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HOAX OR HORROR? 47

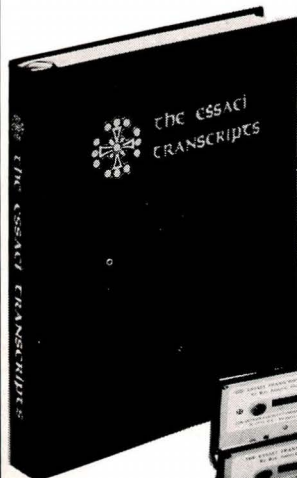


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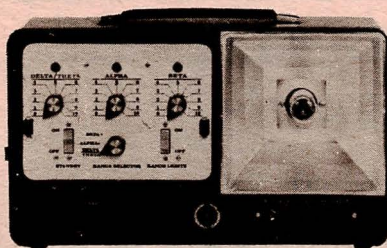
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ARTICLES and STORIES

The Thing That Stalks the Game Preserve.....	Bradley Earl Ayers	38
The Haunted Mummy, Hoax or Horror?	George Wagner	47
David Lang Vanishes . . . Forever.....	Robert Schadowald	54
The House That Ruined Our Lives.....	Beatrice E. Cooper	67
The Nightmare Animal	Wadyne B. Lindberg	72
"One Potato, Two Potato".....	Mildred W. McKinney	77
A Closer Look at America B.C., Part II.....	Richard R. Szathmary	79

FEATURES . . .

I See by the Papers	Curtis Fuller	7
Ray Palmer Dies.....		53
Innocent until Proven Guilty		60
True Mystic Experiences.....	The Readers	61
If You Hiccup.....	Paul Steiner	66
Big Names in a Pinch		66
Bigfoot in Western Pennsylvania?	Ron Anjard	71
The Frogs Are Coming		75
Fingers of Fate	Harold Helfer	76
Memory Failure.....		78
The Serpent Handlers.....	Paul Steiner	86
Mystery Metal	W. Ritchie Benedict	86
My Proof of Survival	The Readers	91
New Books	J. Gordon Melfon	99
Report from the Readers	The Readers	113

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I See by the Papers



Curtis
Fuller

GUEST EDITORIAL

WHEN IT WAS formed last year the Committee for the Scientific Investigation of Claims of the Paranormal showed promise of being an important step forward in the study of unorthodox ideas and occurrences. In the months since then, however, it has managed only to demonstrate a remarkable compulsion to make foolish mistakes and to put its credibility increasingly into question.

In its most spectacular *faux pas* to date, in an August 9, 1977, press conference in New York City members of the Committee decried widespread public acceptance of psychic phenomena and called upon the media to stop producing articles and television documentaries in which opinions contrary to those held by the Committee are dominant.

To back up their demands members of the Committee cited such "scientific" data as the "fact" that some people had lost their lives or spent thousands of dollars because of their belief

in the paranormal. One member claimed some individuals commit suicide after unfavorable prophecies.

Reading such drivel one almost wonders if the Committee itself has not become one of those "cults of unreason" it is forever warning us against. The simple fact of the matter is that all of us know people who have lost their lives or fortunes because they believed in automobiles, the prevailing economic system or a college education. The Committee spokesmen failed to note that suicides also have occurred because of unfavorable forecasts by college professors, statisticians and federal authorities.

But what is far more disturbing than its penchant for making these kinds of peculiar assertions is the clear suggestion that the Committee has abandoned its belief in free scientific investigation of claims of the paranormal. Instead of scientific inquiry we have authoritarian pressure from self-proclaimed "men of science" who, as they bamboozle the public with undocumented statements and attempt to browbeat the media into accepting their opinions, seem themselves to have lost all faith in the science they say they are defending.

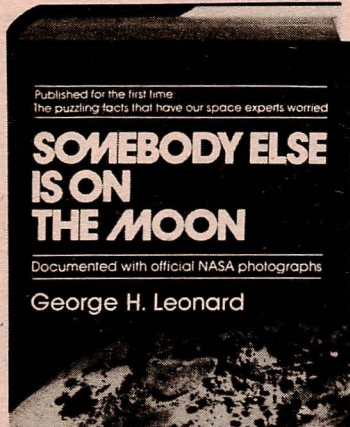
What caused this loss of faith? The story is a revealing one.



HONEST SKEPTICS

WHEN IT began in April 1976 at a gathering in Buffalo, N. Y., the original membership list of the

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Committee included such notables as Carl Sagan, Anthony Flew, Brand Blanchard and B. F. Skinner.

Together with many other people I hoped that, despite the vocal skepticism of such Committee members as Martin Gardner, Daniel Cohen, C.E.M. Hansel and others it would remain true to its stated commitment to impartial investigation of paranormal claims without a priori rejection. There is room in paranormal research for honest skeptics. In the past some of them have done a fine job of uncovering occult hokum and hoaxes. F. W. H. Myers reminded his fellow researchers many years ago, "We must recognize that we have more in common with those who may criticize or attack our work with competent diligence than with those who may acclaim and exaggerate it without adding thereto any careful work of their own."

I also have seen many first-rate scientists enter psychical research to disprove it, only to end up convinced of the reality of paranormal phenomena. Moreover, I know parapsychologists who have worked for years to arrive at unambiguous data, unwilling to fudge them to make them come out just right — men and women, in other words, whose commitment to the scientific method is not open to question.



THE ASTROLOGY WAR

THE COMMITTEE'S first act was to issue a short document which fretted about the growing popularity of astrology. It was signed by almost 200 scientists, mostly astronomers

an incredible ancient secret comes to light... HOW TO STOP SUFFERING...FOR GOOD!

Yes, Dear Friend,

It's true! Whether you believe it or not, or whether you know it or not—there is only ONE BASIC CAUSE of all suffering! And now—you're about to discover it...and uproot it from your life...and be free of it forever!

No longer will you waste your precious time, energy and money fighting off symptoms, wrestling with side effects, and giving up in frustration—once you realize the simple *why* of your suffering.

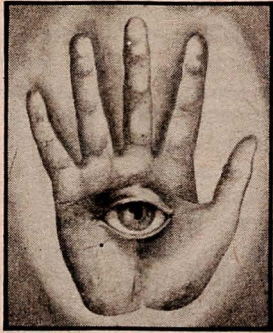
That mysterious "why" was revealed about 5,000 years ago in India by the greatest mystic who ever lived—Sri Bhagavan. His superhuman powers were beyond belief—he could fly in the sky, become invisible, heal the sick, turn grains into jewels—anything! But even more astonishing was the secret knowledge he disclosed to his intimate devotees—the *essential cause of all suffering, and how to destroy it.*

This hidden knowledge was recorded by a great sage. In a secluded forest retreat he passed it down to his selected, qualified disciples. They in turn secretly passed it on to others—and so it went, down through the centuries. But now, a remarkable sage, coming in that same line of disciples, *has revealed this secret teaching in a startling new book—for those who dare to question and are ready to challenge.*

Read it—and watch its boundless power leap into your life. You're going to be amazed, thrilled and blessed beyond your wildest hopes. You'll see it transform any and all parts of your life into whatever you'd like them to be. Anything you want—health, prosperity, happiness, vitality, tranquility—it's yours, to flood your days in a never-ending downpour!

Just See the Fantastic Results Others Have Achieved—

- Marilyn C., a secretary, used to suffer regularly from depression, but when she discovered the SINGLE CAUSE of all suffering and conquered it, her life became a daily shower of joy.
- A top car salesman worried constantly about his competition—even developed an ulcer over it—until he uncovered the ONE CAUSE of all suffering. Today he's the picture of health and tranquility.
- "I couldn't get a good night's sleep for 11 years," reports Hilda K., a housewife. "My mind was so jumpy that I just couldn't shut it off. But once I found out the SECRET CAUSE and silenced it, I've been sleeping like a log since."
- Mike K. feared ridicule until he attacked it head on. Today he doesn't give a hoot about what others think of him—he speaks his mind boldly, like an individual!
- Yes, get ready to journey forth into your inner self and unearth the thrilling mysteries of the unknown you. You'll watch your mind soar—open up to a world of inconceivable cosmic power. You'll feel the starry wisdom of the ancient masters beaming down upon your intellect. And you'll experience the blissful contact of the Supreme One—the ultimate of self-realization!
- For example, when Barbara L.'s husband died, she was miserable. But as soon as she realized and overcame the ONE CAUSE of all



suffering, she understood that he was just as much alive as she. Happily, she wished him well on his journey in the beyond.

- The honking of a horn or the jingling of a phone was enough to make edgy Alex E. explode into rage—and send his blood pressure way over 200. When he confronted the SINGLE CAUSE of all suffering and defeated it, even a wild, screaming fire engine couldn't ruffle him—or his blood pressure.
- Carol J. just couldn't finish anything she started—books, diets, dance lessons, you name it—but now there's nothing she can't breeze all the way through.

Strange? Not at all. Things like these happen daily to persons who have defeated the SECRET CAUSE of all suffering. Like these people—

- Carl B., an alcoholic, gave up the bottle for good.
- A factory worker who was always fatigued is now zipping along with unlimited energy.
- Harry J.'s wife was about to leave him, but she stopped in her tracks when she saw his unbelievable transformation.
- "I used to be so shy and lonely," reports Sally A., "but now you should see me—every day is a party, and I'm the life of it!"
- When Tom H.'s business went bankrupt, he overcame his setback and is now operating a bigger store than ever—but this time in the black.

New Power For A New Life

With this secret knowledge, no suffering is too great or too small for you to dissolve, no goal too great for you to achieve. Yes, a life of glorious ecstasy is awaiting you. Will you embrace it—as these fortunate persons did?

- A talented writer who had gone dry found new inspiration to write a best seller.
- Joyce C., an attractive model, finally found a man who could appreciate more in her than just her body. And she's happily married to him now.
- Hilda F. overcame her daily headaches, backaches and dizziness, and now leads a pain-free life.

Imagine the thrill you'll have—after a lifetime of suffering—to see a tidal wave of good

fortune rolling into your life from every direction...and a rising tide of endless well-being.

After you embark on this fascinating adventure, you'll discover more than just the SECRET CAUSE of all suffering. You'll also understand everything about the cosmos, the soul, life after death, hellish-heavenly-and-spiritual worlds, reincarnation, karma, meditation, initiation, and the spiritual master. You'll grasp the mystery behind Divine incarnations, ascended masters, intuitive guidance, mind control, spiritual love—and more!

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and physicists, and accompanied by two supporting documents. The most notable nonsigner was Committee member Carl Sagan, who labeled it just another example of the pretentiousness of scientific orthodoxy.

This act produced three results.

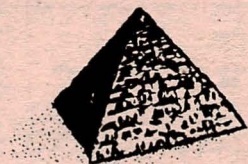
First, it gave the Committee a lot of publicity. In the beginning the media portrayed the Committee as a dedicated little band of truth seekers bravely taking on a big enemy. In due course, however, the statement backfired when reporters discovered that most of the signers knew little about the subject matter of the document to which they had signed their names — and by implication put on the line their professional reputations and the reputations of the schools and research facilities they represented.

In trying to curtail astrology the Committee blundered completely. When the national media arranged confrontations between scientists and astrologers, a whole new public found the astrologers articulate people who could easily match credentials and arguments with their learned opponents. One result of the controversy, my astrologer friends tell me, was that many people who before had not given the subject much thought suddenly wanted their horoscopes read. The astrologers they had seen on national television had impressed them.

Finally, in the debate that followed the astrology statement it became obvious that the Committee's perspective did not represent the viewpoint of the scientific community. Astrologers protested but so did scholars.

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THE WORLD VIEW OF **PAUL CÉZANNE**

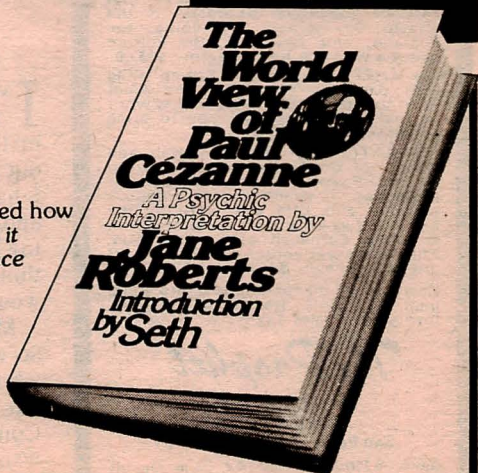
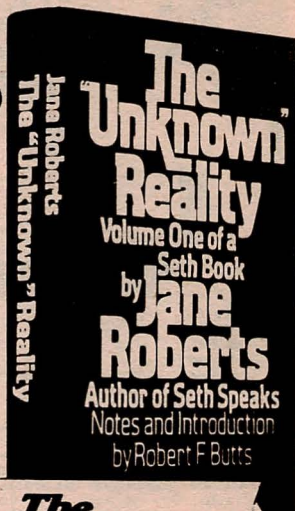
A Psychic Interpretation

by Jane Roberts

Introduction by Seth

In *Psychic Politics*, Seth explained how we can experience the world as it appeared to individuals long since deceased. Now Jane Roberts describes her experience in recreating the "World View" of the painter Paul Cézanne, is a fascinating account that will interest anyone who wants to expand his or her own creativity in any area.

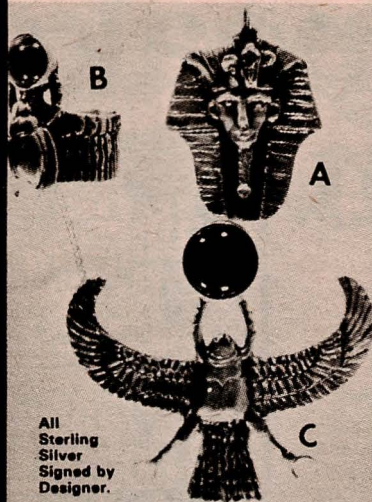
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Even those who professed no love for occultism, UFOs or parapsychology complained about the Committee's methods; they said there is nothing scientific about an approach which dismisses the paranormal by setting up straw men and knocking them down. In response to Committee Chairman Paul Kurtz's statement that the scientific attitude claims the right to ask that the conclusions of paranormal research not be based on the will to believe, his critics were quick to reply that the will *not* to believe is no less unscientific an attitude.

I agree. Although I feel that popular astrology has little to justify its existence, I am impressed that practicing psychologists and psychiatrists (including no less a personage than Carl Jung) have found astrology a useful tool in their work. Can such a phenomenon be simply dismissed? Or does it deserve careful, unbiased investigation?

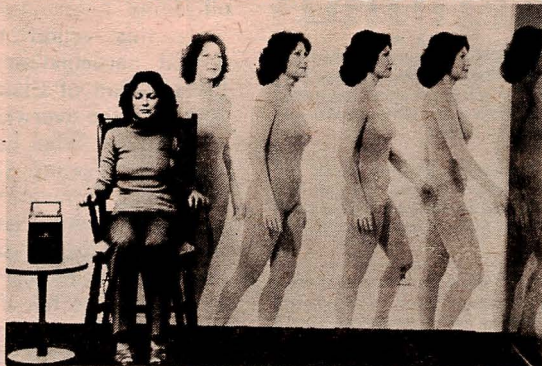


WHITHER CREDIBILITY?

I WROTE OFF the astrology war as a mistake and expressed my faith in the Committee's future by filling out a membership form. I was certain I had the right academic credentials and I also possess a genuine antipathy toward outrageous occult claims. I thought — naively, it seems — that I would fit right in.

My application was turned down. So were the applications of all others who applied. The reason was not that our credentials weren't in order; the Committee had decided it did not want any more members. This significant change of policy was made with-

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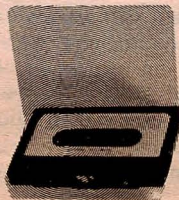
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out public announcement and after wide distribution of membership applications.

By this action the Committee denied participation in "Scientific" Investigation of Claims of the Paranormal to the overwhelming majority of scientists who have spent their lives investigating the paranormal. These include members of the Parapsychological Association, an affiliate of the American Association for the Advancement of Science. Apparently the Committee felt it knows how to define the adjective "scientific" better than does the AAAS itself!

The Committee decided to remain a small group of hostile observers ("critical debunkers," Paul Kurtz called them) of psychical research, few of whom ever have done any primary experimental work themselves. The Committee assumed for itself the authority that rightly belongs to the scientific community as a whole. This served further to erode the Committee's credibility and set the stage for the Great Debacle of August 9.



A BRIGHT SPOT

I HAD BASED some of my hopes for the Committee on my contacts with Cochairman Marcello Truzzi. For several years prior to the Committee's formation Truzzi had published *The Zetetic*, an informative newsletter which carried material by and about academicians who were doing research on the occult. Truzzi, while a thorough skeptic, struck me as honest, gentlemanly and to all appearances committed to scientific methodology more than to his partic-

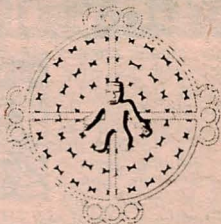
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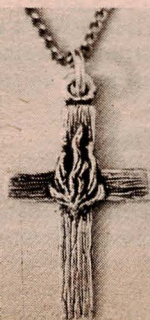
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Acts, 2, iii.



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ular stance vis-a-vis the psychic. He kept the pages of *The Zetetic* open to those more sympathetic to the paranormal than himself.

When *The Zetetic* became the official organ of the Committee, it assumed a new, expanded format and appeared to maintain its open stance. For example, David M. Jacobs' pro-UFO book *The UFO Controversy in America* was reviewed by three persons with differing perspectives. It also carried an item attacking the astrology war. Noting these facts I was prepared to believe the Committee might well have meant what it said about open-minded investigation.

But already some rather disturbing developments were taking place behind the scenes. Ron Westrum's criticism of the astrology statement originally had been slated to be the lead article. But when Paul Kurtz found out about it he demanded that it be placed elsewhere in the magazine and that his defense of the astrology war be inserted directly after the attack on it. Kurtz's emotional reply (written with Lee Nisbet) managed to skirt virtually every significant issue Westrum raised; later Westrum privately distributed a paper pointing out this all-too-obvious fact.

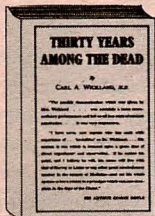


FATAL FLAWS

THE COMMITTEE'S disastrous August 9 news conference was only the most dramatic manifestation of its compulsion toward self-destruction. The event occurred as the inevitable consequence of certain fatal flaws which have afflicted the organization since its inception. The

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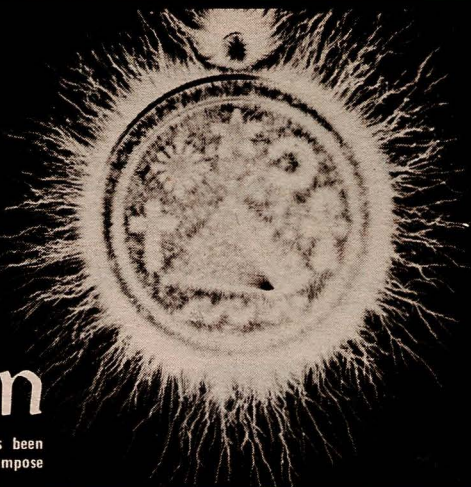
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Unretouched KIRLIAN PHOTO of PYRAMID MEDALLION after charging in pyramid box illustrated below.

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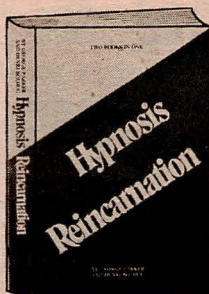
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tion of the UFO abduction of Betty
and Barney Hill) and *Reader's Digest*
(which on several occasions has presented
parapsychology reports in its admittedly
condensed and simplified style). Although data
on the paranormal add new information to the
store of human knowledge, the Humanists —
while loudly proclaiming their commitment to
social welfare and public education — call for
the suppression of a whole area of learning
because it threatens their religious dogma.
Shades of the Scopes Trial!

The second flaw is amateurism. The
Committee has attempted to pass itself off as
a scientific body dispassionately examining
data when in fact few of its members are
conversant with the literature of parapsychology

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or trained in the techniques of psychical research. Scholars who make statements outside their area of expertise are nothing more than amateurs.

In this case, to be more specific, they are amateurs who presume to know more about what constitutes "science" than scientists do. While they do not hesitate to attack the competence of such scientific bodies as the AAAS, the Parapsychological Association and the related research groups (such as the American Society for Psychical Research), few Committee members are in any position to make such judgments because only a small number of them are scientists. Of the "Scientific" Committee's 40 members, only five are natural scientists. Two others are social scientists and eight are psychologists. The rest are writers, magicians and other laymen. How can such a group expect to speak for or to the scientific community?

The Committee sees itself as the scourge of paranormal hokum and assumes that anything paranormal is hokum by definition. Parapsychologists and other investigators of the paranormal are dismissed as mistaken, inept or at best misguided, members of a worldwide conspiracy at worst. They cannot be trusted because of their supposed commitment to the reality of the occult world.

This, of course, is the rankest nonsense. It is the psychic press, not the Committee or its predecessors, which first published definitive exposés of the Bermuda Triangle, Kirlian photography, ancient astronauts and fraudulent or mistaken UFO reports. Many hoaxes come to public attention only

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by Kenneth

Five years ago, my life was a complete flop. I was really a loser! My take home pay was a joke, and nothing was ever left over for the luxuries I wanted and needed so badly. I was just plain unlucky, unsuccessful, and unhappy.

I tried to change my luck. I went to astrologers and fortune tellers. I bought good luck charms. I learned all sorts of chants. I even took courses and bought books on how to be more successful. But nothing worked for me. In fact, my life got even worse. I was really desperate—I had to do something, anything. Then something unexplainable happened that TRANSFORMED MY LIFE ALMOST INSTANTLY!

SCUBA DIVING IN ST. VINCENT

I decided to take off and get away from it all. Since I love to scuba dive, I took the last few dollars I had, borrowed some more, and did something really crazy, considering the fix I was in. I went scuba diving in the Windward Islands of the Southern Caribbean. It turned out to be the luckiest decision I ever made in my life.

ATTACKED BY A KILLER SHARK

As soon as I arrived, I put on my scuba diving equipment and slipped into the warm, blue Caribbean waters. How peaceful and serene it was! My troubles were far from my mind as I swam and swam until I was about 300 yards off the coast of Young Island, an island in the middle of nowhere.

Suddenly, my troubles were back—but good! A killer shark about seven feet long was streaking toward me. I reached for my spear gun, but it didn't work. I was running true to form, and I was sure that this was the end! In half panic, I reached down to the bottom of the murky coral for something, anything, to defend myself with. The shark was closing fast. I picked up this strange glass bottle and pointed it at the shark.

A MIRACLE HAPPENED

As soon as I touched the glass bottle, the shark darted and turned away. It was as if some strange, inner, powerful force commanded it to let me live. I couldn't believe it. Still shaking from head to toe, I slowly swam to shore, the bottle clutched tightly in my hand.

A NOTE INSIDE THE BOTTLE

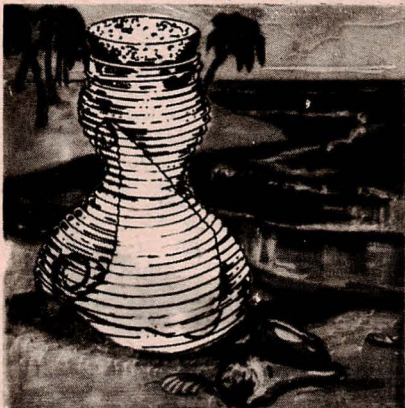
I sat on the beach for a long while, collecting my wits. I looked down, and for the first time I noticed the bottle still in my hand. It had an exotic, almost Oriental shape. There was an old, corroded cork in its mouth. Inside the bottle, there seemed to be a note.

I pried the cork out, and I started to read the note. The note said that whoever possessed the bottle would gain riches beyond the owner's wildest dreams. And if the weird, mystical chant printed on the note was repeated daily, the owner of the bottle would be able to simply choose anything he desired in life. He could attract riches, gain great happiness, love, anything!

Being a skeptical person, I laughed and threw the bottle away. "What a ridiculous story!" I said to myself. But as I turned to swim back to the mainland, a voice seemed to come out of nowhere. I swung back toward the bottle, and there to my amazement was a strange man standing before me with the exotic bottle in his hand.

A GENIE APPEARS BEFORE ME

It was almost as if the man had come out of the bottle, like a genie. He told me that finding the bottle was the most important thing that had ever happened to me in my life, and he asked me to read the mystical chant again—out loud this time. I read the chant, and I started to feel some strange, powerful force come over me. I looked up, but the strange man was gone. There were no signs of him at all, not even footprints in the sand. But the bottle was still there.



This Bottle Has the Mystical Power to Bring Riches Beyond Belief, And Incredible Happiness, Love and Success To All Who Possess It—Absolutely Guaranteed!

ANOTHER MIRACLE HAPPENED WHEN I GOT HOME

I picked up the bottle, swam back to the mainland, and finished my vacation. Exactly four months later (in November 1973), I bought a beautiful new home with a heated swimming pool. I became president of my own thriving business. My bank account started to swell. I even started to win at Bingo consistently, to win contests and lotteries. I began to find the happiness, joy and contentment that I had been seeking for so long. It truly was a miracle.

MY LIFE KEPT GETTING BETTER AND BETTER

I put the exotic bottle on my mantelpiece, and kept repeating the mystical chant every day. My business boomed into a multi-million dollar business. My life kept getting better and better. I am so happy I can't begin to tell you!

STILL ANOTHER MIRACLE HAPPENED JUST THREE MONTHS AGO

One day an unemployed friend came over to my house, to borrow some money so he could pay his rent. He was a bachelor, very sad, lonely, and down on his luck. Girls wouldn't give him the right time of day.

We went into the den to talk privately, and he noticed the exotic bottle on my fireplace. He remarked what an interesting bottle I had. I told him the fantastic story of how I had come to possess the bottle, and how my luck had changed since I had it. He picked up the bottle, took out the cork, and began to read the chant printed on the note. He, too, sensed a change come over him—just as I had so many months before. He begged me to let him borrow the bottle for a few days, to see if it would change his luck as it had mine.

That was three months ago. My unemployed friend is now the owner of his own booming business. He just

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bought a brand new home in one of the finest neighborhoods in the country. And he is engaged to the most gorgeous gal you could ever imagine!

I SHARED MY GOOD FORTUNE WITH OTHER FRIENDS, TOO

When my other friends heard about my unbelievable luck, and the good fortune of my friend, they naturally wanted to know how they, too, could have a share of the good life I had discovered. Since I now had found everything in life I wanted, I decided to share my good fortune with five of them.

I commissioned a master glass blower to duplicate exactly the "Bottle of the Genie" and I had a printer reproduce the same mystical chant that was on the original note in the bottle I had found in the Caribbean. I gave five of my friends the replica bottles as gifts...and, to my utter astonishment, their luck began to change, too!

HAD I DISCOVERED A GOLD MINE?

Immediately, I began to think. There must be thousands of people in this world whose luck is running sour. Think how much each one of them would pay for the **real secret of good luck**—a secret that **REALLY WORKS!** If I could reproduce the bottle and the chant for them, as I did for my friends, I could actually change the world! And, I could become unbelievably wealthy doing it!

But was the astounding good luck that came to me and my friends a mere coincidence? Was there something special that made us different from other people? Or would the "Genie in the Bottle" work for everyone who comes into contact with it?

I MUST FIND OUT!!! I am **sure** that my friends and I are just like everybody else. I'm **sure** that the exotic bottle and its mystical chant can bring power, and success, and unbelievable good fortune to everyone who owns one. **HOWEVER, I HAVE TO PROVE IT!!!**

Because once I do, I can literally write my own ticket. How much would people pay for a bottle that would **guarantee** them good luck? Twenty-five dollars? Fifty dollars? **More?**

I NEED YOU TO HELP ME PROVE THAT THE BOTTLE WORKS

For a test to mean something, scientists tell me that the group being tested has to be made up of all sorts of different people. People like you. So I'd like you to join me in proving that my mysterious bottle really works for **all men and women!**

Send me just \$5—little more than the glass blower and printer charge me to make the bottles up—and I'll send you this exotic replica of the "Genie in the Bottle" right away. Remember, I'm willing to do this for my own selfish reasons, **BECAUSE ONCE YOU FIND THAT YOU TOO CAN BE RICH AND SUCCESSFUL—ONCE YOU HAVE ALL THE LOVE, JOY AND HAPPINESS YOU COULD EVER WANT**—I'll be able to make yet another fortune for myself by selling the **PROVEN** good luck "Genie in the Bottle" to thousands of people at **VERY** high prices!

But I will ask one important thing of you, in return. You must make a solemn vow that you will write to me and tell me about your own good luck with the "Genie in the Bottle" and its mysterious chant. **YOUR LETTERS WILL BE THE PROOF I NEED! And I will pay a cash award of \$500.00 for the most interesting good luck story I receive.** (Of course, the story has to be true, and verifiable.) **YOUR GOOD FORTUNE IS ABSOLUTELY GUARANTEED, OR YOUR COST IS ZERO!!!**

As I said before, I am personally convinced that the "Genie in the Bottle" will work for you as it did for me. But my personal conviction, obviously, doesn't mean a thing to you.

So I want to make this remarkably fair offer. Even if you are now the most unlucky man or woman alive, **YOUR "GENIE IN THE BOTTLE" MUST WORK TO CHANGE YOUR LUCK. OR IT WON'T COST YOU A PENNY!**

You are **guaranteed** good luck or I'll send you your money back! And you are absolutely the **only judge** of how much your luck has to change—if you dream of having millions and you get only thousands...if you want houses and cars...if you want great love, vacations, fun—whatever your dreams, they must come true or you'll get your money back, without quibble or question! Just send back the bottle, and we'll send back your money. It's that simple. And, you can keep the mystical chant **absolutely free** for your trouble.

And, even though your "Genie in the Bottle" is **absolutely guaranteed** to bring you good luck, to change your life almost instantly, the cost to you is just \$5.00. Incredible, but true. **Just \$5.00!**

TAKE THAT IMPORTANT FIRST STEP TO A NEW LIFE RIGHT NOW

Don't delay even a single minute. You've read the story, you've seen how my life, and the lives of my friends, changed dramatically for the better. Now it's time for you to act! **Change your life, too.** Get out of the rut of drudgery and despair, **break the shackles that bind you to a life without hope, without joy, without money and success.** Stop wishing things would be better and **make them better!** **CHANGE YOUR LUCK RIGHT NOW!** Start a new life for you and those close to you—make your choice for a better, happier, richer life.

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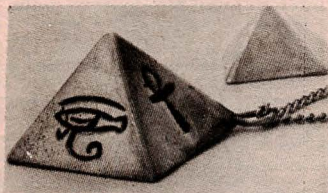
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because conscientious investigators are looking for fraud. It is in the journals of psychological research that data on reincarnation and primary perception of plant life have been refuted and the inability to replicate experiments reported.

Anyone who writes off psychical researchers as credulous fools ready at the drop of a Zener card to accept uncritically any data on the existence of the paranormal is kidding himself.

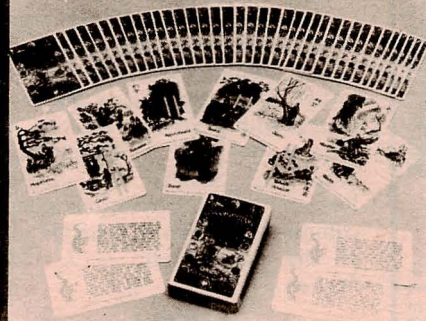
Finally there is in the Committee an inherent conflict between role and task. The role it has assigned itself is scientific in nature; objective research, after all, is the cornerstone of the scientific method. But the task — the conducting of passionate warfare on the designated enemy of the people, "irrational" occultism — has nothing to do with science. The task and role cannot live comfortably together.

The role, to start with, lies outside the Committee's competence, since it can claim only a tiny handful of scientists to perform the "scientific investigation." Without the careful, objective scientific research needed to verify the contention that belief in paranormal phenomena is "irrational," the task also is doomed to failure. The public is not likely to credit authoritarian statements made by nonauthorities.

It is science that will determine the future of the idea of the paranormal, which survives today (in all its aberrations) because of the positive results of parapsychology and psychical research. While absurd claims which go beyond the scientific conclusions of parapsychology certainly deserve

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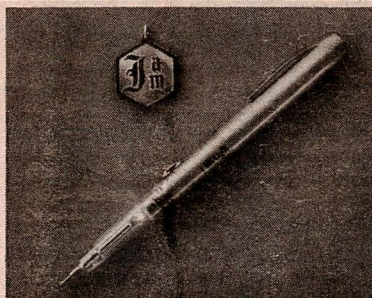
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to be debunked, equally preposterous and unscientific proclamations from religiously-motivated "skeptics" are similarly worthy of scorn.

In short, until the Committee becomes a body of scientists and until it produces concrete results and fewer proclamations of war, I shall continue to listen to the scholarly bodies concerned with psychical research — the Parapsychological Association, the American Society for Psychical Research and other serious scientific committees which investigate claims of the paranormal. — *J. Gordon Melton.*



TIME TO SPEAK OUT

IT BECOMES increasingly clear that the activities of the Committee for the Scientific Investigation of Claims of the Paranormal verge on fanaticism. Its members appear to be attempting to censor the press and other news media, convinced like all fanatics that they know what is best for us.

Who knows what manner of emotional problems lie behind the hysterical pronouncements of these self-appointed messengers from heaven?

But we do know this:

1) Some responsible scientists such as Carl Sagan are embarrassed enough by their activities not to associate themselves with these public attempts to pressure the press and electronic media.

2) The dominant members of the Committee have in effect forced Marcello Truzzi out as editor of their journal *The Zetetic*. Truzzi, in the true spirit of scientific inquiry, attempted to be fair in his presentations and

offered space to dissenting views. Although he had the title of co-chairman of the Committee, Truzzi found that many decisions were made without consulting him. (One of them was the decision to hold the notorious August 9 news conference, which he opposed.) When he requested a vote of confidence to rectify this he received none and thereupon resigned as co-chairman, although he still remains a member of the Committee and its executive committee. The new editor of the Committee's journal (by

whatever name it may be called) is Kendrick Frasier, former editor of *Science News*.

3) The research on astrology conducted by one of its members, the famous psychologist H. J. Eysenck of the University of London, must be particularly embarrassing to the Committee. The Committee's first publicized act was to circulate a statement signed by prominent scientists, including Nobel laureates, decrying the growing influence of astrological beliefs and stating they have no basis

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in science. It soon became clear this statement was nothing more than a popularity poll circulated among persons who never had researched the subject and knew very little about it.



SURPRISE! SURPRISE!

HANS EYSENCK, however, decided to do some research — perhaps to satisfy the complaint that Committee members had no business criticizing a subject on which they were ignorant. To the Committee's embarrassment Eysenck's research was positive. He found that personality profiles do correlate with astrological signs; there is a distinct link between birth date and personality.

As we stated in the August issue, Eysenck issued the following statement which you probably never will read in any issue of *The Zetetic* or its successor:

"My instinctive skepticism and dislike of anything mystical had led me to expect unrelieved failure from any investigation of astrological predictions . . . I could dearly wish that I could think of some theory to explain the findings, but it seems we must dig out many more facts, and support them more solidly with further investigations, before we can even begin the intimidating tasks of theory construction."

The committee members ought to memorize these words.



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not have the sensory equipment to detect what otherwise would be obvious. We marvel at the dexterity with which bats avoid collisions by constantly sending out sounds which are echoed back to them by objects in their flight paths. We marvel because these sounds made by the bats are pitched too high for us to hear them and, of course, we wouldn't know how to interpret their echoes even if we could hear them. Dolphins, on the other hand, would understand because they too navigate by sonar.

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Obviously, confusion reigns. *Science News* asks these questions: "Two? Wasn't one of them supposed to have been an earthquake several hundred kilometers away? Or did a quake, a fireball and two meteor fragments all beset Madagascar within barely half an hour?"

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WE NEED A THEORY

OUR FIELD certainly needs a new theory to explain reality. A hundred different kinds of claimed experiences continue unexplained and unexplainable within our present concepts. At present the Establishment denies most of the basic claims made for unconventional phenomena.

Think how frustrating it is for the person who believes he has seen a UFO or had an evidential psychic experience to be scoffed at because "there isn't any such thing."

The reason "there isn't any such thing," of course, is that it doesn't fit our accepted paradigm.

Brain/Mind Bulletin cites as examples of "no such thing" paranormal phenomena such as *siddhis*—levitation, invisibility and teleportation—now being offered as subjects for training by TM; the so-called Geller Effect otherwise known as psychokinesis; "materialized beings" which psychiatrist Elisabeth Kubler-Ross is now talking about. She has referred to a 1976 encounter with such entities which was witnessed by 75 persons.

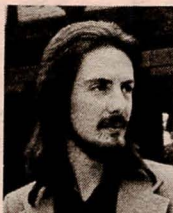
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THE GELLER EFFECT

THE CURRENT issue of *Psycho-energetic Systems* (1977, Vol. 2), an international journal edited by Stanley Krippner, is devoted to Uri Geller — or more precisely to the so-called Geller Effect. Krippner's lead editorial takes issue with Martin Gardner and James Randi, the magicians, who currently take the lead role in attempting to discredit all psychic claims. In language milder than they deserve Krippner points out the errors and fabrications the pair include in their continuing campaign of misrepresentation and innuendo.

Krippner felt this necessary, obviously, because of the widespread belief, fostered by Gardner and Randi, that Geller is a fake.

Krippner believes Geller is vulnerable because he is primarily an entertainer. Krippner also believes there is an impressive body of evidence proving Geller's paranormal abilities. Nevertheless, Krippner obviously is miffed at some of Geller's antics and says he has been of little help in the field of psychoenergetic research. But this statement of Krippner's is hardly supported by the evidence.

An article in the same journal by Dr. Wilbur Franklin, professor of physics at Kent State University, discusses a metallurgical analysis of three fracture surfaces in two metallic specimens broken by or in the presence of Geller. Scanning electron microscope photographs indicate that the cause of the fracture "was not mechanical in nature, nor was it the result of the usual methods of fracture." The explanation of what happened, he says, "will demand new insights

into the fundamentals of physical laws." Dr. Franklin believes that a paranormal influence must have been operative in the formation of the fractures. He gives the following argument:

"The possible methods of reconstruction of the fracture surface in the platinum ring by known techniques seem to require procedures such as partial cleavage near absolute zero (if the alloy is cleavable at all) followed by ductile failure of the non-cleaved portion and subsequent exposure of this portion to a small beam from a powerful laser in selected regions and shear in other regions. In addition, vacancy clusters could be found prior to fracture by high temperature creep loading. This would be an extremely difficult metallurgical project requiring sophisticated laboratory equipment and techniques as well as perpetrated fraud by a number of people. Consequently, it is not considered as a reasonable possibility." — *Curtis Fuller.*



DUMB SATELLITE TALKS

UPI REPORTED in August 1977 that an abandoned satellite named Pegasus 1 mysteriously started talking to earth in June after a nine-year radio silence. It interfered momentarily with transmissions from a Japanese weather satellite.

According to a space agency spokesman orders radioed from a station in Australia turned off the Pegasus transmitter the next day but it began its radio beeps again on July 16 and had to be turned off again.



YOUR BIORHYTHM TELLS YOU WHEN...

...TO ASK THE BIG QUESTION

When you ask *that* question, it is desirable for *all* concerned to be in an **EMOTIONAL HIGH**, for whatever the question is.

...TO ASK FOR A RAISE

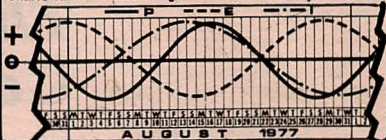
When you do ask, *you* should be in an **INTELLECTUAL HIGH** and *your boss* preferably in an **EMOTIONAL HIGH**.

...TO TAKE THAT EXAM.

It may not be something you can control "date-wise", but if you can, choose a day when all three cycles are **HIGH**, or at least when the **INTELLECTUAL** cycle is.



BIORHYTHM HIGHS and LOWS...statistical study showed the **PHYSICAL** cycle covers a 23 day period, the **EMOTIONAL** covers a 28 day period and the **INTELLECTUAL** a 33 day period. **CRITICAL DAYS** are days on which a cycle crosses the **ZERO Line**. * The **HIGH** period of your cycle is above **ZERO Line**. The **LOW** period is below **ZERO Line**. **CRITICAL DAYS** are more crucial than **LOW** periods. Your Biorhythm Charts can be a valuable guide for months and years ahead



...TO HAVE THAT OPERATION

If you have the choice, the *surgeon* himself should be **HIGH** on all three cycles, and *you* should certainly be so, or at least on your **PHYSICAL** cycle.



...TO TAKE IT EASY OR BE CAUTIOUS

When your cycles are **LOW** take it easy—especially if more than one is **LOW** at the same time. Be cautious on **CRITICAL** Days, that is when a cycle crosses the **ZERO Line**. On **DOUBLE** or **TRIPLE** **CRITICALS**, be even more cautious yet.



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THE THING

That Stalks the Game Preserve

Could the farmers survive the onslaught of UFOs, weird screeching sounds and inexplicable mutilations of livestock?

By Bradley Earl Ayers

WHEN I headed north from the Twin Cities I should have enjoyed the drive through the lush, green, gently rolling hills of central Minnesota. Instead I was troubled, even annoyed at the thought that once more, despite nearly three years of concentrated detective work and several "positive solutions," I was again involved in the macabre business of investigating the mutilation of farm animals.

There seemed no end to such incidents — and no explanation for them either. Law enforcement agencies

were either unable or unwilling to solve the mystery. A multitude of answers, usually positing some mundane cause, had been suggested but they all left many questions unresolved. The questions that most concerned me related to the role UFOs played in the mystery — if they played any role at all. Uncomfortable as it made me, I could not ignore the fact that the mutilations sometimes occurred in areas where unusual lights and UFO activity also were reported. Although we could establish no connection between the two phenomena,

still I had to keep an open mind.

I turned off the freeway at Stacy, a rural community consisting of a few stores, a gasoline station and several taverns. A couple of minutes later I drove past the rustic log sign that marks the west entrance to the Carlos Avery Game Preserve.

This preserve covers more than 40,000 acres of virgin marshland and woods and is controlled by the state. Stretching for miles on either side of the meandering Sunrise River flowage, it is one of our country's most productive waterfowl breeding areas. Civilization has made little mark on this game preserve. Hunters are barred except when especially authorized and the only human residents occupy a few small farms and scattered homes which remain in the preserve under grandfather provisions.

The two families I planned to visit are typical of the hardy Minnesotans who seem to enjoy the isolation and inconvenience of life in this northern wilderness.

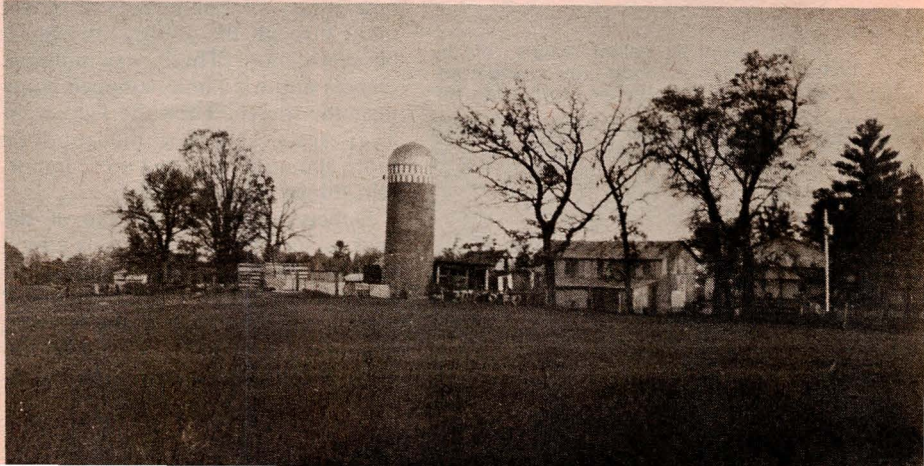
The Art Dahl and Henry Dubois families* have been neighbors and friends for several years. They own small farms on the eastern edge of the game preserve. In some ways theirs is an unlikely friendship. Dahl is a college graduate with a master's degree in education and works as a teacher in a nearby community. For him farming is a sideline, limited to the small acreage he owns.

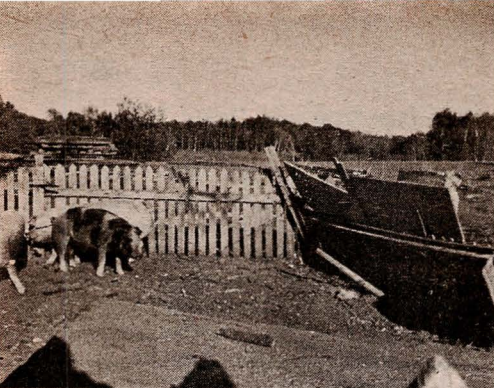
Henry Dubois, on the other hand, is a man of limited education who has spent his life working the soil. The Dubois farm is not large: less than 50 acres and badly run-down. But it has been in the family for years, passed down from father to son. Working the farm and other leased land nearby is Henry Dubois's principal means of livelihood.

I found Art Dahl and his wife well-read, articulate and engaging. The Dubois are reserved, unflappable, with a rather stoic attitude. Suspicious of

*These are pseudonyms. The real names are on file in FATE's editorial offices.

Henry Dubois's farm on Minnesota's Carlos Avery Game Preserve fell victim to attacks by a powerful and deadly intruder which left no tracks in its wake.





In this hog pen the Dubois family found the remains of grotesquely slaughtered pigs without a trace of blood inside them.

strangers, they keep pretty much to themselves. Besides the four adults, who all are in their mid-30's, both families consist of more kids and dogs than I could count.

Over the years, despite their obvious differences, the two families have developed a deep bond of trust. It was only because of that trust that Dubois finally permitted Dahl to contact me, a licensed private detective, and report the strange events that have been plaguing them.

Dahl said they became aware of the presence of something extraordinary

In an effort to detect tracks left by the killer Henry Dubois plowed and graded a security perimeter around the lot.

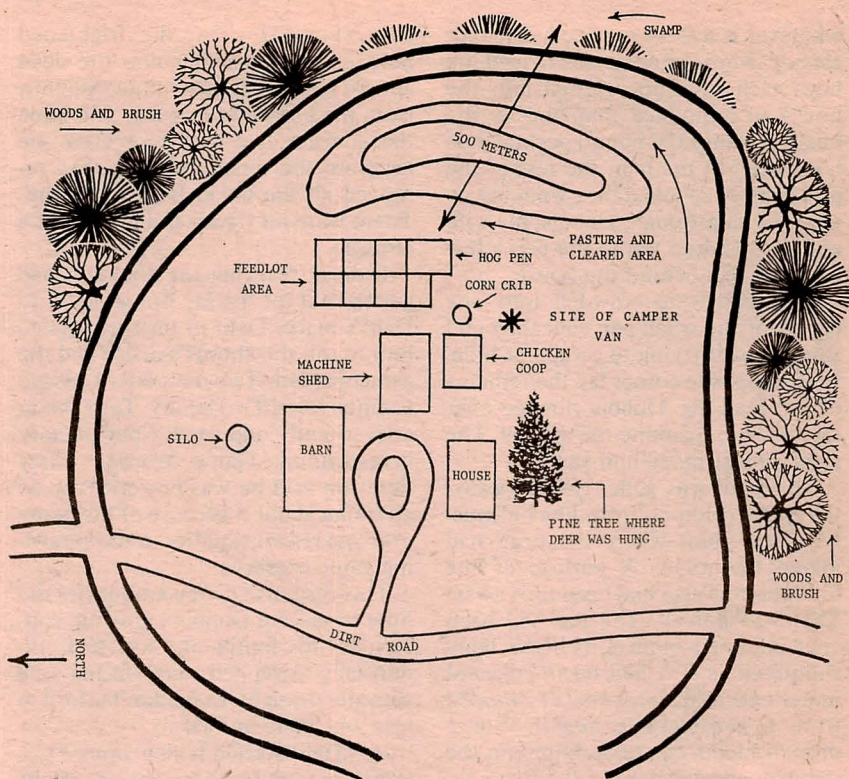


in 1971 when the Dubois family spotted an eerie light floating in the darkness over the marsh some 500 or 600 yards behind the barn. During the winter months it appeared quite regularly at about 6:00 P. M. when Dubois went to the barn to do the evening chores. The family searched the frozen swamp several times but found no explanation.

About this time one of Dubois's calves died, apparently torn apart by something with enormous strength. He found the body — what was left of it — in the feed pen. Only the head and part of the carcass remained and even more peculiar, there was no trace of blood in or about the remains or the feed pen. Dubois was upset but had said nothing to anyone and as time passed he put the matter out of his mind.

Later the light over the marsh returned. Again it hung low over the slough, moving back and forth 10 or 20 feet above the cattails and then disappearing into the woods. Dubois repeatedly searched without success for tracks in the snow or — when summer came — for some sign of movement through the almost impenetrable vegetation. There was nothing. Dubois and his family stopped going near the marsh. Then the light went away again and they thought little more about it. They had more important things to worry about.

Dubois hunted in the fall of the year to supplement the family's food supply. Nearly every autumn he would bring down a prize buck and hang it from the limb of the big pine near the house to let it cool in the crisp November air before he butch-



Map shows layout of Dubois farm including location of camper van in which Dubois and Art Dahl sat in wait hoping to see the elusive nocturnal stalker.

ered it to provide the family with a winter's stock of venison steak and roast. But in the fall of 1975 something strange and frightening took place.

When the family came out in the morning to dress out the kill they found the deer lying on the ground. The thick branch from which it had hung had been severed cleanly from the tree without so much as a saw cut. The big buck's head was gone, twisted off the torso with obvious force. The

sight so upset them that it remained vivid in their memories all winter.

Only after this incident with the slain deer did Henry Dubois tell his friend Art Dahl about the strange occurrences at his farm. The two speculated on the possible causes but were puzzled by the absence of tracks or other evidence. Dubois began to keep a loaded rifle near his bed but things were quiet for many months after that.

Then on June 19, 1976, the thing —

whatever it was — returned. The oldest boy, whose chore it was to feed the hogs each morning, rushed into the house to announce that one of the healthy young 100-pound porkers was lying dead in the pen; the rest of the pigs were so spooked they wouldn't go near the slop trough. Dubois, his wife and the children ran to the pen a few hundred feet behind the house.

The pigs were crowded into one corner of the small pen squealing and shoving as if trying to escape or hide. In the opposite corner lay the remains of the dead pig. Dubois climbed over the fence to examine the animal. The sight almost made him sick.

The head was gone, twisted away, the spinal column protruding hideously at the point where the head had joined the torso. A portion of the hindquarters also had been torn away. That was not all. The pig had been crushed, every bone in its heavy body splintered as if it had been squeezed under enormous pressure or dropped from a considerable height. Not a drop of blood was to be found on the remains or anywhere in the hog pen. No tracks led to or from the feedlot; there was no sign of a struggle.

Dubois took to staying up at night, rifle at hand. But nothing happened and after a period of sleepless nights and 16-hour days in the fields, he had to rest.

Exactly one month later, on the night of July 19, it happened again. That morning Dubois had come out of the house and been surprised to find his two largest watchdogs cowering under the back porch. He knew immediately something had happened and he raced to the pigpen to gaze upon an

all-too-familiar sight: the frightened herd huddled together and the dead animal lying in a corner, the head torn from the body and missing. This time the attacker had neatly severed one leg from the torso and again had removed all the blood from its victim. There were no tracks and no sign of a struggle.

Dubois, realizing the situation had gotten out of hand, drove over to Dahl's place. Dahl in turn persuaded him to call the sheriff's office and the game warden. Two days later Chisago County Sheriff's Deputy Tom Alvin arrived and conducted a perfunctory investigation. Game Warden Larry Peterson said he was powerless to do anything about it because of his many pressing responsibilities in the sprawling game preserve.

This response by the authorities did little to placate Dubois's growing concern for his family and livestock. Financially strapped and facing the summer drought, he couldn't afford to lose any more animals.

Art Dahl started taking a more personal interest in his neighbor's plight. The two men, assisted by their wives, conducted a systematic surveillance of the Dubois property, paying particular attention to the livestock area, the pigpen and the routes leading from the nearby swamp to the feed area. They were convinced that whatever was killing the livestock had to come from the marsh, where it could approach the pens under concealment.

Dubois plowed and graded a security perimeter around the feedlot, cleared it of vegetation and raked it smooth so that they could easily detect unusual tracks in the soft earth.

They rigged up floodlights and Dubois and Dahl set up a guard post in Dahl's camper which they parked behind the house where they had full view of the area surrounding the feedlot. Both men armed themselves with 30.06 deer rifles and the family's biggest watchdog was kept nearby.

* * *

WHAT HAPPENED next only deepened the mystery. The first nights passed without incident and the only thing Dahl and Dubois had to fight was drowsiness and fatigue. The men took turns standing watch all night after their long day's work and the women brought coffee to the camper. Occasionally a sound from the marsh, the crack of a twig or a noise in the rushes would momentarily silence the frogs and crickets. Whoever was on guard would be immediately alert but then the summer night sounds gradually would resume and the blackness and the boredom would return.

But on the night of August 18 neither man could sleep. They sat in the camper and quietly sipped coffee, not daring to light cigarettes for fear of giving their position away. Midnight came and passed and nothing happened. But some time later Dahl noticed a reddish light in the sky, low on the northern horizon. The light seemed to be some miles away and moving slowly toward them. He nudged Dubois and they both watched as the approaching light assumed a distinctly cylindrical shape, without wings or tail. It arced across the clear night sky, accelerating as it went, then suddenly shot off and disappeared among the stars.

Later, when he was checking the security perimeter on foot, Art Dahl saw it again, a large glowing red disc of light in the sky almost directly overhead. He raced back to the van to alert Dubois but by the time he reached there the disc had vanished. The first light of dawn found the two men groggy with fatigue and totally befuddled by what they had seen.*

The next night was even more bizarre.

Dahl and Dubois resumed their vigil at dusk. Both men had stolen several hours' sleep earlier in the day and were fully alert. Rifles loaded and ready, the two agreed they would both open fire on any intruder that did not heed their command to halt.

Shortly before midnight they heard an automobile on the dirt road in front of the farm. Somewhere down the road the noise stopped. Then a car door slammed. Were the marauders human? The minutes ticked by as the men peered into the night, waiting tensely, hands on rifles and on the floodlight switch. An hour passed. All was quiet.

Then from near the house, behind the men and directly away from the marsh, came a piercing shriek. Dahl later described it as a "screech-growl" and said it was "half-human and half-animal" — the strangest thing he had ever heard. The women, who had been sitting on the back porch of the darkened farmhouse, fled indoors to be near the children.

Minutes later they heard another scream exactly like the first, only this

*I later investigated a report of nocturnal lights in the same general area, on the same date, from a completely independent witness.

time it came from the direction of the swamp. Then another, from the ravine to the south of the homestead, and yet another from back near the house. Dahl and Dubois crouched forward with their rifles in hand. Were the weird sounds signals? If they were, whatever it was seemed to have them surrounded! The frogs and crickets were quiet.

They waited perspiring in the humid closeness of the van, their nerves taut. Although they could see nothing moving, they sensed something was approaching the feedlot.

"Get ready, Henry," Dahl whispered. "They're coming at us."

Over the rise toward the big swamp a large shadow seemed to materialize. The shape was not distinct in the faint light from the stars and fading moon; it was only a dark blob but much bigger than an upright man and it was moving toward them.

Suddenly the big watchdog cowering under the camper bolted for the house, loudly banging the metal floor of the low-slung vehicle as he fled. The shadowy mass stopped for a moment and almost as quickly withdrew back toward the marsh. As it moved over the rise and receded into trackless bog it emitted another bloodcurdling screech. The scream echoed in the stillness after the shadow had vanished.

Dubois switched on the floodlights and he and Dahl quickly searched the immediate area. They found nothing. Emotionally and physically drained, the two men lit cigarettes and forced themselves to resume their watch. The night passed without further incident.

I LEARNED of the case a few days later from Art Dahl who had heard of my investigation of nocturnal lights in the region. After I surveyed the terrain I went to the Chisago County Sheriff's office where they told me about their investigation of the mutilation of the Dubois' pig in July. There wasn't much evidence to go on and little Sheriff Floyd Pinotti or his officers could do to prevent another attack.

Then I spoke with Game Warden Peterson who also had looked into the matter of the slaughtered pig. "There wasn't really anything to go on," he said, "but the day I was out there those pigs were sure spooked. Something had been after them. We couldn't get near them!"

What about predatory animals, a bear maybe? I asked.

"We could have a bear in there, I guess," he replied, "although we've found none of the usual signs, tracks or feces. And a bear usually won't kill that way, except maybe when just out of hibernation. July was the wrong time. A bear will tear its prey apart but it would take a hell of a lot of force to pull the head off a hog."

That part of the mystery puzzled me particularly. I asked several veterinarians to estimate the brute strength required to rip the head from a 100-pound hog and crush every bone in its body. The estimates all ran to well over 1000 pounds of pressure.

Before I left the busy sheriff's office in Chisago City I asked a few more questions. What kind of people were the Dubois and Dahls? What about their relationships in the community? Would anyone have reason to try to

intimidate them or play jokes on them? I was told that the families kept to themselves and maybe were even a bit eccentric in their reclusiveness but they were quiet, law-abiding citizens with no known enemies. The officers said there had been no other cases of animal mutilations in the area but a number of people, including one of the deputies, had seen unusual lights in the sky over Carlos Avery Game Preserve.

I asked Art Dahl to contact me if anything more happened in the coming months but the winter passed without word from the beleaguered families. Then in April 1977 I heard from Art Dahl again. Soon afterwards I interviewed the two families at Dubois's farm.

They told me that things seemed to return to normal after the incredible events of August 19, 1976. Although the men continued the stakeout, September and October passed quietly. With the onset of cold weather and the beginning of hunting season, the men gave up the watch. In November, when the deer-hunting season began, Dahl and Dubois crossed the marsh behind the Dubois farm and set up their lookout stands from where they hoped to make a kill. Because of the upsetting events of the summer both men were on the lookout for anything unusual. But everything seemed quite ordinary — with one exception: there were no deer.

Yet there *always* had been deer — plenty of them. They never had experienced any problem making their seasonal kill. Now, however, the woods seemed deserted. The men went out again and again, sometimes alone,

sometimes with relatives, with no luck.

Then as the season was nearing its close Dubois's brother Frank burst excitedly into the kitchen of the old house. He had come through the cold gray dusk from the big marsh where he had been hunting. His face was ashen and he had lost one of his gloves. His clothes were muddy and torn from struggling through the underbrush.

He never would go near the marsh again, he announced to the Dubois family. Something strange was out there. It had followed him, moving as he moved, stopping when he stopped, mimicking his every action but always remaining just out of sight in the thick vegetation. He couldn't see what it was but he could sense its presence. It was always just behind him or just abreast of his track through the forest, snapping branches and breaking small saplings, moving noisily with him through the tangled brush. It seemed to know in advance where he would go. Gradually he had become frightened and then terrified. Several times, on the verge of panic, he had fired into a thicket hoping to drive away the phantom stalker. But as soon as he began to move again, *it* was with him. He did not escape it until he emerged from the swamp just back of the farm near the feedlots.

Dahl heard of the episode and a few days later went into the woods alone to investigate. The rugged schoolteacher, who prided himself on his expertise as a hunter and woodsman, returned thoroughly shaken. There sure as hell *was* something out there, he decided. Something that could follow

you through the woods, sensing your every move, just out of sight.

The *something* had to be very large and very strong because Dahl had circled back and found three- and four-inch saplings snapped off high on the trunk where it had moved through the woods. He even tried to ambush the thing by dropping silently into a dry creek bed and crawling on his belly for several hundred feet to double back on his own trail. But no matter what he did, it remained hidden and seemed to know what Dahl was doing.

Finally, driven by anger and frustration, he rushed the spot where he believed his invisible quarry to be. He was stumbling through the woods with his deer rifle trained on the wall of brush in front of him when suddenly a hideous scream froze him in his tracks. It was right there in front of him — the half-human, half-animal "screech-growl."

It echoed through the forest and was followed almost immediately by the noise of something crashing heavily through the underbrush away from where he stood.

The gray November light was fading rapidly in the forest. He didn't want to be out there in the darkness. Art Dahl had had enough.

* * *

THE HUNTING season ended and the bitter cold and heavy snow of the Minnesota winter set in. The men took snowmobiles into the marsh and over the terrain where they had hunted. They could find nothing unusual. The winter passed and spring came — and with it a horrifying new incident.

In early April 1977 the Dubois'es

Shetland mare gave birth to a colt. The birth was normal, the colt appeared healthy and the mother and offspring were turned out to graze on the tender spring grasses in a small pasture behind the house. Then on the morning of April 20 the children discovered the Shetland mare dead in the field. Its neck had been broken and it had been partially disemboweled. The killer had left a neat triangular incision on its belly. The tiny colt was found alive some distance away, on the other side of the undamaged wire fence. Despite the efforts of the children to nurse the colt, it died a few days later. Dubois was mad now and for the first time I detected a note of real fear in his voice when he talked of the mystery.

He asked if I had any ideas. After all, I had investigated this kind of case before. The two men, with their wives beside them, looked at me expectantly. But I had no answers. I was as puzzled as they were. I suggested the only thing I could do was publicize the story — focus attention on the Dubois'es' plight and hope some official action might result.

No, they said. They would not permit me to use their names or addresses in any published account. Yes, I could keep the taped interviews but they didn't want any publicity. Absolutely not. Not even the continued loss of the livestock and the possible threat to their welfare was worth having their privacy invaded.

As I got up to leave I shook hands with Art Dahl and Henry Dubois and I wished them good hunting on their stakeouts in the coming months. They would need it.

Some stories about the Egyptian princess' notorious coffin prove to be fictitious but the chilling tales that remain are mystery enough.

By George Wagner

ABSOLUTELY NO more nonsense has been written about any Egyptian curse than has been written about the infamous "Princess of the College of Amen-Ra." I've tracked down nearly two dozen printed accounts of this weird jinx. No two of them agree completely.

As the story is usually told, Douglas Murray, an English sportsman, went on a hunting trip to Egypt in the late 1880's. Near Thebes he purchased the

hony reports the results of that inquest:

"The body was found to be in a remarkable state of preservation. The face still bore marks of paint and rouge; the hair was dark brown and wavy, inclined to be coarse; the eyebrows were thick and the lashes abundant; the eyes themselves were almost covered by fleshy eyelids; the nose was arched and the lips very sensual. The teeth were good with the in-

THE HAUNTED MUMMY Hoax or Horror?

mummy of an ancient temple priestess.

Murray went hunting shortly after he bought the mummy. His gun blew up and shattered his arm. After Cairo surgeons amputated Murray's arm he boarded a ship to return home to London. On the way the Englishman, preferring suicide to disfigurement, shot himself to death.

When the ship reached London the mummy was delivered to Murray's heirs. All who handled it came to a bad end. At length it was given to the British Museum in London where an inquest was held.

In his *Out of the Silence* Patrick Ma-

cisors of the upper jaw projecting as was fashionable in the days when the priestess lived. They suggested death at the age of about 40. *The whole expression of the face was one of intense evil.*" (Emphasis added.)

Ghostly phenomena appeared throughout the Egyptian Galleries, especially near the princess' mummy. So many deaths and accidents were attributed to the mummy that eventually museum officials had to hide it in the basement.

In late 1911 or early 1912 Sir Ernest A. Wallis Budge, Keeper of Egyptian Antiquities for the British Museum, contracted to sell the mummy to New

York's Metropolitan Museum of Art. The mummy was loaded onto a New York-bound liner in April 1912.

The name of the ship was the *Titanic*.

Even after the *Titanic* had sunk beneath the waves, the mummy somehow managed to stay afloat and was rescued. A resident of Montreal, Canada, purchased it but the thing frightened him so badly that he shipped it back to England in 1913 aboard the *Empress of Ireland*. That vessel promptly sank in the St. Lawrence River. The mummy once again floated free.

Still another yarn places the gruesome artifact aboard the *H. M. S. Hampshire* in 1916. This warship sank during secret naval maneuvers in which the great war leader Lord Herbert Kitchener lost his life.

The only trouble with these delightful little stories is that they are largely untrue. To begin with, for example, Douglas Murray lived until 1911.

When I began my researches into the "haunted mummy" I wrote to Walter Lord, the author of *A Night to Remember*, an account of the sinking of the *Titanic*. He assured me that there was no mummy aboard that celebrated but ill-fated ship, Sir E. A. Wallis Budge's *By Nile and Tigris* supplied additional documentation. He wrote that the mummy was destroyed by natives in Egypt shortly after its discovery. Only the inner mummy cover ever made it to England and this was presented to the British Museum by A. F. Wheeler, not by Murray or the Murray family.

Armed with this information, I wrote to Dr. T. G. H. James, the cur-

rent Keeper of Egyptian Antiquities at the British Museum. He was kind enough to provide me with a statement which Dr. Budge had prepared shortly before his death in 1934.

Dr. James informed me that "we regard (it) as the most authoritative statement about the so-called Unlucky Mummy."

Budge wrote that Douglas Murray and his friend William T. Stead, the famous editor and theosophist, knew a woman who owned a mummy that she claimed had poltergeistic talents. In the drawing room where the mummy was kept footsteps were heard, lights seen, and crockery and furniture smashed. Murray and Stead published their observations in the newspapers.

About the same time, A. F. Wheeler presented the British Museum with the inner mummy lid from an ancient sarcophagus. The cover formerly had guarded the remains of an ancient "Princess of the College of Amen-Ra." It was displayed as Exhibit 22,542.

When Murray and Stead saw the coffin lid in the museum, they became convinced "that the expression on the face was that of a living soul in torment, and they wished to hold a seance . . . and to perform certain experiments with the object of removing the anguish and misery from the eyes of the coffin lid."

When reports of the proposed Murray-Stead seances were leaked to the press, Budge wrote, "People remembered the mummy which smashed crockery and furniture in the lady's drawing room, and so, little by little, the coffin lid in the British Museum

became the hero of a whole set of stories.

"People wrote in from far New Zealand, sending money, and asking that lilies might be laid at the foot of the case containing the coffin. A gentleman from Algiers also sent money for floral offerings to be placed before it. Ladies in England did the same."

Budge denied that any "dire things" ever were connected with the cover. There was never, he said, any attempt to sell the relic to an overseas museum. The only time it was removed from display was during World War I air raids, to protect it from possible destruction. It remained on display in the First Egyptian Room until 1920 — eight years after the loss of the *Titanic*. Since 1920 the lid has been displayed in the Second Egyptian Room.

Such is the official explanation — all the more convincing because it comes from Wallis Budge who was not only an erudite Egyptologist but also a first-rank scholar of the occult. The "curse" was based on a misunderstanding and compounded by rumor and journalistic invention.

Yet the mystery does not end here. Budge's 1934 statement clearly conflicts with the text of his 1920 book *By Nile and Tigris*. In that book Budge says that while Wheeler presented the cover, it was "to the good offices of Mr. Douglas Murray (that) we owe the presentation to the British Museum of the mummy-board, or mummy-cover, No. 22,542."

Moreover, three well-known, honorable men who were friends of Douglas Murray defended the genuineness of the curse. These men were explorer-statesman Sir Harry H.

Johnston, archaeologist Arthur Weigall and the occultist-psyhic "Cheiro" (Count Louis Hamon). I find it difficult to believe that these men were all lying when they recorded the story of Murray's adventures with the mummy cover.

Even if true, however, the date of Douglas Murray's experience is open to doubt. Of "dated" accounts I've seen, one places it in the 1860's, another in the 1870's, four in the 1880's, two in the 1890's, another "just before the outbreak of the First World War," and yet one more as late as 1924.

As if to complicate the matter further, *The Story of My Life*, the autobiography of Murray's friend Sir Harry Johnston, mentions both Murray and his misfortune with the mummy cover but does not tell us when it happened. However, its 1923 publication date allows us to discard the 1924 date and Johnston's mention of Murray's death in 1911 (he did *not* commit suicide) equally debunks the "just before the war" tale.

In addition, a persistent rumor that Madame Helena P. Blavatsky saw the mummy case before Murray or Wheeler gave it to the British Museum is also clearly without foundation. Madame Blavatsky, the founder of the Theosophical Society, died in 1891.

The affair becomes even more bizarre when we consider the conflicting testimony of two of Murray's other friends, Weigall and Cheiro. Weigall wrote in his *Tutankhamen and Other Essays* that "Mr. Douglas Murray . . . told me . . . he purchased the coffin sometime in the sixties." Yet we read in Cheiro's *True Ghost Sto-*

ries that Murray consulted the psychic in a professional capacity before leaving for Egypt on his fateful trip. Cheiro was only three years old in 1869, hardly old enough to be an established professional psychic adviser!

The best guess is that Murray's visit to Egypt was in the late 1880's, probably 1888, when Cheiro was 22 years old.

A few words about Murray's background might be in order.

A London attorney, Murray was born in 1841, the son of the Rev. T. B. Murray connected with St. Paul's Cathedral, London, and the grandson of Sir William Douglas. Douglas Murray was educated at Rugby and Oxford.

He married in 1868, two years after his first visit to Egypt. In all, Murray spent 12 winters on the Nile. He was for several years confidential secretary to Sir Samuel Baker, the African explorer, whose memoirs he edited. Noted also as a sportsman, Murray's horses took top honors at the Islington Horse Show in both 1871 and 1872. He was a fellow of the Royal Geographical Society.

Before Murray left for Egypt in (apparently) 1888 he consulted Cheiro. He asked the psychic, whom he never had met before, to read his palm. In his book Cheiro described his client as a "rich young man" although Murray was nearly 50 at the time.

Cheiro saw only misfortune in Murray's hand.

"I feel this right hand of yours will not be yours for long," Cheiro told him. "A picture forms in my mind of a gun of some kind bursting and shat-

tering it to pieces. This is followed by terrible suffering and finally the entire arm will have to be amputated . . . Your hand (also) shows me another picture. It draws a number out of a lottery, the number gives a prize that you do not want to have. Out of obstinacy and fatalism you take it, and from that moment on commences a series of misfortunes."

A few moments later ". . . another picture formed clearly and distinctly in my mind," Cheiro wrote. "At first it took only the shape of an oblong object that looked decidedly like a coffin. Suddenly . . . it stood out as an Egyptian sarcophagus with a carved figure on the lid."

Cheiro warned Murray to have nothing to do with such a mummy case if one should come into his life.

Shortly before Murray arrived in Egypt native grave robbers had located a female mummy near Gurnah (or Kurnah) in the West Thebes area. This was the region where Antonio Sebolo had unearthed a cache of "cursed" mummies more than 60 years before.

The mummy was discovered in the rock crypt of Pharaoh Amenhotep II, a ruler who died in 1420 B.C. The French archaeologist Victor Loret "officially" opened the tomb in the spring of 1898. Since it is known to have been vandalized 10 years before Loret's excavations, we have another confirmation of the date of Murray's visit.

The natives took the mummy from its coffin and tore through the wrappings searching for scarabs and jewelry. By the time they were through — they found a necklace with gold pen-

dants and cornelian beads — the mummy had been completely destroyed. They then attacked the coffin, demolishing most of it as well.

All that remained after their frenzy was the inner lid of the mummy case. This was a treasure in itself, showing an exquisitely-wrought image of the dead woman. The green-eyed portrait was inlaid with gold and enamel.

Realizing they could profit from what remained the desecrators sold the lid to a group of English tourists. Douglas Murray was one of the party.

Since the entire group had bought the fragment, they decided to hold a lottery among themselves to determine who should possess it. Murray won the case. Feeling some apprehension he suggested that the lottery be held again. Murray won the second round — and the third.

While returning to Cairo aboard a Nile-sailing *dahabiyyah*, Murray and his companions decided to go ashore for duck-shooting. Murray's rifle exploded, tearing off his right hand. When he reached Cairo doctors found they had to amputate his right arm above the elbow.

Murray's fortunes after he landed at Tilbury Docks, London, are now beyond any real documentation. But even if 90 percent of the recorded stories are merely journalistic inventions, he still seems to have had immense bad luck with the mummy cover.

Arthur Weigall says Murray personally informed him that the ship which carried the mummy cover from Egypt was partially wrecked, as was the cab which bore the cover away from the docks. Murray told Weigall that the warehouse in which the cover

first was stored subsequently burned down.

Murray gave the cover to a woman friend who was also a friend of Arthur Weigall's. When her family was suddenly struck by disease and death she returned the artifact to its donor.

In 1889 Murray gave the cover to A. F. Wheeler, who presented it to the British Museum.

The museum scholars identified their new Exhibit 22,542 as the inner mummy cover of a "Princess (or Priestess) of the Collee (or Temple) of Amen-Ra." These Egyptologists displayed it in wall-case four (later case 35) of the First Egyptian Room.

Stories quickly began to circulate. They told how death strode the halls striking down museum staffer and visitor alike. These tales apparently were pure fabrication.

* * *

THE MOST famous tale, though, probably is authentic. W. A. Mansell, head of the respected photographic firm of Mansell & Son, Oxford Street, London, sent his son to photograph the cover. Both young Mansell and his assistant photographer were injured the day the photographs were taken. Murray told Arthur Weigall that the assistant afterwards committed suicide.

One of the Mansell photographs did not show the painted face at all. Instead the photo disclosed the face of a cruelly-smiling *living* old woman.

Many museum visitors saw this photograph displayed in the British Museum case along with the mummy cover and recorded the fact in contemporary newspapers and magazines. On July 8, 1976, I wrote to Dr.

T. G. H. James at the British Museum and asked if the photograph still existed and if it was available for copying.

"We do not have a photograph of the kind that you are seeking," Dr. James replied on July 13, "and cannot, therefore, let you have a copy."

Most of the stories of the misfortunes connected with the coffin lid do seem to be fictitious. Yet there are a few chilling tales contributed by responsible authorities.

"It was rumored," Cheiro wrote in *True Ghost Stories*, "that some unaccountable thing happened to anyone who attempted to make any drawing or sketch of this remarkable-looking mummy case. A well-known artist, a man I knew particularly well, attempted to draw it on no less than four occasions. Each time he met with a bad accident, the last time being run over by a horse and cab as he left the gates of the museum, and the sketch he was carrying was completely destroyed."

H. Sheppard, a scientist who was a regular contributor to the scholarly magazine *English Mechanic and World of Science*, noted another strange phenomenon when he visited the museum at 3:00 P.M. on November 23, 1912.

"I noticed to my surprise," he wrote in *English Mechanic* for December 27, 1912, "the mummy cover had somehow acquired a nasty black eye — a very distinct and noticeable darkening of the right cheek, just under the eye. The museum authorities deny that this is so and say I am mistaken."

The *English Mechanic* also recorded and documented a strange photographic effect which deepens the mystery. Ironically the scientists who in

those pages promised to prove the "enigma" of the mummy cover was utter nonsense and hokum later became converts to the pro-curse faction!

William Godden, astronomer, meteorologist and photographic expert, complained in the January 14, 1910, issue that "the face of the (museum) photo does not bear in my judgment any resemblance to that of the mummy lid (and) . . . plenty of other details about the cover is (*sic*) not faithfully represented on the photo print." Godden apparently believed the museum photo was a hoax.

Yet this skeptic was converted when he himself took two shots of the coffin lid on Easter Sunday 1910.

"There is no overestimating the curious results secured," he admitted in *English Mechanic* for April 8, 1910. "*Not only do not the faces on these photos resemble the mask of the mummy-cover, but I cannot see that they are like each other!*" (Emphasis added.)

Godden described his prints as "malignant-looking."

In a later letter (August 19, 1910) Godden reported he had shown the various prints to a friend he'd "known for several years as a competent art critic, and he was struck by the dissimilarity prevailing among all."

Another skeptic, the previously-mentioned H. Sheppard, replied to Godden's letter in the August 26 *English Mechanic* that "the museum print only wants the plumes on and it would pass very well for a Sioux Indian chief. I judge this photo to have been taken, say, in a parlor, on an ordinary plate, and overexposed." In

RAYMOND A. PALMER, co-founder of *FATE Magazine* and editor during the magazine's early years, died on Monday, August 15, in Florida where he and his wife Marjorie were visiting a daughter. Services were held in Amherst, Wis., on August 19 and burial was in the Greenwood Cemetery there.

Ray Palmer was internationally known as the editor of *Amazing Stories* and *Fantastic Adventures* and head of the fiction group at Ziff-Davis Publishing Company in the 1930's and '40's before he resigned to publish *Universe*, *Science Stories* and *Other Worlds* magazines. At the time of his death he headed a printing company in Amherst and published *Space World*, a serious magazine on space exploration, and *Search*. For many years he published *Flying Saucers*, a UFO periodical. He also published numerous books, mostly on borderland subjects.

Ray Palmer held unorthodox ideas about unexplained phenomena. He believed that the two polar regions were the location of hidden UFO bases. He published the accounts of Richard Shaver who claimed he had visited the inner earth and there had discovered a whole new civilization. The so-called Shaver Mystery and Palmer's subsequent endorsement of inner earth theories created an ongoing controversy. He continually gathered a large group



of fans and supporters about him who supported his theories.

Palmer and Curtis Fuller started *FATE Magazine* as a joint venture in 1948. He sold his interest in the Clark Publishing Company and *FATE* to Curtis and Mary Fuller in 1955, a year or two after he moved from Evanston, Ill., to Amherst, Wis. Ray had suffered crippling injuries as a child but overcame his handicaps with gallantry and lived his life with courage. He leaves his wife Marjorie, two daughters, Linda and Jennifer, a son Raymond B., and three grandchildren.

other words, it was a cheap bit of camera trickery.

Yet Sheppard eventually was converted as well. In a letter published more than two years later (December 27, 1912), Sheppard told of two photos he had taken of the coffin lid. There was nothing especially terrible about the photos themselves, he said, but they certainly had an aura of strangeness about them.

"From a technical point of view,"

Sheppard wrote, "these photos are not all that could be desired; but, *as likenesses of the original, they are very far from satisfactory.*" (Emphasis added.)

If the mummy cover did not sink the *Titanic* or cause all the other deaths and misfortunes attributed to it, still it does seem to have had an effect on photographic film. That feat may not be as dramatic as its other alleged accomplishments but it is mysterious enough.

David Lang Vanishes . . . FOREVER

Or, how a Tennessee farmer in a classic disappearance case faded from the view of investigators.

By Robert Schadewald

ON THE afternoon of September 23, 1880, a Tennessee farmer named David Lang stepped off the face of the earth. He walked into his pasture to look at his horses and with his wife and children and friend Judge August Peck looking on, he vanished! The stunned onlookers rushed to the spot where he was last seen but could not find a trace of him. There was no hole in the ground, no subterranean cave, nothing to explain his disappearance. He was just gone. It was reported that as time passed a circle of stunted yellow grass grew at the spot where David Lang disappeared and sometimes members of the family could

hear his voice calling weakly for help from inside the circle.

David Lang's disappearance is a favorite Fortean tale. Frank Edwards used the story to lead off his best-selling book *Stranger Than Science*. Harold T. Wilkins retold the story in *Strange Mysteries of Time and Space*. It has appeared in many other books and in numerous magazine articles, most recently in the October 1977 *Official UFO*.

Neither Edwards nor Wilkins mentioned a source for the Lang story and later writers list Edwards or Wilkins as the source. In the summer of 1976 Robert Forrest, an English Fortean researcher, and Robert Rickard, editor of the excellent little English

together now and
after many years God bless you forever

Automatic writing tends to be fast and angular, says document examiner Ann Hooten. This message is tremulous and has suspicious touch-ups.

To. Sarah:—
On her tenth birthday,
From
her Father
— J. K.

Handwriting from Sarah's father resembles automatic writing on lower left but it also has similarities to Palmer's affidavit (next page).

magazine *Fortean Times*, attempted to verify this story. The Lang farm was said to be near Gallatin, Tenn., about 30 miles from Nashville, so Forrest wrote to the Public Library of Nashville and Davidson County. His reply came from Hershel G. Payne, a librarian there.

Payne, who said he had been interested in the Lang story for a long time, told Forrest, "The story is supposedly only a fabrication which was told by one Joe Mulhatten, a traveling salesman who was in these parts during the 1880's. There were, at that time, lying contests in which men vied for the title of 'biggest liar' and Joe Mulhatten was a champion. The story of David Lang was his best. Throughout my research I have talked

and corresponded with the top newspaper and literary people in this area who have written on this subject and they guarantee me there is no such thing as documentation to be found.

"I personally have checked census records and other material in our collection and there is nothing to indicate that David Lang or Judge Peck were ever in this vicinity. I have talked with the librarian of the Gallatin Public Library and she in turn has contacted knowledgeable persons there who also attest to the story's fictitiousness. The Sumner County historian, whom I have also contacted, says there is absolutely no verification and no pictures of the farm to be found. Even with all the above information from the most reliable sources I did not 'ac-

cept or believe' that the story was not possible and even drove up to Sumner County to check it out myself. The farm was supposedly located on what is now called 'The Cottonwood Road.' I had a beautiful drive — nothing more!"

Payne's findings seem conclusive. Surely the census takers wouldn't have missed *two* prominent citizens. And if the spectacular disappearance story were true, certainly the local citizens would have heard about it. That would have ended the matter, so far as I was concerned, except for one last item of evidence.

In a postscript to the *Fortean Times* expose of the apparent hoax, Rickard noted that famed psychical researcher Nandor Fodor had written about Lang and referred to an article in the July 1953 FATE. Curious, I ordered a copy of that issue.

The FATE story, "How Lost Was My Father?", flatly contradicts Payne's findings. Although the article carries the by-line of Stuart Palmer, it is presented as a first-person narrative told in the words of David Lang's daughter, Sarah Emma Lang. Palmer said he interviewed her in 1931 and her affidavit attesting to the authenticity of her story was reprinted in FATE along with other documentary evidence.

Sarah's account of her father's disappearance provides a number of fresh details about the incident. She recalls that neighbors came with lanterns that night and searched the entire 40-acre pasture foot by foot. Many suspected Lang was a victim of a cave-in but there was no hole and the county surveyor claimed there was lime-

stone bedrock a few feet below the surface. Later two newspaper accounts suggested that Lang had deserted his family but no one could explain how he could vanish from sight in the middle of a close-cropped pasture.

The Lang family was harassed by the curious for weeks after the incident. Among them was the famous writer Ambrose Bierce, who later based several of his stories on the disappearance.

Sarah's mother had collapsed when David vanished and she never fully recovered. Her hair turned white that autumn. Sometimes late at night she would walk to the spot where her husband had disappeared and the children would hear her calling to him.

Sarah was 11 when the celebrated event took place and her brother George was eight. The children were sternly forbidden ever to go into the pasture but one night they sneaked in anyway. At the spot where David Lang was last seen there was an irregular circle of rough, rank grass which the horses refused to eat and even insects avoided. The children called to their father several times and the last time they distinctly heard him calling for help. When they told their mother she replied that she'd heard David's voice too.

Mrs. Lang pined away and died. The farm was sold and Sarah and George moved to Virginia, where they were raised by their grandparents.

Sarah Lang never believed that her father was dead. She thought that the rough circle of grass where he vanished might be a fairy circle and that somehow he had been kidnapped.

ing, hereby affirm and depose that
 anying hitherto unpublished account
 ing's, disappearance, and that in
 y is true.

Signed

Sarah Emma Lang

Witnessed by

Stuart Palmer

o before me
 er, 1929

William C. Hembling

ary Public in and for the County of
 York, State of New York.

March 30, 1931

Similarities outlined by Ann Hooten in article convinced her that all three signatures in above affidavit were written by same person.

When she grew up Sarah consulted several famous mediums in an attempt to contact him. Her failure convinced Sarah that he was still alive — somewhere.

One medium finally produced a message from Sarah's mother telling her that she could "come to her directly." Sarah decided that meant she could contact her mother herself. Her efforts to develop her own mediumistic powers failed. Then a friend gave her a planchette.

Sarah developed considerable skill at automatic writing and her planchette brought her many messages from her mother. But there was no news of her father. Then one day, acting on impulse, she got out the planchette and almost immediately it moved violently to spell out the message, "Together now and forever after many years God bless you."

At first Sarah didn't know what to make of the message. Then it hit her. She dug through her keepsakes and

found her copy of Charles Lamb's *Tales from Shakespeare*. On the flyleaf was the inscription, "To Sarah, on her tenth birthday, from her Father." The handwriting appeared to be identical to that she had received through automatic writing. Later a handwriting expert assured her that was the case. Sarah now knew that her father was dead and reunited with her mother at last.

When Stuart Palmer submitted Sarah's story to FATE, he also sent copies of the automatic writing, the inscription in the book and Sarah's affidavit. The documents were reproduced in FATE to illustrate the article.

IF THE LANG story was a hoax, there could be no Sarah Emma Lang. Yet here was documentary proof of her existence. Where had Hershel Payne gone wrong?

In his correspondence with me Payne gave a detailed account of his research. First of all he had checked the back files of two newspapers, the *Nashville American* and the *Nashville Banner*, for the week following Lang's disappearance. He found not a word about David Lang.

The 1880 census was taken in Sumner County only three months before the incident. Payne searched the census microfilm for David Lang and August Peck. Twice. Nothing. The 1830 and 1850 censuses also were available and Payne checked these as well. When that proved fruitless Payne could only conclude that there were no Langs or Pecks in Sumner County, Tenn.

Payne checked seven Tennessee genealogy and history books including

two histories of Sumner County. He found no mention of David Lang or August Peck. He telephoned several local historians and newspapermen. Those familiar with the story considered it a hoax and named Joe Mulhatten as the perpetrator.

Payne found that Joe Mulhatten was something of a legend in Sumner County, where entertaining whoppers were called "mulhattens" in his honor. Mulhatten was a traveling salesman who tradition says concocted the Lang story while stranded in Gallatin one rainy weekend. Some say he sold it to the *Cincinnati Enquirer*, which printed it as legitimate news.

Even if we ignore the hoax tradition, however, I find it difficult to believe David Lang could have lived in the Gallatin area and then disappeared in such a spectacular manner without leaving so much as a trace of evidence that he ever existed. Moreover, I can't help feeling that Sarah's whole story — especially the part about the automatic handwriting which matches the book inscription — is a bit too cute for comfort. Besides, I can think of one excellent reason that the two handwriting samples might match.

I examined the affidavit signed by Sarah Emma Lang and was struck by the fact that there is no notary seal on it nor is the notary's name typed or stamped on it. Also all the handwriting on the affidavit, the inscription and the automatic writing is quite similar. The letter "m" usually has the first hump pointed. The letter "h" is written so that the hump is not retracted on the stem. The terminal "er"

of "Father" and "Palmer" seems identical.

I discussed the matter with Forrest, Payne and others and finally wrote to Jerome Clark, Associate Editor of FATE. I suggested that a handwriting expert could settle the question once and for all. He agreed.

Ann B. Hooten of Minneapolis is a nationally known Examiner of Questioned Documents and a member of the prestigious American Society of Document Examiners. Mrs. Hooten is fully qualified in handwriting, type-script, paper and ink analysis and has been consulted in many famous cases. She agreed to examine the handwriting samples and I sent my copy of the FATE article to her laboratory.

Mrs. Hooten's report, which runs five pages, states in part, "It is my opinion that the author is a skillful writer and consequently is adept in using various handwriting forms and patterns. However, the basic proportion of individual letters, of individual lowercase letters to capitals, the speed of writing, the pressure of the pen utilized in writing and various individualities in form prove conclusively all the accumulated writings were authored by one individual."

The report mentions many similarities besides those which aroused my suspicions. For instance the hump of the letter "h" is usually pointed. The humps of "m" and "n" are often divided (note that the "n" in "Lang" looks almost like a "u"). In all samples the proportion of the height of upper stem letters like "h" to lowercase letters is consistently three to one.

Besides these similarities there is

other evidence that the automatic writing was the result of fakery. As Mrs. Hooten told me, "In the story it talks about how wildly the planchette moved and I've talked to other people who are familiar with automatic writing, and they say it does move very fast and that most of the writing is very angular. In this automatic writing it's very fluent and rounded. There's a lot of touch-ups on it and a lot of tremor. You don't write tremulously when you write fast."

In the blown-up illustration of the word "now," it's easy to see that a stroke was added to the letter "w." Also the "a" in "many" is overwritten. Such touch-ups are hardly characteristic of automatic writing!

There is further evidence of "disguise" in some of the other writing samples. The capital "s" in Sarah's signature has a stroke added to the top to make it look different. So does the capital "c" in the notary's signature. Mrs. Hooten spotted several other less obvious touch-ups under her microscope.

The handwriting analysis knocked the last prop out from under the Lang story. The famous disappearance, recounted again and again by writers who trusted others' research, is a fraud from beginning to end. Two frauds, actually.

The pieces of the puzzle fit together fairly well. It's now reasonable to assume that the tradition about Joe Mulhatten is substantially correct. Apparently Mulhatten concocted the story in the 1880's (one source says 1889) and sold it to the *Cincinnati Enquirer*. (I had hoped to locate the original story and I called the *Enquir-*

er about it. I was informed that the 1880's papers are on microfilm but are not indexed so it could take weeks to locate the item in question.) Other papers may have reprinted it. Ambrose Bierce read it somewhere and used it as the basis of one (not several) of his short stories. "The Difficulty of Crossing a Field" appeared in his book *Can Such Things Be?* published in 1893. Bierce claimed his story was based on a true incident and so he innocently lent his prestige to fraud number one.

Years later Stuart Palmer added his bit to the Lang story with what certainly appears to be fabricated evidence. Perhaps the original version named Lang's children, perhaps not. It seems the Sarah Emma Lang of "How Lost Was My Father?" is pure fiction. Palmer's story is bolstered by the creation of the book inscription, the automatic writing and the affidavit.

When Palmer offered this fabrication to FATE, he wrote that another version of it had appeared "years ago" in *Ghost*, a little magazine published from 1936 to 1937. FATE's editors, impressed by the story's history and ap-

parent documentation, decided to publish it.

Frank Edwards and Harold T. Wilkins both picked up the Lang story from FATE and copied many of the details from Palmer's account. Their books were popular and other authors borrowed the story from them. Gradually it became one of those old chestnuts that everyone knew and assumed *somebody* had verified.

Hoaxes like the Lang story survive so long because it takes time and effort to expose them. The Lang case was especially complicated because the twin hoaxes apparently reinforced each other. Complete exposure of the fraud took a year of international correspondence, untold hours of patient digging by a determined librarian and the services of a handwriting expert.

As time goes by and Fortean investigators uncover other hoaxes (such as the 1897 UFO calnapping yarn exposed in the February 1977 FATE), it becomes increasingly clear that a number of similar stories commonly accepted as true are in fact fictitious. Too often a story is accepted not because there is evidence to support it but because it has been told so often.



INNOCENT UNTIL PROVEN GUILTY

TWO MEN who kidnaped John E. Brake outside his Lakeland, Fla., apartment in October 1975 remained at large — while their victim was jailed.

Police said the two men forced Brake into his own car and made him drive north. They took his money and used some of it to buy gasoline in Orlando. During a stop in Ocala to

buy soft drinks, Brake tumbled from the car and started to flee. His captors first tried to hit him with the car, then drove away.

Brake called police who started a search for the car — and then found Brake's name on a statewide fugitive list. He was wanted in Polk County on a worthless check charge. He was jailed.

True Mystic Experiences

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

EL INDIO MUJER

By Garrett Manker

MY WIFE and I live at *Finca* (ranch) *El Pedregal* (place of stones) 6½ kilometers (about four miles) west of Canas, Costa Rica, Central America. There are cattle here on the ranch and there are two *vaqueros* (cowboys) to handle the animals.

We are *pensionados* (retired North Americans) and have a small *casa* (house) near the corral. Not far from us there is a wooded area where a small stream flows. We have reason to believe that many years ago *Indios* (Indians) lived in this area. The *San Jose News*, our local newspaper, published an article several months ago to this effect.

Before we had electricity hooked up to our house we had to use an icebox and we hauled our ice from Canas every other day. Occasionally we would miss food from the box and so kept an eye out to see who was taking it. Then one day in April this year my wife thought she saw a woman dressed as an Indian, wearing a striped wrap-around skirt called a *manta* and a faded red blouse.

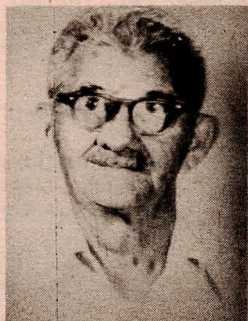
My wife was angry about our miss-

ing food and called out to the woman, "Whoever you are, show your face. Are you the one who has been taking our food?"

She could see only the woman's profile and started towards her for a closer inspection. To her surprise the woman disappeared in front of her eyes. There was nowhere for her to go. She simply vanished. My wife told me about it later.

I questioned her but my wife insisted she *had* seen a woman standing near the stream. Since my wife is a teetotaler I had no reason to doubt her word.

Had she seen a ghost? Had such an



Garrett Manker

Indian woman lived there long ago with her tribe, possibly the Bri Bri, and now for some unaccountable reason was returning to the world?

We will never know. And my wife has not seen the apparition — if that is what it was — again.

Our *vaquero* Modesto told us later he had seen the woman several times within a year but never was able to get close enough to speak to her. She simply disappeared when he got too close.

Both my wife and I have seen what appear to be fires burning in the area at night. But when we investigate in daylight we can find no evidence of such fires, no ashes, no anything. — *Canas, Costa Rica, Central America.*

WHAT OUIJA ORDAINED

By Barbara L. Oldford

WHEN OUIJA boards regained popularity in the 1960's our daughters were given one. We lived at Fort Devens, Mass., at this time. The girls spent many hours consulting this prophetic device. One afternoon in January 1968 I was reading while my eldest daughter Debi and her friend Joan asked the Ouija a series of romantic questions typical of 12-year-olds.

"What will my married name be?" Debi inquired.

After a few moments the pointer began to move. It spelled D-A-V-I-D-S-O-N. I smiled at this prediction because I knew Debi had a crush on John Davidson, the singer. I figured someone was "helping" the Ouija.

That next summer, in August 1968, my husband received a job transfer and we moved to Fort Buchanan, San

Juan, Puerto Rico. This meant new schools and friends for our children. In the spring of 1970, Debi's sophomore year in high school, a nice young man appeared on the scene. Soon Mike was found more often in our home than in his own and on October 22, 1972, Debi became his wife. Her name now is Mrs. Mike Davidson. — *Winter Park, Fla.*

A QUESTION OF WHO . . .

By Jerrie Bishop

IN EARLY March 1968 I had the same dream three nights in a row. I felt this was very unusual but I didn't understand the significance of it. I only knew that the dreams frightened me. For in my dreams I was dead! The facts were hazy as to how I had died or under what circumstances. The main thing seemed to be that I was dead, my body was at the funeral home being prepared for burial and my husband and family were there making the arrangements.

I could see the entire scene so clearly, including my own body lying on a table in a separate room, covered only by a white sheet. In the dream my husband indicated he would bring in clothing for me to wear but after looking through my closet he realized that because of a weight change my wardrobe was limited and I had very few clothes that fit. He contacted the funeral director who indicated he would provide clothing but he needed to know what size I wore. My husband had no idea. So there I was, lying at the funeral home in a casket, stark naked, waiting to be buried. I had no clothing and nobody knew what size I wore. It was at this point that I would

wake up, wondering why this dream was recurring. Was I going to die?

I felt the dream was important, perhaps more because of the fright and sadness I felt upon waking than because of the contents of the dream itself, although to dream of one's own death seems important enough. But there seemed to be something intangible that made this dream different. We tried to joke about it. I told my husband I was going to make a list of all the sizes I wore just in case; but still my nagging feeling that this dream was special persisted.

On the fourth night we were waked about 1:00 A. M. by insistent pounding on our front door. It was my sister's sister-in-law and she was near hysteria. She had just been informed that my sister Marlene and her husband Gary Lawrence had been in a motorcycle accident in Colorado where they were stationed with the army, that Marlene was dead and her husband in critical condition.

The next few days were very busy and confused. The authorities didn't ship Marlene's body back home right away because they were convinced her husband wasn't going to make it and they planned to ship the bodies back together. Gary began to improve, however, and they finally provided the information as to what flight, airline, etc., Marlene's body would arrive on. But the flight came and went and her body did not arrive! More phone calls followed and we discovered her body had not changed flights as scheduled and had been sent somewhere down south. Finally the call came from the funeral home — they had the body. But another problem pre-



Jerrie Bishop

sented itself. The body was shipped wrapped in plastic and nude. Did we have clothing for her? If not, did we know what size she wore? But Marlene had been gone from home for over a year and had put on some weight after the birth of two children. None of us knew her size!

Then it hit me. This was my dream! It was a replay of the exact circumstances in my dream — except it was my sister instead of me!

I've often wondered if my dream had any connection with Marlene's death. The circumstances seem too much alike to be dismissed. Why did I have the dreams? I wish I could answer these questions. I feel that if we only knew who or how or what makes us dream and how the contents of our dreams are controlled, we would understand some of the other mysteries of being. — *Mount Clemens, Mich.*

MY DAUGHTER, THE PSYCHIC

By Ann Hefner

MY DAUGHTER Lee is psychic. Her unusual gift came on suddenly, unbidden and for no apparent reason, when she was in her teens.

In the beginning she would know who was at the door or on the telephone before answering. Words would pop into her mind before others spoke them. Then some of her dreams began to come true and she would have experiences she called "seeing miniature pictures in the air" and these would prove to be premonitory visions.

However, the following experience taught me not to attach meanings to Lee's dreams that were not there.

We were living in Citrus Heights, Calif., but we wanted to move and I had been house-hunting without success. It was May 1975 when Lee told me she had had a dream about a house and could see her father and me there.

"The house is green with brick facing and is set far from the street," Lee began. "The driveway is long and there is some sort of parking lot. I saw our family cars parked there but Kay's car was not among them. There were many trees and the lilac bushes were in bloom."

Analyzing the dream in detail I came to the conclusion that this would have to be the house we would eventually find and buy. Yet I was disappointed. Lee said my daughter Kay's car was not there, and since Kay had not yet graduated from school it would have to be some time before she left home. Also, our lilac bushes had already bloomed, so it would have to be at least another year, I reasoned, before we would find our dream house. Regretfully I put the dream out of my mind.

A short time later my husband Chuck had to run a construction job in

Tahoe City, Calif., more than 100 miles from our home. Since it was so far away he stayed there during the week in a rented cabin and came home on weekends. When school was out in June, Kay, one of her friends and I went up to visit him for a week.

One glorious morning as I stood on the porch breathing the fresh pine-scented air I noticed that the lilac bushes were bursting into bloom. As I thought about spring coming later to the high country, I remembered Lee's dream. Feeling a cold chill I looked around me. The cabin was green with brick facing and located at the end of a long driveway, far from the road. The yard was filled with tall pines. Our cars were in the wide parking strip alongside the cabin — except for Kay's. She had come in her friend's car.

Lee's dream had come true and sooner than I expected. Due to wishful thinking I had assumed we would be buying the dream house, not renting it. — *Fair Oaks, Calif.*

AN UNSEEN PERIL

By Una Allen Torkleson

MY SON Harvey was eight years old in 1944, the year a "vision" warned me of an unseen peril that threatened his life.

We lived about 10 miles northwest of Canton, Kans., at that time. Just before dawn the household was asleep when I was aroused by what sounded like a feminine voice calling my name. In the glow of the night-light I saw a swirling vapor-like mass bending over me. I could not distinguish a face but the hazy floating shape seemed to be a female form.

I sat up in bed and stared in amazement at my visitor. Somehow I was not afraid. Then I heard a voice which sounded friendly but urgent, saying, "If you don't take Harvey to the doctor he is going to die." The cloudy shape then turned, floated toward the opposite wall and vanished.

Suddenly I was very frightened for my child's life. I raced to the bedroom and found Harvey moaning in his sleep. I awakened him and started to get ready to take him to see Dr. Jones in Canton. He found that Harvey had a staphylococcic infection deep inside his ear. Only the mastoid, that thin plate of bone, separated the infection from his brain. Dr. Jones gave him antibiotics, hoping they had been started soon enough. At first he was not sure if the medication would help — but thanks to my warning vision, we had gotten to the doctor in time and Harvey got well. — *Colwich, Kans.*

CHILDREN "HEAR" YOU

By Billy Pillow

MY EXPERIENCES lead me to believe that it is possible, even probable, that infants possess a high degree of extrasensory perception. My husband and I have three children, all of whom talked at an unusually early age. I have had experiences that reinforced my belief in their ESP with all three children but the most striking ones occurred with our first child Terri.

Terri began talking when she was 6½ months old. I attribute this unusual ability to the fact that I was home alone with her all day and spent a great deal of time talking to her. Actually our children are so spaced, five

and six years apart, that this same situation has been true with all of them.

The first incident which gave me cause for thought, and frankly gave me chills, occurred just before Terri was eight months old. We were driving downtown one afternoon when I saw with surprise that the Florida National Bank building had been repainted. I was thinking about this when Terri suddenly said quite clearly, "Paint bank." I could hardly believe my ears! I have to assume that she read my mind. There is no other explanation. While no doubt she had heard the word "bank" frequently because her father was employed there at that time, I knew "paint" was not a familiar word to her. What other explanation is there for her combining these two words to describe something she certainly would not have noticed?

Another even more startling incident occurred when Terri was about 11 months old. I was washing dishes while Terri played in her playpen in the next room. The radio was playing rather too loudly; it was beginning to get on my nerves. I thought that as soon as I was through with the dishes I would turn it off. This thought had no sooner crossed my mind than Terri began to cry. I dried my hands and went to see what was wrong.

As I walked into the room she said, "No turn off, Mama. No turn off."

At first I was puzzled. Then I remembered I had intended to turn off the radio. Curious to see if this was indeed what she was upset about, I told her I would leave the radio on if she wanted me to. She was im-

mediately content. I was certain then and still am certain she had read my thoughts.

While numerous similar incidents occurred with all our children, the two I have recounted are the ones that stand out most vividly in my mind. There were many times when the children would cry, asking me not to leave them, long before I announced my intention of going out. But I always wondered if they had overheard a conversation or noticed some preparation I was making to go out. Looking back it seems more likely that these too were examples of ESP.

I wish I had known more about ESP when our children were small. I would have attempted to encourage this form of communication. As it was, I actually preferred to forget about it. After all, it's a little scary to think anyone could read your mind.

I would like to see some research done to determine if this ability really exists in all infants. If it does and if as they grew mental communication were encouraged rather than thwarted, the child might retain this ability. Possibly he might be able to develop it. Certainly this is an exciting prospect! — *Perry, Fla.*



IF YOU HICCUP . . .

By Paul Steiner

IN THE book *One Potato, Two Potatoes* . . . subtitled "The Secret Education of American Children" (W.W. Norton & Co., 1976), authors Mary and Herbert Knapp theorize that young children take superstitions quite seriously. They cite an instance of elementary schoolchildren using a safety jingle as a charm. The jingle warned them to look right and left before crossing a street. They were reciting it before crossing, as they had been instructed to do, and sometimes even turning their heads — but they weren't actually watching for traffic.

They were depending on the rhyme to insure their safety.

The Knapps list a number of little-known superstitions that play a role in children's lives. For example:

- Don't make faces at a clock when it's striking 12 or your face will grow funny.
- Don't kiss your elbow or you'll turn into a person of the opposite sex.
- If you put on your underwear inside out, changing it back will bring you bad luck.
- If you hiccup, it means you've told a lie.



BIG NAMES IN A PINCH

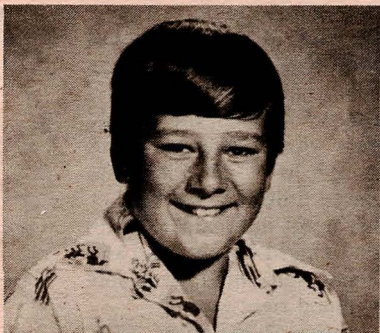
IN JANUARY 1976 Richard Nixon was arrested in Pittsburgh, Pa., by a policeman named George Washington. Nixon, aged 19, was charged with

suspected possession of marijuana.

Washington's usual partner, Benjamin Franklin, was ill and off duty at the time of the arrest.

THE HOUSE

that Ruined Our Lives



By Beatrice E. Cooper

"Skip" is Martin L. Benoit, Jr., who sensed the evil in the house which is blamed for his disappearance.

Skip, who seemed to communicate with the dead brother, warned us: "Never go back in that house unless I'm with you!" How tragic that we ignored his warning.

IT WAS a cold day in October 1974 when the news came. I dried my wet hands and ran to the phone which seemed almost to shout out its cry to hurry. A voice asked if I was Mrs. Cooper. I assured him I was and the voice said, "Mr. Cooper's brother Lewis has passed away. You must hurry here right away because he disowned his brother before passing on and said he had no family at all."

This untruth had delayed his burial until finally a neighbor came forward and told the sheriff about my husband Azer and me. We were nearly 500 miles away but we grabbed up what few clothes we would need for a few days, picked up our 10-year-old grandson Skip and were on our way.

We arrived in the small mountain town of Brooklin, Maine, about nine hours later. A heavy white mist seemed to hang over the town as

dawn broke through. Not knowing where to find the key to Lewis' house we went from neighbor to neighbor until we finally found it at the home of a man whom Lewis had left in charge of things before going into the hospital.

This man let us know that Lewis had left a message for us — that neither Azer nor I was ever to set foot on his property or touch one thing that belonged to him. If we did he would haunt us the rest of our lives.

Well, there wasn't too much choice as my husband was Lewis' one and only relative and heir so we proceeded with the funeral arrangements.

I was surprised when we entered the old white Baptist church on the hill the day of the funeral. There lay Lewis all alone in the casket at the altar. The church was empty except for the pallbearers. The services were

to begin at 2:00 and it was two minutes to 2:00 and still no people had come.

"What happened to this man in his last days, disowning his own brother and all of his friends gone too?" I thought to myself.

Of course there was no answer. As the chimes in the church steeple struck 2:00 a couple of stragglers came in and sat way in the back.

The funeral was a solemn and long affair without tears or mourning of any kind except when Skip leaned over and whispered, "Gee, Gram, he looks awful mean lying there."

I asked my grandson what he saw in Lewis' face that was not evident to me. He said he had a feeling that this man wanted some kind of revenge on all of us. It turned out Skip was right but we weren't convinced at the time.

Finally the service ended and the few people there filed by the casket and out the door but Skip lingered on. It was his first funeral and I was staying close to him because I thought it might be a little upsetting to him. However, quite the contrary, he seemed to have some kind of spiritual communication with the deceased man. I saw Skip suddenly lean over the casket and he seemed to be speaking to the corpse. I edged nearer and heard Skip say, "Now, don't you do what you've got planned to do to my grammer and grampa. And you better tell me right now where you have hidden all the money 'cause Gram has got to pay for your funeral."

I was overwhelmed at this point — I never knew Azer's brother had a cent. I also knew Skip never had seen this man he called uncle at any time in

his life. Certainly the old three-room shack Lewis had lived in all these years wasn't evidence of wealth. And he had cried poverty most of his life.

The graveside service was soon over and Skip seemed to be in a great hurry to get back to the little house where Lewis had spent so many years. We had barely entered when Skip began to run through the cottage as if he were on a scavenger hunt. Once again I heard him talking to Azer's deceased brother. I got kind of upset at this point and said to Skip, "Now, listen to me! Lewis is dead and he cannot hear you and I want this nonsense stopped right away."

To my surprise Skip replied, "Oh, Gram, we never really die and he just told me where the money is."

I said, "Skip, your uncle was poverty stricken and. . . ."

I never finished the sentence for Skip was lifting up the mattress and there under it lay a brown envelope. He handed it to me saying, "There, Gram, now you can pay for the funeral."

I was flabbergasted as I counted out \$1,000, then \$2,000 and finally \$5,000. It still didn't end there, however, for Skip kept finding more and each time he seemed to wait for something to tell him where to look next.

When we finally arrived back at home on October 27 it was late at night but before Skip went to bed he put his arms around me and said, "Gram, please promise me you and Grampa will never go back into that house up in Maine unless I am with you."

Well, as a little bribe to get him to bed we promised him we wouldn't.

After Lewis' brother both Azer's and my health started to fail and nine months later we were forced to give up our lovely eight-room house on old Cape Cod and with our funds getting low we had no alternative to moving into the little cottage that once had belonged to Lewis but which now was in our names. We planned to live out our lives there as we are getting along in years.

It was immediately evident that Lewis was going to play games with us. We had gone only 75 miles on our trip when a bearing went on the trailer we were pulling. Then the drive shaft in our new car fell right out onto the highway. Yet the car had been gone over the day before at our local service station and was said to be in perfect order. We lost a whole day waiting for the car to be fixed so we returned to Cape Cod and stayed at a friend's home until morning. But at sunrise the next morning we were on our way again and in the late afternoon we once again pulled into the quaint little New England town of Brooklin. I had mixed feelings as Skip's pleading for us never to return here remained vivid in my mind and I was going back on my promise to him.

When night came I was so tired I slept like a log until morning. There is nothing so beautiful as the sun coming up from behind a mountain, I thought the next morning as I stood in slippers and bathrobe gazing out the window.

"It's a beautiful day and we are going to be so happy here, darling," I called to my husband. He merely looked askance.

To begin with I told Azer I wanted

to get rid of all of Lewis' belongings and he agreed with me. So we called an antique dealer to take anything he wanted. The dealers were a nice couple and later we became good friends. However, as the last antique piece was going out the door I heard strange creaking noises coming from the bedroom. I told myself it was contractions due to the house's having been closed up, damp and cold. However, when the movers were taking out the last piece of furniture, an old oak bureau, it disintegrated right in their hands. We all just stood there in amazement.

A few minutes later as we said good-bye I was standing in the doorway, the Taylors were at the bottom of the stairway and my husband was standing by the truck. I hadn't moved when suddenly it felt as if someone had me around the neck. The next thing I knew I was swung around and thrown down the whole flight of stairs backwards. Azer rushed me to the hospital where they found a small bone was broken in my neck. I came out of it all right but the antique dealer said it looked just as if someone had grabbed me and pushed me down.

Things were quiet for about three days after that and then, starting on September 12, 1976, every night while we watched television first one window shade then another would fly up with a bang. We got so jumpy that if anyone had sneezed we would have fainted. I even took the shades into town to have the springs checked. The man in the little hardware store squinted over his glasses and said, "Sorry, Ma'am, but I can't find a thing wrong with these curtain shades —

look all right to me." I had actually prayed he would find something wrong with them. We put them up again and for weeks they continued to snap up with a bang.

Then one night I suggested, "Honey, let's pray over this and plead with the Lord to stop this awful annoyance." We did and four weeks later we thanked the Lord when the curtain shades finally had gone up for the last time.

Then Azer's brother struck again. This time I knew that as long as we lived in this house his brother held our lives in the hollow of his hand. This time was far more threatening than what had gone before. It was a Saturday night and we were leaving the house to go to a good old-fashioned church revival. Azer was standing on the landing at the top of the stairs. He just had put the key into the lock and I was sitting in the car watching him when I saw the white misty arm — the same arm that had gone around my neck — now around my poor husband's neck. Then in a flash he was falling backwards down the stairs. I ran screaming to where his crumpled body lay. "My God, he's dead!" I thought as I stood over his still form. But finally he opened his eyes and asked me to help him to his feet. With my help he got back into the house. Except for many bruises and scratches and being lame the next day he seemed all right. At least he had escaped breaking any bones.

"How much more can we stand?" I asked myself. We were two adults caught up in a web of evil and each day was more frightening than the last. Why hadn't we listened to Skip?

He had foreseen the heartaches ahead of us.

Then to top all our other troubles, Skip was spirited out of our lives apparently forever. One morning Skip's father, who was separated from his mother, sent him to the store for a bottle of milk. He never returned. Although my son had been awarded the full custody of Skip and the two other children by the court Skip was kidnapped. It is more than a year and a half. The police tell us they believe his mother took him away. We may never see him again.

My son, who was a devoted father, has come to our little mountain town to be with us. Feeling brokenhearted and lost he set up a trailer on our 49-acre farm about two miles from us. There he has spent many long and lonely days without the laughter of little children in his life. The children, all three of them, were spirited away one at a time.

"Would the ghost of Lewis hurt my son too?" I asked myself as I helped him put dishes away on the shelves in his trailer. The trailer company had assured us everything was in working order so I hoped there wasn't anything to worry about. But Lewis kept his promise. Around 1:00 A.M. a knock came at our door. I opened it to find my son standing there in a state of shock. He was black with soot from head to foot. The trailer had caught on fire while he slept. They said it was a defective heater and an examination by an expert showed the chimney was gone and yet this reputable trailer manufacturer had said everything was in perfect order. My son suffered from carbon monoxide poisoning and

THE HOUSE THAT RUINED OUR LIVES

had to be taken to the hospital, and worse, his heart was permanently affected.

Now a big FOR SALE sign stands in front of the house that has ruined

our lives. I only pray that new owners can find the happiness and peace the ghost of Lewis would not allow us. We also continue to pray for the return of our precious grandchildren.



BIGFOOT IN WESTERN PENNSYLVANIA?

By Ron Anjard

MY COUSIN Steve owns a large tract of heavily-wooded land near Claysville, Pa., which he uses mainly for raising trees and hunting. He tells me that some strange things have been happening there in the last year or so.

First, Steve encountered a "Big-foot" type of creature during the 1976 hunting season. He was waiting in a stand of trees for his hunting partner and as the night fog started to roll in he saw a huge hulk moving in the shadows along the edge of the woods. He estimated it to be seven to seven and a half feet tall. Thinking his friend might be approaching he called out, "Charlie!" The huge shape stopped, then backed up and merged into the fog.

Steve immediately returned to his truck where he found all the other hunters, including his partner. There was no way the shape he had seen could have been Charlie. Besides, Charlie is not a big man.

Another time, while Steve was looking for deer, he saw a huge shaggy creature within rifle range. Without thinking he fired at it and heard the beast scream. He hurried down

through the rough brush and rocks to the clearing where the animal had been and found the ground freshly torn up. Trees 10 to 15 feet tall had been ripped out of the ground. There was no sign of the creature but Steve found some strange tracks — like "V's" struck into the ground.

Near the border of Steve's land are some oil and gas derricks. Nearing this region one day about dusk he heard some strange metallic sounds coming from the derricks. Approaching to investigate Steve saw a pair of "red eyes" (as he described them) floating through the air. While he tried to get nearer for a better look, the two lights lifted, going separate ways and floating above the brush.

Later he brought a friend to the area and they both saw these "floating red eyes." When the men tried to sneak up on them they made too much noise and again the red eyes suddenly sped away, floating above the brush and through the trees.

Are these strange phenomena related? Steve's description of the shaggy hulk is similar to others given for Bigfoot. The red eyes are something new!





It took over a year for Brandon Gates' body to heal completely after the lion had attacked him at the San Jose Zoo.

THE NIGHTMARE ANIMAL

The little boy's bad dreams just would not go away — until one fateful day they became horrifying reality.

By Wadyne B. Lindberg

SEVERAL MONTHS before he was mauled by lions, my grandson Brandon Gates *knew* it was going to happen.

Until the winter of 1974 when he was three he never was afraid of the dark, never needed a light left on in his bedroom. And I — who as a child had been terribly frightened of the dark — marveled at the way he would march down an unlighted hallway and into his totally dark bedroom and shut the door, alone and unafraid.

Then one night he changed. He refused to go to his room alone. "No! I

"What does it look like?"

"Like a horse, a big brown horse."

"Like the pictures Grandma painted that hang on your wall?"

"No, it's like a big dog."

"Like your dog, Snuffles Agowitz?"

"No, not like Snuffles," he replied. "Just a big bad animal and it is brown. And it stands by my bed — right down there — and it looks at me and it wants to eat me up. I'm scared!"

His story was always the same. It was something — a dog or a horse, but not like them exactly. And it wanted to eat him up.

Today's Closing Financial Reports

LIONS MAUL S.J. BOY

SPORTS FINAL

AT BABY ZOO

Ehrlichman Witness

Nixon Subpoena In Cover-Up Trial

...the state is considered to have lost 27.5 percent of its land area in 1980, according to the study. The study also found that the state's population was 1.5 million in 1980, and that the state's economy was 1.5 percent of the national economy.

CONSTITUTIONAL

Philadelphia is a leading center for the study and defense of the constitution, and about 100 of its members are gathered at an annual meeting of the American Constitution Society, which was held at the University City Hotel here last night. The society was founded in 1913, and its purpose is to promote the study and defense of the constitution.

SAN JOSE NEWS

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Suffers Severe Leg Lacerations

[illegible]

CONFESSION
I'm a 26-year-old female, and I've been taking birth control pills for the last 10 years. I've never had a period in the last 10 months. I've been told that this is normal, but I'm worried about my health. Can you help me understand what's going on?

ANSWER
It's possible that you're experiencing a side effect of the birth control pills. Some women experience changes in their menstrual cycle when taking birth control pills. If you're concerned, it's best to consult with your healthcare provider. They can check your hormone levels and determine if the pills are the cause of your symptoms. In the meantime, you can try to keep track of any other symptoms you experience, such as headaches or changes in weight.

CONFESSION
I'm a 35-year-old male, and I've been having trouble sleeping for the last few months. I'm not sure what's causing it, but it's been a real problem. Can you help me figure out what's going on?

ANSWER
There are many reasons why you might be having trouble sleeping. Stress, anxiety, and changes in your routine can all contribute to sleep problems. It's important to try to identify the cause of your insomnia. If you're stressed, try to find ways to relax, such as taking a warm bath or listening to calming music. If you're anxious, try to talk to a therapist. If you're having trouble falling asleep, try to establish a consistent bedtime routine. If the problem persists, it's best to consult with your healthcare provider. They can help you determine if there's a medical cause for your insomnia and recommend appropriate treatment.

CONFESSION
I'm a 42-year-old female, and I've been having trouble with my digestion for the last few months. I'm not sure what's causing it, but it's been a real problem. Can you help me figure out what's going on?

ANSWER
There are many reasons why you might be having trouble with your digestion. Changes in your diet, stress, and changes in your gut bacteria can all contribute to digestive problems. It's important to try to identify the cause of your symptoms. If you're eating a lot of fatty or spicy foods, try to eat a more balanced diet. If you're stressed, try to find ways to relax. If you're having trouble with your gut bacteria, you might want to try taking probiotics. If the problem persists, it's best to consult with your healthcare provider. They can help you determine if there's a medical cause for your digestive problems and recommend appropriate treatment.

CONFESSION
I'm a 50-year-old male, and I've been having trouble with my memory for the last few months. I'm not sure what's causing it, but it's been a real problem. Can you help me figure out what's going on?

ANSWER
There are many reasons why you might be having trouble with your memory. Changes in your diet, stress, and changes in your brain chemistry can all contribute to memory problems. It's important to try to identify the cause of your symptoms. If you're eating a lot of fatty or processed foods, try to eat a more balanced diet. If you're stressed, try to find ways to relax. If you're having trouble with your brain chemistry, you might want to try taking supplements like omega-3 fatty acids. If the problem persists, it's best to consult with your healthcare provider. They can help you determine if there's a medical cause for your memory problems and recommend appropriate treatment.



Tot Lies Injured At San Jose Hospital

He is in satisfactory condition, he is hospitalized, with deep breathers on his chest, chest tubes in Ford Motor.

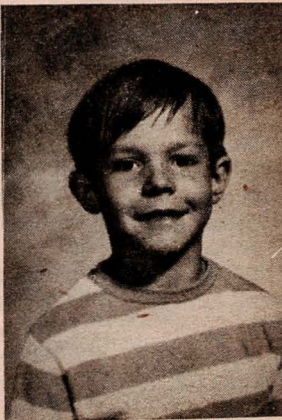
Panel OK's 'Asks Impact Report

49ers Send Washington

Brandon Gates' ordeal made headlines in the San Jose newspapers. Photograph at right shows the youth in 1976, two years after the incident.

Just childhood nightmares, we all thought. A three-year-old's insecurity over the anticipated arrival of a new baby. Or did those horse paintings frighten him possibly? They were taken from the room — but his fear and the nightmares continued.

Through that winter, through spring and baby David's arrival and into the summer of 1974, Brandon still said, "It won't stop looking at me. Make it go away." There was nothing



we could do. "That big bad horse" stood at the foot of his bed. . . .

* * *

IN JUNE Brandon joined Tiny Tots, a summer class for preschool children. On the last day of the class, August 15, 1974, the Tiny Tots with some of their mothers and little brothers and sisters were to visit the San Jose Baby Zoo. It would be like a picnic — and they could pet all the baby animals.

The tiny tots ran from cage to cage. They climbed low-set fences especially designed for small children to scramble over while keeping small creatures in. The children scampered over the grass and petted bunnies and guinea pigs; they jumped along stepping-stones leading to a small pond of quacking ducks trailing fluffy ducklings. Brandon managed to step into the duck pond and get one shoe and sock soaked.

Ginny, with baby David in his stroller, stood on the walkway with Jean Francis, another Tiny Tot mother, and watched the children pet the rabbits and guinea pigs. Behind Ginny and her friend a three-foot-high wire fence separated the public from the larger animals. At one end there was a pit with two young black bears which stood as tall as a man and at the other end a large iron-barred cage containing three 18-month-old lion cubs as large as Great Danes.

Now the children were leaving the rabbit area, scrambling over the low step-over fence to tag along behind their teacher. Before moving on Ginny checked the baby, then glanced around to be sure all the children were in sight.

Brandon! Where was he? By the lion cage. The lion cage! How did he get there? And so fast? How could he run across the path without her having seen him? And climb that three-foot fence? Right next to the bars he stood — next to the lioness cub! Ginny watched the great paws come through the bars and encircle her little boy!

She dashed to the fence, vaulted it and landed on her knees, then hurtled across the short space to grab Brandon — but the she-cub had caught his knee in its mouth.

"Mommy, Mommy!" Brandon screamed. "It's eating me up!"

Ginny swooped toward the child and caught him around the chest with her left arm. Pull his head and chest back and away, she thought. *If it bites off his leg I'll still have the rest of him.* Then began a terrible tug-of-war between the young lioness and the young mother.

Keep calm, she told herself. Don't frighten it; don't scream. She hit the lioness' nose with her fist.

"Let go of him," she said quietly. "Let go of him." She would talk that way to a dog or to a horse. "Let go." But the animal did not let go.

"Let go!" Ginny now was screaming as with her free hand she tugged at the cub's mouth, tried to pry apart its teeth. But the cub held on. Again Ginny smacked its nose — and the nightmare went on.

"Mommy, make it stop! It's eating me up!" Brandon cried.

Beyond the wire fence a crowd had gathered and stood there uselessly screaming. Ginny called out, "Help me, please! Help me!" And then a

woman was there, helping. It was her friend Jean. Together they pulled and hit at the lioness' nose. Then others came — pulling, shouting, banging at the bars with their hands, with their handbats.

Still the young lioness kept Brandon's leg clamped in her foul-smelling, slobbery mouth, trying to pull him through the bars. For the moment she couldn't — Brandon's body and his other leg were crosswise to the bars. But now one of the two male cubs trotted over.

I can't fight both of them, Ginny thought. The cub's strength was tremendous. It was wearing her out and Brandon was being pulled farther in. I can't hold him, she thought. The two of them will . . . I can't save him. *I'll lose him!*

Then one of the women ripped off her shoe and used it to whack the ani-

mal's nose. At the same moment Ginny prayed, "Please, God, make it let go!"

And it did.

* * *

IN THE hospital later that night, just before a heavily-sedated Brandon slipped off again, I asked him why he had climbed over the wire fence.

"I wanted to see the lion." But why did he have to go all the way to the cage? "I wanted to pet him."

It took more than a year for Brandon's knee to heal and for the necessary plastic surgery — and longer before he overcame his nightmare memories of the attack.

But what of his nightmares *before* his trip to the Baby Zoo? They're gone. No longer does that "big bad animal" come to stare at him. Never again will it threaten to eat him up. It tried . . . and failed.



THE FROGS ARE COMING. . .

EVERY SO often man's survival is threatened by real or imagined attacks by such animals as yeti in the Himalayas and Bigfoot in California. And since "Jaws" no ocean beach will ever be considered absolutely safe. Such horrors are insignificant alongside the man-eating frogs to be found in southern Africa.

The *Hartford* (Conn.) *Courant* for June 30, 1977, reports that anxious mothers in Meyerton in the Transvaal have been guarding their children since a local housewife was attacked in the garden of her home. She said the frog "with teeth like a shark's" first attacked her, then turned on her son when he came to her aid.

Gary Craye of the University of

Cape Town's Zoology Department identified the species as *pyxichepalus adspersus*.

The Zoology Department keeps six of the frogs in tanks. Each is about the size of a desk telephone with a yellow belly and green back. The star of the pack is "Percy," a bull.

"When we first got him six months ago," says Craye, "nobody dared go near him. He'd have gone for your fingers or ankles or anything within reach of his dangerous teeth. Once they get a grip they hang on, rather like a bulldog."

The majority of the pugnacious frogs have been seen in Rhodesia and neighboring territories but they are now appearing in South Africa.

Fingers of Fate

By Harold Helfer

Donals Turne, a construction worker who lives in Massachusetts, had a near-fatal motorcycle accident in 1971 but since then his luck has changed. He's developed an uncanny ability to find four-leafed clovers. "I can't explain it," he says, "but I can feel sensations from them as I walk along." He has found 7,000 of them.

The Warfordsburg, Pa., high school French teacher is Mrs. English and the English teacher is Mrs. French. And a Henderson, N. C., jewelry store is managed by a woman named Ruby who has a clerk named Jewel.

Joseph Brown of Columbus, Ohio, won \$300,000 in the state lottery but his money is going to earn a lot of interest before he can spend it. At about the same time his good fortune struck he was being sentenced to three to 15 years in prison for burglary.

Pipefitters renovating a Ford Motor Company washroom in Dearborn, Mich., recovered a wedding ring which had been lost for 20 years and Earl Rudenbar, a coal-handler, got his ring back just in time for his 27th wedding anniversary.

The thief who planned to rob 75-year-old Mika Amado of Mexico City

may have thought he had an easy mark but he was wrong. Mrs. Amado surprised the intruder in her home. When he pulled a knife she disarmed him with a few quick moves and then began pummeling him. He fled empty-handed. Mrs. Amado, Japanese-born, had learned karate as a youngster.

Thomas McCord was driving along a Washington, D. C., street when a man hailed his car, jumped in and said, "Look, I just held up a store. I've got to get away." McCord drew a gun and replied, "You're under arrest." McCord is a policeman, off duty at the time.

An error on the part of the Seattle, Wash., park department made the public happy. Intending to plant grass in a new 20-acre park, city workers spread sludge over the land and it contained thousands of tomato seeds. People visiting the park a few weeks later were delighted to pick the tomatoes.

It has come to light that in 1848 a man refused to accept a letter because there was postage due. The man: Zachary Taylor. The letter: notice that he had been nominated for president of the United States.

"One Potato, Two Potato"

All of us looked on helplessly as every day Mother's health continued to decline. What would happen to us if she died? Then one day the miracle occurred.

By Mildred W. McKinney

The author was eight years old when her mother began her desperate struggle to stay alive.



THE HAPPY ending to the worst 12 days of my life is inextricably bound up with two wee white potatoes, the first fruits of my father's labor when he took over the Gunter farm in 1930.

Before that, through the late 1920's, we lived in Bethany, La. At 10 I was the oldest of Arena and Virgle Weaver's five children; the others were Calvin, eight, Lonnie, six, Ellonia, four and Eva Mae, two. Even before Eva Mae was born Mother was sickly and between 1928 and 1930 she spent more than 20 months confined to bed, either at home or in a hospital. Dad struggled under a load of long-overdue bills, to say nothing of the cost of medicines for Mother and the needs of his children.

I remember three different doctors from Shreveport — Dr. Robins, Dr. Kitchens and Dr. Souter — who treated Mother. None could put a name to

her illness. She was very weak and in pain and it seemed to us children that she was on the brink of death.

Although nearly 50 years have passed since that dreadful time I well remember the cold grey Monday in 1930 when we trooped single file into a small frame farmhouse which the Gunter Bros. Lumber Company had assigned to Dad. He had been a faithful employee for five years and when he was transferred to Columbia County, Ark., the company moved our meager furniture from Louisiana to the Gunter farm.

We hoped Mother would be better in Arkansas, for the humid Louisiana climate always had bothered her. Indeed, upon our arrival in the new home she worked with the rest of us setting things in order — but she was forcing herself.

March went out like a lion that year but the early days of April brought

budding trees and flowers, busy bees, twittering birds and the mournful calls of whippoorwills. Mother seemed not to notice the awakening earth. Her bent frame grew thinner and the new doctors Dad called in merely shook their heads.

Then, on the first of May, just a few days after her 29th birthday, Mom literally hurled herself, her condition, her complaints and all her faith at the feet of God. Even now cold chills come over me when I recall her pathetic moaning pleas.

Each morning I would hear her begging, "Dear God, didn't you say that if one would only trust, you would bring him out safely?" At midday she would say, "Lord, I'm calling you because you're the physician who never lost a case." At midafternoon she petitioned, "Lord, if it is your will, please move these racking pains from my feeble body!" All night long she prayed, "Father, you've never lost a battle. Please take this battle in your hands!"

She prayed every waking moment, day after day. She used prayer for breakfast, lunch and dinner, refusing all food and drink. We children were terrified. What would happen to us if

our mother died? But Mother vowed that she knew Him to whom she prayed and He would save her.

About noon on the 12th day of her ordeal she came into the small bare kitchen where I was doing the dishes. I turned to find her smiling! Warmly and affectionately, she said, "When you've finished with the dishes I want you to fry these spuds for me." Dad had left two tiny potatoes on the table after proudly showing us children his first "harvest."

I lost no time in peeling and frying the potatoes. When I gave Mother the plate she bowed reverently and gave thanks to God for her family and her health.

Dad's heavy footsteps sounded on the stoop and Lonnie called out, "Look, Dad, Mom's eating the potatoes you brought in!"

"I'm eating today so I can chop cotton tomorrow," Mom muttered. And chop cotton she did — tomorrow, the next day and the day after that.

Today Mother peers over her glasses until she has everyone's attention. Then she tells her children, her grandchildren and her great-grandchildren, "God is my strength — a very present help in time of trouble!"



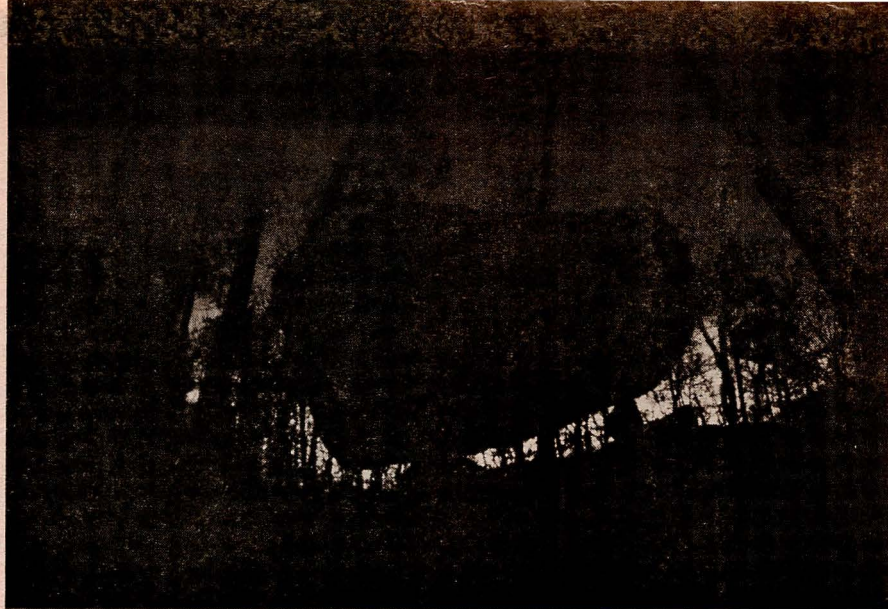
MEMORY FAILURE

HERMAN Myers, Jr., the president of an insurance company in Omaha, Nebr., enrolled in a memory improvement course in the spring of 1976.

At a meeting of insurance agents a few days later he spotted a familiar

face but he could not place the man. Seeing him again on the second day of the meeting he still could not remember who he was.

On inquiring he learned the man's identity. He was the instructor of the memory course.



One of New England's mysterious stones is Tripod Rock at Kinnelon, N. J. Its alignment at sunrise illustrates its possible astronomical significance.

A Closer Look at *AMERICA B. C.*

Some New Englanders are happy with Barry Fell's identification of mystery sites as "Celtic" — and many scholars are not.

PART TWO

By **Richard R. Szathmary**

Photos by Edward J. Lenik
unless otherwise credited

BESIDES Mystery Hill, the New England Antiquities Research Association (NEARA) under Robert Stone's direction has identified well over 200 mysterious stone structures all across New England, as far south as New Jersey (the Kinnelon dolmen) and as far east as Martha's Vineyard (a dolmen at Chilmark). The greatest

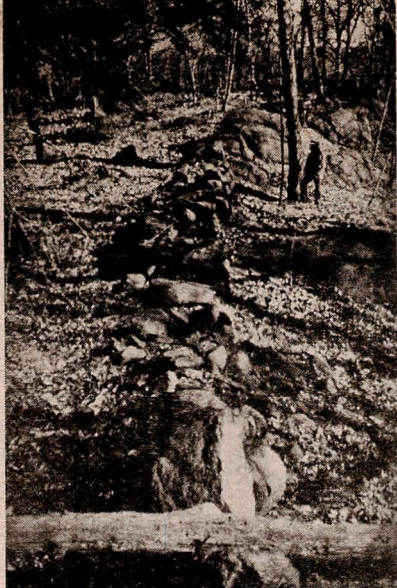
number have been found in the Connecticut River Valley which sprawls across Vermont, New Hampshire and Massachusetts. And many sites have been bulldozed or dismantled in the name of "progress." Mystery Hill, for example, has been described as "ruins of ruins." Many of its stones were carted away in the late 19th Century to pave nearby cities and its first recorded resident, Jonathan Pattee, is said to have rearranged

stones there whenever it suited his fancy.

Few of the New England sites have received serious archaeological attention. In 1955 Gary Vescelius of Yale, after extensive work at Mystery Hill, judged the site Colonial. His acceptably scientific excavations unearthed a large quantity of post-Columbian artifacts and others for which Old World origins have been suggested. Archaeologists generally assign these to purely native Indian cultures dating back to circa 1000 B.C.

Now the carbon-14 dating of samples taken at Mystery Hill by one of Barry Fell's associates, James Whittall, disputes Vescelius' results, placing Mystery Hill well back into the Bronze Age circa 2000 B.C., a time of megalith building. In turn, Steven Williams, director of Harvard's Peabody Museum and an authority as reputable as Glyn Daniel, is quoted in Francis Hitching's *Earth Magic* as disagreeing with the context in which Whittall's aged charcoal samples were found.

The most recent and complete site report I've seen is by a resourceful self-described "dirt archaeologist" named Edward J. Lenik of New Jersey. Completed in January 1974 Lenik's report is a model of care and detail. It covers a massive complex of supposed megalithic stone walls which wander over almost 200 acres near Ramapo, N.Y. This is far larger than Mystery Hill. While he has no ultimate explanation for what may someday prove to be our most important megalithic site, Lenik leans toward the belief that it was built by farmers who topped off the low stone

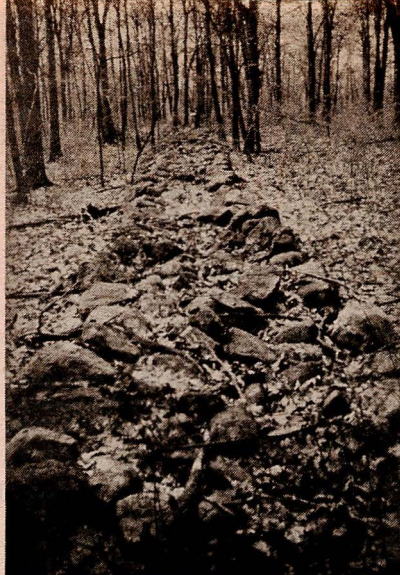


Archaeologist Edward J. Lenik studied massive complex of stone walls near Ramapo, N. Y. This section at edge of cliff served partially to enclose the entire 200-acre site.

walls with wooden fencing to create sheep and cattle pens. He has no evidence, however, that farmers ever used the site.

Lenik's classic and painstaking labors are cited here in contrast to Fell's described in *America B.C.* wherein you never receive any solid indication that *digging* was done at the sites identified as Celtic. Instead, Fell and his friends seem merely to have scabbled over rocks looking for inscriptions. Then Fell's descriptions of his rapid (in minutes!) translations of inscriptions are enough to make any cautious reader wary. After all, the Bat Creek stone was found in the late 19th Century but did not yield its final secrets to Dr. Cyrus Gordon until 1972.

The lack of Celtic artifacts at New



Wall in main section of Ramapo site measures six feet wide and four feet high. Lenik determined that prehistoric walls were constructed of unworked glacially transported stones.

England's mystery sites — save for certain pottery shards tentatively identified by Oxford-trained archaeologist Salvator Trento as Iberian and/or Mediterranean — has always been bothersome. This doesn't automatically disqualify Fell's conclusions, however, provided the effort to find artifacts was made.

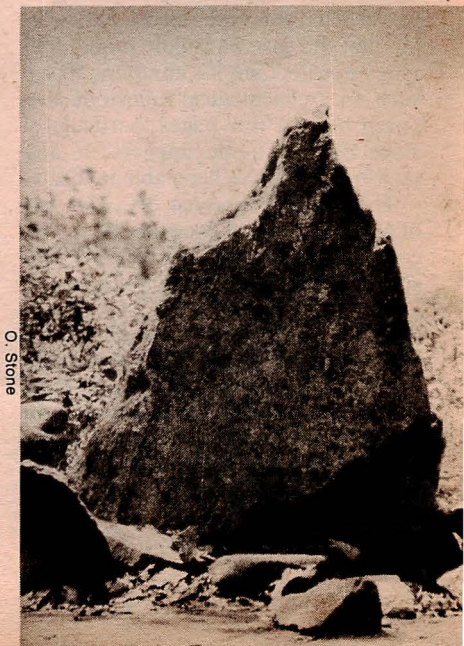
Working with a crew of his students, Edward Lenik, beset by budgetary woes and time limitations, nevertheless excavated to strict scientific standards. Fell, similarly joined by students and associates, did not. To satisfy the Glyn Danielses of the world, Fell must answer such criticisms.

Fell links all the megalithic structures he has investigated in New England (a relative handful of those

NEARA has catalogued) to his Old World visitors, his Iberians, Carthaginians, Phoenicians and so on. Mystery Hill, for instance, he judges to be a major Celtic religious center where Phoenician mariners were tolerantly permitted to worship in their own fashion.

As defined by Fell, the functions of the sites can be determined from the inscriptions. Yet a Vermont astronomer named Byron Dix, originally working independently but later alongside Fell, has found evidence of alignments that suggest an astronomical function for Fell's sites. (This is in addition to the standing stones at

Significance of this Mystery Hill monolith was long suspected. It is now known to mark winter solstice.



O. Stone

Mystery Hill which almost certainly mark solstice sunrises and sunsets.)

Fell's translations of inscriptions at Dix's prize sites usually have something to do with the Celtic sun god Bel or the Phoenician god Baal. Fell notes on page 90 of *America B.C.* that Bel long has been suspected of being the same god as Baal but only through his recent American identifications has this been proven. This is only one of those "great moments in modern archaeology" which Fell tosses off in the same time it takes him to translate an inscription.

An even greater discovery, one that if true would upset archaeologists the world over, comes when Fell *names* — for the first time ever and on the basis of his own work — the Celtic Mother Goddess of New England either *Beanu* or *Byanu*. I'm not disputing his right to add to the known pantheon of Celtic gods, you understand, only asking that the case be solidly made. Fell may be correct but it's annoying to see such an archaeological milestone disposed of in a few pages, particularly since neither name appears in any previous work I've been able to locate.

The pictures *America B.C.* gives us of a stone statue of the goddess are inconclusive. It could just as well be a sort of petrified auto transmission!

* * *

FELL ASSIGNS New England's apparently megalithic structures to the Celts — but the Celts, at least those who eventually wound up in France and the British Isles, actually came long after the people who are known to have raised European megalithic sites.

In such books as *Megalithic Sites in*

Britain and Megalithic Lunar Observatories. Prof. Alexander Thom* has shown that these much-earlier-than-the-Celts megalith-builders possessed scientific and engineering knowledge and abilities of a high degree. Thom proved this by investigating the startlingly exact astronomical alignments in their stone circles and at other sites across the British Isles and Brittany — and Thom's work is precise enough to impress even Glyn Daniel. As Thom showed, the megalith-builders seem to have used a common unit of measurement in all their territories. The most recent corroboration of Thom's work can be found in Aubrey Burl's *The Stone Circles of the British Isles* (reviewed in May 1977 FATE).

When Francis Hitching, doing research for *Earth Magic*, visited Professor Thom, they discussed Mystery Hill. Hitching tells me that Thom suggested that the people at Mystery Hill who were so convinced that the site had astronomical significance take certain measurements so that he might compare them to the standards set by his own pioneering work in the field of astroarchaeology. But he admitted to Hitching he really didn't expect much to come of this.

Thus Thom was greatly surprised when approximately seven out of the eight measurements he had requested from Mystery Hill closely corresponded to what he considers acceptable for an authentic site raised by the Neolithic and Bronze Age builders using the "megalithic yard."

Yet these builders whose abilities

* Prof. Alexander Thom is Emeritus Professor of Engineering, Oxford University.

Thom vouches for were *much earlier* than the Celts who Fell proposes occupied New England. And Fell has Byron Dix's work to confirm the astronomical purposes of the New England sites, purposes that appear to be similar to those Thom has shown for the sites in France and Britain. Yet Fell's bibliography does not cite Thom's or any similar work relating to astroarchaeology and the megalithic builders.

In the last third of *America B.C.* Fell speaks of Druids romping through New England. He seems never to have consulted Stuart Piggott, Professor of Prehistoric Archaeology at the University of Edinburgh, who in *The Druids* restricts this pre-Roman Celtic priesthood to Gaul and Britain.

Moreover, Fell makes his Druids, who already don't seem to hail from any recognized center of Druidism, astronomers as well as priests. As Piggott has pointed out, the hard evidence for this sort of assertion, beyond a few classical references, rests on one remarkable item, the Coligny Calendar. This is the now fragmentary remains of a great bronze plate engraved with a calendar of 62 lunar months and what Piggott calls "two 'intercalary' months." The Coligny plate's lettering and numerals are Roman but the language used is Gaulish.

The Coligny Calendar is impressive proof of Druidic calendrical abilities but it is not a megalithic stone temple, where Fell claims his New England Druids made their astronomical observations, nor was it found in or near any megalithic stone structure; it was

found alongside a Roman road.

Piggott, incidentally, dates the Coligny Calendar as probably originating during the reign of Caesar Augustus (31 B.C. — A.D. 14), quite some time after Fell proposes his Celtic colonists landed in the New World.

Pliny, the First-Century Roman author who actually visited with the Druids, said they worshiped in "groves," a term about which the archaeological world has argued ever since. In creating what seem to have been their sanctuaries the Druids may have retained a certain memory of Bronze Age building practices but they certainly were not megalith-builders.

* * *

AN EXCEEDINGLY curious stone (Fell calls it a monolith, meaning a now-fallen standing stone) was found at Mystery Hill on August 31, 1975. It is marked, like the Coligny plate, in Roman numerals. I have seen the stone myself in the Mystery Hill museum and read the Roman numerals XXXVIII for 39 — although I might dispute the markings after the numerals which Fell says read "LA" for "day."

Francis Hitching, in discussing the stone with me, just smiled and said, "Well, it's just another problem to add to the whole case up there, isn't it?"

It sure as hell is. Fell indicates it is the only Latin marking ever found in New England and dates the stone as coming after the calendar revision ordered by Julius Caesar in 45 B.C. The existence of such a stone, if genuinely old, would seem to imply contacts between the Old and the New Worlds into the Christian era.

This stone seems to have been lying around Mystery Hill under another stone (and I would like to hear Piggott's opinion of this likelihood). Any group of travelers who cared enough about calendrical systems to have transmitted knowledge of Roman dating across the oceans should, it seems, have scattered around other evidence of their obviously important contact with Roman culture. None has been found.

The Mystery Hill stone seems not to fit too well into Fell's case for Celtic Iberians. They were under Roman domination after 160 B.C. and I'd like to know how they got away from their conquerors, why they bothered using their conquerors' method of writing numerals and why there seems to be no existing tradition of Celtic voyages westward during the Roman era, considering that the Romans were pretty fair reporters and record-keepers.

Fell undermines his own case when he says the stone probably once was part of a Druidic calendar circle. Where he acquired this misconception is hard to say, for the linking of Druids to megaliths is mainly a 17th- or 19th-Century folly. The Druids definitely were not the engineers of the British stone circles which Thom has shown had an astronomical function and it is doubtful that, coming more than 1000 years after even the stragglers among the megalith-builders, the Druids ever adapted more than an occasional site to their own narrower purposes. A few quotes from Strabo, Caesar and Pliny, plus the Coligny plate, don't turn Druids, even if correctly placed in Gaul and Britain, into megalithic astronomers.

Robert Stone of NEARA, having shown me an apparent megalithic stone circle some miles from Mystery Hill, should know that authentic megaliths have nothing to do with Druids or Celtic Iberians. To claim they do only muddies the waters NEARA already wades in when it tries to get the archaeological establishment to take these sites and their discoverers seriously.

Megalithic structures and standing stones are found all over New England. Some of them seem to have clearly defined astronomical functions which cry out for investigation by someone as qualified and thorough as Alexander Thom. Here too exist what *seem* to be ancient inscriptions. Although Fell seems misdirected in many areas (he is no archaeologist as Piggott and Daniel are) he may have turned up something *resembling* Irish Ogham. That's not what he says — he actually thinks it's a completely hitherto unknown form — but scholars are not impressed.

But there is the puzzle, as I have mentioned, of "Pictish Ogham." In *The Age of Arthur* John Morris, Senior Lecturer in Ancient History at University College, London, says of this script, "It may be the language of the aboriginal peoples who dwelt in northern Britain before the coming of the British, and before the builders of brochs and duns, who found a brief separate identity when the barbarian nations combined to assault the Roman frontiers in the 360's, and inscribed a little of their languages centuries later, when they were familiar with Pictish memorials and the Irish alphabet."

Brochs and duns, according to J. Forde-Johnston, Keeper of Ethnology at Manchester Museum, writing in *Prehistoric Britain and Ireland*, date circa 200-100 B.C. So Morris' theoretical users of "Pictish Ogham," if they did come before the Iron-Age broch-building invaders, may well have originated somewhere back in the Bronze Age, where Fell places his New England Celts, somewhere back to the time carbon-14 dating shows Mystery Hill was occupied.

This admittedly is a long shot but it would place "true" Ogham users in New England, possibly after the earlier megalith-builders. In such a case New England Ogham might turn out to be a bastardized form of the later if still mysterious "Pictish Ogham."

The half-buried structures at Mystery Hill and elsewhere resemble what are called *souterrains* in France, Ireland and Scotland and *fogous* in Cornwall. These are low, usually underground passages walled and roofed with large stones. Archaeologists differ on the datings and origins of souterrains but they are found in areas where "Pictish Ogham" exists. When I mentioned the souterrain resemblance to Robert Stone and some of his friends in October 1975 they were horrified. They are happy with Fell's Iberian identification for New England's megaliths.

* * *

FRANCIS Hitching's *Earth Magic*, to which I have frequently referred, is an impressive book but it deals mainly with the megalithic mysteries of the British Isles. In conversation Hitching freely admitted that he had seen only three United States

megalithic sites but through no fault of his.

"The problem," he said, "is that those people in NEARA and with Fell are so damned secretive, you wonder what they are trying to protect or hide."

According to one report, when some of Fell's people tried to get a law passed preserving America's ancient archaeological heritage from dismantlement or vandalism in Vermont, they balked at actually showing the sites to interested legislators and local reporters. There's such a thing as being too discreet and the people involved with Fell's work can be accused of it — often getting property-owners to allow only them access to land with a megalithic structure on it.

In Britain anyone can visit Stonehenge or Avebury. Francis Hitching thinks many of NEARA's and Fell's totally understandable worries about the rape of America's archaeological heritage stem from what he terms "the strange American attitude toward private property. If an American farmer were to realize what he had on his land, he might decide it *has* to be torn down. That would never happen in Britain. Americans seem to enjoy knocking old things down." Sad to say, he's probably right.

This brings us back to Robert Stone. If *America B.C.* isn't quite the vindication he's been seeking, it is a book-length tribute to Stone's initiative in interesting others in those mysterious stone structures which have obsessed him since he was a boy.

"Sure," he says, "I've got a dream — a good one too. You know those tours of South America they sell, the

ones where they promise to take you to all the Inca ruins and such that Von Daniken wrote about? Well, I'd like to see bus tours of New England. I'd like to see people taking tours to learn about America's real, previously hidden archaeological heritage that

comes to us from the Old World."

There is, to be sure, such a thing as acceptable commercialism. While all the debates about inscriptions, artifacts, datings and so on continue, the implacable rocks remain — perhaps never to be understood.



THE SERPENT HANDLERS

By Paul Steiner

ADHERENTS of serpent-handling churches which exist in many parts of rural America are extreme fundamentalists who take literally the 16th chapter of the *Book of Mark*: "They shall take up serpents; and if they drink any deadly thing it shall not hurt them." The parishioners believe it is "God's will" that they handle poisonous rattlesnakes and drink strychnine in their religious services.

Recently a documentary film has been made which focuses on a small snake-handling congregation in West Virginia. It is Karen Kramer's "The Jolo Serpent-Handlers," a 40-minute, full-color, in-depth portrait. The film not only shows two unique serpent-

handling services but answers many of the questions viewers have about the religion and the people who practice it.

The film includes a rattlesnake hunt through the mountains, the washing of the serpents and a very rare documentation of an all-night prayer vigil held for the victim of a rattlesnake bite. Church members, interviewed in their homes, tell why they handle serpents, what it's like to grow up in the religion, the persecutions they have suffered and the pain of losing a family member to snakebite. But it is not all pain and suffering, for the people are linked by deep beliefs and faith in their practices.



MYSTERY METAL

By W. Ritchie Benedict

IN NOVEMBER 1976 Canadian Press reported that two mysterious chunks of metal were found on Erie Beach near Blenheim, Ontario, and sent to Ottawa for identification. They will be examined by government scientists experienced in the analysis of space metals.

The silver-grey chunks were discovered by Jack Carpener, an Erie Beach cottager, who took them to the University of Windsor. Professors

there believed the metal pieces may have come from space and this was confirmed by a NASA spokesman at the Goddard Space Center in Greenbelt, Md.

Other remains have been found that match the Erie Beach samples, the spokesman said, and if they are found to be satellite parts they will be returned to the country of origin under a United Nations agreement in which Canada participates.

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That's because I'm afraid that if you tell anyone about the simple secret of good luck before you start using it, they might be able to talk you out of it. They will try to tell you that there is just no way to be so lucky all at once.

But there is.

And, I'm sure that if you try it privately for just two weeks — no one will ever be able to talk you out of it then.

Before I go on, I'd like to tell you that I'm not a miracle worker or a mystic of any kind.

I'm a businessman.

A short time ago, I was a businessman who was extremely unlucky. Not anymore.

I'm still not the richest man in the world — or the most successful in love — but finally, after years of miserable luck in everything — I feel like the luckiest man in New York.

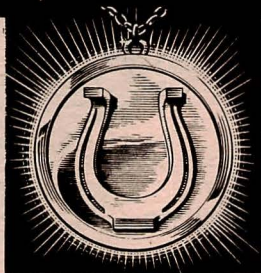
It's wonderful.

For years I played Bingo, entered Contests, Lotteries and Sweepstakes — tried to find true Happiness, Love and Affection. I was a typical loser at everything.

Then, by accident, I stumbled onto the real secret of great good luck. The very first time I played Bingo after I discovered my secret I hit a Jackpot Bingo for \$373.

I discovered the secret in a tiny antique shop in my neighborhood — a lovely combination pendant/key chain in the form of a Lucky Horseshoe. It was finished in gleaming 14k gold — and my heart practically stopped when I spotted it.

The shopkeeper told me the history of the amulet — how for hundreds of



years men and women have believed with all their hearts and souls that the golden Lucky Horseshoe had the mystic power to bring riches beyond belief, unlimited love and affection, supreme happiness — to all who used it.

I felt I had found the answer — the true secret of good luck — and I bought the one-of-a-kind Lucky Horseshoe for over a hundred dollars.

I started to use it at once. I started to win at Bingo consistently — to win Contests and Lotteries — to find the Happiness, Joy and Love I had been seeking for so very long.

When my friends saw that I had become "the luckiest man in town" they asked me to give them my secret. Since I had now found everything in life I wanted — I decided to give it to them.

I had a master jeweler create five exact copies of my golden Lucky Horseshoe — three as key chains with proper attachments for keys — two as pendants — complete with matching golden chains. I gave them as gifts to my five closest friends.

It worked for them, too!

Now, you and I both know that there's a great deal of money to be made for the person who comes up with the true secret of good luck — a secret that really works. I am certain that I have done just that.

But, was the astounding good fortune brought to me and my friends a fluke? Perhaps there was something "special" about us that made the golden Lucky Horseshoe so very powerful. I don't believe that for a moment.

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For, once I prove that my golden Lucky Horseshoe works — really works — I will offer it to all men and women who want and need great good luck — for \$15 — and it will be worth every penny of it. (How many times have you said to yourself that you'd pay a for-

tune for something that really works?)

So, to prove that my golden Lucky Horseshoe works for ALL men and women — I'll send you either the pendant or the key chain for little more than the cost of making it up.

Remember, I'm willing to do this for my own selfish reason. Once YOU have become a Winner — once YOU find all the Money you need — once YOU have all the Love, Joy, Happiness and Affection you want — I'll probably make a mint when I offer the PROVEN amulet to the general public.

But, you must make me a promise. You must let me know your good luck results. This will be the proof I need!

I feel certain that it makes no difference whether you are a man or a woman (it works for both) — no difference if you are young or old — and even if you have until today always considered yourself unlucky — your golden Lucky Horseshoe MUST work for you or it won't cost you a single penny.

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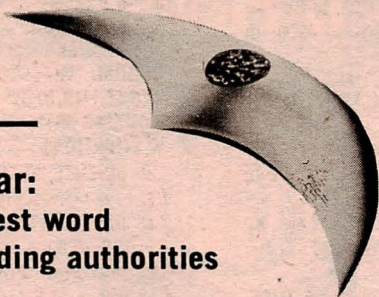
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THE FACELESS HORSEMAN

By Richard Lee-Fulgham

WHEN I moved into my grandfather's home in Salem, Ala., in the winter of 1974 I couldn't have known I was about to glimpse firsthand the mysterious relationship between the very old and death. During my 10 years as a professional nature writer I had learned that surface reality is only a shell around a deeper world. And I also had learned that the shell could easily crack, exposing an unexpected universe beneath. But although I knew this I wasn't prepared to witness one of those mind-blowing occurrences which keep the word "miracle" in our language.

My grandfather John Thomas Fulgham was 83 that year and had lived a life so harsh that his face and flesh were hard as iron. Except for his gentle grey eyes he seemed as rigid as a statue. He rarely talked — but sat for hours on end puffing a grotesquely twisted briar pipe and staring into the forest across the highway. I am ashamed to admit that I was so wrapped up in my own problems that I paid him little mind. I had no idea he was pondering his own entrance into another world — the world of death.

After I had been with him a month, something happened that troubled me greatly. At three in the morning of a half-moon night a terrible shouting outside awakened me. Scrambling out of bed I rushed into the yard and saw my grandfather staring into the dark, shouting, "I chase him off and he comes right back!" As I watched he began to throw imaginary

stones at some invisible target.

When I walked over to him I realized he was sound asleep although his eyes were wide open. I was afraid to wake him suddenly but also afraid to let him continue his bizarre fight. Gently I tugged at his sleeve and whispered, "It's okay, Paw-paw. You're having a nightmare." Slowly he came to consciousness and turned toward me, wearing a look of amazement and terror that I will never forget. Without a word he turned and went into the house.

My Grandmother Dolly had been awakened by the stir. Although she was upset she said he must have had a "dream of dogs." I knew better. A man isn't so terrified of dogs. The next day I asked Grandfather what he had seen. That look of amazement returned as he said, "A horseman with no face."



Richard Lee-Fulgham

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I shuddered to think of such a nightmare and pressed him for more details. He refused to talk anymore about the horseman. Instead, thrusting his old briar pipe into my hands, he said, "This'll help you remember me, boy." I began smoking the twisted pipe, hoping the sight of my silly young face puffing his ancient smoker would make him laugh. But he only smiled — a sad knowing smile.

He spent the rest of the day going through his possessions, separating everything into piles and telling my grandmother who should get what after his death. If it frightened Grandmother, she didn't show it. As if resigned, she helped him by writing down his decisions.

By the time they had finished, it was dusk. He signed the paper and went right to bed, only to go outside again in the night and to shout his anger against the thing only he could see. Again he threw the imaginary rocks; again he told the world how he couldn't keep the thing away. This time, however, my grandmother warned me not to wake him up.

"Leave him alone," she said. "He's got to finish his fighting in this world." Although I didn't know quite what she meant by this I left him alone and eventually he quieted down and returned to bed just as the sun was rising.

He didn't see another sunrise. When he was checking the mail at the roadside box the next morning — March 13, 1974 — he was hit by a car which careened off the pavement, crushing and killing him. The driver of the car, distraught, claimed the wheel seemed to have been wrenched from his hands and told me that Grandfather's last words were, "I never expected him to come in daylight." — *Vine Grove, Ky.*

THE DOG WHO DID HIS DUTY

By J. F. Robinson

FOR MANY years Old Trigger, our family pet, guarded us all at night paying special attention to Sandi, my younger sister. Waiting until we were all in bed he would make his rounds to see if everything was all right. We would fall asleep listening to the sound of his footsteps padding from room to room and finally stopping in my sister's room. Trigger would sleep at the foot of her bed until morning.

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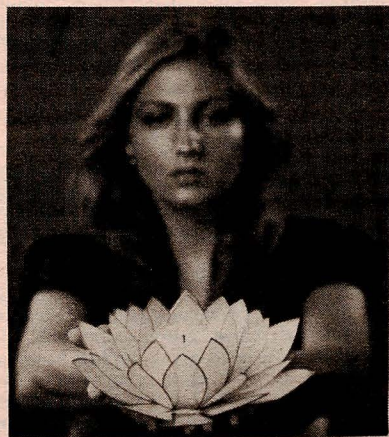
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When Old Trigger died in April 1963 Sandi cried herself to sleep every night for a week. Nothing we did made her feel better. Then the footsteps started, padding from room to room and finally stopping at my sister's bed. We first thought it was our old house creaking in the wind — but there was no wind. Then we wondered if it could be Old Trigger still watching over us. Sandi began to sleep soundly after that and we heard the footsteps every night for more than two years.

But Dad knew that as much as we all loved Trigger, his ghost would have to be put to rest. But how?

Early in June 1965 Dad brought home a little Pekinese pup. Sandi fell in love with him right away and named him Crispy Critter. He took to his new home quickly and at bedtime he barked and wagged his tail at something at the top of the stairs. Trigger was not heard that night.

Then tragedy struck again. Crispy Critter died three weeks after we got him. Sandi, brokenhearted, cried all night — and Trigger's footsteps started again.

Acting quickly, Dad went to the pet shop and returned with Crispy Critter's healthy brother. That night Sandi slept soundly with her new puppy at the foot of her bed. Old Trigger's footsteps were never heard again. — *Kingston, Ont., Canada.*

DOOR PRIZE

By Beverly Hicks

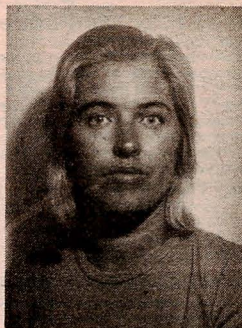
I NEVER had talked with a dead person before. Nevertheless, on an evening in June 1972 I spoke with my mother-in-law Ida Hicks who had been buried some four years at that time.

It all started the week before when I hunted and searched my house over — every drawer, box and cupboard — for a New Britain High School reunion program. The program had been given to my husband Robert at his 20th class reunion held five years before in 1967. On the back of this program was printed the statement: Bring this program to the next reunion and you will be eligible for the door prize. I remembered this from five years before and was eager to find the misplaced program which I had carefully — too carefully apparently — put away. The "next" reunion was now;

we would be going that very night.

At first my search had been casual and unhurried but by the morning of the reunion I was desperate to find the program. I had read of people being helped by members of their family who had departed this earth. I didn't believe it but on the other hand I was desperate. If others had been helped, why not me? Closing the door to my bedroom, I sat down quietly on my bed and closed my eyes. Blocking all other thoughts from my mind, I called on my mother-in-law. I whispered, "Mother Hicks, I am coming to you for your help. I know you must be watching over us and we hope you are happy. I need to find a program which I have lost. No doubt you have seen me looking for it. Please, if you saw me put it somewhere, tell me where. Thank you."

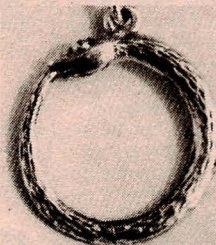
Silence ensued.



Beverly Hicks

I rose from the bed and walked out into the yard. I sat down in my favorite lawn chair. My body wasn't even settled into the

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chair when I heard a voice softly say, "On the top of the bedroom closet in the box."

I all but leaped from the chair and ran into the house and into the closet. I pulled down the top box and there, right inside the cover, lay the program. As I stared at it an eerie feeling passed over me. I couldn't believe it and yet there was no mistake . . . there was the program. I was too overwhelmed to tell anyone.

Later, on the drive to the reunion at the Holiday Inn in Meriden I couldn't keep it in any longer. I had to tell Bob. After all, it was his mother.

He laughed, not at all believing that someone dead could have told me anything. Still laughing he said, "If that's true why don't you ask her to help you win the door prize?"

Okay, I thought, don't believe me! Just for that I will talk to Mother Hicks about winning! I closed my eyes. . . .

We have a sterling silver water pitcher sitting on our mantel to prove that Mother Hicks heard me. — *Wolcott, Conn.*

THE MISSING BRACELET

By Sally Remaley

IN 1975 after my mother Bessie Larsen, who lived with me, passed away I called my sister Betty Luree in California and asked her which of Mother's possessions she would like to claim.

"Only one thing," she said. "The gold bracelet that Daddy gave Mama for a wedding present. It has the initial 'B' on it, you know, for her first name and I'm the only one in the family who also has a first name starting with B. Besides, she always told me the teeth marks on it were mine because she let me 'teeth' on it when I was a baby."

"That's fine," I agreed. "As soon as I can find it, I'll send it to you. I haven't gone through all her things yet, but as soon as I get time, I'll look for it."

Within the next few days I sorted out Mother's things, letters, boxes of hankies, mementoes from years gone by. Piece by piece I checked everything, to make sure that I would miss nothing of value. But I could not find the bracelet. I even wondered if burglars might have taken it but there were no signs of a break-in. Certain the bracelet was still in Mother's room, I continued to search every nook and cranny



Sally Remaley

but could not find the bracelet.

I felt bad because I didn't want my sister to think I was just holding the bracelet so I called her several times to tell her I was still looking. Weeks and then months passed and by this time I had cleaned out everything in Mother's old room. The room was practically bare, the dresser drawers and closets empty. Only the furniture remained. I pulled everything out from the walls and looked behind. Nothing. I took down the drapes and checked them thoroughly before sending them out to the cleaners. Then I went back and checked under and along the sides of all the drawers. Nothing there either.

Nearly two years had passed and one night, as I lay in bed thinking about the missing gold bracelet, I was overcome with sadness. As much as I wanted to find it and send it to my sister, the prospect seemed hopeless. I had searched every room in the house not once but many times.

The next morning upon waking I started for the kitchen to put the coffee pot on.

As I passed through the living room, a bright glint of gold caught my eye. I stopped. There in the middle of the living room floor, right in the path I walked each morning, was Mother's beautiful gold bracelet, placed by an unseen hand in a spot I couldn't possibly miss. With the sun shining on it, it never looked more lovely. I picked it up gently and examined it, hardly able to credit my senses. When I saw the initial "B" and the teething marks, I shed grateful tears. Then I called my sister to tell her the good news. — Bradenton, Fla.

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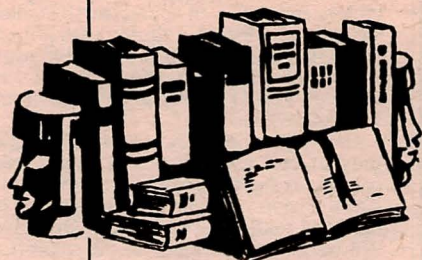
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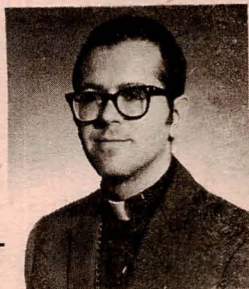
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TWO ENTERTAINING travelogs designed for the occult-minded armchair tourist (or perhaps the adept astral traveler) will whisk one away to remote corners of mysticism's hideaways — rural India and Tibet.

Ormond McGill's *The Mysticism and Magic of India* (A. S. Barnes & Co., New York, N.Y., 1977, 208 pages, \$9.95) takes the reader to the backwaters of the Ganges where the fakirs and magicians still can attract a crowd to gaze in wonder at the Indian rope trick. McGill, a magician himself, explains many of the fakir's illusions as highly sophisticated sleight of hand. Some tricks, however, require more — a little bit of real magic.

That something extra is *maya*, the power to control the imagination and will of spectators by psychic means. *Maya* is hypnotism, not mere suggestion but the "animal magnetism" which gives a magician direct influence over the sense feelings of his audience. After instructing the reader in the basics of *maya* (achieved through yogic exercises) McGill leads him on a tour of the magic centers, with each stop presenting a new opportunity to learn yet another technique of the master magician. One of the last chapters even explains how to use *maya* to broadcast sexual power.

I cannot guarantee that if you read this book you will develop into a master magician or become healthier, wealthier, sexier.

I do guarantee you an enjoyable mini-vacation and a stimulated imagination. McGill's fine book is loaded with solid information about the secrets of Hindu illusionism and yogic practices; if you're interested in these subjects don't miss it.

Many years have passed since someone wrote a clear, no-nonsense firsthand account of life in Tibet. Han Suyin was the first foreigner allowed in to the Lhasa area since 1962 and her *Lhasa, the Open City* (G. P. Putnam's Sons, New York, N.Y., 1977, 180 pages, \$7.95) recounts her two-month visit in the fall of 1975 at which time she observed the great changes that have taken place in that country since the Chinese invasion of 1959. Suyin concludes many of these changes have been beneficial.

In its day Tibet was known to occultists as the home of all that is best in magic and mysticism, the place where all true gurus go before they head for southern California, the haven of the highest wisdom in an otherwise profane world. In reality Tibet was a brutal feudal society in which poverty, ignorance and superstition were far more in evidence than was high magic.

Since the takeover, Suyin claims, the Chinese have built roads, opened schools and mined the abundant minerals. In line with common Marxist practice, the temples have been converted into museums. At

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times Suyin writes like a propagandist for the current Tibetan ruling clique but her description of conditions in that country prior to 1959 is in line with reports of other western visitors. In the end Suyin helps us understand and even appreciate the radical changes in Tibetan culture; certainly no amount of secret lore and magical treasure can justify the conditions which the monastic rule of the lamas imposed on the Tibetan people.

One hopes, however, that the slowing of the "cultural revolution" will open up the country to freer expression and that lamaism will have an opportunity to compete on the open market place of ideas. Only then will we know if, stripped of the support of the political elite, it has enough power to survive.

WORD FROM THE GURUS

ALTHOUGH IT has given us its share of yoga pabulum, Swami Rama's Himalayan Institute of Yoga Science also has produced some of the finest material in eastern studies. *Science Studies Yoga* by James Funderburk (Himalayan Institute, Glenview, Ill., 1977, 257 pages, \$5.95, paperback) is the most significant yoga book published in several years — for two reasons. First, it surveys the research on hatha yoga and meditation and analyzes the results in terms of their effect on emotional health and physical well-being. Objective studies have shown that yoga and meditation do have beneficial effects on the body, on mental attitudes and on tension/fatigue levels. Funderburk's survey tells why in a clear, understandable manner.

Second, the book includes studies of a wide variety of meditative techniques and yogic disciplines. Many schools are so defensive (or evangelistic) about their particular techniques that they feel compelled to assail the competition. But Swami Rama fears no competition and in disciple Funderburk's work zazen, TM and hatha stand (or maybe "rest" would be a better word) beside raja and kriya yoga. Each produces similar significant changes in the body and ultimately in the mind. No one technique can claim to be a better way than any other.

During the last few years an impressive series of papers have been written on TM's



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ability to effect physiological changes. Most of the reports have made no reference to other meditative techniques and so have left a vital question unanswered: does TM produce results because it is inherently superior or because it fits into a class of meditative techniques anyone of which could produce the desired results? *Science Studies Yoga* suggests the second alternative is the correct one.

Of all the gurus currently on the American scene Yogi Bhajan is by far the most charismatic. His eloquent espousal of Sikhism challenges Punjabi immigrants in America to live up to their Sikh heritage. The Punjabis, traditional Sikhs, have responded with cries of outrage over his focus on tantra and kundalini yoga. *The Teachings of Yogi Bhajan* (Hawthorn Books, New York, N.Y., 1977, 193 pages, \$5.95, paperback), while lacking the impact of a personal encounter with Bhajan, functions admirably as a summary of his teachings, expressed in a series of short sayings and paragraphs on a wide variety of subjects.

Sikhism builds its dynamic on the creative current of sound that emanates from God. By tuning into that sound current one can return to God. Thus Sikhs place great faith in the repetition of mantras which contain God's name. Yogi Bhajan's followers practice two hours of daily meditation on the name of God, "Ek Ong Kar Sat Nam Siri Wha Guru!" This mantra and instructions on accompanying disciplines fill most of the pages of the *Teachings*.

Like other travelers on the merry-gurround Yogi Bhajan blithely contradicts himself from time to time. He preaches both profound wisdom and mindless drivel. Prominent among the latter are his pronouncements on women, whom he professes to adore as representing the "creativity of the creator" but whom he nonetheless relegates to their traditional second-class position.

Swami Muktananda is another charismatic guru. His message is power (specifically *shaktiput*) but in his presence one feels sanctity and humility. In *Satsang with Baba* (S.Y.D.A. Foundation, P.O. Box 11071, Oakland, Calif. 94611, 1976, I, 348 pages, \$4.95; II, 382 pages, \$4.95) the con-

tradition between his gentle personality and his stern philosophy is unsettling. Baba is at his best when he answers questions from his disciples, sometimes giving sage advice. At other times, however, he makes impossible demands on his disciples and sounds like something of a tyrant.

For a shorter, less exhausting perspective on the siddha yoga experience, you may consult *Muktananda, Selected Essays* edited by Paul Zweig (Harper & Row, New York, N.Y., 1976, 173 pages, \$3.95, paperback). Its format consists partly of questions and answers and partly of lecture transcripts and is intended to tell you what it is like to be in Baba's presence. Baba argues vigorously, although I fear not very convincingly, that it is possible both to attain autonomous adulthood and to be a disciple of a siddha yoga who demands complete obedience.

Sant Keshavadas is a new guru who after a decade in the United States is just becoming well known. He teaches in the Temple of the Cosmic Religion, emphasizing the attainment of cosmic consciousness, the realization that each person is a microcosm of the universe. Through this realization human beings can achieve cosmic love and cosmic peace.

The Life and Teachings of Sadguru Sant Keshavadas: A Commemoration (Temple of Cosmic Wisdom, 25620 Mulberry, Southfield, Mich. 48034, 150 pages, \$3.50, paperback) celebrates the first decade of Keshavadas' mission in America. The biographical section of the book describes his early visionary experiences and his visits with the famous and near-famous. The teachings reflect a traditional Hindu mysticism — God is One, religion is one, reincarnation just is but liberation from reincarnation is possible. Readers who sample the *Commemoration* and find it to their liking may want to study his numerous other books and to listen to several recordings of chants. Along with his other talents Keshavadas is an accomplished musician.

His holiness M. R. Bawa Muhaiyadeen (Guru Bawa) hails from Sri Lanka, a nation known until recently as Ceylon. A Sufi master who teaches a classic mysticism, he begins with a *via negativa*, a way of knowing God which one attains through the

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negation of all that is less than God, and pushes on to a subtle metaphysics which can be felt but not analyzed, grasped intuitively but not reasoned. As a matter of fact it is so logically inconsistent that rational reflection on it can lead only to samadhi (like a Zen koan) or befuddlement. *The Guidebook to the True Secret of the Heart* (Bawa Muhaiyadeen Fellowship, 5820 Overbrook Ave., Philadelphia, Pa. 19131, 1977, I, 224 pages, \$3.95; II, 232 pages, \$3.95) sets Gura Bawa solidly in the non-dervish Sufi tradition.

These various guru books raise but do not answer the essential question of the dynamics of existing with a Sufi master, a siddha yogi or a Hindu saint. Belief systems such as those detailed in these works do not arise in a vacuum but rather out of the experience of living in a distinct spiritual context; the teachings and the life styles that grow up around them are inseparable. The books are good at detailing the teachings and the techniques but they tell us little about the way they affect the life of the devotee. If we are to separate the spiritual wisdom of a true sage from the ramblings of just another self-appointed evangelist, the two elements — teachings and life style — must be brought together in a living union.

BACK IN PRINT

THEODORE XENOPHON BARBER'S valuable *Hypnosis: A Scientific Approach* (Psychological Dimensions, 500 Fifth Ave., New York, N.Y. 10036, 1976, 282 pages, n.p.l.) makes a welcome return to print. *Light on Yoga* by B.K.S. Iyengar (Schocken Books, New York, N.Y., 1977, 544 pages, \$12.50) and *Introduction to Yoga Principles and Practices* by Sachindra Kumar Majumdar (Citadel Press, Secaucus, N.J., 1976, 318 pages, \$4.95) are two of the better known hatha texts again available. Both are detailed and contain many pictures and drawings of the postures.

Marc Edmund Jones' *Occult Philosophy* (Shambala Publications, Boulder, Colo., 1977, 436 pages, \$6.95, paperback) is a sophisticated synthesis of occultism, mainstream philosophy and the Lesser and Greater Mysteries of Gnosticism. Jones is a quick-minded man and a knowledgeable

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teacher who is able to communicate his points without appointing himself guru. Hal Bridges traces the development of occult philosophy in this country in *American Mysticism* (CSA Press, Lakemont, Ga., 1976, 206 pages, \$3.95, paperback). He starts at the beginning of this century with William James, moves on to the flowering of western mysticism in the likes of Rufus Jones and concludes with the Beat Zen of the 1960's. In *Great Initiates* (Multimedia Publishing Co., Blauvelt, N.Y., 1976, 526 pages, \$7.95, paperback) Edouard Schure takes mysticism back to its origins and explores its influence on the lives of such notable ancients as Rama, Krishna, Moses, Pythagoras and Jesus.

OTHER REVIEWS

PSYCHIC SELF-HEALING FOR PSYCHOLOGICAL PROBLEMS by Lee R. Steiner, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1977, 167 pages, \$8.95.

I am convinced that *Psychic Self-Healing for Psychological Problems* is destined to become a classic — not just because it is so well written but because its subject matter is so fascinating that anyone who reads it is going to recommend it to someone else. Perhaps it will even fall into the hands of physicians who will learn it is better to treat the whole patient rather than just his arm or leg.

The Soviets discovered the Kirlian process in the 1930's. Kirlian photography captures the luminous emanations of fingertips placed directly on a photographic plate. In the 1970's western scientists were able to duplicate the results that Russians reported. Since then researchers have been debating whether the coronas represent the "human aura" as defined by psychics or whether they are merely a product of the body's electrical discharge.

Dr. Lee Steiner presents evidence that Kirlian photography is an accurate test for mental illness — and for mental health. She has found that as the patient improves so does the appearance of the follow-up photo. I found the 30 individual photos shown — on a before and after basis — convincing. Steiner used this technique to pinpoint what she terms Psychedormia or "Tired Brain Syndrome" in which a patient

is overwhelmed by more stress than he can handle.

The author admits doctors can learn much by an organ-by-organ approach but she believes that treating the whole person is better. She feels she may have found a way to teach people in emotional distress to assist themselves. She is honest enough to concede, however, that "Whether or not I have evolved the 'truth' through this approach remains to be seen."

Steiner did a 10-year study some years back on the occult and the psychic and published her findings in *Where Do People Take Their Troubles?* This book's treatment of paranormal healing, the laying on of hands and the like provoked hostility from many of her "scientific" colleagues. Considering that just recently the staunchly conservative Johns Hopkins University initiated a series of lectures on psychic healing, yoga, meditation and nutritional therapy, one can only conclude that Steiner was, and is, ahead of her time.

We don't know exactly what makes muscles move or what energy drives life; we do know that just by looking we can tell the difference between a live cat and a dead one. Steiner sees the life force as a kind of psychic energy and theorizes that abundant psychic energy and emotional stability are identical.

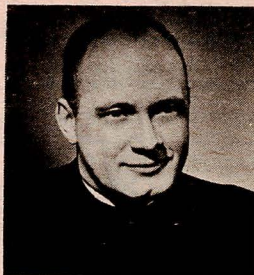
Explaining how different people react under stress, Steiner uses the late Dr. Jacques May's analogy of three little dolls — one is glass, one is aluminum and one is steel. If we use the same hammer on each of them, the glass one will break and the aluminum will dent but the steel will send out a lovely tone. So it is with people.

This phenomenon is vividly illustrated by two sets of Kirlian photographs of two women patients whom Steiner treated. Both women recently had lost their husbands. Simply by viewing the photographs one can see that one woman was shattered and fragmented, incapable of carrying on her own life without help, while the other, although under great emotional stress, still emits strong energy.

Steiner writes that most people who consult a psychologist are not mentally ill; they are "individuals who live stupidly and are too tired to use their common sense." She believes that a good diet is vital to good

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mental health and she suggests a meditation procedure to help people handle their problems. She also describes new methods anyone can employ to attain maximum mental efficiency.

Psychic Self-Healing is a real breakthrough — an important and exciting new work which you would do well to read at your first opportunity. — *Rustie Brown.*

REFLECTIONS ON LIFE AFTER LIFE by Raymond A. Moody, Jr., Bantam/Mockingbird Book, New York, N.Y., 1977, 148 pages, \$3.95, paperback.

This sequel to the bestselling *Life After Life* repeats much of what author Raymond Moody said in his earlier work — that is, it describes cases of individuals who had near-death experiences similar or identical to what are known as out-of-the-body experiences (OBE) but who were resuscitated and thus able to describe their impressions.

In his first book Dr. Moody frankly admitted he knew little about parapsychology and psychical research when he collected and published his material. Unfortunately — and rather surprisingly — *Reflections on Life After Life* shows he still has failed to do his homework and the once endearing tone of innocent ignorance which made his first book such a refreshing contribution to deathbed studies is now merely irritating. It seems incredible that Moody remains oblivious to the pioneering work of Dr. Robert C. Crookall, who spent decades researching near-death experiences and whose books on the subject are classics in the field.

In *Reflections* Moody adds "new elements" to his original list of 15 common components of the "typical" near-death vision (knowledge-enlightenment, "cities of light," encounters with "bewildered spirits," supernatural rescues from the brink of death). He also reports on the responses of clergymen, physicians and others to his first book, deals with suicide (his near-death informants are against it), gives a few historical examples and answers questions from readers of his other book. His "Epilogue" to book two is nothing but a long quotation from Plato's *The Republic*. What a cop-out!

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On the plus side he speaks informatively on his methods for collecting near-death data, describes classification and interviewing techniques, discusses the use of scientific method in this context and ends with "preliminary suggestions for future research." He admits that "near-death experiences contain aspects which, from our present perspective, are completely incomprehensible. . . . Within the context of science alone, there may never be a proof of life after death." But he also believes that possibly almost everyone may eventually come to accept intellectually, even without definitive proof, that there is another dimension of existence into which our soul passes at death."

But on the whole it is painfully apparent that this follow-up book was tossed together in fits and starts between lecture engagements. The biographical note at the end reminds us that when Moody wrote *Life After Life*, "he was unaware that similar research was being conducted." Well and good. But before he produced book two he should have familiarized himself with the literature and thoughtfully compared

the work of earlier researchers to his own.

Still, I trust that this is not his last word on the subject. I expect book three to be a considerable improvement over this slipshod quickie. If we're lucky it will be the major book I am certain this adroit, imaginative philosopher-physician-psychiatrist-author is capable of writing. — *Martin Ebon.*

IN MY NAME SHALL THEY CAST OUT DEVILS by Robert W. Pelton and Karen W. Carden, A. S. Barnes & Co., Inc., Cranbury, N. J., 1976, 235 pages, \$9.95.

This book on exorcism and exorcists today would make a fine high school text on the subject of demons and possession. However, it's loaded with paradoxes and most of the world-famous evangelists, seminary heads, university instructors and national religious leaders who were interviewed by the authors don't agree on their semantics. But most of the men of God do agree that psychics, astrologers and witches are of the devil.

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the Jesus Christ Apostolic church, says, "Jeane Dixon claims her gift of prophecy is a gift of God but in my opinion this cannot be because she's wrong so many times. She may really believe she's in communication with God. But if God gave her this gift it would be perfect. She couldn't possibly predict anything that didn't come to pass. I honestly believe Jeane Dixon is in direct communication with the devil."

Dr. Hans K. LaRondelle, a former Roman Catholic who became a Seventh-Day Adventist, declares, "My advice to people is to refrain from every contact with the occult. Avoid visiting a fortune-teller or taking part in a spiritistic seance enquiring the dead. Avoid reading of books on sorcery and horoscopes. Don't wear amulets or even use a rod or pendulum in connection with clairvoyance."

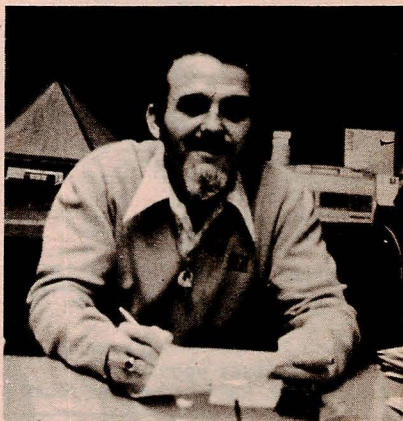
Regarding possession, Rabbi Byron Sherwin, an associate professor at the Sperus College of Judaica in Chicago, says, "I think everyone has the potentiality to be possessed but I don't think marijuana or hard drug use can lead to possession any more than anything else can. I would say, however, that I think certain kinds of hallucinations which could come as a result of using certain chemical drugs, hallucinatory drugs, could lead a person to thinking he is possessed, whereas if he had not used them, he would not have thought so. I just hope a person writing about possession can't become possessed. Keep smiling and wear an amulet."

The enduring Oral Roberts describes his unusual ability to discover indwelling evil spirits, "First, I detect or discern the presence of demons through the presence of God that comes in my right hand. The second way I discern is through the eyes — different from other people's eyes, it reminds me of the eyes of a serpent. The third way is the breath, or the odor, of the person. It's a stench that is not body odor. It isn't anything connected to body odor. It's a living, foul stench. I think this goes back to Beelzebub, the name of the chief demon. Beelzebub literally means 'god of the flies' or 'god of corruption.' It's like a dead body filled with maggots and that's what the name Beelzebub means."

Although the field of parapsychology and Spiritual Frontiers Fellowship were

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lambasted by some of these ministers, the authors list in the appendix three excellent libraries that specialize in works on demonology and psychical research. Paradoxically these included The American Society for Psychical Research, the Parapsychology Foundation and Spiritual Frontiers Fellowship, Inc.

Glossalalia was another phenomenon condemned by some of the ministers. Evangelist Kenneth Cox warns, "The charismatic movement today is probably the foremost reason for devil possession in the United States. The reason is that many people go into it seeking a 'feeling.' They do not follow what the Scriptures say regarding the gifts of the Spirit. Therefore, they open themselves up for a 'feeling' not based on Scripture. And they open themselves up for devil possession."

The authors of the book have tried to cover too much — too much testimony by too long a cast of characters. What could have been the most important chapter in the book, "Possessed, Obsessed, or Oppressed by Satanic Spirits?", fails to come off because we are given too many viewpoints and where it should have been definitive it is merely confusing. — *Jean Frances.*

ALSO NOTABLE

WITHOUT A TRACE by Charles Berlitz, Doubleday & Co., Garden City, N.Y., 1977, 180 pages, 1977, \$7.95.

This latest attempt to keep the floundering Bermuda Triangle "mystery" afloat probably will succeed only in sinking it without a trace. Or so one hopes.

WHAT YOUR AURA TELLS ME by Ray Stanford, Doubleday & Co., Garden City, N.Y., 1977, 151 pages, \$8.95.

Noted psychic offers his appraisal of the human aura, tells why his theories are superior to others and explains with numerous anecdotal accounts the significance of what he sees.

GRIST FOR THE MILL by Ram Dass, Unity Press, 133 New St., Santa Cruz, Calif. 95060, 1977, 173 pages, \$7.95.

The latest word from the former Richard Alpert, former colleague of Timothy Leary, who left Harvard and LSD for the East and returned a guru with the finest of psychological training, is worth reading.



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OTHER CRUSADERS

The information in Paul Bernstein's article ("Ted Patrick's Crusade Against the Cults," July 1977 FATE) is essentially sound. However, I believe more emphasis should be given to the business operations of such organizations as the Hare Krishna movement. These so-called religions reap a tax-free harvest that this taxpayer, for one, feels is not in the best interests of our great country.

Furthermore, these cults have the right to operate here under a misinterpretation of the law. One tenet is that a person past the age of 21 has the right of consent. This is not so, for anyone who has been brainwashed by the constant reiteration of sounds under whatever pretense — whether the reiteration of a "special" mantra or the sound of a tom-tom — *is unaware that he has lost the ability of free decision.*

Few judges have the expertise to deal with the human problems created by these pseudo-religious movements. It requires special training to look through the twisted by-lanes in which the minds of hapless cultists are trained to operate, seeking easy and instant solutions in what might be termed a "continuous vacation." The syndromes this produces constitute in fact too close a relation to psychotic phenomena. It is a soul-searing experience to watch a loved one betraying self-induced illusions and delusions which resemble symptoms of schizophrenia.

No two victims of the conditioning show the same syndromes, but it is clear that the "saviors" enter at a point in the victim's life where he or she has been shaken from his normal pattern. He is particularly vul-

nerable, for instance, after an unfortunate love affair, the loss of a loved one or a severe disappointment. The mind of the "seeker" is thus at a point where he is in no condition to make a sound decision, particularly under the influence of peer pressure.

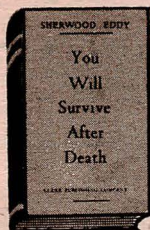
No significant differences exist among any of the cults — from Hare Krishna to the "wonder child" who operates under the delusions of grandeur reflected in his name, Guru Maharaj Ji. After the victim has fallen prey to the alienation these cults bring about between his real protectors and those who appeal to his instincts for a life of ease and infantilism, they extract all his property — cars, money, electric typewriters or whatever, and then a percentage of what modest earnings he may get doing menial jobs. (A young man trained as an engineer may be selling flowers.) These hidden business operators are shrewd manipulators of the human psyche.

A father who loves his child and knows his potential can hardly believe that his talent can be so wasted, that he can be so bound to delusion and illusion. A family which has a member fall prey to the infatuation of such a society suffers great sorrow and damage. In my case I am morally certain that the life of my lovely wife was shortened prematurely due to grief over one of our misled children.

Every effort should be made to put these manipulators of the human psyche into their proper place — prison — or return them to their native countries. Regardless of their disguise they are undesirable aliens and their operations constitute spiritual counterfeit and deception.

It is high time that the law learn to dis-

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tinguish between religious freedom and the sound ability of a youngster to take his fate into his own hands. All we need do is look at some of these youths, even though past the age of 21, and observe their infantilism and imitative behavior (such as outlandish dress). They should be handled like the naughty children they are.

It is the duty of the parent or guardian of such misled persons to refuse to have them mishandled and misdirected under the false interpretation of a law that gives them the right to self-destruction just because they are beyond the age of 21.

The Collector of Internal Revenue ought to look into the spurious business transactions which, under the guise of religious purpose, make a sham of our Constitution. It is one thing to flee from persecution to a new country where one can serve one's God in one's own fashion. It is totally different — and a mockery of a great concept of human freedom — to pervert it under a guise where harm is done to the victim. — *M. D., New York, N.Y.*

My objection to the article on Ted Patrick, the deprogrammer who "fights the cults," is due to the favorable light in which this man and his operations are presented.

The criminal activities of these so-called deprogrammers are or should be intolerable in an enlightened democratic nation with civil liberties based upon law. If adult persons are not free to make "wrong" choices, especially in matters of religious belief and practices, they are not free at all.

If the deprogrammers can get away with their criminal activities, then no one is safe if he or she deviates slightly from the mainstream. If this weapon can be used today against the Hare Krishna people, tomorrow it may be the Jehovah's Witnesses, the Quakers or the Spiritual Frontiers Fellowship. — *Cecil R. Smith, Jr., Dunlap, Ill.*

THE FINAL SOLUTION

Now we are hearing about the neutron bomb as the final solution to humanity's problems. First, religion was to solve man's problems; then it was philosophy; and today it is science and all its wonders. This reminds me of the story about the fly and the preacher, philosopher and scientist.

A fly entered a restroom where these

three men were talking. Upon seeing the fly the philosopher asked his companions how they should kill it. The preacher said that to kill the fly would be against God's commandment. "Thou shall not kill," and suggested that a small cage could be constructed where the fly could be trapped. In this way the fly would no longer be a nuisance and the cost of his keep would be minimal — just a crumb of bread and a drop of wine.

The philosopher was enraged over such a ridiculous proposition. He said the fly could become a meal of the lowly spider in the corner. Was not the web available and the spider poised at the ready? All they need do was shoo the fly into the web; the spider would do the rest.

The scientist laughed at his colleagues' simple logic and took from his pocket a small vial that contained an untested insecticide. Throwing the contents of the vial onto the light above the restroom mirror, he said, "This is the final solution!"

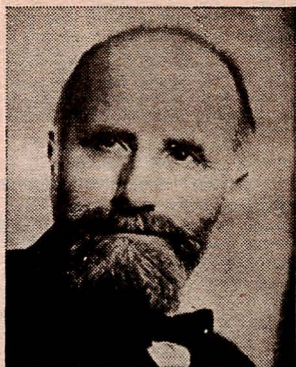
Later that day a student entered the restroom and found the three men lying dead, having succumbed to the deadly fumes from the insecticide. After hurriedly opening the window to allow the gas to escape, he turned to see a fly buzzing around the light above the mirror and near the ceiling a spider in her web poised at the ready. — *Fletcher R. Dahlke, Kaiserslautern, Germany.*

SPEAK OF THE DEVIL . . .

It seems to me that Arch Oboler has decided to take a few hints from Hollywood. His article ("Was Satan At Work?" July 1977 FATE) — from the midnight visitations to the remarkable specter of the docile rattler — smacks of pure sensationalism.

The fact that a building shook — especially in California — is certainly no indicator that Satan is alive and well in the San Fernando Valley. Likewise, crows and ravens fluttering around and diving at passersby hardly seems noteworthy. In this area we see it daily.

Eventually all of us, as apparently Mr. Oboler has, come to the realization that Satan is something quite different for each of us. In his case, it seems to take the form of fear and personal self-admonishment for



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mocking that which in his environment was relegated to the column marked "evil," that which was to be scorned impersonally from a great distance. When he bridged that gap and confronted his fears (writing his novel) the long-forgotten fears surfaced.

In any case, sensationalism or no, it appears that Mr. Oboler has managed to use your periodical for a free plug for his novel. I suppose the devil made him do it. — *J. D. Hall, Administrator, Melek Taus Chapel, The Church of Satan, Fairfield, Calif.*

THE AMAZING JACK KELLY

You have published two articles mentioning Jack Kelly (January and April 1977 FATE). I am one of his stepsons and I have seen him perform amazing feats both from the platform in Lily Dale and in his church in Buffalo, N. Y.

He was a trance medium who had direct voice emanating from his solar plexus (as mentioned by W.H., Cleveland, Ohio, in a letter in your July 1977 issue).

Also, one of his controls, a Chinese, often demonstrated the handling of energy by rubbing burned-out light bulbs and making them glow. In development classes in the Buffalo church, Jack Kelly imparted this ability to his students. — *Daniel L. Zagera, Buffalo, N. Y.*

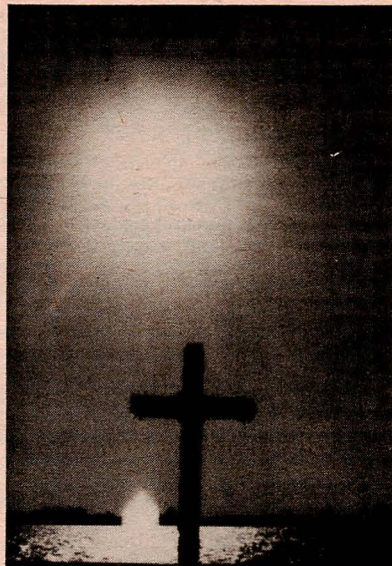
BIT BY BIT . . .

In an old issue of FATE (May 1976, page 20) Curtis Fuller writes, "Not only do we live in a strange, little-understood world, we live in a world of contradictions. We constantly are brought up short by facts and claims that contradict what we previously have believed. . . ."

This is due to the law of "opposite effects." People often wonder why certain things don't work out as they want them to, no matter what effort, money or time is expended. For a while things may seem to work out but eventually, an opposite trend is apparent. This is the law of opposite effects at work and this is the reason there is no absolute solution to many problems. They have to be worked out bit by bit. — *K. M. Nikaido, San Francisco, Calif.*

ANGEL OF PASS-A-GRILLE

I took this unusual photograph Easter



morning (April 10, 1977) after a sunrise healing service at Pass-A-Grille Point, Fla.

Pass-A-Grille is a small fishing village near St. Petersburg. At one time the picturesque little town was accessible only by boat but has now been joined to the mainland by causeways. Centuries ago Indians worshiped here but in the 20th Century it has become a watering place for the wealthy and famous.

For 42 years a local church has placed a flowered cross on the edge of the seawall at the end of the island to commemorate the Easter sunrise. I took the picture with a newly acquired Polaroid SX-70. Although a number of photos were snapped consecutively, this is the only one in which the particular phenomenon appears. — *Judith Luckwell, 109 Second Ave., Pass-A-Grille Beach, Fla. 33706.*

THE SOURCE OF LIFE

I am writing about Scott Hill's article, "Mystery of the Pulsing Eggs," in the September 1977 FATE. Why call it a mystery?

The egg is the beginning of practically all life. I believe it is quite possible that eggs of



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all kinds will respond to outside impulses. This is one of my reasons for detesting abortion. — *Eleanor Higgins, Fond du Lac, Wis.*

ONLY ONE SIDE?

I am upset by the letters you receive implying there is only one side to a religious question — their side. In the August 1977 FATE, "tasteless, muckraking article on the *Book of Mormon*" and "attacking the *Book of Mormon* with impunity" are the words of Mr. Atkins. "When you publish articles attempting to discredit certain religions I feel you no longer should be trusted," declares Mrs. Felix. "Unjustified and useless attack" is Mr. Vesely's characterization.

Every proposition has its opposite and both sides deserve a hearing. It happens that free speech about any question and fair play for all are the American way and the intelligent way. If one is willing to ignore insights that the opposition can give him he is opinionated and partially blind.

Mrs. Felix's logic is questionable. She says, "You label as untrue some happenings that have avowed witnesses and yet you print as truth events seen and heard by only one person." To print a writer's view is not to "label," unless a magazine undertakes to support every view it publishes. As for witnesses, often a single one is most to be trusted, for at least we know he is not a victim of mass hypnosis — that is, an encouraged-by-the-mob wishful delusion.

If these critics can show how all religions, all scientific concepts and all economic theories can be true at once, maybe they can persuade the government to suppress all carping, theirs as well as that of persons who disbelieve the *Book of Mormon*. — *Harry E. Mongold, Manhattan, Ill.*

THE SEARCHERS . . .

This is an SOS. I want to find a direct independent voice medium. Can FATE readers help me? — *Gladys Alward, 2037 N. Johnston, Springfield, Mo. 65803.*

My soul is very thirsty for mystic knowledge and spiritual wisdom but I cannot subscribe to FATE due to lack of foreign exchange. I have tried many times to acquire reading materials but without success because of foreign exchange difficulties.

If any FATE reader is interested in helping me in exchange for 100 beautiful colored view-cards on Ghanaian culture and tradition and 50 unused stamps valued at \$20, it will be an answered prayer. I shall answer all who write. — *Michael Amable, Kotoka, International Airport, Box 9835, Accra-Ghana, North Africa.*

For more than 10 years I have been attempting to compile a detailed research file on the excellent 1956 documentary motion picture "U.F.O." released through United Artists. Because of the age of the movie I believe it is important to centralize data regarding its background now while it is still available. "U.F.O." is of great historical significance and it included many rare aspects.

Not the least of these, of course, is that the late Capt. Edward J. Ruppelt, onetime chief of Project Blue Book, played himself in the film. Also, this primarily black-and-white drama included the famous Utah and Montana UFO movies in their original color to insure accuracy.

I would like to hear from any FATE reader who might be able to contribute material relating to "U.F.O." Please query and describe what you have first, though, to avoid duplication. — *Robert Barrow, P.O. Box 14, Syracuse, N.Y. 13215.*

I have long felt a compulsion to "spread the word" regarding occult matters, for I believe each individual's spiritual salvation depends on what knowledge he possesses and how he uses that knowledge to serve others. I have recommended to countless persons FATE Magazine, the Lucis Trust Library, and esoteric organizations in the



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hope of stimulating their curiosity so that each would seek truth in his own way.

I would like to broaden my activity by starting a home library to lend out texts to all who ask for them. While I have many of my own books and copies of FATE which I have loaned and will continue to, I need many more. If FATE readers will donate occult books or magazines for this library, I will be grateful. While I cannot pay for such books I'll acknowledge all received and I will maintain contact with all donors with a newsletter describing the library's progress. None of these books will be sold; they will be loaned only. — *Anthony O. Constantino, 69 Bridge St., Beverly, Mass. 01915.*

I am trying to reach any teachers who were trained by Baird T. Spaulding. I am teaching classes on the Masters of the Far East based on Spaulding's books and I would like to have more personal information on him. — *Beth Osborn, 7353 Pioneerstown Rd., Yucca Valley, Calif. 92284.*

EXTRATERRESTRIAL BASES?

I was very interested in Walter Uphoff's reference to the epicenter of the phenomenon described in "The Secret of the Bermuda Triangle" (August 1977 FATE) as being located in the Florida Strait. If, as stated, it occurs southeast of Key West the latitude would be about 24 degrees (not 25 degrees, as your article states) and 81 degrees longitude. This would also be compatible with the reference to a water depth of about two-thirds of a mile.

Although the phenomenon is considered to be "natural" it may indeed have extraterrestrial origins. The figure of about two-thirds of a mile in depth corresponds to conditions at which the pressure level is the same as that on the surface of the planet Venus which has a hot, dense atmosphere. It is this consideration that forms the basis for my own speculations about the possibility of underwater extraterrestrial bases in the Triangle.

Also, 24 degrees is close to the Tropic of Cancer, the ideal launch locations for flights within the solar system. Actually, due to variations in the tilt of the earth's axis, the Tropic of Cancer is slowly moving south. It passed through 24 degrees lati-

(Continued on page 128)

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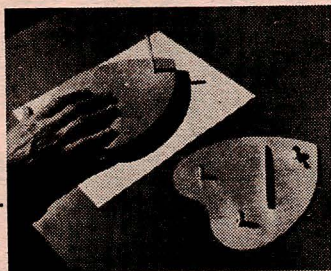
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REPORT FROM THE READERS

(Continued from page 120)

tude about 2000 B. C. when a lot of interesting things were getting under way on this globe of ours! — *Stuart W. Greenwood, College Park, Md.*

"ASH HAULING"

I have a possible explanation for a UFO incident which took place last January in New Hampshire and caused a nationwide controversy. On the night of January 10, 1977, in Wakefield, N. H., a small object landed in a frozen pond and melted through the ice. The owner of the pond called the state police whose Geiger counters registered high levels of radiation around the pond. The governor was notified and he called up the national guard who cleared the area of nonmilitary personnel. The public was forced to move hundreds of feet away from the pond while an unknown object about three feet in diameter was removed.

The governor later denied that any object landed in the pond and stated that reports of radioactivity were false. However, top police officials did state that a radioactive object was removed from the pond.

I have long believed that UFOs are powered by nuclear reactors. The object which landed in the pond could be part of such a nuclear power system. When the United States was designing and building nuclear-powered aircraft in the 1940's and 1950's one of the major engineering prob-

lems concerned the disposal of an aircraft's burned nuclear fuel. According to the May 28, 1951, edition of *Aviation Week & Space Technology* the nuclear engineers referred to this problem as "ash hauling" and they proposed to put these radioactive ashes into cans which would be taken out of the aircraft after it had landed.

In the past there have been cases where piles of strange ashes were found in the middle of burned circles where UFOs had landed and taken off. Since the scattering of nuclear ashes around the countryside was bound to create environmental problems it appears that the engineers' idea of putting this waste material into cans has been put into operation. If the cans are dropped into ponds and lakes the water and mud contain the radioactivity.

From my own research I believe that 99 percent of UFOs are made by our government and these vehicles are part of the United States Nuclear Powered Aerospace Force, a secret agency controlled by the CIA. Of course my theories may be wrong — but why did the governor of New Hampshire lie about this incident? Is he afraid the Martians are going to get him? — *Michael Cohen, Bronx, N.Y.*

"HOLLOW EARTH"

Somewhere there exists the headquarters for the "Hollow Earth Society." Can any FATE reader supply this address? — *Tawani W. Shoush, R. R. 1, Houston, Mo. 65483.*

SEEKING TO LEARN . . .

I am 15 years old and very interested in learning about automatic writing. I would like to know if one needs special powers to do it or if I could learn to do it so I could communicate with deceased members of my family. Perhaps a FATE reader will help me. — *Karen Streater, 9504 Fernwood, Olmsted Falls, Ohio 44138.*



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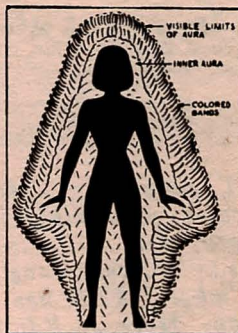


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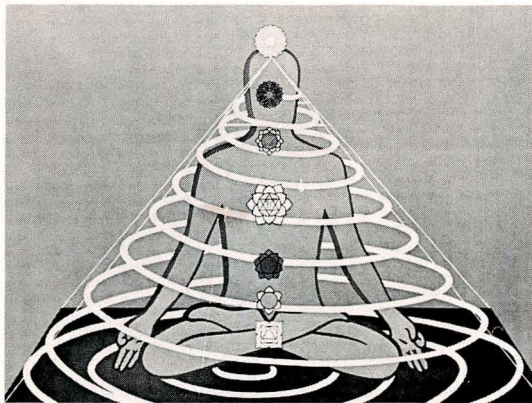
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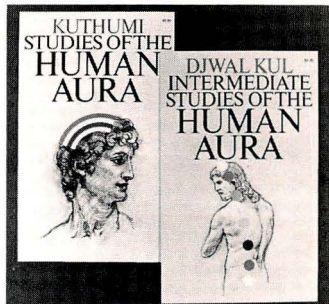
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