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MARSHALL N. LEVER is a numerologist, philosopher and trance medium, who has lectured and counselled worldwide, appearing on TV and radio shows both in America and Europe. He is author of a number of successful books, the latest, "The Secrets of the Ancient Sages" (New Discoveries in Numerology) is to be published this fall by Wisdom Books, Inc.

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Vol. 35
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ARTICLES AND STORIES

Robbing the Tombs of Egypt ..... William H. Peck 40
The Horrible Ghost of Anchicaya ..... Craig C. Downer 48
Phantom Clowns ..... Loren Coleman 53
The Iceman Goeth ..... Jerome Clark 56
Cassadaga — Spiritualist Mecca ..... John Hardebeck 70
New Route to Healing ..... John White 80

FEATURES

I See by the Papers ..... Curtis Fuller 7
Earthquake Predictor ..... Paul Steiner 47
The Powers of the Lost Ark ..... Kim L. Neidigh 52
Strange to Say ..... Harold Helfer 60
True Mystic Experiences ..... The Readers 61
My Proof of Survival ..... The Readers 65
Witness Three Times Over ..... Lina Accurso 69
Update ..... Jerome Clark 78
Mere Coincidence? ..... Eric Tiedt 88
Books, News & Reviews ..... Martin Ebon 93
Report from the Readers ..... The Readers 113

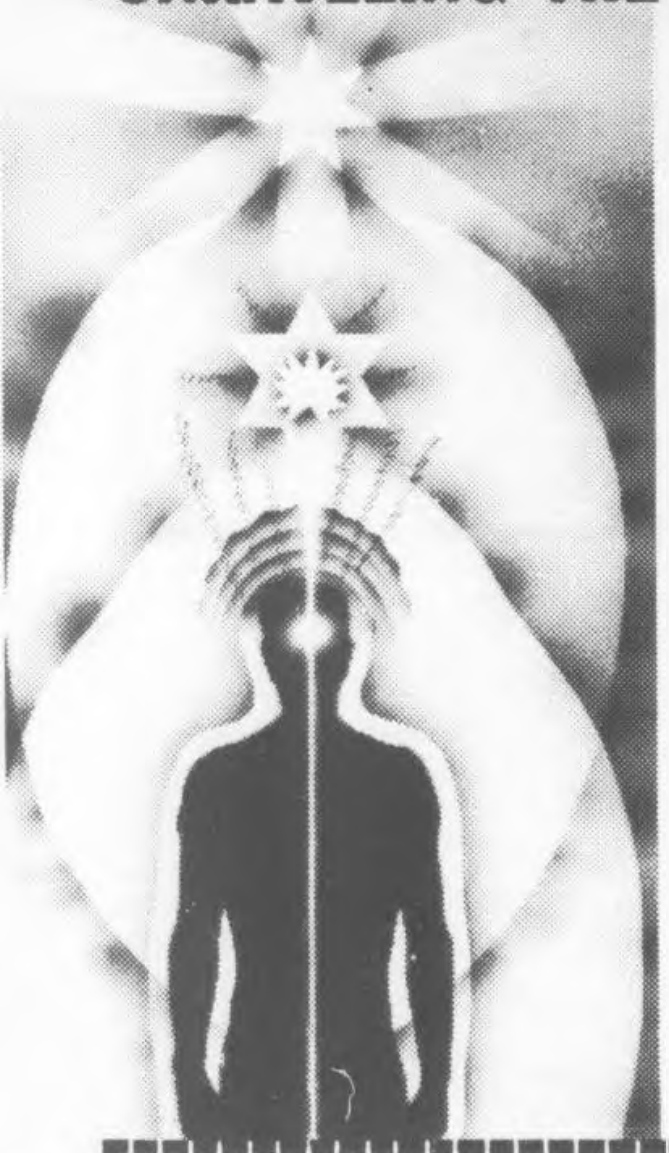
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

In discussing extremes of unorthodoxy in science I consider it a waste of time to give rational arguments. Those who are in agreement do not need to be educated about such trivial matters, and trying to enlighten those who disagree is like trying to write on water. People are not persuaded by arguments to give up childish beliefs; either they never give them up or they outgrow them.

— Martin Gardner
in *Science: Good, Bad and Bogus*

MARTIN GARDNER, now retired to Hendersonville, N. C., after 25 years as "mathematical games" columnist for *Scientific American*, has been the leading critic of parapsychology and unorthodox claims in America. His recent book attacks all manner of unorthodoxies in his usual indiscriminate manner. He is an immensely clever man whose prejudices stand revealed in the above statement in which he is saying:

(1) Don't address yourselves to the issues; don't give rational arguments as to why certain claims are wrong; instead use emotional and personal attacks against the claimants.

(2) Don't approach the claim dispassionately, honestly and objectively. The object is not to be open-minded and to investigate. The object is to win the argument.

It is sad that because of his visibility (and sometimes invisibility) this man has been taken seriously as a critic of fringe claims. He disqualifies himself with his own smug cynicism.

∞

UFO SECRECY

LET US consider a lawsuit brought against the National Security Agency seeking to force the release of 131 secret documents concerned with UFOs.

We should be aware that the United States government claims it keeps no records on unidentified flying objects because they don't exist. Nevertheless, the NSA refuses to release the documents in question or even to talk about them. Moreover, United States District Judge Gerhard A. Gesell has ruled that the documents are so sensitive that their release might endanger national security.

However, Judge Gesell did not personally review the documents. His decision was based upon a 21-page affidavit given to him in chambers by NSA.

Ward Sinclair of the *Washington*

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Post reported early in November that a three-judge panel of the United States Court of Appeals was then considering the case in an action brought by a group known as Citizens Against UFO Secrecy (CAUS).

Peter A. Gersten, attorney for CAUS, told the court that if UFOs don't exist the government has nothing to hide. If they do exist we ought to know it. But the National Security Agency remains silent.

∞

COVER-UP OR MIX-UP?

THE CAUS action is one of several that have been brought in an attempt to force the government to disclose data under the Freedom of Information Act. The NSA, the CIA and the Defense Intelligence Agency are challenged on the grounds that they withhold virtually any information they desire to withhold under the pretense that national security is involved.

"The government position is that UFOs are not a threat and that the government does not study UFOs," Gersten told the appeals panel, according to Sinclair. "If the panel does not order disclosure," he said, "Judge Gesell at least should be directed to review the 131 UFO documents and decide himself how sensitive they are."

Is the government covering up because it doesn't want us to know about UFOs or because it fears that the reports would compromise its intelligence-gathering methods?

∞

MILITARY SAW UFOs

SINCLAIR tells us that CAUS' "appetite for government documents"

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was whetted by the release in 1978 of documents covering the three-month period of October through December 1975 when "reliable" military personnel saw UFOs in the vicinity of nuclear weapons storage sites, aircraft alert areas and missile control complexes across the northern part of the country.

Turning the controversy into a media event, CAUS brought to Washington a retired sergeant who had witnessed a UFO over the ammunition dump at Loring Air Force Base in Maine. Stephen B. Eichner told how he and his fellow airmen watched a football-shaped reddish orange object hovering over the Loring dump. The object suddenly winked out, then reappeared at the end of a runway some distance away.

Numerous visual and radar sightings were made at Loring. Air force planes were scrambled but nothing could be tracked. The air force claims the object was an unidentified helicopter. To this Eichner responded that it made no noise and couldn't be mistaken for a helicopter.

∞

"A MOUTHFUL OF MIRACLES"

UNDER THE above title the irreverent *Rolling Stone* magazine recently (December 10, 1981, issue) published a detailed article on the Rev. Willard Fuller's reported ability to cure dental ills and fill teeth by divine intervention.

Ron Rosenbaum, who wrote the article, is also writing a novel about "unorthodox" cancer cures. Rosenbaum and his wife joined about 150 persons attending the Reverend Fuller's reviv-

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al meeting in Crystal City, Va., and while no "miracles" occurred to either Rosenbaum, Ron was impressed by what appeared to be happening to some other persons present.

"Clearly — whether you believe in miracles or not — the Reverend Fuller is a phenomenon to be reckoned with," Rosenbaum wrote. "Because, if the Lord is not fillin' teeth at the Reverend Fuller's dental revival meetings, something is going on that's causing large groups of people to *think* He is."

The Reverend Fuller's ministry has been described in FATE (October 1970 issue) and now 12 years later Ron brings us up to date in his interview with the man. Ron is intensely skeptical but nevertheless impressed by the Reverend Fuller himself and his immense presence, which is so unlike that of the usual evangelist.

Rosenbaum describes in detail the intense emotional buildup as Reverend Fuller calls on "the spirit." Three persons appeared to be affected. Marjorie Bamont of Philadelphia was visiting her sister in Virginia and believes that one of her fillings turned to gold. When Rosenbaum made his way to her to inspect the new gold filling, which his wife had already seen, he found her pale, almost in shock. When he checked with her by telephone a month later she told him, "Yes, the one on the bottom is the one that's still gold. Not a *brilliant* brilliant gold but that's the one."

∞

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teeth of an aerial photographer named Aubrey Patterson.

"You didn't have any gold in your mouth before tonight?" I asked the man.

"No," he replied. "No gold before now."

Rosenbaum also called Patterson a month later and learned the gold was still in his mouth.

Another man, "a Philadelphia business executive," received three brass-colored fillings on his upper-right bicuspids. He claims they weren't there before. Rosenbaum describes this dental job as crude, amateurish and temporary-looking. He was unable to locate the man later.

Rosenbaum remains puzzled. Did he actually witness three miracles? He doesn't think it was a joke. He doesn't think the people were ringers. "Some kind of mass hypnosis, a long-lasting magic trick? Perhaps. I just don't know."

Too bad he didn't get a little gold in his own mouth. Then we'd have a believer!

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When I lost my wife and my job at the same time not so long ago, and things looked very bleak, I thought, "What the heck, now is the time to see the world." I had always been fascinated by stories of the hidden wealth of Tibet, and the miraculous powers of the "Masters" who lived there. So I took my meager savings and after a long journey to northern India, I finally got in a small caravan leaving Bhutan on foot for Lhasa, the capital of Tibet.

It was a hellish trip. The nights were bone-chilling cold, my feet were sore, and, after endless days of weary plodding, I was ready to quit. Then, when I thought that things could get no worse, we were suddenly buried in an enormous avalanche. One moment there was only the sound of shuffling feet and labored breathing in the thin mountain air. The next moment the snow came rumbling down on top of us. Just as I was trying to shield a young boy from the devastating fury of the avalanche, I finally got it. A huge boulder of snow and ice slammed into my chest and I fell backwards to the ground.

THE TIBETAN MASTER

When I came to I was in a small hut and a saintly looking, bearded old man was bending over me.

"Ah, my son," he said, "it was not time for you to go. Your work is not finished."

I was too weak to question him but I knew I owed my life to that old man. And then I wondered how he had healed me. Half a dozen of my ribs had been broken and the ice had severely gashed me in several places. But there



MY DREAMS COME TRUE

To tell you the truth, I didn't know what to think, but I didn't want to hurt the old man's feelings, so I took the PRAYER WHEELS. Maybe I was imagining it, but as soon as I held them in my hands I felt a strange sort of *power* come over me. I suddenly felt like I could have or do anything I wanted. About the highest priority I had right then was getting back to the good old U.S.A.!

"Yes, it is time for you to go home," said the old monk. He must have been reading my mind! "Remember," he continued, "if you use the PRAYER WHEELS only for yourself, their power will soon vanish. But if you use them to help others, their power will continually increase for *you*."

Well, to make a long story short, I wound up going home in style, hired as an aid to a very wealthy man who was returning from a climbing expedition to Everest. A lucky coincidence? Perhaps, but I sure wasn't about to throw away those MIRACULOUS PRAYER WHEELS!

When I got back, I was feeling kind of tired, so just for the heck of it, I took out PRAYER WHEEL NUMBER

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* P.T. of Atlanta was struggling to keep his little gift shop out of the hands of collection agents. He used PRAYER WHEEL NUMBER ONE and now owns the whole block his store is on.

* J.M. of New York had two teenage sons, both hooked on drugs and leading a life of crime that would soon land them in jail. By using PRAYER WHEEL NUMBER THREE, he was finally able to talk them into getting professional help and today they are both in good colleges and are a blessing to their family.

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was not a bandage or a pair of scissors in sight. I felt my chest and then looked. There was no wound, no scar, not even a scratch.

I stayed there for only a week but if I told you some of the things he did in that time you would not believe me. There was no fire in the hut yet even through the bitter cold nights it was always comfortable. We ate hearty meals yet I never saw him cook or even wash a dish. A bowl of fresh fruit was always on the table but there wasn't a tree or a patch of green as far as the eye could see.

I was darned sure that I was imagining all this—maybe I'd hit my head too hard in that avalanche—but when I asked the old man about some of these fantastic things, he gave me a pretty reasonable explanation.

THE SECRET OF THE PRAYER WHEEL

"My son," he said, "have you ever heard of the TIBETAN PRAYER WHEEL?"

"Sure," I replied, but I thought they were just for religious use, like beads."

"That's true," the old man said, "but if you know the secret, you can use these PRAYER WHEELS like a cosmic magnet to magnify your desires and pull toward you *anything* you want. You see, certain shapes generate mysterious powers. Adding the dimension of motion by spinning the wheel increases the power, and when you combine this with certain spoken sound vibrations, the combination creates an incredible invisible cosmic force that irresistibly draws toward you anything you desire."

I was skeptical, to say the least. "If you can get anything you want, why do you live here like this?" I asked. "Because," he replied, "I have been trained since birth as a monk to seek higher rewards. I have chosen to use the MIRACULOUS PRAYER WHEELS mainly to satisfy my quest for greater spiritual understanding. Of course, I also use them for material things, and as you can see, although my material desires are simple, the PRAYER WHEELS have kept me very comfortable in this remote place."

Looking around, I had to admit he was right, and to tell you the truth, I had never felt better or more satisfied than in this cozy little hut, but it was still hard to believe this preposterous story. "Why are you telling me all this?" I challenged.

"Just before you were struck by the avalanche, you attempted to save the life of a young boy," he replied, "and your unselfish action has put me deeply in your debt. That boy is my sister's grandson, and thanks to you he is now alive and safe with his mother. As a token of my thanks, I am going to give you these three MIRACULOUS PRAYER WHEELS, along with the special codes for making them work. One PRAYER WHEEL is for Money, and the scond one is for the other Good Things in Life, such as Love, Power, Career, Fame, and Respect. The third PRAYER WHEEL is for Health, Happiness, and the Peace of Mind that you need to enjoy your Money and other Good Things."

THREE, said the right words, and gave it a spin. Within fifteen minutes I was bursting with energy . . . *and* curiosity. Did these things *really* work??

The next day, still bursting with energy, I gave PRAYER WHEEL NUMBER ONE the big test. After giving it a few extra spins for good luck, I headed for the business office of the wealthy man with whom I had returned from Tibet. Well, not only did I get an appointment right away, but he immediately agreed to lend me $25,000 to start my own business. I was astounded! I had always worked for other people, helping *them* get rich, while all *I* got was deeper in debt. Now I had a chance to be my own boss, and with the help of PRAYER WHEEL NUMBER ONE, I soon opened a second store, and within a year, I was making a six figure income as head of a whole chain of stores in five states. Boy, had my luck changed!

With the help of PRAYER WHEEL NUMBER TWO, I won the hand of a beautiful and intelligent girl, a model you've probably seen on TV hundreds of time. She's crazy about me and never looks at another man. And PRAYER WHEEL NUMBER TWO makes every day and night with her just as romantic and exciting as our honeymoon.

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But just when I was completely convinced that the PRAYERS WHEELS actually worked, I began to have problems. Little things began to go wrong at home and at work. Then I remembered the old monk's warning about helping others. I hired an artist to exactly duplicate the intricate designs of the THREE MIRACULOUS PRAYER WHEELS, and I gave copies to several of my employees. What fantastic results they reported!

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Miriam B. suffered all her life from debilitating migraine headaches. She used the PRAYER WHEEL for Health and she not only got rid of the migraines but also felt better than ever.

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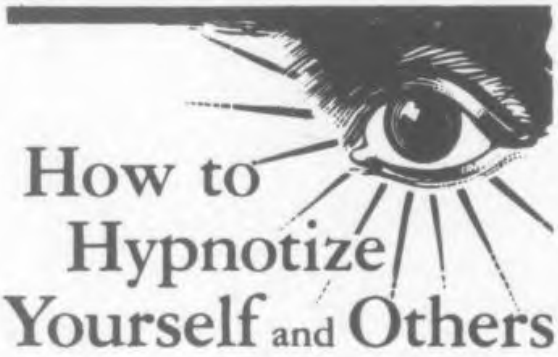
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NO TEST FOR JESUS

PERHAPS WE never will solve the mystery of the Shroud of Turin but there is so much controversy surrounding the book *Verdict on the Shroud* by two members (Gary Habermas and Kenneth Stevenson) of the official Research Project described in this column in the January 1982 issue of FATE that I think it's advisable to clarify matters.

John D. German, another member of the team of scientists conducting the tests on the Shroud, in a letter to *Science News*, makes the following points concerning the scientific status of the Shroud:

(1) The consensus of the scientists working on the Project is that the image on the linen cloth is not a scorch mark as previously had been thought a logical explanation.

(2) The image is visible because of increased dehydration and oxidation of the surface fibers in the image area. There are marked dissimilarities between light linen scorching and the image area of the Shroud, primarily because scorching results in total fiber discoloration rather than mere surface discoloration.

(3) The Shroud of Turin Research Project never was intended to answer the theological questions posed by the Shroud but simply to examine its physical and chemical nature. German quotes Dr. Alan Adler, one of the scientists who analyzed the microscopic surface samples taken from the Shroud: "We can test for blood, or we can test for paint pigment . . . but science doesn't have a test for Jesus Christ."

German makes the strong point that

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the conclusions of Habermas and Stevenson — that the cloth is the actual burial shroud of Christ — are their own and not those of the Research Project.

∞

WERE YOU THERE?

FLORENCE Ruderman, a sociologist of New York City University, is taking Norman Cousins to task for saying he cured himself of a crippling disease.

Norman Cousins is the internationally known commentator and former editor of *The Saturday Review.* In 1964 he returned from a trip to the Soviet Union with serious symptoms which were diagnosed as ankylosing spondylitis, a degenerative crippling disease. Cousins had adverse reactions to most of the drugs he was given and with the approval of his doctor checked himself out of the hospital and into a hotel room where he took large intravenous injections of vitamin C and arranged to watch laugh-provoking films, mostly movies by the Marx Brothers and *I Love Lucy,* and read amusing books. This treatment was followed by a gradual surcease of symptoms and recovery of freedom of movement.

More than 10 years later, in 1976, Cousins described his experience in the *New England Journal of Medicine* and in 1979 wrote the best-selling book *Anatomy of an Illness.* He received 3000 letters from physicians praising him for taking an active role as a patient and for dramatizing the effects of positive attitudes on health.

Ruderman criticized the case in a 1980 article in *Commentary* and continues to criticize it in a forthcoming

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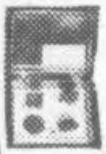
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book on medicine, science and society. She says Cousins offers no evidence whatsoever that he conquered a dangerous illness with willpower and vitamin C and suggests maybe his illness was only an acute attack of arthritis which ran its course.

∞

WHAT FINAL WORD?

SO WHAT is the issue? Neither Ruderman nor Cousins is a doctor. Yet both talk as if they knew as much as the medical profession about this case. Cousin says, "She did not examine me." Ruderman calls Cousin's work "a phony book."

She is not alone in her criticisms. A friend of Cousins', the late Sidney Kahn of Mount Sinai School of Medicine, before his death, accused Cousins of "reckless use of scientific terminology and the citing of irrelevant references to substantiate arbitrary beliefs . . .," according to Constance Holden writing in *Science.*

Many issues are involved but we will discuss two of the more important:

(1) *The effect of the mind on the body.* It is my personal belief that the mind has an important influence on physical health and that this influence extends beyond such superficial explanations as "mental attitude." I believe that in some cases, through unknown means, the unconscious performs its own diagnosis and speeds physical cures. The whole range of claims for holistic medicine resides in this viewpoint. But my personal belief, although it accords with that of thousands of physicians and millions of other persons, is hardly proof. It is in contrast with the convictions of other

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millions that man is a purely physical creature who responds only to physical stimuli.

(2) *The current state of the medical art is always the final word.* This continuing belief defies all experience and is more easily disproven than the belief in psychosomatic cures. Medical research is proceeding at enormous speed and revolutionary new findings are made continually. There is no final word. This being the case, let's also accept the fact that many patients are as smart as their doctors and with sufficient background become extremely knowledgeable about their specific illnesses. Always remember, theirs is a bigger stake. I'm not talking about amateurs who casually read *The National Enquirer*. I am talking about serious students like Norman Cousins who have as much capacity as their physicians for understanding what's going on.

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WHAT IS "HOLISTIC"?

WE CONFESS to confusion about the term "holistic medicine." As we have come to understand the word it implies treating the entire patient — body, mind and spirit. As it actually is practiced, however, there are differences in interpretation.

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Westberg sees the Church as having three sanctuaries: one for worship, one for Christian education, a third for healing — "a place for the spirit, the mind and the body."

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THE STORY OF TWINS

ONE OF THE great controversies among psychologists is the comparative importance of heredity vs. environment in human behavior. After more than three decades the proponents of the opposing views are still at odds. Thomas Bouchard, Jr., a psychologist of the University of Minnesota, hopes to resolve the question with his study of twins; Bouchard is head of the Minnesota Study of Twins Reared Apart.

Bouchard apparently finds that genes play a larger part in personality, intelligence and interests than does environment. He has, according to the Associated Press, turned up "spectac-

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ular similarities in personality patterns, behavior, traits, quirks, attitudes, tastes and intellectual makeup of twins reared in different environments."

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"Oscar was raised as a Catholic in Germany and was briefly part of the Hitler Youth. His twin Jack was raised as a Jew in Trinidad. They had met once before and had spent 10 days together but things were strained because of their diverse upbringing and because Oscar spoke no English. Now, as men in their 50's, they showed up in nearly identical blue shirts with epaulets, identically receding hairlines and nearly identical aviator-type glasses. Both stored rubber bands on their wrists, had the peculiar habit of flushing the toilet before and after using it, and both liked to sneeze in elevators to startle people."

Barbara and Daphne were dubbed the "giggle sisters." Their adoptive families had no gigglers but they both giggled their heads off. "Both fear heights, dislike the sight of blood, and came to the reunion wearing almost identical beige dresses and brown velvet jackets."

Bouchard says, "I was looking for differences. Instead, I found amazing similarities."

His study is already under fire from behaviorists. Leon Kamin, professor

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of psychology at Princeton, contends that the project "is not serious scientific work." He takes the view that the placement of the twins as babies could not be scientifically controlled to produce a random sample. Bouchard disagrees with Kamin.

Whatever the coincidences, however, it seems highly unlikely that heredity would determine choices for such trivia as children's names, the number of rings on a woman's fingers or the number of rubber bands on a man's wrist or the habit of flushing toilets before and after.

Does ESP rather than heredity explain these synchronicities?

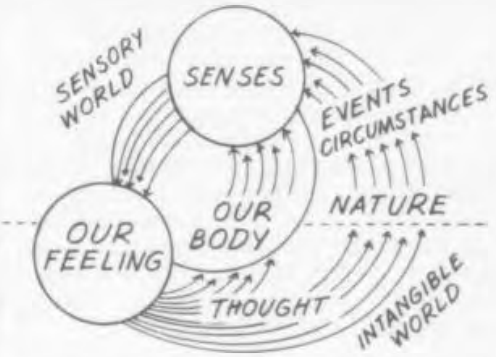
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It turns out that no single answer explains migration and homing. Of course, there still are mysteries, such as how a Manx shearwater, taken from its nesting site on an island off Wales and released 3050 miles away in Boston, was able to return to its nest in 12½ days. Nor is it fully understood how birds can store enough energy for such mind-boggling flights.

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Bayard Webster in the *New York Times* summarized some of the means birds use to find their way:

Possibly they locate their position, as bats do, by measuring the time-response of their cries reflected from earth.

Pigeons have a kind of "celestial" clock that tells them the position of the moon even during daylight. They "home" in response to the position of the moon. Pigeons' heads also contain a magnetic substance called magnetite. They have difficulty orienting themselves if coils producing different magnetism from the magnetic field of the area are attached to their heads. "In a room shielded from all magnetic radiation the birds fluttered aimlessly."

Dr. Stephen T. Emlen, a Cornell zoologist, has shown that indigo buntings use the star patterns in the night sky to assist their navigation. No matter how the sky pattern was changed — say in a planetarium — the birds always tried to take off in a north or south direction, as shown by the simulated position of the stars.

Pigeons seem to use a sense of smell also. Those birds whose olfactory organs had been removed had greater difficulty homing than did the control pigeons. Sea birds are reported to recognize their home islands even in a dense fog — presumably by the smell.

Webster reports also that some birds use barometric pressure and gravitational force changes as guideposts. Some can see ultraviolet light and polarized light and the latter ability enables them to determine the position of the sun on overcast days.

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The European Space Agency is going to meet Halley's comet, the Japanese are going; the Russians are going. Those pushing for the U.S. mission believe it represents a once-in-a-lifetime opportunity because no other active young comet has a predictable orbit.

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Orio Ciferri, a professor of microbiology at the Universita di Pavia, Italy, writing in the September 24 *New Scientist*, proposes that *Spirulina* appears to be one of the candidates "to permit the solution of the global problems of energy, food and chemical feedstock supplies."

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You too can achieve the same state of financial security, just as I did. And you can be just as flat broke right now as I was when I started. All you need, that you don't have now, is the kit I'm just dying to send you.

Why am I willing to reveal this secret? I firmly believe that this information will be a positive benefit to our nation. Consider what would happen if a sizeable percentage of our population suddenly had no more money worries! What would that do to our crime rate? How about inflation? And our overall quality of life? Furthermore, if you use this method, it will not interfere a bit with the results obtained by me or anybody else doing likewise. If it has any effect at all, the more people who know about this method, the *BETTER* it will work for everyone. You see, I want you to be aware of it. I know I could sell this material for much more than what I'm asking, but I want to make this as inviting to you as possible.

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percent of the dry weight." It thrives in waters that are too alkaline for other organisms. Under optimal conditions it may yield in dry weight per unit of area an estimated 10 times the production of wheat. Its protein yield may be close to 10 times that of soybeans. And it would appear to thrive in unused salt ponds, hydroelectric basins, large bodies of warm water from cooling plants or places rich in carbon dioxide from burning fossil fuels.

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"PURE" vs. "WHITE"

THAT THE Mormon church is subject to change was evidenced last September when the wording of a prophecy about American Indians was altered. The *Book of Mormon*, except for the third edition published in 1840, states that native Americans will develop "white" skins if they join the religion. The third edition used the word "pure" but later editions reinserted the word "white."

It is reasonable to surmise that very few Indians who became Mormons developed white skins and the current church elders have decided that Joseph Smith, Jr., intended to use the word "pure" when he made the change in 1840 and that the change back to "white" was a typographical error which should be corrected.

NEWS

• Butterflies recently have joined the group of creatures found to contain magnetic material. Monarch butterflies have the iron oxide grains called magnetite in their bodies and it is speculated that it aids their migrations by acting as an internal compass. Other animals now known to contain such material include dolphins, bees, pigeons and some bacteria.



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ROBBING THE TOMBS OF EGYPT

Rampant violations of royal tombs in the Valley of the Kings in ancient times have their modern counterpart. Looting continued as recently as the late 19th Century.

Burial of rich grave goods with the dead led inevitably to thievery on a grand scale.

By William H. Peck

TOMB ROBBERY must have had its start early in Egyptian history — as early as the beginning of the practice of burying grave goods with the bodies of the deceased. The temptation to remove valuables from the tombs of the dead for the use and profit of the living is always great.

The discovery of at least one reburial of funerary equipment provides evidence that the custom of looting rich tombs existed in the earliest times. A small tomb was found at Giza, at the foot of the Great Pyramid of Cheops, which contained an empty sarcophagus, vessels, furniture and the personal belongings of Queen Hetepheres (circa 2750 B.C.), Cheops' mother. Archaeologists who made this discovery believed that the queen originally was interred in another location and her tomb was disturbed in antiquity. Their reconstruction of events suggested that what they had found was, in fact, a second burial *without the body*. In any case, this is a good example of tomb robbers at work as early as the beginning of the Fourth Dynasty.

Authors who wrote during the Egyptian Middle Kingdom (2134-1650 B.C.) bemoaned the fact that the ancient kings no longer rested in their burial places and that their "eternal" monuments were already empty. Much later in Egyptian history, during the 20th Dynasty (1196-1080 B.C.), well-organized gangs of robbers regularly preyed on the tombs of kings, queens and nobles. The robbers were mainly workmen employed as stonecutters and tomb decorators in the necropolis. Official papyrus documents record the great tomb robberies of this time and give a bitter picture of the mortuary establishment.

Minor officials and workmen, suspected of wrongdoing or victimized by informers, were forced under torture to reveal their thefts. The information in these documents sheds light on the condition of the country at a time when the burial places of nobles and rulers could be violated by the same workmen employed to prepare them. It's a lurid picture of informers, attempted cover-ups, official investigatory commissions and the (forced) confessions of the perpetrators themselves.

During this period Thebes in Upper Egypt was under the administrative control of the vizier who worked and



When French Egyptologist Victor Loret found the tomb of Amenhotep II in the Valley of the Kings, it was remarkable that the Pharaoh still rested in this sarcophagus.



Only because of the activities of a group of modern tomb robbers can we look on the face of Pharaoh Ramses III. (His full likeness appears on facing page.)

governed with direct responsibility to the Pharaoh. The administrative arrangement included a mayor for the east bank of the Nile, the city of Thebes itself, and another mayor for the west bank, the necropolis or city of the dead. From the documents concerning the tomb robberies it is clear that intragovernmental rivalries and competition were important aspects of the intrigue.

In the 16th year of the reign of Ramses IX (1121 B.C.), the mayor of Thebes on the east bank received information concerning robberies of tombs on the west bank. The latter was not part of his administrative responsibility and how or why he was made aware of the tomb violations is not clear. We can imagine that someone wanted to bring the situation to his attention and hoped that, by going outside of channels, the true picture might come to light.

The mayor of eastern Thebes communicated the allegations directly to the vizier, his administrative superior, and the vizier did what any administrator, ancient or modern, would do. He appointed a commission to investigate. The commission had one peculiar aspect: it included the mayor of western Thebes whose responsibilities included the protection of the tombs. Could he act in an unbiased manner when his own reputation was at stake? If the investigation proved the charges true, he probably would be accused of dereliction of duty.

On an inspection tour of the part of the necropolis where the supposed robbing had been going on, the commission found that the charges contained some truth but had been greatly exaggerated. Only one royal tomb had actually been looted, but two tombs of two female singers of the god Amun had been robbed. Private tombs of nobles also were found to have been robbed but this seems not to have caused any great excitement. The commission's report was submitted to the vizier that same day and the suspected thieves were rounded up for questioning.

Amun-pa-nefer, a stonemason, was brought to trial before the vizier and a court composed of important officials. He confessed that he had fallen into the habit of rifling tombs. Four years earlier, he had joined a gang which included two carpenters, a decorator, a field laborer and a water bearer. They had successfully robbed the tomb of King Sebekemsaf II of the 17th Dy-



In 1881, mummy of Ramses III, the last strong monarch of the Ramesside line, was one of 40 found in cliffside cache.

nasty who ruled about 1590 B.C. With copper tools the gang had forced their way into the underground passages and to the burial chamber. There they found the mummies of the king and his queen enclosed in sarcophagi and coffins. The mummies were still bedecked with gold, which the robbers took along with any other gold, silver or bronze objects they found in the tomb. Amun-pa-nefer said that they also set fire to the coffins but it is not clear why this was done unless it was an attempt to confuse the evidence of the robbery.

The thieves had divided the gold into eight portions and each had received 20 *deben* as his share. This would have totaled about 14 1/2 kilograms (almost 32 pounds), enough gold to make them all rich men. By modern standards it would equal a value of about $190,000. (The amount seems large but this is what Amun-pa-nefer confessed to.)

Some days after that robbery Amun-pa-nefer was taken into custody on the strength of a rumor that he had been involved. He used his share of the gold to bribe the scribe who questioned him and won his release. Apparently 20 *deben* was enough to pay off not only the scribe but his superiors as well because Amun-pa-nefer was let go scot-free.

In his confession he goes on to explain that he returned to his fellow tomb-robbers who made up a new share for him — probably grateful that he had not informed on them. He now quite frankly confessed that he and his companions had made a regular practice of robbing tombs but he also said that tomb robbing was a routine occupation for many other people on the west bank.

The record of Amun-pa-nefer's current case includes a list of the eight

tomb robbers, their family connections and their official positions, and a statement that the examination of thieves was effected by beating them with sticks and by twisting their hands and feet. The court forced the men in custody to go to the necropolis and point out the tomb they had robbed.

Three of the eight mentioned in Amun-pa-nefer's confession were in custody, plus a member of another gang. The remaining five were to be hunted down. The vizier directed the officials to apprehend and detain the thieves for the judgment of the Pharaoh, for the crime was of such importance as to warrant a sentence of death. Unfortunately, the record of their eventual apprehension has not been preserved but no doubt the thieves did not get away with their crimes. The period of payoffs had passed. The accusations had been taken to the highest court and placed at the door of the Pharaoh himself.

This interesting record of official activity did not stop with the confession of Amun-pa-nefer. A second inspection of the tombs was made with a coppersmith who had also confessed. When he could not identify the tombs he alleged he had entered, he was judged innocent.

The accounts from the time give a highly convoluted picture of the robberies, the investigations, bribery, shirking of duty, political maneuvering and apparent self-serving in high places. Obviously, the mayors of east and west Thebes were political rivals. Each tried to make the other appear incompetent or involved in criminal activities. The western mayor made his counterpart out as a trouble-maker and even employed the device of the "popular" demonstration to underline his point. The vizier may have been involved in the cover-up to a certain extent, if only to preserve appearances. Only the actual thieves were caught and presumably punished. The bribe-takers and the inspectors who would have been aware of the tomb-robbing do not seem to have been caught.

The Theban necropolis is not so large a place that a group of eight men could get away with crime after crime if they were not paying protection. It is true that in the historic period in which all of this took place, the government of Egypt was not strong. In fact, the "great" tomb robberies of the 20th Dynasty are often used by historians to show that mighty Egypt had fallen on desperate times. Governmental control of the cemeteries, both royal and noble, had become lax.

* * *

TOMB ROBBERY in ancient times has its modern counterpart in the Theban necropolis.

In the 1860's and 70's, the Director of the Antiquities Service in Egypt was Auguste Mariette, a man who for more than 20 years had tried to prevent the illegal excavations and tomb openings so prevalent in the first half of the century. In 1881 he was succeeded by Gaston Maspero who also strove against huge odds to impress his authority on the local Egyptians. Both Mariette and Maspero found it virtually impossible. The Egyptians had the benefit of generations of experience in tomb-robbing.

In the early 1870's members of a family named Abder-Rasul, from the

village of Sheik Ab-el Gourna on the west bank of Thebes, made a remarkable discovery. High in the cliffs over the temple of Hatshepsut at Deir-el-Bahri they found a cache of mummies. Archaeologists believe a flash flood may have revealed the entrance to the newly discovered tomb and this is entirely possible. (In recent years I have learned that the best time for casual finds of antiquities is after a rain when the dust has settled and objects can be seen clearly on the ground or protruding from its surface.)

Maspero suspected that something important had been found (and not reported) because during the 1870's a number of objects, including important papyri and *shawabti* figurines, had appeared on the market or in the possession of museums. Maspero started an investigation in Thebes and on the basis of information received from Charles Wilbour, an American amateur archaeologist and collector, Akhmed Abder-Rasul was arrested. After two months of imprisonment, a succession of charges and countercharges and a parade of character witnesses, he was released. His arrest must have upset other members of his family, for after a time the eldest brother, Mohammed Akhmed Abder-Rasul, went to the governor of the province in Kena and confessed his family's activity.

When the museum in Cairo was notified, assistant curator Emile Brugsch was dispatched to Luxor. On the sixth of July 1881 members of the Abder-Rasul family led Brugsch to the mummies' hiding place.

In the rock wall of the cliffs, about 185 feet above the plain, an entrance had been cut. A shaft descended more than 30 feet to a hall some 20 feet long. The hall turned and continued another 185 feet, ending in a chamber 25 feet long. Everywhere Brugsch looked, he saw mummy cases, funerary boxes, canopic jars, bronze vessels and even the remains of a funeral "tent" (coffin drapery).

Maspero relates that Brugsch thought he was dreaming because in this one room were the mortal remains of some of the most famous Pharaohs in Egyptian history. Among nearly 40 mummies he found those of Thutmose III, Seti I, Ramses II and Ramses III. These are names which anyone interested in the history of ancient Egypt recognizes immediately. Seti I, the first great king of the Ramesside line, once rested in a large tomb in the Valley of the Kings which was not rediscovered until the early 1800's. Ramses III was the last strong monarch of the Ramesside line. The complete list of mummies in the cache staggers the imagination.

Included in the find were Seqenenre-Tao of the 17th Dynasty; Ahmose, the first king of the 18th Dynasty with his wife, son and daughters; Amenhotep I and his wife Akhotep; Thutmose I, II, III; Hatshepsut, the queen who ruled as a king; Ramses I, Seti I and Ramses II of the 19th Dynasty and Ramses III of the 20th; a high priest of Amun of the 21st Dynasty; and mummies of nobles who were not members of the royal family.

It took 48 hours, with Brugsch supervising, for the entire cache to be brought up the shaft and lowered to the ground. Lifting some of the coffins, according to Maspero's account,

required 12 to 16 men. By the 11th of July, in the heat of the Luxor summer, the entire content of the tomb was waiting on the banks of the Nile for the museum barge which arrived three days later.

When the royal funerary cargo was loaded and on its way to Cairo, mourning men and women lined the banks of the Nile on both sides from Luxor to Quft, a distance of about 25 miles. The women wailed and the men fired guns, as if attending the funeral of a recently-deceased ruler. Their ancient kings deserved no less.

In a 1903 guide to the Cairo museum, Maspero says that it took four years just to ascertain what had been found. The bodies were unwrapped in May and June of 1886 and "every precaution was taken to insure their preservation." Maspero goes on to say, "Most of them have been attacked by insects; someday they will disappear altogether."

Other caches of mummies were found, mainly the bodies of priests, but not until 1898 did more royal mummies come to light. French Egyptologist Victor Loret resumed work in the Valley of the Kings, thought to be exhausted long before. He first found the tomb of Thutmose III and on the eighth of March 1898 the tomb of Amenhotep II. Hundreds of vases, statuettes, model boats and similar debris covered the floor. It was remarkable that the Pharaoh still rested in his sarcophagus. Loret persisted and behind a rubble wall in a niche found nine more mummies, including Amenhotep III, Thutmose IV, Merneptah, Seti II, Siptah and Ramses IV, V and VI.

For the next 40 years Amenhotep II's mummy remained in its sarcophagus. When it was removed in 1939, the man who was then Chief Inspector of Antiquities took it to Cairo in a sleeping car berth — a less ceremonial funeral procession than that accorded the mummies in the first cache.

How was it that the mortal remains of so many Pharaohs were found in two groups, one in a hidden tomb in the cliffside and the other in a royal tomb originally prepared for one occupant? The tomb robberies of the 20th Dynasty give a clue to the conditions of that time (1200-1085 B.C.). The workmen had no particular awe of buried rulers or the sanctity of their tombs and the necropolis fell prey to their avarice. As British Egyptologist Kenneth Kitchen writes in *The Third Intermediate Period in Egypt* (Warminister, 1973), "Economic conditions (famines, high price of food), graft and corruption, loss of respect for the kings whether dead or reigning, were all factors that transformed violation of a royal tomb into the flood of pillage in the ensuing decades."

By the time of the 21st Dynasty (1085-945 B.C.) the problems in the Theban necropolis had escalated to the point that the priests of Amun spent much of their time trying to keep things in order. In the 10th year of King Siamun's rule (circa 970 B.C.) Pinudjem, the high priest of Amun, was buried in what we now know as the cache discovered in 1881. His body joined that of a wife who had been buried there five years earlier, but the tomb chosen for her had been that of an earlier queen.

It is clear that the priests were al-

ready thinking of gathering together and hiding the bodies of kings and important officials. At the time of the burial of Pinudjem, the body of Amenhotep I seems also to have been in the tomb. And when Pinudjem was buried, Ramses I, Seti I and Ramses II were interred with him. These three important mummies had been gathered together in the tomb of Seti I at some earlier date. This suggests that some of the royal mummies were moved a number of times, each move to a better and more secure hiding place.

The information about the dates of the reburials by the priests of Amun, who took so seriously their responsibility to protect the mummified remains, is derived mainly from ink inscriptions on the renewed mummy wrappings. These inscriptions make it clear that the reburials took place during the 21st Dynasty.

The priests of Amun had planned well and hidden the bodies of their great rulers with care. Only through the activities of a group of modern tomb robbers, 3000 years later, were the buried kings found in what was to have been their final resting place. Only by chance can the visitor to the mummy room in the Cairo Museum look on the faces of those ancient Egyptians, the makers and molders of history.

AUTHOR'S NOTE: Some months ago the late President Anwar Sadat announced that the royal mummies would no longer be available for inspection by the general public because the display of dead bodies is contrary to Muslim belief. The popular press expressed a good deal of concern at the time but the current feeling is that the royal mummies will definitely be kept off public view. Only scholars and students will be allowed to see them.

EARTHQUAKE PREDICTOR

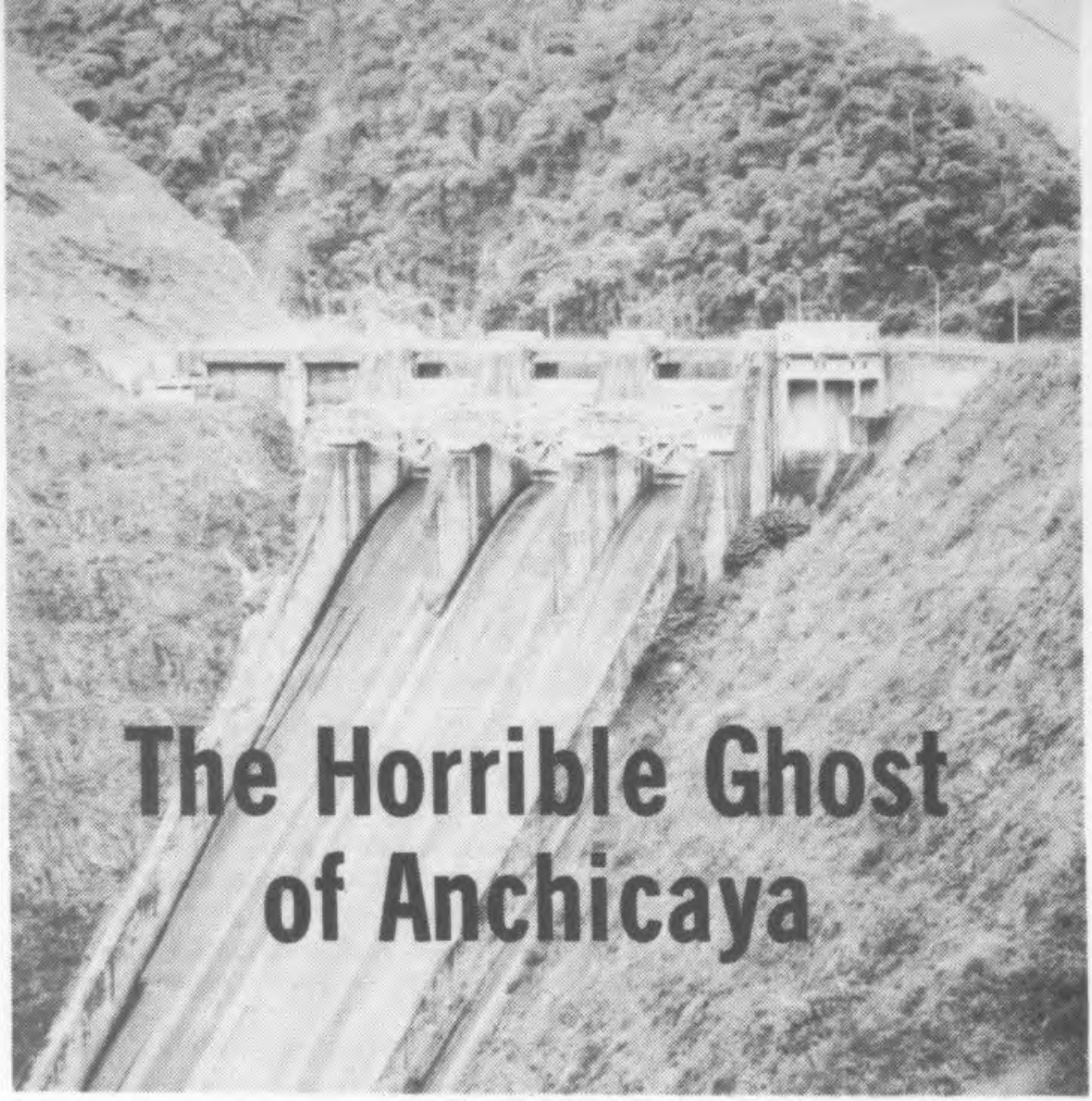
By Paul Steiner

A FASCINATING Earthquake Predictor dating from 200 B.C. was displayed at the first official Exhibition of the People's Republic of China at the New York City Coliseum and also in San Francisco.

The exotic device is four feet high and sculpted of bronze. It has a pendulumlike series of dragons which drop copper pellets from their snouts into the mouths of frogs below.

It is said to indicate the direction of the earthquake's epicenter and to warn of larger tremors yet to come. The effective range of the instrument is not known.





The Horrible Ghost of Anchicaya

Many lives were lost in putting the road through and building the great concrete Alto Anchicaya Dam. Some 60 workers who died are listed on a plaque at the site.

Fascinated and terrified, we watched the glowing greenish phantom coming closer . . .

By Craig C. Downer

THE NEGROID and mestizo inhabitants of the Pacific slope of the Cordillera Occidental in Colombia tell hair-raising stories of phantom cars, apparitions and strange, gigantic monsters of the jungle — but I did not realize just how hair-raising until my own encounter.

In June 1978 I was a Peace Corps volunteer living in Yatacué, a settlement of some 300 workers and their families below the powerful Alto Anchicaya Dam. (Yatacué is about five miles southeast of El Danubio, a town on the Rio Anchicaya near its confluence with the Rio Digua.)

It was my task to inventory the vertebrate species in the *Parque Nacional Natural de Los Farallones*, a sprawling area of 150,000 hectares (370,500 acres). I sallied forth daily and sometimes by night to observe, photograph and sometimes collect a few of the in-



ABOUT THE AUTHOR

CRAIG C. DOWNER, a native of Carson Valley, Nev., learned of wildlife conservation opportunities in the Peace Corps in the spring of 1976 when he was finishing his M. S. in biology at the University of Nevada in Reno. (He obtained his B. A. in Biology: Plant Ecology from the University of California-Berkeley in 1972.) He applied for entrance into the Joint Smithsonian-Peace Corps' Conservation program and began training in Bogota, Colombia, at the end of February 1977. After 2 1/2 months' training in language, culture and vocation he began work in Cali, dealing with officials in the natural resources department to devise a program for wildlife management and conservation. In May 1977 he began his work as Wildlife Manager and Biologist with the Autonomous Corporation of Valle de Cauca, continuing to work out of Cali.

Downer left the Peace Corps in May 1979, having completed two years of active service. After returning to the United States he worked briefly for the Bureau of Land Management out of Battle Mountain, Nev., then in the fall semester in 1979 he began a Ph.D. program at the University of Kansas-Lawrence, which still continues.

In March 1980 Downer began work as Director of Research Services for the Animal Protection Institute of America. Since then he has been involved in helping to save the wild horses of Nevada, in wilderness preservation, wolf preservation, tropical rain forest and wildlife preservation and anti-cruelty programs. He lives today in Sacramento, Calif.

In mid-1980 Vantage Press published Downer's book *The Spiritual Evolution: A Book on Reincarnation and Evolution*.

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credibly diverse and exquisitely beautiful forms of plant and animal life which compose the tropical rain forest. Here I saw orchids such as the lady's slipper, ferns that reach a height of more than six feet, exotic birds such as the umbrella bird and cock of the rock, and serpents — the fer-de-lance, the coral, the bushmaster — and the gigantic, black, eight-foot-long *chonta*, a diurnal hunter of other snakes. Here too are jaguars, vampire bats and delicate, iridescent morpho butterflies.

One species for which my taxonomic lists had no place, however, was the apparition we encountered one dark night toward the end of June. My companion was Gerardo Cortezar, a large-boned young biology student who had been helping me for several days. We were out searching for snakes along a road below Yatacué. During the 40 minutes we had spent poking along the roadside ditch and among the bushes, I noticed a pickup truck coming toward us on the other side of the canyon. Its dim yellow lights appeared only briefly, then disappeared. I didn't give this much thought, except to wonder why the vehicle did not pass us.

The road descended toward a small

stream where small cascades gave a refreshing chill to the humid atmosphere. It was 9:30 P. M. and I could hear the cascades but my small flashlight scarcely penetrated the gloom. I was busy searching for snakes and frogs among the moss, ferns and orchids which grew beside a small pool at the foot of a waterfall. After 15 or 20 minutes I emerged from the profuse vegetation and looked toward the large waterfall about 100 feet farther down the road. To my astonishment, what I saw was a bright, quavering, luminous cloud in the shape of a man. It was approaching from about 150 feet away, between the waterfall and the bridge farther on. I sensed something unnatural here, something dangerous and ill-willed. As it approached me, I experienced — or had communicated to me — a horrible, hellish despair, a malignancy which gave me the shudders, yet at the same time fascinated me. I kept my eyes glued to the approaching humanoid form.

It fitted exactly the classical description of a ghost. It was luminous, transparent, cloudlike, whitish with a slight greenish cast. The vague but clearly human form stood, or floated, barely above the ground and seemed larger than the average Colombian — that is, about five feet ten or six feet in height. Its approach was disconcerting, even terrifying, especially because of the feeling of horror which shook me to the core. Gerardo was standing rigid in the middle of the road and we waited, fascinated and terrified, until the ghost was within 60 feet of us. I drew my machete and signaled Gerardo to leave. We beat a quick retreat up the road and along the nearly vertical, jungle-covered mountain slope, all the while feeling as if some presence were watching us and trying to draw us back. After 20 minutes of climbing we reached the lamp posts of Yatacué, breathless but relieved to have escaped unscathed.

This was the last time Gerardo helped me in the jungle and the last time I ventured out at night — although one afternoon some two weeks later, I summoned up the nerve to challenge the spirit to appear, to show himself by light of day, to no avail.

I told no one about our experience for about a month. Then one morning, crossing the bridge in a truck with some dam workers, I commented, "*Hay algo raro por aqui!*" This is Spanish for "There's something strange here." No sooner had I spoken these words than the expressive eyes of the young black chauffeur nearly bulged out of his head.

"*Tu, tambien!*" he exclaimed. This means, "You, too!" He then went on to tell me about a horrible accident at the bridge a few years earlier. A pickup truck had careened over the edge, rolling over until it hit the riverbank, crushing the man on the passenger's side and crippling the truck driver. The passenger, a worker at the Alto Anchicaya Dam, died a horrible death on the spot while the driver lived on in agonizing pain, paralyzed from the waist down. Other workers had since reported seeing an *animo* (spirit) at the site of the accident.

Recalling my experience I found some hair-raising coincidences. The accident had occurred at night; it was at night that I saw the apparition. The



Hair-raising tales of strange gigantic monsters and fearful apparitions abound in jungles of Cordillera Occidental in Colombia where author saw ghost of Anchicaya.

truck was coming down from the dam before the accident; I had seen faint yellow headlights and expected a truck to pass us — but no vehicle had ever come. I had heard no noise of an engine above the low drone of the stream.

The "phantom truck" — if that is what it was — had been a mere 120 yards away. Yet this isolated road was used only by dam workers and seldom at night. At the time I thought the vehicle had parked and turned off its headlights. Now I believe it was an apparition and the whole episode a ghostly reenactment of the horrible accident. I believe the man who was killed dwells at this spot, unable to escape or to face the fact that he is dead. He frequently reenacts the tragedy and is caught up in some hellish state which gives him no peace. This is the horror I felt, as if the apparition communicated it to me.

The natives tell other ghost stories but the community had never been more abuzz than with mine. I had to relate it many times. In response the workers told me that many men had been killed in putting the road through and building the great concrete Alto Anchicaya Dam. Some 60 workers who died during its construction are listed on a plaque at the dam site.

My companions told me of a black man who hitches rides on the road, then after a few miles simply disappears. They told me of a silent, empty,

phantom coach which rides the road between El Danubio and the dam, passing Yatacué. It has been seen, reportedly, along the main Cali-Buenaventura highway and along the byways many times. Sometimes it goes where there is no road and it has been seen cruising up a canyon above the trees.

There are many tales of the supernatural among the folk of Cuenca Rio Anchicaya. My story only adds to the list. I am one of many who have felt the presence of and seen the ghost of Anchicaya.

THE POWERS OF THE LOST ARK

By Kim L. Neidigh

A 1981 FILM, *Raiders of the Lost Ark*, reminds millions of moviegoers of the ancient Ark of the Covenant. Earlier in the movie, the hero gives a brief history of the Ark and its powers. How accurate is the film's portrayal of this sacred relic?

The Ark of the Covenant was a wooden chest, overlaid with gold, which contained the remains of the stone tablets upon which the Ten Commandments were inscribed. Legends say that the Ark also contained a golden vessel of manna and the rod of Aaron but according to I Kings 8:9, when the Ark was placed in Solomon's temple, it contained only the tablets.

The Jews believed the Ark to be the visible sign of Yahweh's invisible presence. From time to time, the voice of God was heard originating from the area between and above the images of the two cherubim on the top of the Ark. Its power was beyond human comprehension. Its holy force strikes Uzzah dead when he touches the Ark (II Samuel 6:7) and this incident makes Erich von Daniken and other ancient astronaut promoters depict it as a kind of electrical generator designed by spacemen. Clifford Wilson in *Crash Go the Chariots* shows this to be impossible. Wilson consulted an electronics technician who stated that according to its description there was no way the Ark could have been charged with electricity or have held a charge if one had been introduced.

In any case, electricity could not have explained other feats attributed to the Ark. It parted the River Jordan to allow the Jews to cross (Joshua 3:14-17). The Ark was carried around the walls of Jericho and played a part in causing their collapse (Joshua 6:6-21).

At one point in its history the Ark was captured by the Philistines and taken to Azotus to be placed in the temple of Dagon. The morning following its placement, the statue of Dagon was found fallen on its face. This happened twice. All the while, disease swept through the ranks of the Philistines. They transported it to Gath, then to Accaron, and the plague journeyed with it. Finally, the Philistines were forced to return the Ark to the Jews. Upon its return some of the people "looked into" the Ark and 70 men were smitten by God (I Samuel 6:19).

The ultimate fate of the Ark is unknown. According to *The Catholic Encyclopaedia* (1907 edition), there are two possibilities: Jeremiah removed the Ark from the temple of Jerusalem, at the time of the city's fall in 597 B.C., and hid it in a secret cave. Or it was taken by the Babylonians. But the Ark is not listed among the items taken from the temple by King Nebuchadrezzar.

No scientific theory can account for the reputed abilities of the lost Ark. The only explanation which serves is what the Jews have always believed: the Ark contained the power of God.

PHANTOM CLOWNS



Reports of mysterious, not-so-funny clowns are busting out all over.

By Loren Coleman

ON MAY 6, 1981, the Boston police, responding to persistent complaints, warned that men in clown suits were harassing elementary schoolchildren. One of the men was seen wearing a clown suit only from the waist up; from the waist down he was naked. According to reports, the clown had driven a black van near the recreational-horseshoe site of Franklin Park in the Roxbury area of Boston between 4:00 and 6:00 P.M. He also appeared in the Jamaica Plain neighborhood of Boston near the Mary E. Curley School.



A day earlier, in the adjoining city of Brookline, two clown men reportedly had tried to lure children into their van with offers of candy. The Brookline police had a good description of the van: older model, black, with ladders on the side, a broken front headlight and no hubcaps. After the clown men and van had been seen near the Lawrence Elementary School on Longwood Avenue in Brookline, the police told school administrators to be "extra cautious."

The previous week Investigative Counselor Daniel O'Connell of the Boston Public School District had sent

a memo to the district's elementary and middle school principals. He wrote, "It has been brought to the attention of the police department and the district office that adults dressed as clowns have been bothering children to and from school. Please advise all students that they must stay away from strangers, especially ones dressed as clowns."

By May 8 reports of clown men in vans harassing children had come in from East Boston, Charlestown, Cambridge, Canton, Randolph and other cities near Boston. Police were stopping pickup trucks and vans with clowns delivering birthday greetings and "clown-a-grams" but no child molesters were arrested.

Frustrated policemen pointed out that virtually all of the reported sightings originated with children aged five to seven. The headlines in the May 9 issue of the *Boston Globe* told the story: "Police discount reports of clowns bothering kids." The public had been calmed and that was the end of the story. Or so the papers would have had us believe.

However, 50 miles south, in Providence, R.I., reports of clown men disturbing children were coming to the attention of psychiatric social workers counseling the city's youth. Perhaps these sightings can be explained as spillovers from Boston. But the reports since Providence are more difficult to dismiss.

The focus of activity shifted 1000 miles west — to Kansas City, Kans., and Kansas City, Mo. On the afternoon of May 22 police cruisers on the Missouri side crisscrossed the city chasing a knife-wielding clown in a yellow van reported at six different elementary schools. Earlier in the day, at 8:30, a mother had watched a yellow van approach her children as they walked to a school bus stop. The van stopped and someone inside spoke to her two girls who then screamed and fled; the vehicle sped away. The children told their mother that a man dressed as a clown and carrying a knife had ordered them inside. By noon the police had received dozens of similar reports — of a clown in a yellow van. The calls did not taper off until five o'clock that afternoon

The previous week in Kansas, school children said a clown had chased them home from school and threatened them if they didn't get into his van. Some reports claimed the clown brandished a sword instead of a knife.

Residents of the two Kansas Cities called it the "Killer Clown" affair. Some parents in Kansas were even keeping their children out of school.

Before long "group hysteria" was touted as the explanation for the reports. But still firsthand accounts continued to be reported.

LaTanya Johnson, a sixth-grade student at Fairfax Elementary School, said she saw the clown near the school. "He was by the fence and ran down through the big yard when some of the kids ran over there. He ran toward a yellow van. He was dressed in a black shirt with a devil on the front. He had two candy canes down each side of his pants. The pants were black too, I think; I don't remember much about his face," she told a *Kansas City Star* reporter.

"These kids are terrified," one

school principal remarked.

And Kansas City, Mo., and Kansas City, Kans., were not the only midwestern cities in which children were terrified. Omaha also had reports of clowns bothering children.

In Pennsylvania during the first week of June 1981, children in the Hill District of Pittsburgh said two men dressed in clown suits and driving in a van had bothered them. These were the first of a series of peculiar reports of costumed figures in the Pittsburgh area.

In the Garfield neighborhood of the city someone wearing a pink and white rabbit costume reportedly frightened children and eluded capture by hopping from his blue van and scampering into an East Liberty bar. Later in the week police got a report of a "rabbit" in Allegheny Cemetery.

Some of the other weird stories involving costumed persons included accounts of "Spiderman" joining forces with a "gorilla" and a "clown" in Arlington Heights, Pa., and trying to entice a boy into a vehicle. During the last week in May Police Inspector William Moore said the department was getting 15 such reports every day. After a sighting of a clown on Bentley Drive in Terrace Village, police conducted a search with the help of two canine patrols and 100 kids with clubs.

Police and volunteers never were able to capture any clowns but witnesses insisted the costumed figures they had seen were real and not imaginary.

The story of the phantom clowns never became a national news story. The reports from different parts of the country were treated as isolated local events because the media were unaware of the parallel occurrences taking place outside their immediate areas. Yet something quite unusual was happening in America in the spring of 1981.

What was it? Group hysteria? Terror in the cities because of the murdered children in Atlanta? Or something else? The appearance of phantom clowns in the space of one month in at least six major cities spanning over 1000 miles of America constitutes a genuine mystery. Were "clowns in vans" being sighted elsewhere in the United States? Are they still being seen?

Only time will tell whether we are dealing with a new phenomenon or a short-lived aberration.



"A MOST EXTRAORDINARY SPECTACLE"

AS LONG ago as January 26, 1869, a UFO was reported over Stratford, Ontario. The St. Catharines *Evening Journal* reported it:

"About 12 o'clock Friday night a most extraordinary spectacle was witnessed in Stratford. The sky was partially obscured with fleecy clouds, which were illuminated by the moon; to the northwest of the moon, and apparently above it, was a dense black spot, circular in shape, which traveled at a tremendous pace to the southeast, assuming during its course the appearance of an irregular triangle and ultimately dissolving. The night was so bright as to make the phenomenon most remarkable. The Stratfordites were considerably surprised." — *Dwight Whalen.*

The Iceman Goeth

Is this the body of a Bigfoot entombed in ice or a hoax that has fooled even the scientists?

By Jerome Clark

ONE DAY in the fall of 1968 a zoologist-informant alerted Ivan Sanderson to an extraordinary story: an apparently authentic Bigfoot corpse was being shown around the country as a carnival exhibit.

Sanderson, a biologist who long had been interested in unknown animals, was understandably intrigued. So was Belgian naturalist Bernard Heuvelmans, also famous for his writings on zoological mysteries. Heuvelmans was visiting Sanderson at the latter's New Jersey farm when the news came.

The two lost no time in getting to Rollingstone, Minn., where they met one Frank Hansen on whose farm the body, frozen in a block of ice and encased in a refrigerated coffin, reposed over the winter months during the carnival off-season. Hansen led them to a tiny trailer where the "Iceman," as it came to be called, was stored. The scientists spent the next two days studying, sketching and photographing the figure. Heuvelmans described it as follows:

"The specimen at first looks like a man, or, if you prefer, an adult human of the male sex, of rather normal height (six feet) and proportions but excessively hairy. It is entirely covered with very dark brown hair three to four inches long. Its skin appears wax-like, similar in color to the cadavers of white men not tanned by the sun. . . .

"The specimen is lying on its back. . . . the left arm is twisted behind the head with the palm of the hand upward. The arm makes a strange curve, as if it were that of a sawdust doll, but this curvature is due to an open fracture midway between the wrist and the elbow where one can distinguish the broken ulna in a gaping wound.

"The right arm is twisted and held tightly against the flank, with the hand spread palm down over the right side of the abdomen. Between the ring finger and the medius the penis is visible, lying obliquely on the groin. The testicles are vaguely distinguishable at the juncture of the thighs."

The creature appeared to have been shot in the right eye. The impact apparently knocked the left eye out of its socket and blew out the back of the head.

Sanderson and Heuvelmans were convinced the figure was what it purported to be: a body, not a model. The two averred that during their examina-



For years Frank Hansen has displayed "Iceman" at carnivals and malls throughout the country. He calls it "illusion" but hints it is real (*Washington Post* photo).

tion they even detected gas bubbles and odors from the creature's slowly decomposing remains.

Hansen claimed that the creature had been found floating in a 6000-pound block of natural ice in the Sea of Okhotsk. The men who discovered it were Russian seal-hunters. (In a later version of the tale Hansen identified them as Japanese whalers.) Eventually, according to Hansen, it turned up in Hong Kong where an agent of an anonymous California multimillionaire purchased it. In due course the purchaser rented it to Hansen who began touring the country with it in May 1967.

Finally, in an article published in a 1970 issue of *Saga*, Hansen "confessed" the "truth." He had shot the creature himself 10 years earlier while hunting in the Minnesota woods.

Sanderson and Heuvelmans seem never to have considered seriously the possibility that they might be the victims of a well-executed hoax. Heuvelmans rushed into print with a paper, published in the *Bulletin of the Royal*

Institute of Natural Sciences of Belgium for February 1969, in which he gave the Iceman the scientific name of *Homo pongoides.* Meanwhile Sanderson too endorsed the Iceman in articles published in the scientific journal *Genus* and in the popular magazine *Argosy.* In the latter he wrote, "I defy anybody to fool Bernard Heuvelmans in a case like this. You just cannot 'make' a corpse like this."

Early in February 1969 Sanderson contacted an old friend, John Napier, curator of the primate collections at the Smithsonian Institution, in an effort to encourage the Smithsonian's participation in the investigation. Sanderson provided Napier with his report and diagrams.

As Napier would write in *Bigfoot* (1972), "My first reaction, based on the creature's anatomy, was extreme dubiety. . . . On the face of it, the Iceman is some crazy sort of hybrid . . . [combining] the worst features of apes and none of the best features which make these two groups extremely successful primates in their respective environments." In other words, zoologically speaking, the Iceman didn't make a lot of sense.

Still, the Smithsonian tried to secure the specimen from Hansen, who said he could not provide it because the anonymous owner had taken it away. Hansen said that when he went back on tour it would be with a model that would "in many respects resemble" the original. After further investigation the Smithsonian concluded that the story and the figure were a hoax.

Over the years Hansen has toured the United States with his Iceman exhibit. He will neither confirm nor deny its authenticity. In his promotional material, however, he does quote the views of "scientists" (Sanderson and Heuvelmans) who have declared it the genuine article.

As recently as August 1981 *Washington Post* reporter Michael Kernan was willing to entertain the possibility that the Iceman was a Bigfoot corpse. "If you ask [Hansen] what we are looking at, the model or the original," Kernan wrote, "he smiles and says carefully, 'We're claiming it's a fabricated illusion.' Even while the odor of dead flesh drifts up from the coffin." Hansen went on to say that the "owner" invented the "fabricated illusion" line to discourage government efforts to examine the creature.

Over the years most persons familiar with the controversy have agreed that the affair is a hoax but an unusually complex and perplexing one. Writing of Hansen, Napier remarks, "He was always one step ahead of the rest of us. . . . He never claimed anything for this exhibit other than that it was a mystery, which indeed it was — and still is."

It is no longer. Thanks to a curious science reporter, we know now the who, why, when and how of the Minnesota Iceman.

In August 1981 C. Eugene Emery of the *Providence* [R.I.] *Journal-Bulletin* interviewed Hansen while the latter was displaying the Iceman at a Providence shopping mall. He wrote a skeptical account, noting that two Brown University anthropologists who had seen it were sure it was fake.

Soon after the article appeared Emery got a call from Bonnie Dalzell, a Washington, D.C., artist and naturalist

who was in Providence on business. She said she had first heard about the Iceman in the late 1960's from Leonard C. Bessom, Jr., a paleontologist at the Los Angeles County museum. At Dalzell's urging Emery called the now-retired Bessom.

Bessom said that more than 15 years ago a man had asked him to design and build a creature figure. The man wanted to freeze it and display it at fairs. "It was supposed to be a reproduction of Cro-Magnon man," Bessom recalled. "But I was working at the museum and it's important to have some credibility. I didn't think it would be too neat for me to go around making fake cavemen. But I think Howard Ball made it."

Howard Ball, who died several years ago, made models for Disneyland. He created the animals in the Disneyland Jungle Cruise as well as the dancing figures in the "Small World" attraction. His specialty, however, was prehistoric beasts such as the mechanical dinosaurs in the Ford exhibit at the 1964 New York World's Fair.

"He made [the Iceman] here in his studio in Torrance [Calif.]," Ball's widow Helen told Emery. "The man who commissioned it said he was going to encase it in ice and pass it off, I think, as a prehistoric man."

Ball's son Kenneth helped his father build the figure. He says its "skin" is half-inch-thick rubber. "We modeled it after an artist's conception of Cro-Magnon man and gave it a broken arm and a bashed-in skull with one eye popped out. As I understand it, [the man who commissioned the job] took the creature to Mexico to have the hair implanted."

The Balls were much amused when they saw the *Argosy* story and recognized their creation in the accompanying photographs. "I never thought it would get so carried away," Mrs. Ball says. Kenneth remembers that the man who hired them "discussed with us some of the fun and some of the trials and tribulations with it."

Hansen admitted to Emery that Ball had made a figure for him but insisted that it "was discarded." When Emery pointed out that the Balls affirm that the figure and the one in *Argosy* are identical, Hansen replied, "They can say whatever they want to."

The Balls say there was neither a mysterious millionaire owner nor an original "real" Iceman. It "came from my dad's imagination," Kenneth asserts. "This is the original." His mother adds, "I assure you, it's a hoax."

That, one should think, is that — but it probably isn't. I think we can safely assume that the shopping malls and carnivals of America have not seen the last of the Iceman, the "fabricated illusion" that, while it may never have lived, is not likely to die very soon either.

CURE FOR HICCUPS

SWALLOWING one teaspoon of dry granulated sugar will cure hiccups, says Dr. Edgar Engleman of Stanford University. He tried the remedy on 20 patients, eight of whom had been hiccuping for periods ranging from one day to six weeks. It worked in 19 of the 20 cases.

by Harold Helfer

STRANGE TO SAY

Fred Shultz was on the first day of his new job at a savings association in Toledo, Ohio, when he got a call. It was an employment agency telling him about a wonderful job opportunity with a Florida financial firm. It turned out to be the job that Shultz had quit a few days earlier.

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Old records in Vienna, Austria, have brought to light the fact that Hitler and Stalin, archenemies as leaders of Nazi Germany and the Soviet Union during World War II, lived in the same neighborhood in Vienna in the early 1900's.

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George Henry Stanbridge of London, England, took his wife to see a movie titled *Hand of Fate*. The plot concerned a newspaper vendor who murdered his wife during World War II and changed his name to "George Henry Stanbridge." The real Mr. Stanbridge was particularly shocked because during the war he had sold papers outside the Archway subway station in London, as did the murderer in the movie. Mr. Stanbridge sued for libel and was awarded damages — although the prosecution, defense and court agreed that the whole thing was coincidence.

The birthday celebration is a three-day affair in the family of Dan and Kay Strall of Napoleon, Ohio. Their oldest child Laura Kay was born on January 4, 1970. The second child Penny Louise was born on January 5, 1974, and the third, Todd Joseph, was born January 6, 1977.

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Carl Snyder, Jr., of San Diego, Calif., parked his brand-new car in front of his office and a few minutes later another motorist ran into it, damaging it heavily. When Snyder walked outside to investigate he was struck by still another car. Snyder runs an automobile driving school.

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Two cars collided on a rural road in northern California and the two drivers got out to identify themselves. One was Leland Johnson and the other Roger Johnson. They were both from Oroville, Calif., and both men were born on June 20, 1959.

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"This is a heck of a place for a family reunion," said 20-year-old Steven Fairson when he walked into the Midland, Mich., funeral home where his mother was making arrangements for his burial. She thought he had been killed in an automobile accident.

TRUE MYSTIC EXPERIENCES

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

MIDAIR NIGHTMARE

By Stephen K. Hardtke

I TURNED the Piper J-3 "cub" into the pattern of Fairfax Field, Kansas City, Kans., applied carburetor heat and acknowledged the tower's instruction by rocking my wings. We were to land behind a Luscombe. My instructor Cliff Edwards had his feet cocked up on the instrument panel, cigar butt clamped in his jaws. At the opposite end of the runway I saw a silver plane taxiing off and assumed it was the Luscombe. Apparently Cliff did too, for he said nothing. Reducing power and losing altitude I turned the plane. On final approach I cleared the dike and fence, concentrating on the three-point landing Cliff wanted.

Suddenly, a tearing sound and a terrified scream! The plane staggered. Cliff grabbed the controls, applying power. Out of the corner of my eye I saw a Luscombe turn away, roll over and plunge to the ground, bursting into flames. Cliff was guiding our stricken plane but we were falling into a line of hangars. We would crash and burn, too!

I awoke — my mouth open to scream. I was in bed next to my wife.

I was learning to fly in the summer of 1950. About three weeks after my terrifying dream (which I had quickly forgotten) I was flying the Cub. Cliff's feet were up, his cigar in his mouth. The tower said we were number three behind a Luscombe. (The controller didn't identify the first plane but he meant the Luscombe would land second; we would land third.) I saw the Luscombe turn off the runway and let the Cub down.



Stephen K. Hardtke

"Cub Six-N, pull up to the right!"

Cliff's feet came down, he slammed in the throttle and pulled into a climbing turn. Out of the corner of my eye I saw the Luscombe turn away, its trademark clearly visible on its fin. We were heading straight for a tall building at the field's edge. Cliff held the Cub down, building speed, then pulled up and over the edge of the building. We mushed down in a partial stall, then flew the length of the structure, each roof nail clearly visible.

Cliff pulled up to pattern altitude, then landed. We climbed from the plane, shaking. My dream was not fulfilled; neither plane crashed. But if it was a warning, why did I forget it until too late to act on it? — *Seattle, Wash.*

BEAGLES HAVE FRIENDS

By Jan Anclam

WE OWNED a Victorian cottage on Aqueduct Road in Schenectady, N. Y., during the late 1960's. It was unique in that it had an acre of ground, yet was just outside the city limits. The house, green and white with a turret, was surrounded by trees and set on the rise of a hill. We named it Bonnie Dune.

My mother Jane Barrett and I were interested in the Ouija board and often tried to get messages with it. I never would have believed the reception we received from it one day as we worked with it in the spacious dining room at Bonnie Dune. We started this particular and memorable occasion on an early spring day in 1968. Mother asked if there were spirit friends present and the pointer quickly moved to "yes."

I asked the spirit to spell out its name but no name came. Instead the pointer spelled a jumbled plea for help. I watched the message unfold. It finally read, "Help me, help me; I'm in a cage. I can't get out. I'm hungry." It paused for a few moments, then finished by spelling "The man is mean."

We were both puzzled at the strange message and I asked, Where are you? Where is the cage? The reply came that the cage was close by and again the words "Help me."

The Ouija pointer then lay quietly and finally we put it away as the message was through and we became bored with waiting. I don't think my mother or I gave the message too much thought.

My grandmother Olive Peterman was living with us at that time and being in her late 70's liked to spend a good part of each day in a rocking chair gazing out of the dining room window.

About a week after our Ouija session she said she noticed that our neighbors in the nearby brick house had moved and she thought she saw two beagles in a pen at the side of their house. My grandmother always prided herself on her excellent eyesight and she said she wondered if the dogs had been abandoned as the house was no longer occupied.



Jan Anclam

We decided that this should be investigated. Mother, my brother Jim and I walked over to the house. Sure enough, in a penned cage made of chicken wire were two young beagles without food or water. Both dogs were painfully thin. We made trips through the light spring snows to feed the dogs and after two weeks of no show from their former owners we removed them from their cage and found good homes for them both. Eventually the house was sold and the wire cage became a thing of the past.

I often have wondered about the Ouija's message that day and the plea for help that was the start of a strange mission of mercy from our Victorian cottage to the beagles' pen. If there are such things as spirit friends then surely those dogs had one. — *Schenectady, N. Y.*

"THINKING HARD"

By Nancy Holmes

LONG AGO I accepted as a fact of life my mother Anne's ability to contact me in unusual ways. She would "think hard" and for no apparent reason I would contact her. Or conversely she'd "think hard" and know when I was in trouble, although I might be miles away. My husband at the time, Dan Harsh, was a confirmed skeptic about Mama's ability but an incident in 1978 gave him pause.

In the fall of that year I was a Petty Officer Second Class in the navy stationed at the Cubi Point Naval Air Station at Subic Bay in the Philippines. My husband, a civilian, worked in Olongapo City as an investments counselor. I had just completed all the requirements for a B. A. degree through



Nancy Holmes

the University of LaVerne (Calif.) which maintained a residence center on the Subic Bay Naval Base. My parents were coming from Saudi Arabia to attend my graduation ceremonies but we didn't know exactly when they would arrive in Manila. My father was to call my office as soon as he checked into a hotel.

A call came through while I was out of the office, informing me that my parents had been in Manila for two days and had been unable to reach me. Dan and I hurried to the local long-distance telephone exchange to call them back but were repeatedly frustrated by the operator's assertion that "no one answers at that number."

After trying to reach them unsuccessfully for four hours, we decided the problem must lie in the unreliable phone system. Surely, we reasoned, they would not try to find their way to Subic alone. Public transportation consisted of a bus ride shared with pigs and chickens and the roads themselves were frequently unmarked and unnavigable.

Finally my husband suggested his favorite solution to all frustrations — a game of pool. I reluctantly agreed. Once we arrived at the bar strange

things began to happen. As I sat watching him play I became "antsy," overwhelmed with the feeling that I should go home. I knew it had something to do with Mama but I said nothing, for Dan laughed at such "fancies" of mine.

His behavior was astonishing, however. Normally calm and collected during his game, he was pacing the floor and making many bad shots. Suddenly he laid down his cue and said, "Let's go home."

I was surprised, for he had half a beer still sitting on the bar and he *never* left a beer! He propelled me out the door and we practically ran the three blocks to our home. Our housekeeper Sally Mirano came rushing out in a great state of agitation.

"Your parents are here!" she shouted. She told us they had gone to a local restaurant and when we followed, we found them in the parking lot.

"You're lucky we got home," I told Mama as I hugged her. "We normally would have stayed out late."

"No luck to it!" she grinned. "I 'thought hard' on you two."

"Don't you laugh!" I said to my husband. "You left a beer and a game when she called you!"

"Welcome to the family!" Mother said. — *Waukegan, Ill.*

WARNED IN VAIN

By Isabell Showalter

AS I WALKED along the sidewalk on South Ligonier Street past the left front corner of my friend Garnet Schaffer's house in Peoria, Ill., I received an electric shock throughout my body. I felt that the spirit of Garnet's husband, who had died accidentally in the home he had built, was trying to warn me about something connected with the house.

Later I asked Garnet if she had received any warnings about the house or front yard. She said, yes, she had, ever since they paved Arlington Street which dead-ended into Ligonier in front of her place. She'd had many nightmares about the children's getting hit by cars speeding down that street without knowing it dead-ended, she said.

I told her about the shock I had had and said I was worried about her grandchildren. "Well," she said, "don't worry. I don't let them camp out there any more."

That was in the early summer of 1963 and I thought of the warning many times after I returned home but knowing that her grandchildren always minded her, I tried to dismiss my foreboding.

A few months later, in August 1963, I think, I received a clipping from the *New Peoria Journal Star* telling of the very accident we were worried about. Two teenaged young men who had been drinking came speeding down Arlington Street, lost control of their car, shot across Garnet's front lawn and hit the left front corner of her house at the very spot where I had felt the electric shock.

Unknown until the fire department and the police arrived was the fact that two young boys had set up Garnet's tent after dark, planning to spend the night in it. They had been told not to do this but as the story unfolded Daniel Shields and Michael Armstrong, both 15, had wanted to get an early start to go fishing the next morning.

Both of them were killed when the car struck the tent and it and the boys were dragged under the car. The house was so badly damaged it had to be torn down. Luckily no one in the house was hurt.

Garnet said the dead boys were friends of her grandson. She was not aware they were in the tent since it had been folded up on the picnic table when she went to bed. She said she recently had forbidden her grandchildren to use the tent in the yard because in June 1963 a car had gone through her yard and rammed into the house, narrowly missing the tent in which five boys were sleeping.

Everyone was sad about the tragedy but Garnet and I felt especially bad because we had received the warning, had tried to heed it but had been powerless to keep the boys from coming back in the night. — *Everett, Wash.*



Isabell Showalter

MY PROOF OF SURVIVAL

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.

I DON'T WALK ALONE

By Rose Smith

IN THE summer of July 1932 I spent a few weeks with my parents' friend Elizabeth Sustaric. She had a home in Aurora, Ill., near the Fox River. We children would play in back of the house in an area of many trees and grass. One day, as my friends were running ahead of me, a dog appeared on the path leading to the river. As he came running toward me I stopped and started to scream. My uncle heard my cries and came to my

aid; he chased the dog away and picked me up. He told me to stop crying as the dog had gone and he was there to protect me. I later asked him, what if he had not heard me scream — what then? He told me not to worry, that he would always be near if I needed him.

Sixteen years later I heard my uncle say those same words. He said, "Don't be afraid, I am here." The only difference is that he had died the year before.

This is what happened:

One cold winter night in 1948, about 1:30 in the morning, I was coming home from work. I was to transfer buses at the corner of Roosevelt Road and Cicero Avenue in Cicero, Ill., but no bus was in sight. I decided to walk the few remaining blocks to my home instead of waiting for another bus.

While walking home, for some unknown reason, I was afraid. Almost every house was in total darkness. As I was wishing that I had waited for the other bus instead of walking, I heard my uncle's voice telling me not to fear as he was with me. With that I kept on walking toward home feeling much less afraid.

When I neared home I heard footsteps behind me. Realizing I was in the center of the sidewalk I moved to allow room for the person to pass by. A shadowy image passed me and turned into the walkway leading to my home. I paused a few moments before turning into my yard to reflect on what had happened. Turning, I saw my uncle sitting on our yard bench, smiling at me. I looked at him for a moment and his image disappeared. I have never seen him again. But now whenever I walk seemingly alone I feel safe because I know my uncle is with me. — *Cicero, Ill.*

THAT LAST THIN LINE

By Kathy Lawson

IN DECEMBER 1980 I suffered severe internal bleeding from a perforated ulcer. By the time I reached Desert Hospital in Palm Springs, Calif., my life was hanging by a thread — although I did not know it at the time. Later I learned I had been placed in the Intensive Care Unit and given oxygen and transfusions.

Looking back now I realize that tucked somewhere in those days of misery is one of the greatest experiences of my life, one that has made me reevaluate many of my beliefs and left me with an assurance of survival beyond death.

I have no memory of those days in Intensive Care except for what I might call an "unusual" dream. In this dream I was aware of an extremely bright light and a plain bare room which held only a bed, a small table and two chairs, one on either side of the bed. I lay in the bed; seated on my right was my mother Emma Johnson and on my left was my first husband Clarence Williams. Both had been dead for many years. They appeared now in the prime of life. No words were spoken but their presence gave me a sense of comfort.

I don't know how long this continued, for I seemed to have no sense of time. At last my mother arose, saying simply, "Well, I must go." She moved away to the right and disappeared. Then my husband moved away to the left and vanished.

Since this happening my uncertainties about death have been replaced with a certain knowledge that our deceased loved ones meet us and escort us on that journey to the afterlife. I am sure, if I had crossed that last thin line, they would have led me fearlessly into another world. — *Yucca Valley, Calif.*

I SAW HIM LEAVE

By Charles H. Elliott



Charles H. Elliott

BY THE TIME I was born midway into World War II, my grandpa Charles Holland was already an old man. My first memories of him come from the time my mother and I stayed with him while my father was overseas. But we were never very far apart as I grew up. He and Grandma lived either with us or right next door.

I was raised on his stories about days gone by. He told me about all the dogs he had owned, the possums he had hunted, the fish he had caught and the people he had known. In the days before television these stories were more alive than anything a screenwriter could dream up.

It was Grandpa who taught me to fire a rifle, using a single-shot .22 which was nearly as old as he. When I caught my first fish it was Grandpa who had baited the hook. When I wanted to explore the wilds of Bird's Creek near our home in Temple, Tex., Grandpa walked miles and miles with me, showing me springs, catfish holes and places where Indians had fought years before. As if to prove it, before the day was done we had picked up several arrowheads from the creek bed.

Grandpa had come from Mississippi in a covered wagon sometime in the late 1800's and made a precarious living chopping cedar fence posts and gathering pecans to sell. He tried farming and always considered himself a farmer but the rocky soil of Tennessee Valley in central Texas did not allow for much profit. When the Depression came he was wiped out for good.

Grandpa could have been the model for the word "poor." I never saw him wear anything but faded old work clothes. He was wrinkled from many years in the sun and he walked with a slight stoop and short steps because of his rheumatism.

Then, in 1955, when I was 12 years old, he had a heart attack while hoeing his garden. We took him into our home where Mother could care for him and for the next few days he showed steady improvement. I told him he should be cheerful because it would help him get well. (My health book at school had given me that prescription a few days earlier and I wanted to do all I could to help him.) After a few days he seemed to be out of danger so I stopped worrying about him. When my paternal grandparents came by that day — May 21, 1955 — they took me across town to spend the night.

In bed in their home I had a vivid dream. I felt disoriented and heard loud voices sounding as if they were in an echo chamber. Suddenly I found myself in a foggy place with the voices and a lot of laughter sounding closer. Then I saw three people break into view from my left. Grandpa was in the middle and on either side of him were middle-aged women in robes. The women were holding onto his elbows and talking animatedly. Grandpa was walking tall; his steps showed no trace of his rheumatism. The three walked past me, paying me no attention — but just before they reached the fog on my right Grandpa stopped and pulled away from the two women. He said, "Just a minute. I want to tell Charles something." He walked over to me, took my hand and said, "Charles, I'm going away now but everything's okay."

He turned away from me and rejoined the women. As they disappeared into the fog I could hear them talking and laughing. I stood listening as the sound died out.

Just then my grandmother woke me up and told me to get dressed. My grandpa had just died and we were going back to my home. When we got there, a hearse was about to take him away. Someone asked me if I wanted to see him. I shook my head. I had already seen him go away. — *Bastrop, Tex.*

DAD'S GOLD BELL

By Phyllis Megani

I KNOW now death is not an end but the beginning of another existence as real as the life we begin here on the day we are born. Some of those who have died have convinced me of this by making their surviving presences known.

My father was the first. Dad was ill for three months before he died. Day by day we watched him grow thinner and more yellow as the cancer ate away at his body. As the disease progressed he was bedridden and sounded more and more childish, perhaps because his voice weakened until he could hardly speak above a whisper.

Mom gave him a gold bell so he could ring for her whenever he needed something. It seemed that was all the time. No sooner would she get down the stairs than the bell would tinkle and she'd go rushing up again. But she never complained. She always answered the call and did what she could to make him as comfortable as possible.

Death finally released Dad from his agony.

Time went by and my sister Jane and I both married and Mom began to date. It must have been in the spring of 1965, two years after Dad's death, that Jane and I had occasion to have breakfast at Mom's. Mom was a district manager for a cosmetics firm and so always had a supply of creams, perfumes and all other luxuries for the body on hand. When I lived with Mom and Dad I always had taken these products for granted. It wasn't until after I left home that I realized just how expensive they are. So whenever my sister or I visited Mom, she always made sure we left loaded up with her special brand of toiletries.

This time was no exception. After breakfast Mom took us to the basement, opened the cupboard where she



Phyllis Megani

kept the toiletries stored and began to give us the products she knew we liked.

All of a sudden as we stood there talking I heard the tinkle of that little gold bell! It sounded as if it were ringing upstairs and the sound were filtering down through the ductwork.

I was startled. I glanced at Mother but saw nothing in her face to indicate anything unusual had occurred. But when I looked at Jane I saw understanding in her eyes. She quietly said, "I heard it, too."

We both had heard Dad ringing his bell!

Every once in a while Mom would tell us of other incidences that told her Dad was letting her know he was still around.

Many years have passed. Mom has remarried and moved away from the house in Navarre, Ohio, where we grew up but it will always seem like home. I have learned through the years that Dad is still with me no matter where I am.

I have come to know when I see him in my dreams he is warning me of some danger or of a death that will soon take place in the family. But I also know that somewhere he lives. — *Clearwater, Fla.*



WITNESS THREE TIMES OVER

By Lina Accurso

ROBERT Todd Lincoln was the only one of Abraham Lincoln's four children who survived childhood and adolescence; he lived to the age of 83. Ironically, Robert Lincoln not only witnessed his father's assassination but was on hand for the assassinations of two other presidents of the United States.

Young Lincoln was in the audience at Ford's Theater on April 14, 1865, when John Wilkes Booth shot his father and he was present at his death in a room across the street from the theater.

Thereafter Robert Lincoln became active in Republican politics and was selected as secretary of war in President James A. Garfield's newly-formed cabinet. On July 2, 1881, Robert went to a train station in Washington to see the President off. When Lincoln arrived, Garfield had just been felled by a bullet fired by Charles Guiteau, a disappointed office-seeker.

Robert Lincoln received a special invitation 20 years later to meet President William McKinley in Buffalo, N.Y., at the Pan-American Exposition. The date was September 6, 1901. Lincoln had just arrived when he saw an agitated group hovering around McKinley — who had just been shot by an anarchist named Leon Czolgosz.

CASSADAGA — SPIRITUALIST MECCA

At "Home of the Spiritualists" healings, clairvoyance and communication with the dead occur every day.

By John Hardebeck

"NOT LONG ago a man was brought to our Sunday service on a stretcher. He'd had a stroke and couldn't walk or talk. After the healing he rolled off the stretcher and pulled himself upright. A week later he came to church under his own power. He had gotten his voice back and



Cassadaga mediums, sensitive to media ridicule, seek to dissociate themselves from "psychics" who cannot validate their powers to Camp Association's satisfaction.



Mediums of Cassadaga, Fla., minister to as many as 30,000 visitors a year. Some seek healings, others glimpses into future or communications with deceased loved ones. Most mediums live at camp only in winter.

wanted to sing! He wasn't much of a singer but he could speak again, loud and clear."

This story was told by gray-haired but powerful-looking William Stockwell, medium, healer and member of the National Spiritualist Association of Churches. As I listened I gazed out through the screen door at the narrow, peaceful road shaded by moss-draped pine and oak trees and thought, if a miracle ever happens it ought to be in a place like this.

It was a Sunday in late August 1976. My wife and I were at Cassadaga, Fla., in the tidy clapboard cottage of Mr. Stockwell and his wife, the Rev. Ivamay Stockwell, who was hurrying to get ready for their afternoon church service. Cassadaga is about halfway between Daytona Beach and Orlando, just off Interstate 4. A quiet enclave of winding streets and modest houses, it's "The Home of the Spiritualists," the winter mecca of America's practicing healers and mediums. Their definition of Spiritualism is the science, philosophy and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the spirit world. A medium is an individual who, it has been said, "is supposed to be sensitive to vibrations from the spirit world, and through the medium the intelligences of that world communicate."

The mediums of Cassadaga minister to throngs of visitors, estimated to run upwards of 30,000 in a year, sightseers excluded. Some are VIP's who, like many of the others, seek messages from dead loved ones, better health or a look into the future. Private readings at the homes of the mediums are given for a relatively modest fee (called a donation), generally $15 or $20 for a session lasting 45 minutes to an hour. These payments belong entirely to the medium involved.*

Each Sunday afternoon at the First Spiritualist Church beside placid Spirit Lake, following a sermon and perhaps a group meditation for a "healing," there is usually a "message service." Attendees (the public is invited) may get word, through the conducting medium, from a relative or

* Neither the total revenue from this source nor the number of readings given is available.



The First Spiritualist Church, on Cassadaga's Seneca Street, sits on bank of appropriately-named Spirit Lake. Services are held there every Sunday afternoon.

friend who has "passed over." In the Spiritualist faith there is no death, so fear of death is nonexistent for the true believers. Thus there is an absence of finality in referring to deceased Spiritualists. They are named in church publications under the heading "transitions" instead of obituaries or death notices and they also may be listed as those "who have passed through the portals of the hereafter."

While some mediums live at Cassadaga only during the season, which runs from January through March when the state-chartered Southern Cassadaga Spiritualist Camp Meeting Association convenes, more than 30 live there year round. (Twenty-three mediums advertised in the 1981 Association program.) Although no actual count of mediums in residence during the January-March period is kept, a recent estimate was 100. The admission standards to Cassadaga for practitioners are high; "snake-oil salesmen" are not tolerated. The activities of the palmists and so-called mind readers, whose roadside signs are so prevalent in Florida, are frowned upon.

Even so, the Cassadaga mediums have been ridiculed by the media; this has resulted in a reticence which makes it difficult to obtain information about their organization and functions. Some years back a well-known author (our Cassadaga informant the Rev. E. Ann Taylor did not reveal his name) wrote an article about the community. Said Mrs. Taylor, "He made fun of us. His article was even pub-

lished on Halloween. We don't like that. We're serious in what we do."

More recently the television show *Real People* aired a segment filmed at Cassadaga. June Mahoney, an Association-accepted practitioner, demonstrated her ESP by commenting on well-known politicians whose names had been written on pieces of paper withheld from her view by the program's interviewer. Another medium, however, gave what can best be described as a farcical performance. Unable to do what he had claimed he could do, he came across as an unrepentant charlatan. Unfortunately the fact that he had set up shop off the Association grounds and did not have Association credentials was not mentioned on the show.

The history of Cassadaga is interesting and impressive in terms of Spiritualist credibility. At last count it had a population of some 350 residents, with 150 living on the Association grounds. Cassadaga was founded in 1875 by medium George Colby who journeyed from New York to establish a colony devoted to the religion and philosophy of Spiritualism. According to the legend Colby had a vision in which he was advised to start a spiritual community in the South; he was guided by three spirits, one of whom was an Indian named Seneca. The latter told Colby to put his homestead wherever his hired horse stopped. That turned out to be the tranquil 35 acres that became Cassadaga and where, in 1898, the psychic center was established. A stockholding company, with Spiritualists as the shareholders, was inaugurated. One share cost $10 and the money was used to build a church. This was the nucleus of what is today the Southern Cassadaga Spiritualist Camp Meeting Association.



Eloise Page teaches prophecy and levitation for those who "seek answers from a wisdom higher than their own."

Over 350 Spiritualists currently hold stock in the Association. As mentioned, some reside year round in Cassadaga but most live elsewhere and visit during the season or whenever possible. One must be a member of the Association in order to live in the camp and vote at the stockholders' meetings. Residents lease the land from the Association for a 99-year period — the lease is not transferable. If a house is left to someone who is not a Spiritualist it must be sold to someone who is. This proviso is part of the Association by-laws and is meant to keep out incompatible forms of private enterprise.

Taxes are paid to the county gov-

ernment for basic residential needs such as road maintenance and police protection. The nearby town of Lake Helen provides fire fighting and other services. The by-laws call for a seven-member board of directors, elected at the annual stockholders' meeting. The board is responsible for maintenance of the Association-owned grounds and buildings, including the church, community center and some rental apartments. Revenue for doing this and for handling other Association business comes primarily from land and apartment rent, church contributions, bazaars, book sales and donations from minireadings given at the bazaars and at "mediums' nights." The latter are held on the first Monday of each month from October through April (except for November). These functions take place at the community center — named the Andrew Jackson Davis buildings after an early Spiritualist author — a ramshackle, one-story frame affair at the edge of the campgrounds, just down the street from the church.

To become a member and shareholder of the Association today involves a cash payment of only $25, but to be able to practice within the campgrounds a medium must be examined and certified by the Association board. He or she has to produce credentials attesting to training and practice within the Spiritualist church. The problem of uncertified mediums arose well before the *Real People* broadcast. Once, when a group of such mediums came to town, the Association found it necessary to post a sign reading: "NOTICE. Mediums certified by the So. Cassadaga Camp Association reside with the campgrounds on *this side* of the highway." The sign still stands.

Public cynicism aside, there are incidents on record which seem to verify the alleged powers of Spiritualist mediums although, understandably, those who consult Cassadaga's professionals are often unwilling to let their names be divulged. On one occasion a woman from Daytona Beach came for a reading with medium Anne Gehman, who told her that she had a mass in one part of her body. Although the woman had not been having any physical problems, she went to her doctor and an X ray showed that she had a large tumor which had to be removed surgically. So impressed was the physician with Gehman's performance that he telephoned her. The medic and the medium formed a working relationship with the doctor occasionally referring patients to her.

In another case a worried mother consulted Anne Gehman about her missing daughter. The medium specified the out-of-state town and exact address where the young woman was staying and commented, "She needs you desperately." The distressed mother hurried there and found her daughter alone with her baby, having been deserted by her husband but apparently too proud to ask for help.

How do mediums get started? Usually their unique powers manifested at an early age. Others were influenced by spiritually inclined individuals. Anne Gehman, for instance, led a normal childhood except for her interest in making articles levitate. In high school she was a fine student, a majorette and a cheerleader. She qualified for a nursing scholarship and pursued

a nursing career for a while, later switching to real estate which she found so lucrative that she was able to quit and move to Cassadaga, an ambition of hers from the time she was 17. It was at 17 she had realized she was "different."

The Rev. Eloise Page, another Cassadaga medium, is a grandmotherly lady with a soft voice and a pleasant manner. She teaches classes in natural law — dealing with such subjects as prophecy, meditation, levitation, gravitation and concentration — and does private readings by appointment for people who "seek answers from a wisdom higher than their own."

At the age of 14 she realized she had a near-photographic memory. "In four years of Latin," she recalled, "I got all A's because I could visualize the page the question came from." Although she never had talked with anyone about psychic matters, she began to have visions. "I was shown a vision of my teacher when I was 19. In the vision I was told he would become my teacher and train me. Over the next three years everyplace I went I was looking for his face. Finally it receded into the background and seven years later he came into my home."

This was the first Reverend Page whom she ultimately married. "I recognized him right away," said Mrs. Page, "and he recognized me."

Mrs. Page was taught by the Reverend Page for seven years; they married when she was 33 and he was 60. For five years they resided in Clinton, Iowa, and from there set up five churches in various parts of that state. In 1948, when Mr. Page was invited to come to Cassadaga as a guest speaker-



Ann Gehman diagnosed a Daytona Beach woman's tumor and so impressed her doctor that he telephoned Ann and now occasionally refers patients to her

medium, they decided to make it their home.

"After my husband passed on," said Mrs. Page, "I had a lot of national publicity and I started doing private readings. He crossed over in 1953 but I had had years of training so I was able to step right into the work and take over the classes. I use the powers of visualization, concentration and observation to increase awareness. We're conscious but we're not always aware. It seems we're always either thinking back to what just happened or thinking ahead to what is going to happen, so we lose the value of the moment."

Mrs. Page requests that you do not speak to her at the outset but instead listen and write down any questions you have about her remarks. She says of her own mental processes: "It's like a television picture — it moves through my mind like I was watching television. I read from symbols. For instance, I might see a tree and then

I'd examine the roots to see if they were healthy. I look at the branches. They represent the family. If one is missing I look to see if it has rotted off or been chopped off. I look at the trunk to see if it's sturdy."

She says she uses extrasensory perception to "read" general personality traits, past relationships and events as well as current relationships in both this world and the spirit world, and also future events; she confines her predictions to occurrences no more than eight to 12 months away.

The Reverend Page lives alone in a modern, spacious masonry house on sandy Emmel Road. It is newer and more comfortable than the residences of most other mediums, which are frame. A sign outside proclaims it "The Oasis." The kitchen and family room are bright and well-furnished. She has an office filled with books, framed photographs, religious articles and memorabilia attesting to her years of mediumship in the Spiritualist church. Mrs. Page is president of the camp board of directors.

The Reverend Page told me this story during my recent interview with her. "I had a woman come to me for a reading and halfway through it I became very agitated. I had a vision of a young boy falling and then I felt pain on the left side of my body. I asked the woman, 'Do you have a son?' She said she did and I inquired whether he had recently fallen off his bike. She said he had and that she had taken him to a doctor for a checkup but that he was all right. I asked her where her son was now. She replied, 'I left him at home. He didn't feel good.' "

Mrs. Page told the client that she should return home immediately, that something was seriously wrong with her son. The woman called later to say that when she got home her son was running a high fever. She took him to the hospital and learned that he had a ruptured spleen which required prompt medical attention.

One of the phenomena that sometimes occur in Spiritualism is levitation — in which objects defy gravity and float in the atmosphere. Some years ago Jean Yothers of Orlando, Fla., observed such a feat with medium Anne Gehman. She described it this way:

"Using a small mahogany table, we placed our hands on top for a question and answer game with the spirits. Two rocks of the table meant 'no' and three rocks signified 'yes.' Then she let the table rock back and forth gathering momentum until it was spinning madly around like a top and gradually lifted off — up and away and down again."

Another singular aspect of the Spiritualist faith and practice is materialization. Anne Gehman, now married and living in Fairfax, Va.,* told of an incident in which she saw the ectoplasmic form of her deceased sister Mary. This happened in the presence of a group of people, among them Anne's mother and father. According to Anne, "Everyone in the room saw her, including my parents." She said that they were discussing a completely unrelated subject when, unsummoned, Mary glided into their sight.

The First Spiritualist Church of Cassadaga, site of much of the camp's group activity, is a fairly modern but

* There she practices her profession under her maiden name Gehman.

unpretentious stucco building. From the outside it looks more like a school than a house of worship. Indoors, the concrete floor of the auditorium (partly carpeted) slopes downward from the entrance to a microphone-equipped stage which is elevated four or five feet to provide the congregation — sometimes upwards of 250 people — with an unobstructed view. The Sunday afternoon services with their sermons and hymn singing resemble those of other Protestant churches in the South. However, the message portion is distinctive. Typical was one conducted by visiting minister Edna Carr from Ocala, Fla.

She rose and said to the congregation seated on their wooden chairs, "I'm addressing myself to the gentleman with his hand on his chest. Yes, you, sir. There's someone standing behind you and he's holding his chest in the same way you are. I believe it's your father. Is this so?"

The man nodded.

"Your father wants to tell you something. Did he have a chest condition? Yes? Well, he says to tell you that you are beginning to have a condition and you'd better take it easy."

Pausing, she placed her hand over her eyes. "The spirits are so strong up here I can hardly stand it. I'm getting so many messages it's hard to handle them all.

"Yes, ma'am," she continued. "Yes, you there in the pink. Your mother says things are going to be easier for you. She says to tell you they're working on it there on the other side."

Following a number of additional messages, she addressed a woman wearing a print frock, "Your Aunt Alma says to watch out for something in the woodpile. Wasn't that one of her favorite expressions?"

The woman nodded her head.

"Well, she says for you to be careful. You'll know what I'm talking about."

"Thank you. Thank you," the woman murmured gratefully.

* * *

ACCOMMODATIONS for those wishing to take part in camp functions are available at the Cassadaga Hotel on the campground. It originally was owned by the Camp Association but later was taken over by the National Spiritualist Association of Churches. Physically it is an unprepossessing, two-story, somewhat old-fashioned inn which has been refurbished. It has a small restaurant serving simple fare and offers air-conditioned rooms. Double occupancy is $23 a night plus sales tax. Those persons who want more amenities, such as a swimming pool, might prefer to stay in the city of Deland, which is only about seven miles away. Deland, home to Stetson University, has motels.

The motion picture *The Exorcist* dramatized the possibility that contacts with the spirit world may not always be benign. The record of the Cassadaga mediums is, on the other hand, studded with so many instances of helpful, reassuring communications it is difficult to believe anything sinister or harmful is going on.

The Rev. Mrs. Page says of the relationship she has with her clients, "It's like planting a seed. If you can get people thinking in a positive way about things instead of in a negative way, then they are better prepared to solve their problems."

Update . . . By Jerome Clark

FRED VALENTICH IS STILL MISSING.

On October 21, 1978, 20-year-old pilot Fred Valentich was flying in his Cessna 182 aircraft over Bass Strait on the way to King Island off Australia's southern coast. Neither man nor plane was seen again. In his last radio message Valentich reported a strange flying object in his vicinity (March 1979 FATE). Over three years later, Valentich's family keeps his room, car and motorcycle in good shape, hoping that one day he will return. "He is not out of our minds," Fred's father Guido Valentich says. "My daughters talk about him as if he left last month." The elder Valentich, who at first thought the object Fred saw was a UFO, now believes it was an American experimental aircraft. "But there is nothing concrete, nothing I can prove," he concludes.

A PYRAMID GROWS IN ILLINOIS.

"Strange phenomena" have kept Jim Onan from moving into his 56-foot-high pyramid-shaped house in Gurnee, Ill. (March 1981 FATE). Onan, owner of a construction company, and his family had hoped the two-million-dollar structure, patterned after the Great Pyramid of Cheops and double-gilded (two layers of gold), would be completed by late 1981 but unusual construction problems have caused delays of several months. A natural spring mysteriously started flowing at the base of the pyramid when it was finished. The building's 7225-square-foot concrete pad cured correctly outside the structure but not inside, Onan reports. Water tanks burst at below-normal pressure levels and plywood delaminated. Because of these problems Bernard Gruenke, Jr., whose company is applying the gold leaf, says, "We're being extra careful with the pyramid."

HOW PSYCHIC WERE THE "SUPERPSYCHICS"?

"Psychic detectives" Gerard Croiset and Peter Hurkos have been called two of the greatest clairvoyants of

our time but an investigation by Dutch journalist Piet Hein Hoebens casts doubt on a number of claims made about them. In articles appearing in Skeptical Inquirer and Zetetic Scholar Hoebens contends that some of the most widely-publicized stories about them are grossly distorted or wholly fictitious. He cites instances in which participants in the events have denied that things happened as Croiset, Hurkos or their biographers say they did. Although some books "convey the impression that psychics are employed as a matter of course in police investigations," Hoebens writes, the Dutch police's experiences have led them "to be skeptical of clairvoyants."

MIRACLE ANGERS YUGOSLAV AUTHORITIES.

Yugoslavia's Communist government has continued its harsh crackdown on those promoting a reported appearance of the Virgin Mary in the mountain village of Citluk last July ("Update," January 1982). The affair "involves the use of religion as an instrument for political objectives," Radovan Samardizic of the Commission on Church Relations charges. Police fenced off the site and barred journalists. An area priest has been sentenced to 3½ years in prison for spreading "hostile propaganda." Four other persons have been jailed and 11 persons who visited the site have been expelled from the Communist party.

"DEMON SEA" MENACES SHIPS.

It is called the "Demon Sea" — a 1000-by-670-mile stretch of the Pacific off central Japan where ships have disappeared or been destroyed under mysterious circumstances (July 1975 FATE). Japan's Transport Ministry has begun an investigation, to last five years, to determine the causes. "The area becomes very dangerous in the winter months," Kiyoji Hamada of the Marine Accident Inquiry Agency says. Sixty-foot-high waves form suddenly even in relatively calm weather and can sink ships in minutes, sometimes even before an SOS can be sent. The investigators hope to build a "wave observation robot" to measure movements in the sea down to 16,400 feet, on the theory that currents and other forces may be creating deep, uncontrollable ocean vortexes.

Frank Mola's Gemini Procedure. . .

NEW ROUTE TO HEALING



Frank Mola has lectured on business management topics for many years. Now firms are asking him to talk about healing and use of ESP in decision-making.

Millionaire industrialist turns his hand (and his ESP) to healing and devises method for finding root cause of illness to effect cure.

By John White

WHAT distinguishes the Gemini Procedure from other hypnotic regressions? The psychic ability of its originator Frank Mola, a Connecticut businessman.

By putting himself in an altered state of consciousness (a technique which took him years to achieve) Mola is able to share deep experiences with his subjects. He can reach psychically into a subject's unconscious and explain inner motivations in an easy conversational manner. As a person follows Mola's hypnotic induction and begins to see imagery, Mola himself clairvoyantly perceives the imagery. Thus he participates actively in a "shared vision" rather than passively awaiting information. And he can delicately guide the psychodrama toward the event he senses to be critical for revelation to occur. This is what makes the Gemini Procedure* so different and effective: Mola participates in the envisioning; ordinarily, hypnotists can merely ask questions and wait for replies. Those replies may fail to include small but significant details.

During the five years Mola has used his technique, hundreds of persons have experienced it — some as students, some as research subjects, some

* The procedure gets its name from Frank Mola's sun sign: Gemini.



Dr. Brian Turkington. left. and Judi A. Page. right. review medical records of Gemini patient with Frank Mola. center.

as counselors. As a researcher should, Mola has methodically recorded and documented cases. He has a large filing cabinet full of data to share with interested professional researchers.

For example, Cassandra Wheeler suffered for several years with colitis and gastroenteritis which medical doctors seemed unable to treat successfully. She asks Frank Mola to take her through the Gemini Procedure. He explains it to her, then regresses her hypnotically to an apparent past life in which she sees herself as an Aztec maiden about to be sacrificed on an altar. The temple priest prepares to plunge a flint knife into her chest and rip out her still-beating heart as an offering to the gods. At that point Mola intervenes and changes the imagery. He creates a scene with a happy ending and explains the significance of the psychodrama. Her illnesses quickly begin to disappear and within two weeks she has recovered fully. Six months later an examination proves she is still symptom-free.

A 24-year-old man, Ray Antuna, Jr., afflicted with diabetes from the age of 12, undergoes four Gemini Procedure sessions during a three-month period. Mola creates past-life and present-day psychodramas in which Antuna sees healing temples and rooms filled with family and friends. Together he and Mola explore the scenes and events for their psychological importance. By the end of the fourth session, Antuna's need for insulin has been reduced by half.

Anthony Segretario, a 32-year-old educator, has ulcerative colitis and is unable to retain food. His bowels move a dozen times a day and he is weak and losing weight. He takes up to 16 sulfa drug tablets daily, can eat no roughage and is told by doctors that he will be on medication and a near-liquid diet for the rest of his life and may have to undergo a colostomy. Segretario comes to Mola for a Gemini experience wherein he relives traumatic events from his early life. Finally, in what could be either psychodrama or past-



Frank Mola works with Robert Bernier who had dislocated his shoulder. Only two days later. shoulder harness was removed. Assistant is Delores Howard.

life recall, he sees himself being crushed to death on a sailboat when a mast falls across his abdomen. Mola clears the scene, suggesting that the pain and trauma belong to the past and are not part of the present. Segretario immediately experiences a sense of relief and well-being. When he returns to a normal waking state Mola reviews the experience and reinforces the sense of healing. Within two days Segretario's symptoms are in remission. Several weeks later, after consulting with his doctor, the educator discontinues all medication. At his next checkup his doctor is surprised by his robust condition. Two years later his symptoms have not recurred.

These three cases are a small sampling of the healings that Mola has accomplished. Not all cases are so dramatic but the end result is the same — once the root cause of the patient's problem has been found.

Other persons undergo the Gemini Procedure for a purpose other than healing: to research past-life recall. Results in these cases are also dramatic: subjects describe past lifetimes and many display xenoglossy, producing words in languages they do not consciously know — Italian, Albanian, Apache, Crow, Sioux, Japanese and what seem to be ancient languages no longer spoken. Mola emphasizes in these cases, however, that without solid historical documentation to back up the "memories" they are best described simply as psychodrama.

As well as engaging in healing and reincarnation research, Mola is a teacher. "In fact," he says, "I consider my teaching to be even more important because a healer can help only so many people, but a teacher can pass on his methods and experience to others and thereby multiply the numbers he is able to help."

* * *

A TYPICAL Gemini Procedure session lasts about two hours. Mola usually conducts these in a consultation room on the premises of the school he founded, Alpha Logics, dedicated to "self-directed growth in body, mind and spirit." Mola's role as administrator has been turned over to others and he now functions primarily as a teacher, researcher and counselor. His healing work is done without charge but a person must first sign a release indicating that he is not under treatment for any mental disorder, epilepsy or fainting spells. If he is, he must provide his physician's written permission for participation in the Gemini Procedure. It is Alpha Logics' long-standing policy — and strong desire — to work with, not against, the medical community. Mola makes no claims about his healing work that he cannot back up with evidence.

As the Gemini Procedure begins, Mola talks with his patient for 15 to 30 minutes to get a feel for his psychological dynamics. Then he asks the person to lie down on a couch where he can gaze comfortably at a candle flame. Next Mola turns on a recording of soft meditation music and sets two blank cassettes to record the session; one will be given to the subject and the other becomes part of Alpha Logics' research records. Finally, he dims the lighting and moves his chair near the head of the couch. A third participant — usually his partner-wife Ann or a staff member — acts as witness.

THE STORY OF ALPHA LOGICS

SINCE ITS founding in 1975, Alpha Logics has grown into a fully-functioning school for the development of human potential. Located in the Metallics, Inc., manufacturing building at 229 Cross St., Bristol, Conn., it consists of four classrooms, two consultation rooms, a bookstore and various offices.

Frank Mola, its founder, describes Alpha Logics as a unique educational center dedicated to the idea that life means growth and that growth is best self-initiated and self-directed. The school seeks to help people transform their lives in ways that are personally fulfilling and socially beneficial.

With a staff of four full-time administrators and nearly two dozen faculty members (who teach in the evening) Alpha Logics offers courses that range from The Alpha Experience (the basic course with now more than 1000 graduates), The Alpha Healing Experience and Executive ESP to courses on meditation, consciousness research, transpersonal psychology, psychotherapy, counseling, hypnosis, mental discipline, astrology, Tarot, Huna, dream analysis and self-development for children.

In addition, the school offers public lectures, workshops and seminars on motivational and metaphysical topics. Counseling and psychotherapy services include biofeedback, hypnosis, hypnotherapy, pastoral counseling and psychic-intuitive, astrological and Tarot consultations.

Speaking in a low voice Mola asks the person to concentrate on the candle flame as the hypnotic trance is induced. Then, closing his eyes, the subject retains an afterimage and reports its color. The color of the retinal image is an indication to Mola of the depth of his subject's altered state of consciousness and this tells him whether to take the person deeper. At the desired level the color of the afterimage (the candle on the retina) is deep purple. At Mola's direction the afterimage expands to form a screen on which the mind's eye sees other images begin to appear. These images are the first expressions of the subconscious, Mola says, and by working with them he begins to penetrate to deeper levels of his subject's psyche. In these deeper levels psychosomatic illness begins and here root-cause healing must be performed.

* * *

FRANK MOLA has been aware of the psychic and the paranormal since childhood, he recalls, and in college, as editor of the campus newspaper, *Hillyer Callboard*, he made a prediction about the future of the institution which has since come true. Citing the need for expansion and new facilities, he wrote in 1953, "In the opinion of the *Callboard*, Scarborough Street would be the ideal spot to locate. . . ." Seven years later, Hillyer College (renamed University of Hartford) moved to a brand-new campus one block from Scarborough Street.

However, working as a psychic healer was not to become Mola's lifework until many years later. First he had to raise a family, enter the business world, become a successful industrialist and suffer personal tragedy.

After earning a bachelor's degree in business administration and serving two years in the army, Mola entered the world of commerce. By the time he was 28 he had decided to go into business for himself. He started his first company in 1959 on earnings from a $500 stock market investment in Thiokol Corporation, a rocket fuel company. Call it luck or psychic foresight, the stock took off and less than a year

later Mola sold and netted $5000 after taxes. With that and a bank loan he had enough capital to begin a small screw packaging operation — Polytherm Company. Later the company's name was changed to Metallics, Inc.

In 1965 Mola and his brother Bob started RAM Screw, Inc., to manufacture screws and other fasteners. Business prospered and by 1969 Mola had become a millionaire. A decade later he was chief executive officer of two multimillion dollar corporations manufacturing and distributing fastener products throughout the world.

A native of Bristol, Conn., where he still lives, Mola is on the Board of Education and has received numerous business awards and two statewide awards for his work in conservation. In 1968 he was named Conservationist of the Year by both the state of Connecticut and the Farmington River Watershed Association. These awards stemmed from his efforts as a Bristol Conservation Commissioner to clean up the badly polluted Pequabuck River which flows through heavily industrialized Bristol into the Farmington River and thence into the Connecticut River.

Part of Mola's success as a businessman may be attributed to his own psychic-intuitive abilities to make important management decisions and to anticipate market trends. He also uses these same abilities in others. Publisher Curtis Fuller wrote in "I See by the Papers" in the July 1977 issue of FATE:

"When he was considering the purchase of one company, Mola said, one of the many reports he read was a [$250] four-page recommendation [commissioned by him] from a local psychic housewife. Her report eventually proved to be more accurate than the [$20,000] businessman's study he also had commissioned, he said.

"[The same] psychic* urged him to buy Teledyne stock when it was at $9 but he made a thorough businesslike investigation of the Teledyne Company and then bought stock at $12 and $15 a share. The stock soared. . . . Mola sold it at $139 a share.

A particularly hard midlife crisis set Mola on the path he follows today. He had made his first million before he was 40. But his first wife Janet, whom he married in 1954, was stricken with leukemia. When conventional medicine couldn't do anything for her, it seemed to Mola that life was bleak. All his fortune and success were not bringing happiness for him or his wife. In desperation, in 1968, he turned to an aged psychic, 83-year-old Clara Barnes (since deceased) of South Windsor, Conn. Her reading gave Mola new insight and direction. After telling him that he too was psychic she predicted that he eventually would teach others how to be psychic in a school he would develop and that someday he would be on the cover of *Time*. (The school is now a reality; the last prediction is — pardon the pun — a matter of *Time*.)

In 1971 Janet died, leaving Mola with two teenaged children. He retreated from his business life to begin exploring himself and the world through astrology and psychic studies. Several years later, while taking the

*The psychic, Judi Ann Page, has since taken employment with Mola at his school where she teaches astrology, Tarot and Huna, gives psychic-intuitive readings and directs the school's administrative functions.

Silva Mind Control course, he began to see sweeping fields of color — greens, yellow and blues. Other dramatic forms of breakthrough psychic phenomena occurred over the next few years. Once during meditation he began to feel as if his body were on fire. Suddenly he broke out in a rash from head to foot. He went immediately to a physician who diagnosed it as one of the most severe cases of herpes infection he had ever seen. Unlike the usual lingering herpes rash, however, Mola's condition disappeared after only one day and has not recurred since. "I think it was an awakening of the kundalini power," Mola says. "I feel it was part of the change of body-mind I had to go through to prepare for my life's work."

* * *

THE MOST dramatic psychic manifestation Mola experienced occurred in 1976 at a psychic conference in Philadelphia. As he lay in bed one evening meditating "in the color" a Christlike face appeared in space before him, silently watching. No message came across. At first Mola felt apprehensive and critical of the experience but then he felt an emotional communication of peace and seriousness of purpose. "It was," Mola says, "as if God had left me during the trauma of my wife's death and now had returned to show me intuitively that I must teach the Gemini Procedure to others."

He had begun teaching psychic development at his home in 1975. When the Gemini Procedure was revealed to him, he became intensely engaged in the work. He moved his class into a room in the warehouse area of Metallics, Inc., in December 1976, naming the course "The Alpha Experience" for the alpha brain wave state conducive to relaxation and psychic functioning. A demonstration of the Gemini Procedure became a part of the course. The following spring he added a course for graduates of The Alpha Experience and took on several new instructors. In May 1977 the school was formally incorporated as Alpha Logics, Inc.

Shortly thereafter Mola felt the time had come to begin to teach healing. "All my life my great desire was to be a teacher but every time I began I was brought back to the mundane world of business and finance. Apparently God wanted me to make money first and then teach. The money from my business has allowed the higher work to be done."

In May 1981 Mola demonstrated the Gemini Procedure — the "higher work" — before some 60 people attending the Spiritual Advisory Council Conference at the Bismarck Hotel in Chicago. His subject was Jack Otto, a Canadian whom Mola had never met.

It has been Mola's habit since 1977 to record his vivid dreams and auto-

ABOUT THE AUTHOR

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His books include *Pole Shift, A Practical Guide to Death & Dying, Future Science, Frontiers of Consciousness* and *Kundalini, Evolution and Enlightenment*. His articles have appeared in the *New York Times, Reader's Digest, Saturday Review* and *Science Digest* and he is a frequent contributor to FATE.

matic writing, then to see whether they are later verified in any way. Two notable events that dovetailed with his data were the Three Mile Island nuclear disaster (in automatic writing he drew the towers and mentioned an accident but didn't receive a date for it) and the discovery of Cleopatra's palace in the Cairo harbor by the Mobius Group. (He dreamed a palace would be found beneath the surface near Cairo.)*

In 1979 through automatic writing Mola learned that he would be invited to speak at a conference in Chicago, that he would find a Canadian man and that a dramatic healing would occur. In early 1981, when the Spiritual Advisory Council invited him to speak, Mola recalled the two-year-old prediction.

Once at the conference, Mola sought out Otto, the only Canadian in attendance. As Mola had known from his automatic writing, Otto needed help. He had a severe nasal condition: polyps completely blocked his nose. It was impossible for him to breathe except through his mouth and sleeping was especially difficult. The polyps had been surgically removed twice but each time they had regrown within six months. Facing a third operation, Otto agreed to act as a subject for Mola in the workshop.

Mola began his demonstration by discussing what he calls "quick energy fixes." This healing method may give temporary relief in some situations, he said, but simple bioenergetic transfer doesn't succeed with severe psychosomatic conditions because the root cause is not corrected. Otto's polyps appeared to be emotionally generated, Mola remarked, and therefore would probably yield to the Gemini Procedure, although not immediately as in surgery. A basic change in his mental condition would first be necessary.

Before beginning the Gemini Procedure, Otto described his medical condition to the audience. Mola, who emphasizes the need for healers to understand psychology as well as physiology, then pointed out a significant body imagery in Otto's comments: "following his nose" in life. This might be a clue to the formation of the polyps. Did Otto feel blocked in personal relationships and his life's path? The Gemini Procedure would attempt to find out.

Mola then had Otto lie down on a table. With the room lights slightly dimmed Otto was guided into a deep altered state of consciousness. Soon, in response to Mola's guidance, he was visualizing. The audience listened attentively as Otto described himself going down a woodland path toward an abandoned cabin. His breathing was heavy and labored. In the ensuing half hour of psychodrama Mola led Otto to explore the symbolic meaning of scenes inside and outside the cabin. As he did so, a remarkable change occurred in Otto's breathing. Deep free-flowing nasal inhalation and exhalation began to occur. As emotional blocks gave way the blocked nasal passages opened.

Mola concluded the demonstration by giving Otto positive programing: he would become able to smell flowers and pleasant odors. Mola also talked about the connection between emotional distress and the nasal condition.

* See "Psychics Find Egyptian Ruins," April 1981 FATE.

Then, after a long pause while Otto returned to normal consciousness and also to his former breathing pattern, Mola asked Otto to sit up and report to the audience how he felt. All the Canadian could do was weep. Deep emotion also swept through the audience; some of the audience wept with Otto. Men and women, strangers before that day, hugged each other and lovingly laid their hands on Otto to reinforce the healing.

In June 1981 Otto wrote to tell Mola what happened after the conference:

"Yes, the workshop at SAC was something else. It sure took the starch out of me for a few hours. I was weak as a kitten.

"The most obvious difference is that I am sleeping so much better. My wife tells me I still make a lot of noise trying to breathe but I don't feel it. I feel much rested and use half the Kleenex.

"As to the nose — hard to say. There were short times when I could breathe through both sides. It's hard to put a finger on anything definite but I feel there is some improvement."

Three months later Otto telephoned Mola with a follow-up report. "I've slept like a log every night since. Before that, it was hard work getting through the night. I was constantly waking. Now my left nostril is clear and the right is coming along also. The polyps are receding."

Not an instant miracle, perhaps, but a start. Mola doesn't deny that healing miracles occur — but in his visits to healing shrines and in his observations of famous healers he has been equally conscious of the sick and disabled who *didn't* walk away cured. Moreover, he's had his share of cases where nothing seems to happen. Nevertheless, he says that should not be a deterrent to research and to one's effort to grow as a healer. The key to it all is "know thyself."

In another of his courses, the Alpha Healing Experience, Mola teaches that if you are motivated to be a healer, you should first develop your psychic-intuitive skills. Prove to yourself that you are in fact psychic and clear away any illusion or delusion about your psychic self. Only when this is done should you actually begin to study healing methods. At the same time you should formally study psychology.* "With all that," Mola says, "you have a shot at becoming a healer but not before."

By "healing" Mola means providing more than a quick energy fix. "Many healers today work through the power of their personalities rather than through a deep intuitive understanding of the situation," he observes. "Their reputation or authority as healers is what sets up the healing — not because they know what they're doing.

"There are other well-meaning people calling themselves healers who expound their theories of energy and the 'white light' and things like that, but their kind of healing, I believe, is not permanent for people with psychosomatic illness. They set up unrealistic expectations that are met only superficially, and when the person seeking healing goes back to his environment,

* Mola's own study includes courses in psychology, sociology and human relations while in college and various psychologically-oriented courses since then. He is currently studying pastoral counseling and psychotherapy in a master's degree program under the auspices of St. Andrew's Pastoral Theological Institute which is chartered by the Free Anglican Church in America. He was recently ordained as a deacon in that church.

he reactivates the same deep-rooted causes. Studies show that nearly three-fourths of all illness is psychological or emotional in origin. Those people come expecting a miracle healing to occur and when they walk away feeling better because their pain is relieved, they tend to ignore the deeper psychological causes of their condition. That's because the healer leaves them thinking that he's a direct channel to God and that an energy charge is going to solve their problems. But it doesn't. Basic charge-ups don't last — nor do they change your consciousness. They are an introduction, a beginning of a process that sometimes takes years to complete.

"That's why I feel strongly that psychic-intuitive healers must put themselves through the same sort of rigorous training that doctors and nurses do. Many people think that by taking a workshop or a single course they can become healers — instant healers. It doesn't work that way. It takes great patience and practice. Glorification of the healer is not sufficient for healing at the root cause of psychosomatic illness. Our increased professionalism will attract doctors, nurses and counselors to discover their true potential in psychic-intuitive healing. We are either the first of our kind or the last vestige of a deluded fringe of well-meaning amateur healers. And if we are the latter, then psychic-intuitive healing deserves to gather dust as another idea whose time failed to come."

These strong words may upset many persons working in the field of psychic healing. But Mola doesn't mean to antagonize — only to educate. Famous healers frequently come to his school to lecture and teach, and physicians, nurses and other health professionals offer their skills and information in courses and lectures.

Ultimately, healing means balanced wholeness — the development of one's full potential, physically, intellectually, psychically and spiritually. That is Frank Mola's message.



MERE COINCIDENCE?

By Eric Tiedt

ON SUNDAY, September 10, 1978, my brother Curtis gave me 13 boxwoods to plant in my front yard.

The next day I left my home in Tallahassee, Fla., to make a court date in New Jersey on Wednesday, September 13. While driving north on I-95 in North Carolina I noticed a sign that indicated the next turnoff would lead me to the best route to New Jersey, New York and New England. I took it and found I was on Route 13.

In Virginia I bought gas. It cost $13.00 to fill the tank. In Delaware I stopped at a motel and the room rate was $13.00. The next morning a tire was flat on my truck. It was repaired by the Hwy. 13 Garage at a cost of $13.00.

On arriving in New Jersey I checked into a motel and decided to spend the evening in New York City. I took Exit No. 13 and went through a toll booth numbered 13 to get to the city.

No one can convince me that such a run of 13's is mere coincidence.



DO UFOS HERALD THE SECOND COMING?

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM..." — (REV.1:7)

Jesus said *(Luke 21:25)* before his return THERE SHALL BE SIGNS IN THE SKY and all mankind will see him "COMING IN A CLOUD." Do these, as well as other Biblical passages, refer to Christ's appearance in a giant space ship? And is, in fact, our holiest of books a history of visitations by superior beings from another world who have chosen to assist in our spiritual development? The author of FLYING SAUCERS IN THE BIBLE, a licensed minister, believes this may be the case and suggests we re-examine the Bible in the light of our modern knowledge of space travel and UFOs.

BIBLICAL MYSTERIES EXPLORED

The author of FLYING SAUCERS IN THE BIBLE dares to ask the following questions based upon extensive study of this important text:

- Is Heaven in another solar system?
- Will we be taken there when we die in glittering space ships?
- Was the Star of Bethlehem a UFO?
- Were some of the wise men and prophets of the Scriptures extraterrestrials?
- Did the Angels possess an advanced technology, including laser weapons, which they used to protect Adam and Eve in the Garden of Eden?
- Can man again live to be 969 like Methuselah?
- Was the Tower of Babel a space port directed by Godless scientists?
- Is there a real "Star Wars" going on in space between the forces of good and evil — the negative forces led by the mighty Lucifer?

FAITH RESTORED

In the pages of FLYING SAUCERS IN THE BIBLE there is ample evidence that God really loves us and that He sent His Son down from the "Heavens" to inspire and guide us through difficult times. This book will provide proof that God is a living, breathing entity and that Jesus will return to our world SOON.

THE AUTHOR CONTENDS:

- That a giant spaceship landed upon Mount Sinai and gave Moses the Ten Commandments.
- That Jacob was given a stone with magical properties which he used as a pillow and which now rests in Westminster Abbey; the kings and queens of England have been crowned on it for centuries.
- That God gave a strange device to the priests known as the Urim and Thummim, through which they could communicate with Him.

FINAL DAY OF JUDGMENT NEARING

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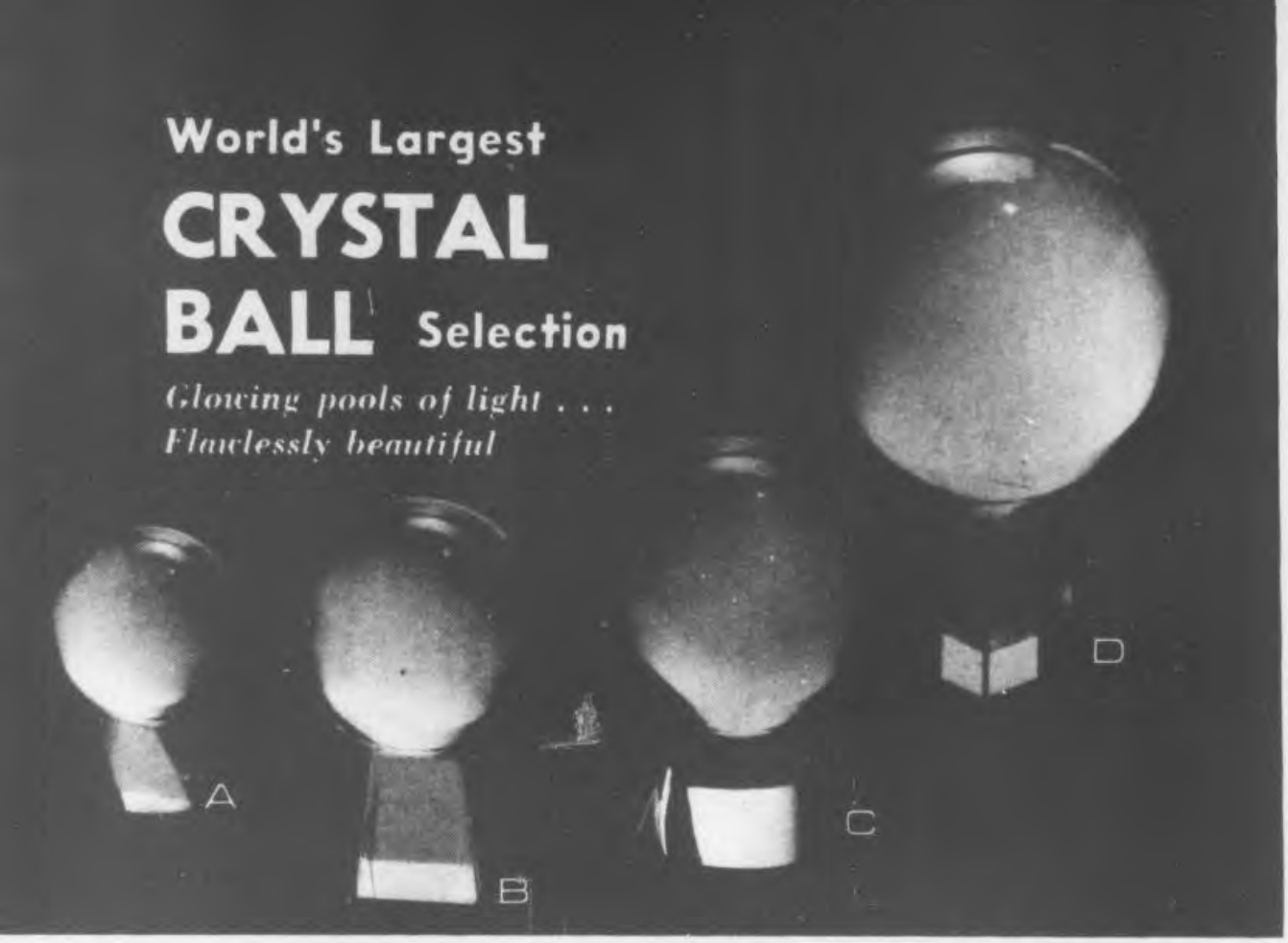
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SPONTANEOUS PSI

Dr. Louisa E. Rhine is the grande dame of parapsychology. Her career parallels the advancement of quantitative research, first at the Parapsychology Laboratory of Duke University and since 1965 at the Foundation for Research on the Nature of Man in Durham, N.C. For well over half a century she shared the life and work of her husband, Dr. J. B. Rhine (1895-1980), parapsychology's most prominent innovator and the subject of a new biography.

Although Rhine says in *The Invisible Picture* (McFarland & Co., Jefferson, N.C., 1981. 267 pages. $15.95) that she remains a "deep-dyed devotee of the experimental method of modern science," she has long been noted for her intensive studies of spontaneous phenomena (those that occur outside the laboratory or any other structured setting). Originally the systematic accumulation of cases such as premonitory dreams or apparitions served merely to provide clues for the planning of laboratory tests; in due course, however, Rhine saw spontaneous cases as part of the "active functioning of personality" rather than as "just a hidden trace of a nearly extinguished one carried down from our primitive ancestry."

Rhine has organized, categorized and analyzed thousands of such cases. Although the conclusions she draws from them demand respect and attention, still the book has a somewhat dated air, if only because it insists on treating parapsychology as the outcast of science, as "invisible"; today such a defensive manner seems to me unbecoming to parapsychology as a whole and unsuited to a veteran practitioner of Rhine's stature.

The Rhines decided in 1948 that spontaneous cases should be collected under the following headings: (1) precognition, (2) survival, (3) manner or form of emergences into consciousness, (4) the percipient's idea of the origin of his experience, (5) telepathy, (6) apparitions, (7) psychokinesis and (8) special subjects.

By 1970 the number of cases collected had grown so large that Mrs. Rhine added only those that contained "some exceptional hint or insight." No effort at verifying the reports was made because the number of similarities in such cases was regarded as proof "even to a thoroughgoing, but fair-minded, skeptic" that "such things do occur."

By the time Louisa Rhine had collected and analyzed 1600 cases, she became curious as to how much conviction had registered in 100 selected cases. Take this case: "I was a janitor at the high school. One night I awakened from the most realistic dream that the school was on fire. I at once dressed and hurried to the school and found a fire started that in a few minutes could have destroyed the building." The janitor was convinced that his dream conveyed a correct image and he acted on it.

Why did 840 persons (in Louisa Rhine's 1600 cases) feel convinced by a spontaneous experience while 760 either weren't convinced or couldn't be counted as registering conviction?

Rhine found that the percipients of spontaneous experiences, like subjects in laboratory tests, "had no idea why they believed or had confidence in some of their impressions but not in others." She discovered "the likelihood that an experience

would carry conviction was affected by the state of consciousness, the type of experience, its form in consciousness, and the relative amount of information."

The question quickly arose whether the type of personality of the percipient influenced ESP experiences and whether this was also true of those who reported psychokinesis (PK). Why, for example, did one woman express her ESP information in a dream while another perceived it as intuition? A mother who feels she is being "called" by her son while he is in distress is likely to "construct" the experience in accordance with her own "unconscious procedure, based on her interests, desires and memories and other personality preferences."

Rhine is cautious in her conclusions. Does the reality of precognition mean that events are, in some way, preordained and irreversible? Her answer: not necessarily. Is telepathy comparable to radio, with one person acting as sender and another as recipient? Rhine prefers to think of it as "thought reading." Do apparitions prove survival after death? Their "value as evidence of survival" has "turned out to be minimal." What is the main topic of psi experiences? They are most often self-centered and deal with "topics in the percipient's own experience" even though one-third are sometimes embarrassingly trivial.

The final chapter, entitled "The Total Picture," links parapsychology and psychology. Rhine, noting that the realistic precognitive dream is the most frequently reported phenomenon, wonders whether "an innate tendency of human mind may be showing here, a tendency, when in sleep and freed from customary restraints, to look ahead to experiences yet to come rather than be limited to situations of the past or present." She adds, "Could it be, then, that our ordinary attitude toward the present, compared to that toward the future, is one imposed by the sensory limitations of the personality rather than of nature itself?" In her opinion the sensory life alone reveals "but half a human" while the other half remains "yet too much unknown."

It is remarkable that, after a lifetime of scholarly work in the often all too self-consciously academic vernacular of parapsy-

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chology, Rhine's style has remained delightfully conversational and vividly descriptive. *The Invisible Picture*, her fifth book, should become a standard reference work for any student in the psychic field.

The publishers, McFarland & Co. (Box 611, Jefferson, N.C. 28640), have taken on the task neglected by larger commercial firms of publishing new books in parapsychology for libraries and educational institutions. Their efforts are to be commended.

PSYCHIC VOYAGE

LOUISA RHINE contributes a comment to the first full-length biography of her husband, *The Enchanted Voyager* by Denis Brian (Prentice-Hall, Inc., Englewood Cliffs, N.J., 1982, 360 pages, $15.00). She notes that some former staff members have expressed dissatisfaction with J. B. Rhine's do-it-my-way approach. The unique position of the laboratory, she writes, made it necessary that "J.B. had to be a strong leader with an indomitable sense of purpose and direction to get anywhere."

Brian's detailed and well-organized book gives evidence that J. B. Rhine was imaginative, flexible and convincing as well as authoritative. The author presents a three-dimensional image of Rhine which I for one had thought impossible to achieve; the elusive J. B. long resisted the siren songs of biographers, entrenching himself behind the walls of his experiments and writings.

Brian obviously had many talks with family members and associates of Rhine. His 59 chapters contain information on Rhine's parents, his early life (including several sleepwalking episodes) and the roller coaster of setbacks and successes that comprised his career. Brian succeeds remarkably in bringing dry-as-dust experiments to life and he conveys events in the Rhine laboratory with just the right mix-

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Experiments conducted at prestigious centers worldwide- including the University of Pennsylvania, Duke and Columbia University. The Soviet Acadamy of Sciences- even Dow Chemical, were not only successful, but some of them went far beyond theory into practical application.

In Europe and the Iron Curtain countries where Radioncs was allowed to flourish unhindered, such huge strides were made that in England alone, the medical aspects were so phenomenal that an entirely 'new' branch of medicine is now successfully operating under the licensing and blessing of the British government!

Here in the U.S. work has again been resumed and organizations founded by well known people, such as the famous physicist Wehrner Von Braun and the astronaut Edgar Mitchell, were quickly formed to investigate this fantastic discovery.

Some of the results of all of this has appeared in the form of devices that are used to treat huge tracts of farmland for insect irradication- one that was used to monitor the health of the Apollo astronauts without Nasa's knowledge (*and which received the information faster than the space center did)!* - even a 'Black Box' that was reportedly used to receive mysterious radio signals from deep space!

Almost every day new and amazing applications are being found for this truly *mind* boggling discovery. And all of it from a simple to construct 'little Black Box'! And it really *is* simple. As a matter of fact, if looks aren't important, the average person, with no prior knowledge of electronics, could put one together in a few hours and with only about $30 worth of parts!

Obviously there isn't enough room here to explain in detail all of the fantastic aspects of radionics and the marvels it can accomplish, so we've put together a 116 pg. book entitled, 'The Black Box and Other Psychic Generators' which not only explains how radionics works and shows you step by step how to assemble one of these devices both cheaply and easily, but also reveals startling government experiments with photos of the past- how researchers have already controlled atoms *with thought alone!*-and many more surprising facts and accomplishments that never made the newspaper headlines.

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ture of gossip and scientific data.

Some of the material will surprise even Rhine's closest associates. For example, Brian reveals that Rhine conducted an extensive correspondence with author Upton Sinclair (in one letter Rhine calls the reincarnation concept "trashy") and Prof. C. G. Jung, the Swiss philosopher-psychologist. Brian focuses on the liveliest aspects of scientific history: the elements of human ambition, action and interaction. The book is crowded with miniportraits of co-workers, antagonists and protagonists. Not all of them are as fully developed as I would have liked; that goes specifically for Mrs. Rhine, the Rhines' daughter Sally (who left the laboratory to devote herself to child psychology) and the rather tragic figure of Dr. J. Gaither Pratt who left Rhine after some 30 years and died before J. B. did.

Brian has made the most of his role as an outsider, as a journalistically-trained biographer who did not share the love-hate attitude that many of Rhine's associates developed. I cannot see that any insider could have done a better job of tracing the life and ideas of this complex, engaging, authoritarian figure.

The book's title *The Enchanted Voyager* is one of those slick labels one expects to encounter on a television screen. It conveys a wholly inaccurate image of a fey and ephemeral personality. Rhine had been a marine and remained a sharpshooter all his life. Early criticism had made him touchy and wary. Brian describes the often tense atmosphere in the laboratory and recounts the frequent staff changes prompted by early enthusiasm and later disillusionment among researchers.

The "Rhine era" ended even before J. B.'s death. But the terms he coined, the procedures he developed and the standards he set will outlive him. Brian concludes, "Despite the elusive nature of psi, Rhine did not doubt that an extrasensory world exists. He felt confident he had authenticated in his laboratory many of the claims of the 19th-Century researchers."

Beyond this, Rhine's life influenced the thought and work patterns of scores of researchers. Even those who stray from the paths he outlined do so in reference to Rhine's concepts; in the very process of defying him, they pay homage to The Master.

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OTHER REVIEWS

MANLIKE MONSTERS ON TRIAL edited by Marjorie Halpin and Michael M. Ames, University of British Columbia, Vancouver, B.C., Canada, 1980, 336 pages, $24.95.

In May 1978 the University of British Columbia's Museum of Anthropology sponsored a unique conference which brought scientists, anthropologists, historians and field investigators together to discuss "Sasquatch and Similar Phenomena." Most of the papers presented at that meeting are reprinted in *Manlike Monsters on Trial*, which after John Napier's classic *Bigfoot* is the most important book yet to appear on the subject.

The contributors to the conference and to this book all agree that the Bigfoot/Sasquatch mystery is a question of legitimate scientific concern. Not all are "believers" but none are hard-core debunkers either. Consequently we are treated to an unusually thoughtful, fair-minded examination that should serve as a model for future scholarly inquiry into anomalies. Even those readers who know the Bigfoot literature well will learn much that is new and provocative.

For me the book's most striking lesson — although it is one the editors did not mean particularly to convey, so far as I can tell — is that cultural anthropology and psychology have less to contribute to the solution of the mystery than one might think. Amateur debunkers have sought to account for sightings in terms of nebulously-defined folk beliefs and emotional needs but the papers here reveal that Bigfoot phenomena ill-fit such glib explanation schemes. The "monsters" of tribal myth and personal imagination are vastly different from the Sasquatch not only in appearance and behavior but in social function. In fact there seems to be no social function for the Sasquatch. Unlike other kinds of exotic beasts, the Sasquatch plays no role in the religious, magical or ritualistic beliefs and practices of "primitive" communities.

The Sasquatch is simply, undramatically, *there*. John Colarusso, describing one of a number of reports of an apelike "wild man" in the Northwest Caucasus mountain region of the Soviet Union, writes, "The most striking aspect of Saygili's story was his ob-

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viously indifferent attitude toward what he was telling me. Indeed, he seemed to view the supposed creature as a rather mundane beast. There seemed to be nothing special about the wild man except that he was a nuisance to farmers and a mild danger to hunters. . . . When I tried to suggest that this wild man was comparable to the giant in the fables that Saygili had previously been relating to me, he became offended. He accused me of thinking him stupid and not able to tell a fairy tale from a real animal. He did not find the wild man interesting and was anxious to resume our work on folklore, a subject of ethnic pride that much more engaged his interest." At the conclusion of his paper anthropologist Colarusso says, "I must frankly confess that I do not know what to make of the Caucasian wild man."

The book also shows that Sasquatch proponents have misused anthropological material. Many writers have contended that the *Witiko* (or *Wendigo*) of Algonkian Indian lore are Bigfoot creatures, but Richard J. Preston's article on the subject shows that the two monsters have practically nothing in common. Wilfrida Ann Mully's study of the role of the monster-image in psychological processes will not help those seeking psychological explanations for Sasquatch reports.

It appears, in other words, that the Sasquatch mystery is fairly straightforward and devoid of deep social and psychological complications. Anthropologist George W. Gill writes that there really are only two possible explanations: "1. that the most complex and sophisticated hoax in the history of anthropology has continued for centuries without being exposed; [or] 2. that the most manlike (and largest) nonhuman primate on earth has managed to survive in parts of North America and remains undiscovered by modern science."

Both explanations are extraordinary (or "totally preposterous," in Gill's words) but the evidence for the second — in the form of seemingly reliable sighting reports, tracks, tape recordings of alleged Bigfoot cries (which even the most sophisticated scientific analysis fails to account for in prosaic terms), and feces and hair samples — is considerably more impressive than the "evidence" (of which there is none) for the

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first. Part III (on "Contemporary Sasquatch Investigation"), the section of the book that deals directly with the question of Bigfoot's physical existence, suggests that the case for Sasquatch, while still not conclusive, is getting stronger all the time. — *Jerome Clark.*

PORTRAIT OF A PSYCHIC HEALER by Dean Kraft. Putnam's Sons. New York, N.Y., 1981. 187 pages. $11.95.

Dean Kraft is one of the most tested psychic healers in the United States. His abilities have been examined at such laboratories as the Stanford Research Institute and the Science Unlimited Research Foundation. These tests have shown that Kraft can kill cancer cells and perform other types of PK-healing tasks with sporadic success. *Portrait of a Psychic Healer* is one step above the usual self-indulgent psychic autobiography.

Although this book is meant as an autobiography, it is at the same time an informative book on healing and the inner world of the psychic healer. Kraft relates how he developed his gifts and how he subsequently had them tested at various parapsychological laboratories. He writes candidly about some of his failures and their effect on him. In an appendix Dr. John M. Kmetz, formerly the director of research for the Science Unlimited Research Foundation, offers a brief technical report on Kraft's success at killing cancer cells in a sealed culture tube. This scientific report adds greatly to the book's value.

There are, however, some major problems. The case studies are inadequately reported and should have been better documented. But the chief difficulty has to do with Kraft's summaries of the tests and experiences he underwent. There is considerable evidence that his accounts are exaggerated.

For example, he writes that at the Washington Research Center in California he used PK to affect the growth rate of plants and to cause disturbances in an electrical field. This is true. However, Kraft fails to inform us that these successes were only sporadic and they occurred within the context of several other PK experiments at which he failed. (The whole research proj-

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ect is outlined by R. D. MacDonald and his collaborators in the monograph *Preliminary Physical Measurements of Psychophysical Effects Associated with Three Alleged Psychic Healers*, published by the center in 1976.)

An even greater problem arises when Kraft discusses his visit to SRI International in Menlo Park, Calif., where he demonstrated his PK abilities for Russell Targ and Harold Puthoff. There he was able to move a pendulum system suspended inside a bell jar. Kraft claims that the SRI scientists were impressed but later refused "official" endorsement of the demonstration because the movements could have been caused by someone's jumping near the system. He asserts, however, that Puthoff told him privately that he felt Kraft *had* demonstrated PK and that jumping near the system could not have produced the kind of movements they had witnessed.

This story is quite different from the one Targ and Puthoff provided when I questioned them about Kraft's claim in August 1981. The two physicists said the pendulum movements were *exactly* of the sort they later easily produced by engaging in the same sort of histrionics their subject had while trying to affect the system. Nor do they recall telling Kraft they "personally" felt he had demonstrated PK.

Portrait of a Psychic Healer should not be read as a serious study. It is instead a sensitive, articulate look at the personality and private world of the psychic. While the book fails as a scientific work, it succeeds as a purely human document. — *D. Scott Rogo.*

INCREDIBLE LIFE compiled by William R. Corliss, The Sourcebook Project, Box 107, Glen Arm, Md. 21057, 1981, 1018 pages, $22.50.

"Nature, as any biologist knows, is much more mysterious than a collection of monster reports," William Corliss says in the preface to this latest offering from his Sourcebook Project.

Subtitled "A Handbook of Biological Mysteries," *Incredible Life* spends some time on various land and lake monsters but for the most part Corliss has preferred to concentrate on "the recording of all types of

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biological anomalies, from synchronous bamboo flowering to the problem of excess DNA."

As with his earlier hardcover "Handbooks" and the loose-leafed "Sourcebooks," Corliss has drawn on diverse sources. *Science, Knowledge, American Journal of Science, English Mechanic, New Scientist, Chamber's Journal, Zoologist, Nature* and *Science Progress* are but a few of the many he has tapped for articles and illustrations which comprise the book's 12 chapters.

While the chapters themselves give evidence of the wide range of subject matter — "Humans and Humanoids," "Mammals," "Reptiles and Amphibians," "Fish," "Arthropods," "Animals Without Skeletons," "Plants," "Microorganisms and Cells," "Genetics and Heredity," "Life Chemistry" and "General Life Processes" — the material selected for inclusion is "based upon personal feelings . . . and choices."

He identifies two criteria for selecting the anomalous material he has presented: "(1) the information contradicted current biological theories, or (2) the article . . . raised questions not answered adequately to my knowledge." The book is intended to pose "challenges to establishment science and [to stimulate] useful controversy." Here I can only applaud. The rise of the unquestioned Science Guru — be he Carl Sagan, Isaac Asimov or Timothy Leary — has resulted in a decline in rational thinking by the majority (Moral or otherwise) of Americans. By pulling together all these various elements Corliss encourages us to rethink even the most fundamental of our beliefs.

Given a book of this size, whose double-column index covers nearly 11 pages, a reviewer can touch on but a few topics and mine reflect my own interests. Among these I found articles from 1929 that cast serious doubt on the existence of a "giant South American Ape" as claimed by Francis de Loys and others; a brief note from *Nature* that dispels the long-held belief that a giant eel larva caught in 1930 would grow into a "sea serpentlike" eel 100 feet long; and several fascinating articles on attempts to create "artificial life."

While each chapter has its own detailed listing of topics, you may prefer, as I did, to ramble through the index, spotting and jotting down items of interest. Hoop snakes,

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Devonshire Devil, moon blindness, feral children, mermaids, unicorns and much, much more will pique your curiosity and stimulate your thinking. If you can't afford $22.50, badger your library into getting a copy. — *George W. Earley.*

THE METAL-BENDERS by John Hasted, Routledge & Kegan Paul, Boston, Mass., 1981, 279 pages, $25.00.

John Hasted, a molecular and experimental physicist at Birkbeck College in Great Britain, is probably the world's foremost authority on what surely is the oddest form of psychic phenomenon known to parapsychologists. Ever since Uri Geller took the psychic world by storm in the 1970's several other "metal-bending" psychics have appeared on the scene. Most of them have been children or teenagers. After having worked with over two dozen of them, Dr. Hasted has written *The Metal-Benders* to tell us what he has learned.

The book devotes 26 chapters to describing in detail the various experiments Hasted has designed to test the "Geller effect," the results of those experiments and the problems his findings pose for the scientific community in general. Hasted, interested primarily in the mechanisms by which paranormal metal-bending takes place, discusses what structural changes occur in bent metal, what molecular abnormalities such metal shows, what forces within the metal come into play, and so on. These chapters are often difficult to follow — at least if you aren't conversant in physics and metallurgy — since Hasted writes as a scientist and not as a journalist. This is *not* a book intended for a popular audience.

Hasted is a knowledgeable physicist and an ingenious experimenter and *The Metal-Benders* is an often brilliant work. It is less than brilliant, however, when Hasted tries to evaluate paranormal claims which he has not himself investigated. Hasted takes the alleged (and dubious) feats of the Filipino psychic surgeons at face value, finds nothing questionable about his subjects' unverified assertions that they can levitate and teleport themselves, and even thinks (despite massive evidence to the contrary) that Madame Blavatsky was a genuine psychic.— *D. Scott Rogo.*

REPORT FROM THE READERS

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

WANTED: ONE SOURCE-CHECKER

Recently FATE picked up a two-year-old story (which began as a joke in a local newspaper) to the effect that we are having psychics contact Jesse James ("Wanted: One Psychic," September 1981 FATE).

Not only is the story garbled in your pages but the location was moved a couple of hundred miles from here to Clay County, *Kansas*! We are receiving letters from well-intentioned readers about this via Kansas. If you get any more, please send them to this address — and *please* check your sources more carefully. — *Milton F. Perry, Clay County Department of Parks, Recreation and Historic Sites, Kearney, Mo.*

BEHIND THE SCAM

I applaud Jerome Clark's review of my book *The Meier Incident: The Most Infamous Hoax in Ufology* — but I have a few minor quibbles.

In my opinion the Meier book and inferentially the hoax did indeed succeed. The promoters (Genesis III) and Meier accomplished what they set out to do — make money. Information in my files indicates that all but a few hundred of the 10,000 copies of the Meier book were sold; at $25 a crack that's not chicken feed! And currently the book is in a second printing.

While Meier's tall tales did not "woo" ufology, the public has been had.

Clark points to the Maury Island hoax as more infamous than Billy Meier's. From what I know of the former, the air force officers who were killed investigating the "sightings" died because their airplane developed engine trouble, not because of the case itself. The Meier case, on the other hand, is a better candidate for the "infamous" tag. Not only do we have the Swiss contactee's fanciful yarns but approximately half of the book's contents were fabricated by the publishers and promoters.

I don't think the Meier case was a joke that got out of hand; I think Meier knew exactly what he was after — money. My book has its shortcomings but I think it will succeed in what it was meant to do: inform the public of the truth behind this scam. — *Kal K. Korff, Union City, Calif.*

UNFAIR TO RANDI

In my recent exchange with James Randi ("Report from the Readers," November 1981 FATE) I called into question the existence of an SRI film alleged to show Uri Geller correctly calling the upmost face of a hidden die eight times in a row. I also questioned the existence of a report by the superiors of Zev Pressman, the photographer, which threw doubt on its validity. I took the view that Randi merely "invented" the film and the so-called revelations about it. Because no one at SRI knew about such a film and because Zev Pressman had no superiors, this was the only conclusion I could reach.

Since writing my reply, I have finally tracked down the source of Randi's misinformation. First, let me say that he did not

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"invent" the alleged film. While no film in fact exists, Randi was not the original perpetrator of this misinformation. It came from a skeptical source at SRI who misinterpreted some of Pressman's remarks and began alluding to the film and saying that part of it was supposedly filmed in Pressman's absence. Randi, learning about these charges, assumed that this source was correct and used the information to attack Targ and Puthoff, who ran the Geller tests. Randi even claimed that the alleged film was a reenactment, a charge that is wholly Randi's and did not come from any SRI source.

The problem is that Randi didn't bother to check on the accuracy of his information. Two months after the SRI skeptic made the charges, he was informed in writing by Targ, Puthoff and Pressman that his information was muddled and totally in error. Randi does not mention this corrective memo which clarified the issue — although a copy of it was sent to him. Nor did Randi check with any responsible source at SRI to verify his information. Randi claims that he contacted Pressman who refused to answer his letters. But Pressman has repeatedly denied this.

It is unfair, however, to say that Randi fabricated the existence of the SRI film, even though no such film exists, or to say that his "documentation" is nonexistent, although he misrepresents it in his reply to my original review of his book *Flim-Flam*! — *D. Scott Rogo, Northridge, Calif.*

BUILDERS ON THE MOON

I am an amateur astronomer currently doing research on the moon. I started first by looking into the unusual phenomena called Transient Lunar Phenomena (TLP).

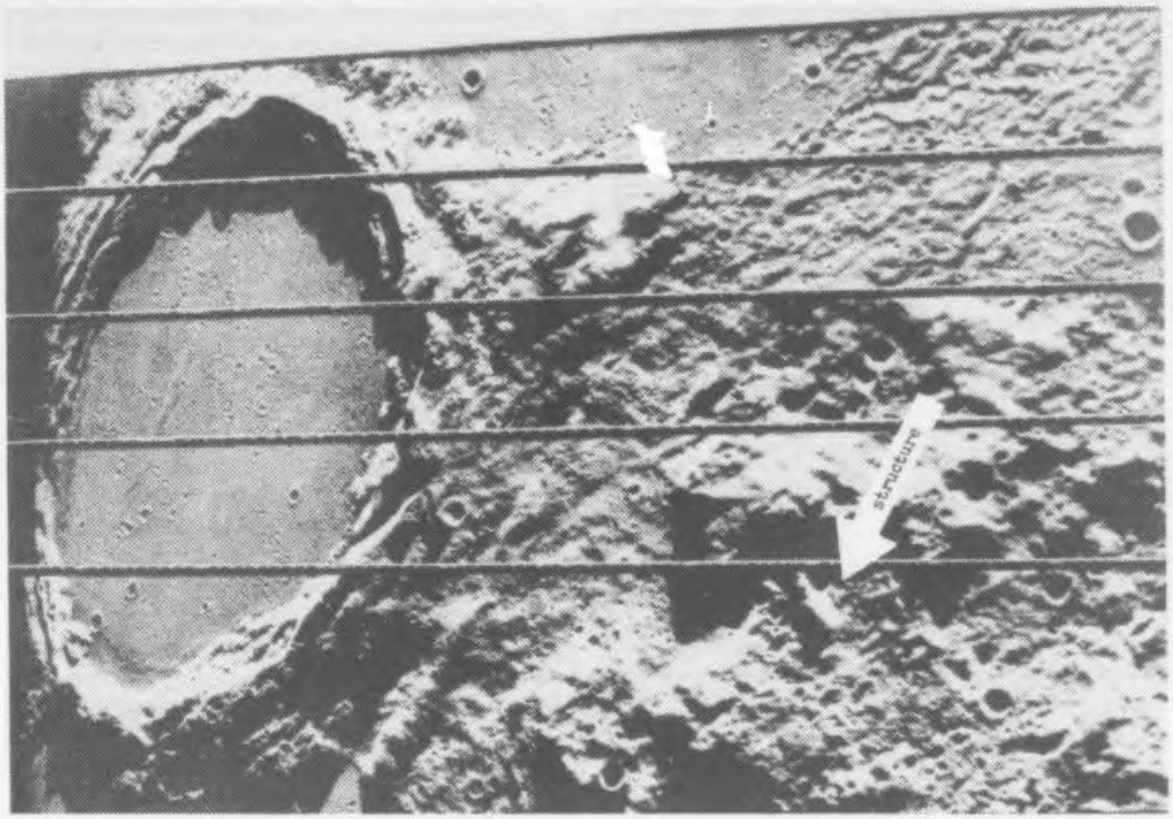


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These phenomena take different forms on the moon's surface: glowing clouds in many different colors, starlike flashing lights and clouds or mists that obscure the lunar surface. A fourth anomaly is the Unidentified Bright Object (UBO). This does not fit the other three categories which are naturally-occurring phenomena.

The discovery of a UBO took me out of the realm of astronomy and into science fiction, for who would have dreamed there are immense structures on the moon, greater than anything ever built by man? The best example I have found to date appears in the February 1972 issue of *National Geographic*. It is a reproduction of a photograph taken by the panoramic mapping camera aboard the Apollo 15 Command Module.

The photograph shows the Crater Archimedes and Lower Appenine Highlands and in the mountains south of this great crater a great structure nestles in the foothills (see illustration). It is shaped like an arrowhead with a blunt point. Its length is 4.8 miles and its highest point projects out over the valley floor nearly two miles. This structure is easily visible in my 12½-inch reflecting telescope. — *David Darling, Sun Prairie, Wis.*

HAPPY LANDINGS!

In "Report from the Readers" (July 1981 FATE), commenting on Julian Simon's views on demography, especially his statement that the only meaningful measure of scarcity is cost, Cecil P. Roberts observes: "Cost is best measured in dollars which then can be translated into man-hours at current values." That may have been true when America was an agrarian, low-energy, hand-tool society, but the rapid advance of industrialization has changed the concept radically — although, apparently, only one organization was capable of properly evaluating the change. That organization was Technocracy, Inc.

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As to the population problem, reason and logic would indicate that the world's people would do well to temper their proliferation. But people as a whole are neither reasonable nor logical. Hence, unless some natural disaster takes care of the situation, temporary restrictive measures may have to be adopted. However, the predictions of Edgar Cayce and others give us some cause for optimism. Their predictions indicate that sometime before the turn of the century, a major earth shift will occur which may well destroy up to 90 percent of the earth's population, including such hotbeds of vice and immorality as the state of California and the city of New York.

At my advanced age, I doubt that I will see this come to pass. But to those who may, I say, "Happy landings!" — *George N. Heflick, Beallsville, Ohio.*

MISINFORMATION RE CREATIONISM

I am as strongly opposed to the doctrine of creationism as Curtis Fuller seems to be ("I See by the Papers," October 1981 FATE) and I object to its being taught in the public schools. I am aware that the theory of evolution has not been proven and I doubt that it will be for the simple reason that most of the evidence has been destroyed.

However, I must object to one of Fuller's

criticisms of creationism. He writes that if one believes in creationism, one must accept seven other beliefs, among them the existence of Noah's Ark and the reality of the Flood. Here I think he is wrong. There was a Noachian Flood and its exact date is known. Not only does the Bible tell the story of the Ark but *The Epic of Gilgamesh,* far older, tells the same story in greater detail. The ancient Greeks had a tradition of the Flood of Deucalian and nearly all the American Indian tribes also had such a tradition. — *W. T. Black, Georgetown, Ky.*

* * *

The arguments of both the creation scientists and the proponents of evolution show a total misunderstanding of the Bible and only a vague understanding of evolution. I defy anyone to show whether the story of creation in Genesis covers a day, a week, a month or two billion years. The Bible does not say.

To my mind the Bible does not contradict evolution but it does seem farfetched to say that everything evolved from *nothing.* It makes just as much sense to believe, "In the beginning, God. . . ." (For God, read "infinite intelligence.") I doubt that even Darwin would dispute that all the laws of nature require "infinite intelligence" to function properly. I see no logical reason to dispute either creation or evolution. Everyone's God seems too small. — *C. L. Stites, Denver, Colo.*

* * *

I don't presume to know where Curtis Fuller got his information on creationism but he certainly got some gross *mis*information and to make matters worse passed it along to readers as fact — which it certainly is not. I refer to his statements that creationists must believe that dinosaurs never existed, that Galileo was wrong and so on. It is possible that Fuller found some person who called himself a creationist and espoused such stuff, but rest assured that it is not the position of the Society for Creation Research or of any responsible member thereof. I have been acquainted with the creation movement since its inception and I have never heard or read any such hogwash.

Quite likely Fuller is laboring under the popular delusion that all educated people believe in evolution. He couldn't be more



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wrong. The Creation Research Society, based in San Diego, Calif., has more than 700 members and to be a member one must hold a graduate degree in one of the physical sciences. Does that sound like a bunch of ignorant, irresponsible rabble-rousers? — *O. B. Miller, Albuquerque, N. Mex.*

UFO OVER ILLINOIS

I saw a UFO Wednesday, October 7, 1981, about 2:30 P.M. against a brilliant blue sky. The craft was west of Winfield, Ill., traveling a curved path to the southeast.

When it happened I was walking south. Thinking I heard a flight of birds aloft I put my right hand up to shield my eyes from the sun. I did not see birds, however, but the UFO. It was off-white or light grey in color, not luminous, but highly visible. Its edges were not sharp but diffused. From my angle of vision its shape was elliptical. I saw no vapor trail, heard no sonic boom.

It's my impression that the craft's diameter may have been in the range of 40 to 50 feet and I estimated its altitude at about one mile. Its speed would have been at least 10 times that of a jet plane. However, if its diffused outline were a factor of distance, the UFO may have been of enormous size and moving at a much higher rate of speed.

The following Saturday on a newscast I caught just a few words of an announcement that may have related to this UFO or to another one. It was to the effect that an airline pilot saw something on radar at 10,000 feet. — *Fred W. Taylor, Winfield, Ill.*

PATHS OF GLORY

In reference to "Meditating Dangers" ("I See by the Papers," November 1981 FATE) it is evident that Billy Graham doesn't have the slightest idea of what is involved in meditation.

Meditation is, by definition, "concentration on God or some aspect of God." Therefore people do not empty their minds in meditation. Prior to concentrating on God the mind is emptied of all material and sensual thoughts. But then the mind is filled with thoughts of God. There is no way that the devil or whatever he may be called can enter the mind in that state.

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

Millions meditate without knowing of the Christian Bible. When will Christians accept the fact that there are other paths to God, the ultimate goal? — *L. W. Shields, Cayuta, N. Y.*

GRIEVOUS ERROR

Under the heading "Mormon Succession" ("I See by the Papers," September 1981 FATE) Curtis Fuller writes that founder Joseph Smith, Jr., was shot to death along with his brother Hyrum in the Carthage, Ill., jail in 1847. The vicious act did take place while the men were supposedly under protection of the law — but the date you give is entirely wrong. The true date was June 27, 1844. — *Earl J. Behling, Laie, Hawaii.*

REPLY TO BIASED CRITICISM

I am Elgar Brom, author of *Sagasha: Mysterious Dust From Space* which J. Gordon Melton dismissed (August 1981 "New Books") as an imitation of other contactees' works, intimating that I had picked up on a doomsday scream. Until he has read the full manuscript he cannot criticize it fairly. The book he read was a condensed version of my original 300-page manuscript which recorded 42 out of hundreds of incidents witnessed by many well-known and professional people in the Detroit area. It covers a span of six years during which events came tumbling in too swiftly to imagine.

I chose to record these episodes in a factual manner. Nowhere in the book did I shout doomsday. That was Tim Beckley's editorializing in his version of my book.

The search continues. Learning what other contactees have to report is part of that search. Many report similar experiences — but that is not proof of imitation or collusion. On the contrary, it seems to me to prove that we are all receiving the same basic truths. All across the country, possibly the entire planet, an underground network of workers has evolved, all pulling together for one altruistic purpose. What we have in common is that we have all been contactees. I repeat, I do not cry doomsday, for that is not what I believe. I think what we have experienced may hold hope for mankind.

As a book critic Melton must know there are no experts in ufology. There are only (1) those who witness and report UFOs, (2) those who pose as investigators but in reality desire only to destroy credibility and (3) those who commercialize and capitalize on both of the preceding. — *Elgar Brom, McKeesport, Pa.*

* * *

J. Gordon Melton, in his review of Greta Woodrew's *On a Slide of Light* (August 1981 "New Books"), makes the following incredible claims:

"Each generation in recorded history has produced its doomsday prophets. Fortunately, not only have they all been wrong, they have also failed to predict such real tragedies as the Armenian massacres at the beginning of this century and the Holocaust of World War II. . . . Prophets of doom always find a ready audience, however, because at any given moment many people feel the same alienation from the world."

Dr. Melton's view of prophecy has been stated by Establishment writers for more than 100 years. Fortunately, however, it is well documented that prophets have foreseen the future with accuracy. One of the greatest prophets of this century was H. G. Wells. It is not well known in the United States but in two novels (banned in this country) *The War in the Air* and *The World Set Free*, Wells predicted the two world wars and the final nuclear bombing years before they took place.

The War in the Air was published six years before the beginning of World War I and accurately named the countries involved in both world wars, the millions to be slaughtered, the use of aircraft to destroy cities and the Japanese attack on Pearl Harbor!

The literary critic for *The London Times' Literary Supplement* (November 5, 1908) attacked Wells in a manner similar to Melton's attack on prophecy:

"The future misery of mankind, nightmares of cities stifled in their own fog, armies and fleets destroyed, countries laid waste by ingenious explosives — these things are always told to willing ears, for they appeal to the universal instincts of horror and apprehension. And there is no one with greater gifts for invention of this kind than that gentle idealist Mr. Wells. . . ."

Three months before the beginning of World War I, Mr. Wells published *The World Set Free*, predicting the coming of the atomic age. In this incredible book he predicted the development of atomic reactors to produce electricity, the atomic bomb, a nuclear war in which all of the world's great cities were destroyed and the conquest of space by nuclear-powered rockets — 31 years before Hiroshima!

If Dr. Melton had read these two works of H. G. Wells, he would not claim that all doomsday prophets have been wrong. — *Michael Cohen, Bronx, N. Y.*

TRAP-SETTER

With regard to the item "Who's the Liar?" ("Update," August 1981 FATE) I know very little about the British medium Queenie Nixon but my first reaction is to brand her a fraud — but I tend to regard every medium as fraudulent until proven otherwise.

At the same time, it strikes me that Sandra Johnstone violated the basic canon of scientific procedure. Why did she not ask for messages from genuinely deceased relatives? That she did not indicates that her *only* motive was to ridicule and embarrass the medium, *not* to test her psychic powers, actual or otherwise. — *George Wagner, Cincinnati, Ohio.*

MIRACLE AT FATIMA

In Jacques Vallee's *Anatomy of a Phenomenon* I first read about the Miracle at Fatima, an event that continues to intrigue me.

Obviously, the sun could not have performed that incredible dance and descent toward the earth. Yet 70,000 people swore that they witnessed this incredible performance. Mass hallucination is not an acceptable answer.

Was it a UFO? If so, who was the "lady" that the children saw and spoke to? When she appeared to them she arrived on a "polished wheel, or silver disc," according to witnesses. If it was a UFO where did it come from and why did it have a religious connotation? Or perhaps it is the other way around. These are not objects from outer space; these are apparitions, like ghosts or phantasms of the living and the dead.

If intelligent beings exist on other planets and if we believe in an afterlife (which I do), then it is quite possible that these discarnate beings from other planets choose to enter our realm and appear to us in spaceships, in keeping with our scientific age. But to what purpose? What are they trying to tell us? — *Helen T. Lolich, Riverside, Ill.*

A CONTRARY VIEW

I am a Seventh-Day Adventist minister and I take issue with Curtis Fuller's comments about the church in the June 1981 issue of FATE.

The church is most certainly not being rocked by the claims of the Rev. Walter Rea. Psychical abilities are not mentioned in the Bible; God's miracles are.

Ellen G. White is not our theological interpreter of scripture. She is merely an inspired writer. She is also not the founder of the church but merely a strengthening factor. We do not consider her a saint in the sense that Mr. Fuller thinks — although all who have accepted the salvation of Christ are called saints. Mrs. White did not copy or borrow almost everything. She did borrow and copy only when she herself could not find adequate words to communicate her message. — *Brian E. Sterley, Nigel, Transvaal, Republic of South Africa.*

* * *

I was brought up as a Seventh-Day Adventist and am quite familiar with Adventist beliefs. Mrs. White and the church she influences believe in the supernatural and insist that all supernatural phenomena that do not come from God and his angels come from the devil and his angels. *The dead do not come back as spirits. Any spirit that claims to be a former living being is an impostor.* This is the position of Mrs. White and the Seventh-Day Adventist Church.

As for the Rev. Walter Rea and his charge of plagiarism against Ellen G. White, I can only say that I myself often have spoken or written what I thought to be original and found something similar had already been written, sometimes in the newspapers of that very day.

The Bible says that the tree is judged by its fruits so the Seventh-Day Adventists must be judged in a positive way. They are the healthiest people in the country and are taught to be industrious and nonviolent. — *Jimmy King, Long Beach, Calif.*

SEEKING ENLIGHTENMENT . . .

My special area of interest is precognitive dreams but I am also interested in occult feats with special inclination toward interpreting doctrines of ancient Egypt, Greece, Atlantis, South America and India.

I firmly believe that modern scientific discoveries would not be surprising to the ancients, for they had the highest skill in manipulating psychic forces. The old wisdom needs adequate exploration for the benefit of all mankind.

I need to exchange views and to work jointly with others interested in unfolding the mysteries of lost civilizations. — *Joyesh Bhattacharjee, Post Box No. 174, P.O. Asansol 713301, Dist. Burdwan, West Bengal, India.*

* * *

I am 27 years old, a born-again fundamentalist Christian who accepted Christ as my savior in 1973. I have been trying to follow Him as best I can and I attend services at the local Assemblies of God Church.

At the age of 15 years I started reading books on ESP, hypnosis, parapsychology, Edgar Cayce and so on. Recently I read a book by a Baptist minister who condemned the entire occult realm as "work of the devil." Now I am confused. I feel guilty about my psychic interest. Is it a sin to be interested in the psychic realm? What is the relationship between Christianity and the occult? — *Steven Thai, 709 S. 5th St., Brainerd, Minn. 56401.*

* * *

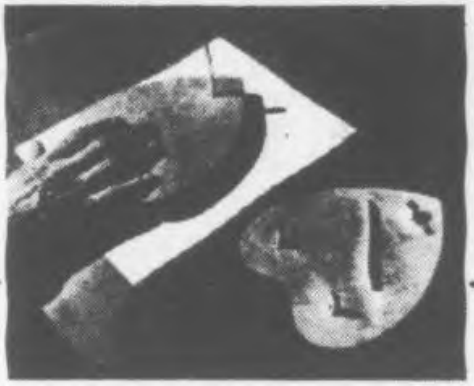
Who can tell me where to look for information about the discoveries and efforts of early alchemists? I would like to know what those early students were after. I believe the so-called search for the Philosopher's Stone was a red herring to throw the church and other authorities off the trail. I'd like to find out what the alchemists were really trying to prove. — *Ruby Stewart, 1215 Willemar Ave., Courtenay, B.C. V9N 3MI, Canada.*

* * *

I am researching spontaneous human combustion and hope that FATE readers will tell me about articles, newsclips, pictures, names — any information they may have. — *Robert Strawser, 3691-F Prince Hall Dr., Marion, Ind. 46952.*

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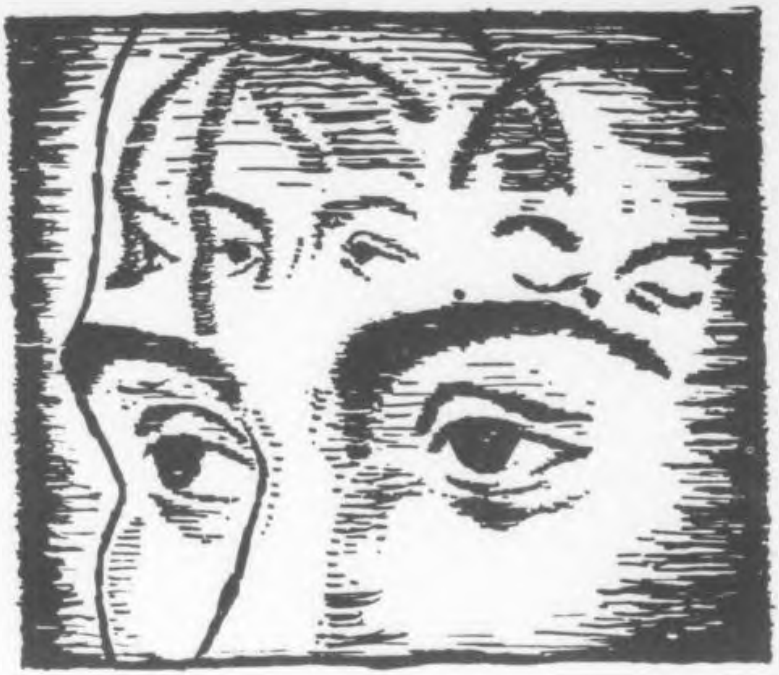
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