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The possible existence of a very tall tower on the Moon has gotten new attention lately. Images found on Google Moon show what appears to be a 3.5-mile spire rising from a crater. The images have been featured in YouTube videos and are causing considerable excitement in some quarters, but the story is not a new one. In fact, the second issue of Atlantis Rising, published in early 1995, featured an interview with famed space researcher Richard Hoagland—author of the Face on Mars—which included discussion of NASA Apollo photos of what was then called “The Shard.” The A.R. cover featured artist Tom Miller’s conjectural image of what the “shard” might look like at ground level.

Hoagland believed the object could be a high-tech artifact from ancient moon colonizers, perhaps intended to service spacecraft. Another possibility, Hoagland speculates: it is the result of some kind of outgassing event from a possibly once-hot lunar interior. The Apollo era photo makes it look quite battered, and Hoagland thinks it may have been hit by meteors.

The 1968 movie 2001, you may recall, shows an anomalous, rectangular object, found on the Moon, which leads to a massive effort by the spacefaring countries of Earth to track it to its source. Such a response to the “shard” from today’s sleep-walking authorities does not seem likely.

The Indus River Valley civilization in western India and eastern Pakistan is far older than previously believed. In fact, a new study in the journal Nature (May 25, 2016) is citing evidence gathered from state-of-the-art “optically stimulated luminescence” technology used on pottery in the Mohenjo-Daro area, near a river once considered only mythical. Pottery from what many believe is the valley of the Saraswati River, mentioned in Vedic lore, is now yielding dating to greater than 9,000 years BP (before present) or about 7,000 BC. That is at least 2,500 years older than previously believed. In other words, it is older, by millennia, than the pyramids of Egypt or Stonehenge are currently believed to be (at least by conventional scholars). Researchers from the Archaeological Survey of India (ASI) carried out the study.

Implications for the history books are profound. For over a century Eurocentric scholars have argued that India was civilized by western invaders, in the so-called Aryan invasion hypothesis. Now it appears that the vector of civilization probably moved in the other direction. Moreover, there is now reason to revisit arguments that Vedic culture, originating in such ancient texts as the Mahabharata and the Upanishads, is much older than previously thought, and that evidence for writing, as well as for vast archaeological and technological achievement from before the end of the last ice age, will finally have to be taken seriously.

Mohenjo-Daro, the great Indus Valley city, had planned streets, sewage treatment, public baths, two-story brick dwellings, and many other advanced features. Thousands of seals with human and animal representations, found in the region, contain a mysterious script, yet to be deciphered, which is likely the world’s oldest writing.

Off the coast of India, near the mouth of what may have been the Saraswati, have been found other enigmatic underwater ruins, which, it now seems likely, could prove to be the remains of a long-sought, pre-diluvian civilization even older than can found on dry land.

The Antikythera device—found in 1901 by sponge divers near Crete—was intended to help predict the future. That is the conclusion of a new analysis of thousands of tiny Greek characters etched on its surfaces. Widely believed to be the first analog computer, the intricate, geared, 2,000-year-old, mechanism could track the movements of stars and planets, accurately predicting both lunar and solar eclipses. Previously thought to be merely astrological in nature, it is now seen as a sophisticated astronomical instrument as well. In June, Greek scientists, who have been studying it for decades, explained how they employed advanced x-ray scanning to reveal about 3,500 tiny letters on both the exterior and interior. It was capable, they say, of forecasting the “color” of forthcoming eclipses, which the researchers take to mean it was providing omens indicating what the future held in store.

No one knows yet who made the Antikythera device, but scientists now say they think it would have required a team of artisans and that probably others like it were also made.

But, while there is evidence the ancients could read the future, we who live in that future are still having difficulty, it seems, properly reading the ancient past.
As Atlantis Rising goes to press, the cold case file on Nefertiti’s tomb remains unsolved. Previous reports here, and elsewhere, have indicated that the missing, 3,300-year-old, remains of the legendary Egyptian queen might be found in hidden chambers adjoining King Tut’s tomb. State-of-the-art radar scans, it was hoped, would uncover the truth. That was in April. But as the world waited for what was hoped would be an Earth-shaking discovery, reports were anything but clear; and it has been suggested, in some quarters, that Egyptian politics may have gotten in the way of the truth.

In May the online news site Live-science.com headlined “Nefertiti Still Missing—King Tut’s Tomb Shows No Hidden Chambers.” High-tech radar scans in April by National Geographic archaeologists had “found that there are no hidden chambers in Tutankhamun’s tomb.” The matter, it seemed, was closed. But then, maybe not.

On May 12, the British newspaper The Guardian reported “Egypt ‘suppressing truth’ over hidden chambers in Tutankhamun’s tomb.” The matter, it seemed, was closed. But then, maybe not.

In May the Reigning minister of antiquities, Mamdouth Eldamaty, declared that he was “90% positive” that an unexplored chamber was to be found. In April we had a new minister of antiquities, Khaled al Anani who stated that more tests were needed and that “Nothing will be announced until there is a precise study.” Scholars were summoned to study the data.

The discovery of any hidden tomb adjoining that of Tutankhamun would be sensational enough; and if Nefertiti’s long-lost mummy was there, the implications would be profound in the extreme. She was, after all, the wife of the pharaoh Akhenaten considered the ‘father’ of monotheism, and she could rightfully be called its ‘mother’. University of Arizona Archaeologist Nicholas Reeves think she served as pharaoh between the reigns of Akhenaten and the “boy king” Tutankhamun.

The suggestion that the true history of Egypt may have been held hostage to vested interests, is not a new one. For more on just how this very ancient story has been manipulated to serve the purposes of various elites, scientific and otherwise, see researcher Scott Creighton’s Atlantis Rising exclusive on page 42 in this issue.
The PROBLEM with GRAVITY WAVES

Is the Truth Anything Like the Hype?

LIGO’s antennas, in Livingston, LA, are L-shaped, with perpendicular arms 2.5 miles long. Inside each arm, cocooned in layers of steel and concrete, is a vacuum chamber, two feet wide, containing 2.5 million gallons of empty space. At the end of each arm is a mirror hanging by glass threads.

Continued on Page 59
Sixty-five million years ago a great extinction took place on Earth. It is said to have wiped out just about all life on Earth including the dinosaurs. But did it? Alligators, sea turtles, sharks, horseshoe crabs, the platypuses, and cockroaches were among the survivors. But there were more. A large fish called the ‘coelacanth’ had been swimming in the ocean as far back as the Devonian period, 350 million years ago. Fossils of this large, oily fish have been found in lakes, swamps, inland seas, and the oceans of many parts of the world.

Dinosaurs, it is said, have been extinct for 65 million years, but a fisherman, it is reported, pulled one onto his boat in 1938. Captain Hendrick Goosen caught a 5-foot-long, 127-pound coelacanth off the coast of South Africa. He called a collector of oddities, and brought his catch to a university for study. Initially rejected as just another grouper, the creature was ultimately examined by ichthyologist J.B. Smith, who found otherwise.

Smith became obsessed with the notion that such a creature could have not survived the millions of years alone and set about to find them. He would be elated when a man who had attended his lecture on the bizarre Goosen discovery, claimed that in the Comoros Islands off Mozambique in Africa there were more. The locals caught them now and then and called them gombessa.

In recent years, according to Ancient Traces by Michael Baigent, there is evidence this “extinct” fish has turned up in Florida on one side of the Atlantic and in Spain on the other.

Evidence of Survival

Could some dinosaurs have survived as well? There is evidence that they did. And that they survived long enough to have co-existed with humans. In the state of Guanajuato, Mexico a small town by the name of Acambaro was best known in the 1940s as the home of the only locomotive repair facility in Latin America. It was soon to earn another claim to fame. In 1944 a German by the name of Waldemar Julsrud visited the area. As he traveled on horseback through a dried-out stream, he saw what looked like ceramics poking out of the sand and hired a man to dig them all out. For days, thereafter, the man brought wheel barrow after wheel barrow load until the items found numbered over 30,000. Julsrud brought in others to examine the collection. Charles Hapgood, college professor of the history of science, was one. Erle Stanley Gardner, author of the Perry Mason series, was another. And a zoologist Ivan T. Sanderson was a third. They all believed the find was authentic despite criticism by the Smithsonian.

Sanderson noticed one of the depictions was a Brachiosaurus, which was almost totally unknown to the public at that time. Some items were said to date to 4000 BC, but the majority dated around 2500-2350 BC. Amazingly, many depicted dinosaurs and other species, believed to have been extinct, interacting with humans. In one case a creature standing on two
ne evening during World War Two, Winston Churchill was about to get into his limousine on his accustomed side of the car where, indeed, the door was held open for him. Just then, as he later recounted, "Something thing said, ‘Stop!’" Not questioning the unusual command, the PM simply walked around the car and climbed in the other side. He remained seated on that side as the car sped through London. Suddenly a bomb exploded alongside, lifting the car on two wheels, nearly causing it to somersault. The chubby statesman said later that it was probably his weight that kept the car from overturning.

To the classicist, the unknown voice that may have saved Sir Winston’s life might well resonate with the Daimon of Socrates. As the Greek sage once explained, “This prophetic voice has been heard by me throughout my life; it is certainly more trust-worthy than omens from the flight or entrails of birds. I call it a God or a Daimon. I have told my friends the warnings I have received, and up to now the voice has never been wrong.” (quoted by Xenophon in Apology).

Fast forward about 2,500 years, and the human race still produces men and women who have heard and even been saved by “this prophetic voice.” When such cases become known, the modern-day philosopher might label it something like “crisis telepathy,” though we are none the wiser after plowing through jargon-infested, equivocal explanations. One of the reasons for this chronic vagueness and eternal beating around the bush, is the fear of stepping outside of the mainstream, empirical framework. The psychologist, in his pathetic desire to be “scientific,” usually ends up caving in to reductionism, essentially explaining away all evidence of the supernatural, and most likely invoking the Unconscious (whatever that is) or “thought-forms” which are even more ambiguous.

And the mystery remains intact. But we are not all craven materialists. The inspired poet, nationalist, and theosophist William Butler Yeats (1865 – 1939), for one, set his reach beyond the five senses. He grew up among—and believed in—the Irish tradition of The Others; even in his teens, Yeats came to deplore the scientific materialism that dominated late Victorian England. Minds, he thought, have the ability to flow into one another; and there were times, he confessed, when he heard the Voice reproaching him:

That which speaketh to thy soul, O man, teaching thee wisdom and good works, reproving thee for thy faults, and enchanting thee with the glory of all created things, is the Voice of thy Creator ... Put not off my words, saying: It is but your conscience speaking. My angels speak to you in spirit, with my very voice and words. – The Lord’s Fourth Book 2.4 and God’s Book of Eskra chapter 3, from Oahspe.

In mystical traditions of the ancient Hebrews, it was “The Daughter Voice” that made divine wisdom audible to poets and prophets:

This is the Daughter of the Voice The Voice of the Voice. The Voice of the Eternal is powerful ... but when it arrives at the ear of the prophet, It is a subtle voice, a murmur.-- from The Secret Garden

No religion holds a monopoly on the subtle voice. It was in the mountain fastness of Mount Hira that Mohammed first heard the Voice: “Mohammed, thou art God’s messenger.” Too, when Ibrahim ben Adham, the Prince of Balkh, was out hunting, he heard a heavenly voice; after which, he immediately converted to Sufism, the mystical branch of the religion of Islam.

But as the ages rolled on, faith in the Voice remained strong among only one tribe of men: the First Americans. Black Elk said, “They are sending a voice to me ... They are talking to me as they come. Our Grandfather’s voice is calling to me. The Winged One ... is sending a voice to me.” The voice of the Winged One was revered, and among some Amerind tribes, that sacred quest required four days of strict fasting.

We are, however, all too aware of the voice that comes uninvited. The phenomenon, I daresay, is not that rare; I myself “hear” a voice from time to time (it is a jokester and usually makes me laugh). The range of spontaneous hearing or “clairaudience” is actually enormous, stretching from the gentle “still, small voice” to merely pesky ones, to the invasive, insane utterances of “people who have come from hell to torment him” (Daniel Keyes, The Mind of Billy Milligan, 22). The great psychiatrist-exorcist Dr. Carl Wickland unapologetically saw the problem as a mediumistic one: “Individuals who are clairaudient suffer greatly from the constant annoyance of hearing the voices of obsessing entities, (the ‘auditory hallucinations’ frequently observed by aliens)” (Carl Wickland, 30 Years Among the Dead, 43). Some of our more seasoned psychics can simply switch if off. But that takes practice.

Not everyone can ignore it. To make my point, I am going to take a very real life example. Tamerlan Tsarnaev, chief perpetrator

Continued on Page 66
The story of King Arthur is known throughout the world. However, the fabled Camelot and Arthur’s secret burial at the Isle of Avalon are themes that historians have long considered pure fantasy. Now, in my latest book, *The Lost Tomb of King Arthur*, I present what I believe to be compelling evidence that King Arthur was a real, historical figure. Moreover, I am convinced I have identified his capital city and found his grave.

Who Was Arthur?

During the Middle Ages many tales were written about King Arthur and his knights. Although certain themes within these so-called Arthurian romances—such as the supernatural, mythical beings, and damsels in distress—are clearly invention, a much older manuscript, written three centuries before the earliest of these tales was composed, records that Arthur had been a historical figure. The work of the ninth century writer Nennius, the *History of the Britons*, refers to Arthur in a purely historical context, unfettered by such flights of fancy. The Britons were the native Celts who occupied all of Britain before being pushed into Wales by the Anglo-Saxons who invaded the country from their homeland in northern Germany. Arthur, Nennius tells us, was one of the last leaders of the Britons to make a successful stand against the Anglo-Saxons around the year 500. This was during the early Dark Ages, an era of tribal feuding following the collapse of the Roman Empire in the fifth century when Britain had divided into many kingdoms. If Arthur lived in the late fifth or early sixth century as Nennius records, he would not have been a king in shining armor but a Celtic chieftain struggling against foreign invasion.

Why, then, do many historians continue to doubt King Arthur was a real, historical figure? The reason is that no contemporary inscription or historical documentation, or any archaeological find from the period in question, has yet been uncovered bearing Arthur’s name. Nevertheless, this should not in itself be regarded as evidence that Arthur did not exist. From this turbulent time, when law, order, and civilization had broken down, and there was continual infighting, few written records of any kind have survived. Many historical figures went unrecorded, and others have been completely forgotten, as records were unwritten, lost or destroyed.

Continued on Page 67
I have always found obelisks comforting. Born in Washington, D.C., raised in the D.C. area, and attending George Washington University as an undergraduate, for the first two decades of my life I lived in the shadow of an obelisk, even if it was a modern rendition of the ancient Egyptian versions. I remember from earliest childhood that if I could see the Washington Monument, I knew I was “home”.

During the last three-and-a-half millennia, obelisks have become powerful and potent symbols. Washington may have its obelisk-like memorial, but some of the great cities of the West—Rome, Istanbul, London, and Paris—boast genuine ancient obelisks imported from Egypt. Rome has thirteen, and there are another two elsewhere in Italy. Not to be left out, New York City acquired an obelisk, known as Cleopatra’s Needle (one of a pair; the other had already been taken to London), which was re-erected in Central Park in 1881. Originally erected during the reign of Thuthmosis III (fifteenth century BCE) at Heliopolis, it had been moved to Alexandria, Egypt, by order of the Roman emperor Augustus in the late first century BCE. Only half-a-dozen major obelisks remain standing in Egypt (of course, there are many smaller obelisks and fragments of obelisks).

When the average person thinks of Egypt, three major things may come to mind: the Great Sphinx, pyramids, and obelisks. Although situated on the Giza Plateau near the Great Pyramid and its companions, the Great Sphinx is its own beast, literally and figuratively, and will not be discussed further in this article (I have written about the Sphinx at length elsewhere; see for instance my book Forgotten Civilization). Pyramids and obelisks are associated conceptually and symbolically, if not always literally. There are no giant obelisks associated with the major classic Old Kingdom (circa twenty-seventh – twenty-second centuries BCE) pyramids; the most famous obelisks date to the New Kingdom (sixteenth – eleventh centuries BCE). Was this shift in emphasis, from pyramids to obelisks, indicative of simply changing fashions, or does it have a deeper meaning? Perhaps a change in philosophical and religious perspectives?

One general view is that pyramids were primarily associated with the deceased and the afterlife (or perhaps more accurately, that which is to come and that which is beyond our mundane materialistic existence—as pyramids were almost surely not simple tombs, but, rather, structures for, among other things, the transformation of consciousness), while obelisks were associated with the living and activities in this life. With few exceptions (and those being small obelisks or “obeliskoids”), the major pyramids are found...
on the west bank of the Nile, the direction of the setting Sun and that which is beyond (beyond this life), while obelisks are found on the east bank, the direction of the rising Sun which illuminates the living in this world.

Also, unlike pyramids, obelisks often came in pairs gracing the pylons of major temples—a good example is the pair of obelisks erected in front of the pylons of Luxor Temple by Ramesses II (thirteenth century BCE; one was removed in the 1830s and re-erected in Paris). Obelisks, inscribed with hieroglyphics for all to see, commemorated great deeds and the memories of pharaohs. In contrast, the outer faces of the pyramids were originally, as far as we are aware, smooth and lacked inscriptions (granted, some classical Greco-Roman writers mention inscriptions on some of the pyramids, but these may well have been added later, since removed or destroyed, or were simply ancient graffiti). Importantly, pyramids are built of numerous blocks of stone (necessitated by their size) and have internal chambers, while a true ancient obelisk consists of one solid monolith, most commonly granite (W. R. Cooper, *A Short History of Egyptian Obelisks*, second edition, 1877).

The ancient Egyptian word for an obelisk was something along the lines of tekhen or tekhenu, but no one knows what this means. During the Old Kingdom Fifth Dynasty (twenty-fifth – twenty-fourth centuries BCE) Sun temples were built in association with pyramids that included obeliskoid constructions that, based on reconstructions, may have looked like short, squat obelisks on truncated pyramidal platforms. These were not monoliths but, rather built from numerous stone blocks. The concept of the true monolithic obelisk, typically carved of granite from a quarry in the Aswan region (Upper Egypt), may have originated in Heliopolis (a Greek name meaning city of the Sun; the Egyptians called it “Iunu” or “Anu”, the place of pillars), located in a suburb of modern Cairo. The people of Heliopolis, early in their history, possessed a cult object associated with their worship of the Sun—the Ben stone. It may have resembled an obelisk (with a pyramidal top and a short, thick shaft) and was considered to be occupied by the spirit of the Sun. The Ben stone remains enigmatic; perhaps it was a meteorite—a gift of the Sun that had fallen from the sky to Earth. The little pyramid (pyramidion) on the top of the shaft of an obelisk was sometimes referred to as the Ben Ben (the Ben of the Ben) and may have represented not just the Sun but, also, the heavens above the sky (E. A. Wallis
Neither mainstream science nor orthodox religion has been able to provide satisfying or comforting answers as to what happens when a person dies. Scientists subscribing to a materialistic or nihilistic view will say that nothing happens beyond the decaying process—end of story. Most religions, however, subscribe to a belief that some component of the person—usually referred to as the “soul”—survives death and lives on in another dimension of reality, although with some religions that soul might not “awaken” until some far-off day of resurrection.

But various esoteric, mystical, occult, paranormal, and spiritual sources, however they are classified, do provide some clues suggesting an orderly process lending itself to the religious view, though more profound, satisfying, and comforting than what religions have offered. These clues come to us from psychical research, from the literature of Theosophy, Spiritualism, Tibetan Buddhism, and other esoteric schools. They are drawn from clairvoyance, near-death experiences, out-of-body travel, trance mediumship, direct-voice mediumship, and death-bed phenomenon.

Basic to understanding what happens when we die is the acceptance of a spirit body enveloped within the physical body, the exterior of which extends outside the body and is called the aura. This spirit body has been given many other names, including astral body, energy body, etheric body, double, vehicle of vitality, odic body, subtle body, celestial body, soul body, ghost, radiant body, perspirits, vital body, and phantom. Moreover, some schools hold that there are several bodies within the overall spirit body in what amounts to a hierarchy of bodies, each one separating at different times after the initial release from the physical body—after the physical body “gives up the ghost,” or as Shakespeare put it, after “shuffling off this mortal coil.”

Many of those reporting near-death experiences (NDEs) claim to have been floating above their physical bodies while observing doctors and nurses working on it below. Some have said they ventured outside the room containing the physical body, later offering veridical information supporting the claim, such as a conversation that took place by relatives in the waiting room of the hospital. In one case, the NDER reported going to her home and hearing a phone conversation her son was having as her physical body was unconscious in the hospital, the conversation later confirmed with her son. Another NDER recalled floating above the hospital and seeing a tennis shoe at a certain point on a ledge, after which the shoe was located just as seen by the patient.

The case of Pam Reynolds, a 35-year-old Atlanta, Georgia resident who was operated on in August 1991 for a giant basilar artery aneurism, is considered one of the best in the annals of NDE research. The operation called for her body temperature to be lowered to 60 degrees, her brain waves flattened, her heart stopped, her breathing stopped, and the blood drained from her head. By medical standards, she was “dead.” However, Reynolds later recalled feeling like she was being pulled out of her body at the top of her head during the time she was dead. “It was the most aware that I think I have ever been in my entire life,” she explained the experience, adding that she felt like she was sitting on the surgeon’s shoulder while observing the surgery. She was able to describe in detail the tool used by the surgeon to cut into her skull, related a comment by a female cardiac surgeon that certain vessels were too small to handle the blood flow, and made other observations suggesting that her “consciousness” was continuing to function while she was dead.

Many reports point to this spirit body being attached to the physical body by a “silver cord,” seemingly a counterpart of the umbilical cord of birth. While the umbilical cord must be severed when we come into the material world, the silver cord must be severed when we return to the spirit world. Apparently, the cord is not severed with those returning to their physical bodies and reporting NDEs.

In the Old Testament book of Ecclesiastes (12:6-7), we read: “Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”

Estelle Roberts, one of England’s most famous mediums, recalled being at the bedside of her husband, Hugh, as he died. Her clairvoyance allowed her to see his spirit leave his body from his head and mold itself into an exact replica of his physical body. She observed a cord connecting the two bodies. When the cord broke, the spirit body floated away and passed through the wall. She also reported hearing strange, terrifying noises if someone was “tending linen” and occasionally sounding like the cracking of a whip. This she took to be the spirit body breaking loose from the physical body.

Dr. Bernard Laubscher, a South African psychiatrist, was told by different “Tant Sannies” (caregivers) that they had witnessed on a number of occasions a vaporous body—beginning with a cloud-like appearance over the dying body—take on the form of the dying person until the phantom suspended above the body was an absolute replica of the person. Laubscher further noted that these caregivers, some of whom were apparently clairvoyant, reported seeing a ribbon-like cord stretching from the back of the phantom’s head to the body below and that the phantom would begin to glow as it was fully formed.

“They noticed that some were more luminous than others and there was a light all around the outline of the [phantom], which I could only compare to a neon tube,” Laubscher added, going on to say that as the phantom righted itself the connecting cord thinned out as if it was fraying away. Sometimes these clairvoyant caregivers would report joyous faces of other deceased gathering around to welcome the person to the spiritual world before the “silver cord” was severed and the visions ceased.

As Laubscher came to understand it, the vaporous material has the same makeup as ectoplasm, the mysterious substance given off by physical mediums before materializations. It acts as a sort of “glue” in bonding the physical body with the spirit body, and the more materialistic a person, the denser the ectoplasm and the more difficult the person has in “giving up the ghost.”
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