williams' 'Tragedy of the Bachelor Ghosts' and most of them agree that it's fiction. About the only thing true in the story is that several people were killed in Bachelor.

"There is no Hal Moody, no cabin with two fireplaces and no running stream. The only water in the whole town came from some wells." — *Dale Allen, Colorado Springs, Colo.*

THE HUNGRY ANGELS

I hesitate to interject a temporal criticism of Evolyn Feiring's true mystic experience, "Parking Lot Angels" (June 1978 FATE), but I believe she did not experience an angelic visitation. I think her "angels" were simply two hungry young men.

I live near the beach in southern California and have observed many such hungry young men and women. They belong to sects which do not provide for their physical needs. A meal for such people often consists of whatever food they can beg, borrow or otherwise locate.

The only food that I can recall in association with heavenly beings is manna, not Triscuits. Why heavenly entities, spiritual in form, would find it necessary to sustain themselves with a commercially processed material element is beyond me. — *Deborah L. Redfield, Buena Park, Calif.*



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I find FATE interesting but I object to pictures and images of the Virgin "weeping" and I do not appreciate the hallucinations Evolyn Beth Feiring calls "angels."

Rather than including her "angelic" experiences in your columns you should encourage her to report her "Jesus freak" problems to her friendly neighborhood psychiatrist.

There is something peculiarly mundane about a mystic happening that centers around a box of Triscuits. — *Florence Stevenson, New York, N. Y.*

CRACKING PSYCHIC THEFT

I would like to suggest an answer to D. Scott Rogo's "Psychic Theft?" (May 1978 FATE). As conclusively demonstrated by Joseph C. Pearce in his books *(The Crack in the Cosmic Egg* and *Exploring the Crack in the Cosmic Egg)* reality is what we define it to be.

Whenever something paranormal happens, there is a temporary restructuring of the definitions of reality. If a person believes he has lost an object he may create and enter a world in which the object does not exist. Trying to locate the object would reaffirm the idea that it is gone. Later, when the person turns his attention to other things, he subtly reenters the "normal" world in which the object does exist and can be found. — *Jon Dalasta, Woonsocket, R. I.*

WHAT IS REAL?

I object to the ignorant and unfounded opinion expressed by J. Gordon Melton that the teachings presented in Carlos Castaneda's books are a "hoax," that Castaneda is an "impostor" and that it has been "proven that Castaneda's teacher Juan Matus does not exist."

These unwarranted assumptions (in your March 1978 issue) are based on Richard De Mille's *Castaneda's Journey,* an asinine book which I will not read. Nor will I read books by magicians who "prove" Uri Geller is a phony, for I have seen a fork curl up like a pretzel in the hands of a five-year-old girl as she stood several feet from Geller in front of hundreds of people.

Over the past 20 years I have studied just about every system of occult philosophy and mind development in existence. Casta-

neda presents some teachings and viewpoints which have never before been expressed and his philosophical and poetic style of writing has rarely been surpassed for beauty, power and inspiration. I think it most likely that this particular mode of relating to reality does come from a Toltec or even older tradition, as Castaneda claims, and I believe that Castaneda does have a teacher, whether on this plane or some other (or most probably both).

Of course Don Juan is not "real." Neither is Carlos Castaneda, Curtis Fuller, J. Gordon Melton nor I. As Jane Roberts' *The Seth Material* points out we are all hallucinatory projections of each other. — *Robert Holbrook, Warren, Ohio.*

ROCK PUZZLE SOLVED?

The September 1976 issue of FATE carried a story by Peter Tompkins titled "Do the Cabrera Rocks Prove that Men Fought Dinosaurs?" In connection with this you may be interested to know that the British Broadcasting Corporation devoted an hour and a half to a report titled "Case of the Ancient Astronauts." It was televised first on November 25, 1977, and repeated the next day.

To create this program, a BBC camera team visited Ica, Peru. They learned that such stones as the Cabrera rocks are made by a craftsman in a nearby village for sale to tourists. The team interviewed this man and photographed him carving a stone showing a heart transplant. This craftsman showed to the camera some of the magazines from which he obtained his ideas. He never claimed the carvings were ancient; moreover, he described the process he used to make the carvings look very old. He also stated that he had made all of the stones in Cabrera's collection.

The BBC team then took a stone that Cabrera had supplied and which he claimed was ancient. The BBC arranged for it to be examined by the Institute of Geological Sciences in London, England. The results of this detailed examination showed that the carvings on this "ancient" stone are modern. — *H. B. Dunn, London, England.*

JESUS MUST RETURN . . .

I have been looking through an old issue of FATE (March 1977) in which Curtis

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Fuller writes that he sees nothing unique about the terrible world conditions and sees no evidence for the creation of a new age by Jesus.

In the 24th chapter of *Matthew*, Jesus gives the signs of his coming: wars, earthquakes, famines, etc. I do not believe that it's merely coincidence that Jesus' prophecies have been fulfilled in our time. The World Wars were unlike any previous wars. As to famine, the *New York Times* for December 29, 1967, reported that every 8.6 seconds someone in an underdeveloped country dies as a result of illness caused by malnutrition — 10,000 every day, more than 3,500,000 every year. These food shortages have come despite major advancements in agriculture. Dr. Paul Erlich in the book *Population Bomb* stated that the battle to feed all of humanity is over. At this late date nothing can prevent a substantial increase in the world death rate.

As Jesus predicted, the world is experiencing more earthquakes and scientists are saying that pollution, if unchecked, will make our planet unfit for human life.

I believe that if man is to survive Jesus must return and I believe He will. And I think Curtis Fuller should examine all the facts more closely before writing off the return of Christ. — *John A. Keaton, Woodbury, Tenn.*

NOT SO!

I was amused to read about the Scottish zoologist A. Fraser-Brunner's "debunking" the plesiosaur sea monster theory by stating that they must come ashore and lay eggs ("I See by the Papers," February 1978 FATE).

Fossil remains found in the 1950's clearly show the plesiosaurs' life cycle to have been ovovivaparous. That is, they hatched eggs internally as do guppies, rattlesnakes and certain species of shark. — *Randy Bostick, Waco, Tex.*

BOOK REVIEW GRIPES

In his review of *Ramana Maharshi, The Sage of Arunacala* (April 1978 FATE) J. Gordon Melton states that the Maharshi advocated a monastic, contemplative style of existence. Whether Melton got this from the book or decided it on his own, he is wrong.

Ramana Maharshi taught that one must

trace his ego to its source and dwell as Self (Atman, Spirit, God). For most people he advocated remaining in the workaday world and carrying on as usual except that one was to forego the idea that *he* was doing his daily tasks and perceive instead that God was doing them.

One does not live in a cave nor withdraw from society. One need only *be*. The followers of Ramana Maharshi may *now* advocate a monastic life but this is only their interpretation of teachings which stated that living in a cave or a forest did not change one's inner state. Knowledge of oneself as God is just as possible in a city as in isolation. — *Gordon Broussard, Beaumont, Tex.*

* * *

Your February 1978 issue carries a review of a "new" book on the Loch Ness scene (*Search at Loch Ness* by Dennis L. Meredith).

Reviewer George Earley states that there was "little news and fewer results" during 1977. As any Loch Ness enthusiast knows, 1977 was in fact an average year for sightings. The publicity-seeking Rines team (including Meredith) would be aware of this if they had been at the loch longer than for a three-week vacation. — *Murray Carr, Airdrie, Lanarkshire, Scotland.*

* * *

In an old issue of FATE (May 1977) I found J. Gordon Melton's review of Ruth Montgomery's *The World Before*. He is not qualified to report on such a book and goes to great lengths to prove it.

He calls her book a "flight into psychic fantasy" — yet the same ideas are found in teachings of the Rosicrucians, the Lemurian Fellowship and Astara, and in the books of Phylos, Spalding, Churchward, Velikovsky, Stell and many others. All are some kind of evidence to any but the blind. That these "other realms" existed is given further weight by countless legends and by persons who have past life recall.

Does Melton's clerical collar give him the right to perpetuate the blindness, half-truths and outright lies that constitute much of our so-called religions? — *Frank R. Burnett, Downey, Calif.*

MORE FROM MENSA

As a member of Mensa I'm sorry I passed up the opportunity to respond to Mensan



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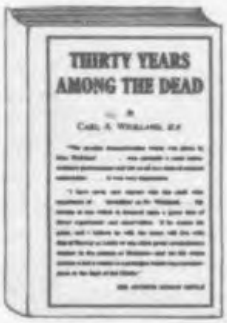
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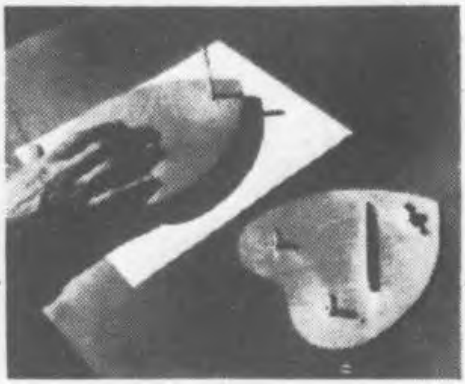


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Merl Webster's letter in your September 1977 issue on the principles of occultism. Now, after reading Henry Hoffman's statement in June 1978 FATE I must respond to the "responders."

Hoffman writes, "Many scientists tend to accept the idea that the universe is governed by sets of natural laws." I agree with the scientists.

As soon as psychologists figure out what their field encompasses and what is outside of it, or "parapsychology," and when scientists decide what is normal and what is "paranormal," then perhaps we will know what "reality" is. Remember, the sun used to revolve around the earth; but now the earth revolves around the sun. What other "facts" are accepted by scientists today that may be disputed by someone who will be burned at the stake tomorrow? Copernicus and Galileo were heretics — not "true believers."

When one has dreams that come true the next day, one does not use the words "never," "impossible" or any other finite term. One merely accepts that anything is possible. Hard science may catch up to where real people are someday — but then, it may not. — *Grace LeMonds, Snyder, Tex.*

THE AGE OF METHUSELAH

Since I believe that Methuselah did live 969 *years*, I was pleased to see the letters from George Smith and Allen Ramsey in your June 1978 issue successfully refuting the idea that biblical years were months.

When you consider the effects of the great flood you can see a good reason for human life spans decreasing with succeeding generations. The incredibly rich soil of the Tigris and Euphrates valleys was covered by a thick layer of mud. Thus the exceptional vitality of these early men lessened as time went by.

If soil fertility is a criterion for long life, let's excavate down to that rich soil below the mud cover. — *Steve Ogden, Ashland, Ky.*

* * *

The calculations of Messrs. Smith and Ramsey prove another fallacy in biblical writings.

As a biblical archaeologist I have been attempting to prove out the dating of histor-

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 120)

ical events contained in Holy Writ. The great ages of the patriarchs have always been an obstacle to establishing historical dates. This situation is apparently created by various translations of the ancient writings. The first stumbling block is that the ancient writings contain no vowels. The next is that some words defy exact translation. An obvious example is the word "year." The ancient symbol for a period of time was used very loosely and although most translators use the word "year" to designate a period of time, it does not mean a year in modern time measurement.

Moses, in establishing a calendar system, appears to have used the lunar cycles because they were already well known to the peasantry. However, he did coordinate the lunar calendar with the solar year and thus his ancient calendar corresponds to our current calendar system. But Moses also divided the solar year into two periods of six months each, using the Tropical Year solstice to solstice as a basis, and called each six months period a *year*. So, if Adam was 130 years old when he begat Seth, as reported in *Genesis*, according to Moses' calculations he was 65 years old when he became a father.

Biblical students will find about 12,000 translation errors between Dr. George M. Lamsa's translation of the Bible and the King James version. This shows that my years of study trying to establish accurate historical dates can only be in a preliminary state. — *Gardiner James, Redington Shores, Fla.*

PRESERVE AND PROTECT

Over the past 30 years a small forest has been consumed to make the paper for hundreds of publications on the subject of UFOs. The UFO phenomenon has become a part of 20th-Century history and possibly an even more important part of 20th-Century science. It is a symbol and a reflection of our technological culture. Thus the literature on UFOs will in time become important research documents.

Many of these publications are junk but even this junk is part of the overall phenomenon. Much of the literature is well-written and informative but since it is print-

ed in small numbers, it seems likely that in a short time it will be unavailable to researchers.

In Washington, D. C., I stopped at the Library of Congress to see what UFO literature is there. I found that most but not all of the books printed by the major publishing houses and some of the privately printed specialty items are there but a lot is missing. When I inquired about the agency's interest in acquiring more, the answer was that UFOs are well-represented in the Library of Congress' collections and no more material is desired.

What is needed is a major effort on the part of UFO researchers to interest museums, universities, libraries and historical societies in establishing permanent collections of as much UFO literature as is still available. The need to preserve UFO publications for future historical research must be recognized. Connections with established institutions seem to be the best way to guarantee long-term preservation. — *William E. Jones, Columbus, Ohio.*

* * *

Although interest in UFOs is at an all-time high (probably because of the release of the engrossing film *Close Encounters of the Third Kind*) there are few sources to turn to for legitimate information on the subject.

As a UFO researcher of 15 years' standing and one who has contributed stories to FATE and other national publications, and having a solid background in magazine production, I have decided to publish the world's only "flying saucer newspaper," to be called *UFO Review.* Anyone who asks for a copy of our first issue may have it at no cost.

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∞ The vast phantom army marched silently over the mountain as the people below watched in awe. The observers were certain the figures had to be ghosts — but ghosts of *what*?



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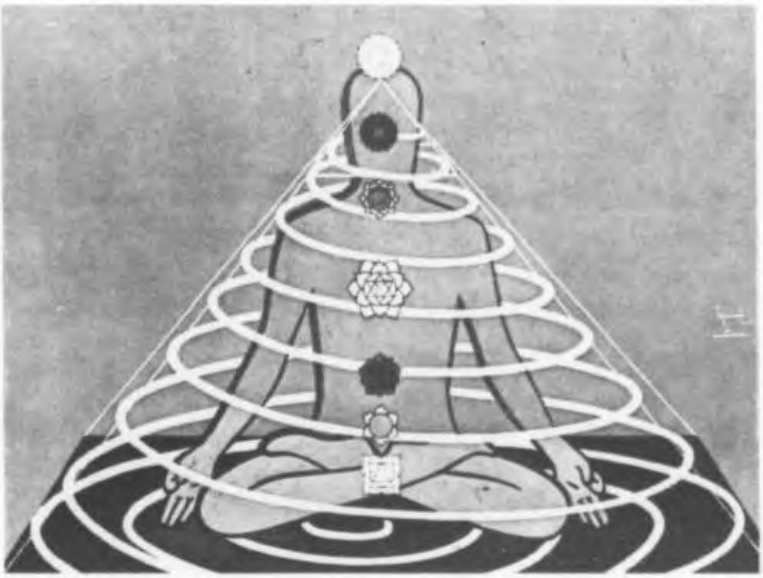
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