

TRUE STORIES OF THE STRANGE AND UNKNOWN

November 1974 60¢

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Chaneques ... Mexican Gnomes or Inter- planetary Visitors?

RECENT mysterious and violent occurrences in Mexico's gulf state of Veracruz again have brought into prominence the *chaneques* (gnomes) who are purported to inhabit this area.

The name has been used for centuries by the natives to designate the "tiny men" who live in the mountainous regions of the state. Hernan Cortez, conqueror and settler of Mexico, and his armored horsemen, the first Europeans to disembark on the Veracruz coast, were told of their existence in the early 16th Century.

Today reports of contacts with the *chaneques* persist in Mexico, not as fantasies but as actual happenings. We talked with more than 20 persons during our investigation and all but four of them had stories to tell about personal experiences with the gnomes.

Señora Lagunes told us, "My 3½-year-old son Ramiro was found by the *chaneques* after he wandered away from home in March 1973 and was missing....

(Continued on page 51)

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I See by the Papers

QUOTE OF THE MONTH

My personal professional judgment as a Ph.D physicist is that Uri Geller demonstrated genuine psycho-energetic ability at Birkbeck, which is beyond the doubt of any reasonable man, under relatively controlled and repeatable experimental conditions. While the experimental conditions were not perfect the events at Birkbeck do represent a major step forward in the new field of experimental psycho-energetics.

—Jack Sarfatt
in *Science News*



Curtis
Fuller

IN THE world of FATE there is something new and exciting nearly every day; yet at the same time, old mysteries repeat themselves. There are variations, it is true, but similar events occur so frequently that the Establishment's determination to ignore them becomes almost more of a mystery than the events themselves.

The oldest old chestnut, it seems, will come up again and again; in this case it is the phantom hitchhiker, with a surprising new twist.

The legend of the phantom

hitchhiker goes back to horse-and-buggy days. We've received it scores of times in manuscripts accompanied by sworn affidavits solemnly attesting to its truth to the best of the writers' knowledge. One classic version tells of a kindly couple out for an evening ride who come upon a beautiful young girl dressed in a long white formal alongside the highway. They place her in the back seat of buggy or automobile and follow her directions to her home. Sometimes but not always they wind up at a cemetery gate and when they turn to let her out she has vanished. Or they pull up to the designated house, the girl disappears and they learn that a dearly beloved daughter who lived there has recently died. The bereaved parents (the story usually involves

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bereaved parents) describe tearfully how other kindly travelers have stopped and told them the same story. The appearance and disappearance frequently take place on the girl's birthday or on the anniversary of her death.

We've read this yarn so often we reject it out-of-hand, even though the author's accompanying affidavit swears it happened to his father, his mother, his grandmother, etc. From our editorial viewpoint the story is so often repeated we could not feel justified in publishing it.

And yet . . .



MODERN VERSION

FROM THE New York State Thruway comes this new version of the phantom hitchhiker tale. It has been widely publicized recently on news wires throughout the country.

Dr. Lydia M. Fish, a folklore researcher at Buffalo State College, has collected more than 60 versions of the story and recently published a research paper titled "Jesus on the Thruway: The Vanishing Hitchhiker Strikes Again," in which she analyzes the reports she has gathered.

In the typical version a couple is driving along the New York Thruway. They pick up a young bearded hitchhiker dressed in

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shining white who sits alone in the back seat. He talks about religion and asks his benefactors if they believe in The Second Coming.

They turn to answer him and are amazed to discover he has disappeared . . . leaving his seat belt buckled. When they leave the highway they tell the toll collector they have lost a hitchhiker. He responds that at least a dozen other travelers that day have told him the same story.

This account differs from traditional folklore in that the hitchhiker is always a male. Dr. Fish wrote down her first account in 1971 and the majority of her versions usually describe the hitchhiker as looking like a hippie. He does not always wear shining white; sometimes he is in blue jeans, but he almost always talks about religion and sometimes warns that the Day of Judgment is near. Some motorists report their ghostly rider identifies himself as Jesus Christ. Others call him a false prophet, John the Baptist, even the anti-Christ. In most of Dr. Fish's versions, however, his identity is left in doubt.

Many of her accounts are collected from young Roman Catholics but the story appears among all age groups and religious faiths.

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They all make for fascinating reading. And there's more in the *Who's Who Astrology Calendar*:

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Authority, on the other hand, say they have not received any official staff reports about the hitchhiker.

What can we make of all this? Certainly it is one of the mysterious events which occur in our world. It is one of the many aspects of reality we do not understand. The phantom hitchhiker belongs with monsters, UFOs, yetis and perhaps religious miracles as an elusive mystery. Attempt to seize these mysteries and they disappear, turn around and there they are. One can gather 60 reports or 600 or even 6,000 without penetrating the riddle.



THE CATTLE KILLERS

MANY OF the events reported in FATE seem so utterly senseless that it is hard to cope with them. In this category are the cattle mutilations reported in Jerry Clark's recent article.

They are continuing and we have a whole new group of similar accounts from the American midwest. In Grafton, Nebr., an Angus cow owned by the Dean Stuckey family was found dead in a pasture near their farm on May 15. As in the other mutilation slayings no traces of blood were found at the scene. The udder, one eye and the heart

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had been removed from the cow and the hair was stripped from its tail.

During the same week authorities in Mills County, Iowa, investigated two other mutilations. A 300-pound calf was shot to death: its blood, female organs and tail were removed and some meat taken from its hindquarter. On another farm a 900-pound Angus cow was killed and its left eye, left ear, udder, female organs and blood removed. The only wounds found were slits through the abdomen and the udder. The tail of the cow's newborn calf was cut off at the base.

In Lancaster County, Nebr., in the middle of June, another cow was killed. Its udder was cut off with a sharp instrument but again there was no blood at the scene. A month later, in the middle of July, a Lancaster County heifer was killed and mutilated. The pattern was nearly identical; the animal's right ear and the tip of its tail were missing. Southwest of Madison, Nebr., on June 10 a cow was killed by a blow on the head and mutilated.

A variation in the pattern occurred northeast of Madison on July 6 when Vern Stringfield walked out of his farmhouse and heard a cow bawling. Beside her lay her month-old shorthorn

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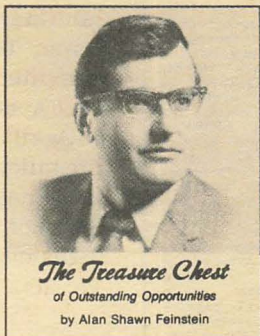
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bull calf, dead. It had been clubbed on the head and apparently a tube had been inserted into its jugular vein and the blood drained into some container, the sheriff said. At any rate there was no blood at the site. A hole had been cut in the sidewall of the abdomen, the intestines removed and placed "in a neat little pile" beside the animal's head. The sex organs were cut off and were missing.



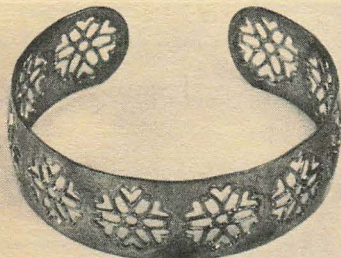
WHODUNIT?

A DETAILED article in the *Omaha World-Herald* explores a number of theories as to who is perpetrating these abominations.

The coyote theory is discarded because coyotes neither shoot nor bludgeon cattle, although an analysis of 10 carcasses in Kansas suggests the animals died of natural causes and were subsequently mutilated by coyotes. In the case of Vern Stringfield's calf, however, the carcass was still warm and limp.

The extraterrestrial theory we leave to others. There's no evidence for it and no known motivation.

The witchcraft theory is seriously considered by Dr. Richard Thill, a German professor at the University of Nebraska at Omaha. Dr. Thill feels the mutila-



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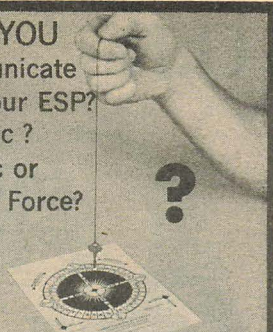
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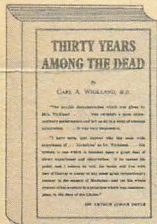
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tions are ritualistic and "definitely a cultic phenomenon, but I can't put a name to it. It's outside the Judeo-Christian tradition."

Even among the most bizarre of sects, says Thill, such mutilations or "sacrifices" are frowned on and therefore are rare. "It could be somebody setting up a fertility cult of some kind, or it could be somebody putting you on. But if they're putting you on, they're pretty sick.

"If this is a blood cult starting then it is a serious matter and should be watched closely," Thill told David Tishendorf of the *World-Herald*.

Still a fourth idea is that the killings are by one or more sexual deviates. There is the constant preoccupation with the cattle's organs of sex and evacuation. A complication to this theory is that both male and female cattle are killed. However, there is also a preoccupation with phallic symbols—the male sex organs, the cows' teats, the tails.

An unpleasant and pretty sick subject but certainly a mystery that demands explanation.



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Geller. While the psychic world was bemoaning the fact that there are no longer any great mediums this brilliant young Israeli appeared. But official spokesmen for the Establishment, led by such men as Martin Gardner, dismiss him without even looking at the phenomena.

And yet Jack Sarfatt, a physicist and writer for the "Off the Beat" column of *Science News*, describes recent physical tests with Geller which support the claims made for him.

On June 21, 1974, Geller was tested by John Hasted and David Bohm, professors of experimental physics at Birkbeck College, London. Other participants included physicists Keith Kirkinshaw and Ted Basin, Arthur Koestler and Brendan O'Reagan, who was identified as a psychic researcher.

In one test Geller placed a flat circular disk on a table, placed a piece of plastic over the disk and Sarfatt's hand over both. Geller then placed his hand over Sarfatt's for approximately two minutes. When all hands were removed the circular metallic disk was found to be "significantly bent."

Geller also accomplished the following phenomena:

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burst was estimated at 100 to 150 counts a second compared with the normal background rate of one a second.

- Bent several pieces of metal "by psychokinetic action" including the blade of a knife and a key belonging to Bohm.
- Duplicated a drawing made by Koestler.
- In another test on the following day at Birkbeck he repeated his performance of the day before with the Geiger counter tube. At this exact time Koestler reported a strong sensation and was visibly shaken for a few minutes.
- Performed sundry other unexplained physical phenomena.

Sarfatt's article, predictably, stirred up a storm of protest — and support — from the readers of *Science News*. The protesters were magicians who claim they (probably) can duplicate what Geller does — or they were physicists wearily repeating the discredited charges made by Hansel of fraud in ESP research. Arthur C. Clarke was quoted with disapproval when he challenged magicians to "put up or shut up" in duplicating Geller's feats. The grounds for this criticism are that Geller may have developed new tricks that magicians haven't yet solved. This sounds like easy-out; either they



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can or they can't; and we think Clarke is right.



INDIA'S PRIZE EXPORT

EVEN IN India, it appears, yoga sometimes is challenged. In a concerted effort to find out the real truth about yoga, the prestigious All-India Institute of Medical Sciences has studied more than 500 yogis.

William J. Drummond of the *Los Angeles Times* recently reported on the experiments headed by Dr. G. S. Chhina, a physiologist whose work is being financed by the Indian Council on Medical Research.

Thus far Dr. Chhina is very cautious about announcing conclusions. His biggest problem, apparently, has been locating willing yogis "in an advanced state of attainment." True yogis, it appears, rarely stray from their remote caves in the mountains and it has taken Dr. Chhina 18 years to assemble his experimental group.

So far, he says, there have been no breakthroughs. But he does concede that yoga can affect bodily functions. "I have seen almost all kinds of demonstrations," Dr. Chhina told Drummond, "like fire walking, swallowing acid, glass and nails. But the yogis would not agree to

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a detailed investigation. We wanted, for example, to look and see if there was a reaction to the acid and to check whether a protective preparation was used. But without this kind of detailed study we cannot offer an explanation."

Dr. Chhina has seen yogis lie on beds of nails and concludes they can raise their pain threshold. He has tested their circulatory systems in water just above the freezing point and found yogis who could immerse a hand in it for an hour without discomfort.

Yogis can physically control metabolism. It would be extremely valuable to future space travelers if they could place themselves in a semicomatose state where all bodily functions were slowed. Yogis can relax easily—physically and mentally. They have a tendency to slow respiration, lower blood pressure, slower heartbeat.

"If the Chinese can tell the world about acupuncture, why can we not tell the world about yoga?" demands Chhina.



THAT SKUNK APE

HAVING chased extinct monsters and mythical Arks it is high time we turn our attention, although casually, to that big hairy stinker, the skunk ape of



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the Florida swamps. "Skunk ape" is the name given to the creature by trappers and fishermen who penetrated Big Cypress Swamp in the 1920's.

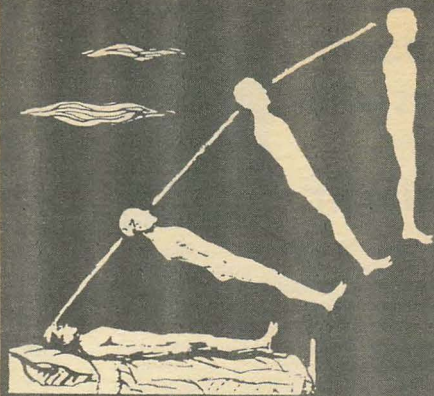
This beast keeps turning up and we feel forced to offer some theories of our own. Perhaps it is a widespread hallucination induced by atavistic folk memories which we have inherited from our ancestors; perhaps it is a psychic construct; maybe it is a three-dimensional holographic projection from somewhere else; possibly it's somehow related to UFOs; maybe it has something to do with time travel; or can it be an increasing number of us are just plain nuts?

There probably are a dozen other possible explanations — but be of good cheer, of the ones I have named I find the latter the least likely. Too many people in too many different places in these United States report too nearly the same thing. Yet we must all remember: the things are as elusive as UFOs. There is not one shred of physical evidence that such creatures actually exist.

In the latest Florida incident Richard Lee Smith, who lives at a truck stop on an Everglades highway, reported to the Florida Highway Patrol on the night of January 8 that he had struck a huge hairy manlike creature

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with his automobile.

"It jumped out at me. I swerved to miss it and almost hit another car head-on," Smith said. "I thought it was a big man with no clothes on. It was hairy and looked to be about seven or eight feet tall.

"It jumped across the guard-rail right in front of me and I just couldn't avoid it," he continued. "I hit it on the leg with my right fender. It didn't scream or make any sound when I hit it. I've never seen anything like it before."

About three hours later, according to the *Fort Lauderdale News*, another motorist phoned the highway patrol that he had seen "a large seven- or eight-foot thing limping" along U.S. Route 27 about seven miles south of where Smith said he had hit the creature.

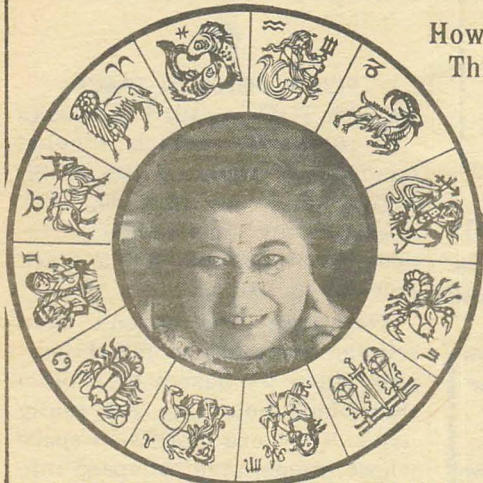
Other corroboration came from Patrolman Robert Holmeyer of the Hialeah Gardens police who arrived at the scene in time to see "a shadowy dark thing crashing off into the brush. It looked like a man, except it was an extremely large man — about eight feet. It was running, beating out a path in the saw grass."

R. W. Morgan, who identified himself as head of the American Yeti Expedition sponsored by the National Wildlife Federation,

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takes this latest sighting very seriously and says he has collected about 150 such incidents from Florida. He believes the animal is one of a family of yetis living in the Everglades. Morgan is putting all his data into computers and expects to learn some of the skunk ape's secrets.

"I've never been able to learn this yeti's pattern," he said. "But it's very possible he crosses into Dade County every several months. So I'm going to spend more time in this area now."



BLACK HOLES IN SPACE

WAS THE so-called Tunguska meteorite, which leveled hundreds of square miles of Siberian forest on June 30, 1908, really a tiny "black hole"? Indeed, is it possible for a black hole to be tiny?

For those who haven't been reading their astronomical journals lately we hasten to explain that black holes are not really holes. They are objects in space whose atoms have collapsed into such a small space that a teaspoonful would weigh billions of tons. Theoretically they would result from the collapse of a very large star — one at least twice as large as our sun. They are black because their gravitational field is so powerful that not even light can escape from them.

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The existence of black holes was hypothesized by Dr. J. Robert Oppenheimer as early as 1939 and scientists now believe they have verified a black hole in the double-star system of Cygnus X-1.

The proposal that the Tunguska meteorite was actually a small black hole colliding with earth has been made by two physicists from the University of Texas. Writing in the British journal *Nature*, A. A. Jackson IV and Michael P. Ryan, Jr., propose that a black hole smaller than a grain of dust struck Siberia and emerged in the North Atlantic somewhere between Newfoundland and the Azores. To verify their theory they suggest that the logs of ships which were in that vicinity on June 30, 1908, be examined for evidence of anything unusual. They believe the black hole would have created shock waves as it left the earth just as it did when it entered the atmosphere. Evidence for this should appear in the records of instruments that continuously record air pressures, the physicists believe.

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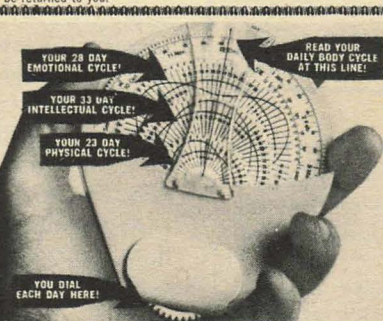
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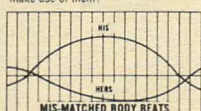
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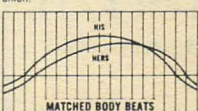
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Java. The absence of an identifiable crater and the lack of meteoritic residue at the site have led to all manner of speculation. It has been proposed that the destruction was caused by a comet head that exploded in the air before it touched the earth; that it was a comet head made up largely of ice so that when it melted it left no evidence; that it was a spaceship; that it was a particle of anti-matter which reacted explosively on exposure to its mirror image, terrene matter. It has even been proposed in the Soviet Union that it was a nuclear explosion of a device sent to earth long ago by a more advanced civilization.

And now we have the black hole postulate.



WORMHOLES IN SPACE-TIME

THE IMPLICATIONS of the black hole concept were discussed in a series of six lectures recently at the Claremont Colleges, Claremont, Calif., by Dr. William J. Kaufmann, director of the Griffith Observatory.

Dr. Kaufmann reports that recent astronomical observations suggest the existence of white holes, the time-reversals of black holes, and "wormholes," bridges in space-time which connect our universe with a second universe.

Einstein predicted the possibility of holes in space but at the time it was thought impossible to get from one universe to another, Dr. Kaufmann says. "However, recent calculations have shown that this is not the case. The recently discovered Kerr Solution to Einstein's equation does indeed allow for the possibility of space travel backward and forward

in time in our own universe!"

Californians interested in enrolling in such a series the next time it is offered should write to P.O. Box 24902, Department of Biological and Physical Sciences, University Extension, UCLA, Los Angeles, Calif. 90024 — or telephone (213) 825-3839. — *Curtis Fuller.*



ELECTRIFYING BOTANY

PASSING AN electrical current through a tree will make it grow faster, experiments at the University of California indicate. Jolts of electricity will cause citrus trees to drop ripened fruit from their branches. Exactly why electricity produces these effects is not known.

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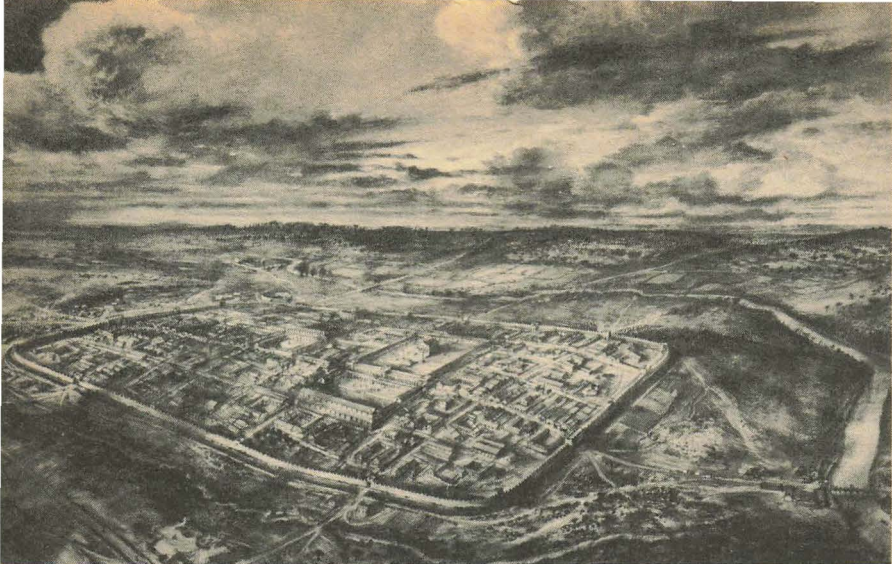
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Reconstruction painting shows Colchester, England's oldest city, as it would have looked about A.D. 250 before it was destroyed by Boudicca's warriors. (Painting by Alan Sorrell for "Roman Towns in Britain" courtesy Colchester and Essex Museum)

Britain

The Western Edge of Rome

Rome's motives for the conquest remain a mystery to this day
but she ruled her far-flung outpost for 300 years.

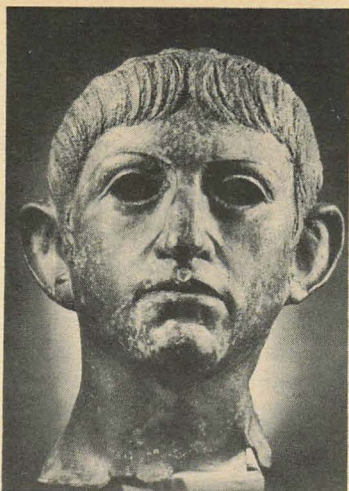
By Arthur L. Kent

PART ONE

JULIUS CAESAR's invasions of prehistoric Britain in 55 and 54 B.C. had all the color, pomp and bungling of comic opera. The fogbound island was veiled in mystery and myth and Rome had no plans to add it to the republic. Yet Caesar set out on

two poorly planned campaigns that nearly ended his career 10 years before Brutus did.

In Caesar's time Rome classified Britain as *Terra Incognita*, an unknown land beyond the limits of the habitable world — but it *was* inhabited. For 11 centuries



Emperor Claudius mounted first successful invasion of Britain.

the expanding civilizations of Europe and Asia had cast wave after wave of Celtic tribes over the British Isles. The earliest of

these wild, beer-drinking, blue-eyed Caucasians wore garments of hides and carried skin shields so tough arrows scarcely could penetrate them.

Newly arriving tribes displaced the earlier homesteaders who then moved outward across England, Wales, Scotland and Ireland. A few years later another band of intruders would splash across the narrow English Channel and start new waves of migration.

The tall muscular invaders were not aggressors representing foreign powers. They were Celts seeking homes and they brought culture and technology to their adopted country. As the centuries passed, the Celts introduced the Bronze and Iron Ages to Britain and their own unique

In sharp contrast to modern brickwork are remains of 2,000-year-old wall built by Romans to protect Colchester, one of their most important towns. (British Tourist Authority photo)



La Tène culture as well.*

Adventurous merchants followed in the wake of the invaders, bringing manufactured goods and other luxuries to the tribes near the Channel coast. This steady influx of people and merchandise eventually affected even the most barbaric and isolated tribes living in the hills of Wales and Scotland. They, like the lowlanders, were cultivating the soil and wearing bright-colored woolen and linen clothing long before Caesar's time.

However, these prehistoric Britons were illiterate until Rome taught them to read and write and thus we have no record of the period. Archaeological discovery tells us what little we know about them.

Their villages were random groups of thatched, wattle and daub huts much like those used in eastern Africa today. Economic and political relations were founded on little more than intertribal jealousy and plundering. Villages were in constant danger of attack by marauding

bands who stole cattle, kidnapped women and burned homes. Still, these raids were a way of life and some historians believe they caused little unusual misery.

The early Britons had no sense of island unity which might have led to a common defense. Within each tribe a council of chieftains maintained a precarious balance of law and order inspired by terror rather than loyalty.

Nevertheless, the Celts were fine craftsmen. The La Tène goldsmiths and scribes etched unexcelled geometric designs into metal and enameled them with glass. The results were elaborately decorated bronze mirrors, combs, brooches, chatelaines and the like.

Metalsmiths shaped and forged bronze and iron into spearheads, scythes, knives, rivets, clothing fasteners, kettles, swords and scabbards, helmets and shields. Other craftsmen turned wood, made pottery and wove fabrics. All of these products were traded along with wool and hides for luxuries from Gaul and Rome.

No doubt the invading tribes' most important gift to Britain was the heavy-wheeled plow with a sod-cutter ahead of the plowshare. When soil could be turned instead of merely scratched, food production soared. The

*An accumulation of early Celtic pottery and metalwork found at Latène (the shallows) — and hence the name of the culture — at the east end of the Lake of Neuchâtel in Switzerland provides archaeological evidence that Celtic culture (La Tène) originated in the short period between 450 and 400 B.C. The unique La Tène style of ornamentation, characterized by repetitive, symmetrical S-shapes, spirals and round patterns, enables authorities to chart the extended migrations of the Celts across Europe and into England.

farming communities flourished and villages became self-sustaining.

This is the way things stood in Caesar's time.

* * *

DEPOSED chieftains from Gaul began fleeing to Britain about 58 B.C. to escape the expanding Roman Republic. Both they and the merchants who crossed the Channel tried to warn the natives of this peril. But the tribes were incapable of uniting against a common foe. They remained divided and hostile until just before Caesar crossed the Channel in the summer of 55 B.C.

The mighty Roman emperor began his assault with the first of many blunders — mistakes in judgment that belie his military genius and puzzle historians. He failed to interrogate returning merchants about such things as Britain's natural harbors and military capabilities. Yet the reasons he gave for his invasions were to find safe harbors and to punish the British tribes who were aiding his enemies, the Gauls. He made another mistake when he invaded Britain late in the summer without preparing for a winter campaign or arranging for reserves of ships and men.

Even Britain's name is one of Caesar's errors. Early geog-



One of many Roman mosaics found in Britain, pavement from North Hill, Colchester, dates to A.D. 150. (Photo courtesy Colchester and Essex Museum)

raphers called the islands the Pretanic Isles. The inhabitants were the Pretani and Caesar mistakenly called them "Britanni." Error or not, the land became Britannia and its people, "Britons."

In preparing for his first invasion Caesar sent an aide to search for a good landing spot on the British coast. When the aide found an unprotected anchorage near modern Deal on the coast of Kent he reported that a landing could be made there. He should have been more thorough. A few miles farther on, behind the Isle of Thanet, he would have found the harbor of Richborough. This

next day the army landed unopposed near the site of the first invasion.

An armed camp was set up on the beach and then Caesar led his legionnaires inland. They met and easily defeated a force of charioteers and cavalry near the Great Stour River. The British survivors took refuge in an ancient fort called Bigbury, near modern Canterbury. Caesar stormed the fort and routed the Britons.

The Romans were still camped in the Stour Valley when another gale hit the anchored fleet. Once again ships were crushed and tossed onto the beach by the heavy rollers. This time 40 ships were totally destroyed and only a few were left undamaged.

Caesar raced back to the beach where his bungling had cost him a second fleet and sent orders to Labienus in Boulogne to send shipwrights and to begin building replacement ships. This time Caesar spent 10 days beaching his repaired ships well above the high water mark and entrenching them against attack. And he still didn't know about the Richborough harbor.

After their defeat at Bigbury the Britons organized all their forces into one unit. They were ready when Caesar, after repairing his ships, marched back to Canterbury. Charioteers and

cavalrymen inflicted heavy losses on the Romans with running attacks, after which they melted into the woods before the legionnaires could form for battle.

That night the Britons attacked Caesar while he was making camp and almost defeated him. He managed to rush in another legion to counterattack but the swift Britons escaped through a gap the unnerved Romans left in their line.

Now the angered Caesar decided to force the enemy into a decisive battle on his terms. At noon the next day he sent half his infantry on a foraging expedition and held half in reserve. When the Britons attacked the foragers a swift counterattack shattered their forces and sent them fleeing into the woods. After two more minor stands the Britons sued for peace and agreed to pay an annual tribute to Rome.

Caesar now had finished in Britain. Ironically, his invasions left no lasting impressions in either Rome or Britain except that he had renamed the island and its people. He founded no cities and built no forts.

* * *

N EARLY A century passed before Rome looked at Britain again. During this time the individual tribes joined together into a number of kingdoms.

Sometime between A.D. 37 and 41, the mad emperor Caligula* amassed a huge army on the Channel coast in preparation to invade Britain and then inexplicably marched them away again. But Britain's reprieve was short.

Emperor Claudius in the second year of his reign, A.D. 43, decided to prove himself to the Roman Senate by adding the Britannia to the Empire. He assembled a force of four legions and more than 400 ships in the Boulogne harbor under the command of Gen. Aulus Plautius. But Britain was still an enigma to the Roman mind and the men rebelled against being led into "another world"! Their mutiny delayed the invasion for two months.

Plautius finally sailed and landed somewhere in eastern Kent, securing a beachhead virtually unopposed. Britain's kingdoms still were not capable of forming a national defense but two brothers, Caractacus and Togodumnus, each recruited an army and marched as separate forces.

Caractacus, meeting Plautius

at Caesar's old battleground in the Stour Valley, was crushed. As Plautius pursued the fleeing Britons he met and defeated Togodumnus as well. The remnants of both armies fled west where they joined a gathering of tribes on the Medway River.

Feeling safe on the western bank of the river the Britons failed to post sentries. Plautius surprised them and the Battle of Medway was joined. When it was over the Britons were retreating across the plains, Caractacus was fleeing to the north, and organized opposition to Rome in southeastern England came to an end.

About that time Emperor Claudius arrived with reinforcements. With his forces strengthened Plautius ordered Vespasian (who later became Emperor of Rome) to march west. Then he turned north to smash Caractacus who had hastily assembled another confederacy of tribes. Claudius returned to Rome after this final victory to be hailed as "Britannicus" and Caractacus fled to Wales.

Vespasian subdued all the tribes he encountered en route to the River Severn where he erected a permanent fortress on the site of modern Gloucester.

By A.D. 47 Ostorius Scapula

*If not actually insane, Caligula certainly was unbalanced. His conduct throughout his brief reign was irrational and although some of the follies ascribed to him may have been exaggerated he is known to have had himself worshiped as a god and to have made his horse a consul.

had succeeded Plautius as military commander and only the tribes of Wales still resisted Rome. Southeastern England, where the least barbaric people lived on the most fertile land, had become Roman Britain. Direct Roman rule was restricted to small areas because in the beginning Rome allowed cooperative client-kings* to rule most of Britain.

In Wales Caractacus began to organize another army. By the year A.D. 50 he had taken the military initiative in the west where his mobile, enthusiastic forces faced a few small scattered police posts. Ostorius transferred a legion to Gloucester to destroy Caractacus who finally was forced to choose a battlefield. He found a good one—a craggy hill overlooking a river with its summit ringed by a stone-walled fort. The hilltop towered above the protecting wall and rocky slopes led down to the river's edge. Caractacus hoped these slopes would break the Roman battle formations so that his skirmishers could weaken and repulse the enemy.

When Ostorius arrived with

forces far outnumbering the defenders he launched several columns of troops simultaneously. They crossed the stream and fought their way up the slope to the wall where missiles began falling from above. Protecting themselves against these with their shields locked together overhead, the legionnaires literally tore holes through the wall and poured in from every side. The hopelessly outnumbered Britons retreated uphill toward the summit and inevitable surrender. Caractacus escaped but Cartimandua, client-queen of the tribe Brigantes, betrayed him and the conquest of Britain was complete.

A decade of peace followed during which the people of southeastern Britain became partially Romanized. By A. D. 61 Gen. Seutonius Paulinus was busily finishing off the last of the Celtic Druids in Anglesey in northwestern Wales. He had been transferred to Britain to extend Rome's domain there and everything seemed to be going his way—until a client-king died.

He was Prasutagus, King of the Iceni tribe. Nero was Emperor of Rome then and King Prasutagus made him coheir with his daughters in an effort to assure their inheritance and his widow's safety. But Nero did not

*Probably for economic reasons (so that he wouldn't have to import governors from Rome) Claudius allowed some of Britain's kingdoms to survive. Their rulers, having shown their willingness to accept Roman guidelines, became known as "client-kings" or "client-queens."

favor client-kings and when Prasutagus died the Emperor declared his royal line extinct.

Nero's Procurator, Decianus Catus, enslaved the Icenian noblemen and the royal family and confiscated all their properties. Then he allowed his lustful servants to flog Prasutagus' widow Boudicca and to ravish her two daughters.

In the midst of this outrage some Roman government officials arrived on a routine visit and demanded their usual recruits and tribute money. This was the straw that broke the camel's back and the entire Icenian nation rose to free Queen Boudicca from bondage. Tribe after tribe joined her until she had a following of 230,000 men. They were more than a mob but not quite an army.

Procurator Catus fled to Gaul, leaving others to repair the damage he had done. But there were no Roman legions within 120 miles of Colchester when Boudicca's warriors burned the town. Only a blackened temple harboring a few survivors was left standing.

When Gen. Quintus Petillius Cerialis learned of the uprising he led the Ninth Legion out of Lincoln to save Colchester. He was too late. Boudicca was already marching to meet him and the Ninth Legion was swamped

by sheer numbers and annihilated. Only the commander and his cavalry escaped.

Seutonius Paulinus was encamped in Anglesey, 250 miles away, when this news reached him. In desperation he sent a messenger to Gloucester, ordering the Second Legion to join him at Londinium, the Roman city that became London. Putting his infantry into a forced march he raced off with his cavalry.

Londinium was a large straggling unwallled city that could not be defended. However, there was a Roman supply depot in Londinium that probably was fortified and walled. When Seutonius reached the city he decided to hold the depot until the main body of his troops arrived from Anglesey. But he waited in vain for two days; the Second Legion never arrived. When Seutonius' messenger had reached Gloucester he found a prefect temporarily in command. This junior officer knew that the Ninth Legion already had been destroyed and he refused to march!

Word reached Seutonius that Boudicca was hurrying toward Londinium. He knew his position was hopeless without the Second Legion and he abandoned the city, taking with him everyone who could walk. He met the

main body of his troops somewhere in the midland forests. Positioning his 10,000 legionnaires in a small meadow where their flanks and rear were protected by a dense forest, Seutonius stationed his cavalry in a flanking position — and waited.

Boudicca burned Londinium, then pursued Seutonius, arriving on the scene with her huge unwieldy army and wagons full of women and children. She drew the wagons across the outlet of the meadow where the legionnaires were forming and began preparations to fight in front of them.

Suddenly, Seutonius' forces charged; Boudicca was not ready. Although they were outnumbered 20 to one the awesome line of legionnaires wielding short swords penetrated the

massed Britons at the same instant Seutonius' cavalry hit Boudicca's army's flanks.

Taken by surprise, men, women, children, horses and dogs were trapped behind their own wagons in a state of uncontrolled confusion. Some authorities say that 800,000 Britons died in that battle that killed only 400 Romans.

When Boudicca saw her army crumbling, defeated, she took poison and died with her men, and when news of the battle reached the Second Legion in Gloucester the young prefect who had refused to march fell on his sword.

Seutonius' victory proved to be a lasting one and Roman Britain was firmly established.

(This is Part I of a two-part article.)



BLIND PRODIGY

By Alma Floyd

JEFFREY JANET, a resident of the London suburb of Ilford, England, was born without eyesight and unable to use his legs. Confined to a wheelchair, the boy spent most of his time listening to radio and television programs.

In 1960 Janet gave a series of remarkable memory demonstrations for newsmen and medical boards. He could repeat — word for word — every feature that

had been broadcast over the preceding three or four days, including news bulletins, weather reports, documentaries, church sermons, full-length dramas and comedy acts. He even reproduced the snatches of squeaky dialogue that accompanied the TV cartoons he couldn't see. He knew the exact hour each item had been on the air, its precise length and what commercials had preceded it.



CHANEQUES

Mexican Gnomes or Interplanetary Visitors?

Veracruz's "little people" date back to the ancient Totonacs but eyewitness reports do occur today.

By Ramon A. Pantoja Lopez
and Robert Freeman Bound

RECENT MYSTERIOUS and violent occurrences in Mexico's gulf state of Veracruz again have brought into prominence the *chaneques* (gnomes) who are purported to inhabit this tropical area.

The name *chaneque* is indigenous to the state of Veracruz, having been used for centuries by the native peoples, the Totonacs, of this area to designate the "tiny men" (*hombrecitos*) who live in the mountainous regions of the state. The Totonacs developed one of the first and most noteworthy Mexican civilizations whose ruins and artifacts still amaze visitors to this part of Mexico.

Hernan Cortez, conqueror and settler of Mexico, and his armored horsemen, the first Europeans to disembark on the Veracruz coast, were told of the existence of these gnomes by the Totonacs in the early 16th Century. The Totonacs did not indicate the *chaneques* were mythical creatures but rather talked of them as though they were diminutive flesh and bone beings with extraordinary powers.

Present-day residents of Veracruz say *La Leyenda de las Caras Sonrientes de Veracruz* (The Legend of the Smiling Faces of Veracruz) is older than the 10th-Century Pyramid of the Niches at Tajin which still can

be seen in a semirestored state by those who visit this long abandoned holy city of the Totonacs.

The legend of the *chaneques* was related to us by Sr. Agustín Valadez, an old and dear friend (and brother-in-law of coauthor Ramon Pantoja) and a recognized authority on Mexican folklore and the supernatural who resided in Veracruz for a number of years.

"Among the many engaging artifacts unearthed in and around Tajin and other Totonac archaeological sites are a large number of charming heads and full figures whose faces all wear an enchanting smile. These statues, say the ancient legends, depict the *chaneques*.

The legend, which present-day Totonacs say has been passed down through countless generations, is this:

"We Totonac women know from many centuries of experience that when we go to wash our clothes or bathe in the river we must guard our small children very carefully. The *chaneques* are always watching and they love to amuse themselves playing with our children. Although they never harm our youngsters or steal them, they entice them away to play and sometimes we don't see our boys and girls for hours or even days

and of course we are distraught with worry until they reappear.

"However, they are extremely fond of the little heads and statues which we fashion with the smiling faces of the *chaneques*. If we leave these clay toys near the rivers after a child has disappeared and go away, they always return the missing little ones very soon. These little men have our love and we respect them for their wondrous powers but they do cause us worry sometimes."

Thus ends the ancient legend of the *chaneques*.

Today reports of contacts with the *chaneques* persist in Mexico, not as fantasies but as actual happenings. We talked with more than 20 persons in various parts of Veracruz during our investigation and all but four of them had stories to tell us about their personal experiences with the gnomes or experiences their relatives, friends or acquaintances have had with the gnomes.

Sra. Cirila Montero Lagunes, owner of a small store in La Tinaja, told us, "My three-and-one-half-year-old son Ramiro was found by the *chaneques* after he wandered away from home in March 1973 and was missing for six days. These tiny people are very timid with adults and instead of contacting us they told a six-year-old neighbor boy Juan

who was playing in a far corner of his backyard that Ramiro could be found in a cave some nine or 10 miles away. We were familiar with the cave and a search party had no trouble finding it and my son asleep inside. Although he'd been missing for some time, he was in perfect health, not hungry or thirsty or the least bit unhappy. Ramiro is talkative in his childish way and quickly advised us he was lost near a 'big water' (river) when five little men found him. They had given him 'sweet food' and milk, then he had gone to sleep. When he awoke he was in the cave. He said that at least one of the gnomes was with him all the time and they played with him many times.

"This appears to have a simple solution," Ramiro's mother continued. "My son, not wanting to be chastised for disobeying my instructions to stay close to home, invented the tale and his six-year-old playmate, of course, vouched for him later.

"But it isn't as simple as that. He is just a little young to invent such a tale. More important, the entire hillside below the cave right up to its mouth is covered with an extremely dense spine-bearing shrub about five feet in height with limbs extending to the ground. Ramiro's rescuers had to cut their way to the cave

in order to reach him. All of these men suffered scratches and bruises; some had puncture wounds on their legs, hands and arms. My son, although bare-legged and shoeless when found, hadn't a mark of any kind on him! Besides, it's pretty foolish to say that his little playmate carried food and drink to him during those six days, not only because of the inaccessibility of the cave but because of the 18-mile round trip involved. We are so grateful to the *chaneques* for what they did. We might easily have lost our little boy forever."

Another account was given us by Sr. Ricardo Gutierrez. Señor Gutierrez told us that in June 1970 he was walking in the forest, on the Palma Cuata Ranch, near Mixtequilla e Ignacio de La Llave, Veracruz, with his six-year-old nephew Arturo close by his side. Señor Gutierrez said he was suddenly aware that his nephew was no longer beside him. He searched the nearby area, calling the child by name without result. Next, most of the able-bodied villagers made an exhaustive search of the wooded countryside with no success. Somewhat later events took a nasty turn. The uncle was accused of murdering his nephew and actually was awaiting trial when 33 days after his disappearance, little Arturo en-

tered the patio of his home, unharmed and looking well-fed, apparently none the worse for his long absence and appearing as unconcerned as though he'd been gone only a few hours.

When asked where he had been he replied, "Living with the little men. They gave me food and milk with honey in it. We played a lot of games. I was very happy."

Of course, charges against the uncle were dropped and another incredible tale was added to the *chaneque* legend.

We checked this story with the authorities and they confirmed that the boy had been missing for the time stated and had inexplicably turned up at his own home, and that the uncle had been charged with murder.

At about 8:00 A.M. on May 22, 1973, Manuel Angel Gonzalez was driving a six-ton truck loaded with asbestos sheeting, sacked cement and a small quantity of reinforcing steel between La Tinaja and Tierra Blanca, Veracruz. This is a routine run for him. But suddenly, as he neared the village of Cintalapa he was startled to see five diminutive figures standing with hands in the air ahead of his truck. Manuel, reacting instantly, braked his vehicle in time to avoid running down what he at first thought was a group of small

children. He swears they materialized before his eyes, that one moment the straight stretch of highway within his vision was clear and the next instant the figures confronted him. A closer look revealed the "children" to be miniature adults, well-proportioned and of about equal height, a height Manuel estimates to be no more than two feet. His description of the physical aspect of these "gnomes" coincides with hundreds of other eyewitness accounts related over the years as to size, light brown complexion, black hair, and the ability to appear suddenly before the viewers' eyes, as though they had come from another dimension.

When asked to describe their clothing Manuel replied, "I don't remember what they wore — not even the color of their clothes. I was so shocked and surprised. You see, I didn't really believe in them before this happened." Later he said, quite logically, "Perhaps their clothing was so like our own that I didn't pay much attention to it."

At the time the perplexed driver descended from the truck cab intent on making a closer examination of them. But before he could take more than a few steps the tiny creatures began to run, scattering into the undergrowth and apparently heading

in the direction of a nearby mountain.

Manuel returned to his truck which to his consternation was completely engulfed in blue flames. In an incredibly short span of time, estimated by the driver and two additional witnesses who stopped to watch the spectacle to be 30 minutes at most, the truck and its normally unflammable cargo were reduced to ashes and fused metal.

Not content with the newspaper accounts of this strange happening, we decided to do some on-the-scene investigating. We own and operate a private English school in Mexico City but fortunately the students were enjoying their spring vacation and we had a few days to drive the 600 miles to that part of Veracruz.

We arrived in Catemac, Veracruz, headquarters of the Lopez Transportation Company, late in the afternoon of May 24 and went directly to the office of Sr. Abel Lopez, owner of the burned vehicle. He proved to be very amiable and verified everything we had read previously, including the fact that all of the truck's contents were unflammable.

Señor Lopez said, "I still find it incredible that asbestos, cement and steel could be so completely consumed in this fire. It was certainly something out of

the ordinary and I want to say right now to those people who have suggested that it was deliberately set afire for the insurance that this truck and its cargo were not insured. Also, I've heard some mention of the fire being caused by a bolt of lightning. This happened on a clear, sunny morning."

He then added that Manuel Gonzalez, the driver, had proven himself to be one of the company's most dependable drivers, sober, very religious and not given to exaggeration or imaginative flights of fancy. Fortunately, while we were talking with Señor Lopez, Manuel Gonzalez came in. Although he had submitted to repeated questioning by the police and newspaper reporters, he was most cooperative. He gave the appearance of being serious and honest and completely baffled by his traumatic experience. Verifying the statements of his boss, he deepened the mystery by adding that two days after the charred remains of the truck had been towed to their garage, two sections of metal fused to the chassis had suddenly burst into brilliant blue flames resembling huge Fourth of July sparklers and had been reduced to ashes. This was confirmed by Señor Lopez and later while we were inspecting the ruined chassis

these burned out sections were pointed out to us.

The driver did mention that the newspaper account omitted the statement wherein he said, "I am as much inclined to believe these small people were space travelers from another planet as that they were *chaneques*, for two reasons. First, apparently people here in Veracruz have had many experiences with the *chaneques* but there are no accounts of them having done any harm or committed such acts of violence. Quite the contrary, they have on many occasions aided people in distress; shipwrecked sailors stranded on the beach, lost hikers and lost children have been given food and water and guided to the nearest road or trail. It is said they love the 'giants' small children and over the years there have been accounts of boys and girls returning home to say that they have been playing with the 'little men.' Second, on May 21 three ranchers reported having seen a large illuminated disc flying very low over this area."

Before leaving Veracruz we talked with Police Officer Fernando Aportela Abad who patrols this section of the highway between La Tinaja and Tierra Blanca. He investigated the mystery within an hour after it happened and told us, "It is cer-

tainly true that a short circuit can set a vehicle afire but to me it is incredible that any ordinary fire could have consumed asbestos, cement and steel. I've investigated this thoroughly and have no normal explanation."

He told us that a quantity of the carbonized cargo and truck metal was submitted for analysis to Jose de Haro Lopez, industrial engineer and erstwhile professor of physics and thermodynamics at the National University of Mexico.

After the laboratory tests were completed Engineer de Haro Lopez told the press, "I am admittedly astonished and puzzled. I've arrived at the conclusion that the burning of this truck and its cargo could only have been caused by an unknown type of light-heat beam with a very selective wavelength corresponding to the laser ray but many times more powerful and not known on this planet. The combustion of the asbestos, cement, metals and tires of the truck in such a rapid and destructive way is something I've never heard of before. But almost as amazing was the fact that while the back of the plastic-covered cab seat was completely consumed, the dashboard badly burned and the electrical wiring melted, the bottom of the seat, rubber floor mat and paint on the

inside of the cab doors wasn't even scorched. Even more astounding, the fuel in the tank remained intact!"

Sometime after our visit to Catemac, Veracruz, we received a telephone call from Police Officer Abad who had agreed to call us collect should there be any further developments. He now said two additional trucks had been almost completely consumed by the same inexplicable blue flames in the state of Veracruz, one on the Costera del Golfo Highway, the other on the Cordoba Highway. He added that both incidents were investigated by highway patrolmen with whom he had talked and they had not arrived at any "logical" conclusion. However, in one of these later cases a motorist who had called the police at Cordoba, Veracruz, three

hours before the fire reported that an oval-shaped UFO hovered over and followed his car for several miles on the Cordoba Highway.

We are keeping in touch with the authorities, and our friends in Veracruz will inform us of any further developments involving the mysterious *chaneques*.

We both have seen UFOs flying low over Mexico's mountains and now feel that with time and patience we will be able to contact the *chaneques*. During our two-week vacation later this year we shall camp out in the verdure-clad mountains of Veracruz, probably near volcanic Mt. Orizaba from where the *chaneques* are frequently reported, hoping to solve the riddle of the *chaneques*. Are they Mexican gnomes or interplanetary visitors?



DIVINING ROD SOLVES THEFTS

AFTER metal detectors failed to locate a stolen-car graveyard, sheriff's deputy Sam Barlow of Colorado City, Ariz., volunteered to try with his divining rod in October 1973. Police suspected that cars stolen in Las Vegas were being driven to the remote area in Arizona, then stripped and buried, but all efforts to locate the remains had failed, explained the frustrated Mojave

County sheriff, Phil Jordan.

Barlow went to work with his rod and soon picked out several stripped vehicles buried underground. Police have arrested 23-year-old Patrick Sinnicum of Colorado City and an unnamed juvenile and charged them with auto theft. More stolen vehicles were being sought in the graveyard, located about 90 miles north of Kingman, Ariz.



My reaction was not quite profane as I explained at some length that we did not need another dog — nor would I consent to care for it. I had more than I could handle, I felt, with a struggling real estate business, a large home and a husband who had a serious heart problem which he chose to ignore. He treated my protest with the same indifference he showed toward

Thank God, My Dog Was Psychic

I'm not sure what might have happened if my strong and loyal companion with her extra sense had not foreseen my danger.

By Peggy Gambino

AS SPRING made its desperate attempt to replace the long cold Michigan winter of 1961 a cold March wind was sweeping across Lake St. Clair and its slowly thawing ice made thunderous sounds. Around our Mt. Clemens home the ground was spongy and wet and I was sopping up the muddy tracks of an aging cocker spaniel when my husband Mitchell announced he had won a valuable hunting dog — a German shorthaired pointer — at a local sporting event. He would bring her home that evening.

his frequent physical discomfort.

He brought his prize home that night and proudly handed me her pedigree which listed a long line of field and show champions with impressive names. When I asked what name I should use to register her he replied, "Patsy."

"For such a fancy dog?"

"That's it," he said — and so it was.

With a blanket from the linen closet he made her comfortable in the garage and I tried not to think about her for the next couple of days. Of course this lasted only until he found himself too

busy one evening to feed her and take her for a walk. By that time my anger had subsided and my curiosity was aroused so I deigned to make her acquaintance.

My preconceived notion of what a hunting dog would look like was shattered when I stepped through the garage door. A liver and ticked specimen, young, skinny and leggy, is a strange sight. I remember thinking she looked as if she had been put together with spare parts from an upholstery shop.

Her manner was shy and cautious but her deep-brown eyes were penetrating, asking for trust. As I looked deeply into her eyes a strange conviction came over me, a feeling that we would communicate. The notion struck me that she had been assigned a special job to do, was exactly equipped for it and was waiting stoically and patiently for me to accept her.

Nevertheless, it took several weeks for me to become accustomed to the strangeness of our new family member. Although she was only six months old her household manners were faultless. She never needed scolding and obeyed commands like a much older dog. She recognized that our cocker was old and crotchety and played with her only when invited.

By the time our first and only

child Gina was born on October 13, 1961, we had lost our cocker spaniel and Patsy was a year old. She had grown into a beautiful representative of her breed, with great strength and grace, and it was obvious that she was someone special. Furthermore, on many occasions I believe she read my mind.

The day we brought our baby daughter home from the hospital was the most wonderful day of our lives. When we put the baby in the bassinet Patsy stood gazing down at her in a peculiarly intent way. From that day on, when strangers came into the house, Patsy always moved to lie directly under the bassinet, her body perfectly still, her eyes vigilant.

My husband brought his community and social activities to a screeching halt so that he might devote precious hours to the baby. We both knew his time was short and we made the most of it. The end came May 28, 1963. He was instantly gone and I was left with the business, a baby and Patsy. Naturally, we three became very close in the months that followed. I grew to rely on Patsy's uncanny ability to understand people, read my thoughts, predict danger and send her thoughts to me.

An encounter with her intuition that is forever engraved in my

memory happened about 10 P.M. one evening in August 1963. I had advertised an apartment to rent in the building about 1500 feet from our home. It was not unusual to have inquiries in the evening and on these occasions Patsy always stayed with the baby while I went to show the apartments.

On this particular evening two men came to the door. As I prepared to take them to the apartment Patsy prepared to accompany us. I told her to stay with Gina (she knew the rules) but she insisted. As I was going out the door she forced her way ahead of me in a rude and determined manner quite unlike her normal behavior. I reached

down to take her collar and force her back into the house — but she signaled me definitively: "You'd better not!"

I obeyed her warning — and not once did she let one of the men come between her and me. She was tense and alert as I never before had seen her.

When we entered the vacant apartment it became obvious that the men knew I was a widow and a rental wasn't what they had in mind. I was very brave and sent them on their way with a few well-chosen words — but I'm not sure what might have happened if my strong and loyal companion with her great good sense had not been between them and me.



ESP JUST IN TIME

FOUR HOURS of frantic searching had failed to find missing three-year-old Richard Walkowiak of Seattle, Wash., in April 1973, reports United Press International. Neighbor Raymond Brown gave up his efforts and returned home, for it was time to eat and leave on his truck-driving job. But Brown couldn't eat. A "strange feeling" came over him, he reported later, and led him to his basement recreation room. He opened the door of a 20-year-old refrigerator he

used to cool beer — and found Richie unconscious inside.

Brown carried the boy to the street where he encountered Richie's stepfather Raymond Walkowiak, who rushed him to Children's Orthopedic Hospital. Richie was treated for bruises but otherwise was none the worse for having nearly suffocated. A physician estimated that Richie was within 40 minutes of death when Brown's "strange feeling" led him to the boy.

"Any system of medicine, psychiatric or physical, which denies the influence of psychic factors is moving inexorably toward an impasse."

FORTY YEARS of psychiatric practice have convinced me that the future of my specialty lies in accepting the role played by psychic factors — and particularly their repression — in the induction of disease. I believe that at this stage of our de-

vice. I have lived and practiced within the confines of orthodoxy and have never been an exponent of fringe medicine. Nevertheless, the sheer weight of evidence compels me to observe and accept the pathological influence of extrasensory factors.

I USE **ESP** IN PSYCHIATRIC PRACTICE

By Arthur Guirdham, M.D.

velopment it is vitally important to observe the clinical effects of psychic activity. In medicine clinical observation often precedes the analytical and experimental investigation that brings about hard results. For example, it was known in the Middle Ages that certain molds controlled infection but not until the 20th Century was penicillin isolated and classified.

Until my retirement in 1968 I was senior consultant psychiatrist to the Bath Clinical Area of the British National Health Ser-

The role of parapsychology in psychiatry is foreshadowed but not emphasized in the work of Carl Jung. It astonishes me that despite his immense contributions to our knowledge he failed to devote his attention to such subjects as the role of possession in psychiatric disease. Despite his own extrasensory endowments he seems not to have realized that the repression of psychic gifts has cardinal significance in human pathology. His theory of archetypes is a major advance

in the history of psychiatry but we must go further — to see the archetypal image not as an outward hallucinatory reflection of an inner conflict but as a materialization similar to a ghost or poltergeist.

While we may wish that Jung had gone further we nevertheless must recognize that he put the soul back into medicine. He demonstrated once and for all the limitations of materialistic systems of psychiatric practice which ignore the soul-mind dichotomy. Even so, do we understand the function of the soul? Too often we approach the concept of soul with a vague sentimentality which gets us nowhere or we fall back on the umbrella word "psychosomatic" which we define as the influence of emotional factors on physical conditions. This concept is too limited, for it implies that everything that happens to an individual lies within the confines of his personality. It excludes altogether the possibility that cosmic influences affect us. "Psychosomatic" should be taken to mean what it says: that the mind-psyche and body interact, that the activities of the psyche or soul have a paramount effect on one's physical condition.

Psychic phenomena reveal psyches in action. The psyche is an imperishable part of the self,

largely independent of time and space. This emancipation, particularly from chronological time, is expressed in such phenomena as telepathy, clairaudience, clairvoyance, precognition and far-memory. Any system of medicine, psychiatric or physical, which denies the influence of an eternal component in man's nature is moving inexorably toward an impasse. The influence of psychic factors is paramount in many psychiatric cases and understanding this influence is essential to understanding our patients and their symptoms.

* * *

WHEN I first took Mrs. Forbes as a patient she was in her late 20's, deeply depressed and so uncommunicative that all I could extract from her in our first interview was: "Leave me alone. I wish to die."

Considering constitutional, environmental and precipitating factors I regarded her as a classic example of recurrent depression. There were cases of psychosis among her immediate relatives. Her parents were separated and she remained deeply attached to her mother whom she had not seen since her childhood. She had received a rigid and restrictive religious education in an unenlightened convent. The accidental death of her husband who was older than she and

on whom she was extraordinarily dependent precipitated her visit to me. Her symptoms and their causation led me to regard her as a completely run-of-the-mill case. Shock therapy was indicated and duly prescribed and she responded well.

Five years later she relapsed and was readmitted to the Bath Clinical Area hospital. She was more communicative now but intensely depressed. However, what she said early in our interview proved more enlightening than her symptoms.

"Who typed the letter telling me to come into hospital?" she asked.

"My secretary," I replied.

"She was excessively tired when she did it."

My wife had typed the letter although she was completely exhausted after a bout with the flu and I had tried to dissuade her from doing my letters.

To Mrs. Forbes I merely said, "I'm afraid it is just an old type-writer." I thought it was not in the patient's interest to jump to premature conclusions on the basis of her one statement that indicated a psychometric gift — and of course I couldn't know that gift was to play its part in saving my life.

Within a day Mrs. Forbes had withdrawn suddenly and completely — as if behind a curtain.

She lay in a stupor, her eyes closed and her features immobile. At this time I learned that her father was ill with some kind of upper respiratory tract infection. His condition was acute and he had fallen into delirium. I impressed on Mrs. Forbes' nurses that if she showed any signs of consciousness she must not be told about her father. She was very fond of him and I feared that her excessive feeling of obligation toward him would disrupt her own recovery.

Her condition did not change until shock therapy was well under way. When she finally emerged from her stupor she asked to see me and immediately said, "Please tell me how my father is." (His condition had improved considerably during the course of her treatment).

"Your father?" I mumbled. "There's nothing wrong with your father."

"I know he has been ill. There is no need to hide anything from me. You see, I know he is far better and you can see that I am improved."

She could not possibly have heard anything about her father during her stupor nor while emerging from it. It was clear that this woman had been strongly telepathic while in a comatose state. With a blanket of unconsciousness stifling her per-

sonality, her psyche had functioned with unerring efficiency.

This time, after her recovery, I kept in touch with her. In the course of several interviews she did more for me than I ever had done for her. For a doctor interested in psychic manifestations she was a world in herself. She was profoundly telepathic and clairvoyant and also a human seismograph. She could pick up concentrations of good and evil in places and people. I saw her once after she had had a brief contact with a highly presentable, impeccably mannered man whose character left much to be desired. She was ashen-grey, her cheeks sunken; she seemed to have aged by years and she was physically ill.

All her life she had felt "presences" and on rare occasions they submerged her. One day as I walked toward the hospital entrance a car passed and a handsome young Indian leaned out its window and smiled at me. The car stopped and it was some moments before I realized that the "young Indian" stepping out was Mrs. Forbes! I also heard from a woman who was quite psychic that on more than one occasion she had seen a nun's face superimposed on Mrs. Forbes' handsome features.

One of Mrs. Forbes' peculiarities was that she hated being

touched. This idiosyncrasy can be easily explained by Freudian theory but such a diagnosis in this case would be misleading. I think Mrs. Forbes was so intensely psychic that at times her psyche's contact with matter revolted her. In any case this symptom melted away in a few months' time when she became associated with a spiritualist group which devoted itself to healing. She practiced the laying on of hands and her own kind of massage. I was dubious about this at first but I soon saw that the more she was thus engaged the better she became. It fascinated me to see that one so diffident about being touched should be willing to practice the laying on of hands and in doing so induce such calm in those she treated. When I expressed my surprise she said, "But you must know because you did it."

"Did what?"

"That day when we saw the bird through the hospital window. You stretched your hands toward me in a perfectly natural gesture. I wasn't aware of anything except that in some way we were one. It went on and through us and to all the world."

This episode strengthened my belief that she was capable of all manner of mystical experiences and her capacity for psychic communication was highly de-

veloped. I was under no illusion that my touch had communicated anything.

I have found that the gift of healing often acts as a stabilizer of other psychic gifts, a sort of insurance against nervous tension. In view of Mrs. Forbes' history I hoped she had the ability to heal. One day she told me that sometimes when she sat quietly watching the sunset she felt she was absorbing its vibrations and that perhaps these could be utilized for the benefit of others.

It is crucial for a doctor hearing these words to recognize the importance of parapsychology. Any contemporary psychiatrist could be forgiven for regarding this incident as schizoid in origin if he contemplated it in isolation. Against the background of the whole picture such a conception would be as untenable as my original diagnosis of Mrs. Forbes' condition as a straightforward case of recurrent depression. Later she said, modestly and timidly, that she was sure of one thing: one day she would be able to heal from a distance. Her forecast was to prove completely accurate.

In the summer of 1968 I had two attacks of coronary thrombosis. My condition was critical and the two consultants in Forbes Fraser Hospital in Bath who

were caring for me thought nothing of my chances. I existed in a state of blurred consciousness in which only two things stood out clearly. The days were black, depressing and horrible—but the nights were filled with a feeling I can only call joy. I felt as if I were beyond time, that death itself was an ecstasy.

It was some months before I understood what had happened. When Mrs. Forbes heard I was ill she was in her home on the outskirts of Southampton. Tidying her papers she happened to come across an old letter of mine about a hospital appointment. The letter was typewritten but signed in my handwriting. She could not imagine why she had retained it. When she touched it she had a frightening experience. A burning and prickling sensation extended throughout her fingers and hands and intensified until it was almost intolerable. She was bewildered by this manifestation and realized it was related to healing but she couldn't understand how it could be applied or regulated. She telephoned the hospital and learned that my condition was worse than critical, then went back to my letter and touched it again. The heat scorched her fingers.

For some inexplicable reason she was moved to hold the letter

briefly twice during that day and for a much longer period in the evening. She continued to do so for several nights and the hour at which she practiced the evening rite coincided with the beginning of my feeling of exaltation in the hospital three counties away. In due course I recovered and was declared out of danger. Mrs. Forbes had fulfilled her prophecy that one day she would be able to heal from a distance.

Her case illustrates how important it is to recognize the extrasensory factors in a patient's makeup. Mrs. Forbes' wide-ranging psychic endowments included a powerful gift of healing but her upbringing had given her a strong sense of guilt about her potentialities. One might easily have missed this element in her case and continued to regard the constitutional and environmental factors as paramount. However, the repression of her capacity to heal was the vital causative factor in her depression. Since she has been free to continue her healing ministrations she has been able to support many burdensome misfortunes with fortitude and with no return of her symptoms.

* * *

MRS. SMITH, an attractive, vivacious woman in her early 30's, had suffered a recurring nightmare for 20 years. In

her dream a man entered the room in which she was sleeping and something about his state of morbid exultation and his appearance terrified her. When she consulted me the nightmare was occurring two or three times a week accompanied by intensifying terror; I was told her screams should have awakened the dead. But after our first meeting the nightmare never returned.

In the course of treatment it transpired that in her early teens, in dreams and visions and through what she called "voices," she had been bombarded by a plethora of medieval names and by the memory of incidents with which they were connected. The central character in these revelations was one Roger de Grisolles who was, she said, "addicted" to poetry. She had recorded some of the poems he especially loved. One was scrawled on the back of an old examination paper and the other on a criticism of her work written by one of her teachers. When she showed these to me Mrs. Smith apologized for her "awful French." She did not realize that what she had written as a schoolgirl was *medieval French*.

Along with Roger with whom Mrs. Smith (in this other life) had been in love, she remembered his sweet-natured sister Hélis,

whose married name was de Mazzerolles, Hélis' son—a picaresque blackguard called Pierre de Mazzerolles—and the names of many other persons with whom she had been involved.

It seemed that later in his life Roger had become some kind of priest. He wore a dark blue robe and traveled great distances preaching his faith but finally he was seized as an heretic. Mrs. Smith knew he was apprehended at St. Papoul, a small run-down village in the Languedoc region of France, and that he was imprisoned and tortured at Carcassonne.

After Roger's death Mrs. Smith (whose name at that time was Puerilia) went into some kind of home for women. She described a strange kissing ritual which Prof. Réne Nelli,* an authority on the philosophy of Catharism, later identified for me as a practice of the Cathars, an heretical sect which flourished in the Languedoc in the 12th and 13th Centuries. Puerilia suffered Roger's fate and also was burned as an heretic. Her written description of her ordeal was horrifying and convincingly realistic.

*Professor Nelli, an authority on folklore and medieval philosophy lectured at the University of Toulouse. Among his published works are *L'Erotique des Troubadours*, *Les Cathares* and *La Vie Quotidienne des Cathares*.

The clarity of her recall thoroughly aroused my interest and I set out to verify her statements. My major clue was a remark Roger had made to Puerilia: "If anything happens to me, go to Fabrissa." I didn't know whether this was the name of a place or a person but I found, again with Professor Nelli's help, that Fabrissa was a girl's name common in the Languedoc of the 13th Century.

To piece together the whole story required protracted and detailed effort. The names Mrs. Smith reeled off were those of obscure individuals who, at the time they were revealed to her, were known only to a few savants who had access to the depositions written in medieval Latin for the Inquisitorial records in the first half of the 13th Century. As a schoolgirl in England during the Second World War, Mrs. Smith could not have had access to the archives at Toulouse and Paris. To pursue my investigation I had to call on Jean Duvernoy,* an authority of international repute on the history of Catharism.

The gist of the matter was that Roger de Grisolles belonged to a family of heretics who came

*Monsieur Duvernoy has published numerous articles on the Cathars and is the author of *Inquisition à Pamiers* and editor of *Le Registre d'Inquisition de Jacques Fournier*.

from Fanjeaux near Carcas-sonne. One of his sisters, Hélis, fell afoul of the Inquisition in 1243 but the records do not say what happened to her. Her married name was de Mazerolles and her son Pierre was the nocturnal visitor who had disturbed Mrs. Smith's sleep for so many years. What she was recalling in her nightmare was his return from the scene of a murder in which he had participated. I was able to pinpoint to the day the event which reverberated in Mrs. Smith's slumbers after more than seven centuries. The massacre of the Inquisitors at Avignonet occurred on May 28, 1242.

Mrs. Smith's certainty about details was particularly fascinating. Take the question of Roger's dark blue robe. For more than seven centuries it has been asserted that Cathar priests wore black. Duvernoy, in editing the record of the Inquisition presided over by Jacques Fournier (Benedict XII, pope from 1334 to 1342, revealed that in a few areas they wore dark blue. Before Duvernoy's book was published in 1965 Mrs. Smith had described to me several times, verbally and in writing, Roger's blue robe.

On another occasion she said that when he had been ill he was given loaf sugar as a tonic. I was sure she had gone off beam on

this point, for I could not credit that loaf sugar existed in the 13th Century. But her statement was confirmed later when Professor Nelli's book *La Vie Quotidienne des Cathares* was published in 1969. He describes a village priest taking loaf sugar to an old sweetheart as a pick-me-up after she had been ill.

When I asked Mrs. Smith to construct from her memories a genealogical table of the Fanjeaux family her result was identical with that sent to me subsequently by Monsieur Duvernoy.

It was clear beyond doubt that Mrs. Smith remembered a previous incarnation. It was equally evident that I represented Roger, for the sudden and seemingly inexplicable cessation of symptoms — in Mrs. Smith's case, her nightmares — is associated with the coming together of those who have known each other in previous incarnations. I have seen irrefutable evidence of this in other cases.

Mrs. Smith had other psychic gifts besides far-memory. As a young girl she once told a member of her family the bad news she would read when she opened a letter she had just received. She was regarded with distrust and hostility because her forecast was accurate. She was also markedly telepathic. One day she had the blinding impression that

a neighbor was in some kind of agonized condition. She rushed over immediately and found the woman on the point of swallowing a handful of sedative tablets.

When Mrs. Smith finally visited the Midi she had the feeling of having been there before — *déjà vu*. Going up some steps at St. Jean Pied du Port she bent down to hitch up a long dress entangled with her feet—before realizing she was wearing a contemporary short skirt. She knew beforehand the layout of the streets and houses in the village before actually encountering them.

It should be understood that Mrs. Smith never was acutely agitated. Her recurring nightmare was her main symptom but she also was troubled by the feeling of being different from other people. While she was under my care she often wondered if I thought her "mad" or "bad."

The treatment I gave Mrs. Smith certainly was unusual. I listened to her carefully but I spent little time dissecting her mental processes. My positive contribution to her recovery was to become an amateur historian to verify her statements. This removed her feeling that she was an odd kind of woman in an alien civilization. Her tension and anxiety diminished steadily and she became — and remained — well and happy.

I have encountered other cases in which the memory of a previous incarnation was directly related to symptoms. A girl of 25 suffering from depression and recurrent nightmares was referred to me. The latter had lasted over a period of 14 years and as in the case of Mrs. Smith were occurring two or three times weekly. She always dreamed she was being tortured. It seemed to her that her joints were being stretched and they were bleeding inside. The muscular pains of which she complained in our first interview were attributable to her memory of being tortured on the rack. Her nightmares ceased within a month and never returned. This again may be presumed to have resulted from resumed contact with one who must have figured in her previous life.

* * *

WHILE I am particularly concerned with parapsychology in clinical medicine it would be nonsensical to think that psychic capacity is essentially associated with psychiatric disturbance. The most remarkable psychic phenomena I have encountered have been communicated by persons who were not my patients, persons who were noticeably well-adjusted.

I have dealt with parapsychology in connection with

my own specialty but the enormous reservoir of clinical material in the whole field of medicine is increasing yearly. Furthermore, I am absolutely certain that people in growing numbers are revolting against the prevailing climate of materialism and

raising themselves to a high level of psychic awareness.

Recognition of the psychic factors in our patients' histories is not only crucially important in the history of medicine. It is inextricably related to man's future evolution.



THE BODY IN THE WELL

By Ernest Miles

A PROFESSIONAL clairvoyant solved the mystery of a missing Canadian farmer in early 1974, reports the *London Free Press*. Farmer Angus Tuer disappeared on December 9, 1973. After a six-week search by police and neighbors yielded no trace of the 33-year-old resident of Mitchell, Ontario, in desperation authorities consulted Mrs. Vera McNichol, 64, of nearby Millbank.

Mrs. McNichol immediately stated that Tuer was dead. She kept seeing water and at first thought it was a river. Then she sensed that the water was confined and decided it must be a well. There appeared to be a house on top of the well, which confused her. She stated that Tuer's body was covered and told searchers to look "deep down in the ground near his home."

On January 23 searchers found Tuer's body in a well on his

farm just as the clairvoyant had stated. Atop the well was a dilapidated shack, which explains Mrs. McNichol's confusion. Tuer's body was wrapped and weighted with chains and he had been shot in the head. Police later arrested his brother William F. Tuer, 39, on suspicion of murder.

Mrs. McNichol has been psychic from the age of three. During her childhood her father beat her for making predictions, claiming she was "possessed by the devil." Today her fame as a consultant has spread and as many as 275 visitors a day came to her Millbank home for card readings. She also receives as many as 4,000 letters a month seeking psychic advice.

She says one drawback to using her clairvoyant gift to locate the bodies of murder victims has been the suspicion that she was the guilty party—but her busy life provides an alibi.

True Mystic Experiences

FATE will pay \$5.00 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, 3500 Western Ave., 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.

MY SEARCH FOR GOD

By John A. Torrone

THE SCENE was beautiful. Centerville in Cape Cod, Mass. I stood by a small pond several hundred yards away from my cottage on a summer day, lightly attired in only a T-shirt, Bermuda shorts and sandals. In my hands I held several slices of bread.

I was delighted with the open shells of turtle eggs lying in the sand near the pond. I broke the bread into small pieces and threw them into the pond where the hungry fish eagerly dashed away with their prizes. I felt like Thor-eau; at this point in my life nature was very meaningful to me. You see, I had just lost God and was hoping to find Him in nature.

The sky was overcast; 1967 was one of the worst summers the Cape had had in many years. There were few sunny days; yet I was thankful that the sun was not bright; the overcast sky reflected my mood.

I had made the momentous decision to leave the church of my faith. I always had intended to become a minister of that church so for me the decision was both heavy and light. Heavy because I had loved and believed in the church all my life. And light because I no longer carried the burden of fundamental belief on my shoulders. I felt a new freedom.

Standing beside the pond I was trying to comprehend the mystery of life. Like the young turtles which had broken through



John A. Torrone

the confines of their eggshells, I was born into a new life. I wondered what the future would hold. I thought about graduate school which would begin in the fall. I wondered if my life had any meaning; or was life as empty as the turtle shells I beheld? If there was no God, how could I cope with the feelings of longing and emptiness deep within me?

Two years later I was living in Jacksonville, Ill., a small mid-west town where I worked in the Jacksonville State Hospital as a public information officer.

During lunch in the cafeteria looked uncomfortable when "Brother" Bob, a Catholic seminarian and counselor at the hospital, and I discussed religion which we did every day. I was determined to show Brother Bob the flaws in his thinking. He was trying to change my thinking. And of course it always ended in a standoff.

Despite our daily "discussions" Brother Bob and I were friends. We often went out together nights.

One night when Brother Bob had to stay home to write a paper I decided to continue with an ESP experiment I was trying. My interest in ESP had begun several weeks before when my supervisor loaned me a book on

metaphysics, *Three Magic Words* by U. S. Anderson. I found the book contained a totally different way of perceiving the universe. All the talk about matter being spirit was enough to upset any agnostic. And when Anderson stated that ESP could be demonstrated I decided to try.

I purchased Harold Sherman's *How to Make ESP Work for You* in which he describes techniques for conducting an ESP experiment. First you relax; then you picture a blank white motion picture screen and supposedly telepathic thoughts will come to you.

I had been experimenting for a couple of weeks with no results. But I was not totally discouraged because every time I tried it I felt "something" was happening. I felt my state of relaxation was deeper each time.

On a night in November 1968 I went through the motions again — relaxing my body and picturing the blank screen. All of a sudden I realized what had been missing from the experiments in the past. I had forgotten an important point I had read: *In order for what you want to work, you have to believe it will work. You have to act as if the experiment has already accomplished its mission. In short, you need belief.*

I found it a paradox to believe in something I wasn't sure about.

In those days I was searching for God through parapsychology and how could I say I believed in God when I wasn't sure? Would I be opening myself up for more hurt and bitterness about the existence of a God?

But I made my decision. For about 15 seconds I found myself believing in a God. I heard myself say, "Please show me a sign."

As soon as I said the word "sign" the telephone rang. It was Brother Bob and the first thing he said was, "John, you wanted me to call you, didn't you? I was walking up the stairs to my house when I saw a white screen in front of my eyes. As soon as I saw this screen I had the impression that you needed me."

I explained to Brother Bob what I was attempting and asked him if he wanted to meet me for a bite to eat. I was so excited I had to talk with somebody. He said he could spare a few minutes from his paper.

As soon as I put the telephone down the impact of what I believed had occurred hit me and I burst into tears. When I met Brother Bob I was amazed that he did not find the episode unusual but after all, miracles are included in the way he sees the universe.

I had two more ESP incidents

involving Brother Bob shortly after that. I was reading a book that stressed the importance of Christ as a spiritual leader. But as an agnostic I no longer believed in the spiritual mission of Christ. However, as I rethought the importance of Christ's role I was overcome by emotion and again began to weep. At that exact moment Brother Bob telephoned. I don't weep easily or often and I don't think it was a coincidence that Brother Bob called at that moment. Another time when I was reading about the importance of attending church and underwent a similar emotional upset, sure enough, Brother Bob called.

These three episodes were highly emotional and psychologically related, of course, and Brother Bob "tuned in" on all three occasions.

All of this occurred about six years ago. Brother Bob is now Father Bob and the principal of a Catholic high school. Needless to say, I have never been the same since that fateful night, even though in truth it was only a good start on my painstaking search for Truth. — *Springfield, Ill.*

SAVED FROM FIERY DEATH

By Frances Thompson

I NEVER have found out who called me that night and by

calling saved me and my husband from being burned alive.

At that time my husband was a commercial fisherman and in September 1969 I was fishing with him for a few weeks on our boat, the *Spray*.

One night we were tied up to the dock at La Push, Wash., a small Indian village on the Washington coast where commercial fishing is carried on. It was a cold blustery day. Gale-force winds had kept the small boats in port all day. When bedtime came it was so cold we decided to leave the oil burner on all night.

It seemed I had just closed my eyes when I was awakened by frantic pounding on the cabin door. A woman's voice was calling me, "Frances, wake up! Hurry! Get out of there!"

I sat up in my bunk. The cabin was hazy and the oil burner was glowing white-hot. In another minute it would burst into flames! I screamed at my husband. He woke and took in the situation at a glance. He had crossed the floor and turned off the oil at once.

We rushed around opening portholes, cooling off the cabin. What had happened was that the drip valve got plugged and when the plug worked itself loose a gush of diesel oil ran in, flooding the burner.

Not till the excitement had died down did I remember what had waked me. There was not a soul anywhere around. Yet someone, a woman, had called me by name and thus saved us from a fiery death. — *Westport, Wash.*

S. O. S.

By Betty Tiller

IT HAD rained all day and my mother Pauline Willis had been ironing since early in the evening. We remember the date, July 23, 1958, well, for Mom wrote it and what happened in the back of her Bible.

My father Max had gone into Eufaula, Okla., that morning for chicken feed and other farm supplies. My younger brother Bud had gone with him. Mom looked at the wall clock several times as she ironed, remarking how late Dad and Bud were. I remember agreeing with her. Dad never stayed in town longer than it took him to load up supplies. Mom was very worried and finally turned her iron off and set it on the stove. She began to tremble and could hardly speak as she slumped onto the edge of the couch, all bent over as if she had a stomachache. I wrapped a bedspread around her and hugged her close. I was only 12 years old at the time but I still remember hearing her false

teeth rattle as she shook.

She was crying, "Something's wrong; I can just feel it."

She had me phone for my older married sister June to come over. June lived with her husband Bob White about five miles down the road toward town.

An hour passed before June ran in the front door. She was hysterical as she tried to tell us that she had come upon Dad's pickup overturned on the side of the road. She had returned home to summon an ambulance, as the accident had occurred only about a mile and half from there. It appeared Dad had hit a big bull that was standing in the road. I suppose the heavy rain hadn't helped his vision.

Dad and Bud were both knocked unconscious in the accident but except for ugly bruises and a few cuts that had to be stitched up, they were unhurt. They suffered no broken bones.

To this day June swears Mom must have received some signal for help from Dad and Bud. — *Tulsa, Okla.*

LONG-DISTANCE PAIN

By Ruth Vaughn

ONE SPRING evening in 1964 I was working late setting a customer's hair at my beauty shop, the Ruth Vaughn Salon de Beaute in East Northport, Long Island. I happened to glance down

at my arm and discovered it was ashen gray and there were black and blue marks across the back of my left hand. I showed them to Mrs. Farmer and said, "Will you look at this! I don't remember bumping myself. My arm is even a funny color." But as there was no pain I shrugged my shoulders and continued with my work, giving no further thought to the marks.



Ruth Vaughn

The following morning, however, when I tried to get out of bed, I could hardly move. Every bone in my body ached. I called to my daughter Diane and explained I must be coming down with flu. It was a Friday and for me to stay home during a busy weekend was unthinkable. I raised my head from the pillow and fell back with a groan. My head was splitting. Diane called Dr. Abruzzio but he couldn't come until later.

In the meantime she tried to make me comfortable and called the shop to tell the manager I wouldn't be in. As I lay in bed, my thoughts swung to my father Karl Strower. We often had unusual telepathic communication. I wondered how he was feeling as I had the strongest impression that something was wrong.

Dr. Abruzzio finally came and checked me over but could find nothing wrong. He wouldn't even prescribe anything, just told me to take some aspirin and I'd feel better. Then I showed him the bruises on the back of my hand. He looked at me strangely and said I must have hit my hand on something in my sleep. Then he left.

I was very sick for three days, then abruptly seemed completely well. In the meantime I wrote to my mother Helen Strower in Coquina Key, Fla., and asked how Dad was. When I went back to the beauty shop and people asked how I felt, I joked that after feeling like I'd fallen off a roof I was much better.

Two weeks went by before I received a letter from Mother. She explained that her delay was due to Dad's accident. Two weeks before, he had fallen off the roof, scraped his hand and suffered a concussion on his head. He was in serious condition until the day she wrote.

In May 1965 my daughter Diane married and moved to Florida not far from my parents. I decided to visit them as I had developed a peculiar pain in my chest, just below the right shoulder, and work was painful.

I had gone to Dr. David Berger, who said the pain was too low for bursitis. He gave me a sample medicine but it was no help.

So I flew off to Florida. Even carrying my suitcase was painful. When I got off the plane Diane and her husband were there to greet me. I asked Jim to carry my bag because of the pain in my shoulder. They looked at each other and I asked if anything was wrong. Diane said "no" but again they exchanged glances.

Finally we got to the house. As I stepped into the front hall I gasped. I turned to Jim and Diane and said, "The pain is gone!" It disappeared so completely I felt as if it had never been there. Again they looked at each other but said nothing. I shrugged my shoulders and walked into the living room.

Dad was standing there in slacks but no shirt. I saw he had a bandage in the exact spot where my pain had been. I ran toward him and hugged him to hide my emotion. — *Gulfport, Fla.*

PARAPSYCHOLOGISTS, in discussing the aspect of man which may survive his death, make certain assumptions. Because we usually conceive of the self as restricted to a physical body and to the kind of consciousness with which we are familiar we expect survival to be in these same terms. We look for survival evidence in apparitional phenomena, in dreams of the deceased and in other experiences which provide a replica of this body. Ordinary consciousness is intimately associated with memories of the past, plans for the future, special skills—in short, with the associative cluster we call human personality—therefore, when we seek evidence for survival after death we look for the continuation of this cluster of experiences.

As a rule we have taken for granted that by demonstrating the independent existence of apparitions or mediumistic communicators we have demon-

strated the continuation of consciousness. Conversely we have supposed that in the absence of apparitions, communicators and so forth, we have no evidence for the continuation of consciousness. Therefore, the basic concern of survival researchers has been to determine whether apparitions and communicators ex-

A New Approach to **SURVIVAL RESEARCH**

PART TWO

Innovative research techniques to study out-of-body experiences and field consciousness may shed new light on survival.

By William Roll

ist independently or whether they are products of the psychic abilities of the living.

Now it appears we cannot infer the survival of consciousness after death from the survival of a body image in an apparition or even from the survival of a full-

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fledged "personality" in a mediumistic communication. An apparition or communicator may be solely the product of the psi field or whatever name we give the energy associated with man's thoughts, ideas and images.

* * *

WE MAY define consciousness as awareness of an experiencing self. The unconscious is nonawareness of this self or parts of it. In this sense the unconscious can become conscious (and the conscious can become unconscious).

The Gordon Davis communicator mentioned last month was not inhabited by Davis' consciousness nor was the ghost projected by Mr.

Weserman inhabited by his consciousness. We cannot conclude from this, however, that the communicator and the ghost were not conscious. But if we ask *who* might have animated them, we make an assumption based on our ordinary waking consciousness but not justified by the findings of parapsychology, that consciousness is private to each human self.

A person's experience of his self may be confined to his physical body. But it appears that through ESP others may know

the contents of his consciousness and may even experience it as part of their own consciousness. This suggests that consciousness is not private but public. In the same way as the gravitational field of a material object is part of the earth's gravitational field, a person's consciousness seems to be part of a wider consciousness of which he may or may not be aware.

If consciousness and the feel-

ABOUT THE AUTHOR

WILLIAM G. ROLL was born in Bremen, Germany, of American parents in 1926. After receiving a B.A. degree from the University of California at Berkeley in 1949, he went to Oxford University in England where as president of the Oxford University Society for Psychical Research he conducted ESP experiments. From 1957 to 1960 he was associated with Duke University Parapsychology Laboratory in Durham, N.C.

When the late Charles Ozzanne founded the Psychical Research Foundation in 1961, Mr. Roll became project director and editor of its publication "Theta."

ing of selfhood can be shared by others then we should not expect consciousness to disappear with the death of the individual. Myriads have died without diminishing the consciousness of the survivors. Moreover, if consciousness is public and continues beyond the death of the person we need not suppose that his ability to *share* in this consciousness ceases or even diminishes when he dies.

On the contrary, we should expect the range of consciousness to increase when the body ceases

to function. The sense organs and central nervous system contribute to the impression that the self is limited to the body; their disintegration therefore should permit easier access to further reaches of consciousness.

I find good reason for taking seriously the hypothesis that consciousness continues after death. Let us now consider the



evidence needed to support this. If consciousness survives death, then that consciousness must exist before death, in the living. In other words, we may approach the survival question by a study of consciousness in the living.

Many kinds of consciousness exist in addition to the familiar waking state: dream consciousness of several types, hypnosis, drug states, meditation and so on. A person potentially can ex-

perience himself and the world in many different ways. In the search for the kinds of consciousness that may survive death we need something similar to the simulated space laboratories used in the space program. In these laboratories outer space is reproduced as closely as possible on earth. Parapsychologists need simulated survival laboratories where they can explore the nature of possible life after death by studying the characteristics of living consciousness that may continue after death.

Three parapsychological centers are developing such laboratories: the American Society for Psychical Research, the Division of Parapsychology at the University of Virginia in Charlottesville, and the Psychical Research Foundation in Durham, N.C. The research focuses on three characteristics of the consciousness that may survive death. Actual awareness of the self must extend beyond the body. It must be possible to verify this extension. Lastly, this (extended) self must be capable of existing independently of the physical organism. These three hypothetical characteristics can be explored by reports of the experience, by parapsychological tests and by physiological studies, respectively.

People occasionally report that

their consciousness moves or extends beyond the boundaries of their bodies. The experience ranges from the feeling in out-of-the-body experiences (OOBEs) that consciousness leaves the physical body and moves to another location in space and time, to the feeling that the self simultaneously occupies or becomes identified with all space and time. For the latter, called the "peak experience" by Abraham Maslow, I shall use the term "field consciousness" (FC).

At the Psychical Research Foundation we have done most of our OOBE research with Blue Harary, a Duke University student and PRF research assistant. He had the following experience before we began to work with him. One evening he went to bed at his home in New York City thinking about an elderly woman friend in Maine with whom he had lost touch. He says, after falling asleep —

"I found myself floating out of my body which lay below me on the bed. I had this experience many times in the past and so was not surprised. I now could travel to find my old friend. I decided to bring my close friend George, who was living elsewhere in New York, with me. I concentrated on George and soon was floating above him where he

lay asleep on his bed. I awoke George's out-of-the-body self and grasped his hands and pulled him up out of his body. George readily decided to accompany me. None of this seemed the least bit unusual to either of us. On the way to Maine George and I walked through wooded areas and up and down green rolling hills. At one point when we stopped to rest on a hillside George began to wander too close to a pool of pink, hot, bubbling liquid. I warned George not to wander too close because it was dangerous, even in an OOBE state.

"We reached an area near where we thought the woman would be and were surprised to find that the woman had been waiting for us. I recognized her reddish blond hair and high cheekbones. We sat for a long while and discussed many of the things that had been disturbing all of us in our earth lives. We seemed to find calm and reassurance in existence in that otherworldly level and in each other's warm company.

"We said our good-byes and George and I went back and I helped him into his body which still lay asleep on his bed. I went back and found my own body safe and sound where I had left it. I floated in the air for a moment and then climbed back

into my body. The next morning I awoke with complete recollection of the experience.

"I didn't see George again until later the next day. He said that when he awoke in the morning he had the strangest sensation of having forgotten something.

"Later in the evening when George and I were discussing dreams a sudden strange look came across his face. He held his hands over his eyes and then pointed a finger at me and looking up with a shocked expression said, 'Last night!' He then proceeded to ask me if we had been out of our bodies together and if what seemed so real to him at the time actually was a real experience. I told him very little at first and asked him to tell me all of the details that he could remember. 'A lady,' he said; 'there was this fantastic lady.'

" 'Was she an elderly lady?' I asked him.

" 'Yes, not with grey hair like most old ladies,' he answered, 'but with reddish blond hair and with high cheekbones.' He also remembered that there had been a danger and 'something about a pool.' "

In this experience Harary's consciousness was quite similar to his waking consciousness and his and George's OOB "bodies"

were near-duplicates of their physical ones.

Harary also has experienced field consciousness:

"I had been lying on my bed . . . It was becoming increasingly difficult for me to keep my eyes open. Finally I fell back upon the bed and when I did so almost immediately found myself out of my body and flying through space at an enormous speed. When I slowed down I found myself floating somewhere in space. I cannot hope to describe the experience as vividly as it occurred to me but I will try.

"All around me I could see planets and smaller particles in rhythmic motion. My vision seemed to focus in front of me and at the same time cover a 360-degree radius. All of my 'senses' were perceiving in similar intense fashion. I could hear a wonderful harmony which seemed to accompany every particle. I felt a chord was playing from within my total being. When I moved the sounds and the movements of the particles around me moved in a balance to my movements. I felt not only that I was experiencing nature; I *was* nature. Always there was the incredibly balanced, harmonious movement of the universe."

ARE experiences like these only private fantasies or in some sense do they involve extensions into or awareness of the objective world?

Only a few parapsychological experiments have been done with OOBES subjects and these primarily by Charles Tart.* At the Psychical Research Foundation we conduct two types of psi tests to explore OOBES and field consciousness states. One focuses on the question of whether persons in such states can be detected in areas apparently occupied by their consciousness. The other type ascertains whether they can obtain verifiable information there.

Anecdotal evidence, including some from our own preliminary studies, suggests that a friend or relative of the person who has an OOBES occasionally feels the presence of the projector at the same time as he experiences visiting them. In six experiments with Blue Harary, people acting as "detectors" felt he was present more often than they should have by chance when he believed he was visiting the detection room in the OOBES state.

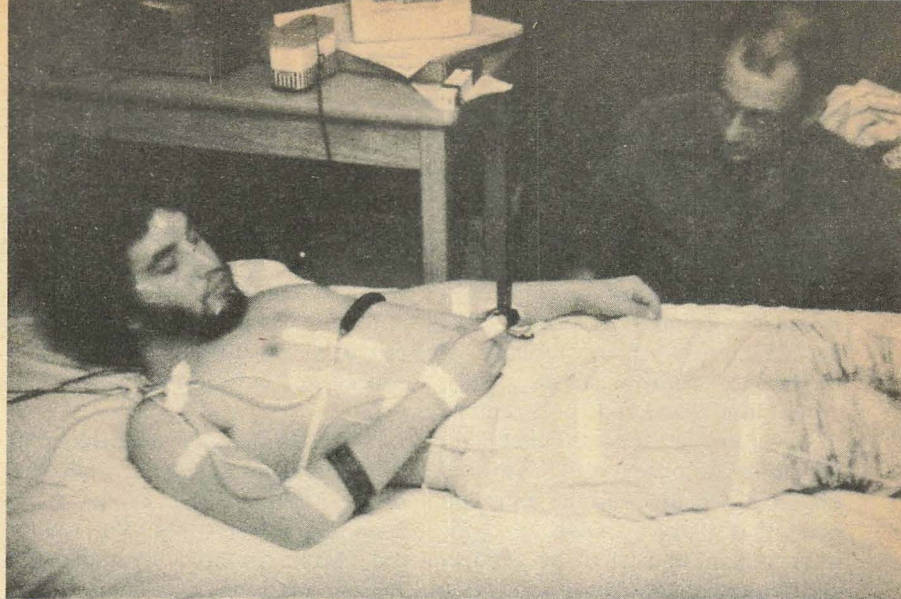
Occasionally we hear of pets responding to the presence of a person in an OOBES. A young woman we tested said her cats

followed her around her apartment when she was "out." In our detection work with Harary the best results have been with his pet kitten. Laboratory gerbils and hamsters have not responded but the kitten calms down when Harary visits it in the OOBES state. We measure the kitten's activity level by the number of meows during a given period and by the number of squares it crosses in the observation chamber. The cat meowed 37 times during the non-OOBES periods and not at all during the OOBES periods. Another kitten from the same litter did not react. In one test where both kittens supposedly were used, Harary claimed he saw only one. It turned out that the experimenter had removed the other.

Sometimes the presence of someone in the OOBES state allegedly results in physical changes in the area. The results from devices which measure electromagnetic fields and magnetic permeability so far have been indefinite. But we plan to have equipment to measure slight temperature changes and other physical conditions when resources allow.

In designing studies to detect field consciousness states we are guided mainly by anecdotal stories of changes that may take place in the target area and by

*See "Wanted: Astral Fliers for Lab Experiment" by Elizabeth Read, November 1968 FATE.



Blue Harary prepares for an out-of-body experiment while Robert Morris watches.

reports from persons having the FC experience. Some advanced yogis and gurus are said to be constantly in a state of expanded consciousness and people near them often claim to be affected by their physical presence. These claims can be explored by appropriate detection procedures.

In our first OOBExperiments with Harary we used large colored letters of the alphabet as ESP targets. These were placed in another house. On several occasions Harary's description of the color or of the general shape of the target was close but the results were not statistically significant. Thinking Harary might interact more closely with people

than with inanimate objects, we changed his task to discovering the locations of people in the target room in the other house. There were three possible locations, each to be occupied by one of two or three persons. Harary was highly successful at first but then his scoring declined.

* * *

CRITICS sometimes argue that OOBES and FC experiences are merely imaginary extensions into the environment and that information comes to the person by ESP; and the people and animals who seem to detect the person in an OOBEx or FC state are aware of his intention or his belief that he is extended also through ESP. However, such

arguments rest on mistaken assumptions about ESP. Actually, ESP is an awareness of what already is part of the self. OOBES verify what we already know about ESP: The person is not going anywhere or seeing anything other than where and what he already is, if we believe in universal consciousness. Only from the restricted perspective of ordinary states of consciousness does he observe the familiar physical world. And he may be having a "real" OOBES or ESP experience even when he reports something nonexistent. The relationship between ESP on the one hand and OOBES and FC states on the other is apparently this: In OOBES and FC states the person is conscious of what is going on, while ESP as such may or may not be conscious.

As Lawrence LeShan has shown, experiences of field consciousness are often strikingly similar to modern physicists' descriptions of the universe. But FC experiences are rarely of the type that allow one to determine if consciousness actually occupies known space. This is not surprising since field consciousness sometimes seems to be everything and everywhere. Anecdotal accounts, however, suggest that when entering or leaving an FC state the subject's perspective narrows sufficiently

to detect discrete events. Also those persons who often have FC experiences apparently have more ESP awareness than do others. Persons seeking transcendental awareness, whether they be Hasidic Jews, Sufi Moslems or have other religious or cultural backgrounds, are a source of numerous such accounts.

In the same way we often find that persons endowed with unusual ESP abilities report transcending experiences. For example, Mrs. Coombe-Tennant, the British medium known as "Mrs. Willett," once described her communications with a deceased person: "I can only describe it by saying I felt myself so blended with him as almost to seem to be becoming him." Another time as she returned from the trance state she remarked, "There isn't any time or place, and either you're loosed or they're entered, and you all of a sudden know everything that ever was. You understand everything. It's like every single thing and time and thought and everything brought down to one point."

In his studies of 47 Dutch psychics Prof. W. H. C. Tenhaeff of the University of Utrecht found "a great 'sensitivity' for everything coming from the outside world. . . . Also, they endeavor to identify with persons and ob-

jects near them. There is an attempt to attain what . . . Lucien Levy-Gruhl has called 'participation mystique.' "

Interestingly enough, persons with marked ESP abilities often activate them by procedures similar to those advocated by many meditation systems. In most forms of meditation the meditator seeks a deep state of relaxation, yet remains fully awake. The mind either is kept blank or is engaged in some task such as repeating a word mentally or visualizing an object in order to reduce discursive thinking and achieve unity with the external world. Similar procedures seem to facilitate ESP receptivity.

At the Psychical Research Foundation we are preparing a project to explore field consciousness. Part of our pilot work is a one-year study conducted at Andhra University, India, by Hamlyn Dukhan in collaboration with Dr. K. Ramakrishna Rao. Mr. Dukhan tested students and disciples at two Indian yogi ashrams with ESP cards and found that newcomers to the ashrams tended to score negatively while persons who had been in training for some time had positive ESP scores.

* * *

IN HIS earlier physiological studies of OOB states Dr.

Charles Tart found considerable alpha activity in the two subjects he tested. In our OOB work with Harary we found he first enters a state of deep relaxation he calls his "cooling down" period. This is characterized by alpha activity in both brain hemispheres. In the OOB state this alpha rhythm continues accompanied by a reduction in eye movements and a decrease in skin potential both of which suggest relaxation. Conversely, respiration and heart rate increase which suggests arousal. The interpretation of these data must await further research. So far the evidence suggests that during an OOB Harary's body functions at a near-normal rate while his central nervous system is less active.

Alpha activity may be associated with ESP which suggests that meditation, ESP and the "alpha state" are related. For instance, in a PRF experiment with Lalsingh Harribance we found his ESP functions best when his alpha percentage is highest. A subject studied at the University of Virginia made his highest ESP scores when his alpha frequency was low, during the mind-clearing period immediately before the ESP test. This suggests the more tranquil his state the better prepared he was for the ESP task.

If OOBÉ and FC states are related to brain functions we might find different characteristics for the two types of experiences. Such differences well may be reflected in different brain wave patterns.

However, the brain may be largely dormant during OOBÉ and FC experiences. In this case the independence of such states from the brain may indicate they can continue even when the brain ceases to function. Reports of OOBÉs and FC during heart stoppage, near-drowning, anaesthesia and reduced activity during meditation increase the possibility that the central nervous system is not responsible for these experiences. Clearly much more research into the physiological correlates of such altered states of consciousness is needed before we can answer these questions.

* * *

LET ME summarize the conclusions we have reached thus far. As I explained last month, traditional survival evidence — apparitions, mediumistic communications, reincarnation cases and the like — suggest that full-fledged personalities may persist after death at least for a time. But such survival does not imply the survival of consciousness. Since parapsychology suggests that human consciousness is not

private to the individual but can be shared by others, we can search among living persons for the type of consciousness that may continue beyond death, a consciousness that must extend beyond the limitations of the physical body and may not be dependent upon it.

We find that many people report experiences of extended consciousness ranging from out-of-body experiences to identification with all of reality. Our research suggests that the experiences of extending into the environment sometimes are real in the sense that persons who have such experiences can interact with people and things at distant locations. Still uncertain is whether or not such experiences require a living body.

When we have discovered the characteristics of the consciousness that may survive — whether this be OOBÉ consciousness or FC or some as yet unknown state — we may look for these characteristics in apparent survival phenomena. Parapsychology has discovered one such characteristic — the consciousness that may survive is public (i.e., shared). And if this is true it should be possible for the living to experience the world of the dead.

Charles Tart has made the interesting suggestion that scien-

tists who study altered states of consciousness develop the ability to enter such states themselves. Personal familiarity with the states of consciousness in which psi phenomena seem to originate might reduce the number of false assumptions about them and lead to better descriptions of possible postmortem states of consciousness. Until now we have tried to trace the characteristics of such states from afar, mainly on the basis of stories OOB subjects, mediums and others bring back.

A side benefit of our new approach to survival research may be the increase of its relevance to science as a whole. If the main focus for survival research is extended states of consciousness, it then has bearing on any disci-

pline concerned with the human mind. In turn, any science, from physics to transpersonal psychology, that deals with consciousness may contribute to our understanding of a possible next world.

The exploration of extended consciousness and FC states could be particularly important in today's society which is based largely on the premise that people are separate entities. If more persons actually could experience the consciousness of which we all may be a part, they might encroach less on each other and on their physical environment. Thus consciousness research may contribute to man's well-being in this world at the same time that it points to what we may expect in the next.



LINKED BRACELETS

By Charles Kallendorf, Jr.

LATE IN the summer of 1971 Vera Schroer went west on her vacation. While in California she bought two POW bracelets, one for herself and the other for her daughter. On her return home she read in a Nevada paper that one of "her" prisoners of war — Lt. Norris Charles, United States Navy — had been released by Hanoi to an American civilian committee. So she removed the bracelet she was wearing.

When she got home, she found that her daughter had acquired

a POW bracelet on her own, so Mrs. Schroer began to wear the one she had bought for her daughter. This bore the name of Lt. Stephen Rudloff.

At the end of the Vietnam war Mrs. Schroer read that Lieutenant Rudloff had been released along with the other American POWs. Naturally she was overjoyed by this news. But then she read something that mystifies her to this day. Not only were her two bracelets those of men in the same prisoner of war camp — they were cellmates!

I Remember

EDGAR CAYCE

By David E. Kahn
as told to Will Oursler

The tall Kentucky-born psychic not only diagnoses the cause of Mrs. DeLaney's paralysis but prescribes the cure.

I WAS 15 years old when I first met the tall Lincolnesque man named Edgar Cayce. At that time we were living in a place called Hampton Court in Lexington, Ky. We had just moved into this beautiful new 12-room home — my father and mother and nine children. I was the oldest son.

Soon after we moved in the William DeLaney family moved next door. Mr. DeLaney had made a fortune in hardwood lumber. His wife had been terribly crippled in an automobile accident. Totally paralyzed, she was confined to a wheelchair and

could not even lift her hands to comb her hair.

That we were devoutly Jewish and they devout Roman Catholics in no way impeded our growing friendship but it did play an important role in events relative to possible help for Mrs. DeLaney. These began one day when Mr. DeLaney said to me, "David, there's a man named Edgar Cayce in Hopkinsville, Ky. They claim he has psychic powers. They claim he does incredible things. I've telephoned him to come to Lexington to give a diagnosis — he calls it a reading — on the physical and mental condition of my wife."

Mr. DeLaney said this Cayce had agreed to come but he noted there was a serious problem in which I might be able to help.

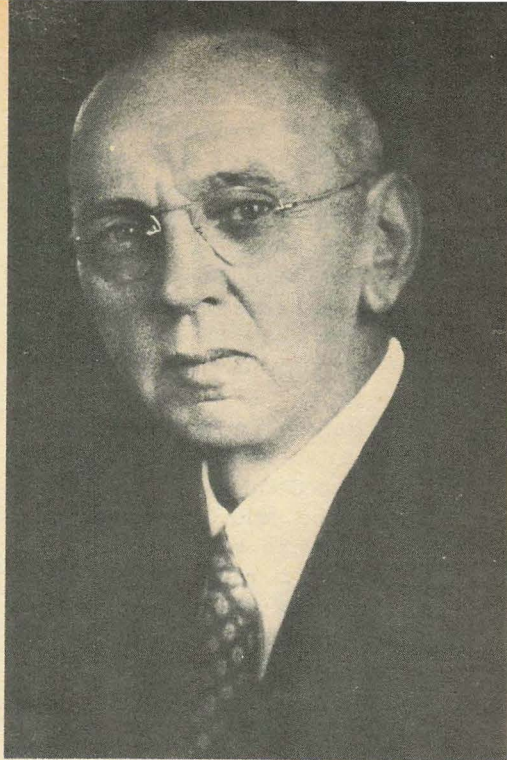
From the book MY LIFE WITH EDGAR CAYCE
Copyright © 1970 by Richard D. Kahn,
Executor of the Estate of David E. Kahn,
and Will Oursler.
Published by Doubleday & Company, Inc.

Roman Catholics were not supposed to deal with such people.

"I'd like to know if you would object to coming to our house when Mr. Cayce arrives, to cooperate with him and to take down the reading?" I not only had no objection; I was thrilled.

Two days later Edgar Cayce arrived in Lexington. To me he seemed quite old — actually he was only 30. It was in the cold months of the year, I believe December. Yet he had come all this way without an overcoat. He looked like some backwoods Kentucky farmer but I knew at once that he was much more. He had a kindly face but it was his eyes that attracted me. They were grayish-blue but the tone — even the color — seemed to change. At one moment you might almost think he was dreaming. Then you would feel those eyes seeing right through you. I felt this deep look when we first met. He was fair-complexioned; his face was long and thin with high cheekbones. He stood very erect, was very slender, and spoke deliberately. He told me he was in the photography business, his specialties, were children and railroads.

When he walked into the house Mr. DeLaney asked him if he wanted to see Mrs. DeLaney. Cayce said no, he preferred not to just then. He wanted to give



Famed clairvoyant Edgar Cayce gave over 3,000 trance readings during his career.

the reading first. Afterwards he would meet her and see how closely the impression he got when he saw her fitted the reading he gave.

I noticed that once or twice he said "we" instead of "I." Some time later I asked him why he said this. Cayce said, "I and — the forces that give me this power — we work together."

He said that by himself he did nothing; he was simply a channel by which and through which

the information flowed. That first day, before the reading, he gave me a black book with some suggestions neatly typed in it. I was to give him these suggestions, he said, at the proper time. He said that he would lie on his back with his hands placed across his abdomen and his feet close together and he would look at the ceiling.

Carefully he explained how I was to sit by him and say what was typed out in the book. Then when he said the words that would come at the end, "I am through . . . ready for questions . . ." I would ask for any questions Mr. DeLaney or his doctor felt they wanted answered.

The typing in the black book consisted of suggestions for putting him into what I now would describe as a hypnotic sleep, in which he could sever himself completely from his conscious mind and would have no awareness of his own words. After telling him that he was to go to sleep, I was to say, "You will hear me and follow the suggestions that I make to you. Answer slowly and distinctly because I am writing in longhand."

After this I followed his instructions by saying: "Mr. Cayce, you are now at 58 Hampton Court in Apartment 1-A in Lexington, Ky. Present in this room are Mr. William DeLaney

and Mrs. DeLaney's physician and David E. Kahn. You will allow your mind to go to the rear of the apartment and there you will locate Mrs. DeLaney. When you have found her body you will go over it in great detail. Tell us any physical condition you find that might need correction."

I followed his instructions precisely, giving the first suggestions just as his eyes were about to close. I learned later that if the person giving the instructions waited even a few seconds beyond this point to give the order Cayce would go into a natural sleep but would not be able to speak or to answer questions.

The DeLaney reading was given on the floor of their living room; Cayce was simply too long for their sofa. I sat beside him with pads and pencils. Cayce in trance repeated each statement of mine; I wrote it all down, whatever he said or repeated.

After I gave him the order to let his mind go to the back of the apartment he said, "Yes, we have the body and mind of Mrs. DeLaney here." He proceeded then to go over her like a doctor, giving blood pressure and blood count and other physiological details.

Then, lying there on the living room floor in hypnotic sleep, he made the statement that the

woman was a paralytic and he described her condition in medical detail. At Cayce's insistence, none of this information had been given to him by the husband when he called, neither the nature of her ailment nor the cause.

Still in trance Cayce stated that the family had lived in Fort Thomas, Ky., and that Mrs. DeLaney had been in a horse and buggy accident in which she had leaped from the surrey and struck the base of her spine against the step. He said that six or seven years later she had been in an automobile accident and that this second accident brought out the original injury. This combination of conditions had brought on total paralysis.

As I wrote all this down in longhand, I recall that he used a number of words I did not know how to spell. When he used the term osteopath—the word was unfamiliar to me at that time—this largely unschooled Kentuckian asleep on the floor spelled the word precisely and explained what it meant. He said that one had just arrived in Lexington, a Dr. Barbee. There was no indication of how, having just arrived in the city himself, Cayce could know this obscure piece of information. Still in sleep, he also gave a prescription for several medicines and mixtures

which were to be taken internally.

After he had answered our questions he said, "We are through for the present." I then gave the suggestion, "Now, Mr. Cayce, you've given an excellent description of Mrs. DeLaney's condition. Thoroughly relaxed and perfectly refreshed, without any ill effects of any kind from the condition of the patient whom you have discussed, within three minutes you will wake up."

I took out my watch and waited. Three minutes later, to the second, his eyes opened and with a little jerk of his head he sat up and asked, "How was the reading?" I read back to him what he had said.

A moment later Mrs. DeLaney came into the room in her wheelchair and Cayce met her for the first time. She was very heavy because she had spent so much time in the wheelchair. Only five-feet-five, she weighed 200 pounds or more.

As soon as the reading was over I hurried downtown with the prescription to one of Lexington's leading pharmacists.

Some days after she had taken the medicines Mrs. DeLaney broke out in a rash from head to foot. Her physician indicated that he had been afraid something of his sort might happen.

He said he could suggest nothing because he had no way of knowing which of the remedies had caused the rash.

Feeling deep responsibility I sent a telegram to Cayce. I gave no information. I simply asked him to tell us the condition of Mrs. DeLaney now and to advise us. To answer, he would go into a trance reading which his wife would take down. In about two hours a wire came back. "If you will fill the prescriptions as given you will get the results promised the patient." It said further that if the massages, osteopathic treatments and medicines suggested were taken as directed, she would be able to resume her normal life. It stated that black sulfur, although a part of the prescription, was missing from the prescription made up by the druggist.

The pharmacist said he had never heard of black sulfur so he had used regular sulfur. I went back and asked Mr. DeLaney if I could wire Cayce again and ask him where we could find out about or get hold of black sulfur. We sent the telegram. The answer came back: Parke Davis, Detroit, Mich.

On receiving this information the pharmacist himself called the company in Detroit. They had the item, which was apparently new on the market, and

they sent it. A few days after Mrs. DeLaney began to take the new medicine the rash was gone.

For Mrs. DeLaney, Cayce's suggestions for treatment proved successful. The DeLanays located Dr. Barbee who *had* just moved to Lexington. Shortly after Mrs. DeLaney began osteopathic treatments she was able to lift her arms, comb her hair and feed herself. A few years later — just before I lost track of her — she was driving her own car, looked radiant, could get around on her own and although not actually cured, could live to a considerable degree a normal life.

For me this was the beginning of a new interest. I was convinced that when Cayce in his hypnotic sleep made a statement it could be relied on. His answer to a question would be a right answer, if the question were asked properly; if not, you got an improper answer.

He told me then and repeated on many occasions, "I don't know anything about this, but I've been doing this work for a long time and people tell me that I'm able to describe their conditions and if they do what we say in the readings they get results. If I ever find out that I give wrong information or hurt anybody or it doesn't work out, I'll never give another reading.

But so far I've been doing it ever since I was a little boy and experiences with my family have taught me that if they can't be cured they can be helped. . . ."

The day he visited the De-Laneys, I took Mr Cayce to my home next door when the reading was over. He was a very friendly fellow, affable and willing to talk about his work. Even then, at the start, he did not seem like a stranger. I felt as if I'd always known him. He agreed to stay with us a week. And, of course, he gave us all readings.

I myself had the first reading, I think. I remember he told me of my interest in psychic phenomena and he told me then, too, that my future would be in uniform and that he saw me leaving the flock and fold to be gone for some time but eventually returning to the family.

The psychic field was not an area we really knew anything about or in which we deeply believed at that time. It was like going to a fortune-teller and hearing him say things that seemed sometimes right and sometimes incredible indeed, even preposterous.

Yet there was a unique excitement. He told us, for instance, how he had always been considered peculiar when he was a child. He told us that very often

he'd be playing with children whom nobody saw but who were very real to him. He told us what the neighbors thought about him. He was always brought to parties where they'd ask him questions and he would answer but he thought very little about it . . . he thought about himself and the children. . . .

This was the beginning of the warm and wonderful relationship between the Cayces and the Kahns. It was a relationship that lasted a lifetime.

Cayce was a young man at that time, despite the fact that he seemed pretty old from my teen-age perspective. Surely he was lonely—not everyone, indeed very few on the outside understood the unique psychic gift he possessed. He needed people apart from his own family who could understand and to whom he could pour out the real meaning of the forces, the intuitions, the second world in which he lived.

I have always been sure that was a part of the reason he took so readily to the Kahns. He was a member of the Christian Church, as his denomination was called, and we were a family of Reform Jews, a turbulent family of father, mother and nine youngsters.

All of this played its part in his reaction to the seemingly ac-

cidental currents that brought him into the aura of our family. There was always a place for him in our home for as long as he needed or wanted to stay. He

told us that we were his kin, that he was a part of us. He said, "I hope, Mother Kahn, you will take me into your family. . . ." She did. So did we all.



EXORCISM IN HONG KONG

A NEW government building in Hong Kong was troubled by frequent appearances of ghosts, reports Associated Press. The haunting was attributed to the fact that the building, which houses the Hong Kong Transport Department and a garage, was built on a site used by the Japanese for public executions during World War II.

The disturbances proved so troublesome that in February 1974 Traffic Commissioner Brian Wilson ordered an exorcism. Dressed in saffron robes, 70 Buddhist priests performed a two-hour ritual, filing through all nine floors, saying prayers and scattering blessed water and incense ashes in all the dark corners.



EARTH PICKS UP SPEED

By Pat Bontempo

FRENCH SCIENTISTS have confirmed that major complaint of modern society: "The world is moving too fast these days." According to the French Academy of Sciences there has been a notable, measurable speedup in the earth's rotation which in turn decreases the length of each day. Since the beginning of 1974, the scientists say, the day has been shortened by 0.001 seconds.

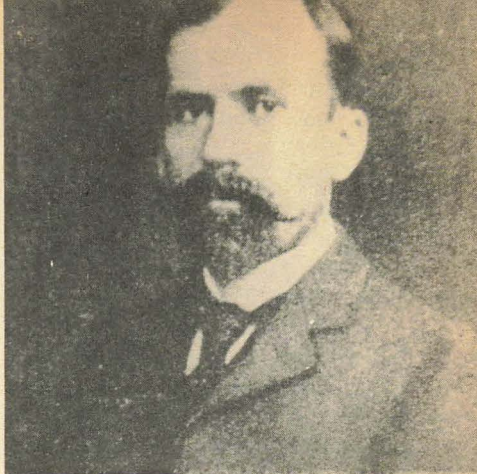
This still unaccounted-for change came to light during a study made by Martin Feissel and Bernard Guinot of the International Time Bureau in Paris. They undertook to furnish NASA and the Pasadena Jet Propulsion Laboratory with information on the earth's rotation for use in the Mariner 10 space probe. (In early February 1974 Mariner 10 passed Venus

and headed toward Mercury.)

Andre Lallemand of the French Academy of Sciences reported the results of the study, including the increase in rotational speed, in February 1974. He described the change as "more abrupt than any registered previously." No definite explanation has been provided for the earth's "rotational troubles." With the day 0.001 seconds shorter, the earth would lose 0.365 seconds a year or more than a second in a period of three years."

The French scientists speculate there may be a correlation between the earth's rotation and winds that circulate on the globe up to an altitude of 20 miles. Others say these atmospheric changes may result from changes in the earth's energy provoked by solar activity.

James H. Hyslop was director
of American Society for Psy-
chical Research 1907 to 1920.



What unknown energy can cause
clocks and watches of all vari-
eties to cease ticking at the mo-
ment of death or other crises?

DEATH CAN STOP YOUR CLOCK

By Irwin Ross

DR. JAMES H. HYSLOP, pro-
fessor of logic and ethics at
Columbia University in New
York, was a lifelong investigator
of psychic phenomena. In the
summer of 1920 as he lay dying
in his home in Upper Montclair,
N.J., apparently he decided on
one final experiment to be con-
ducted from the other side.

His daughters Winifred and
Beatrice and son George took
turns spending the night at their
father's bedside. On the final
night Beatrice was there. When
her father's condition seemed
unchanged by morning she came
downstairs for breakfast.

Winifred was preparing break-

fast for the family and had re-
moved her wristwatch to time
the eggs. As she glanced at it
she was startled to find that it
had stopped and even more star-
tled when it resumed ticking two
minutes later. The girls later
found the stopping of the watch
corresponded with the death of
their father in his bedroom up-
stairs.

George Hyslop went to the
phone and called his father's
secretary Gertrude Ogden Tubby
who also lived in Upper Mont-
clair. He told her only that Pro-
fessor Hyslop desired her to go
immediately for a sitting with
Mrs. G. C. Sanders, a New York

medium with whom the professor had been conducting research.

As the sitting began Mrs. Sanders asked Miss Tubby, "How is Dr. Hyslop?"

"What can you tell me?" replied Miss Tubby.

"He is sitting across from me in the chair," Mrs. Sanders stated, "and from the way he looks he has passed away." After a pause she added, "Dr. Hyslop said, 'I have stopped the watch!' "

Professor Hyslop often had collaborated in his psychic investigations with Dr. Elwood Worcester, rector of the Emmanuel Church in Boston. When Hyslop died Worcester was at his summer camp in Canada and did not know of the death. In the late fall he returned to his home at 186 Marlborough St., Boston, and Miss Tubby visited him with news of Hyslop's death. After a moment's hesitation she added that ever since leaving her home she had felt that Professor Hyslop was traveling with her. She felt he was in the room at that moment. Dr. Worcester promptly called on Hyslop to make his presence known. Nothing happened and shortly afterwards Miss Tubby left.

At five minutes after 10 the next morning, however, the two

clocks in Dr. Worcester's study stopped running although both had been overhauled and oiled only a few weeks before. The mantel clock quit entirely and the grandfather clock began an endless tolling that did not stop until Dr. Worcester removed the weight controlling the mechanism.

When the repairman came he found nothing wrong with the mantel clock, which resumed running the moment he removed it from its case. The only explanation he could give was that somebody had put a finger through the hole in the back of the case and stopped the pendulum. The trouble with the grandfather clock was even stranger—between 10:00 and 10:05 A.M. something had grabbed the pin that caught the striking mechanism when it was through striking and had twisted it until it no longer caught. He saw no possibility that the pin could have been bent by any natural action within the clock.

Dr. Worcester died 20 years later in 1940 and Dr. Sarah Parker White, a physician and family friend, wrote up the instances of stopped timepieces for the *Journal of the American Society for Psychical Research*. Meanwhile, the cleric's daughter Constance Worcester set up the old family home as a rooming

house for Boston University students.

On July 10, 1949, before going out to keep an appointment Miss Worcester gave a copy of the *Journal* article to a student who read it aloud to two fellow students and two visiting ladies as they were sitting in the former study. The five were of various ages but all were in good health. None of them ever had been interested in psychic phenomena and they discussed the account with considerable skepticism. One student joked that after hearing about those watches and

clocks stopping he would be genuinely frightened if his own watch stopped. Mrs. Margaret Wadsworth, one of the visitors, glanced at her watch and announced with some terror that it had stopped. The other visitor, Mrs. Cornelia Wadsworth, found that her watch too had stopped. Both watches had stopped at precisely 10 minutes to eight and both started ticking again exactly five minutes later.

This clock phenomenon never has been explained although scientists and philosophers have devoted years to studying it.

ABOUT THE AUTHOR

IRWIN ROSS was born in Chicago, Ill., in 1930 and received his Ph.D. in psychology from the University of Chicago in 1960. For four years he assisted the late Dr. L. J. Meduna in his research on treatment of nervous disorders by carbon dioxide therapy. Currently he conducts private practice in counseling and hypnotherapy and lectures at universities.

Other articles by Dr. Ross have appeared in such magazines as "Family Circle," "Farmer's Almanac," "Strength & Health" and "Modern People." His previous articles for FATE include "The Incredible Cheiro" (November 1967), "I Joined the Fire Walkers" (April 1966) and "Can Hypnotists Make Criminals?" (February 1966).



HISTORY REPEATED

WHILE VACATIONING in Scarborough, England, in 1969 pub owner Bill Turner fell down a cliff and broke his left leg. Three years later in August 1972 Turner took his wife and family on a trip to the northeastern England holiday resort to show them the place where he had his accident.

But as he stood on the spot he slipped again. His wife and three daughters burst out laughing—until Turner convinced them he had broken his right leg. Commented the rueful Turner: "At least my leg will only have to stay in plaster for six weeks this time. Last time it was 12 weeks."



With her husband, Dr. Elmer Green, background, has pioneered development of biofeedback training at Menninger Foundation. Here she interviews subject after a session.

The Dangers of **MIND CONTROL**

Psychotic breakdowns, paranoid neuroses and spirit possession
are some hazards of improper mind training.

By Elmer and Alyce Green
Photographs courtesy Menninger Foundation

MANY PSYCHOLOGISTS in the last few years have become interested in research possibilities that not long ago were considered beyond the realm of science — namely, voluntary control of normally-unconscious psychological and physiological processes. The first medical approaches to this subject in the West sprang from the researches and developments of autogenic training and psychosynthesis, be-

ginning in about 1910 with Johannes Schultz in Germany and Alberto Assagioli in Italy respectively.

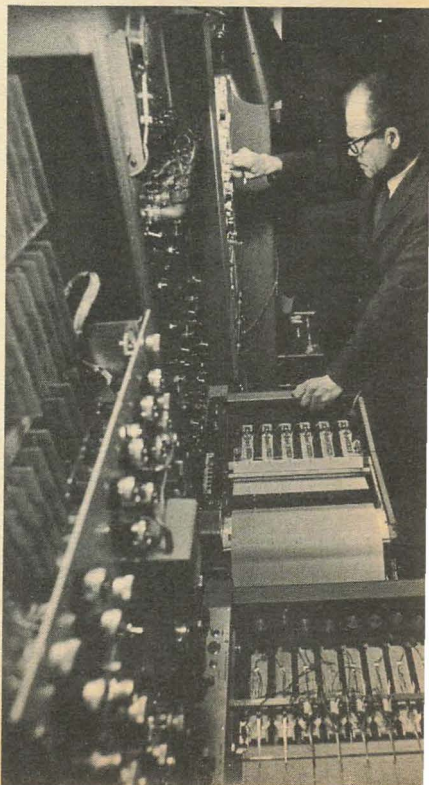
At about the same time, Edmund Jacobson was beginning to develop in the United States his training program known as progressive relaxation. In other parts of the world new interpretations of yoga were developing, such as the Integral Yoga of Aurobindo. His *Synthesis* of

Yoga, for instance, is concerned with a program for enhancement of consciousness and for control of normally-unconscious processes. The newest development along this line of self-regulation of mind and body, and perhaps the most applicable to Westerners in general, has resulted from research in the area of biofeedback training.

The programs mentioned above deal with one's power to modify and control, through volition, one's own mental, emotional and physiological states without hypnotic programing by another person; and in all of these developments (except perhaps progressive relaxation which deals primarily with problems of muscle tension) parapsychological events sometimes occur. These events are not, however, the goals of training. The primary goal is self-mastery, and in psychosynthesis and in Integral Yoga the primary goal is self-mastery coupled with the development of awareness of what in Zen is called the True Self. Unless this aspect of Self is developed, it is said, psychic powers become an "ego trip." The attainment of psychic powers may follow *safely* after a degree of self-mastery (ego mastery) is achieved, but if paranormal development comes first psychological problems develop.

Aurobindo's way of saying this focuses attention on what he calls the Overmind level of one's being. After achieving awareness of that, he says, one can explore in "astral" dimensions with a measure of safety. Otherwise, it is possible to become involved in psychic (psychological) entanglements and not be able to find one's way through layers of mental and emotional confusion back to one's center. The ancient Christian advice concerning these matters was to

Dr. Elmer Green stands in Menninger Foundation's laboratory control room.



seek first the kingdom of Heaven which was within, it was said, and other things would follow in due course.

These considerations seem to have an especially important meaning today because we are bombarded by newspaper advertisements of entrepreneurs who (for a fee) will develop psychic powers in us through hypnosis. It is denied that hypnosis is the technique employed because hypnosis is a "bad word." Instead it is called "conditioning," "programming," "brain wave training," "alpha training," etc., but nevertheless, it is hypnosis. On this professionals agree, although they do not always agree on how hypnosis works. The "countdown" induction procedure used in commercial mind training "programming" is a classical hypnotic technique.

Hypnosis is an extremely powerful tool for control of physiological and psychological states. It is well known that through hypnosis painless surgery can be performed, people can be made to see things that are not there and not see things that are there, but it is not generally realized even by professionals that through hypnosis parapsychological sensitivity can be enhanced. Frederic W. H. Myers in 1901 clearly summarized the major findings of hypnosis ex-

perimentation in the last century and showed that hypnosis and parapsychology are not necessarily two separate subjects. More recently, Beloff in an analysis of the paranormal ventures the opinion that "hypnotism may not be just a psychological phenomenon but may have a certain paranormal component as well." The points being made here are that hypnosis *can* involve the paranormal, and the paranormal is being invoked by hypnosis in some of those who take commercial mind training courses, opinions of noninvestigators notwithstanding.

The question might now be raised, "So what? What difference does it make?" This question can be answered in at least three ways, depending on whether one looks at commercial mind training (1) from a traditional *psychological* point of view — that is, treats the various phenomena that result from the program as figments of the imagination; (2) from a *psychosomatic* point of view in which the power of mind over events inside the skin is accepted but parapsychological events are considered to be figments of the imagination; or (3) from a *parapsychological* point of view in which the phenomena of hypnosis are seen as consistent with research data from various psy-

SUMMARY

(1) Through hypnosis and through various training programs, including biofeedback, many persons can become aware of normally-unconscious processes.

(2) Awareness of normally-unconscious processes is sometimes accompanied by spontaneous (and sometimes volitional) ESP phenomena.

(3) Commercial mind training courses promising ESP powers are using hypnosis as the major method and, advertising to the contrary, do not give biofeedback or brain wave training, nor are the subjects necessarily in an alpha brain wave state.

(4) Commercial mind training "teachers" generally deny that they use hypnosis and by denying or ignoring the risks associated with hypnotic "programing" are inducing in some persons a form of paranoid neurosis or psychosis, often related to obsession or "possession."

(5) Hypnotic programing for ESP bears a similarity to some of the methods used for develop-

ment of trance mediumship, especially the "possession by spirits" of low-grade mediumship.

(6) Awareness of normally unconscious processes can be safely taught under the guidance of a counselor, without hypnotic programing, by methods which allow each person to develop according to his own inner needs.

(7) Mind training procedures should be voluntarily modified by those interested in the subject to eliminate psychic hazards. If this is not done, government agencies may summarily ban many research and training programs that otherwise, if carefully developed, might become valuable adjuncts to our education and health systems.

(8) The major problems are (a) to determine what techniques are safe as well as efficient for the extension of awareness, (b) to establish standards of qualification and responsibility of teachers and (c) to offer the benefits of awareness training programs to the public through nonprofit institutions.

chological, psychosomatic and parapsychological studies.

But before these points of view can be considered it is necessary to identify some of the phenomena that are claimed by commercial mind training teachers and by many of their students, namely:

(a) A person can "go down" into his own "unconscious" and

while in that deep "level" can program his own physiological and psychological processes so that various diseases in him that have not yielded to standard medical treatment can be brought under control, at least temporarily.

(b) While at his deep "level" a person can become aware of physical, emotional and mental

states and diseases in other people and can correctly diagnose ailments.

(c) While at his "level" a person can learn to manipulate the physical, emotional and mental natures of other persons, sick or healthy, and thereby modify their behavior.

(d) While at this "level" a person can learn to manipulate nature so that coincidences, "accidents" or lack of accidents can come under his control. This is essentially a promise of psychokinetic powers.

Now from a traditional *psychological* point of view the above ideas are sheer nonsense, some would say "sheer madness." From that point of view the tens of thousands who have taken mind training courses and who are convinced of the reality of some or all of the above claims have been programed into a serious delusional system and can be expected sooner or later, if rationality is not reestablished, to develop, in consequence, some degree of neurosis or psychosis.

From a *psychosomatic* point of view it might be acceptable to hypothesize that one could learn to manipulate certain normally-unconscious psychological processes whose physiological correlates are thereby brought under control. That is, item (a) above might be accepted but

items (b) through (d) would be considered to be belief in sheer nonsense, which if persisted in would probably lead to mental or physical breakdown.

From the *parapsychological* point of view none of the items listed above are at variance with data accumulated in the last 50 years indicating that such events are possible or at least worthy of hypothesis-testing, even though not statistically probable.

In an attempt to evaluate mind training all scientists are not equally qualified. Scientists who subscribe exclusively to the traditional psychological or the psychosomatic views are in main those who either (a) have not studied the paranormal data and literature, (b) have had no spontaneous paranormal events in their own lives (that they admit, at least), (c) have not developed their own existential sensitivities and knowledge or (d) all or some combination of the above. A probable example of this type of "scientist" is E. U. Condon, the former head of the National Bureau of Standards. According to McConnell, Condon made the following pronouncement:

Flying saucers and astrology are not the only pseudosciences which have a considerable following among us. There used to be spiritual-

ism, there continues to be extrasensory perception, psychokinesis, and a host of others . . . Where corruption of children's minds is at stake, I do not believe in freedom of the press or freedom of speech. In my view, publishers who publish or teachers who teach any of the pseudosciences as established truth should, on being found guilty, be publicly horsewhipped and forever banned from further activity in these usually honorable professions.

Opinions from such scientists, who apparently have no adequate existential or experiential base or who have not done their homework in the field of parapsychology or who may (in some cases) have unconscious fears of the subject, are not appropriate here. The following is written, therefore, for those who can consider the parapsychological hypothesis without doing violence to their belief structure.

To continue then from the parapsychological viewpoint the main questions that must be raised about commercial mind training programs are: (a) Judged by professionals rather than entrepreneurs, what is actually happening to students in regard to psychological, psycho-

somatic and parapsychological events and accomplishments? (2) What are the dangers of hypnotic programing for the purpose of enhancing psychic development? (3) What is the level of responsibility of program organizers and associated teachers? (4) What mind training techniques are safe as well as efficient in bringing a person to a level of psychic development that is not inappropriate for him? (5) What is the most responsible way of presenting mind training and its various benefits to the public? And (6) how is the mind training movement to be regulated in the interest of public welfare? Concerning these questions, the following comments might be made.

Hypnotic programing as used in the commercial courses has several defects, namely: (a) Many people are psychically catapulted, so to speak, into existential realms in which they cannot protect themselves from dangers arising either from within their own unconscious, or from psychic manipulation by other persons, or from "extra-personal" sources (dangers inherent in so-called "astral" dimensions). There is not time here to review the history of spiritualism since 1849 and the psychic disasters that often resulted from dabbling in the area

of trance mediumship, but mental hospitals even today contain many people who "hear voices." These people usually cannot turn the voices off, cannot separate fact from fiction, have lost their "reality testing" powers and often are obliged to act out "against their will" instructions they are "given." (b) Commercial mind training students are often "programed" in ways not appropriate to their own needs nor at their own proper rates. What is proper for one can be disastrous for another. This hazard arises because apart from the dangers of hypnotic penetration into "astral" levels of being (c) many mind training teachers are incompetent to work with people in matters where psychological and physical health are at stake. For example, former salesmen who have had a few courses in hypnotic programing are not qualified to work in this very delicate area of the human psyche with its psychosomatic correlates. (d) And most seriously, psychic submission rather than powers of self-volition may be enhanced in "astral" dimensions. This is the consensus of Eastern teachers who it must be conceded reflect much experimentation and experience over the centuries with training methods for self-mastery. It is admitted that

psychosomatic self-regulation achieved by any volitional method is slow compared to submitting oneself to hypnotic instruction, i.e., turning the control of one's mind over to another person; but it is also maintained by the most accomplished teachers that the power of psychic self-determination is the *sine qua non* for safety in astral dimensions.

Concerning safety in "astral" dimensions, possibly the greatest specific danger associated with hypnotic submission in commercial mind training programs lies in the developing (or obtaining) of psychic "advisers." They are the male and female assistants who "know everything," who at the deep "level" of mind advise the student and sometimes tell him what to do.

In the *mediumistic* version of the parapsychological paradigm, these advisers, however constructed or found, may serve as masks for "entities" who may attempt (now that the student has become amenable to suggestion at the unconscious level) to control the student's mental, emotional and physical behavior. The mediumistic concept will clearly be rejected by mind training teachers because if accepted it would imply that these teachers might be responsible for serious problems in the lives of some of their trainees. The

physical frontiers of our planet have presented many dangers to humans. Can it be safely assumed that the inner frontier has no corresponding perils? Is it realistic to accept the assurances of commercial mind training instructors that dangers that may be associated with "territorial invasion" by humans on "astral" levels are not possible? For those who accept the possibility of "entities," is it safe to assume that only good, nice and safe beings (like humans?) are functioning in "astral" dimensions? This would be a truly Ptolemaic assumption.

Regarding the hazards associated with the all-knowing advisers found at the deep "level," some time ago we pointed out to an acquaintance that friends of his who were students of one of the mind training programs might consider being on guard against the possibility of mediumistic-like "possession" through the agency of the advisers. The upshot of this was that these students challenged their advisers, asked them to get out of their "psychic space." Eventually we received a letter saying:

You may be interested in knowing that after I told my two close friends . . . the warning about the assistants . . . they both went

down to their workshops and told their assistants to leave. In both cases a strong but eventually successful test of wills or something took place, with the assistants becoming very ugly and hostile in the process. However, they were finally forced to leave . . . The wife later told me that before I had talked to them about it she had been having increasing trouble getting to sleep at night or going down to her levels because of the appearance of hostile and ugly faces in her mind. It had become a serious problem. Afterwards she told me that since her assistants left she was no longer bothered by the faces, that they had disappeared. So perhaps it was fortunate for them that you gave your warning.

Along this same line, one of our friends in the Bay area, a counselor on psychological and religious problems, reports that at least a dozen of his clients are suffering from paranoid neuroses as a result of taking mind training courses. Another acquaintance, a psychiatrist who took one of the commercial courses himself, reported to us that four of the 30 who went through the program became psychotic. Two of them had to be hospitalized. In

part he attributed this result to the psychic peculiarity of the instructor. Other students with whom we have discussed the "instructor effect" have reported similar events. Apparently a kind of psychic "transference" phenomenon can occur, a kind of "psychic pollution" can take place due to the unconscious receptivity of the subject to "extrasensory projection" by the hypnotist.

Another point: Mind training teachers often maintain that no harm can be done to another person by themselves or by their students because they are programmed with the idea that if these "powers" are used for ignoble or selfish purposes they will be lost, but this is likely to be nonsense. Posthypnotic suggestions are notorious for their impermanence, so if real psychic "powers" are developed in students it can be assumed that hypnotically-imposed restrictions on the use of such powers will not be long-lasting.

The examples given above indicate that whether one chooses to examine commercial mind training methods from either the traditional psychological point of view or from the parapsychological point of view, there is risk involved for students. We do not presume to be able to answer all the questions raised, but when

over 100,000 persons have already been processed through such mind training programs (including 2000 high school girls at a school in Philadelphia in October 1972) some questions should be asked. In view of the hazards associated with hypnotic programing in commercial mind training courses, we believe that hypnosis as a technique for inducing self-awareness and parapsychological faculties is not adequately safe and should be discarded.

Does this mean that there is no use for hypnosis? Not at all, no more than there is no use for surgery. But even as surgery has particular use in *acute* situations, where something must be done or else unbearable pain, permanent damage or death may occur, so also with hypnosis. For *chronic* situations, however, those which are characteristic of most psychosomatic diseases, nonhypnotic volitional training programs such as those employing biofeedback are more desirable. For exploring in psychic domains, new and safe training methods are being developed by Dialogue House and psychosynthesis, for example, and through research in brain wave training. Other safe methods also exist, as is well known, such as the various forms of yogic meditation. In all of these

methods, both old and new, accent is placed on learning to handle psychological and physiological problems through voluntary control at a rate consistent with one's capacity for self-protection.

Spiritual teachers concerned with the development of inner awareness have always excluded hypnosis as a technique, both in the East and in the West, not because it was not understood, but because it *was* understood. Self-development and programing by another were considered antithetical. There is no logical reason to assume that things are now different merely because we are in the 20th Century and people are in a hurry, wish to have immediate results and perhaps even hope to get something without effort. Hypnotic programing (like LSD) has convinced many people that an inner terrain exists and in this way it has been instrumental in drawing attention to an important dimension of human life, but it is also important that we now look at the entire area of "inner exploration" and in as balanced a way as possible, evaluate the many programs that are being offered for penetration into hitherto arcane dimensions of the psyche.

Commercialism often results in (a) false and misleading use of scientific terms, such as

"alpha and theta brain wave training," and distortion of what is actually accomplished by such training; (b) exaggerated claims for "powers" that can be obtained by anyone who pays the price and takes the course; (c) stressing of powers not appropriate to certain persons, such as the ability to diagnose and treat diseases; and (d) undue emphasis on large enrollment in courses in order to earn more money, rather than to be of service. Large enrollment interferes with one-to-one contact between teachers and students so that whatever problems arise are unlikely to be properly handled even if the teacher has the necessary skill.

In short, commercialism in the mind training field does not lead in the direction of high responsibility and service and this raises the very important question about the manner in which regulation can best be established in the mind training movement. We are of the opinion that if responsible control is not established quite soon by those already involved, government agencies will step in and provide regulation in the interest of public welfare.

In our estimation, a list of positive guidelines to follow in establishing an "ideal training method" might include the fol-

lowing five items:

(1) Make it possible for each person to discover "himself" at a proper rate — that is, penetrate into the unconscious at a rate consistent with his ability to keep his feet on the ground, keep his reality testing powers intact. This means that those for whom psychic unfoldment would lead to destructive neuroses or psychoses should obtain only those insights and awarenesses which in the usual therapeutic sense would help integrate and bring under control various discordant sections of the personality.

(2) The student should be shielded by the training method from imperfections of the teacher that might otherwise become

part of the student's "psychic atmosphere" and hinder his progress.

(3) Teachers should be ranked or evaluated according to their level of insight and awareness so that as each student progresses existentially he has a properly qualified *human* adviser with whom to talk.

(4) The student should be passed on from teacher to teacher, so to speak, as rapidly as his experiences require more advanced advice or suggestion (not analysis or programing).

(5) Training centers for self-awareness should be located within access of anyone interested in participating in the program and should be established on a nonprofit basis.

Adapted from a Special Report published in 1973
by the Academy of Parapsychology and Medicine.



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RED-FACED SHERIFF'S deputies finally tracked down a murder suspect in December 1973—lying in the morgue next to the man he allegedly had killed. When Enroch Martinez died of stab wounds he received in a fight at a migrant labor camp in Delray Beach, Fla., on November 26, sheriff's police from West Palm Beach intensified the search for Martinez's assailant. Several witnesses to the fight declared that 25-year-old Ramon

Nieves was the attacker but protested, "He's dead."

Investigators thought the informants were confused and meant that Martinez was dead. But after searching for Nieves for several days, they discovered that Nieves had been killed in a traffic accident. His corpse lay next to his victim's at the county morgue. "I've been in this game for 16 years and I've never encountered anything like this before," said Sheriff's Capt. Valjean Haley.

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I HEARD THEM LAUGHING

By Cliff Halle

AS THE YEARS, several small strokes and many months in hospitals took their toll of my father's life he developed the habit of standing in doorways and looking back over his shoulder before starting to move on, as if he weren't certain just where he wanted to be. Sometimes it annoyed me, for if I were moving rapidly from one room to another I'd have to wait for him to decide whether to back up or come forward so I could pass. Most of the time he would back up so he could be in the room I was entering.

After five years of illness Father died just before Christmas, on December 21, 1958 — but he came home from the hospital just the same and waited around. We never saw him and Mom and I never discussed it but we both knew he was still with us. If I went into the shop, where for years he had pursued his hobby of inlaying tables and making things of wood for family and friends, I might smell new-cut wood or see a finger of cigar smoke or dust curling through a sunbeam, and I'd know he was there. Often I would see Mom walking and talking in the garden and I'd know she was talking over her daily problems with Dad, just as she had

done from the time she was 16 and had married him on a snowy day in Kansas.

Thirteen years after Dad's funeral on February 6, 1971, when Mom was 81 and had had three cancer operations, the hospital called to tell me she had gone to join my father.

I resisted invitations from friends to stay with them that night, preferring to stay home and work at reupholstering Mom's favorite rocking chair, a project I had started as a surprise for her when she came home. It was late and I was just thinking about bed when I looked up and there, not more than 12 feet from me, Dad stood in the kitchen



Cliff Halle



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door. He wasn't shadowy or misty as I'd always thought ghosts might be.

He smiled and said, "I'm waiting for Mother."

I got up and went toward him. He hesitated as if to come forward but then backed up out of my sight into the kitchen. I turned on the kitchen light and found I was quite alone.

Going back to my chair I sat wondering if I had fallen asleep and perhaps dreamed what I thought I'd seen. The February night was very still. A candle under Mom's picture burned with a steady glow. Suddenly a warm summer breeze carrying a touch of Georgian Carnation, her favorite scent, blew the candle out. Somewhere off in the distance I heard them laughing as I used to hear them at night from the bedroom when I was small. — *North Hollywood, Calif.*

MY COUSIN'S GHOST

By Donna Woodcock

I WAS 16 years old in 1963 when I had a frightening experience that nonetheless was a comfort to my parents. My family was living in Texarkana, Tex., at that time.

Something woke me one night and I found myself sitting straight up in bed. Across the room, standing or floating in the doorway, was a strange little girl. Very frightened, I covered my head and went back to sleep.

I awoke later the same way and the strange child was still there. This time I called out my three sisters' names although I knew she wasn't any of them. She walked over to my bed, close enough to touch. She was wearing a blue skirt with suspenders and a white blouse with short puffy sleeves. She was barefoot and short uncombed curls hung down around her dirty face. The girl walked past my bed and through the window. Extremely frightened now, I buried myself under the covers and went

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back to sleep once more.

I woke again when my five-year-old sister Teresa screamed. She jumped out of her bed, ran into the dining room, turned around, then ran back and got into bed with me. When I asked her what was the matter, she said, "Nothing."

The next morning I told Mother what had happened, not expecting her to believe me, but she did. She asked Teresa why she had screamed and Teresa said a little devil had touched her on the forehead.

Mother thought about it for a few moments and then explained that she and Daddy for some reason always had feared that Teresa was going to die young like my cousin Annette Aaron had done. Annette was only four when she drowned in 1955. Mother now believed that the ghostly child was a sign she needn't worry about Teresa any more.

Two weeks after this we moved to Dallas, Tex. Until we found a place to stay we moved in with my aunt and uncle, Mr. and Mrs. G. C. Aaron, the parents of Annette. On their mantel they had a bronze-shoe frame with a portrait of Annette. When I saw it, I turned white: she was the child I had seen in my bedroom. My aunt explained that they had lived in that same house in Texarkana when Annette had drowned. — *Denison, Tex.*

MEETING THE LORD

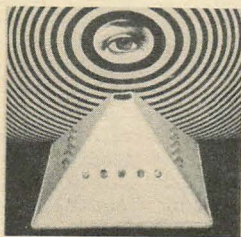
By Leonard Morgan

IN THE winter of 1941 when I was eight years old I had a very strange experience in King Ferry, a little town in upstate New York. I had suffered a long bout with bronchial pneumonia and one particular evening I noticed a great lightening of my body and sensed a warmth accompanied by the conviction that I could spring from bed with no trouble. I perceived myself in a world of another dimension. Soon I could see

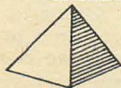
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my physical body lying below while I was floating several feet above it. I felt a sensation of overwhelming peace and a welcome relief from my suffering.

A voice sang out, almost inaudibly, "Are you coming with me, Leonard? Or would you like to stay here and continue living with your family as planned?"

"I — I don't know," I replied. While making my decision, I noticed a feeling of sadness for my mother Gladys Morgan, weeping in the adjoining room. I sensed I must go back to relieve her sorrow.

As I opened my eyes in my physical body, I saw a "godly" looking man, surrounded by a brilliant aura, staring down at me from the window above. He was dressed in a beautiful white robe and his long brown hair touched his shoulders. Suddenly he vanished. Instinctively I sprang up to the window to search for this mysterious man but could see no one.

"Mom, Mom, come quick," I yelled. She came running to my bedside and excitedly I told her about this man who had been looking in the window. She didn't believe me at first but I pointed out to her the set of tracks in the blanket of snow outside.

She leaned across the couch to

quiet me and looked out the window. To her surprise she saw a man's footprints leading directly up to the window but none going away in any direction. Then she noticed that my fever had broken and I was completely well. — *Ithaca, N.Y.*

MY TRIP OUT

By Gary Marcellus

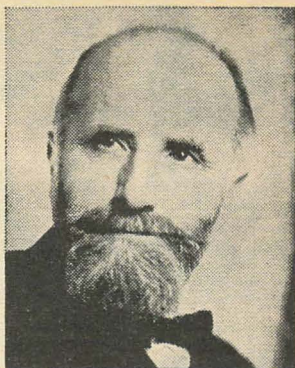
DURING THE summer of 1971 I was in bed with the flu. One afternoon when I was sleeping on my stomach I suddenly felt a pair of "hands" grab my shoulders and try to pull me up. Thinking perhaps our playful cat had jumped on me I turned around but found nothing there, no cat, no nothing. The room was empty except for the ticking of the bedroom clock. Finally thinking it must have been my imagination I went back to sleep.

I must have waked suddenly again, only this time I felt a tingling sensation crawling up my body, starting from my toes and traveling upward toward my head. I just lay and let the feeling continue. When it reached my neck I knew instinctively that I was about to leave my body. I tried mentally to prepare myself and while I was doing this I heard an elastic "snap." I then felt myself shoot upward with quite a bit of force, to find I was hovering about seven feet above my body. I felt myself swaying from side to side.

Thinking perhaps this thing with the "hands" was an entity trying to possess my body I screamed aloud, "No, God, not now."

With this it seemed another "being" was next to me, to my right. I felt this "being" was friendly. I sensed I was being steadied. And then I felt myself slowly floating downward toward my body. While I floated down it seemed the entity with the "hands" had left when the other "being" appeared.

There was another sudden "snap"



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and I was back in my body.

Believe me, you can get quite an insecure feeling when you are out of your body.

I opened my eyes to find my body bathed in cold sweat and feeling weak. I tried to move but did not have the strength to do so. But this didn't bother me as my only thought was how glad I was to be back in my body once again. — *Arcadia, Calif.*

ONE MORE LESSON

By Juanita M. Nelson

WHEN SHE was a young girl my mother-in-law Bitha Nelson was taught by her mother to knit stockings. But she always had difficulty turning the heels and frequently had to ask her mother for additional help. After her mother died she didn't do much knitting, glad not to have to fool with "those heels."

Then World War I broke out. All the neighborhood women were busily knitting socks for the soldiers and Mother Nelson very much wanted to be a part of the social gatherings and to participate in what they were doing. So she took to knitting socks again and as before, had trouble with the heels. She struggled and struggled but just couldn't get them right. Concerned at her failure and worried that she'd have to stop going to the meetings, she spent more than one restless night.

She wished she had listened more carefully when her mother was around. Finally the time came when she felt she would have to give it up. That night she lay in bed resigned to her defeat. Then she became aware that her mother was sitting on the bed beside her.

Before she could be too shocked her mother said, "I'll show you once more how to turn those heels; then you do it."

And after that she did successfully turn the heels. She needed only that one more lesson. — *Tacoma, Wash.*

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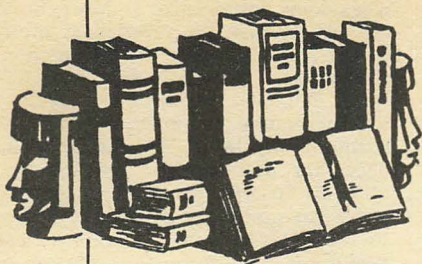
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NOVEL PRECOGNITION

ORDINARILY FICTION is not reviewed in FATE—but Morgan Robertson's *The Wreck of the Titan* (7 C's Press, P.O. Box 57, Riverside, Conn. 06878, 1974, 152 pages, \$8.30) is most unusual fiction. Published in 1898, this brief novel of a sea disaster paralleled in uncanny fashion the actual wreck of the *Titanic* 14 years later. The fictional *Titan*, purported to be "unsinkable" because of watertight compartments, collides with an iceberg in the north Atlantic in the month of April and carries many of the passengers to the bottom because of an insufficient number of lifeboats. The story is a classic psychic case and it is good to have the original novel in print again.

This edition has additions of considerable interest: a brief account (by Edward S. Kamuda) of the *Titanic* disaster and two articles by Dr. Ian Stevenson on paranormal experiences connected with the disaster. Stevenson lists 19 cases (including Robertson's novel) of precognitive or telepathic episodes concerning the *Titanic*. He raises the question—but does not answer it—of why so many striking experiences arose in connec-

tion with this disaster when many other disasters with equivalent loss of lives have been forgotten and apparently did not cause so many paranormal events.

Nostalgia buffs will appreciate the many fine illustrations in the book and might wish to write to the publisher for information on the film footage on the *Titanic* which they have for sale. There is even a *Titanic* Historical Society (P.O. Box 53, Indian Orchard, Mass. 01051).

Arthur Koestler in the *London* (England) *Sunday Times* for May 5, 1974, adds an eerie postscript to the *Titan-Titanic* parallels. In April 1935 a tramp steamer named the *Titanian* escaped colliding with an iceberg in approximately the location where the *Titanic* went down only because the mate on duty had a premonition of danger and stopped the ship in time. This is the sort of coincidence which inspired the late Carl Jung's theory of synchronicity, an "acausal connecting principle." I only wish I fully understood Jung's concept as I have the distinct feeling he was onto something highly significant.

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PROGRESS IN PENNSYLVANIA

ON MY recent trip east I was able to catch the final day of the week-long conference at Mercyhurst College in Erie, Pa. The most interesting portion was a healing demonstration by New Jersey sensitive Ethel DeLoach, whom many readers will remember from the film "The Ultimate Mystery." To forestall unnecessary inquiries, let me add that Mrs. DeLoach's time is completely taken up now with patients referred to her by physicians. Douglas Dean spoke of his efforts to organize an American Healers Association dedicated to making psychic healing respectable as it is in England where healers are permitted to practice in hospitals. However, the initial task of finding healers has just begun. Information about practicing healers would be greatly appreciated and should be sent to Professor Dean in care of FATE.

Far more intriguing than the conference itself is the knowledge that there is an ongoing program at Mercyhurst called the Human Development Center (501 E. 38th St., Erie, Pa. 16501). Throughout the academic year there are classes, seminars and lectures on such subjects as yoga, meditation, handwriting analysis, transactional analysis and parapsychology, this last-mentioned taught by Professor Dean and Buffalo sensitive Carol Liaros. These studies are both intensive and inexpensive and seem as ambitious as any I have seen offered at any college or university.

FURTHER TRAVELS

SOME OF the Mercyhurst participants are scheduled to appear at later conferences. Carol Liaros will be among the speakers at a weekend workshop October 4-6 in Muskoka, Ontario, sponsored by The Mind Institute (223 St. Clair Ave. W., Toronto, Canada M4V 1 R3). Other partici-

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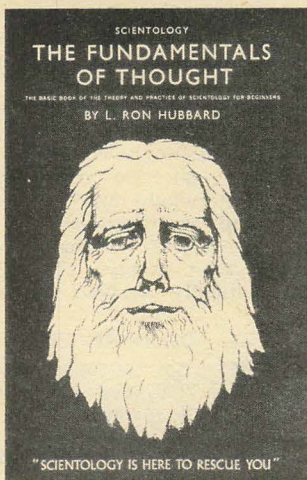
Douglas Dean is scheduled to appear October 19-21 at a conference on biorhythm, healing and Kirlian photography at the Evanston, Ill., Holiday Inn. The weekend conference, organized by my friend Michael Zaeske (331 Ashland, Highwood, Ill. 60040), also includes Richard Szumski of San Jose State College, Prof. Richard Miller of the University of Washington, J. Gordon Melton, Norman Don and myself. The Saturday evening dinner and Sunday public session will be followed by a Monday morning professional meeting for persons involved with Kirlian research.

The following weekend, October 26-27, the Illinois Center for Parapsychological Research (183 Grissom Lane, Hoffman Estates, Ill. 60172) will present an academic conference on parapsychology at the Marriott Motor Inn. Details of this program are still to be worked out as I write this.

AUTOMATIC WRITING

I AM uncertain whether William T. Metzger of The Spiritual Press (P. O. Box 464, Don Mills, Ontario, Canada M3C 2T3) will be pleased or horrified to have me mention his enterprises so prominently. Mr. Metzger, who does automatic writing, has founded a *Journal of Automatic Writing* to publish "communications from the spiritual forces." The first two numbers consist entirely of writing received by Metzger himself but he explicitly requests other automatists to send copies of their scripts for possible publication. These two *Journals* (June and July 1974) contain 24 pages each; 10 issues a year are promised for an annual subscription of \$6.00 (Canadian). Even printed in rather small type 240 pages a year scarcely could

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include the volumes of communications received every year by various automatists. I suspect we easily could fill a journal with the "pearls" submitted monthly to FATE magazine. Two friends of mine in Highland Park have notebooks filled with enough automatic script to fill Metzger's *Journal* for the next decade.

The Spiritual Press also has issued a slim paperback of Metzger's communications entitled *A Deep Well* (91 pages, \$1.00). This is made up of such sentiments as "Strive always to get your money's worth in all transactions" and "Be not mindful of those who would oppress for they are few and are but evil."

At least this writing is coherent, which isn't always the case with automatically derived material.

OTHER REVIEWS

WITCHES U.S.A. by Susan Roberts, Phoenix House, Hollywood, Calif., 1974, 318 pages, \$3.95 (paperback).

This paperback is a revised edition of Susan Roberts' book of the same title published in 1971. The current version is larger in format, set in bigger type and considerably more expensive. The chapter headings in both editions are the same and so is most of the text. The major revision is the addition of an epilogue that mentions a few Craft practitioners not discussed in the first edition and updates some of the earlier information. The addition also contains some illustrations and names and addresses of Craft publications and organizations.

Ms. Roberts knows many witches well. Indeed she gets much of her material through direct contact, something that can be said for few recent authors of witchcraft books. She in no way disparages anyone in Wicca nor does she seek to titillate the reader with descriptions of conflicts, real or imagined, between var-



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ious segments of the Craft. Her writing conveys a deep understanding of the religion and its practitioners. This is not a book of spells. The closest she comes to the popular "how-to-do-it" approach is a Self-Blessing ritual at the end of the book and a sample ritual for a coven meeting in the middle.

One chapter, entitled "Nixon, Mudge, Rose, Guthrie and Alexander," is of considerable interest. It describes a legal action taken by Richard Nixon's law firm in 1968, asking that the National Labor Relations Board refuse to honor an International Association of Machinists' victory in a Puerto Rican cigar company. The company owners accused the IAM leaders of utilizing witchcraft to influence the election and this argument was seriously advanced by Nixon's law firm.

Despite some bad typographical errors and some overgeneralizing *Witches U.S.A.* is basically an excellent book. My only regret is that Ms. Roberts has not utilized her writing talents on some fresh material; this revised edition contains very little that is new. — Donna Cole Schultz.

A HISTORY OF THE DEVIL by William Woods, G. P. Putman's Sons, New York, N.Y., 1974, 251 pages, \$6.95.

With the current faddish interest in occultism's darker side, this academic, though stimulating, approach to



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groups that accepted behavior or were in political disfavor indiscriminately have been identified with the devil or Satan or Beelzebub. Woods blames Christianity for exaggerating the role of the devil out of reasonable proportion and for largely inventing his reputation for evil and diabolic behavior. At least partly to deal with the dissatisfaction and misery felt by the faithful, the Church persecuted all forms of earlier nature worship and extremists within the faith as well. Sorcerers and witches were put to the torch as handmaidens of the devil but even the devout Cathars fell into disfavor for being different from the commonly religious.

Woods traces the influence and identity of the devil from the original god of nature, the Pan from which all good, strong and bountiful life was bestowed. As special and personal gods made their appearance in history, the devil either was transformed to assume the form of the new god or was vested with the identity of an adversary. Peasants were bewildered and confused when they were encouraged to sacrifice to the new god of their day and condemned for worshiping the nature god of their ancestors. The devil of old could produce bountiful harvests, assure old women of fertility, cure men of the ague and plague. In contrast, the new gods lacked this earthy origin and homey identity.

Just as man had to invent a God if there wasn't such a thing, he always had to invent, worship and obey a devil — just in case. — Tom C. Lyle.

LOST DISCOVERIES by Colin Ronan, McGraw-Hill Book Co., New York, N.Y., 1974, 126 pages, \$10.95.

From the dust jacket one might think that this volume deals with the ancient-astronaut theory but in fact Ronan does not even discuss this idea. Rather *Lost Discoveries* con-

cerns scientific discoveries and theories from various civilizations that are *provable*. In assembling such data Ronan discusses ancient concepts of medicine, astronomy, architecture, geography and a host of other subjects. He points out that many of our "modern" ideas actually were anticipated hundreds or thousands of years ago.

Ronan does not even discuss such "esoteric" ideas as evidence for ancient electronics, the Piri Re's map or ancient Indian legends of flying machines. In this respect the book is on the conservative side but wholly fascinating and informative. This highly readable compilation is beautifully illustrated with a multitude of photos and drawings, including some in color. — *Lucius Farish.*

THE MIND POSSESSED by William Sargant, J. B. Lippincott, Philadelphia, Pa., 1974, 212 pages, \$7.95.

British psychiatrist William Sargant is best known for his book *Battle for the Mind*. For many years he was director of psychological medicine at St. Thomas Hospital, London. With these credentials and his long-term interest in altered states of consciousness he is well qualified to write on the subject of possession.

This timely well-written book is divided into two parts. Part I describes the effects of stress on mental functioning from an essentially Pavlovian perspective and reviews the literature of hysteria and hypnosis as they relate to possession. His chapter on the early history of hypnosis is especially comprehensive. Part II describes the author's experiences among members of primitive and modern religious cults in various parts of the world, illustrated by photographs of "possessed" individuals in tribal ceremonies, revival meetings, etc.

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Sargant's main contention is that stress, hysteria, hypnosis and strong emotional experiences all contain common elements that can produce a state of hypersuggestibility. Thus normal individuals can become open to the uncritical adoption of thoughts and behavior patterns that ordinarily would not influence them emotionally or intellectually. This state may lead to a complete reversal of conditioned response patterns and attitudes. The specific features of the possession state are determined by the circumstances in which the experience takes place and by the prior history of the individual. Frequently the condition is followed by a state of inhibitory collapse in which recent events are erased from consciousness.

Possession states sometimes produce beneficial changes in mental health and behavior. Traumatic neurosis and hysteria are the most likely to be helped, especially if the state of inhibitory collapse is reached. Obsessive compulsive personalities appear more resistant to possession than do normal individuals and when they do succumb they are more likely to resist further change.

While experts may disagree with some of Dr. Sargant's conclusions I have no doubt that this book is a major contribution to the psychiatric literature. It also will be of considerable interest to students of comparative literature and altered states of consciousness. — C. J. Parshall.

ALEISTER CROWLEY AND THE HIDDEN GOD by Kenneth Grant, Frederick Muller, Ltd., London, England, 1974, 245 pages, £3.50.

This book is not as pernicious as Grant's previous one, *The Beast, the Whore and the Bastard*. But it still contains those basic elements that cast doubt on Grant's integrity. He earlier claimed to have revelations about Crowley and ritual magic but

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refused to discuss them with anyone. In this book we are introduced to fragments of his new contributions to Crowley's system.

At first it seems Grant is talking about kundalini shakti. But in reality Kenneth Grant is blowing his own trumpet, announcing his leadership and supreme authority. Crowley now takes second place! There are dozens of references to Crowley's failures and shortcomings. Crowley was neither infallible nor omniscient. But if Grant indeed has assumed the mantle as successor, as he claims, he must be aware of Crowley's comment in the *Book of the Law*: "Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence. All questions of the Law are to be decided only by appeal to my writings, each for himself."

Flying directly in the face of Crowley's counsel, Grant is therefore a revisionist second only to the late Frater Achad. He is bound up with sex magic to a degree that surpasses Crowley. However grotesque or egotistical Crowley may have been on occasion, he seems always to have been saved by the simple fact of his genius. Kenneth Grant's trouble is that while he is a very good student, he is no genius.

I would respect Grant more if he had formed his own order to promulgate his personal revelations. I do not doubt he has something to say and that he has had inner-plane experiences and perhaps guidance. These would have constituted some kind of authority to pursue his own way and to teach whatever he had to say. But to continue his work as an expositor and revisionist of Crowley is foolish. Personally I don't give a hoot but as a lifelong student of Crowley, I wish to keep the record clear. I suggest: go back to the sources. Crowley makes much better reading and in the process of impart-

ing information he demonstrates a wonderful sense of humor. Phooey on successors! — *Israel Regardie.*

NOAH'S ARK: I HAVE TOUCHED IT by Fernand Navarra, Logos International, Plainfield, N. J., 1974, 137 pages, \$5.95; \$2.95 (paperback).

In the hierarchy of ark-eologists Fernand Navarra stands high. His 1955 discovery of hand-hewn wood high above the timberline on Mt. Ararat gave the impetus to more than 20 separate expeditions. A French industrialist and amateur explorer, Navarra believes that the semipetrified wood he found came from Noah's ark.

Navarra's writing is crisp, clear and free of distortion. To his credit, he does not leave out information that seems at variance with the pre-conceived views of many fanatics. The wood has been carbon-dated at 4,484 years old, a relatively recent date that creates more questions than answers.

This long-awaited book is a welcome addition to the growing library on the ark and the flood. Navarra's beautiful color photographs of Mount Ararat alone are worth the price of the book. Whether or not you believe in the ark or believe it was the work of ancient astronauts, there now seems enough evidence to warrant more search and research. — *Richard T. Crowe.*

ENCYCLOPEDIA OF THE UNEXPLAINED edited by Richard Cavendish, McGraw-Hill, New York, N. Y., 1974, 304 pages, \$17.95.

This handsome oversize volume has been well edited by Cavendish, a very capable British scholar best known for his association with *Man, Myth & Magic*. The book is enhanced by an introduction by Dr. J. B. Rhine, who served also as consultant

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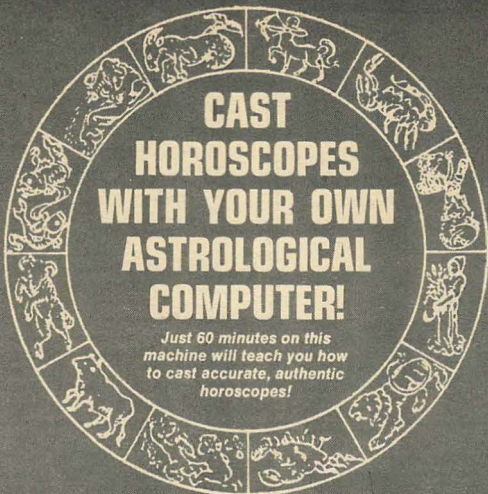
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on parapsychology, and by dozens of photographs, drawings, engravings and 18 color plates. A bibliography of over 500 entries and a useful index round out the volume.

The *Encyclopedia* concentrates on the paranormal in the West since 1800, although many articles of necessity have their roots much earlier or deal with Eastern philosophies or disciplines of interest to the West. Contributors include distinguished scholars of both psychic research and the occult; the writing is generally excellent.

Unlike some popular surveys this compilation takes a rather conservative attitude toward many alleged paranormal occurrences and practices. At the same time readers need to remember that an article in an encyclopedia is neither more nor less biased than one in any other publication. I mention this because "encyclopedia" to many people seems to suggest infallible and utterly objective information. No doubt the authors mean to be all these things but in such a controversial field no individual viewpoint can be definitive. For example, in her article on apparitions Dr. Louisa E. Rhine argues her well-known theory that apparitions of the dead offer no evidence for survival. She makes no reference to works by Hart and Crookall that differ sharply from this interpretation. Thus the reader must bear in mind that interpretations reflect the stance of the author rather than a unanimity of scholarly opinion.

Articles on parapsychology are far fewer than those on occult or magical topics. Precognition, for example, is dealt with under "Divination" and psychokinesis is mentioned only briefly except under "Poltergeists." For evidence concerning survival we must look under "Apparitions," "Spiritualism" and "Mediums." Nowhere is this important topic covered adequately.



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UFOs: INTERPLANETARY VISITORS by Raymond E. Fowler, Exposition Press, Jericho, N.Y., 1974, vxii + 365 pages, \$8.50.

Ray Fowler is chairman of the Massachusetts subcommittee of NICAP and a skilled UFO investigator. But as he makes clear in this intensely personal account, like many of us he gravitated from a casual interest in UFOs to a deeper involvement that grew out of personally investigating local reports. He soon learned that official air force "explanations" are more shadow than substance and at one time he debated famed debunker Donald Menzel on TV.

Fowler largely confines his reports to New England, particularly to greater Boston, and gives us case after case of "incredible reports by credible people." Anyone who knows New England Yankees knows they are not prone to wild flights of imagination. The scores of reports that have no normal explanation are what Fowler cites here. The text is augmented by an appendix summarizing nearly 150 additional New England sightings. Where appropriate, Fowler includes references to similar sightings in other countries in order to demonstrate that patterns are worldwide.

After citing the cases Fowler moves on to a broader outlook. He discusses the concern of the air force, CIA and United Nations with UFOs and considers the implications — military, scientific, political, re-

ligious and sociological—the admitted existence of UFOs would have on mankind. The final pages of the book are a summary of 1973 cases, including the Pascagoula “kidnapping” and equally startling New England cases involving alleged aliens.

As his title shows, Fowler believes in the existence of interplanetary visitors and undoubtedly many readers of his book will reach the same conclusion. If your budget allows you only one UFO book this year, this looks like the one to buy.—George W. Earley.

NUMEROLOGY FOR LOVERS by Richard deA'Morelli, Books for Better Living, 21322 Lassen St., Chatsworth, Calif. 91311, 1974, 192 pages, \$1.25 (paperback).

Author provides “an easy-to-follow and amazingly accurate program for using numerology to find lasting love and perfect happiness.”

GODS AND SPACEMEN IN THE ANCIENT WEST by W. Raymond Drake, Signet Books, New York, N.Y., 1974, 230 pages, \$1.50 (paperback).

Sequel to author's previous volume on the ancient East provides fresh evidence for prehistoric astronaut visits.

HANDBOOK TO HIGHER CONSCIOUSNESS by Ken Keyes, Jr., Living Love Center, 1730 LaLoma Ave., Berkeley, Calif. 94709, 1973, 171 pages, \$2.00 (paperback).

Author draws upon teachings of Krishnamurti, Buddha, Baba Ram Dass, Abraham Maslow and others in presenting how-to-do-it guide to expanded consciousness.

ZODIAC OF LOVE by Sybil Leek, Henry Regnery, Chicago, Ill. 1974, 201 pages, \$7.95.

Noted astrologer-witch compiles astrological guide to love, sex and family life.

HOROSCOPE OF BILLY ROSE by Lynne Palmer, Professional Astrologers Incorporated, P.O. Box 2616, Hollywood, Calif. 90028, 1974, 224 pages, \$6.95 (paperback).

Detailed analysis of noted showman's horoscope is designed as textbook for teaching natal chart interpretation.

A HANDBOOK FOR THE HUMANISTIC ASTROLOGER by Michael R. Meyer, Anchor Press, Garden City, N.Y., 1974, 362 pages, \$4.50 (paperback).

New approach to astrological knowledge and practice is based on essays of Dane Rudhyar.

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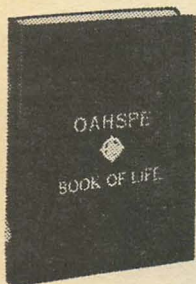
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SUN-SIGN REVELATIONS by Maria Elise Crummere, Viking Press, New York, N.Y. 1974, 115 pages, \$5.95.

Astrologer presents unflattering side to each of the signs of the zodiac.

WHAT IS MEDITATION? edited by John White, Anchor Press, Garden City, N.Y., 1974, 254 pages, \$2.50 (paperback).

Comparative study of different systems of meditation includes chapters by Alan Watts, Claudio Naranjo, Gopi Krishna and Joel Goldsmith.

THE KIRLIAN AURA edited by Stanley Krippner and Daniel Rubin, Anchor Press, Garden City, N.Y., 1974, 208 pages, \$3.95 (paperback).

Revised edition of *Galaxies of Life* contains an epilogue summarizing research since 1972 conference.

THIRTY YEARS AMONG THE DEAD by Carl A. Wickland, Newcastle Publishing Co., Hollywood, Calif., 1974, 390 pages, \$3.95 (paperback).

Paperback reprints classic study of spirit communications first published in 1924.

GRAPHOANALYSIS by William Leslie French, Newcastle Publishing Co., Hollywood, Calif., 1974, 226 pages, \$2.95 (paperback).

Author explains how to use handwriting analysis to eliminate undesirable aspects of one's character.

LOST ATLANTIS by James Bramwell, Newcastle Publishing Co., Hollywood, Calif., 1974, 288 pages, \$3.45 (paperback).

Author examines writings and conclusions of authorities on Atlantis from Plato to Ignatius Donnelly to Lewis Spence.

HOW TO USE THE MAGIC OF SELF-CYBERNETICS by Ben B. Smith, Littlefield, Adams & Co., 81 Adams Dr., Totowa, N.J. 07512, 1974, 238 pages, \$2.95 (paperback).

Author explains how system of self-improvement can free "the individual mental mechanism" to serve social, economic, spiritual, mental, physical and personal levels.

EXPLORING THE INNER WORLD by Tolbert McCarroll, Julian Press, New York, N.Y., 1974, 223 pages, \$7.95.

"Guidebook for personal growth" explains how to employ meditation, dreams and the I Ching for greater self-understanding.

A READER'S GUIDE TO THE CHURCH'S MINISTRY OF HEALING edited by J. Gordon Melton, Academy of Religion and Psychical Research, 800 Custer Ave., Evanston, Ill. 60202, 1973, 78 pages, \$4.00 (spiral-bound).

Comprehensive bibliography of spiritual healing covers the many different approaches inside and outside Christianity.

Report

FROM THE

Readers

VARYING DISSATISFACTIONS

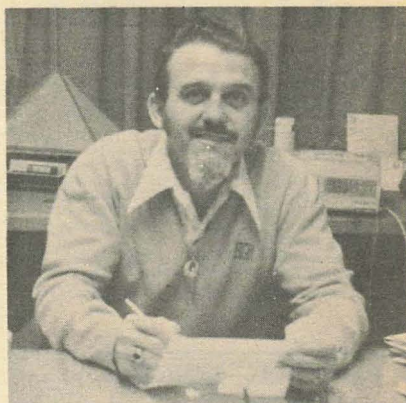
I am a little dissatisfied with Paul Dimmitt's review of Raymond Bayless' *Apparitions and Survival of Death* (August 1974 FATE). Inasmuch as I wrote the introduction to this book I think I can speak on the viewpoints the author expresses.

First let me say that neither Hornell Hart nor Robert Crookall has written that apparitions are the key evidence for survival, as Mr. Dimmitt thinks. I do not know where he picked up this view but it certainly could not have been from Bayless' book. Hart took the view that apparitions were one source of evidence while Crookall believes that out-of-the-body experiences are the best evidence for survival. It was Bayless' objective to take Hart's writings on apparitions and amalgamate them with Crookall's theories about the OOBE. Mr. Dimmitt did not mention this, which was the crux of the book. Hart himself had planned to do this but he died before completing the project.

Mr. Dimmitt's point that persons who believe in survival read survivalistic implications into apparitional data cases is naïve. First, Bayless does not fall into this trap in his book although Dimmitt suggests he has. Second, if I may make an analogy, just because a biologist believes in

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evolution does not mean that he reads into new biological discoveries evidence for evolution. In other words, to say that someone is biased because he holds certain viewpoints on the basis that you hold a different viewpoint is pretty risky business.

Finally, Mr. Dimmitt criticizes Mr. Bayless for not offering "psychological aspects" on the problem of apparitions. I would like to ask: what psychological aspects? At best this criticism is nebulous.—D. Scott Rogo, Reseda, Calif.

* * *

This is not my first letter to you on the subject of your placement of articles—a subject which always dominates my thoughts when subscription renewal time comes.

With your abundance of advertising matter to use as space filler it seems professionally kindergartenish to begin a new article on a left-hand page when another article has ended on the reverse side.

The hassle arises every time one wants to clip a particular article to send to someone and to clip the preceding article to send to someone else.

Another "blind spot" in your publishing practice is the primitive stapling of the magazine. This infuriates the subscriber who must get out the tool kit merely to read anything beyond the first three pages. It takes an ice pick, not merely a staple remover, to pry the magazine apart. Coping with the dismembered magazines caps the frustration.

I am giving you this as constructive criticism, partly out of my realization that you wish to be recognized as an earnest serious periodical.—M. S., Washington, D.C.

"STRANGE, STRANGE WORLD"

What we saw recently in Montreal deserves a lot of attention from Americans and Canadians interested in the unexplained.

It is an exhibit at "Man and His World" (a continuation of Expo '67) titled "Strange, Strange World" and it deals with a whole gamut of mysteries from UFOs to Bigfoot, the mysteries of ancient civilizations, ancient technologies, mysterious falls and other Fortean.

The exhibit is comprehensive, tasteful and imaginative, with working models, films, artifacts both actual and simulated (angel hair). It occupies an entire exhibit building and requires a couple of hours to do it justice.

I believe FATE readers will be interested in it, particularly in the display of a magnetic UFO detector.
— W. L. Nielsen, Lansing, Mich.

THE AFTERMATH

In "I See by the Papers" (June 1974 FATE) Curtis Fuller comments on Dr. Irving S. Cooper who "pioneered the development of cryogenic surgery for Parkinson's disease."

My wife underwent the so-called brain surgery for Parkinson's disease and recently the local doctors have discovered she has brain tumors at the exact spot where Dr. Cooper operated. According to the doctors she has only a short time to live.

I understand also that others who have had this type of operation now have brain tumors. The American Medical Association has issued a memorandum to doctors stating these facts.—Allen H. Johnston, Atlanta, Ga.

JESUS SAID . . .

Concerning UFOs there must be a large number of people who don't know that they are one of the things Jesus said would be seen in the heavens before He comes back—"fearful sights," he called them (St. Luke 21:11).

Also, Ezekiel writes of them in his first chapter—their blinding speed

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of movement, the lights and round windows like eyes. They looked like "a wheel in the middle of a wheel."

Those who wonder about life after death can take Jesus Christ's word for it. Read *St. Luke 16:19-31*. Both the rich man and Lazarus had died in the flesh but their spirit bodies lived on. The spirit body has all the five senses of the flesh and blood body.

Jesus is the only one who would know about it and He gave us the word, for He knew people would wonder. — *Anne Sanders, Charlotte, N.C.*

A SHIP FROM SPACE

I have never seen a flying saucer but I can state positively that I have seen a ship as large as a B-52 come down from space. Twice in the summer of 1954 my wife and I watched a large round iridescent object all day in a clear sky within a few thousand feet of our house in Chippewa Falls, Wis. When evening came, small blue, red and white lights glowed on the bottom of the craft. Then the objects went higher until they looked as small as stars but the colored lights were still apparent.

Over the years since then we have continued to watch certain stars that change color. We were watching the star Antares at 9:15 P.M. on July 11, 1967. Its colors were bright and changing rapidly until at 9:35, without any indication of movement, it hit our atmosphere and flamed like a falling star. It took about 15 seconds to come down, growing brighter as it fell, until it *stopped* abruptly over two transmission towers within 500 yards of our house in Rio Linda, Calif.

The yellow glow from the friction went out instantly and a brilliant red flash like an explosion followed, then died down to a steady pulsation and a small indirect white light reflected from the bottom of the ship. It

stayed for a half hour, then started toward San Francisco rising to avoid an airplane approaching from the southwest. A day or so later a local newspaper ran an article about a UFO sighted over San Francisco.

I have been a private pilot since 1944 and I am familiar with aircraft. Therefore I can state positively that I saw a ship come from space.—
Leon L. Oeming, Rio Linda, Calif.

NOAH'S ARK HAS BEEN SIGHTED!

I wish to express my disagreement with Curtis Fuller's comments on Noah's Ark in the June 1974 issue of FATE. An uninformed person reading his remarks would be apt to conclude that the subject is too silly to merit consideration—and this is the impression you seem to be trying to give.

I am pleased to see that you at least know of the work of Dr. Henry Morris and the Institute for Creation Research. Dr. Morris is an hydraulic engineer by profession and author of many books and articles upholding the biblical creation and flood stories. His greatest contribution to flood theory is probably *The Genesis Flood* which he wrote with Dr. John C. Whitcomb in 1961. In this and later works he deals effectively with objections of Dr. Bernard Ramm and other critics. Dr. Ramm's views were first expressed in a book titled *The Christian View of Science and Scripture* published in 1954. In the 20 years since, many creationist writings have been published which answer his objections.

Among other organizations which defend biblical creationism is the Creation Research Society established in 1963. As of last year the Society had 412 members who have degrees in some field of science and are engaged in research or teaching.

I also would like to mention that there are numerous recorded sightings of Noah's Ark which date back a

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century or more, according to Violet M. Cummings in her book *Noah's Ark: Fact or Fiction*. You may say this does not prove anything — but if eyewitness reports are valueless in this case why are they acceptable concerning flying saucers and other strange phenomena? — Jack H. Pearson, Louisville, Ky.

THE PRIMAL CREATIVE POWER

The splendid article by Curtis Fuller, "Life Fields, The Molds That Shape Our World" (May 1974 FATE), confirms a conviction that has been slowly growing in me over the last few years: that back of the electromagnetic energy that all matter reduces to is the primal creative power — spirit. I have been looking into spiritual healing phenomena for many years, ever since my college days (and I am now 92). About 10 years ago I got an idea from the investigations made by the Laymen's League of New York. The League held a week-long seminar each summer led by noted healers from England and this country, a doctor, a clergyman and a physicist. At the end of one session the physicist summed up the reports that had been made by saying he believed — was forced to believe — there is a subtle force in the universe that accomplishes the healing. Your article confirms this.

For some years I have been acting on this theory. I go about the country lecturing on the Baha'i faith and my lectures are growing more dynamic each year. How can I account for this? I believe it is due to my daily practice of a healing meditation. I say to myself, "I feel the divine life force flowing into me, healing, vitalizing and renewing."

Of course part of my power is given me by my audience. As I gradually win them, they return what lecturers realize is "feedback." I feel myself growing more powerful

as the lecture progresses and at the end I believe the persons in the audience too have grown more powerful.

It is hard for people to believe I am 92 years old. I have no wrinkles and a leading doctor told me some years ago that my arterial system would be the envy of a man 40 years of age. Most surprising of all is not my energy but the exuberance I feel, which is noticeable to all who are near me.

I hope my example is attainable to others who learn to draw on this cosmic energy. — *Stanwood Cobb, Washington, D.C.*

* * *

Curtis Fuller's article on "life fields" impresses me as an able and important synthesis. Certainly it is a highly worthwhile and timely survey of various experimental studies which indicate we are subject to "life fields" that guide our functioning and go beyond materialistic science.

Perhaps because the subject is so vast Mr. Fuller's article is restricted to experimental studies. But also worth mentioning is the early theoretical study by Gustaf Stromberg which was presented in 1940 in his book, *The Soul of the Universe*, reissued and updated in 1948.

Dr. Stromberg was an astronomer at Mt. Wilson Observatory. The gist of the thesis which he undertook to demonstrate is briefly stated in the 1940 edition of his book as follows: "If it is necessary to postulate guiding fields and guiding waves to explain the structure and motions in the inorganic world, it is obvious that it is even more necessary to do this for the much more complicated structures and changes in the living world. . . ." These fields were conceived as giving unity to the whole man on both physical and mental levels and were thought of as the soul, hence his title, "the soul of the



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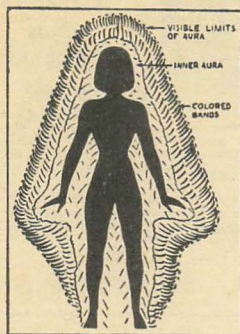


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* * *

I have just finished reading Curtis Fuller's article on "life fields" and it leads me to write you about the sentient behavior of one of my plants. It is a Hoya, more commonly known as a wax plant. These plants send out long tentacles which can move about rapidly. The one I have sits on the windowsill above the sink in my kitchen and I usually speak to it whenever I go to the sink. Invariably it responds by quivering or swaying. If I stand there long enough, possibly doing the dishes, its tentacles reach toward me.

We have a little trick we perform for people who visit. I fill a glass with water and hold it up to the plant's tentacle—which bounces up and down much like a dog licking water. Then I try to take the water away and the plant hangs on with unbelievable strength, lowering its tentacle as I pull the glass down and away. The tentacle does not attach itself to the glass but just to the water. (I should add that these are swamp plants which love water.)

The plant doesn't like anger or loud noises and inevitably trembles when submitted to them.

I thought you might be interested in the Hoya's reactions because anyone can observe these without the aid of an electronic device. — *Constance E. Lowden, Laconia, N.H.*

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My mother had and still has a circle of grass similar to that described by Mrs. Charles Roberts of Smyrna, Ga. ("Report from the Readers" June 1974 FATE). Mother's is caused by an old cesspool buried in her backyard.

I would suggest that Mrs. Roberts investigate this possibility as well as whether it might be caused by an old
(Continued on page 160)

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REPORT FROM THE READERS

(Continued from page 148)

water well. In the latter case it could be very dangerous, for such old wells sometimes cave in. —Kathleen Koch, Agoura, Calif.

* * *

We too have two bright green rings on our hillside, one about 15 feet in diameter and the other about eight.

According to the dictionary, these are fairy rings—"a circle of contrasting color often seen on grass-covered ground, caused by underground fungi: so called because formerly thought to have been made by the dancing of fairies."

In folklore the fairies would visit blindness or illness on any mortal who trod upon the ring, their "dancing court." —Mrs. J. S. Martin, Kerens, W.Va.

* * *

I own 40 acres of native grass near Wichita, Kans., on which there are more than 21 such circles as Mrs. Roberts describes. Some are as large as 30 feet in diameter.

Several years ago I questioned the county agricultural agent about the rings and he said they are caused by a yeast-like fungus that acts as a fertilizer. This I do not buy.

I have read in occult literature that they are fairy circles caused by the activities of past or present elementals. —Hugo E. Schmidt, Wichita, Kans.

NOT BY BREAD ALONE . . .

I am interested in learning about people who live without food for extended periods of time. I don't know why they feel the need to do without

food, whether their reasons are psychological, religious, spiritual or just plain crazy, nor how they are able to overcome the body's need for food. You eat or you perish, it seems to me.

Therese Neumann is one person who reportedly didn't eat for a number of years and there must have been many others in the course of history.

How can one live without food? —
Paul Scardina, Bronx, N.Y.

THE LIFE FORCES

Henry Monteith's article, "Photographing the Life Field" (June 1974 FATE), intrigued me as do all your articles on the life forces demonstrated in leaves, plants and other living things. Yet there seems to be one improbable, but logical, question which remains unanswered.

When we eat the things which are living, such as fresh fruit and vegetables, we obviously ingest these forces. Has anyone attempted to ascertain the source of our own "auras" by testing a person's hand before and after such ingestion to see if there has been an increase in the life forces?

It seems to me that we might be able to account at least partially for the nonphysical forces of our beings by noting that they are replenished just as our bodies are fed when we digest the proteins, etc., in the same food.

The test, which seems so simple in light of Monteith's research, may open up an entirely new field in parapsychology. — *Joseph A. Seiler, Cincinnati, Ohio.*



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∞ Did the ancient Egyptians employ electricity for light and power? Ivan Sanderson in one of his last articles points to surprising evidence that they did.

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