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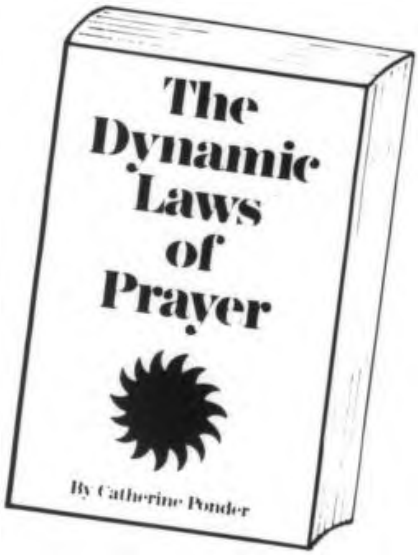
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CONTENTS

PART I

Simple Methods of Prayer

Introduction: PRAYER IS WHERE THE ACTION IS!

Chapter 1: THE SHOCKING TRUTH ABOUT PRAYER

Chapter 2: WHEN YOUR PRAYERS HAVE NOT BEEN ANSWERED

Chapter 3: THE PRAYER OF RELAXATION

Chapter 4: THE PRAYER OF CLEANSING

Chapter 5: THE PRAYER OF PROTECTION

Chapter 6: THE PRAYER OF DECREE

PART II

Advanced Methods of Prayer

Introduction: LIFE'S GREATEST SUCCESS SECRET

Chapter 7: THE PRAYER FOR MIRACLES

Chapter 8: THE PRAYER OF CONCENTRATION

Chapter 9: THE PRAYER OF MEDITATION

Chapter 10: THE PRAYER OF SILENCE

Chapter 11: THE PRAYER OF REALIZATION

Chapter 12: PRAYER PARTNERS CAN MAKE THE DIFFERENCE

Conclusion: AFTER PRAYER, THEN WHAT?

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FROM THE EDITOR

After 12 ½ years as a full-time member of FATE's editorial staff, I am leaving to go on to other things. Beginning with the next issue, FATE will be in the capable hands of a new editor, Don Kraig, and a whole new staff. By the time you read this, FATE will have moved to its new headquarters in St. Paul, Minn.

I depart with many fond memories of some of the finest coworkers one could ever have the pleasure of sharing an office with. I leave, as I began, with the deepest affection and respect for Curt and Mary Fuller, whose decency, kindness, generosity and good humor made it a joy for me to be both their employee and their friend. I think, too, of the individuals whom I met as editor and whom I now know as friends — a description of over half of this month's contributors. And I remember the many, many encouraging and complimentary letters I received from readers over the years. Every one of them was appreciated — and so were the occasional irate letters from readers who took the trouble to express their views when they disagreed with mine; FATE has never been a magazine with room for only one opinion, and that is one of the sources of its long success.

I leave, too, with a sense of relief. Twelve and a half years is a long time even at a job one has enjoyed as much as I've enjoyed mine here, and I look forward to resuming the small-town life I left long years ago, to spending my days far from the madding crowd writing books. One of the first will be a volume I have long dreamed of doing: what I hope will be the standard reference work on the UFO phenomenon.

FATE will remain a part of my life. I will be contributing a monthly "UFO Reporter" column and participating in other ways. Meanwhile, under the new ownership FATE will be undergoing changes that we all hope will make it a better magazine than ever. And from now on this space will be filled by the new editor. . . . Good-bye, and good luck to all of you.

Jerome Clark

FATE

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ARTICLES AND STORIES

Monstrous Births ..... Gordon Stein 34
Reincarnation Comes to America ..... D. Scott Rogo 42
How I Received Healing Prayer ..... Martin Ebon 55
How Dead Is the Dodo? ..... Karl P. N. Shuker 62
The Earth Was Flat in Zion ..... Robert Schadewald 70
Did Jack Angel Survive Spontaneous Combustion? .....
Joe Nickell and John F. Fischer 80
Edgar Allan Poe and I ..... Wanda Sue Parrott 89
Pottery Puzzle ..... William Wallace 95
Strange Burial Rituals ..... Duane Valentry 97

FEATURES

I See by the Papers 7
True Mystic Experiences ..... The Readers 51
The Bells Tolled for Coghlan ..... Dwight Whalen 69
War of Jenkins' Ear ..... John Ellis Sech 84
My Proof of Survival ..... The Readers 85
Little Belittles Hypnosis ..... Claire Metzger 94
Quirks of Fate ..... Harold Helfer 99
Books, News & Reviews ..... D. Scott Rogo 101
Report from the Readers ..... The Readers 113

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I SEE BY THE PAPERS

QUOTE OF THE MONTH

Science can stand on its own feet and does not need any help from rationalists, secular humanists, Marxists and similar religious movements.

—Paul Feyerabend
in *Against Method* (1988)

"OVER THE years," sociologist of science Marcello Truzzi writes in his journal *The Zetetic Scholar*, "I have decried the misuse of the term 'skeptic' when used to refer to all critics of anomaly claims. Alas, the label has been thus misapplied by both proponents and critics of the paranormal. . . . Since 'skepticism' properly refers to doubt rather than denial — nonbelief rather than belief — critics who take the negative rather than an agnostic position but still call themselves 'skeptics' are actually *pseudoskeptics* and have, I believe, gained a false advantage by usurping that label."

Dr. Truzzi contends that "the true skeptic does not assert a claim [and so] he has no burden to prove anything. He just goes on using the established theories of 'conventional science' as usual. But if a critic asserts that there is evidence for disproof, that he has a *negative hypothesis* (e.g., the conjecture that a seeming psi result was actually due to an artifact), he is *making a claim, and therefore also has to bear a burden of proof.*"

"Skeptics" traditionally have excused themselves from having to prove their claims, however farfetched, on the grounds that it was the *other guy* who was making the extraordinary claim. But Truzzi says that science doesn't work this way, that "in far too many instances, the critic who makes a merely plausible argument for an artifact closes the door on future research when proper science demands that his hypothesis of an artifact should also be tested. Alas, most critics seem happy to sit in their armchairs producing *post hoc* counterexplanations. Whichever side ends up with the true story, science best progresses through laboratory investigations."



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Truzzi's insightful observations help explain something otherwise inexplicable: why so much debunking is so bad. It's not that there isn't plenty to be debunked legitimately (see, for example, Joe Nickell and John F. Fischer's article in this issue); the world abounds with silly, pernicious or simply mistaken ideas. But showing why they're wrong — or even establishing that they're wrong in the first place — takes hard work, not smug woolgathering from the safety of an armchair. Just saying something isn't so doesn't make it not so, whatever else true-believing professional "rationalists" might want you to think.

∞

THREE-TOED WHAT?

IN its December 1967 and January 1968 issues FATE published a two-part article by the late Ivan T. Sanderson, the noted Fortean zoologist, on "That Forgotten Monster, Old Three-Toes." In Part I Sanderson reported on his investigation of some strange events in Florida in 1948.

The affair began, he wrote, in Clearwater at around 3:30 one February morning, when a young couple burst into local police headquarters to say that a huge creature had emerged from the sea. They asked for a rifle so that they could shoot it. The police chief was summoned and investigators found giant three-toed tracks on the beach.

The next night identical tracks

appeared. On March 6 100 yards of tracks were found at a site a mile and a half north. Over the next month tracks showed up at other locations in the general area.

In October a 200-yard stretch of tracks was discovered 40 miles up the Suwannee River. But by then observers had gotten a fairly good look at the creature responsible. On July 25 fliers George Orfanides and John Milner took off from the Dunedin Flying Company Airport and passed over Hog Island, where 200 feet off the shore they spotted something swimming in clear, eight-foot-deep water. The something was about 15 feet long, with a "very hairy body, a heavy blunt head and back legs like an alligator['s] but much heavier; [the tail was] long and blunt."

Orfanides and Milner immediately returned to the airport and picked up Francis Whillock, a restaurant owner in Clearwater, and Mario Hernandez, director of the Flying School. The four flew back to the site and all observed the creature.

Sanderson cites reports by other witnesses who allegedly encountered the creature. For example, a Milwaukee couple vacationing in the area in August described it as "having a head like a rhinoceros but no neck; it sort of flowed into its narrow shoulders. It was gray and covered with short thick fur. It had short, very thick legs and huge feet

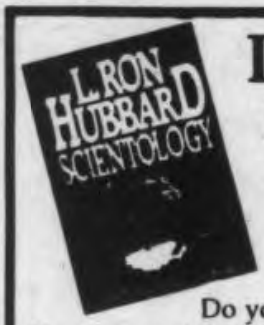
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and from its shoulders hung two flippers. It didn't run into the water or dive in; it sort of slid in half sideways. It walked at an angle, leaning forward like a duck, and was about 12 feet tall." Trapper Martin Sharpe saw the creature making "great gurgling growls, running or galloping and splashing through the water." He thought it was "certainly . . . larger than a horse."

As all this was going on, Sanderson was conducting an on-site investigation, interviewing witnesses and reporting on the episode for the *New York Herald Tribune.* In the course of his inquiries Sanderson and *Herald Tribune* pilot Lloyd Rondeau saw the creature themselves as they were flying over the Suwannee River. It was, Sanderson wrote in FATE, "an enormous, dirty-yellow creature. . . 20 feet long and eight feet wide."

Not surprisingly, he was impressed. He theorized that "Old Three-Toes" was a giant penguin.

∞

BOOT OR BEAST?

NOW A Clearwater man's confession has muddied the waters.

Last June Tony Signorini told Jan Kirby of the *St. Petersburg Times* that *he* was Old Three-Toes. Well, he and the late Al Williams, his partner in a local auto electric business. The two of them, Signorini says, created a pair of cast

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iron feet, each weighing 30 pounds, and used them to stomp around local beaches.

Demonstrating to the reporter, he told her, "You see, I would just swing my leg back and forth like this and then give a big hop, and the weight of the feet would carry me that far [six feet between tracks]. The shoes were heavy enough to sink down in the sand. . . .

"We would go on nights with not too many waves or beach walkers around. Of course, not many people were on the beach then. I put the shoes on in the water and then walked a long way, maybe two miles, up the beach and then got back in the boat. . . .

"Other times we would carry [the feet] in the car and carry them to where we wanted to make the tracks. Then we'd take a palm frond and brush away all the footprints we'd made while we were doing it."

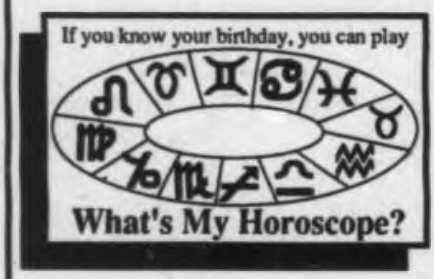
At the Suwanee River location "we stayed on property belonging to a friend named Al Spears. After we found some good places along the river, we waded in the water and carried the feet. Then I'd put them on where we wanted to make the tracks."

Signorini says the immediate inspiration for the prank was a picture of three-toed dinosaur tracks.

After the two had tired of the stunt, they put the monster boots

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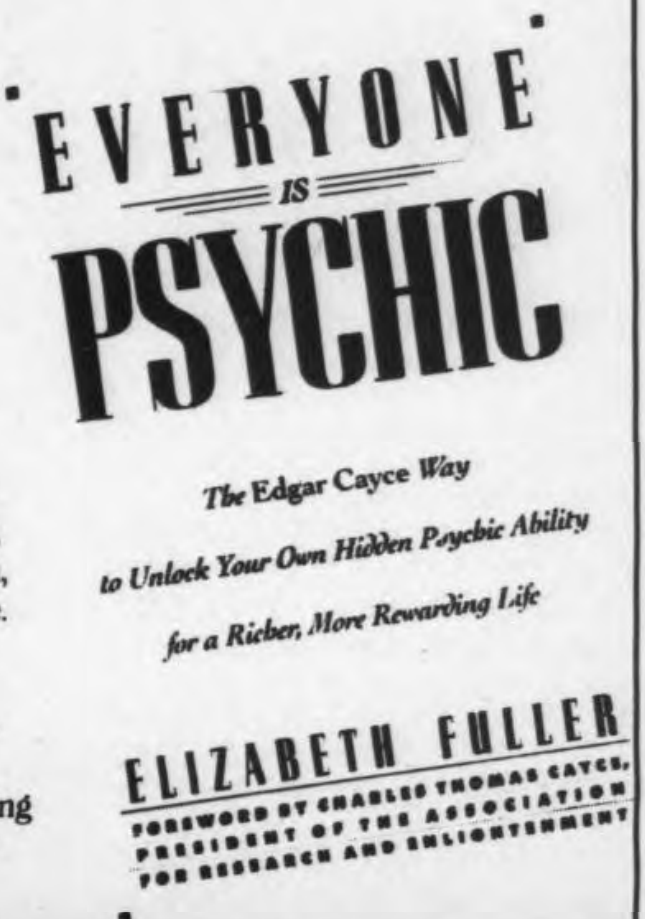
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away in a cardboard box under a work bench at their shop. Signorini donned them one last time for a *Times* photographer.

Frank Daniels, a 32-year veteran of the Clearwater police force, told Kirby, "I don't think any of the Clearwater cops took it seriously. We suspected Williams because he usually called in the reports of the monster and was such a local prankster, but we could never prove it."

Fine. But what about all those other reports not of tracks but of the thing — not human — that witnesses say made them?

The *Times* article mentions only the first aerial sighting (on July 25, 1948), about which Signorini says, "You know, that's a funny thing, because we never knew who was flying that plane and made the report. It wasn't us."

∞

KEYHOE DIES

DONALD EDWARD KEYHOE, 91, died of pneumonia and cardiac arrest on November 29.

Readers whose interest in UFOs extends back to the early 1950's will remember him as the author of a vastly influential article, "Flying Saucers Are Real," which appeared in the January 1950 issue of the then-widely-read *True* magazine. Keyhoe, a retired Marine Corps major, followed that article with a book of the same name.

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sellers, included *Flying Saucers From Outer Space* (1953), *The Flying Saucer Conspiracy* (1955), *Flying Saucers: Top Secret* (1960) and *Aliens from Space* (1973). From the late 1950's through the 1960's he directed the National Investigations Committee on Aerial Phenomena (NICAP), which lobbied for Congressional hearings on what it contended was a cover-up of UFO data that prove the earth is being visited by extraterrestrial intelligences.

In 1927 Keyhoe was an aide to Charles A. Lindbergh when Lindbergh made the first solo, nonstop flight between New York and Paris.

Probably no one did more in his time to bring the UFO phenomenon to public attention and to encourage interest in it by serious-minded professionals. Before the late J. Allen Hynek became a UFO proponent, Keyhoe was the individual most identified with the notion of UFO reality and of official secrecy concerning same.

Keyhoe was inactive in ufology in his last 20 years, but his ideas seem largely to have been vindicated in recent years, as investigation by ufologists and journalists brings to light growing evidence of an official cover-up of what has been called the "Ultimate Secret" — the alleged recovery of a UFO, possibly with bodies, near Corona, N. Mex., in July 1947. (See Jerome Clark's four-part series "UFO Crashes," beginning in the January 1988 issue of

THE PRAYER SYSTEM THAT NEVER FAILS

Almost all of us at some time or another have prayed to God when in need – only to later feel disappointed that our prayers were unanswered. Either God isn't there or He is simply too busy to attend to our needs – this is the impression we are left with. Only *desperation* drives us to prayer: when all else has failed and we are at the end of our tether – only then do most of us turn to prayer; and then we pray with that sinking feeling that our supplication will not be heard.

Also at the back of our minds is the lingering impression that prayers were only answered in Jesus' time, a time when 'miracles' were commonplace. All the great miraculous events recorded in the Bible happened so long ago – in a time when man seemed closer to God, life was far simpler, and God's prophets walked amongst us.

BUT THE REAL REASON WHY OUR PRAYERS ARE NOT ANSWERED IS THAT WE DO NOT KNOW HOW TO PRAY. THE PLAIN FACT IS THAT *OUR PRAYERS NEVER REACHED GOD IN THE FIRST PLACE.*

What you should know is that THE SAME GOD WHO MADE MIRACLES HAPPEN 2000 YEARS AGO CAN – AND DOES – MAKE MIRACLES HAPPEN TODAY; BUT *ONLY IN RESPONSE TO THOSE WHO KNOW HOW TO CONTACT HIM.*

Now – for the very first time, in absolutely simple and plain English – the mysteries of the Gospels have been unveiled to reveal *JESUS' OWN SYSTEM OF ANSWERED PRAYER.*

THE PLAIN FACT IS THAT ONCE YOU KNOW THE RIGHT WAY OF PRAYING *YOU WILL ALWAYS RECEIVE A GUARANTEED ANSWER FROM GOD.*

All this is revealed in the new book 'THE PRAYER SYSTEM THAT NEVER FAILS' – a book which *itself is the result of prayer!* Having discovered the hidden secrets of Successful Prayer, the author Dr D. J. Lightfoot prayed to be directed to a publisher who would publish his findings. We are happy he was guided to us because we were struck by the power and simplicity of what he wrote, and feel privileged to be the ones to make it public.

THIS IS NO ORDINARY BOOK ABOUT PRAYER. Unlike other books it shows how to acquire that rarest quality which most of us lack: FAITH – *the faith to know that our prayers will be answered.*

This remarkable book reveals how the PUREST AND DEEPEST FAITH can be yours – effortlessly! – as a *gift* from God!

Lack of faith is the greatest single stumbling block to the answering of prayer – this book provides you with *the immediate removal of that obstacle.* You will feel 'blessed' and renewed as you read this book – not because of any air of 'heavenliness' about it, but BECAUSE OF THE SHEER COMPELLING LOGIC OF THE AUTHOR'S REVELATIONS.

YOU WILL FEEL DEEP IN YOUR HEART ONCE YOU READ THIS BOOK THAT FOR THE FIRST TIME IN YOUR LIFE *YOU KNOW* THAT YOUR PRAYERS WILL BE HEARD AND ANSWERED!

This book is called 'THE PRAYER SYSTEM THAT NEVER FAILS' precisely because it contains *that.* WITHIN ITS PAGES ARE THE SECRETS OF A LIFE FILLED WITH BLESSEDNESS AND GOOD FORTUNE . . . A LIFE *FREE* OF SORROW AND SUFFERING!

Nor is this a book of rituals or impossible-to-follow instructions. It shows how to pray *anywhere* and *any time*; and most importantly of all: HOW YOU CAN BE TOTALLY ASSURED OF AN ANSWER TO YOUR PRAYERS.

This book can be used by persons of *all* faiths. The principles in it are *universal* and apply just as readily to Muslims, Hindus and Jews as they do to Christians.

And neither is it necessary to be a 'churgh-goer' or a 'religious person' in order to get your prayers answered. *ANYONE CAN RECEIVE AN ANSWER TO THEIR PRAYERS ONCE THEY APPLY THE SECRETS IN THIS BOOK.*

But why should anyone turn to prayer at all, especially if they are not 'religious'? It is important to distinguish between the prayer of the 'religious' and the prayer of the average person *who seeks the solution to a pressing problem.* It is ironic that the 'religious' person can pray all his life and *never* receive an answer to his prayers. The fact is that he is praying the wrong way, that is the 'usual' way. But the person who hasn't seen the inside of a church or mosque for ten years *will obtain a definite, positive result* if he prays in the manner described in this book.

And what can one pray *for?* WHATEVER YOUR NEED YOU CAN PRAY FOR IT – AND WITH THIS BOOK'S SYSTEM YOU CAN FEEL ABSOLUTELY CERTAIN OF A POSITIVE ANSWER FROM GOD! Because God *responds to only one kind of prayer* – as Dr Lightfoot demonstrates from the Bible and his own and the personal experiences of others' – and *THAT KIND OF PRAYER HE ALWAYS ANSWERS!*

God wants you to be financially secure and happy – and will give abundantly, ONCE YOU KNOW THE GUARANTEED FORMULA FOR REACHING HIS HEART!

He can give you true love and friendship . . . an adoring mate . . . a successful marriage . . . an end to bitterness between yourself and another. If your partner has deserted you for another God can reconcile you – once you know the *right* way to pray!

God can help you in a difficult legal situation – THE SAME MIRACLES THAT GOD MADE HAPPEN 2000 YEARS AGO CAN BE MADE TO HAPPEN (FOR YOU) AGAIN *RIGHT NOW!*

God can protect you from physical danger. He can immobilize your enemies and tormenters. He can make those of evil intent towards you soften their hearts.

If you are in financial difficulty turn to God with a prayer, follow this book's simple formula, and you will experience not only immediate peace but RECEIVE DIVINE HELP in solving your problems!

But the most miraculous of all are the modern duplications of what Jesus made happen 2000 years ago: the walking of the lame, sight restored to the blind, etc.

THERE IS VIRTUALLY NO ILLNESS OR DISABILITY THAT CAN NOT RESPOND TO THE SCIENTIFIC PRAYER SYSTEM OF JESUS. In some cases where there is no hope *only prayer can effect relief* . . . and sometimes a TOTAL CURE. Advertising restrictions prevent us from describing prayer's efficacy in this way, but the book explains all. NOBODY WITH A SERIOUS HEALTH PROBLEM SHOULD, IN OUR VIEW, OVERLOOK THE POSSIBILITIES OFFERED BY PRAYER, as revealed in this book.

So we urge you to reconsider the value of prayer – in the light of this book's revelations. Prayer, as originally revealed in the Bible, DOES work, but *only* for those who understand the mystery behind Jesus' parables. The mystery is de-mystified in plain, direct English in this book. The secrets disguised by Jesus' sayings are revealed to unfold the greatest spiritual and material potential for every man, woman and child. NOTHING IS UNATTAINABLE THROUGH THE MIGHTY POWER OF THIS PRAYER SYSTEM.

This book explains step by step the vital ingredients required for successful prayer, showing when and how to pray; how to receive faith; and the ways in which God will answer you. The book's instructions culminate in one page of Nine Master Secrets which reveal at a glance everything you need to know in order to always get your prayers answered. But there is *more:* In addition to 'THE PRAYER SYSTEM THAT NEVER FAILS' this book also contains the entire text of Dr Lightfoot's first work 'THE POWER STRUGGLE' which is a striking account of the age-old conflict between good and evil, and how this cosmic struggle is manifesting itself on planet Earth today.

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FATE.) Major new revelations are said to be imminent. Keyhoe, we are sure, would have been pleased.

∞

MJ-12

MUCH OF the ongoing controversy about the cover-up concerns what is called the "MJ-12 document" (see January and April 1988 FATE).

The document, on a role of 35mm film, arrived in an envelope with no return address at the home of television producer Jaime Shandera in December 1984. Shandera and his associate, ufologist William L. Moore, released the document to the public a year and a half ago, igniting a firestorm of controversy. The document was featured in a *New York Times* article and a *Nightline* television presentation. It was also the target of an unsuccessful debunking attempt by CSICOP.

Why all the fuss? The document made some extraordinary claims: that as of November 18, 1952 (the date on the document), U.S. government operatives had recovered the remains of two crashed UFOs (one in New Mexico in 1947 [the so-called Roswell incident] and the other along the Texas-Mexico border in 1950) and that in September 1947 a supersecret "Operation Majestic-12" project was formed to study the wreckage and bodies.

Although investigators Moore and Stanton T. Friedman have so

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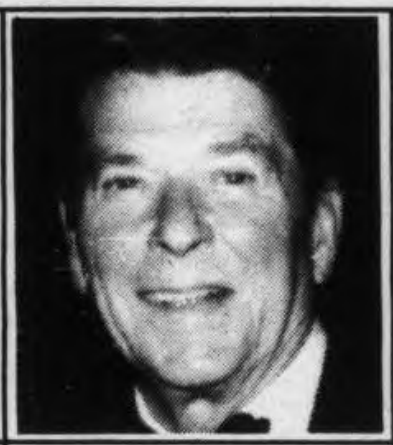
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By Guy Waid

I recently interviewed Joyce Jillson at her luxurious and delightfully informal home in California's exclusive San Fernando Valley. Over a cup of tea, Jillson confided she had recently completed a pilot research program which proved her psychic knowledge and advice brought new wealth and romance to everyone in the program. She showed me letters from those who had joined the project



JOYCE JILLSON Asked constantly to share her knowledge of astrology on Television, Radio and as a daily columnist in over 87 newspapers in North America. She will cast a truly personalized Horoscope—Just for you!



RONALD REAGAN "Jillson insisted that astrology was definitely used in the planning of the summit between the President and Soviet leader Mikhail Gorbachev."—The NY Daily News



NANCY REAGAN "Things didn't go smoothly with the first two ladies, Jillson explained, because Raisa Gorbachev's birth date is unknown and consequently no guiding horoscope could be cast for her."—USA Today

describing wonderful new romances and unexpected wealth! L.J. of Edmonton, Alberta wrote her, "You said I was going to meet a man. And I met a gentleman on the bus last week."

Win unexpected money from Jillson's predictions!

H.H. in Montreal was very excited. "I won at Bingo: May—$200, June—$100, July—$100. And K.H. in Penticton, British Columbia thanked Jillson, "... following your advice the relationship between me and my boss improved, which allowed for my major career change."

The psychic knowledge and advice of the ages is now available to everyone!

In the past 20 years, the world of astrology has undergone great changes. Now all the math necessary to interpret the charts is done by computer. Jillson tells the students at her Astrological School in Los Angeles that they can now forget about the math and concentrate on the humanity of astrology.

When I asked what had given her the greatest personal satisfaction, Jillson laughed and said that being consulted by Hollywood stars was a "real thrill. But I am most gratified that, through my personalized computer consultations, anyone can now afford to benefit from the vast science of astrology."

Now, thanks to Joyce Jillson, when you participate in her research project you can receive your own, unique Lucky Numbers, Lucky Days and Lucky Signs!

I read through letters she had received and was amazed

PRESIDENTS AND REVEAL TO HOLLYWOOD STARS!

by how her predictions had meant sudden wealth and new romance to so many people. For instance, J.C. of Black Creek, Wisconsin wrote, "Put my name in lights. I went on a trip to Las Vegas. I taped my Lucky Number in the flap of my purse. I won $1,111.00!"

Jillson recalls her first encounter with astrology was "love at first sight." She was 14, living in Boston and her mother took her to meet the famous Maude Williams, then the leading astrologer in the U.S. "She was wealthy and lived in great style. I was so impressed by her insight into my teenage problems. She took a liking to me and asked me to be her student. I jumped at the opportunity."

Jillson confided to me, "I went through my own divorce several years ago. I think that was when it really hit me what an important role astrology plays in everyday lives."

Joyce Jillson is consulted by Police Departments.

I was surprised that she had been consulted by various Police Departments. 'From finding lost pets to tracking down desperate criminals, I have proven that astrology is a science that works in the 'real' world!"

Reply today and be one of 1000 readers to get a Personal Forecast prepared by Joyce Jillson herself!

Ms. Jillson asked me to extend her personal invitation to readers to join in her exciting new Astrological research project. She added, "together we will chart unexplored areas of the human mind and personality."

Just fill in and return your Research Project Questionnaire. And you will receive your own Personal Forecast for only $1! The same advice that public figures and Hollywood stars pay $300 for! You risk nothing. When there is so much to gain and nothing to lose, wouldn't you be foolish not to participate?

Join Joyce Jillson's Research Project

Thank you for taking part in my research project. Please fill in the Questionnaire completely. When I prepare your Forecast, I want it to be accurate and personal.

238

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The Place of My Birth:

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	YES	NO
I have a favorite number.	[ ]	[ ]
I have won a large sum of money.	[ ]	[ ]
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far shown that critics' charges that the document is fake are easily refutable, they have not been able to show it is authentic either. Happily, the Fund for UFO Research (Box 277, Mount Rainier, Md. 20712) recently was able to raise $16,000 to finance a full-time, four-month investigation by Friedman who hopes to conclusively verify or debunk the document and the claims it makes.

Adding to the confusion are the shadowy presences of 10 "Deep Throat" informants in official positions (mostly with military intelligence) who since 1980 have been in contact with Moore and Shandera and have regaled them with fantastic but unverified assertions about the U.S. government's interactions with "EBEs" (extraterrestrial biological entities); for details, see April 1988 FATE.

In a recent open letter to the UFO community, Moore writes that four of his informants "have agreed to tell their story before members of Congress. As of this writing, commitments are being sought from the others, and negotiations are under

Flight to Eternity
By Marty Arnold

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way with two members of Congress who have expressed an interest in the matter."

∞

PEARY AT THE POLE

A NAME familiar to FATE readers was in the news in early February: Dennis Rawlins, author of "sTARBABY," probably the most famous article FATE has ever published (it appeared in the October 1981 issue). In that 32-page article Rawlins, an astronomer and militant critic of the paranormal, charged that CSICOP had bungled an experiment designed to test the neoastrological theories of French psychologist Michel Gauquelin and covered up its errors. When Rawlins protested, he was booted out of the organization.

Independent investigations by individuals both inside and outside CSICOP confirmed the truth of Rawlins' carefully-documented charges. But in a new scientific controversy Rawlins turns out, as he himself acknowledges, to be mistaken.

In October 1988 Rawlins, long skeptical of Adm. Robert E. Peary's claim to have "discovered" the North Pole in 1909, reported that a recently-found piece of paper with Peary's writing on it showed navigational notes, mostly sextant readings of the sun to establish geographical position. Rawlins said these proved Peary had come no



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closer than 121 miles to the pole on April 6, 1909. Peary, Rawlins charged, had perpetrated "one of the greatest scientific frauds of this century."

The controversy had begun a month before, when *National Geographic* published an article by British polar explorer Wally Herbert, who wrote that navigational errrors had caused Peary to miss the pole by 30 to 60 miles. The National Geographic Society had helped sponsor Peary's expedition and had defended it against critics such as Rawlins, author of *Peary at the North Pole: Fact or Fiction?* (1973).

Responding to the new allegations, the society handed the document over to the Navigation Foundation of Rockville, Md., for an independent analysis. At this writing the analysis is continuing, but in February spokespersons for the foundation came forward to defend Peary's reputation and to point out some serious errors in Rawlins' analysis.

The document, they said, "does not even come close to proving" that Peary faked his claim. The document was a worksheet containing notes on celestial observations to determine the accuracy of the expedition's chronometers. Some of the numbers Rawlins took to be latitude readings based on sun sightings were in fact the chronometers' serial numbers. In addition, the document was probably from the

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1906, not the historic 1909, expedition.

"Properly understood," foundation president Thomas D. Davies said, "this worksheet says nothing about whether Admiral Peary did or did not reach the pole." National Geographic Society president Gilbert M. Grosvenor remarked, "Suggesting Peary might not have reached the pole is one thing. Declaring Peary a fraud is quite another."

Rawlins acknowledges he was wrong in this instance but adds, "This is only one skirmish in a battle, and most explorers and historians agree that Peary never reached the pole."

∞

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Scientists call it Titanis and its remains have been found all the way from Antarctica (once, believe it or not, a tropical realm connected by land bridge to South America and Australia) to Florida. Fossil remains reveal that the largest "terror birds" stood almost 12 feet tall.

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or a horse. Their heads were longer than horses' heads and they ended with huge sharp beaks which they used to tear their prey apart, after knocking them down with enormous clawed feet.

Writing in *American Scientist*, Marshall says the terror birds were the only large carnivores living in South America at the time the land bridge between that continent and North America was formed. By that time all large marsupial carnivores had become extinct, apparently having fallen victim to the depreda-fallen victim to the terror birds.

The birds and many other animals rapidly migrated through Central America into the southern United States. Fossils tell us that these creatures were fully established there by 2 ½ million years ago. Among them were the giant armadillolike mammals called glyptodons, which only the terror birds could kill.

New fossil discoveries on Seymour Island, off the Antarctic Peninsula, extend the range of the terror birds. They also document the existence of another enormous (though flying) bird, this one with a wingspan of 17 feet, six feet longer than that of the still-living Andean condor, with the greatest wingspan of any existing bird.

Scientists believe the terror birds' descendants are crains and rails, not such flesh-eating fowl as owls, hawks and eagles.

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Monstrous Births



Can animals and hideous beasts be born of women? Folklore and medical history relate amazing tales of horrifying births.

By Gordon Stein

OUR ANCESTORS lived in simpler times. Before the 1700's there were explanations for everything that occurred even though these answers later proved to be incorrect. In the medieval period all births of abnormal children or "monsters" were easily explained as a mother's punishment by God for deviation from accepted customs, especially for incest or promiscuity. Of course, since God could not be mistaken, the birth of a monster was proof enough that the woman was guilty.

Today we can say with confidence, for example, that a human female cannot give birth to a baby horse. How about a human female's giving birth to a horse with a human head? Could a mare give birth to such a creature? Yet both of these were things that people long ago were convinced could and did happen, although infrequently. Many of the observations made long ago about childbirth were not so far from wrong. The interpretation of those observations, however, was rather mistaken, perhaps even totally wrong.

One of the most famous medical people of the 1500's, Ambroise Paré (1517?-1590), was a surgeon and not a physician. Trained by the barber-surgeons, he was treated as an outsider and therefore "obviously" unqualified by the physicians. In fact charges were brought against him for his great works of careful observation, including *De Monstris [On Monsters]*. Paré states:

There are several things that cause monsters. The first is the glory of God. The second, His wrath. The third, too great a quantity of seed. The fourth, too little a quantity. The fifth, the imagination. The sixth, the narrowness of smallness of the womb. The seventh, the indecent posture of the mother, as when, being pregnant, she has sat too long with her legs crossed, or pressed against her womb. The eighth, through a fall, or blows struck against the womb of the mother, being with child. The ninth, through hereditary or accidental illnesses. The 10th, through rotten or corrupt seed. The 11th, through mixture or mingling of seed. The 12th, through the artifice of wicked spital beggars. The 13th, through Demons and Devils.

Perhaps we need not worry excessively about the fate of these monsters. As Pierre Boaistuau wrote in his book *Certaine Secrete Wonders of Nature* in 1569, monsters do not live long "for the abundance of melancholic humor, which aboundeth in them, to see themselves so opprobrious to the world, are thereby so dried and consumed that their lives be short."

Boaistuau shows his respect for human progress when he says that the ancient Romans "had [held] those little monstrous creatures in such abomination that as soon as they were born, they were immediately committed to the river of Tiber, there to be nourished. But we being better brought up and fostered in a school of more humanity, knowing them [the monsters] to be the creatures of GOD, suffer them to be brought to the church there to receive the holy sacrament of Baptism."

Today we know that many monsters are simply the results of an incomplete splitting of an egg that would normally have formed identical twins had it split correctly. Other monsters are due to an incomplete development — differentiation — of the primary tissues that embryology now recognizes and can explain well. Other so-called monsters are now seen as completely impossible.

* * *

THIS knowledge was slow in coming. As recently as 1726, all of England was discussing the case of Mary Toft who, it was said, had given birth to a litter of rabbits. Mary of Godalming (Godlyman), near Guildford, had recently had a miscarriage after previously having three children. When five weeks pregnant, she felt a great desire for a cooked rabbit. She chased some but could not catch them. Finally, she dreamed that there were two rabbits in her lap.

A month after her miscarriage, she sent for surgeon John Howard, who had also been a midwife for 30 years. He was astonished as Toft delivered a rabbit and then eight more over the course of several days. Howard swore he could feel the first rabbit in the uterus, and then several others "jumping" in her womb. The rabbits were all born dead, without fur or skin.

Howard began to write to other midwives, surgeons and obstetricians around the country, telling them of this astounding case. Soon several prominent people, including Nathanael St. Andre, surgeon-anatomist to King George I and later Sir Richard Manningham, the foremost obstetrician in London, expressed interest. St. Andre pronounced the phenomenon genuine, even though a small piece of the lung of one of the newly-delivered (dead) rabbits floated when placed in water. This indicated — or should have — that the donor of the lung tissue had breathed air prior to its demise, something that couldn't have happened inside a human or rabbit uterus.

Also suspicious was the fact that Toft's cervix was not at all dilated. This meant that the rabbits could not have been passed from her uterus into her vagina. The only proper conclusion to be drawn from these data was that the rabbit carcasses had somehow been introduced secretly into Toft's vagina.

Manningham was not fooled, however. The first item Toft delivered in his presence he pronounced to be a piece of hog bladder. He stated that he would not be satisfied until he had actually delivered a rabbit from her uterus himself. St. Andre made the mistake of publishing his findings supporting the authenticity of the births in December 1726, while Toft was still under observation — and suspicion.

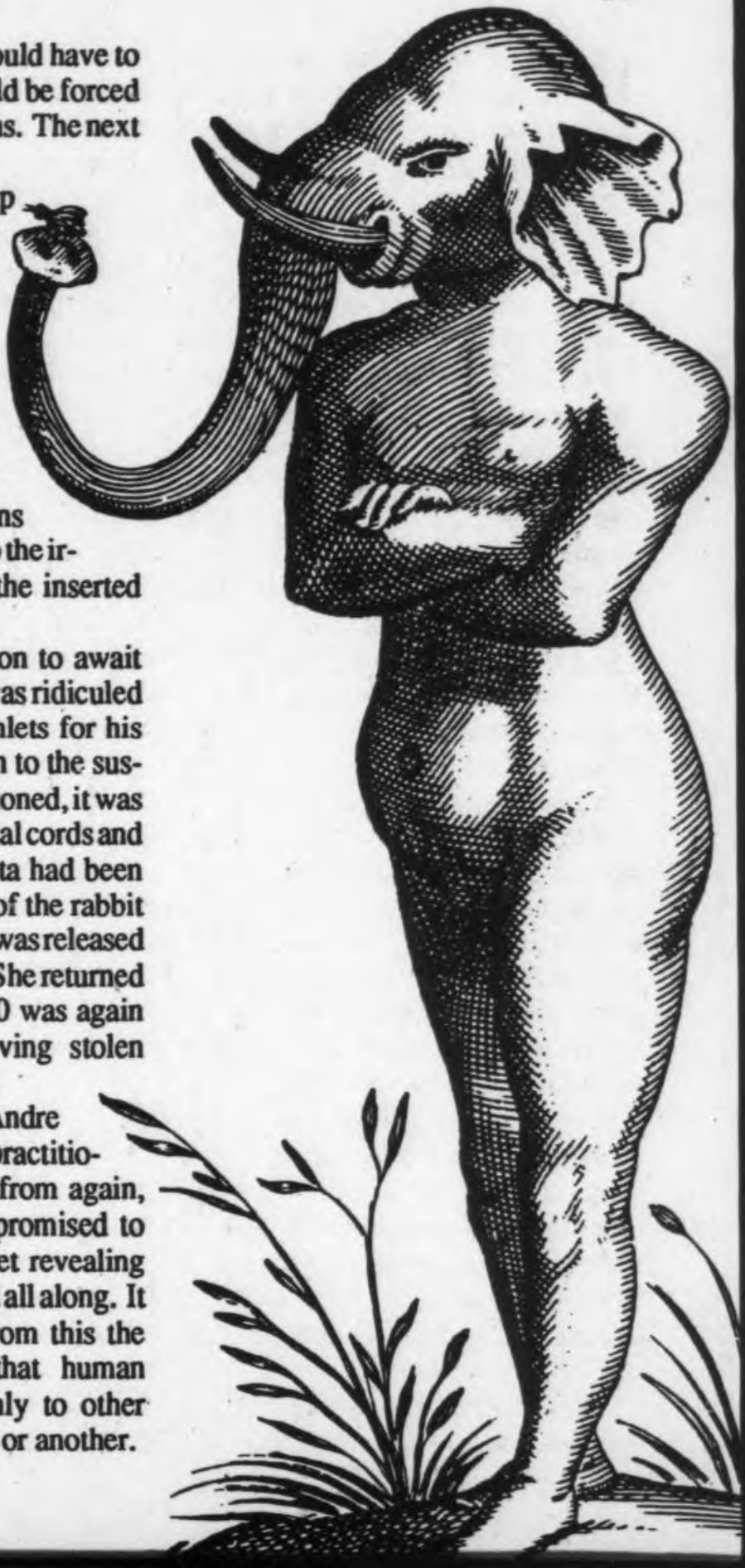
The whole matter began to unravel when a porter at the place where Toft was lodging confessed that he had been sent secretly to procure a rabbit for her. Others were soon found who had sold her husband Joshua a number of rabbits over the past weeks. Manningham finally played his trump card when he

told Toft that either she would have to confess to fraud or he would be forced to surgically open her uterus. The next morning she confessed.

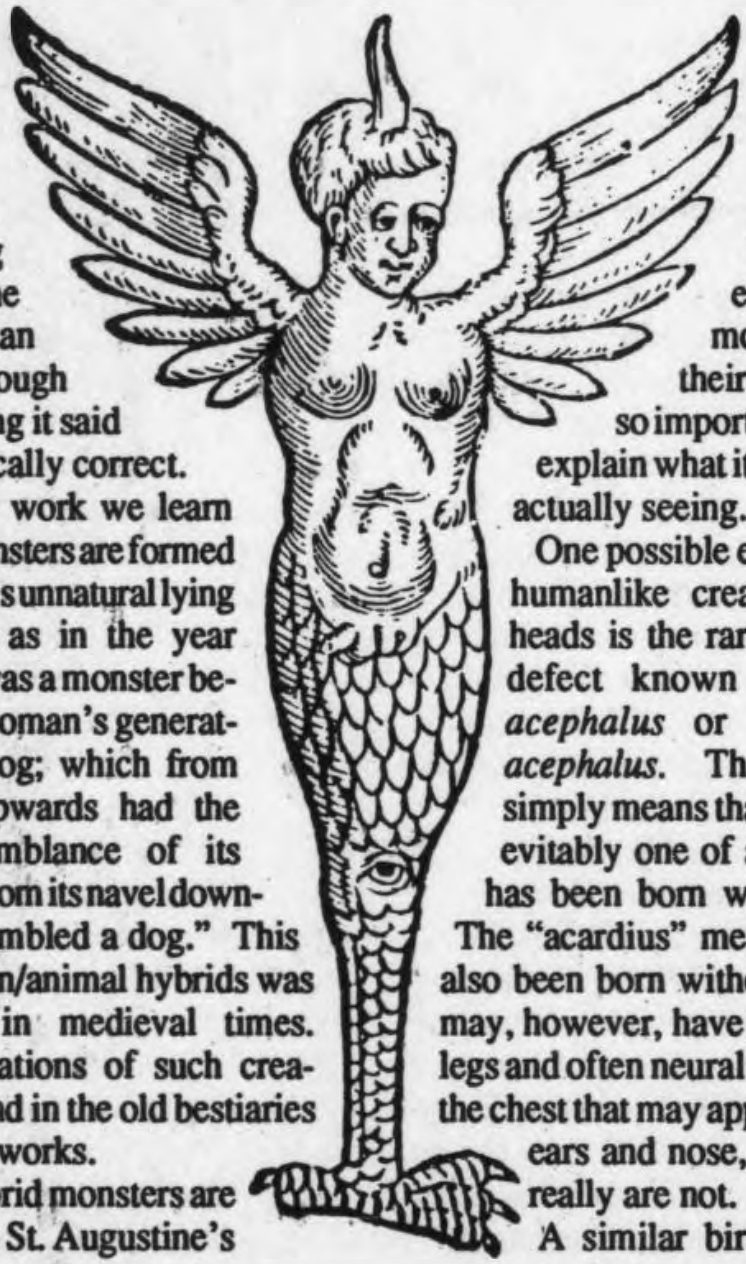
Toft had managed to slip the first rabbit into her uterus which was still soft from her recent pregnancy and miscarriage, but the insertion was so painful that all of the other rabbits were merely inserted secretly into her vagina. Her false labor pains had been most likely due to the irritation of the womb by the inserted material.

Toft was taken to prison to await trial for fraud. St. Andre was ridiculed in the press and in pamphlets for his incompetence. In addition to the suspicious facts already mentioned, it was pointed out that no umbilical cords and no bloody fluid or placenta had been produced along with any of the rabbit "births." Eventually, Toft was released from prison without trial. She returned to Godalming and in 1740 was again sent to prison for receiving stolen goods. She died in 1763.

Both Howard and St. Andre were finished as medical practitioners and were not heard from again, although St. Andre had promised to publish a second pamphlet revealing his knowledge of the fraud all along. It was never published. From this the public finally learned that human beings can give birth only to other human beings of one sort or another.



PLENTY of unscrupulous people were out there, however, eager to make a buck for continuing to spread misinformation, especially to people who were already poorly informed. For example, by attributing a collection of rehashed folk "medicine" to Aristotle, and calling it *Aristotle's Masterpiece*, they were able to make it sell for almost 200 years. The book was first written around 1690 by an obscure and ill-informed physician. It was still being sold during the late Victorian Age, even though almost nothing it said was scientifically correct.



From this work we learn that some monsters are formed by "a woman's unnatural lying with beasts; as in the year 1603, there was a monster begotten by a woman's generating with a dog; which from the navel upwards had the perfect resemblance of its mother: but from its navel downwards it resembled a dog." This idea of human/animal hybrids was widespread in medieval times. Many illustrations of such creatures are found in the old bestiaries and medical works.

These hybrid monsters are mentioned in St. Augustine's works and elsewhere. Perhaps the most famous work that gathered up many of these earlier "traveler's reports" of hybrid human/animal monsters was *The Travels of Sir John Mandeville*, a popular work written about 1350. Its authorship is still unsettled. The reports are based upon a correct rendering of still earlier travelers' reports. It would seem that finding whoever first claimed that there was a race of humans who had no heads, but whose eyes, noses and mouths were in their chests, is not so important as trying to explain what it was they were actually seeing.

One possible explanation for humanlike creatures without heads is the rare human birth defect known as *acardius acephalus* or *holoacardius acephalus*. The "acephalus" simply means that the child (inevitably one of a set of twins) has been born without a head. The "acardius" means that it has also been born without a heart. It may, however, have both arms and legs and often neural elements upon the chest that may appear to be eyes, ears and nose, although they really are not.

A similar birth defect may

also explain the "elephant man" — not the same as the Elephant Man of the Victorian Age, who had a totally different condition. There may be some reality to these old observations after all.

The Mandeville book contains other human-monster reports, such as a race of cyclopses, each with one eye in the middle of his forehead. Homer in his *Odyssey* mentions the giant cyclopses, placing them in Sicily. Mandeville places them on islands off the coast of India. We can trace the origin of this concept to a rare birth defect (called cyclops after Homer's work) in which there is a single eye in the center of the face, not exactly in the forehead, but at the level of the eyes. This condition is probably due to a fusion of the precursors of the eye tissues in early fetal development. Such children rarely survive the first months after birth.

There are hairy humans who walk on all fours and climb trees. These are probably the first descriptions of either chimpanzees or orangutans. Mandeville also mentions a race of hermaphrodite people who have the genitalia of both sex and a breast on one side. They can both beget and bear children depending upon which role they choose to play.

While what Mandeville says about hermaphrodites is quite impossible, there *are* hermaphrodites born from human pregnancies. These are of two main types, true and pseudo. Rarely are the sexual organs of both sexes present and functional. Sometimes twins have not separated but remain fused. Since this can happen only with identical twins (always of the same sex), there cannot be a true hermaphrodite as a result of a lack of separation of a set of identical twins. The source of many reports of hermaphrodites is likely to be birth defects, not well understood or distinguished by type. There is a heavy layer of mythology overlying the hermaphrodite as well.

Many cases of supposed hermaphroditism are really of pseudohermaphroditism, in which the true organs of one sex are so stimulated by the hormones of the other sex that they take on the characteristics of the sexual organs of the other sex. This is possible because the sex organs start out in the embryo in a common form, then differentiate on the basis of genetic and hormonal instructions. The alternate developmental pathway can still be produced later by hormones to a great extent.

Perhaps the most interesting of all the purported human monsters — because they were totally fanciful — were those partly consisting of a human and an animal. These are the ones that Paré attributes to mixing or mingling of the seed. Supposedly a human mated with an animal and the results were monsters with the characteristics of both.

Today we know that with rare exceptions the sperm and eggs of different species cannot combine with each other to produce progeny. In reality these "creatures" probably served as

illustrations of the lesson that sex between different species is immoral. There certainly are no documented cases that any of them really existed.

Related to these half-humans were other creatures that had some of the features of humans but were created that way naturally. In other words, *all* the members of this particular species had a resemblance to humans in some feature; usually the head was human.

Among these creatures were the "bishopfish," which had a human head and the shape of a bishop in robes, though covered with fish scales. Also, of course, there were the mermaid and the merman. These creatures were not born of human mothers, so need not be considered here.



This 16th-Century illustration depicts a man with a parasitic body, a true human "monster." Such freaks were exhibited at carnival sideshows.

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ANOTHER explanation for human monsters was that they might have been created by the devil in an effort to confuse man, who was God's creation. Monsters were the work of the devil because they had monstrous habits. For example, they were filthy, naked, promiscuous and smelly. Worse, they had no religious beliefs. Again, this idea formed a type of moral lesson for mankind.

Many of the more unusual types of Siamese twins (true human monsters) were exhibited in what were the equivalent of circus sideshows. In addition to providing a livelihood for the Siamese twins, or more often for their parents, such exhibitions catered to the morbid curiosity of the people.

One interesting type of Siamese twins is the case in which one of the twins is parasitic to the other. This means that the two are not of equal size or that one is incomplete. For example, there are many reports of full-sized humans who had an extra set of legs or arms — often smaller than their own — protruding from their chest or abdomen.

In other cases, the twins share one pair of arms or legs, while having separate heads and upper bodies. These

are really just cases of Siamese twins in which there has been even less separation than in the more common cases. Many of the cases of parasitic twins have lived well into adulthood, even in ancient times. Most of the more severely-joined Siamese twins do not survive infancy, although some with one set of legs or arms have done so.

The absence of appendages is a fairly common birth defect. It may often reflect the presence of some drug or chemical in the mother's system during the early stages of pregnancy. The thalidomide tragedy of about 20 years ago was an example of this.

When the arms are shortened or end in flipperlike appendages, folk tradition held that the mother had been frightened or impressed by some animal, e.g., a seal. This goes back to Paré's fifth point, imagination, thinking that the unborn fetus could be affected by the thoughts or actions of the mother. The success of the Mary Toft case depended upon this belief.

It was not until the work of Blondel, in his *The Strength of Imagination in Pregnant Women Examin'd* (1727), that the medical community was finally convinced that this could not happen. The Toft case in 1726 also helped. Although it is still tempting to think that a birthmark shaped like the map of Italy on a baby was caused by the mother's thinking of Italy, that is simply nonsense. Perhaps coincidence would be another word for it.

Many people are frightened of human monsters. Fear of the unknown or different is understandable. Most of these unfortunate humans were forced to earn their living by exhibiting themselves in some way. In fact, studies of the "freak show" business (see Robert Bogdan's recent *Freak Show*) have shown that maltreatment and exploitation of the "freaks" was widespread. In addition, the creation of fake freaks was also common.

A knowledge of modern embryology can help us understand today which human monsters of earlier times *must* have been fakes because there is no developmental way in which they could have occurred. Siamese twins of opposite sexes and nonidentical male Siamese twins are obvious examples. Since a single fertilized egg's incomplete splitting is the only way in which a human Siamese twin can be formed, the joined twins must be identical in both sex and genetics.

Another feature of the exhibition of human monsters in carnival sideshows was the frequent manufacture of a completely false biography for each freak. For example, freaks often came from "wildest Borneo," when they were really born in Brooklyn.

The idea of humanlike monsters is not dead. Today, however, monsters are less likely to be the products of extraordinary births than of alleged eyewitness reports of yeti, Sasquatch and humanoid UFO beings. The precise meaning of these reports remains controversial, but one thing seems certain: the idea of monsters retains a firm grip on the human mind.



Re-incarnation Comes to America

Even in our own country, where belief in past lives is still relatively uncommon, some people experience inexplicable "memories" of events that occurred before they were born.

By D. Scott Rogo

ONE OF MY best friends — let's call him Jay — survived a terrible ordeal in his teenage years.

While his friends were dreaming of fast cars and Saturday-night dates, Jay was preoccupied with strange "memories." These ostensible recollections had to do with what he considered to be

his previous incarnation in medieval England. These recollections (if that is what they were) were harmless enough and did not interfere with his ordinary life — until he made the fatal mistake of telling his parents, who promptly dispatched him to a mental hospital, where he was placed under a 14-day psychiatric hold.

Luckily for my friend, the unit's psychiatrist was more open-minded. After listening to the story, he frankly admitted that he could not explain the reincarnation memories Jay was experiencing. But he also realized there was nothing wrong with his charge and released him after the two weeks. His only advice was that Jay not talk to his parents about the strange experiences!

Jay's story demonstrates two important points relevant to reincarnation beliefs in the United States. It shows, one, that modern American children sometimes recall their (purported) previous incarnations and, two, that few parents seem capable of handling such situations.

While children in countries such as Burma, Thailand, Sri Lanka and India often report such past-life recollections, similar cases appear to be rare in this country. The reason is probably that reincarnation is a doctrine both foreign and bizarre to our culture. It is also a fact that most scientific research into reincarnation cases has focused on reports from Asia and the Middle East. This research has been the special project of University of Virginia psychiatrist Ian Stevenson who has spearheaded the study of children who "recall" supposed previous lives in those cultures.*

But more recently, Dr. Stevenson has begun publishing cases of the reincarnation type reported here in the United States. These cases generally lack the strong evidential features typical of foreign reports. Rarely, for instance, have the parents in these American cases taken pains to verify their children's recollections. Sometimes the reports do not come to light until a few years later, making investigation practically impossible.

Nonetheless Stevenson has reported on four recent incidents in his 1987 book *Children Who Remember Previous Lives.*** The following are summaries of cases from that book:

The case of Roberta Morgan

At the age of 2 1/2 little Roberta began speaking of "another mummy and daddy" whom she wished to see. Her desire to establish contact with her "other" parents often bordered on the desperate. When Roberta was 10, her mother contacted Stevenson from the family home in Minnesota. She told him that reincarnation had never played a role in the family's religious beliefs and that before her daughter stopped speaking of her past life, Mrs. Morgan had punished her to get her to drop the subject.

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*See my report on Stevenson's research, "Other Lives Than This," June-July 1988 FATE.

**Reviewed in May 1988 FATE.

Despite her skepticism, Mrs. Morgan reported, she was impressed that sometimes her daughter behaved "like an adopted child with full memory of her [previous] parents and their house." She even gave detailed instructions as to the location of her previous residence — on the top of a rise on a farm. The girl also apparently inherited some behavioral features from her past life; she was immediately drawn to horses and fearlessly petted them when she encountered them. She told her surprised parents that she had "been on horses lots of times."

Probably the most remarkable feature of the story occurred when Mrs. Morgan and her daughter were driving outside town. Roberta spontaneously recognized a dirt road and exclaimed that it led to her previous home. But her mother, afraid that her daughter's descriptions could be correct, refused to drive up the road. The child complained about the incident for days afterwards and Mrs. Morgan came to regret her decision.

The child's memories grew ever more detailed. She spoke of her former toys and of her (past-life) mother's physical characteristics and cooking habits. Sometimes she interrupted her parents' conversation, Stevenson writes, "with remarks indicating familiarity with some topic or object of which, in her mother's opinion, she could have known nothing."

Yet some aspects of the case are difficult to reconcile with other reincarnation accounts. Roberta liked to dress like a boy, even though she never explicitly stated that she had been a male in her past life. Nor did she ever talk about her death in that life, although this is a common feature in non-Western reincarnation cases. She would only say that she was forced to leave her previous parents and wanted to return to them. But she could never recall the names of family members, which would have helped the Morgans trace them had they wanted to do so.

Roberta stopped speaking of her previous incarnation when she was four years old — six years before Stevenson was brought into the case. By this time, of course, it was too late for a proper investigation.

The case of Susan Eastland

Stevenson's investigation of the Susan Eastland case in Idaho dates from 1968, three years before the Roberta Morgan episode surfaced. This report seems to represent an interfamily rebirth, since the girl claimed to be the reincarnation of her older sister.

In 1961 Winnie Eastland was killed by a passing car. Mrs. Eastland longed for the girl's return but she was unfamiliar with the reincarnation doctrine. Six months later, however, Winnie's sister Sharon dreamed that Winnie was returning to them. When Mrs. Eastland got pregnant with Susan two years later, even her husband sensed that their deceased daughter was soon to be reborn. His conviction stemmed from an incident in which he "heard" a disembodied voice proclaiming his de-

eased daughter's imminent rebirth.

Susan first spoke of her supposed ast life when she was two years old. Asked to give her age, she consistently esponded that she was six — Winnie's ge when she was killed. Susan often ehaved like the sister she never knew nd she took an inexplicable interest in wo photographs of Winnie in her nother's possession. She claimed that he photographs depicted her and not er deceased relative. She never actu-lly referred to herself as Winnie, but vhen she began to write, she scribbled he name. Mrs. Eastland told Steven-on that at times Susan appeared to ossess paranormal information link-ng her to her deceased sister.

During Winnie's short life Mrs. Eastland owned a cookie jar with a culpted cat for a lid. When the chil-lren wanted some cookies, they played game in which, in their mother's resence, they requested the cookies rom the cat. Mrs. Eastland would eply in a high-pitched voice (personi-ying the feline) the number of cookies hey were permitted to take. When Winnie was killed, Mrs. Eastland acked up the cookie jar. But when she ook it out a few years later, she discov-red that Susan was familiar with the itual — even to the point of imitating he cat's "voice" her mother had used.

Although this is not conclusive vidence of paranormal knowledge, Stevenson points out that it is "never-heless harmonious . . . with the inter-retation that Susan somehow had ccess to Winnie's memories."

Susan subsequently surprised her mother by reporting other events she would not have known normally. She even knew the nickname of a little boy with whom Winnie used to play. Mrs. Eastland often asked her daughter about episodes from Winnie's life; these questions sometimes prompted seemingly-paranormal memories. A critic might suggest that this procedure could result in the perhaps-inadvertent communication of information to the daughter, but Stevenson doubts this explanation. He notes that such a process could possibly "encourage an identification with the dead person that would not have happened otherwise. Nevertheless, such questioning, if conducted by a person as vigilant as Mrs. Eastland seemed to be, may arouse additional memories without lowering safeguards against normal communication."

Stevenson kept track of this case for close to a decade and Susan's final memories of her deceased sister apparently surfaced in 1977, when Stevenson was rechecking certain details of the case. While talking with her daughter in light of a letter from the psychiatrist, Susan recalled a final incident from her previous life. She remembered visiting a bowling alley with her mother and running between the lanes and the food machines. A boy who happened to be there kissed her. This incident in fact had occurred and Mrs. Eastland particularly remembered it because of her husband's annoyance when informed of the episode.

A final paranormal aspect of the

case was a small birthmark on Susan's hip. This mark corresponded in position to an injury suffered by Winnie when she was killed.

The case of Erin Jackson

Erin Jackson, born in 1969, lived in a small town in Indiana. She started talking of a previous life when she was three years old. Stevenson met the family in 1980.

The child spoke of her previous incarnation only for a year. During that period she often told her parents that she had been a boy named John. She lived with her brother James, who liked to dress in black, and with her stepmother, who treated her kindly. Although she never offered her past-life family name or place of residence, her account indicated that she once lived in a rural location.

Erin's identification with her previous life influenced her behavior and she evolved into something of a tomboy. She preferred to dress in boy's clothing and felt humiliated when forced into a dress. Even when her conscious memories ceased, the girl continued to prefer masculine attire. She expressed a desire to learn how to play baseball and to become a Cub Scout.

Stevenson writes that "she seemed to know how to read at the age of three, before anyone had taught her. She had a gift for drawing that I judged — after looking at some sketches she had made — unusual for a child of her age. She also composed poems that a much older person might have felt pleased to have written."

But when Stevenson finally met her, Erin had ceased referring to her previous existence, but her masculine behavior continued for a while longer. Only when she became a teenager did she begin to act in a conventionally feminine manner.

Erin's parents were Protestants who had no interest in reincarnation. But as Erin spoke of her previous life, Mrs. Jackson read up on the subject. She never encouraged Erin's beliefs but eventually came, reluctantly, to accept the reality of reincarnation.

A Georgia test case

None of the cases in Stevenson's *Children Who Remember Previous Lives* is strong from an evidential standpoint. The children had usually finished speaking of their past lives by the time Stevenson learned of the cases. But every so often more evidential cases come to light.

The following was reported in 1985 by W. G. Roll and Jeannie Lagle Stewart, a clinical psychologist then working with the Psychical Research Foundation in Carrollton, Ga.

Ginger Waldorf (a pseudonym given by the researchers) was born in a small Ohio town in 1948. The little girl was offered up for adoption when she was four and eventually came to live with a childless couple from a nearby town. By this time Ginger had suffered from neglect and mistreatment in a series of foster homes.

She became intensely religious. At 18 she started having psychic experiences, including a post-mortem visitation from her grandmother. Her reincarnation memories, however, did not emerge until she married in 1968. She and her husband were living in another Ohio community when she fell victim to dizzy spells which she attributed to her pregnancy. But the spells continued even after the baby was born.

Ginger's strange symptoms continued over the years 1970-1977 as she was trying to reestablish contact with her biological parents. She was living in Texas at this time and the name "Marietta" kept surfacing in her thoughts. She thought this referred to her original first name but soon learned that nobody familiar with her early life knew of it.

Ginger's adoptive parents resisted her search for her birthparents and her neurological symptoms continued to plague her. She decided to undergo hypnotic regression to improve her recall of childhood and sought out a clinical psychologist to implement the procedure. Under hypnosis Ginger declared that Marietta was a town in Ohio, not the name of a person.

This revelation led her to visit the city, which seemed immediately familiar. She did not interpret this familiarity as paranormal; she still believed her memories stemmed from her early childhood. The bizarre nature of these early recollections surfaced only in 1980 when she at last established contact with her birthmother and sisters. They failed to corroborate the early memories retrieved under hypnosis, nor were they familiar with Marietta.

On learning this, Ginger explored the possibility that reincarnation could explain her anomalous "memories." She was finally directed to Dr. Lendell Braud, a Houston clinical psychologist familiar with parapsychology. Braud suggested that Ginger contact the Psychical Research Foundation.

Stewart and Roll's investigation into the case began in 1984. Roll, the foundation's director, attempted to verify the information the subject "recalled" and Stewart worked with Ginger therapeutically to help her integrate her past-life recollections.

Roll found that Ginger remembered her name (Sarah Jean Jenkins) and the name of the street where she lived. She described stores and other sites in historical Marietta and remembered her death. She also knew some of her relatives' proper names.

Roll and Stewart conducted a further hypnotic session with Ginger on September 14, 1984. She slipped easily into her past existence and "Sarah Jean Jenkins" communicated with them directly. She described the town near where she lived, spoke of her relatives and produced street names. Her most specific memory was of riding on a paddleboat, the *Gordon C. Greene*, with its captain, whom she named. She related an account of her suicide by drowning. Additional details from the Sarah Jean Jenkins lifetime emerged

when the subject was regressed a second time on September 27.

Roll and Stewart spoke with a number of her relatives, consulted with Marietta's Office of Vital Statistics (which Ginger had contacted earlier in the case) and consulted with the first psychologist who hypnotically regressed her. Roll and Stewart determined that Ginger's recollections were historically correct, sometimes even down to small details. The street and store names she recalled were eventually traced and even the existence of the *Gordon C. Greene* was established.

Despite the outcome of the investigation, the reincarnation ordeal was hardly pleasant for Ginger, who all the while was plagued with doubts. The investigators write in their report:

> Although talkative, Ginger expressed difficulty in finding the right words to describe her experiences. From time to time she would ask if something she had said was "stupid" or if she was "bonkers" for having these experiences. In general, Ginger appeared to be experiencing anxiety along with the occurrences and needed reassurance and understanding from us. She had reported a period of depression and confusion during her initial search for her biological parents and during her search for events that would match her seeming memories, becoming "almost obsessed" with the search at times. Ginger's adoptive father and her husband also report Ginger's search at this time as being very disturbing for the family as it was against their wishes. Many of Ginger's questions and comments during the interviews centered on her relationship with her adoptive family and her religious views and belief in God.
>
> During the hypnotic regression sessions, Ginger's voice and personality changed noticeably. While assuming the previous personality, her voice became childlike and her personality independent and flippant. Sarah Jean acted with the confidence and security Ginger "wishes I could be like."
>
> Ginger reports a phobia of crossing water, although she has had no traumatic experience with water. This aspect would be related to the mode of death of the previous personality. . . .

Patterns

The case of Ginger Waldorf is unusual in some respects because she did not recall her previous incarnation during her childhood. Her recollections partially emerged spontaneously but were subsequently elicited (or enhanced) primarily through hypnotic probing. The cases reported by Stevenson in *Children Who Remember Previous Lives* probably represent more typical reincarnation incidents, even though it is impossible to determine the number of children who recollect such episodes in this country.

The fullest statistics parapsychologists have for American rebirth cases were published in 1983 when Stevenson issued a report on 79 cases from his vast University of Virginia case collection. These reports were not published in the form of case studies. Stevenson instead published a statistical analysis of the cases by comparing them to the typical pattern of childhood reincarnation cases reported from

India, where such reports more frequently emerge. (It is not clear, however, whether childhood cases in India take place more commonly or simply are reported in the press more often.) This pioneering paper was issued under the title "American Children Who Claim to Remember Previous Lives" in the *Journal of Nervous and Mental Diseases* (Vol. 171, No. 12) — surely an unusual place for a report on reincarnation!

Most of the cases included in Stevenson's paper were reported to him by persons passingly familiar with his work. Some of the other incidents were referrals from interested colleagues. When Stevenson looked closely into the backgrounds of these cases, he found the following:

(1) For 16 percent of the cases, the principal informant (usually a relative) entertained prior belief in reincarnation.

(2) For an additional 37 percent of the cases, Stevenson's primary contact had some interest in the doctrine.

(3) Twenty percent of the contact people had some general interest in parapsychology.

(4) But 27 percent of the contacts had little or negligible interest in reincarnation when their cases came to light.

For the remaining 29 percent of the data base, Stevenson could not determine the family's prior interest in or knowledge of reincarnation.

Although the patterns that guide childhood reincarnation cases in both the United States and India are similar, Stevenson found subtle differences when these reports were critically examined. For example, children in modern Western culture only rarely mention specific people they recall from their previous lives, including their own proper names. Rarely is enough information given in Western cases, in fact, for the child's past-life personality to be historically traced. This problem is confounded by the fact that children in the United States stop speaking about their previous existences sooner than Indian children. (Children in this country stop the references when they reach about five years old; Indian children generally continue talking of reincarnation until they pass six.)

Particularly interesting is the difference in the children's recollections of their deaths. Most children in India focus on this traumatic phase of their past lives, with 75 percent of them spontaneously mentioning the cause of death. But this feature crops up in fewer than 50 percent of the U.S. cases. Phobias (such as a fear of water) usually related to the violent deaths they purportedly suffered in their previous incarnations were evident in both sets of children.

The mystery of crossgender reincarnation plays an interesting role in childhood reincarnation cases too. Although this phenomenon is exceedingly uncommon in India (representing only three percent of Stevenson's cases), this pattern emerged in 15 per-

cent of the American reports.

But do these modern reports from this country suggest literal reincarnation? Even though their evidential features tend to be weak, Stevenson feels they may suggest the reality of past lives.

"In some Indian cases," he writes, "the child has made verified statements about a previous life in a family remote geographically from his own. Although most of these cases were not investigated until after the families concerned had met, many were studied within a few weeks or months of their meeting, and in a small number a written record of what the child had said about the previous life had been made before his statements were verified. In many such cases the normal transmission of information has been excluded, or seems improbable, and so it is possible that these Indian children have had genuine memories of a previous life. In view of the similarity of the American cases to the Indian ones in several of their main features, it also seems arguable that some American subjects have had memories of previous lives, but ones that, on the whole, are less abundant and less precise than those occurring among many Indian children."

Stevenson emphasizes that few of these cases seem to result from pure fantasy — most of the alleged previous lives, for example, are commonplace or unpleasant — but acknowledges what he regards as a slim possibility.

It is clear that reincarnation cases sometimes appear in the modern world but it is regrettable that the evidence is not better. The problem is that scientific investigators have rarely been called into promising cases soon enough.

Metaphysical doctrines such as reincarnation are popular in the 1980's. The emergence of widespread cultural belief in the rebirth doctrine could represent a boon to parapsychologists and other scientists and scholars interested in the question. Such cases may more quickly come to the attention of researchers.

What the field really needs, however, are more researchers and field workers willing to investigate these cases as quickly and comprehensively as possible. Perhaps then we will have the evidence that will prove — or disprove — reincarnation.

GETTING MARRIED PAID OFF

BY COINCIDENCE District Justice Jon A. Barkman faced a dilemma when a couple came in to his office to be married. He had a warrant for the bride's arrest for retail theft.

The judge graciously waited until after the wedding ceremony, whereupon the bride agreed to a payment plan to pay off the fine, costs and restitution. But when it was time to pay for the wedding, the couple didn't have the $10 cost. The wedding party returned to their cars and came up with the money.

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, P.O. Box 64383-F895, St. Paul, Minn. 55164. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

PHANTOM TROOPERS

By Andre Nelson

IT WAS cold and foggy on the morning of February 3, 1943, as I drove an army jeep along the Burma-India border. The jeep lurched and slithered along the muddy track serving as a road between tea groves stretching to the horizon on both sides.

I had never liked that early-morning drive to the military air field at Chabua, home of a fighter squadron and an air transport unit. As I made those trips it always seemed to me that I was utterly alone in a brooding, timeless land, although I knew there were hundreds of natives in white saris or loinclothes stirring in nearby villages and preparing for the day. On that cold, sodden morning I could distinguish the vinegary, sharp odor of the dried grass and dung fires over which the villagers prepared their morning meals. My nose also caught the strange earthy smell that came from dew forming on the mouldering thatches of their bamboo huts.

The clinging cold made my face ache. As the jeep shouldered through the eddying billows of mist, it seemed as if I had been driving for an eternity, that never had there been a time when I had not been jolting along that track.

Suddenly I heard the nonrhythmic clink of metal and the squeak of leather on leather. Glancing to my left, I saw that the source of the strange sounds was a troop of Indian cavalry riding in a column along the top of a broad earthen dike. The soldiers were mounted on bay horses and dressed in *alkhalaqus* (tunics) which looked green-black in the mist, gray trousers, long black boots and scarlet Muslim turbans.

They were all seemingly unaware

of me. As they slowly drove past, they would momentarily appear and disappear in the drifting banks of fog. The British officer heading the file of about 50 men was followed by a trooper carrying a yellow guidon inscribed with a black insignia which I could not see clearly. A second officer was riding in the middle of the column. The officers, burned by the sun until they were as brown as their men, were armed with sabers and pistols, while the troopers, to my surprise, carried long spears supported by a socket in the right stirrup. I did not notice if they carried other weapons.

No member of the column glanced at me as the troops rode by. Their faces were expressionless, each cavalryman sitting erect, staring straight ahead, each seemingly lost in his own thoughts. I saw the horses tossing their heads and mouthing their bits and I heard the subdued clink-clank of metal, the protesting squeak of leather.

In just a matter of minutes the column had drifted by me. It all happened so quickly and I had been so bemused by the sight that I had not thought of stopping to watch them.

Recovering from my surprise, I craned my head over my shoulder to catch another glimpse of them. All I saw were sliding banks of fog which twisted and writhed in the slight breeze, effectively concealing anything that may have passed. I listened intently but by then the fog and damp ground of the dike absorbed even the sound of the horses' hoofs. All I heard was the sound of my jeep engine which was greatly in need of maintenance. In retrospect I have often wished I had tried to turn around on that narrow track and catch up with the riders.

I was used to seeing tanks, landing craft and cargo planes. They were a part of my wartime life. But colorful turbaned troops, horses and spears were things one expected to see only in the days when the British Raj ruled India.

Continuing on my way, I stopped enroute at Tinsukia, a small village where a friend of mine, Capt. John Burns, a red-faced, burly Scot, formerly head of the Shanghai Police, was now stationed in charge of troop transportation. I told him what I had seen.

He remarked, "We are moving troops down to Indo-China to counter a push by the Japanese up into this area. But I've not had any requests to move a cavalry unit there." He shook his head. "That's a long way to ride. . . ."

As the years passed, the war ended and I did not read of any engagement of cavalry against the enemy in that theater of war. Later as memories of that morning in India grew dim, doubt stirred in my mind. Had I really seen the troop? After all, at that time I was a young, credulous American soldier abruptly

nsported to an ancient land and ture. I had been attached to a itish unit which still observed ny of the unique traditions of the l British rule in India and I had en surrounded by remnants of the h color and splendor of that och —all of which may have mulated my imagination.

Possibly that morning as I drove rough the banks of swirling fog, I d unknowingly been hypnotized d thought I had seen that troop ing out of the mist.

Whatever happened that morn- in February 1943, it made an delible impression on me. The collection is still sharp and clear d one that every now and then I njure up from the recesses of my emory. That vision serves to soft- the clangor of the everyday orld and brings me a fleeting move- ent of pleasure and of vicarious lventure.— *Ventura, Calif.*

THE GHOST AT THE CASA

By Brian Black

PARANORMAL manifestations of a physical type are considered re. One such manifestation appar- tly occurred in April 1988 as Sandy avicic, a reporter from the *River- de Press Enterprise*, Don Walther, r boyfriend, and I were touring the asa de Estudillo in Old Town San iego.

The Casa has a rich and varied story. Built in 1829 by Jose Maria studillo as home for his family, it had been used as a fort during the Mexican-American War and was home to the Mexican governor of California, and in 1968 the state obtained and restored it to its original splendor as the home of the Estudillo's.

Since my two friends and I were visiting sites in Old Town and recording for my research in EVP (electronic voice phenomena — the recording of paranormal sounds), we decided also to tour the Casa de Estudillo. The Casa is now open to the public for unguided tours. I continued to record as we wandered about the Casa.

Following the printed tour guide, the three of us veered to the rooms on the right, entering one person at a time. The second room — the study — we entered single file with me leading the way. As I stepped down into the room I felt as if I had walked into someone or something.



Brian Black

I was racked head to toe with a cold and tingly sensation. I immediately reversed direction, but Sandy and Don continued into the room and they, too, felt a presence of some kind.

As we looked around, Sandy noticed flashes of red light in the adjacent master bedroom. I looked around for some kind of light source or a reflection from outside but could find none.

After a few minutes we began to file out of the study, with Don absorbed in reading aloud from the tour guide and trailing behind. He was carrying under his right arm Sandy's camera case, in which were stored a variety of filters and telephoto lens.

Suddenly we were startled by a loud crashing sound. Somehow Sandy's most expensive telephoto lens got out of the camera case without its lens cap and hit the concrete floor, shearing off part of the interface between camera and lens.

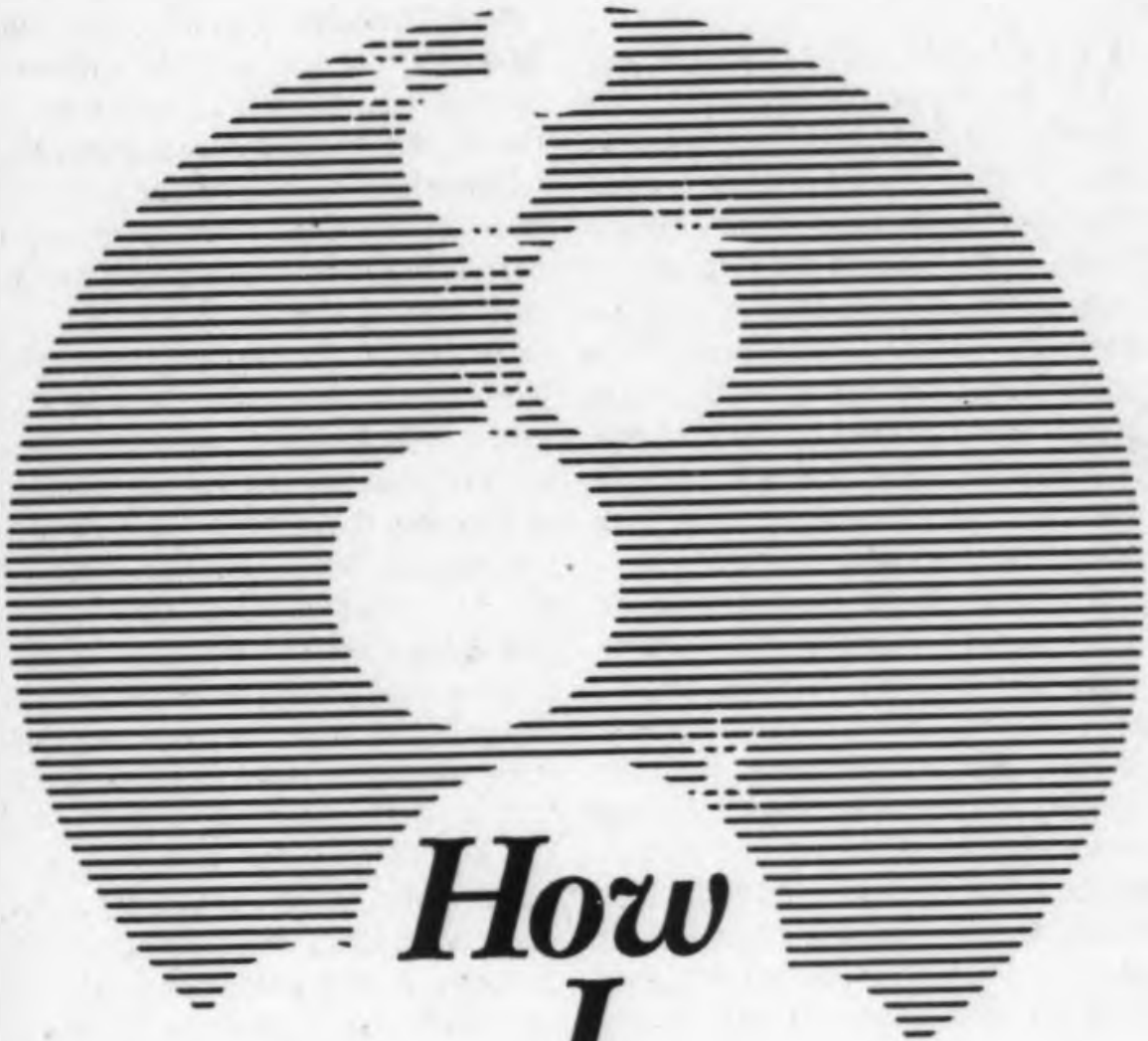
This mystified us no end. I was watching Don the moment it happened, and he did not tip the case. The storage compartment for the lens is located deep within the case and the lens fits snugly within it. Even after turning the case upside down and shaking it, the lens would not fall out.

The lens cap was not on the lens when it hit the floor, nor was it loose inside the case. Sandy was absolutely sure that it was on initially because that morning she had inspected all of her equipment. In fact the cap was never seen again.

The incredible nature of what happened didn't dawn on us until I examined the recording. Just a couple of seconds before the lens hit the floor, the sound of plastic twisting against metal can be heard on the tape. After a little experimenting, I was able to determine that this was a good match for the sound of removing a lens cap from a telephoto lens. To make things weirder still (and aiding my research in EVP), a gruff male voice is heard on the tape shortly after the lens hits the floor saying, "Get out!"

Apparently we trespassed on some entity's "space" and in retaliation it removed the lens cap and dashed Sandy's telephoto lens to the floor. The light flashes and the EVP were probably also generated by its anger.

After completing research on the Casa, I was not surprised to discover that some of the park aides have also had strange experiences, such as seeing shadowy movements and faces appear in mirrors. One aide actually claimed to have seen the lid on a music box in the Blue Room open up and play all by itself. And I might expect to hear about one more ghostly manifestation at the Casa de Estudillo — the reappearance of a lens cap in midair. *—Ventura, Calif.*



How I Received Healing Prayer

Healing prayer may help when a crisis threatens one's life — and there is a certain way to be receptive to it.

By Martin Ebon

WE HAVE learned that it is "better to give than to receive." But there are times in our lives when we need to receive what is offered to us, humbly and gracefully. It isn't always easy. In fact, it is quite difficult for most of us. And not only because we are such wonderfully generous givers or don't need the help of others — but because modern civilization has made us proud of being self-sufficient, or distrustful of altruism, or fearful of being in emotional or moral debt.

Today there are courses in emotional, psychic and spiritual development, in the exercise of healing powers and in many forms of self-healing, ranging from auto-suggestion to the imaging of physical wholeness and well-being. Most of these instructions call on us to engage in one or another type of activity. But what are we to do when we are trapped into helpless passivity, in need of aid, crying out for support?

As in so many life situations, each of us has to find his or her own way of dealing with periods of fear and desperation — and that, let's be candid, is what they often are. Illness, pain and fears of turning into an invalid or dying are quite capable of testing our courage to its breaking point. At such times we need all the support we can get.

These days, to be candid once more, physicians and nurses for the most part are unable to provide the emotional support we need. During office visits we find ourselves on a conveyor belt of "cases," frazzled by waiting, shivering in inadequate and demeaning gowns, confronted with innumerable insurance forms and faced by ever-increasing financial drain. In hospitals "teams" of doctors, residents, interns, registered nurses and nurses' aides surround us with a sea of alien faces.

In a large urban hospital, equipped with all the admirable wonders of medical technology, we are in dire need of retaining our human identity, of knowing that others care about our fate, wish us well — and, yes, pray for us. At such times we get down to the essentials of our being. A child might be permitted a favorite teddy bear to cling to, but what can we count on when we are too weak or in too much pain to read a paperback novel?

I am sharing this with you, my reader-friend, because in your own way and in accordance with your belief and personality, you may gain some insight from my experience of how I received healing prayer. It happened more than a decade ago in a major New York hospital where I was recovering from surgery that had misfired. I had been close to death three times. As I began to get well, my wife and I were truly in need of help — call it emotional support, healing thoughts or prayers — the choice of terms is yours.

Like others I have prayed for the well-being of friends in danger, for their recovery from illness, for needed strength to face life's setbacks, sickness, the suffering or death of a family

member. My own prayers have been varied, usually in my own words rather than in formal prayer texts. They have been simple and brief because sincerity makes for simplicity and brevity.

A few times at memorial services I have found myself praying for the soul of a friend who had died. Once I sat in a hospital waiting room when we were told that a dear friend had just died, a man whom only an hour earlier I had seen barely breathing among the paraphernalia of an Intensive Care Unit. My prayer was spontaneous and short, even piercing, more a muted outcry than a plea, much like a focused sigh from the bottom of my heart. I did not actually say, or whisper, or even think, "God, receive him well." That surely was what I meant. But who was I to give or even think what amounted to a virtual command to God?

When I was ill myself, I wrote a wry and bitter memorandum to friends and acquaintances. It was a report on my condition, and it frankly concluded with the suggestion that their healing thoughts or prayers would be most welcome. What I wrote was personal and direct. I pulled no punches. Some of the "big names" in healing happened to be my friends and professional colleagues; elsewhere prayer groups were formed for me, notably among members of the Spiritual Frontiers Fellowship. Those who prayed for me included a group of young monks, inhabitants of a monastery located in the birch-covered hills of New England.

One old friend, the minister-educator Harmon H. Bro, had a similar experience as he recovered from heart bypass surgery. Supporters from SFF and the Association for Research and Enlightenment were among those who prayed for Bro. As he put it later, people were praying for him "all over the place," and the force of it "starts getting through to you," as "the prayer flow just bubbles and bubbles on." Bro wondered, "Who can deserve such intercession? You know very well, nobody can. Like the infant, you just receive. You drink it, you rest in it, you appreciate it, you let it be, you grin."

In my case while such prayers were directed at me or said in my favor, I felt that I should find a way of receiving them effectively. Some prayers were said by a group that practiced concentrated healing each morning. Others prayed for my recovery for half an hour beginning at 10:00 P.M. They did this with planning and coordination, allowing for regional time differences, so as to "tune in" on each other at 10 o'clock Eastern Time, to focus their healing thoughts in unison.

One of them, the prominent spiritual healer Olga Worrall of Baltimore, who has since passed on, sent me a message saying that I should let the spirit of her departed husband, Ambrose, help me get well. I had met Ambrose Worrall several years earlier. I believed in his healing powers; you could physically feel them as warmth radiated from his hands. But, I wondered, could his spirit now be

close enough to exert these same powers to help me at this point?

* * *

I VIVIDLY recall the first time 10:00 P.M. came around. Here I was, luckily in a single room within the vast, impersonal expanse of a major hospital, readying myself to be healed. What was I to do? When you try to help someone else, no matter how clumsy or self-conscious you may feel, there are always age-old traditions, attitudes and words on which to fall back. Traditional and modern prayers, worded specifically for the purpose of healing, can be found in prayer books or books written by contemporary laymen. It should, therefore, be relatively easy to direct your healing thoughts and prayers toward someone else. But how exactly do you receive healing?

I did what I felt I had to do. I sought to open myself to healing. I did precisely what the morning glory flower does when it turns toward the sun and opens its petals. I was half-sitting in my hospital bed, as I could not breathe when lying down. At first I kept my eyes open when the healing period began, as if ready to receive visitors quite consciously, welcoming them.

And then it began.

My hands, as if by themselves, moved forward in a gesture of receiving, palms upward and opened, as if they were receptacles of the very gift of healing. I was by myself. There was no audience. No one was there to observe, to snicker or to be awed by this act of trusting piety. I was on my own, alone with whatever beliefs and doubts might mingle within my being. There could be no drama about these moments of ultimate candor. My hands, turned upward and open, were held as I used to shape them when I was a boy, holding one hand to channel gushing cold water from a faucet or a mountain spring into my mouth. I held my hands lightly. There was no element of grasping. My whole body came to reflect this mood of passive, but expectantly eager and unhesitant receiving.

Still the human mind is more restless than a butterfly, always on the move. My thoughts simply would not sit still, although at the same time they stayed with whatever was happening to me. "What is this healing power?" I asked myself. Once in Montreal the well-known Hungarian-born healer Oscar Estabany — major subject of scientifically-organized healing tests by Dr. Bernard Grad of McGill University — had placed his healing hands on my back. They seemed to radiate the same warmth exuded by Ambrose Worrall, several years later.

Such warmth, far in excess of normal body heat, is experienced frequently in healing sessions. Estabany emphasized that he could not actually "heal" by himself, but was capable of adding healing strength to a patient's own ability to rebuild his damaged body. Experiments with animals and plants supplemented and documented Estebany's impact on people. And so I assumed, in my efforts to receive the

healing prayers of others, my own recuperative strength might be supplemented, much as a rundown car battery is recharged at the service station.

Then while in this receptive repose of my now quite relaxed body, my mind encountered another question: "What if not all of them are able to 'tune in' on me at 10:00 P.M. Eastern Daylight Savings Time?"

As my sense of humor had remained with me — a most agreeable companion through a succession of operating rooms, recovery rooms, emergency rooms, intensive care units and other hospital divisions — I put this question to myself with an ironic inward smile. What, I wondered, would be the quality of a healing prayer uttered in the midst of a traffic jam or while reluctantly foregoing a favorite TV program? And what do people say to themselves, or each other, on such an occasion? Something like, "Okay, *Hawaii Five-O* is finished, so now let's pray for Ebon"?

Beyond such puzzling and even amusing ideas, I simply assumed that people sent me their healing thoughts and prayers during moments permitted by their own inner quiet. These might be quite fleeting whenever, frankly, they happened to remember my precarious situation. And as I placed myself into my private attitude for receiving healing prayer, I simply assumed that I might benefit from the accumulated goodwill of those who thought of me and prayed for me, whenever and wherever.

I found a precedent for this concept in the experiments that Harold Sherman (1898-1987), in pioneer long-distance telepathy tests several decades ago, had undertaken with the arctic explorer Sir Hubert Wilkins.* Sherman had not always been able to "tune in" on Wilkins at the exact prearranged time. But when he did focus on Wilkins telepathically, he picked up a series of images that had impressed themselves on Sir Hubert all through the preceding hours. In a similar manner, I felt, the cumulative healing prayers might come together at the end of each of my hospital days.

My hands moved slowly toward my body, much as the healing hands of Ambrose Worrall or Oscar Estabany — or anyone practicing the laying-on of hands — might seek to concentrate an extra healing force, first on one part of me and then another. My fingertips had by then joined lightly together within each hand. Both hands were moving symmetrically to the left and right of me, pointing inward.

My main problem, during this recovery period, was breathing. My throat had closed up earlier, following a neck operation. To enable me to breathe, a tracheostomy had been performed, providing an opening below the throat, allowing for a pipe to lead toward my bronchial tubes and thus indirectly to the lungs. This device bypassed the swollen throat passages, where vocal

*See my "Telepathy Across the Frozen Wastes," June 1984 FATE.

chords and related tissues would have to heal if I was to recover my normal breathing capacity. I knew these physiological problems very well. My hands moved gently, seemingly guided by some outside force. I was quite aware that my own unconscious might be guiding them toward the critical body areas. This, after all, was the way in which I might use my hands to help heal someone else.

But not quite. If I were called upon to help the healing process, practicing laying-on of hands, I would have made direct contact. I would certainly have exerted soothing, skin-on-skin pressure, however gently. And yet, these hands, my hands, were now moving consistently at a slight distance, pointing rather than touching or stroking; they acted as if they were directing an invisible ray of concentrated healing force, now here, now there. The hands moved to the back of my head, then behind and below my ears. Now, down and forward toward the throat, the fingertips of both hands nearly touching in coordinated, dual concentration.

In slow stages the hands moved toward the bronchial area, back and forth, unhurried, soothing, gentle, seemingly guided from outside myself. Here I was, leaning back, in a relaxed mood of emotional twilight, while my hands made their way without apparent direction by my own conscious mind. I had done "automatic writing" years ago, and remembered the uneasy feeling that one's hands seem truly to be under the control of some outside entity.

I am against such experiments in automatisms, because I am now convinced that they can open emotional passages that permit intrusion of undesirable influences, including unleashing unconscious drives. Now my own hands, moving, seemingly healing, reminded me of this experience. And while I remained alert to any feeling of being "taken over" by an uncontrollable force, I did not feel uneasy about the movements of my hands and their seemingly purposeful activity.

* * *

I PRESUMED then, and I do now, that I helped my hands along, if only by the receptive attitude I had adopted. Presumably my attitude for receiving healing prayer put me into what is known as an Altered State of Consciousness or ASC with its own psycho-physiological benefits, such as reduced tension and lowered blood pressure. This sort of state has parallels in meditation, self-hypnosis or auto-suggestion. Whatever its specific nature, my attitude had the result that at the end of each such period, I felt relatively relaxed and confident. While the night hours that followed might in many ways be difficult, I did not look forward to them with undue anxiety.

Did it matter, I wonder, that quite a few people prayed for me, rather than just a few close friends and relatives? Does the quality of prayer, its impact, increase with the number of those who pray or send their healing thoughts? Frankly, I have always had misgivings

about sheer quantity in prayer. To me, a long religious service loses the element of euphoric strength. Long and above all repetitious prayers strike me — sorry if I sound naive — as an insult to God's intelligence. Once you've uttered a given thought in prayer, thanks or plea, the Divinity can surely remember it well enough to be able to do without hearing it over and over again!

There was no way for me to measure the impact of these cumulative healing thoughts, except in a purely subjective manner. It is a fact that I felt strengthened by the thought of a supporting phalanx, so to speak, by the very idea that so many men and women had responded to our appeal and were actually sending me their healing force. A psychiatric physician, a longtime friend, told me later that we had managed to establish a triad of patient, physician and "community," a traditional constellation to effect healing.

Did these prayers then truly help me? Yes, I felt strengthened by each of these nightly healing periods. I got well. I am well now, years later.

You, my reader-friend, may distill your own method of receiving healing prayer from my experience. There is a vast array of healing methods, ranging from the well-established to the controversial, that might benefit from an actively receptive attitude. We are not alone. And we can freely and gratefully accept the prayerful help that is offered and given us.

HEALING SUGGESTIONS

Following are six suggestions that might help to make the receiving of healing prayer more effective:

One: Accept the reality that this is a time when you must welcome the help of others; none of us are ever totally self-sufficient.

Two: To open yourself to the prayerful thought of others, lift your hands and open them in a receiving gesture (if you are physically unable to do so, imagine yourself making this gesture).

Three: Seek to place yourself in a mood and emotional state of joyful acceptance.

Four: If possible, move into a state of consciousness that is neither totally active nor passive, something like the halfway state between being awake and sleeping.

Five: Imagine the healing thoughts as entering your body and emotional self, soothing pain and strengthening the healing process.

Six: When you feel that the healing period has ended, say a quiet prayer of thanks and acceptance. Let a peaceful glow envelop you. Rest or go to sleep.

How Dead is the Dodo?

The world's most celebrated extinct bird may live on in places too remote to be explored by even the hardiest investigators.

By Karl P. N. Shuker

THE INDIAN OCEAN's Mascarene Islands — Mauritius, Reunion and Rodriguez — have acquired everlasting fame as the former homes of one of the world's most celebrated and curious families of extinct birds. I refer, of course, to those flightless, hook-billed pigeons of gargantuan stature and extraordinary appearance known to zoologists as the *Raphidae* but to everyone else everywhere as the dodos. Indeed, the dodo of Mauritius, *Raphus cucullatus*, has become the modern-day epitome of obsolescence.



"As dead as a dodo" is the ultimate phrase used to describe anything, avian or otherwise, that is irrevocably dated, destroyed or deceased.

The most ironic aspect of the dodos' extinction is that at one time there was every opportunity to save them. Quite a number of dodos were brought back to Europe and unlike so many of their much more delicate, tropical relatives, they appeared to be physiologically robust. Indeed, as David Day remarks in *The Doomsday Book of Animals* (1981), any birds that could

survive the rough sea voyages of the 17th Century had to be tough.

Furthermore, some apparently survived for a number of years in their new European homes. If serious attempts had been made to save them by captive breeding, the existence of these Alice-in-Wonderland birds within today's parklands and gardens may well have been a solid reality instead of an intangible romantic fantasy. Yet no such attempt was made.

Instead, the last dodos are generally believed to have died in 1681. Moreover, both of this species' Mascarene relatives — the solitaires of Reunion, *Raphus solitarius*, and Rodriguez, *Pezophaps solitaria*, apparently followed it into oblivion by the latter part of the 18th Century.

Yet is it possible that some dodos — and perhaps solitaires, too — survived well beyond their officially-recognized dates of extinction, persisting instead into much more recent times? As it happens, there are two very different but equally intriguing and pertinent tie-ins to this tantalizing question.

* * *

THE FIRST of these, brought to light in modern times through the researches of Willy Ley and the subsequent attention these have received from Roy P. Mackal, is concerned with the geography of the dodo's former territory. Although Mauritius, Reunion and Rodriguez are without doubt the most familiar, they are not the only islands contained within this particular expanse of the Indian Ocean. To the north of these three major islands lie many smaller and less familiar ones. Indeed, most of these have never been explored or even inhabited by man. Yet at least one could be of considerable significance to the possibility of recent dodo survival.



Mascarene Islands of Indian Ocean once housed dodo's close relative *Pezophaps solitaria*, the solitaires of Rodriguez, which followed dodo into extinction.

In 1638 French explorer Francois Cauche led an expedition to Mauritius and later wrote a detailed account of his adventures. In it he referred to *oiseaux de Nazaret* ("birds of Nazareth") in relation to dodos. Consequently, several subsequent books included mention of a new species — *Didus nazarenus*, the Nazareth dodo. But what was Nazareth? What exactly did it mean? Was it the name of some mysterious island? Or could it have been merely a mistranslation of some descriptive phrase used in connection with ordinary dodos? It was all most bewildering.

Much more recently, in 1941, in his *The Lungfish and the Unicorn* Willy Ley, a scientist much interested in cryptozoology, reexamined the confusing case of the Nazareth dodo and favored the last-mentioned explanation as the most likely solution.

The first European explorers of Mauritius were Dutch and these had referred to the dodos as *Walghvogel* ("nauseating birds," a reference to their inedible flesh). Ley observed that the translation of this into French was *oiseaux de nausée*, which sounds similar to *oiseaux de Nazaret*. Added to this is the fact that Ley could find no evidence (at first) for the existence of a Nazareth Island — except for a few ancient maps carrying the name, and Ley dismissed its presence on these as nothing more than a synonym for one of the major Mascarene Islands. It should be noted, however, that the position of "Nazareth Island" as marked on these maps did not correspond with the known location of any of the major Mascarenes — an inconsistency Ley explained away as cartographical inaccuracy.

And so, according to Ley, Couche had mistaken *oiseaux de nausée* for *oiseaux de Nazaret*, with Nazareth being nothing more than an alternative name for one of the principal Mascarenes. All of this was eminently plausible — until (as he would show in his later book *Exotic Zoology* [1959]) Ley discovered that a "Nazareth Island" totally separate from these latter islands really did exist.

It turned out that this was the name early Portuguese sailors had given to a tiny islet called the Ile Tromelin. Of 54°25'E longitude and 15°51'S latitude according to *The Times Atlas of the World: Comprehensive Edition* (1986), this is a remote diminutive island (less than three miles in length) lying approximately 375 miles northwest of Mauritius, 250 miles east of Madagascar, and sited within the Mascarene Basin.

Even more stimulating than his identification of Tromelin as the mysterious "Nazareth Island," however, was Ley's discovery that the 19th-Century dodo expert Anthonie Cornelius Oudemans had suggested that Tromelin may be worth exploring in search of fossil (and even living) dodos!

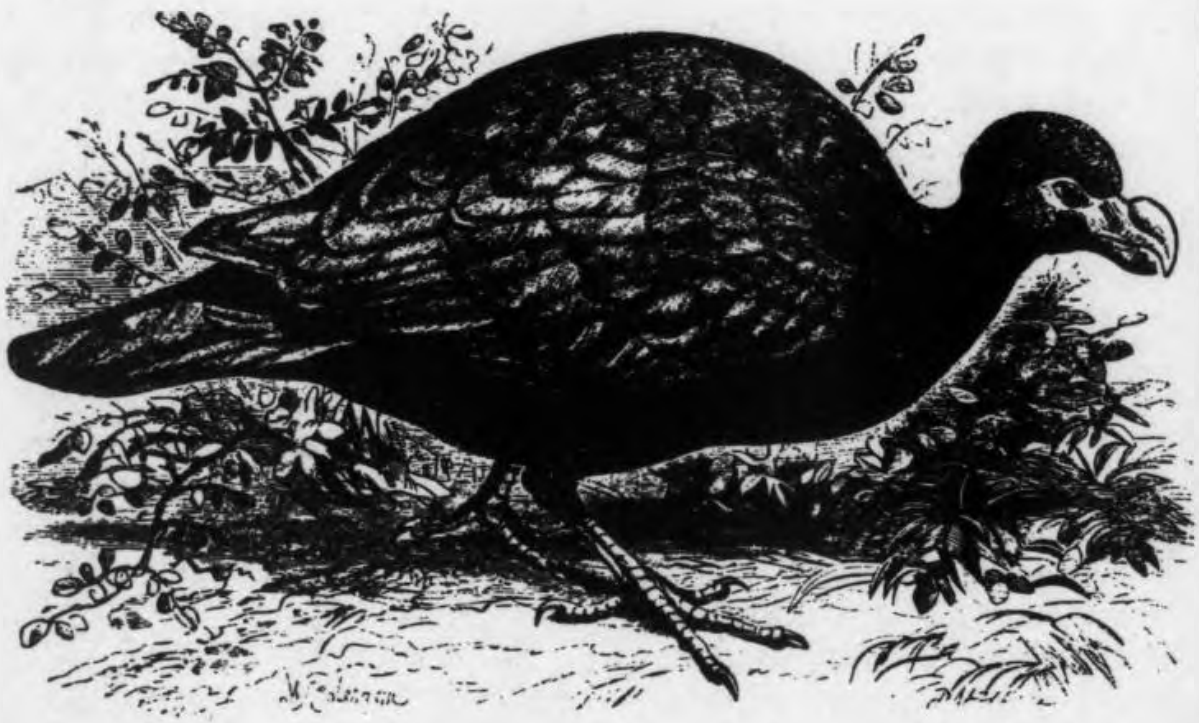
As he notes in a full report in his *Searching for Hidden Animals* (1980), Roy Mackal, vice president of the In-

ternational Society of Cryptozoology (ISC), has followed up the history of the Nazareth dodos and Ley's corresponding researches very closely. Intrigued by the zoological potential ascribed to Tromelin by Oudemans, he set out to learn more about this mysterious islet. He learned from a nautical chart depicting the isle (and produced from a Madagascan survey of the area carried out in 1959) that its only links with humanity are its ownership by France and its possession of a small airstrip plus a meteorological station (apparently of automatic type). Nothing seems to be known of its wildlife.

Many other comparably tiny and insignificant islands exist in this area. Most remain scientifically unexplored or unnoticed. As Dr. Mackal notes, this is no doubt due at least in part to the existence of treacherous reefs and shoals which would make any attempt at landing on these islands hazardous in the extreme. At least 20 such islands, none more than a square kilometer in area, make up the Cargados Carajos Shoals, which are primarily fishing stations. Then there are the two Agalega Islands, connected by a sandbar and covered with coconut palms and again used for fishing. But what of their wildlife?

With respect to the Cargados Shoals, Mackal reports that as many as a dozen of these islands could house a variety

The Samoan tooth-billed pigeon, which still exists, bears some resemblance to dodos but it possesses larger wings and is able to fly.



of zoological and botanical surprises. Could these include living relatives of the dodo, unknown to science and unseen by zoologists? Let us hope other scientists will follow Mackal's lead and investigate Tromelin and its islet neighbors. The zoological rewards could be high indeed.

* * *

THE SECOND item relating to recent survival of dodos actually concerns the Mauritius dodo itself and provides tantalizing evidence that the species was alive after 1681. Yet to my knowledge this item has never before appeared in any publication dealing with cryptozoological matters.

Lawrence G. Green wrote a number of books dealing with his travels through Africa and the many remarkable and sometimes inexplicable sights and reports that came his way there. His explorations and sojourns, however, were not limited to the African mainland and in *Secret Africa* (1936) he devoted one chapter to a period of time he spent on Mauritius. In it he had this to say:

> But is the dodo dead? I have looked upon the bones of the dodo in the museum at Port Louis, Mauritius, and I have heard the island people talk of the bird. Now these people living in the very home of the dodo never speak of it as extinct. They will tell you that the dodo has been seen many times since 1681.... They declare, in fact, that the dodo still lives in remote parts of the island, in inaccessible cliff caves and mountain forests.

The thought of dodos alive and well in modern-day Mauritius seems an incredible one, to say the least. So what are we to make of it? Tall tales on the part of the islanders? Misidentification of some other species? Or — unthinkable to all but the most open-minded cryptozoologists — a simple statement of fact?

There is no doubt that Western explorers have been led astray on many occasions by fanciful tales told to them by the native inhabitants of the area in question, and for a variety of different reasons. Sometimes there is a deliberate intention to deceive gullible Westerners. On other occasions, however, such tales have arisen out of sheer politeness on the part of the locals, agreeing with the Westerners and encouraging their searches for bizarre beasts simply to please them. In addition, there is the ever-present problem of distinguishing between reality and native folklore (the yeti saga is a case in point here).

Yet in opposition to all of this is the undeniable fact that many native tales of seemingly impossible creatures have indeed resulted in the discovery of animals hitherto undescribed by modern science. The annals of cryptozoology are full of such animals — the okapi, gorilla, giant panda, kouprey, Congo peacock, onza and others. Consequently it is a foolhardy zoologist who as a matter of course dismisses native reports of mystery beasts as evidence for their existence.

With respect to the Mauritius dodo,

then, let us not reject its post-1681 existence just yet. Is it in any way likely that "dodo" sightings were based upon some other species which in some way resembles a dodo? The island of Samoa houses a huge pigeon known as the tooth-billed pigeon, *Didunculus strigirostris*. Although it can fly, its combination of a powerful, notably hooked bill and its large portly build renders a surprisingly dodolike appearance. Indeed, the discovery and scientific description of this Samoan species in the mid-1800's provided supportive evidence that the dodos were themselves nothing more than oversized doves which had lost the ability to fly; until then they had been variously classed as relations of vultures, cranes and even, incredibly, short-legged ostriches.

But as it happens, the tooth-billed pigeon is the only living species that in any way resembles a dodo. There is nothing else, either on Mauritius or elsewhere, that could be confused even for an instant with it. So we must pass over the misidentification possibility relative to native reports of modern-day dodos — which thereby brings us to the third, and by far the most controversial, seemingly inconceivable possibility: namely, that dodos did indeed persist beyond 1681 and that, most fantastic of all, they may still be alive today.

In view of the popularity of Mauritius as a holiday retreat in modern times, it would seem impossible that such birds could exist without having been seen by non-natives. Yet we must recall that the habitats supposedly housing modern dodos are the very ones holidaymakers and casual visitors to Mauritius would rarely if ever visit: mountain forests and inaccessible cliffs. Only native islanders would be aware of such localities and be in a position to pass through them. Even the island's original explorers scarcely frequented such areas, setting up settlements instead in the environmentally-hospitable lowlands. Pioneering cryptozoologist Bernard Heuvelmans points out that it is no accident that most reports of unknown terrestrial animals emerge from mountainous forests and other inaccessible, inhospitable regions.

Although it has to be classed as one of the most remote of all cryptozoological possibilities, it is perhaps not impossible that a small number of dodos did escape the ravages of 17th-Century invaders by inhabiting areas their persecutors could not (or did not wish to) reach and hence have survived unknown and undisturbed by the outside world into much more recent — possibly even present-day — times.

It should go without saying that it is both impossible and ridiculous for anyone (scientist or otherwise) to declare that an animal cannot exist within a given area if that area has never been thoroughly explored. Such a person may just as well say that because he has never actually visited the Louvre in Paris himself, the latter establishment cannot possibly house the Mona Lisa

— and thereby dismiss the contrary evidence of innumerable eyewitnesses, in exactly the same manner as science continues to ignore mystery-beast reports originating from such creatures' human neighbors.

"As dead as the dodo?" Who knows? Perhaps a future exploration of Mauritius will find that the phrase, rather than its subject, is obsolete.



THE BELLS TOLLED FOR COGHLAN

By Dwight Whalen

IN MY article "Charles Coghlan Never Came Home" (March 1979 FATE), I debunked the yarn about Coghlan's coffin's drifting from the hurricane-swept coast of Galveston, Tex., to distant Prince Edward Island, Canada, where it supposedly washed up near the actor's summer home.

The tale remains unfounded, but I've recently learned that Charles Coghlan was a man of mystery in another respect. An old Coghlan family tradition held that the "silver bells of Shannon," stolen by a Coghlan ancestor, always rang when the eldest Coghlan died, their spectral tones audible only to the eldest Coghlan child.

Charles Coghlan believed in the mysterious bells. So did his daughter Gertrude, also an actress. She claimed to have heard the bells on the night her father died in Galveston in 1899.

Appearing in Charlottetown, Prince Edward Island, to play the female lead in Somerset Maugham's *The Noble Spaniard*, Gertrude told her strange story to the *Charlottetown Guardian*, August 25, 1909.

"Hundreds of years ago," related the *Guardian*, "a big handsome Coghlan eloped with the girl of his heart. They did a terrible thing. They took with them in their flight the silver bells of Shannon. They took them away from the Irish soil. They put to sea in a strong craft, but the sea was stronger. Down to their graves went young Coghlan and his bride, and down with them the silver bells of Shannon. But the bells never died. At least their phantoms are here above the sea. When the eldest Coghlan is dying his eldest child hears them.

"Miss Coghlan, in speaking of this psychic phenomenon, said: 'My father used to say to my mother, "If I die Gertie shall hear the silver bells of Shannon." I heard them while playing a one-night engagement at Cedar Rapids, Iowa. At breakfast the next morning I told my manager what had happened, that in the night I heard the bells. My manager laughed. A little while later I received a wire telling me that my father had died the night before.'"

Whatever the "silver bells of Shannon" were, their story, like that of the homeward-journeying coffin, links the name Coghlan with death and the sea in a most extraordinary way.

THE EARTH WAS

Church leaders in Zion believed biblical evidence that the world is flat — and waged war against all who dared insist it is not.

By Robert Schadewald

SEVENTY years ago there were no globes in the Zion, Ill., parochial schools. The earth was flat in Zion. Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion, had so declared and Reverend Voliva was not a man to trifle with. Zion was a theocracy, a city governed by God, and from 1906 until about 1935 Reverend Voliva was God's earthly representative and virtual dictator of Zion.

Zion is a small city on the western shore of Lake Michigan, three miles south of the Wisconsin border. It was founded in 1900 by John Alexander Dowie, a hard-mouthed Scottish preacher who came to America via Australia. Dowie began his Chicago ministry in a shack outside the 1893 Columbian Exposition and he built his reputation and his church on faith-healing. He founded Zion as a refuge for church members, a city free from doctors, drug stores, oysters, pork, tobacco, liquor, labor unions and other corrupting influences. Soon afterward, Dowie declared himself the third incarnation of the prophet Elijah (John the Baptist was the second). Wilbur Glenn Voliva was Elijah's right-hand man until he overthrew the prophet in 1906.

Voliva inherited a community literally bankrupted by Dowie's extravagance. For several years he battled creditors and Independents (nonmembers of the Christian Catholic Apostolic Church) while he and his Theocratic Party consolidated their power. By mid-1914 Overseer Voliva dominated every major facet of Zion life — the church, industries, schools and government. Having reshaped the city in his own image, he sought to reshape the world.

FLAT IN ZION

THE PROCESS began on Sunday, August 16, 1914, in a rambling sermon entitled "Exposure of Terrible Conditions in the Apostacy." Most of the sermon was standard Zion fare. Voliva raged against modern medicine. Medical science, he said, is a farce and fraud; doctors are thieves, murderers, drunkards and dope fiends; drugstores are worse than saloons. Science, Voliva declared, "is nothing but a lot of rot — the inventions of men inspired by the devil!" He condemned evolution, geology and higher criticism (textual and historical analysis) of the Bible.

Having heard all this a hundred times, perhaps some church members dozed off before Voliva turned his guns on astronomy, thundering:

> Where is Heaven? Heaven is up yonder! This is the earth!
>
> When the Blessed Lord ascended, they saw him going up, did they not? And the angels declared that in like manner He would come again, did they not? And when He comes, He is coming to earth, is He not?
>
> I shall ask you this question: If the world is whirling around in space at the rate of a million five hundred thousand miles a day, whizzing around many times as fast as lightning travels — how is the Lord going to light on it? Just tell me!

In the sermon Voliva ridiculed the earth's rotundity without saying the earth is flat. Vagueness vanished as the doctrine developed and by late 1915 Voliva's view was focused and systematic. In a pulpit blast at "Modern Astronomy" on December 26, he put his cosmology in plain English:

> I believe this earth is a stationary plane; that it rests upon water; and that there is no

such thing as the earth moving, no such thing as the earth's axis or the earth's orbit. It is a lot of silly rot, born in the egotistical brains of infidels.

Neither do I believe there is any such thing as the law of gravitation. I believe that is a lot of rot, too.

There is no such thing!

I get my astronomy from the Bible.

Wilbur Glenn Voliva was General Overseer of the Christian Catholic Apostolic Church in Zion, Ill., from 1906 to about 1935. He sought to shape the world in terms of Bible testimony.

Indeed, a Voliva assistant, Apostle Anton Darms, had searched the Good Book for evidence of the earth's shape. Darms described his findings in the church's official magazine, *Leaves of Healing*, in a long article entitled "The Teaching of the Word of God Regarding the Creation of the World and the Shape of the Earth in Fifty Questions, Answered by Scripture."

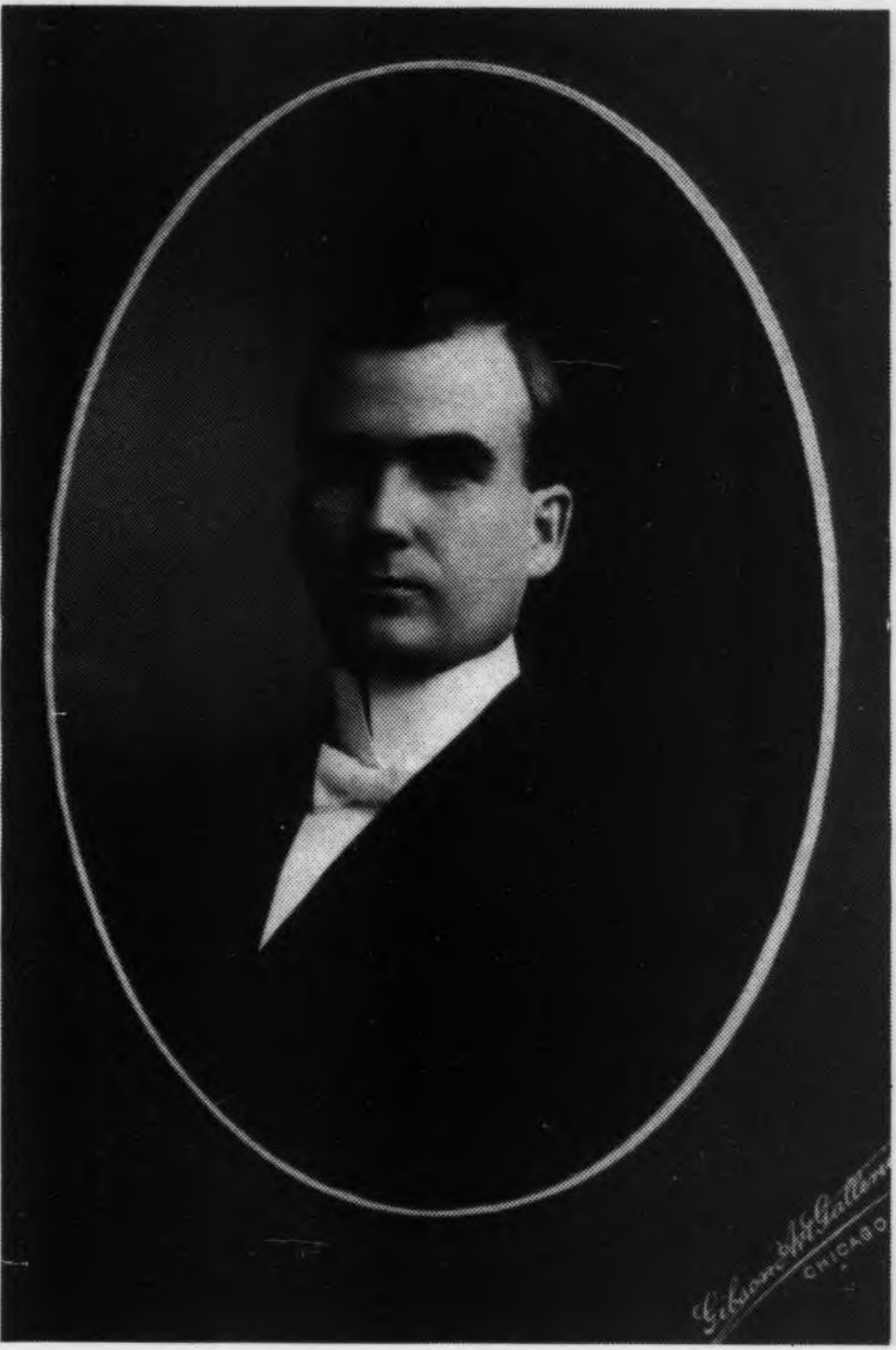
Darms found that the Bible never explicitly says the earth is flat, but it frequently says it has corners or ends (e.g., Isaiah 11:12 and Job 28:24). God "stretched out" (Psalm 136:6) or "spread forth" (Isaiah 42:5) the earth, which makes sense for a plane but not for a sphere. One of Daniel's visions is conclusive: "I saw, and behold a tree in the midth of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth (Daniel 4:10-11)." No matter how high the tree, it could not be seen all over a spherical earth.

Darms concluded that the scriptural earth is enclosed by a solid dome, the firmament of the King James Bible. Isaiah 40:22 says of God, "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." Job 22:14 says, "He walketh in the circuit of heaven." Darms argued that the Hebrew word *chug*, translated "circle" and "circuit," should have been translated "arch" or "vault." (Modern scholars agree; the *New English Bible* gives "vaulted roof" and "vault," respectively.)

The sun, moon and stars are small and inside the dome. Genesis 1:17 says, "God set them in the firmament of the heaven to give light upon the earth." Revelation 6:13 limits the size of the stars, saying that "the stars of heaven fell upon the earth, even as a fig tree casteth her untimely figs, when she is shaken by a mighty wind." Darms argued that the stars must be smaller than the earth for them all to fall upon it.

In all, Darms quoted more than 200 verses from 39 of the Bible's 66 books. This mass of scriptural evidence negated any possible scientific reply. By March 1916 the transition was complete and the earth was flat in Zion. Voliva assigned Apostle Darms to rewrite the church's hymns where necessary. For example, one verse of an old, familiar hymn had always been sung:

Let every kindred, every tribe,


Gibson Art Gallery
CHICAGO

On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of All.

Darms revised the verse to a form consistent with the new flat-earth orthodoxy:

Let every kindred, every tribe,
On this terrestrial plane,
To Him all majesty ascribe,
And praise His Holy Name.

Apostle Darms was also appointed head of the Zion parochial schools. He required teachers to teach students flat-earthism. Voliva's Theocratic Party controlled the school board, so presumably Zion's public schoolteachers either taught flat-earthism or (more likely) kept their mouths shut.

* * *

THE FLAT-EARTH system advocated by Voliva and taught in Zion schools was called "zetetic astronomy." Zetetic astronomy holds that the known world is a vast circular plane. The north pole is its center and there is no south pole; a 150-foot wall of ice marks the impassable "southern limit." The equator is a circle concentric with the north pole and lying roughly halfway between it and the southern limit. The sun, moon and planets circle above the terrestrial plane in the equatorial region. Their apparent rising and setting is an optical illusion caused by atmospheric refraction and the zetetic law of perspective, which law also explains why outward-bound ships apparently vanish over the horizon. A solid dome encloses the entire universe.

Voliva did not invent zetetic astronomy. The system was launched in England in 1849 by an itinerant lecturer who called himself "Parallax." For the next 35 years Parallax (Samuel Birley Rowbotham) toured England, attacking conventional astronomy in public lectures. "Zetetic," from the Greek verb *zeteo*, means to search or examine, and Rowbotham claimed he sought only *facts*. In his lectures he praised facts and belittled theories; then he identified zetetic astronomy with facts and conventional astronomy with theories. While Rowbotham focused on scientific evidence, he also argued that accepting a spherical earth meant rejecting the Bible.

It is true that flat-earthism is an old Judeo-Christian tradition. Like their Babylonian and Egyptian contemporaries, the ancient Hebrews considered the earth flat, and this cosmology permeates the Bible. Many Fathers of the Church (for example, Lactantius, Severianus and John Chrysostom) therefore denounced sphericity on scriptural grounds. Cosmas Indicopleustes, a Sixth-Century monk, vehemently defended the biblical flat earth against the heathen globe in his *Christian Topography*. The book was briefly influential but the Cosmas cosmos could not compete with Ptolemy's spherical astronomy. Flat-earthism died out in the Western world by the Eighth Century, despite popular mythology about Columbus' convincing the Spanish court of the earth's sphericity.

If Rowbotham knew of Cosmas'

ristian Topography, he didn't men- it in his 1865 book *Earth Not a obe*, the foundation work of zetetic ronomy. Rowbotham made numer- converts with his Parallax lectures. 1870 zetetic John Hampden stole ne of his master's thunder by offer- £500 for proof of the earth's rotun-. Alfred Russel Wallace, the fa- us British evolutionist, accepted the ger, which was settled at the Old lford Canal on March 5, 1870. mpden lost and the "Bedford Canal indle" became the zetetic rallying .* The ranks of the faithful swelled. Zetetic astronomy crossed the At- tic about the same time. A New rk Zetetic Society was organized in 73, but it quickly faded from view. t-earthism took a firmer root in erica after 1879, when the well- own British flat-earther William rpenter emigrated and settled in ltimore. A tireless lecturer, Carpen- eventually preached the flat-earth spel to more than 100,000 Ameri- s and sold (or gave away) more n 10,000 copies of his 1885 pam- et *One Hundred Proofs That the rth Is Not a Globe*.

Several American Adventists be- ne outspoken flat-earthers. The best- own was Alexander Gleason, a venth Day Adventist from Buffalo, Y. From observations made on Lake e, Gleason declared that he was satisfied the surface of its waters is not convex. He described his experiments in two editions of *Is the Bible from Heaven? Is the Earth a Globe?* (1890, 1893). He also produced a beautiful four-color map of the earth as a circular plane.

* * *

IRONICALLY, Wilbur Glenn Voliva apparently was oblivious to all this.

Born on an Indiana farm on March 10, 1870, Voliva was ordained a minister of the "New Light" Christian Church at age 19. While Carpenter, Gleason and others were spreading the plane truth, Reverend Voliva was attending a succession of Bible colleges and seminaries and pastoring churches in his spare time. He had joined the Disciples of Christ by 1898, when he first read John Alexander Dowie's *Leaves of Healing*. Voliva joined the Christian Catholic Apostolic Church early in 1899, and barely seven years later he took over.

The best efforts of Carpenter and Gleason had little result; it was Voliva who brought zetetic astronomy before the nation. From 1914 on, he regularly sniped at conventional astronomy in sermons and in the pages of *Leaves of Healing*. In 1922 Voliva became the first religious broadcaster to found a radio station. Zion radio (WCBD) featured religious dramas, hymns and Reverend Voliva's blasts at the Devil's Triplets: Evolution, Higher Criticism and Modern Astronomy. He also broadcast a standing offer of $5000 to

arles Fort commented on the Bedford Canal contro- y in *New Lands*; see *The Books of Charles Fort*, es 364f. I described it more fully in "He Knew Earth ound, but His Proof Fell Flat," *Smithsonian*, April 8.

anyone who could prove (to him) that the earth is a globe. No one ever collected.

Voliva's strident flat-earthism drew frequent comment in the local and even national newspapers. Articles about Voliva and Zion appeared in national magazines such as *Collier's* (May 14, 1927) and *American Mercury* (April 1930). Most were not favorable. To answer critics of zetetic astronomy, Voliva published a special 64-page issue of *Leaves of Healing* (May 10, 1930) entirely devoted to the earth's shape.

The lead article is "Which Will You Accept? The Bible, the Inspired Word of God, or the Infidel Theories of Modern Astronomy?" The author was Voliva. Sixteen years after his first public attack on sphericity, he was still singing the same song:

> Modern Astronomy, Evolution, and Higher Criticism are a trinity of evils — Modern Astronomy by no means being the least of the three — which are doctrines of seducing demons, originated and taught for the purpose of destroying, in the minds, hearts, and lives of the people, their acceptance of the Bible as the Inspired Word of God, and their belief in and practice of the Christian religion. . . .
>
> The Bible plainly teaches that the earth is a plane. Modern Astronomy teaches that the earth is a globe. Both cannot be true. One of the two positions must be false. Which will you, as a professing Christian, accept — the plain teaching of the Bible, the Inspired Word of God, or the wild, harebrained speculations of infidel astronomers?

The infidel theme was an old zetetic favorite. To tar astronomy with the atheist brush, Voliva quoted from Thomas Paine, Robert Ingersoll and other freethinkers. All agreed that the Bible teaches that the earth is flat and science teaches that the earth is a globe.

Voliva's $5000 challenge had brought numerous letters from skeptics who betrayed an "appalling ignorance of the whole subject." Some, for example, argued that the earth is a sphere because it can be circumnavigated. For these benighted souls Voliva repeated a favorite illustration:

> Take a silver dollar to represent the stationary, plane earth. The center of the dollar is the North Center. Draw a line from the edge of the dollar to the North Center. As you go toward the Center you are travelling north; as you go from the Center to the edge you are travelling south. East and west are simply points at right angles to north and south. Start from a given point and travel due east, and you will be compelled to come back to the point of departure.

Voliva closed with a barrage of Scriptures.

Chester W. Shippey addressed spherical critics in two articles, "Answers to Common 'Proofs' that the Earth is a Globe" and "The True Shape of the Earth: A Practical Discussion." Shippey's answers were mostly stock replies gleaned from three-quarters of a century of zetetic literature. The following four summaries give their flavor.

(1) *Why do ships sailing out to sea seem to disappear over the horizon?* Is that not proof that the earth is spherical? Answer: Not at all. Ships are often seen at distances where they should be hidden by the supposed curvature of the earth. Ships seem to disappear over the horizon for the same reason that the rails of a railroad seem to meet in the distance. It is a matter of perspective. A good telescope will bring a disappearing ship back into view.

(2) *Where is the edge of the earth?* Answer: All of the great antarctic explorers reported encountering impenetrable ice barriers. Obviously a great wall of ice surrounds the seas. No one knows what lies beyond.

(3) *How can there be day and night if the earth is flat and the sun is always above it?* Answer: The sun is a small body, only 32 miles in diameter. (In equatorial regions, the area below the sun in which a vertical pole casts no shadow is 32 miles in diameter.) The sun's influence is limited. When it gets too far away, it merges with the horizon and appears to set. When it comes back into range, it appears to rise.

(4) *How can astronomers predict eclipses if they are wrong about the shape of the earth?* Answer: Eclipses occur in cycles. The ancients used the lunar cycle of 18 years, 10 3/4 days (called the saros), to predict eclipses when everyone knew the earth is flat. Besides, lunar eclipses *disprove* the globular theory. Copernicans claim lunar eclipses occur when the earth gets between the sun and the moon; yet numerous lunar eclipses have been observed with the sun and moon both above the horizon (examples: July 19, 1750; April 20, 1838; May 26, 1868).

Each of these arguments is at least partly true and it takes a sound understanding of astronomy and geometry to refute some of them. Public education being what it was (and still is), these and similar arguments usually silenced or confounded critics.

As always the bottom line was the Bible. Apostle Anton Darms iced the cake with two articles, "The Teaching of the Word of God Regarding the Creation of the World and the Shape of the Earth in Fifty Questions, Answered by Scripture" (his 1915 article, slightly revised) and "Ten Reasons Why a Christian Should Reject Modern Astronomy." In the latter Darms credited previous zetetics for their efforts at defending the Bible but offered this paean to Voliva:

> To this servant of God belongs the honor that no one else can claim of having a Church stand with him on this important teaching of God's Word — the Christian Catholic Apostolic Church in Zion.

But the church was less than unanimous. While Voliva was in absolute control, its doctrines were whatever he said they were. Darms and others were undoubtedly sincere flat-earthers, but some were biding their time. Silence was a quality cultivated in Zion, for the

General Overseer did not take opposition kindly. In some respects Zion under Voliva was like a prison without walls.

* * *

VOLIVA'S takeover of the bankrupt city two decades earlier had been almost complete and it brought to Zion tremendous political, financial and religious strife. Dissident church members splintered off to form their own sects and these anti-Voliva factions organized as the Independent Party. Voliva boasted that he would drive them out of town.

He implored and browbeat loyal church members into mortgaging their property and giving him the money. He bought the Zion properties back from the receiver piece by piece, putting all the titles in his own name. Soon after Voliva's forces gained control, the Zion council voted to give Voliva all the parks in Zion City as his personal property. The Zion police then shooed Independent children out of the parks for trespassing.

In 1914 Voliva's minions began passing the strictest blue laws in 20th-Century America. Tobacco was banned in Zion and when trains stopped in town, police boarded them to arrest smokers. Likewise forbidden were movie theaters, pork, alcohol, doctors, drug stores, unions and secret societies. Women could not cut their hair, expose their necks or straddle a horse. Zion detectives lurked in nearby Waukegan lest some Zionite should take the train south for a movie, a smoke or a taste of the demon rum. The laws, of course, applied to both church members and Independents.

Voliva's high-handed tactics eventually brought his downfall. In the late 1920's the Illinois legislature investigated his financial dealings and recommended prosecution. Nothing came of it but Voliva's influence was weakened. In the early 1930's the Great Depression again brought severe financial problems to Zion, further undermining his position. In 1935 Voliva was deposed as General Overseer, and the church quietly dropped the flat-earth doctrine.

After that Voliva began wintering in Florida and from 1939 onward he returned to Zion only intermittently. Since about 1920 he had lived primarily on buttermilk and Brazil nuts, a diet supposed to sustain him to an age of 100. Now he was seriously diabetic and his eyesight was failing. When he visited Zion in mid-1942, ill health prevented his return to Florida. He died in Zion on October 11, 1942, at age 72.

Shortly before he died, Voliva received a letter inquiring about flat-earthism from a young Texan named Charles Kenneth Johnson. Voliva wrote a kind reply. Johnson is now president of the Flat Earth Society.* Unlike Voliva, who tried to flatten the world by fiat, Johnson takes a low-key approach. He used to advertise the society in FATE and more recently he

*Box 2533, Lancaster, Calif. 93534.

ot some publicity by doing ice-cream ommercials on television. Johnson laims he doesn't really care about aking converts. He and his wife Iarjory witness to the world; let them ccept who will.

The earth is no longer flat in Zion, lthough the city still bears the marks f Dowie and Voliva. The city seal includes a cross and at last report the American Atheists were suing to have it removed. Voliva is not remembered fondly and many elderly people are reluctant to talk about their experiences under his regime. There are, however, still a few old-timers who believe the earth is flat, just as they were taught in the Zion schools.



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Did Jack Angel Survive

Spontaneous Combustion?

Jack Angel was unique in history, so it is said — the only man to have fallen victim to "hell's fire" and lived to tell the tale. But how true was the tale? Here's what *really* happened.

By Joe Nickell and John F. Fischer

THE STORY of the man said to have survived a fiery fate — the legendary "hell's fire" — begins in the fall of 1974.

At that time Jack B. Angel was a self-employed traveling salesman working out of College Park, Ga. On or about November 13, a Wednesday, he arrived at the Ramada Inn in Savannah where he was to meet a prospective buyer for the clothing he sold. Unfortunately, Angel was an hour late and missed the appointment with the client. Finding no room at the Inn, he decided instead to spend the night in his converted motorhome — a sort of mobile showroom — in the Ramada parking lot.

The next day, apparently, Angel started to take a shower but he was reportedly unable to account for his time after that. The next thing he recalls was awakening about noon the following day, November 15, and discovering he had inexplicably received several injuries, particularly one to his right hand. "It was just burned, blistered," Angel later stated. "And I had

this big explosion in my chest. It left a hell of a hole." Also, he recalled, he was burned in the groin area and on the legs and back "in spots" — yet neither his pajamas nor bed sheets nor anything else in the motorhome was singed. Physicians examining him, he insisted, "explained to me I wasn't burned externally; I was burned internally."

This is the story told by Larry E. Arnold in "The Man Who Survived Spontaneous Combustion," September 1982 FATE.

Moreover, according to a brief report in the December 1981 issue of *Omni*, the popular science magazine, Angel's Savannah physician specifically attributed the burns to "spontaneous combustion," described as a "bizarre molecular reaction... that causes people to burn up inside." The physician, Dr. David Fern, who had reportedly been summoned to the scene of Angel's accident, supposedly maintained there was no other reasonable explanation, since nearby objects in the mobile trailer showed no traces of fire damage.

Actually, Dr. Fern had neither gone to the scene nor rushed to any such judgment. (Angel was first admitted to the Memorial Medical Center in Savannah, then was transferred to a Veterans Administration Hospital and the care of Dr. Fern.) While declining to make a determination as to the exact cause, the physician did state, "Mr. Angel presented himself to the hospital with a severe burn injury of the hand and *minor injury* [emphasis added] of the chest wall. This was a third-degree burn which damaged the skin severely and most of the underlying muscle of the hand, causing a total anaesthetic hand."

As a consequence Angel's burned right hand had to be amputated. Dr. Fern later stated, "The description of the burn and the findings in surgery are very typical of an electric-type injury. This generates a high-powered heat source because of the resistance of the skin and the underlying tissue."

* * *

BUT LARRY Arnold, advocate of the reality of spontaneous human combustion (SHC), asks, "Where — and what — could this predicted high-energy source be?" In his FATE article he reported that thorough investigation eliminated such external sources as power lines and lightning storms.

Angel's lawyers (who had volunteered to represent him on a contingency-fee basis) next hired an engineering laboratory to inspect the motorhome's interior. "Electrical test instruments evaluated the vehicle's Onan generator and AC wiring and uncovered no problems," Arnold states. "Further inspection failed to locate discoloration or other physical evidence which might have been left by the heat that burned Angel's body."

Finally, Arnold says, the engineers "turned to the only remaining suspected source of heat in the vehicle: its hot water plumbing system." Although the Ramada Inn's maintenance man had thought the burns looked like those

from scalding water, as from loosening a radiator cap, again there was, according to Arnold's account, a lack of evidence. Not only was the radiator cap tightly in place but there were no ruptured pipes or other certain indication that hot water could have been the cause.

There was, however, one clue: The hot water pump had a slipped drive belt. This led the engineers to theorize that, lacking hot water for a shower, Angel had gone outside, removed the heater's metal cover and opened its safety valve. As a consequence, according to the engineers' theory, Angel was thus subjected to a blast of pressurized, scalding hot water.

But Arnold could not accept such an explanation. He did not think a burn victim would have replaced the heater cover and he concluded, from the process of elimination, "In this case the evidence points to the only remaining explanation: spontaneous human combustion."

Conceding that the "scientific consensus" did not admit the existence of the alleged phenomenon, Arnold nevertheless wrote, "The medical determination that burns were 'internal' and the failure of precision engineering studies to provide a legally defensible external cause indicate that Jack Angel not only experienced SHC but — unlike the overwhelming majority of victims — lived to tell the tale."

Arnold accepts Angel's allegation that unnamed doctors told him his burns were "internal," even though Dr. Fern's description of the burns and his other statements indicate the injuries were consistent with an external source.

* * *

SUCH WAS the state of affairs when we became tacitly involved in the case in 1984. We had just published the results of our two-year investigation of SHC in the form of a lengthy report in the March and June 1984 issues of *The Fire and Arson Investigator*, the journal of the International Association of Arson Investigators.

Our study comprised 30 historic cases, spanning more than 2 ½ centuries, that seemed representative of the supposed phenomenon but that turned out to have mundane explanations. Among them was the death of Mary Reeser, who perished by fire in Florida in 1951. Termed the "best-documented modern case," it came in for special scrutiny.*

Subsequently we received letters from some of our fellow anomaly researchers — notably Jerome Clark — asking what we thought of the Angel case. One of us (Joe Nickell) replied with a few casual observations based solely on Arnold's FATE article:

(1) The case poorly compared to alleged SHC cases, in which the extremities were often spared but in which the burning — once begun — could

*When last seen, Mrs. Reeser was sitting in the overstuffed chair in which she perished and was wearing flammable nightclothes and smoking a cigarette, after having taken sleeping pills — scarcely a scenario that warrants postulating SHC. See our "Reeser's Spontaneous Human Combustion Reconsidered," April 1985 FATE.

arcely be extinguished even when ater was poured on the body.

(2) There was *directionality* im- licit in the fact that the hand received e greatest damage, the chest less, and e groin and ankle respectively still ss, suggesting that Angel's hand ntacted some potent, radiating en- gy source — possibly an electrical ne or one spewing hot water.

(3) There were indications that ngel was in a stupor after the accident or example, Angel told Arnold, "I as staggering like I was drunk"). uriously, his first impulse was to visit bar and order hard liquor rather than ek medical assistance. In other ords, what if Angel had earlier been a stupor — however induced — and at had helped cause an accident?

We did not follow Clark's sugges- on that we actually investigate the ngel case (largely because we were vamped with work at the time) but we id privately discuss the case at some ngth. It seemed to us that the prepon- erance of evidence indicated hot water – rather than electricity — as the robable cause.

If it was true that Angel's pajamas ere unscorched and that there was a ck of burn marks anywhere on the otorhome, electrical burning seemed nlikely; yet the facts would be fully nsistent with scalding water. So ould the appearance of the wounds – not the "charred" hand, perhaps, at Angel later described but the de- cription by Dr. Fern as well as the ne by the motel maintenance man. And there were some other indications.

What we did not know was that another investigator had been pursuing the Angel case. Best known for his articles and books debunking UFO reports, Philip J. Klass had become intrigued by the matter and gone in search of an Unexplained Fiery Origin. He queried the lawyers involved, obtained a copy of the previously-mentioned engineering report and — most importantly — secured copies of the court records. Recently he generously entrusted his entire investigative file on the case to us, allowing us to copy it and — for the first time — to make the findings public.

* * *

CONTAINED in the 1975 civil-action suit filed by Angel's attorney in the Superior Court for Fulton County, Georgia, is the following account:

> On November 21 [sic], 1974, Plaintiff was attempting to take a shower in said motorhome which was parked on a motel parking lot in Savannah, Georgia. While Plaintiff was in the process of taking a shower, the water suddenly stopped flowing from the shower plumbing.
>
> Plaintiff, in attempting to discover the reason for the loss of water pressure, exited said motorhome and attempted to inspect the hot water heater. In making said inspection of the hot water heater, the pressure valve on the hot water heater released and as a result, scalding hot water under tremendous pressure was sprayed upon plaintiff.

The complaint asserted that the defendant (the manufacturer of the motorhome) was negligent in failing to provide a safer design for the heater and pressure valve and also for failing to warn, either on the heater or in the instruction booklet, of the danger that might be encountered.* (The suit was later moved to Federal Court and subsequently dismissed for costs paid to the defendant.)

Lest anyone attribute the foregoing narrative of events to the retrospective imagination of Angel or his legal counsel, there is further corroborative evidence. First, there are the statements of one Ed Jonikens who visited Angel in the hospital and then drove the salesman's vehicle home for him. He, too, thought Angel's injuries appeared to be the result of scalding. And when he reached the motorhome, he found the panel on the water heater to be "extremely hot."*

Of even greater significance, the engineers who examined the motorhome found not only that the water pump's drive belt was off (as Arnold reported) but that the water heater's safety-relief valve was in the open position. This crucial fact was confirmed by a later study commissioned by the motorhome corporation's insurance company.

In summary, the legal documents and the physical evidence at the scene of the injury, together with the medical findings and statements of involved persons, establish that Jack Angel was accidentally self-injured by a scalding, pressurized jet from his motorhome's hot water system — not by "spontaneous human combustion," a phenomenon whose existence remains as doubtful as ever.

*Civil Action File No. C-9540, Superior Court for Fulton County, Georgia, n.d.: amendment filed September 23, 1975. (The date given for the accident, November 21, is not supported by other documents — including two engineering reports — which give November 15. Arnold gives dates that are also at variance with the documents, with the result that he has Angel unconscious *for four days* — from November 12 to 16.)

*Quoted in the engineering report commissioned by Angel's attorney.

WAR OF JENKINS' EAR

By John Ellis Sech

BRITISH HISTORY reveals a conflict known as the War of Jenkins' Ear, a four-year war fought between Britain and Spain during the first half of the 18th Century.

The origins of that conflict can be traced back to an incident on April 9, 1731. The *Rebecca*, a British ship, was boarded and plundered by Spanish coast guardsmen off the coast of Jamaica. During the ensuing fracas British master mariner Robert Jenkins lost an ear.

Seven years later Jenkins appeared before a committee of the British House of Commons, described the details of the Spanish attack and displayed his severed ear. As a result of his testimony, the British government voted to declare war on Spain in October 1739. The hostilities lasted until 1743.

MY PROOF OF SURVIVAL

ATE will pay $10.00 for each story published in this department. Stories must deal with actual experience proving spirit survival. They should be less than 300 words and ped double-spaced on one side of the paper. They may be mailed to FATE Survival litor, P.O. Box 64383-F895, St. Paul, Minn. 55164. Manuscripts must show author's me and address and include a stamped self-addressed return envelope.

JORIE'S VISITORS

By Connie Daley

I WAS standing on a classroom-style desk in two-year-old Jorie's oom, changing a light bulb while ne stood watching over the crib ails. The phone rang and I received ne shocking news that my 15-year-ld son Jack had been hit by a car. ater that evening in July 1973 Jack ied. He was the oldest of seven and orie was the youngest.

Except for the increased level of ctivity and the new faces of those ho came in for the funeral, Jorie's fe was not really interrupted. Her eals were on time, people played ith her and she slept in her same rib at night. She was not part of the eremonies going on around her, ut you knew she sensed the adness.

Two days after the funeral when isitors had departed, Daddy had one back to work, older children were visiting neighbors and life was beginning to move forward. I picked up just where I left off — I started to move the desk back to its proper place in Jorie's room.

"No, no, Mommy!" Jorie protested. "Keep desk by me."

"Why, Jorie?" I asked. "Don't you want it by the window?"

"No. Dack sits there."



Connie Daley

I held my breath. Jack hadn't sat in this chair/desk for three or four years. "When does Jack sit here, Jorie?" I asked.

"When I go to sleep. He watches me," she said matter-of-factly.

"How does he look?" I said, trying for the same matter-of-fact tone.

"Like dis." She put her chin in her cupped hands and rested on her elbows.

"Does he talk to you?"

"No, he watches. He smiles." She giggled.

I didn't know where else to take the conversation and wanting to believe her every word, I just sighed, "Okay, I'll leave the desk here."

I didn't bring the subject up again but three days later when I went in to get her for the day, she said, "Nudder man wif Dack."

"Oh? Who?" I asked.

She looked quizzical, shrugged and dismissed the subject. Again I just let it go rather than put thoughts in her head when I wanted so much to find out where her own thoughts were coming from.

Two days later as I was carrying her on my shoulders through the dining room, she strained for a closer look at a picture high on the wall and said, "See man. Dat's the man with Dack."

Jorie was pointing to a picture of my father, William L. Dunn, her grandfather who died 20 years before she was born. Neither Jack nor any of my children had ever met him. Nor for that matter had she ever had a picture of him pointed out to her.— *Troy, Ohio.*

RICKY'S FINAL TOUR

By Raymond U. Roberts

ONE SATURDAY in early June 1988 a veterinarian came to our house with the sad duty of putting our ailing 15-year-old Siamese cat to sleep. He skillfully anesthetized Ricky, then administered the lethal injection. The cat breathed once and was gone.

I petted Ricky for the last time and as I did, I saw my wife put the syringe caps into the trash. I buried the frail little cat under the grass by the front door.

That evening as my wife and I were talking in the recreation room, we heard a familiar sound from the kitchen. It sounded like Ricky pawing at a cabinet door. He used to open the cabinet slightly with his paw and then let the door bang back into place. The two dogs, Cassi and Jessi, perked up their ears alertly and my wife's face had an odd expression. Miss Skitzie, our other cat, was also with us and her eyes were wide. Everyone was accounted for. I heard the kitchen cabinet bang closed again. Getting up to investigate, I found nothing that would have caused the noise.

A few minutes later the china cabinet made a similar noise. Ricky used to paw at it also. Once again, dogs, cat and wife were all account-

d for. The dogs appeared to have eard it and my wife certainly had.

During the night I got up three mes to look into the exercise room, rawn by a noise that sounded like a at sharpening its claws on the arpet. Miss Skitzie was with us on he bed, so it wasn't her. The dogs ad their ears perked up and were ooking puzzled. I saw nothing un-sual in the exercise room, so I ventually went to sleep.

The next morning my wife told ne an odd tale. During the night she eard what she thought was Ricky rying by the back door. She got up o check on the meowing but found othing. She then went into the itchen to make a cup of tea. She glanced at the floor as she noticed he syringe cap for the lethal injec-ion slowly roll across the floor oward her. She picked it up and placed it in a pottery bowl on the counter.

Almost immediately she heard Ricky's cry by the back door. It was he cry he made when he wanted to go outside. My wife said she was feeling "very weird" by this time but opened the back door. She then heard a cat meow on the back deck. It was as if Ricky had gone outside. We never heard the odd cat noises again.

From a scientific standpoint I should think it would be easy to dismiss this as auditory hallucina-tion. There is no way to prove that my wife didn't just have a dream. The presence of the syringe cap in the bowl the next morning neither proves nor disproves anything. As a professional I simply dismiss the entire incident as unexplained "bumps in the night." On a personal level, however, I rather think Ricky made a final tour of our house and in his way said good-bye.—*Norman, Okla.*

GRANDMA'S APRON

By Rita M. Tomaino

MY GRANDMOTHER Maria LaBianca was a kindly old woman who lived with my family, which included my mother, father and sister. She was a tiny woman who kept to her old country ways, although she lived here in America for many years and became a U.S. citizen.

She wore her dresses long and over the dress she wore a small apron with two pockets. This is how she dressed day after day. The pockets held anything from a hankie to clothespins so she could hang the wash on the line.

On October 30, 1978, Grandma died. It was a sad occasion and although we missed her a great deal after a period of adjusting, we were able to return to our routine of work.

Almost exactly one year later, on October 29, 1979, I had a dream about Grandma. In the dream she wore her usual dress but without the little apron that was part of her

costume. She walked slowly to a basket of folded wash and took from it the little apron. In the dream she handed it to me.

When I woke up the next morning I felt disturbed and puzzled. I asked my mother if she still had any of Grandmother's clothing. When she said she had never touched the clothes that were in the dresser, we went into the room and looked through the drawers.

There in one of the drawers was a new blue apron folded neatly. Looking into the pocket, I discovered that it was Grandma's hiding place for her savings. She had saved a little over $100 — and she wanted us to have it. — *Elmsford, N. Y.*

PUSHY GHOST

By Diane LeBeau

UPON RETIRING on the night of May 5, 1986, I told my husband Reginald I had an uneasy feeling. We have a night-light by our bed, but the bulb blew out and since we didn't have a replacement, we went to sleep without it. About 1:00 A.M. I was awakened by a form that pushed me right over my husband so that I landed on the other side of the bed.



Diane LeBeau

My husband sat up in amazement and said, "What the ... ?"

I said, "A man is after me! He's wearing a black and white sweater. He's in his 30's." I was trembling with fright, but I was tired and when nothing further happened, I said my prayers to get back to sleep.

The next morning the Jim Reeves song "Distant Drums" kept running through my head. About noon my husband looked through the newspaper. When he read the obituary column he found, much to our surprise, that James Lisi, the drummer for our band, had passed away.

Jim always wore black and white sweaters and he was in his 30's. He knew I am psychic and he must have wanted me to tell his friends he had contacted me. It was an experience I'll never forget.

Other details that make this an unusual story are: In the song is a line that says, "If you love me, Mary, marry, marry me." (1) The name of Jim's wife was Mary. (2) The funeral services were held at St. Mary's Church. (3) Jim was buried at St. Mary's Cemetery. — *Clay, N. Y.*

Edgar Allan Poe & I

One day one of America's greatest men of letters, dead over a century, came into my life with a message it would take 30 years to decipher.

By Wanda Sue Parrott

IT WASN'T exactly a "voice" that whispered a strange message into my ear one summer afternoon in 1960. It was simply a seemingly irrelevant thought that popped into mind, repeating a nursery rhyme from early childhood:

Hey diddle, diddle, the cat and the fiddle
The cow jumped over the moon
The little dog laughed to see such sport
And the dish ran away with the spoon.

My cousin Margaret Castaneda and I were driving along Olympic Boulevard that Saturday afternoon at around three o'clock, and the nursery rhyme popped into mind at about the same time she suddenly pulled to a stop at the curb, pointing delightedly toward a shabby store front west of downtown Los Angeles.

"I swear to goodness, that's real carnival glass!" my antique-loving relative exclaimed, bolting from the car.

I stared in disbelief at the sight. The junk shop's unpainted doorway was littered with a motley array of colored glassware and old bottles, a rusted spittoon, broken-down furniture, a wagon wheel with broken spokes and racks of old magazines.

An old hound dog lay sleeping beside a vintage shoeshine stand, and a venerable gentleman with creamy brown skin and crisp crinkly white hair sat on it. Rising, he shuffled into the shop behind us.

It smelled of dust and mildew and age. I could hear my cousin talking with the proprietor, but their voices faded in and out as I was overcome by an inexplicable urge to peer into a large torn cardboard carton on the floor beneath some threadbare men's suits.

It was full of books, hardcover books with torn spines and yellowed pages. Being a fledgling writer, I was fascinated by books, particularly old ones, so I began digging into the box with great zeal, having no idea what might be in there.

Suddenly I pulled a green book whose gold lettering was perfectly intact. The title was *Works of Edgar Allan Poe, Volume XIII*.

Flipping the volume open, I saw the publisher was Harper & Brothers, but no date of printing was shown anywhere. I was so absorbed in concentration that all outer sounds had faded. Then two realizations flooded my consciousness: This was part of a set, so perhaps the other volumes were also in the box, and they were original editions, probably worth a small fortune.

Sure enough, soon I had pulled out nine other books, all in equally good shape. Flipping through Volume XIII again, I spotted a passage which indicated this was a posthumous collection published after the author's death at age 38 in 1849.

The "father of the American short story" later became renowned for his macabre tales such as "The Murders in the Rue Morgue," "The Fall of the House of Usher" and "The Cask of Amontillado" as well as poems such as "Annabel Lee" and "The Raven." But these books held more — much more than the average student might ever be told or discover for himself about the brilliant writer who led a dual life. In periods of sanity Poe was a perfect picture of propriety, but during bouts with insanity he sank to the depths of degradation, wallowing in the pits of drunkenness and drug abuse.

A strange, fascinating hold gripped my mind. I felt both hot and cold, nervous and calm, slightly unnerved

and more than a bit confused, because now it seemed my thoughts were either playing tricks on me or trying to engage in a silent conversation.

"I have only three dollars with me," one part of my mind thought. "This set is probably priceless — or at least too expensive for my pocketbook."

My mind responded, "The dish ran away with the spoon."

The whole thing made no sense. I started to replace the books in the box and then walk away, but for some strange reason I could not lay Volume XIII down.

"Diddle a little," came another weird thought, followed by a random series of ideas which went like this: *Approach the old man and say to him, "How much are the old books in that box?" Hold one book in your hand, but keep it upside-down so he can't read the title.*

I carried Volume XIII to the counter, did as suggested and got good news. The kindly old man said, "Why, miss, do it sound fair to you to pay 25 cents apiece for them old books?"

Fair? It was a steal! I paid my money and walked out with 10 volumes of the works of Edgar Allan Poe.

* * *

THE BOOKS went onto my library shelf. Despite my intention to read them from cover to cover, 14 years passed before I ever opened them again. Even then it happened only because I was doing research and needed some reference material.

The books were then on my shelf in Tempe, Ariz., where I was researching and writing *Understanding the Aura* for Sherbourne Press. While reading the background of "magnetism" or "mesmerism" which preceded today's process known as "hypnotism," I found that Poe had experimented with the magnetic processes made popular in France by Anton Mesmer.

The procedure involved a magnetizer's passage of his hands through the "ether" (electromagnetic field or aura) of an individual. Everything from swooning to actual trancelike states called "sleep-waking" was produced and the individual in the altered state of consciousness could answer questions directed by the magnetist.

Delighted with my find, I hoped my collection of Poe's works would yield little-known information about his own experiences during magnetism experiments. I did not realize how much would truly be revealed, but I will never forget what happened next.

As I looked at the 10 volumes, musing on where to begin hunting for the desired information, for the entire set comprised about 3000 pages, a force or invisible energy took over, guiding my hand to Volume I and causing my finger to open the book at page 235, where appeared the title "Mesmeric Revelation."

I had turned to the only work in the entire collection that contained the word "Mesmerism" in its title.

Written in first person, with Poe referring to himself merely as P., he

relates the tale of an invalid named Mr. Vankirk who, in the sleep-waking state, said, "There are many things on Earth which would be nihility to the inhabitants of Venus — many things visible and tangible in Venus, which we could not be brought to appreciate as existing at all.... But to the inorganic beings — *to the angels* — the whole of the unparticled matter is substance...."

As Vankirk uttered his statement, he fell back on his pillow, a bright smile irradiating all his features, and he died.

This so unnerved P. that he immediately brought Vankirk out of the trance, at which time the corpse assumed a rigid coldness normal for a body that has been dead for some length of time. The question was posed whether the sleep-waker had continued talking "from the shadows."

I experienced such an unexpected emotional reaction to this piece of writing that I closed the book, placed it back on the shelf and did not touch the Poe collection again until the fall of 1987 when, for no obvious reason, I was compelled to begin my long-unfulfilled promise to read Poe.

* * *

DURING THE 27-year lapse of time between original date of purchase and the time I finally started to read Poe, a nagging fear had haunted me, a fear that I might become so attuned to the dead writer's personality that I would become influenced by his dark side. And the thought of being possessed by a self-destructive personality hell-bent on consuming drugs and alcohol frightened me. It was not that I thought Poe himself would possess me; but I was afraid that I might fall under his powerful influence.

But that day in 1987, as I walked to the shelf and took down Volume I, there was neither fear nor trepidation. Perhaps I had matured sufficiently to proceed.

As happened in 1974, the book fell open to page 235, the piece on mesmerism. I read it two or three times, becoming suddenly aware that I seemed to be searching for something but did not know what I was trying to find.

The moment I became conscious of this fact, an uncanny thing happened. Certain portions, randomly placed on a page, began to glow while the other type appeared dark and run-together. The contrast was like that between lead and gold.

Then I heard the strange echo of a long-past experience: "Diddle. Fiddle!" I realized it meant *experiment; try a new way.*

I began reading only the highlighted passages, eliminating the blocks of text separating them, and gradually there emerged a secret message Poe must have buried, as a great treasure is hidden, to be discovered by future generations when the time is right.

As Poe's secret ontology unfolded, revealing him as a man whose knowledge of spiritual science was more than a century ahead of its time, I suddenly received one impression so profound that I felt I knew the *real* Poe:

Never judge a book by its cover, or an author by the outer impressions he creates.

In that instant I knew Edgar Allan Poe had worked hard to build up the image of a debauchee. Narrow-minded church leaders would take much more kindly to a broken-down specimen of the human race than to a prophet whose light cast a shadow over their power. He had buried beauty amid ugliness in order to preserve it.

Following is the hidden message Poe left when he left this world. It is his only work that is untitled:

You know that the Beginning is God.

There is no immateriality — it is a mere word.

That which is not matter is not at all — [unless] qualities are things.

He is not spirit, for He exists. Nor is He matter as you understand it. . . . There are gradations of matters of which man knows nothing; the grosser impelling the finer, the finer pervading the grosser.

The atmosphere, for example, impels the electric principle while the electric principle permeates the atmosphere.

These gradations of matter increase in rarity or fineness, until we arrive at a matter unparticled — without particles — indivisible — one; and here the law of impulsion and permeation is modified.

The ultimate, or unparticled matter, not only permeates all things, but impels all things — and thus IS all things within itself. This matter is God.

What men attempt to embody in the word "thought" is this matter in motion. Motion is the action of mind — not of thinking.

The universal mind is God.

For new individualities, matter is necessary . . . for mind existing unincorporate is merely God. To incarnate individual thinking beings it was necessary to incarnate portions of the divine mind. Thus, man was individualized.

Divested of corporate investiture, he were God. . . . The particular motion of the incarnated portions of the unparticled matter is the thought of man; as the motion of the whole is that of God. Man thus divested would be God—would be unindividualized. But he can never be thus divested — at least never will be — else we must imagine an action of God returning upon itself — purposeless and futile action.

Man is a creature. Creatures are thoughts of God. It is the nature of thought to be irrevocable.

There are two bodies — the rudimental and the complete, corresponding with the two conditions of the worm and the butterfly.

Death is but the painful metamorphosis. . . . Present incarnation is progressive, preparatory, temporary. . . . Future life is perfected, ultimate, immortal. The ultimate life is the full design.

At death, or metamorphosis, creatures enjoying the ultimate life —

immortality — and cognizant of all secrets but the one (the nature or volition of God) act all things and pass everywhere by mere volition.

The result of law inviolate is perfection — right — negative happiness. The result of law violate is imperfection, wrong, positive pain.

Pain, which in the inorganic life is impossible, is possible in the organic.

The pain of the primitive life on Earth is the sole basis of the bliss of the ultimate life in Heaven.

* * *

FOLLOWING the discovery of the hidden ontology, I plunged into the great pool of Poe's works. I started with Volume I and made my way through vastly overwritten, rambling discourses, fascinating journeys into space on hot-air balloons, descents into a maelstrom and the bottom of the world, and many other pieces which reflected the playful Poe, the young Poe, the maturing Poe and the bright-and-dark Poe.

None of the work matched the enlightened Poe who appears in the ontology. It was perhaps the *summum bonum* — highest achievement — of his literary career.

I do not know if it is possible for a deceased individual to lead a living person to a hidden treasure, but an incident that occurred later indicates, at least to me, that such attunement can occur.

In January 1989 I had finally begun reading Volume XIII of the Poe collection — the first book I picked up 29 years earlier in the junk shop.

On page 253 appears an article entitled "Diddling — Considered As One of the Exact Sciences." The piece opens with the quotation:

Hey, diddle diddle
The cat and the fiddle. . . .

The playful piece outlines a number of ways to master the science of trickery by conniving, cheating and outsmarting others to achieve a goal.

If Poe was the master diddler, was I the dish who walked away with the golden spoon?

LITTLE BELITTLES HYPNOSIS

By Claire Metzger

THE U.S. Supreme Court has refused to free some states from having to pay for a hypnosis expert for a penniless criminal defendant when he challenges testimony against him brought about by hypnosis. Leatrice Little was convicted of rape and sentenced to 25 years in prison for attacking a woman in her Cape Girardeau, Mo., apartment on August 13, 1980. He has since been freed on parole.

After police hypnotized the victim, she identified Little from photographs. Little said he was too poor to pay an expert to challenge the hypnotically-enhanced testimony. He said an expert might have shown that the victim was given improper suggestions under hypnosis, but he could not afford it and the state had refused to pay.

POTTERY



PUZZLE

Archaeologists say the pre-Columbian artifact is 1600 years old — but it seems to depict a 20th-Century machine.

By William Wallace

THE YEAR was A.D. 300 and the Roman Legions under Claudius Maximus had just completed the conquest of England. Transportation in those days was slow and primitive, carried on as it had been since the dawn of recorded history when man first harnessed an animal to a wagon. Sixteen centuries would pass before the beginning of the Industrial Revolution and

the invention of the steam engine.

Yet in that same year halfway around the world in a remote village in Peru, a simple Indian peasant sat making a strange clay object to be fired into pottery. It was a double-bodied vessel for water fashioned, as were all of the double-bodied water vessels of that particular tribe, after something from nature or anything at all which the pottery-maker had seen and remembered. This particular tribe or culture, known as the Vicus people, produced a variety of these jugs in the shape of birds, animals, people and fish.

On this occasion, however, the subject was in the shape of a modern 20th-Century steamroller complete with a smokestack on the front and a cab on the back with a driver inside seated at the controls. Amazingly this was 1600 years before the steamroller was invented and the object was sculpted from a culture which did not even make use of the wheel. Everything they moved was either carried or dragged from place to place. The Vicus were a simple people whose greatest achievements were the making of pottery and the weaving of cloth.

This piece has been authenticated by the foremost museums of Pre-Columbian Art in the United States and positively dated no later than A.D. 300. With these facts confronting us, we are forced to face the possibility that either this simple Indian potter had a vision of things to come or else he had seen something from a technologically advanced culture of which the world has no knowledge whatsoever —a vanished race that perhaps visited this earth briefly never to return.

The piece was unearthed in the ruins of a village near the plains of Nazca, with their great flat geometric designs and long straight lines which some say were landing strips for early spacecraft. This little eight-inch model of a steamroller, positively dated by scientists back at least 1600 years, is a puzzle shrouded in mystery.



WRIGHT SIGNED PILOT'S LICENSE

LARRY Enzminger, whose pilot's license was signed by aviation pioneer Orville Wright, died at age 97. Enzminger of Cassville, Mo., began his flying career in 1919 and ended it with a final flight on his 90th birthday. During those 61 years he learned to fly in an open cockpit Jenny and was a barnstormer in the 1920's. Not only did he pilot 81 Cessnas from Wichita, Kans., to the Royal Canadian Air Force during World War II, but he also flew planes for two oil companies and managed a flying service and an airport before retiring at age 77.

Enzminger, who died after a long illness, boasted of over 16,000 flying hours during a career in which he never crashed a plane.

Strange Burial Rituals

By Duane Valentry

BURIALS can be strange. Seer Nostradamus stands for eternity in a cloister wall somewhere in France. Lenin's mummified remains on display in Russia are stared at by Soviet citizens by the hundreds. In the United States visitors crowd to cemeteries to stand and stare at graves or tombs of Marilyn Monroe, Rudolph Valentino, James Dean, Elvis Presley and Natalie Wood. The desire to see where the famous lie dead seems a strong one.

Why was Aimee Semple McPherson, famed evangelist, buried with five telephones in her coffin? Daniel Boone, wilderness pioneer, carved his own coffin and kept it under his bed. A woman more recently insisted on being buried in her $15,000 Ferrari. So was a gangster before her in the 1920's and, long before either, an Iron Age chieftain, according to archaeologists, was buried with his broad-wheeled chariot.

When Charles the Great died he was to have no rest for centuries. Placed upright on his throne wearing imperial robes, a crown on his head, scepter in hand and sword at his side, and Gospels in his lap, Charles still sits as when he was crowned in A.D. 800.

But the vault of the famous Emperor Charlemagne was opened in 1014 with the body and effects found in fine condition, opened again in 1165 and 1215. King Frederick II then ordered the body of the emperor placed in a gold and silver casket in the cathedral where Charlemagne's original chapel had stood. The throne on which he had sat over 400 years in death was used for 300 years by German emperors for coronations. Other effects of Charlemagne rest in various European museums.

Ivan the Terrible was interred in the Kremlin's Archangel Cathedral. Doubts were cast if it really was the feared czar's body when the skull was studied during restoration work on the cathedral and pieced together by a sculptor for a portrait. A historian told how a rear guard was ordered by

Napoleon leaving Moscow to burn the city and tombs broken open.

"Czars and grand dukes themselves were not spared by the grave robbers. I happened to see how the soldiers scattered and trampled the embalmed remains of the czars. French soldiers threw out the body of the czar's son, but a priest by chance discovered the body and hid it."

The Apache Indians had a terrible fear of death and considered it bad luck even to mention the names of the dead. Nor did they believe in burial. Cochise, Apache chieftain, was tossed down a deep gorge on the Arizona mountains with his dead horse, dog and personal effects. Some tribes in Chile bury their dead in sitting positions.

So little did Victor Hugo care for deathly pomp that he asked that his body be placed in a pauper's coffin, a wish granted only after the novelist lay in state under the Arc de Triomphe for a night. Mozart was also buried in a pauper's grave so overgrown it was never found.

Thomas Hardy was buried in Westminster Abbey but after his death his heart was removed and buried in his native Dorset. Leo Tolstoy was denied a Christian burial in Russia although he tried to pattern his latter days after Christ. Savonarola, captured by a mob, accused of heresy and tortured, was hanged and burned but faithful friends afterwards stole his heart.

Many who are buried have been moved, as was Charles Chaplin when his body was missing from a Swiss cemetery, but later buried in secret elsewhere. Gary Cooper's body was moved 13 years after his death to Southampton, N.Y., as he had wished. Groucho Marx's ashes were stolen and removed to another cemetery the same night, according to police.

The remains of Abraham Lincoln were moved 17 times after the beloved president was shot and killed at Ford's Theater in Washington on April 15, 1865. Thieves plotted to hold the body for $200,000 ransom, but the plot failed because one of the gang was an informer of the Secret Service.

The plan was to steal the body, stuff it into a sack and carry it in a wagon with fresh relays of horses to northern Indiana where it could be hidden on the shores of Lake Michigan. Due to the notoriety of the case it was thought safest to move the president's body several times and for two years it lay in a basement covered by lumber. Lincoln was finally laid to rest in 1901 in Springfield, Ill., where thousands come each year to pay him honor.

One of the strangest of all burial stories is that of Robert Newton who was hanged in 1821. He protested his innocence to the end claiming he was falsely accused of being a robber. From the gallows he swore that as proof of his innocence no grass would ever grow on his grave. In a churchyard in Montgomery, Wales, caretakers many times lay fresh turf and seed, but the patch of earth remains brown and barren.

QUIRKS OF FATE

By Harold Helfer

Niha Tuhou started walking through the sweltering heat of the Australian outback to get help for his wife and son left stranded in their broken-down car. He never made it. After 50 miles he had died, never aware that his wife and son had been rescued.

●

Doris McQuerry and Robin Jones were admitted to the maternity ward of a Brigham City, Utah, hospital. Doris had her child first, a girl. After Doris was wheeled out of the delivery room, Robin had hers, a boy. That made Doris a grandmother — she is Robin's mother.

●

Lil Palm of Washington, D.C., has a distinction that perhaps no other mother can claim. It's rare enough to have a baby born on Leap Year Day, but she's had two. Sons Mike and Herb were born on February 29, 1948, and 1952, respectively.

●

When David Harding was struck and killed by a hit-and-run driver at an intersection in Jacksonville, Fla., he was wearing bandages. That's because 10 days before, only a few yards from where he was killed, he had been struck by another hit-and-run driver.

●

What do the film and TV productions *Empire of the Sun*, *Beverly Hills Cop*, *Hill Street Blues*, *Somewhere in Time*, *Play Misty for Me* and *Kramer Vs. Kramer* have in common? They have — counting the space between the words — 17 letters. A survey shows that, for some inexplicable reason, that's the count most feature film and TV production titles have had from 1970 through 1987.

●

When Tina Johnstone of Reading, England, gave birth to a son on a turnpike, it was the same old thing. Only the first time when it happened five years ago on the same turnpike at the same time spot, she gave birth to a daughter.

●

It was plain that what little Michael Mayall wanted to be most of all was a fireman. The 7-year-old boy wrote the town's fire station if he could visit and the friendly fire fighters readily agreed. He was not only given a tour of the station and equipment in Eccles, England, but permission to sit on a fire truck. But he'll never be a fireman. He, his baby brother and stepfather were killed in a fire that raged through the family home.

●



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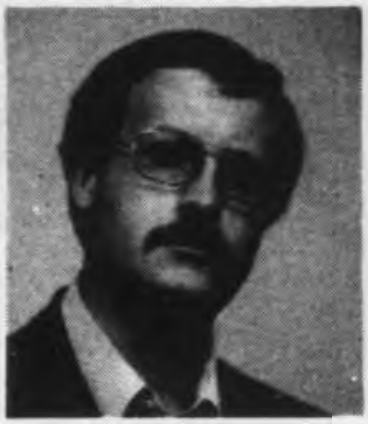
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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



PSYCHIC LIFE

EXPERIENCES that lead people to believe in immortality and spirit return are the subject of Ian Wilson's *The After Death Experience* (William Morrow & Co., New York, N.Y., 1988, 234 pages, $18.95). This book comes as a pleasant surprise in light of his previous book, *Mind Out of Time?* (1981), which sought to debunk the evidence for reincarnation. *The After Death Experience* is a relatively positive look at survival evidence.

After discussing the role death customs and rituals play in world culture, Wilson begins unpromisingly with a rehash of the material and opinions he used in his earlier book. More interestingly, he goes on to consider alleged psychic communications from the dead, finding these claims puzzling and inconclusive. His suspicions are based on his own investigation into the career of the late Doris Stokes, who was England's leading platform clairvoyant. Wilson produces irrefutable evidence that this medium's best public "readings" were fraudulently staged.

Because of his disappointment with the "formal" evidence for survival, Wilson is left with the experiences of everyday people — like you and me — who feel they have had brief contact with the dead. Reviewing the published literature and drawing on some of his own investigations, Wilson rejects as inadequate psychological explanations of post-mortem phantoms, dream contact with the dead, and other spontaneous communications. Such experiences, he says, seem to represent genuine contact with the departed.

Wilson takes a detailed look at near-death experiences which he considers the best *prima facie* evidence for survival collected by today's researchers, including Drs. Kenneth Ring and Michael Sabom. His treatment of the subject is fair and well-rounded, giving space to the skeptics' case even as he concludes they are wrong.

Although neither exciting nor especially original, *The After Death Experience* is a solid survey of the published evidence, with a few previously-unreported cases from the author's own collection. The book falters toward the end, when Wilson attempts to draw moral lessons from the large body of survival research. In some seriously misguided passsages he tries to use the evidence for survival to support some of his personal religious (Roman Catholic) beliefs — beliefs to which he was con-

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verted some years ago while researching the history of the (now provably bogus) Shroud of Turin.

Two other well-known students of the paranormal have recently written books on the subject. Gertrude Schmeidler is so young in spirit that I hope she will forgive me for calling her parapsychology's "grand old lady." She has devoted her entire professional career to experimental parapsychology, and her vast knowledge and experience are well represented in *Parapsychology and Psychology: Matches and Mismatches* (McFarland and Co., Box 611, Jefferson, N.C. 28640, 1988, 228 pages, $24.95).

In this valuable book she contends that psi is essentially a psychological process. The natural implication of this view is that the rules governing psi should conform to at least some psychological principles.

To explore her hypothesis, Dr. Schmeidler systematically examines the relationship between laboratory psi and experimenter effects, social psychology, personality, mood, states of consciousness, perception, cognition, grain and other physiological functions. Any skeptic who claims that parapsychology has no replicability or general theory should read these chapters. Schmeidler shows that the replication level in many research areas is perfectly respectable. Research showing that believers in ESP, extroverts and subjects with low psychological defenses score well on laboratory ESP tests has been replicated repeatedly.

Of course, other possible relationships remain unresolved and Schmeidler does not hesitate to acknowledge as much. Research on techniques for

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learning ESP, for example, has not been consistently replicated and ESP, in general, does not conform to the principles governing conventional learning.

The final sections of *Parapsychology and Psychology* concentrate on theories and brief explorations into such phenomena as out-of-body experiences and survival-related subjects. These sections suffer from a certain superficiality. The book would have been stronger had Schmeidler offered a comprehensive evaluation of the way psychology and parapsychology interact. Perhaps she could have offered some experimental hypotheses specifically predicted by the findings of her literature survey.

These shortcomings aside, what Schmeidler does write on these final subjects is invariably insightful and thought-provoking. *Parapsychology and Psychology* represents, in short, a much-needed guide to a large and growing parapsychological literature, masterfully organized and evaluated.

Disappointing, however, is the best word to describe Arthur Ellison's *The Paranormal* (Dodd, Mead and Co., New York, N.Y., 1988, 159 pages, $18.95). Although lavishly illustrated with photographs and drawings, it is a puzzlingly disorganized, unfocused book, partly a general introduction, a do-it-yourself guide to ESP and PK testing, and partly a misguided autobiography. (Dr. Ellison, a former president of the Society for Psychical Research, has tested innumerable psychics and has sat in private circles to witness the physical phenomena of Spiritualism.) Side by side with information on such important topics as remote viewing and micro-PK research, Ellison throws in Theosophical doctrines (he is

a Theosophist) and other fanciful information, including reports of fairies.

Perhaps this book will serve some purpose in introducing the paranormal to new readers but it cannot be recommended for much else.

FROM THE DEAD?

BECAUSE biographies of psychics are rarely published these days, I was surprised to see Joel Martin and Patricia Romanowski's *We Don't Die* (Putnam's, New York, N.Y., 1988, 302 pages, $17.95) on the shelves. The book chronicles the life and talents of George Anderson, a New York psychic and cohost (with Martin) of a popular East Coast cable television show. Although he is not exactly a trance medium, Anderson gives his clients clairvoyant readings based on information he picks up from their deceased relatives and friends — or so he believes.

Probably the most poignant sections of the book concern Anderson's childhood, during which he was reared within the orthodoxy of the Roman Catholic Church. We read that he was continually persecuted by his parents and confused by his psychic experiences, which developed when he survived a severe case of chicken pox. Eventually his parents tried to institutionalize him but a concerned and insightful psychiatrist thwarted their plans. These chapters highlight the problems the psychic child faces, and the authors handle the subject well.

Martin next relates how he met Anderson and promoted him on his New York radio show. The bulk of the book concerns the psychic's readings and sittings for clients and friends of the authors. These sessions were tape-

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recorded and the book reprints the transcriptions of the experiences. Although sometimes tedious, these transcripts let the reader see for himself whether Anderson is a gifted psychic or merely fishes for his information by asking leading questions.

It seems to me that Anderson does both. It is obvious that his best "revelations" were based on shrewd guesswork or inferences from earlier remarks offered by the clients. But it is clear from some of the other readings that he is capable of some excellent clairvoyance.

It is unfortunate that no competent parapsychologists have studied Anderson. Martin and Romanowski mention two "parapsychologists" who worked with him, one a self-styled vampire expert, the other, Max Toth, author of two dubious books on pyramid power. Some interesting research conducted by psychiatrists, psychologists and medical people is mentioned, but only in passing.

Does Anderson converse with the dead? Throughout the book Martin and Romanowski take pains to point out that the psychic's information could not have come from mind-reading. But their treatment of the issue is simplistic and unlikely to impress the critical reader.

Whatever its scientific limitations, *We Don't Die* is undeniably interesting. It is good to know that a few gifted psychics are still working. I can only hope that Anderson will eventually enter the parapsychology laboratory.

OTHER REVIEWS

TRAVELS by Michael Crichton, Alfred A. Knopf, New York, N.Y., 1988, 377 pages, $17.95.

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with his readers what are, in a positive sense of the term, a series of ego trips. While still a student at Harvard Medical School, he published a best-selling novel *The Andromeda Strain*, which was quickly made into a movie. By the time he was 30, he had earned his medical degree, despite self-doubt and inconoclasm about the medical profession, worked as a motion-picture director and begun a series of rocky marriages and liaisons.

Yet happiness eluded him. Crichton undertook the succession of travels from which this autobiographical book gets its title. He went to exotic places, notably in Asia and Africa; but he also explored some of the frontiers of psychic phenomena. As he describes these episodes, we find a pattern: he starts off with the doubts and cynicism of the skeptic who underwent scientific training, but personal experience prompts him to change his mind.

To start with, while finishing a movie in England, Crichton visited several London mediums through the Spiritualist Association of Great Britain. He asserts convincingly that they could have known nothing about him and that he was determined to give no clues.

At the very start he met an aging psychic, a woman who was nearly blind and clearly puzzled by her impressions. She saw her visitor in a "room like a laundry, with huge white baskets, and there were black snakes coiling in the baskets, except that they weren't snakes. And she heard this terrible sound, repeated over and over again, a kind of *Whaaa-whooo, whooo-whaaa*, and she saw pictures going forward and backward, forward and backward. And something about hats, or high hats, or old-style fashion."

The psychic found Crichton a "most peculiar person." What she had seen was that her visitor had been spending most of his time in an editing room where finished film was run back and forth, "to the accompaniment of those hideous sounds." The film was *The Great Train Robbery* and the actors all wore high hats. "There was absolutely no way," he writes, "this little blind lady with swollen ankles could have known about this."

So much for starters. All the other appointments were similarly startling, except for one forceful, middle-aged woman who asserted that Crichton was from Malta and engaged in the food business and should watch out, because he was being cheated.

Profoundly restless, Crichton in 1982 attended a conference on intensive meditation, organized by Los Angeles physician Brugh Joy, in the Lucerne Valley desert of California. There were 40 others, and the "large number of buttoned-down professional types, including many physicians and psychologists," reassured Crichton.

A variety of events, some scheduled, some spontaneous, alternated. Participants were asked to pick an inanimate object as a meditative or spiritual teacher. "I looked at every rock and bush and Joshua tree in the desert," the author says, "wondering if it was the teacher." He finally settled on a battered-looking cactus. While no one was around, Crichton asked, "Are you my teacher?" There was no answer. Several days went by until Crichton arrived again, with notebook and pens, and "the cactus said, 'Where have you been?'" in an "irritable, resentful tone."

Crichton also began to see and feel auras. It was the tactile experience that really threw him. He panicked: "I didn't think I was crazy. I could feel this warm contour, just as distinctly as you can feel hot bathwater when you put your hand in it.... But I had no idea what it was. I was frantic to explain it. So I just gave up. It was a reproducible phenomenon that I couldn't explain; as far as I knew, nobody could explain it; but it was real anyway."

At this point, Crichton confesses, "something cracked in my way of looking at things." But he went through a roller coaster of emotions during the conference, toward others and toward himself. He felt euphoria, revulsion, skepticism, confusion and acceptance. On the final day of the conference he went to see his personal cactus, and the cactus said, "It's been good having you here with me." Crichton cried.

What had all this been? he wondered. A summer camp for adults? A lot of New Age mumbo-jumbo? Looking back much later, he found that within eight months of returning from the desert, "I had changed my relationship, my residence, my work, my diet, my habits, my exercise, my goals — in fact, just about everything in my life that could be changed."

Crichton manages to be sophisticated and naive at the same time. He is a keen observer who conveys even the most common psychic (or safari) experience with a refreshing air of discovery. He does add to our knowledge by describing from the inside, as it were, what it can be like to act as a channel and to be the object of an exorcism. During channeling he felt his ego, "Michael," pushed aside while "in the center of the body,

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some other awareness is speaking and answering." In his case this was an awareness that had "no name, no past, no embodiment, no emotions, no interests."

I found Crichton's description of his "exorcism" the most intriguing part of the book, as a psychological as well as a psychic narrative. Gary, the man who taught Crichton to channel, said that he saw an entity near him and brought in a psychic named Beth. Together, and with Beth in an altered state of consciousness, they narrowed down on three images that were identical with those Crichton himself saw. Central to this was a primitive image of a devil.

Eventually the session revealed that Michael, as a four-year-old, had virtually conjured up such an entity as an ally against his father who he felt was leading him into a dangerous situation and wanted to "kill" him. He used this defensive barrier throughout his life. By now, however, he was ready to abandon it. After a good deal of struggle the entity was reduced to the image of "his tiny creator, this frightened, forlorn child," and disappeared.

Prominent personalities, including publicity-conscious movie stars and best-selling authors, help to sustain public awareness of psychic phenomena. Crichton, always candid, divides such phenomena into those in which he believes, those he disbelieves and those about which he has no opinion.

Very well. In this field of opinionated folk there is always room for one more. But it is unusually instructive and entertaining to follow Crichton on his various ego trips, both geographic and spiritual. — *Martin Ebon.*

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, P.O. Box 64383-F895, St. Paul, Minn. 55164.

PENDRAGON CAPER

August 1987 FATE contained "Taking Hawaii Skeptics to Court" by Loyd Auerbach. It dealt with a "psychic's" lawsuit, *Pendragon vs. Butler, et al,* against Hawaii Skeptics, CSICOP, the University of Hawaii and several individuals, including me. Now that the suit has been thrown out of court and sanctions applied for frivolous actions, I want to comment on the article.

Pendragon alleged that the defendants had defamed him and conspired to bring about his disgrace, humiliation and ruin. He demanded millions of dollars in damages and in effect lifetime tenure as a University of Hawaii instructor, and an injunction against the defendants' ever criticizing him.

Auerbach's method of researching the case was simple. He swallowed everything the plaintiff said. The result is a mess. For example, Auerbach says that Pendragon was teaching a level-headed introduction to the science of parapsychology and an overview of psychic-development techniques. He accused the Hawaii Skeptics of a witch hunt and academic censorship. In fact, the course descriptions in official UH publications billed Pendragon, a commercial psychic with no credentials in parapsychology, as a teacher of psychic powers of all kinds.

I satirized and ridiculed Pendragon's claims and another skeptic, a physics professor, said he is convinced that psychic powers are a myth and should not be taught as scientific fact under UH auspices. The Hawaii Skeptics never took an official position or any action regarding Pendragon.

Federal Judge Harold Fong, in his "Order Granting Motions for Summary Judgment and for Sanctions," said, "Plaintiff's conduct demonstrates a remarkable lack of respect for the discovery process and for defendant's right to defend themselves against his accusations. Thus the court strongly suspects that plaintiff maintains this suit in order to chill defendants' exercise of their rights rather than to vindicate his own rights.... The record is replete with examples of plaintiff's frivolous filings. Under these circumstances, the court has no choice but to impose sanctions."

The noble cause that "scientist" Auerbach crusaded for was a vicious attack

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by a commercial psychic against UH community members who chose to comment on UH course offerings, as is their First Amendment right. But Auerbach was right in his prediction that the Pendragon affair would unite parapsychologists. Many of them rallied behind Pendragon and condemned the skeptics. This is the real significance of the case. It flushed out the pseudoscientific parapsychologist who showed their true colors.

For more on the case, send $3.00 for "The Psychic Mafia and the Pendragon Caper."—*Kurt Butler, 59-215-F Ke Nui Road, Haleiwa, Hawaii 96712.*

WITCH HYSTERIA

"The Great Oregon Witch Hunt" (February 1989 FATE) was interesting and informative. It plainly shows just how little our "pillars of society" know about the occult and witchcraft. The old religion, Wicca or witchcraft, is much older than Christianity itself and has no use for hell, Satan or satanism.

I can't believe that a practicing minister of today doesn't know the difference between the old craft and the evil of satanism and the devil. The police chief should not be reprimanded too severely since I'm sure he had received no training in parapsychology. The minister on the other hand has a real problem to deal with.—*David Stinson, Norcross, Ga.*

* * *

I was disturbed over the hysteria in Oregon. For the first time I am understanding how society can panic over satanic-cult rumors. Some such rumors have been circulating over eastern Kentucky and West Virginia.

Last fall the town of Sissonville, W.

Va., had a big scare over rumors that a group of satanists were going to kidnap a child to sacrifice him on Halloween. The police were called to investigate. The town was in a panic and parents accompanied their children to school for fear they would be kidnapped for a human sacrifice. The police found only a group of students who were into punk rock and carried occult symbols, but no cults. There were no signs of grave robbing or animal sacrifices. The hysteria left and no mishaps occurred.

Over two years ago in southern West Virginia rumors of satanists robbing graves and sacrificing animals were spreading. Police reported some kids who vandalized a graveyard and the discovery of the body of an animal skinned by a hunter.

Each year shows such as the 700 Club and the Inspirational Network (formerly the PTL Club) perform occult bashing in late October. Many have called for the abolition of the observance of Halloween as a satanic holiday which should not be observed by a Christian nation.—*Michael Williams, Charleston, W.Va.*

* * *

Stephanie Fox has done a lot of public relations work for the neopagan movement. There are many news examples to support what she says showing that the press usually employs a double standard.

One such example occurred in the Northwest. About the late 1970's a woman in the state of Washington threw her children off a bridge. She proclaimed, "I am a sinner. My husband is a sinner. And if my children grew up, they'd be sinners, too." No one was campaigning about the dangers of



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MORE ON THE SHROUD

Grace Ardito ("Report from the Readers," December 1988 FATE) gives added emphasis to the old maxim that a little learning is a dangerous thing. If she continues to get her information about the notorious Shroud of Turin from the books she has the temerity to recommend, she is destined to remain forever ignorant.

Had she read my *Inquest on the Shroud of Turin* — written with a team of experts in pathology, blood analysis, art, biblical history, and other disciplines —she could have been spared being further misled. She could have learned of the pro-authenticity statements made by shroudologists before their tests were conducted, of analyses of the "blood" and image stains by internationally known forensic serologists and microanalysts, together with the resulting proof of red ocher paint and the absence of hemoglobin, and of numerous telltale flaws (for example blood that is still red, hair that falls as for a standing rather than reclining figure and elongated features like those of gothic art).

Shroud cultists should cease to mistake pseudoscientific assertions for fact. At least one artistic technique is demonstrably capable of producing shroud-like experimental images, and it is only analyses based on unfair comparisons of these necessarily *new* images with the age-faded and -softened shroud ones that serve as a pretext for dismissing artistic solutions.

The fact is it is the shroudologists

(Continued on page 126)

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REPORT FROM THE READERS

(Continued from page 116)

who are bereft of any hypothesis for the image formation. They were deservedly characterized by science writers William Broad and Nicholas Wade in their *Betrayers of the Truth: Fraud and Deceit in the Halls of Science* (1982) as representing "an extreme example of gullibility."

It is amusing that Ardito seemed to look forward to "the carbon-14 dating test." I'll wager she is now most unhappy with the results since all three labs arrived at a time frame of 1260–1390, consistent with the date of the reported forger's confession.—*Joe Nickell, Lexington, Ky.*

* * *

Regarding the invalidation of the Shroud of Turin as Christ's burial shroud, I wonder if the carbon-14 dating results might themselves have been invalidated by a prior radiation. Specifically, if the shroud were truly authentic, might not an unknown or divine radiation at the time of the supposed person's resurrection — chemically, molecularly or atomically — have altered the fabric so as to render an erroneous carbon-14 dating result?

Since today irradiation is a fairly common food preservation process, is it unreasonable to wonder if perhaps Christ's body in shroud was submitted to a preserving irradiation which also had the effect of retarding the aging process of the shroud itself. Hence in this specific case, an invalidation of the carbon-14 test could result.

As computer imaging has produced a remarkable 3-D resolution of the face on the shroud, I submit that other possible avenues of testing and examina-

n must be explored before the case of Shroud of Turin can reasonably be nsidered closed.—*Gene Phillips, mingham, Ala.*

SASQUATCH WATCH

ack Lapseritis' inane criticisms ("Re-t from the Readers," February 1989 TE) of my article "Colorado Bigfoot" erve a brief rebuttal to set the record ight.

did query Masias as to the size and pearance of the alleged creatures. t, as my report clearly states, Masias them *running* past his house at 45 *P.M.* He was not using a flashlight d did not have his outside light on at time. Masias saw the creatures efly as they hurried past his window. nsequently, he was unable to note cise details of their appearance.

Certainly such creatures have been orted throughout the U.S. and else-ere. As a self-professed authority on Sasquatch, however, Lapseritis uld know that the vast majority of orts in North America hail from the cific Northwest and British Colum-.

My congratulations to Lapseritis for naging to tie his criticisms to his coming book on the psychic Sas-atch. My original article did touch on psychic aspects of Bigfoot sightings greater detail, but was subsequently ted.

Researchers in any field, whether ateur or so-called experts, should ive to maintain an open mind when vestigating any phenomenon. They uld not allow their personal bias to nt the color of the rocks they throw at ers similarly engaged.—*David Rob-s, Rogue River, Oreg.*

GREENHOUSE EFFECT

The melting of polar ice caps and the earth's general warming ("I See By the Papers," February 1989 FATE) are no real mystery right now if you simply look at what is going on right now in the West Coast states.

In Washington thousands of acres of trees are being cut down, leaving nothing but exposed grass and soil. Only a few months before when it snowed, the trees had acted to delay the melting of the winter snows in the mountains. Now there is no cover protection for the snow, so it melts in early spring costing the farmers and orchard growers millions of dollars in lost water supply.

In the area of the Puget Sound, contractors are filling in wetlands with soil, draining the water in bogs, swamps and streams. Without these wetlands, the underground water supply will be lower.

Huge foothills or miniature mountains are being leveled to use the soil for making roads and filling in wetlands. This will change the air currents in both summer and winter. When you change the air currents in one large location, you affect them all across the nation since one air current depends on another for the moisture to carry through. A drastic weather change in both summer and winter is evident. With the growing necessity of drinking water for millions of new inhabitants, you lose the ground water that used to be there.

It is man who is changing the face of the earth and is thereby ruining the environment for future generations to come. Money, greed and politics is what is causing the "greenhouse" effect.—*Leon Thompson, Kent, Wash.*

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CONSCIOUS SLEEP

In anticipation of objections of more informed readers of FATE, I wish to state that in "Report from the Readers" (February 1989 FATE) my last sentence should have read, "... ibetan Yogins lingered in a protracted *hypnagogic-like* state even while fully awake."

FATE editors were probably perplexed as to why I used the word "hypnagogic," which refers to a stage of consciousness preceding sleep. According to my view, sensory deprivation during the fully awakened state is the waking version of that transient state of sensory deprivation, i.e., reduction, we undergo when we close our eyes and we enter the hypnagogic state which precedes sleep.

In fact by prolonging hypnagogia — as when one may be overtired — one can experience the geometric shapes for example that may be experienced in artificial, full-waking sensory deprivation states. The emerging dream images during sleep are not far removed from the emerging hallucinations of waking sensory deprivation.

The brain itself brings about that state of sensory deprivation or more accurately reduction, which normally and naturally occurs in the hypnagogic state and the sleep state. Sensory fatigue

sensory "catatonia" (a reduction of
ius) which normally occurs at the end
the day. Sensory fatigue, in other
rds, results in a state in which a natu-
sensory reduction occurs. The pur-
se seems to be restorative.
Normal hypnagogia is attended by a
ninishing consciousness. But if higher
an normal degrees of consciousness
ould be maintained during this state,
tain changes in the quality of one's
perience may be induced.
The Tibetan Yogins whose phenom-
a Mme. Alexandra David-Neel has
scribed in her travel books were
parently able to bring about such
anges, but in their instance they
ablished a sensory-deprivation state
at was prolonged for unusual spans of
ne during the full-waking state.
Such devotees ignored and went be-
nd the dangers inherent in such un-
tural practices. Besides interfering
th the normal processes of the brain,
e Yogins instituted a new and outer
nd of relation between the world of
bjectivity and the world of objectivity.
ne former trespassed into the latter.—
mes Baker, Cleveland, Ohio.

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cting claims of Robert Peary and
ederick Cook was discussed in "I See
the Papers" (December 1988 FATE).
hile it is true that Cook was imprisoned
mail-fraud charges in 1925, he was
ccording to *Funk and Wagnalls New*
ncyclopedia) released from jail in 1930
d did not die until 1940 — the same
ar he received a pardon from President
oosevelt.—*Steve Laughery, Omak, Wash.*,
d *K. Chris Hamel, Jersey City, N.J.*

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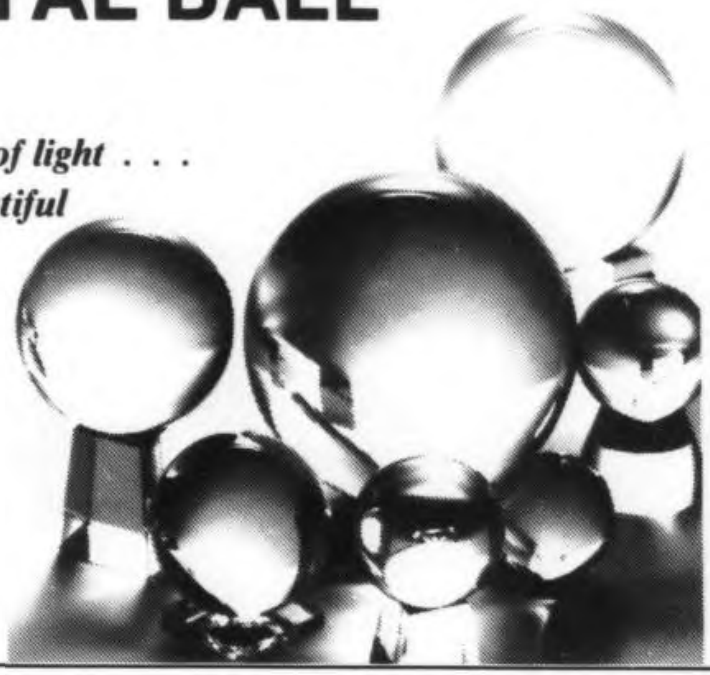
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*Ask your Doctor about the Cholesterol lowering benefits of NIACIN

100-B COMPLEX
100 MG. EACH OF B-1, B-2, B-6 NIACINAMIDE, CHOLINE, INOSITOL, PANTOTHENIC ACID & PABA, 100 MCG EACH OF B-12, BIOTIN & FOLIC ACID
50 TABS 3.35 100 TABS 5.49

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KELP, VITAMIN B6, LECITHIN & CIDER VINEGAR
Highest Quality
Only the low price is different
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CAPSULES 25,000 IU	100 FOR 2.95
	250 FOR 6.75
PRO-VITAMIN A	500 FOR 12.75

HIGH POTENCY
VITAMIN B6
50 MG. Tablets: 100 for 89¢, 500 for 3.98
100 MG. Tablets: 100 for 1.49, 250 for 3.65

HI-POTENCY
STRESS FORMULA
High Potency B Complex & Vit. C
100 TABS 1.95 250 TABS 3.89

OAT BRAN
FIGHTS CHOLESTEROL

CEREAL	TABLETS
1 lb.-1.85	100-1.10
3 lbs.-4.65	500-4.75
6 lbs.-8.95	1000-8.50

100 MCG. VITAMIN B-12
100 FOR 85¢
500 FOR 2.50

500 MCG. VITAMIN B-12
100 FOR 1.95
500 FOR 7.50

Enjoy 3 Nutritious Meals on The
GRAPEFRUIT DIET PILL
PLAN AND LOSE WEIGHT FAST
90 FOR 2.98 250 FOR 6.00 500 FOR 9.85
SAME FORMULA OTHERS CHARGED $5.98 AND UP FO

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THE MOST WANTED POTENCY
250 mg Capsules **GINSENG** 100 for 2.8 500 for 12.9

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400 UNIT **VITAMIN E** CAPSULES
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OFFER EXPIRES 5/31/89
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500 MG. **VITAMIN C** WITH ROSE HIPS
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OFFER EXPIRES 5/31/89
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EXTRACTED FROM FISH BODY OILS
Since it has now been determined that EPA is very effective, we are offering unsurpassed quality EPA capsules at very low prices. Each sealed capsule contains 180 Mg. of EPA plus 120Mg. of DHA. We are currently filling orders from individuals, doctors and hospitals. Others charge up to $19.00 for 100 capsules of this potency.
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SUPER ORGANIC **IRON TABS**
100—1.49
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Desiccated LIVER Tablets 7½ GRAIN
100 FOR 69¢ 1,000 FOR 3.50

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100 TABLETS 85¢
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500 for 1.95
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HIGH FIBER **BRAN**
500 MG Tablets
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595 MG.
100 Tablets 95¢
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100 TABLETS 38¢
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Laboratory Tested
100 TABLETS 43¢
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