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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

What a handful of dust is man to think such thoughts! Or is he, perchance, a prince in misfortune, whose speech at times betrays his birth? I like to think that, if men are machines, they are machines of a celestial pattern, which can rise above themselves, and to the amazement of the watching gods, acquit themselves as men. I like to think that this singular race of indomitable, philosophizing, poetical beings, resolute to carry the banner of becoming to unimaginable heights, may be as interesting to the gods as they to us, and that they will stoop to admit these creatures of promise into their divine society.

— W. MacNeile Dixon
British philosopher and educator

MOST PIONEER psychical researchers probably were attracted to the field because of their concern about survival. This is especially true of the founders of the British Society for Psychical Research who made no bones about it. They visited mediums. They wrote books concerning cases suggestive of survival. Indeed, interest in survival apparently was their primary motivation.

Concern about survival has motivated some modern parapsychologists but in order to seem more respectable and acceptable to the Establishment they soon channeled their work into more conventional avenues. As a consequence one doesn't look to parapsychologists for serious research on the subject, although William Roll and Karlis Osis certainly are exceptions.

As a result, research into survival, which ought to be a primary concern of parapsychologists, is being done by psychologists and psychiatrists who began with a peripheral interest in the subject and became more and more involved because of accidental observations.

The same thing has happened,

of course, in other areas of parapsychology. The parapsychologists, caught up in their worries about maintaining professional images, are being bypassed on many important subjects. Research into altered states of consciousness, into out-of-body experiences, into the Geller-type psychokinetic phenomena, into psychic photography and now into survival is being done under auspices other than those of parapsychology.

∞

THE IMPORTANCE OF OOBEs

THREE ongoing studies by psychologists or psychiatrists, for example, are achieving parallel results in relating the out-of-body experiences of persons near death to the likelihood of personal survival.

In the past we have discussed the findings of Dr. Elizabeth Kubler-Ross, a Chicago area psychiatrist, who has studied the dying process and become convinced there is life after death. Dr. Kubler-Ross' work with persons who suffer clinical death and then revive to report their experiences has been especially significant. The reports of almost all of these persons contain three common denominators: They sense the "soul" floating out of their bodies; they experience a sense of peace and wholeness; they report meeting with someone who previously has died.

"None of my patients who have had such a death experience — and returned — is ever afraid to die," Dr. Kubler-Ross states.

Many such cases are available for study in these days of advanced medicine because of improvements in resuscitative techniques.

Findings similar to those of Dr. Kubler-Ross are reported by Dr. Raymond A. Moody, Jr., a resident in psychiatry, in his book *Life After Life* which is based on 50 case studies and discusses data almost identical with that of Dr. Kubler-Ross. A *New York Times* article by Kenneth A. Briggs quotes Dr. Moody as explaining that some of his people remember nothing of the experience but those who do tell of being bathed in a beam of light that "is sometimes associated with a religious figure such as Jesus." Like Dr. Kubler-Ross he finds most of his subjects' out-of-body experiences include watching the efforts made to resuscitate their bodies.

∞

IN DEATH AS IN LIFE?

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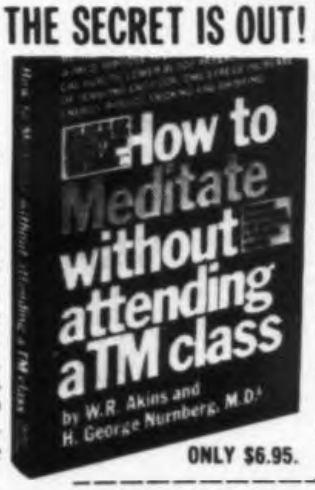
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— is able to leave the physical body during life it would seem possible for it to do so at the time of death. It is pretty well established that out-of-body experiences do occur with at least one part of the personality participating and capable of bringing back veridical evidence.

However, some mystics contend the astral body always remains connected with the living body and if the connection should be severed both astral and physical body die.

Materialistic psychologists are quick to respond that such evidence as Dr. Kubler-Ross' leaves many questions unresolved. There is the matter of the "clinical definition of death" and whether those persons experiencing OOBEs are merely participating in an archetypal event.

Dr. Russell Noyes, an associate professor of psychology at the University of Iowa, has done some interesting research and his findings somewhat parallel those of Dr. Kubler-Ross and Dr. Moody but instead of people in hospital situations, his cases concern persons who narrowly escaped death in serious accidents.

He concludes there are psychological reasons for what happens. He believes the mind activates a kind of mechanism to help people accept their own death calmly. "The mind seems to have tremendous power to assist and comfort us when we are facing sudden death," he states.

About half the persons he has studied have experienced this acceptance, tranquility and lack of fear, he finds. On the other hand, half report out-of-body experiences; they describe leaving their bodies just before the expected moment of death and hovering nearby, completely aware of what is going on. At the instant when death somehow was averted they found themselves back in their bodies. All of these persons were positive they had been out of their bodies and that they had been aware of what was happening.

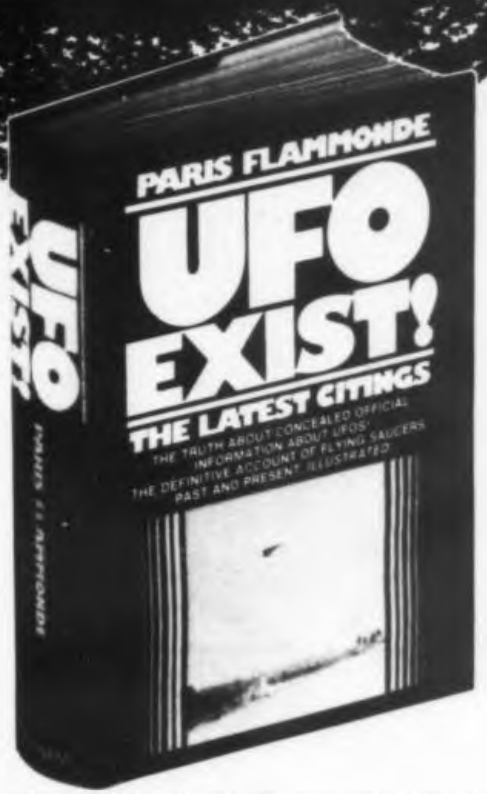
While their behavior may be a response to the danger of imminent death, the likelihood that part of human consciousness is able to leave the body and continue to observe what is going on raises profound questions. The most important, of course, is whether that persona, or part of it, continues to observe and survive after the final death of the physical body. Certainly progress is being made in refining both questions and answers.

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ABOUT THE AUTHOR



EVELYN M. MONAHAN is one of the most progressive modern authorities in the field of metaphysical (unconventional) healing and medicine. Her unique insight into the mind's awesome self-healing power dates from her own blindness, which was healed after nine years. She is currently an Instructor of Parapsychology at Georgia State University and has been affiliated with the School of Special Studies since 1971. She has lectured widely in the United States and Canada on the subject of Mind Power.

for help. I gave Bobby's mother this healing secret. She began using it immediately. One hour later Bobby dozed off into peaceful sleep for the first time in four days. He awoke to say, "It doesn't hurt anymore." He never experienced any more pain.

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believed) called "Metaphysical Healing," which was supposed to bring miraculous healings when doctors could offer no hope. In 10 days, my eyesight returned INSTANTANEOUSLY!

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the damage had healed overnight! One week later, she was 100% okay. In another case, shattered glass had entered both of a woman's eyes. Metaphysical healing was used. Two days later, when bandages were removed, she could see clearly—the wounds were almost completely healed. She was soon sent home with 20/20 vision!

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Astral Projection Can Be Triggered by Certain Sounds!

BEVERLY HILLS, CALIF. (Special) – The American Research Team today announced that it has found astral projection can be automatically triggered by simply listening to certain sounds which seemingly stimulate the mind's 'pleasure center'. These 'Astral Sounds' have been put on tape cassettes and The American Research Team plans to make a number of them available to the public on a first-come, first-served basis.

PROJECTION IS AUTOMATIC

These 'Astral Sounds' have been known to have profound, lasting effects and, many report automatic out-of-body experiences each time they listen to these sounds, even those who have tried many other methods that have failed.

TRIGGERS VISIONS

Others report such phenomena as explosions of light and colors inside my head', and 'warm, enjoyable feelings that are highly spiritual'. The most common result seems to be a magnificently beautiful visual experience which creates light, colors, designs, symbols and pictures directly inside the mind of the listener.

SEXUALITY STIMULATED

The body can be affected too. According to many who have been experimenting with the 'Astral Sound' tape, they experienced physical sensations of a highly sensual and sexual nature. Some reported feeling such intense pleasure they could not find words to describe the feeling. In nearly all of them it became apparent they had undergone a 'peak experience' in higher awareness.

EASY TO DO

And it's all so easy. Just relax, turn on the tape cassette of 'Astral Sounds', and let your mind and body enjoy. The sounds on the tape do all the work, and can carry you into an unforgettable world of pure pleasure.

SEND FOR YOURS TODAY

A number of these tapes has been made available to the public for the first time. You can receive one by sending $10 to: Astral Sounds, c/o The American Research Team, Dept. F-1, 256 South Robertson Blvd., Beverly Hills, Ca. 90211. Mailed postpaid, with instructions.

becoming part of the new legend in the visitors-from-space folklore.

Robert Semple, a graduate of the University of Pennsylvania and described as "a young American astronomer and Orientalist now living in England," recently wrote a book, *The Sirius Mystery*, dealing with their strange beliefs.

The life of the Dogon, according to Semple, revolves around their worship of Sirius, the dog star. But that's not precisely correct either because what they really worship is a tiny star which orbits Sirius but which is invisible without the use of a powerful telescope. Sirius' companion star is a "white dwarf" known as Sirius B which astronomers have concluded is in the early stages of collapse and very heavy.

Included in the folklore of the Dogon are many odd facts about Sirius B, facts which modern astronomers have learned only recently.

The high priests of the Dogon have told French anthropologists details of the star's orbit which, according to Reuters, "turned out to be correct in the smallest detail." Yet Semple claims this information has been part of the tribe's knowledge for generations.

For example, the Dogon be-

lieve Sirius B to be extremely heavy — a single cup of its material "is heavier than all the grains of sand on earth." While this is far from true, our own astronomers calculate that a cupful of Sirius B could weigh 500 tons or more!

It is rhetorical to ask: "How could the Dogon people know this?"

In his book Semple offers evidence he believes indicates they learned it from visitors-from-space. Their tribal stories refer to creatures who landed in an ark "like a flame that went out when it touched the earth," who climbed out of the ark and went skimming across the ground until they found water and then began swimming around in it.

From these legends Semple concludes that the extraterrestrials came from a planet that may have been mostly covered with water — which is why they chose marshy ground for their visit. But at least today the Dogon live in an arid region!

∞

WERE THEY EGYPTIANS?

APPARENTLY it is true that fish-like creatures and diagrams of Sirius B's orbit occur continually in the carvings and paintings of the Dogon and those of neighboring tribes who hold similar beliefs.



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But it would be hard to find a marshy region or pond anywhere near the Dogon that would allow fish-like people to go splashing about. Perhaps the incident took place somewhere else — as in the Nile Delta. Semple speculates that the Dogon lived where there was plenty of water at the time they were "visited."

He believes the Dogon are descended from the ancient Babylonians and/or Egyptians which peoples also depict creatures and gods with fish-like scales and fins in their paintings. But Semple still must explain why the Babylonians and Egyptians don't have legends about Sirius B and the Dogon do.

∞

CHINESE IN ANCIENT AMERICA?

MOST archaeology buffs who believe in transoceanic contact between the Americas and the Old World have concentrated their theories on the Atlantic peoples of Europe and the Mideast. Visits to America by Egyptians, Phoenicians, Greeks, Irish and Welsh all have been claimed and all theories have their fierce adherents. Less has been heard of contacts across the Pacific.

Despite the greater distances involved, up to the time of Columbus it probably would have been easier for the Chinese than for the Mediterranean or North-

ern European peoples to reach America. The Chinese possessed greater resources and larger ships and were better navigators. They also invented and used the compass centuries before it found its way aboard Atlantic sailing vessels.

Hasso Von Winning, a consultant to several museums on Mesoamerican archaeology, has spent 30 years doing field studies in Mexico and is convinced the subject is hardly controversial.

"As I see it," he told Cliff Smith, science writer for the *San Diego Union*, "it is no longer a matter of whether there was transpacific contact. Rather, it is a matter of how much contact and how the mechanics worked."

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Von Winning will soon publish a scientific paper postulating Chinese influence in the design of an Olmec artifact — a stone sculpture of a jaguar face.

Von Winning describes 14 small figures arranged in pairs back to back, with some of the figures standing atop others, on the back of the sculpture. This figure stacking and arrangement resemble artifacts of the Chinese Han period of 200 B.C. to 226 A.D. and even some of the earlier Chu period, Von Winning says.

Oddly enough, Mexican archaeologists resist the idea of a transpacific connection, he says. Apparently they feel a patriotic need to claim their culture as indigenous, without outside influences.

Other evidence of Chinese visits cited by Von Winning includes the following:

- Betty Meggers, researcher at the Smithsonian Institution, has collected "clear evidence of many Chinese voyages to South and Central America" made by the Second Century A.D.
- There are many correlations and parallels between Olmec pictorial manuscripts and Chinese and Hindu artifacts and writings. These now are being investigated by Prof. Thomas Barthel of West Germany.
- Middle American calendars

name days after animals such as the dog, jaguar and monkey, just as do Chinese calendars. In both parts of the world colors are associated with directions.

• Many ancient Mesoamerican art figures have strong Oriental facial features, although Von Winning believes this is the weakest of the evidence.



THE SOUND OF COLOR

IN OUR speculations and our understanding of the nature of reality we occasionally have proposed that animals, which can see farther into the infrared and/or ultraviolet spectrums than can humans, must live in a very different-looking world than the one we perceive within the limits of our own visual spectrum.

Psychology Today recently published an article by Lawrence E. Marks on synesthetes — persons for whom the sound of a voice produces sensations of taste or color as well as sound. Marks' article is devoted almost entirely to the colors produced by sounds and not to the blending of these two sensations with taste or smell.

He has gathered reports on the colors produced by vowel sounds from over 400 persons. He finds vowel sounds are the most potent in arousing images, that the vowel "a" with the sound of *ah* tends to produce red and yellow

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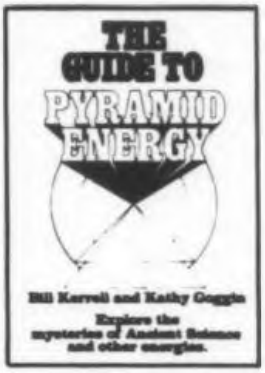
colors, whereas "e" with the sound *ay* as in "fete" or *eh* as in "let" usually produces white; "o" as in "home" evokes red and black and "u" as in "boot" evokes such dark colors as deep-blue, brown and black.

Higher pitched vowels "e" and "i" create brighter visual images than do the lower-pitched vowels "o" and "u." Persons who hear colors often see a separate color for each note of the musical scale. Pitch also affects color. The higher the pitch "the smaller and more angular its visual image." A piccolo, for example, conjures up bright sharp images while the bassoon produces darker, larger and more rounded images.

Marks believes the correlations between the images sensed by synesthetes suggest "a fundamental unity of the senses." He calls attention to the fact that several consciousness-altering drugs, especially mescaline and hashish, cause synesthetic perception. Such interconnections within the human nervous system are pronounced among about 10 percent of the population. And Marks believes it is likely everyone is capable of synesthesia but probably most persons learn not to be synesthetic as they grow up, for there are more synesthetes among children than among adults.

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Typically, says Dr. Kramer, a dream consists of two adults and the dreamer. The adults are more likely to be strange males than strange females. If hostility is felt it is more likely to be against a male.

Women's dreams differ from those of men. Women tend to dream about both men and women and their dreams have more emotional content than those of men, who tend to dream mostly about other men.

Dr. Kramer believes people dream in an attempt to solve their problems. In dreams the unconscious mind searches through its life experiences for solutions to the particular problem at hand. Dreams often offer highly

creative solutions to personal difficulties.

These researchers are so sure dreams are a form of problem-solving that they believe they can predict what dreams some people will have. "If you dream about the right solutions, situations and people, you wake up feeling better."

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But I'm not here to change anybody's mind or re-open old wounds. What I'm here to do is to tell you about a method, a *technique* that is so *ridiculously easy to understand* . . . a system that will put so much money in your pocket . . . you'll wonder where it's been all these years.

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One night, when I was bored watching TV, I

Why, just the other day a fellow approached me at Belmont and asked me what I liked. I normally don't hand out advice at the track, but this player looked as though he needed a break.

So I told him I like a horse named Black Springs, an eleven-to-one shot. The guy pondered that for a moment, then said, "No way. I give the favorite, Counter Gambit, a big edge . . . I guess I'll go bet it. Thanks anyway."

To make a long story short, Black Springs is six lengths in front at the head of the stretch and wins easily, with Counter Gambit running second at less-than-even money. Black Springs pays $24.40 straight, and my player friend comes running up to tell me he'll never doubt me again. He hasn't, either. Armed with "The System of the Century," he'll never need advice or money again.

I recognize that the world is full of skeptics, so I make this proposition to you. Send me $9.95 as payment in full for the "System of the Century." Use this method at your local race track for fifteen days, making sure to follow my rules as outlined therein. Bet all you want — and keep what you take in with my blessings!

And here's the best part. If my method fails to work for you in exactly the manner I've described, *you have risked nothing* . . . because I'll send your original check back to you — uncashed! (Just date your check one month ahead. That way nobody can touch your ten bucks while you prove to yourself that "The System of the Century" is everything I say it is.)

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something that many people find distasteful . . . yes, even *laugh at!* The subject brings out strong opinions in almost everyone — pro or con — and may get a pretty strong reaction from you, too.

The subject is horse racing.

Whoa. Stop right there. I know . . . I've heard everything there is to say about the ponies. "You can't beat the horses." "A fool and his money are soon parted." "Gamble with fate, and you pay the price." "I had an uncle who lost everything . . ."

I don't argue with anybody. If a person is bent on self-destruction, he's simply going to find a way. Booze. Women. Debts. Gambling. Maybe even drugs. Nothing you can do or say is going to change the outcome, and the method that the troubled person takes to beat himself is not the issue.

Over the years horse racing has come in for a big share of the knocks. Everybody knows somebody who has gambled away a living, maybe a fortune, on the sport of kings. Recently I talked to a very solid citizen who told me, "If racing's the sport of kings, *I* never saw any kings out there!"

Again, I don't argue the point. Because I know what I know. I know that a prudent person who has a few dollars to spend can make a very handsome living at the track — with my secret, strictly — and I'll argue *that* point with anybody!

My secret is simple. So simple, in fact, that I am sure some of the so-called racing "experts" will sneer at my method *without* even investigating it. After all, that's human nature. But really, I don't feel bad . . . *why should I?* I have what they don't have . . . what no one has. The *secret* to a machine that virtually *prints money!*

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NESSIE STILL AN ENIGMA

PHOTOGRAPHS that were supposed to establish the existence of the Loch Ness Monster once and for all have failed to convince skeptical British naturalists. Robert Rines, head of Boston's Academy of Applied Science, took the photos in the murky waters of Scotland's loch in 1972. This was no mean feat in itself because the peat-laden waters of Loch Ness are the color of coffee and the monster supposedly dwells only at the bottom. Rines submerged a camera and strobe system 45 feet below the surface of the water and triggered it when sonar indicated the monster was in camera view. The resultant photos, even when enhanced by computer (as was done with the shots taken by planet-probing spacecraft), remain ambiguous. A third photo taken in June 1975 is clearer but still has failed to convince a panel of scientists at the British Museum of Natural History.

"None of the photographs," said the panel, "is sufficiently informative to establish the existence, far less the identity, of a large living animal in the loch."

The Jet Propulsion Laboratory engineer who supervised the computer enhancement disagrees with this verdict. There is "unquestionably a real object" in the loch's murky waters, argues Alan Gillespie, although he declines to speculate on whether it is an unknown creature, a known animal species or a hoax.

Rines himself, of course, goes much further. He has given the monster the scientific name of *Nessiteras rhombopteryx* and calls it a "prehistoric monster." He planned to present the evidence to Britain's zoologists at a scientific meeting in Edinburgh, Scotland, but the news leaked out and Rines' backers, afraid the meeting would be swamped with newsmen and curiosity-seekers, canceled it.

Rumors in the press continue to call Nessie a "reptile" possibly belonging to the plesiosaurs,

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marine reptiles contemporary with dinosaurs and presumably extinct for more than 75 million years. Even a plesiosaur breathes with lungs, however, and Nessie is rarely reported on the surface of the loch. (A gill-breathing amphibian seems more likely.)

Meanwhile, United Press International has pointed out that Lake Champlain on the New York-Vermont border also boasts a monster reported as long ago as 1609 by the French explorer for whom the lake was named. Samuel de Champlain called it "a great long monster, lying in the lake, allowing birds to land on its beak, then snapping them in whole." While he was editor of *Vermont Life Magazine* Walter Hard kept a record of sightings and saw the creature himself on an occasion when he and his wife were picnicking on Appletree Point north of Burlington, Vt., in 1962. Best guess so far is that it is a large lake sturgeon. But Harold Patch of Hardwick, Vt., who saw the monster in May 1960, estimates it is 20 to 30 feet long. As sturgeons go, that's quite a lot of tail.

∞

QUAKES AND SUPERQUAKES

PROPHETS OF a California superquake have received some support from three MIT scientists. Current belief is that

the most severe earthquakes cannot exceed about 8.6 on the Richter scale by which earth tremors are measured. Not so, say Dr. Michael A. Chinnery and two colleagues at MIT's Lincoln Laboratory in Cambridge, Mass.

Earthquakes have been monitored for 70 years, Chinnery points out, but only within the last 15 years has recording equipment been sophisticated enough to measure magnitude accurately. Since 1897 seismographers have recorded more than 150 earthquakes with magnitudes equal to or greater than 8.0, the most recent in Chile in 1960. Very few of these have been studied in detail. Chinnery believes that an earthquake four times as powerful as the Chilean one is perfectly possible.

The MIT scientists also argue that earthquake occurrences are not random but tend to occur in sequence around the entire rim of a rigid tectonic plate, such as the Pacific Ocean floor. Small earthquakes, they believe, are secondary effects following major quakes. Preliminary indications are that the tension then moves along the rim and triggers another quake. If further studies verify this idea, theoretically it may become possible to predict where the next major quake will occur.

— *Curtis Fuller.*



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Courtesy Ashmolean Museum, Oxford, England

Aerial view of Maiden Castle from west shows excavation of Neolithic bank-barrow which runs the length of the earthwork. East entrance attacked by Vespasian is in background.

Maiden Castle
An English Iron Age Hillfort

Until 1934 the great earthwork kept its secret: from Neolithic times until the Roman conquest it had been a mighty town.

By James Dyer
Photos courtesy Society of Antiquaries of London unless otherwise credited

"AT ONE'S every step forward it rises higher against the south sky, with an intrusive personality that compels the senses to regard it and consider. It may be likened to an enormous many-limbed organism of an antediluvian time, lying lifeless and covered with a thin green cloth, which hides its substance whilst revealing its contour."

So the great Victorian novelist Thomas Hardy described Maiden Castle, one of the greatest of English Iron Age hillforts. A number of these hilltop forts or camps are to be found on the





Topix
London

The man standing at top of trench through western rampart of hillfort is pointing to two sockets for posts which were part of a timber stockade. Excavations began at Maiden Castle in 1934 under the direction of Dr. (now Sir) Mortimer Wheeler and Lt. Col. C. D. Drew. Sir Mortimer is shown at right talking to Queen Elizabeth II when she visited Maiden Castle in 1952.



Stone-lined storage pits such as this one date from the Iron Age. They often held drinking water or grain, either for grinding or germination. Others were cesspits.

chalk downs of southern England. Beneath the "thin green cloth" of grass their contours reveal even to the uninitiated eye that they were built by men.

Sometimes they were little more than defended farmsteads in which one or two families and their animals could shelter during troubled times; some of them were walled villages in which whole communities took refuge and occasionally they were mighty towns with narrow streets, hundreds of huts and ramparts of timber and chalk massive enough to withstand attack from all comers, even Imperial Rome. Maiden Castle belongs in the last group.

But what was the need for such fortification? How did England come to have so many camps in prehistoric times, neighbor warring against neighbor?

The earliest settlers are believed to have come in small family groups from western Europe about 4,000 B.C. This was the dawn of the Neolithic period marked by the invention and almost universal adoption of four important new cultural features: agriculture, the domestication of animals, pottery-making and polished (rather than chipped) stone tools.

The immigrants settled on the easily cultivated chalk hills and in the river valleys of southern England and soon they were mining flint in Sussex and Norfolk from which they made polished flint axes to clear the forests for agriculture. These Neolithic inhabitants introduced into Britain the cultivation of wheat and barley and domesticated animals.

Little is known of their homes, for few houses have been found — although there are indications that these were rectangular and built of wood. The dead were



In A.D. 44 the Second Augustan Legion of Rome commanded by Vespasian sacked Maiden Castle and massacred its defenders. In plot called the "War Cemetery" many burials were found amid postholes of destroyed houses.

buried in long rectangular mounds called long-barrows, which often covered 20 or 30 bodies buried at different times. Skeletal remains show that the average height of the men of the period was a few inches over five feet; the women were slightly shorter. Few lived to be older than 40 and many died as children.

Neolithic ceremonial monu-

Maiden Castle was excavated by the Society of Antiquaries of London and the Dorset Natural History and Field Club. This is an early stage of the work at east entrance.



ments first were causewayed camps — circles of interrupted ditches, the banks between them being "causeways." (It was a surprise to find one of these beneath the massive Iron Age ramparts at Maiden Castle.) By 2,000 B.C. the camps had given way to henge monuments like Stonehenge and Avebury.* It is not clear why this happened but it reflects sociological changes that scholars do not yet understand.

The numerous hillforts of southern England were constructed between 800 B.C. and A.D. 43. At first a small-scale need for them arose because of feuding between family groups. Over the centuries some of these feuds developed into tribal battles involving land-grabbing and cattle rustling.

By 100 B.C. the late Iron Age people of southern Britain were divided into about a dozen tribes who were often at war with each other. The problem was compounded by the arrival of the Belgae from what is now Belgium. The first of these were relatively peaceful and were easily assimilated into the tribes of southeastern England but the Belgae who came about 60 to 50 B.C. were bent on conquest. They took over control of the Cantiaci of Kent, the Catuvel-

*See "Britain's Largest Henge Monument" by James Dyer, August 1975 FATE.

An Iron Age man killed by a cut across his head lies with pottery cup in the War Cemetery near the east entrance. Despite danger from the Romans camped nearby Maiden Castle defenders buried gifts of food and drink with their dead.





Arrowhead in backbone testifies to cause of one man's death nearly 2,000 years ago.

launi of Hertfordshire and the Trinovantes of Essex. They adopted the name of the Catuvellauni and under their kings Cassivellaunus and later Cunobelin (Shakespeare's Cymbeline) attacked neighboring tribes—hence the need for strengthening the hillforts.

A separate wave of Belgae arrived in England about 50 B.C. and overran the tribes called Regnenses and Attrebates. They were constantly at war with the first group of Belgae as well as the native tribes. Because of this preoccupation with infighting, the Romans,* arriving about 100 years later, found their conquest of Britain relatively easy. To give the Belgae their due, however, they introduced the wheel into Britain together with wheel-made pottery, coinage and a range of new metalworking skills.

* * *

THE HISTORY of Maiden Castle stretches back over three distinct periods of early life in

*See "Britain, the Western Edge of Rome" by Arnold L. Kent, November and December 1974 FATE.

Britain. It began as a causewayed camp during the Neolithic and Early Bronze Ages between 3,000 and 2500 B.C. Its size was most extensive during the late Iron Age and early Roman period between 350 B.C. and A.D. 70. Then apparently it was deserted for a long period but was used again about A.D. 370 to 450.

The great earthwork lies in the county of Dorset in southwestern England, two miles from Dorchester. More than 1,200 yards in length and 45 acres in extent, it encompasses a low saddle-backed hill which at its highest is only 444 feet above sea level. To the south a range of chalk hills hides the sea which is five miles away; to the north, rolling once-wooded downs stretch into the distance. Today most of this land is planted with wheat or barley but aerial photographs show that more than 2,000 years ago the same areas were marked off in small square Celtic-type fields.

Until 1934 no one imagined the secrets that lay hidden at Maiden Castle. In that year the Society of Antiquaries of London and the Dorset Natural History and Field Club began to excavate under the direction of Dr. (now Sir) Mortimer Wheeler and Lt. Col. C. D. Drew. They were immediately successful and as Wheeler has written, ". . . discovery after discovery issued upon us in an unending stream."

It is now known that the first occupation at Maiden Castle began shortly before 3,000 B.C. when farmers of the Neolithic period constructed a causewayed camp around the eastern knoll of the hill. These camps are found exclusively in Britain and about 20 of them are known to scholars. They may have been meeting places where people gathered to make laws and dispense justice, to perform religious ceremonies and to hold fairs and markets.

Other discoveries have led to the question of whether the ditches of such "camps" ever were meant to be permanent. Two concentric banks of earth (causeways) were built around the hilltop, the material for them quarried from a series of irregular interrupted ditches each about five feet deep. In these ditches the excavators have found large quantities of broken pottery, flint implements and the bones of long-horned cattle, sheep and pigs. It is clear that after these objects had been deposited, the banks were deliberately demolished and the soil thrown back into the ditches. This suggests that the "camps" were built for ritual purposes and probably were the predeces-

sors to the later "henge" monuments like Stonehenge and Avebury. If any dwelling places were associated with this causewayed camp no traces have survived. Saddle querns, stones used for grinding wheat, have been found, however, which indicate that grain was sown and harvested at this early time.

After a few centuries a bank-barrow, a rather specialized form of burial mound of tremendous length, was built along the hilltop. By this time the Neolithic causewayed camp had been forgotten and its ditches filled up. The barrow, 1790 feet long and 60 feet wide, ran approximately from east to west, following where possible the highest ground. The mound was flanked on either side by ditches six feet deep and from 12 to 15 feet wide.

Shallowly buried near the center under the eastern end of the barrow the skeletons of two children about six or seven years old were found. Another remarkable burial was found in 1937 near the children — the skeleton of a 30-year-old man about five feet, four inches tall, whose body had been chopped to pieces with a metal weapon. Indeed the cause of his death was almost certainly a series of blows on the head. Recent radiocarbon dating has shown that the man died about A.D. 635, long after Maiden Castle had fallen into disuse; he must have been a Saxon. In view of the size of the bank-barrow it seems likely that other burials remain to be discovered.

* * *

IN THE last three or four centuries before the birth of Christ, Britain was divided into many small Iron Age territories, often ruled by chieftains living in small hilltop forts. The economy of most of the territories was based on agriculture; small fields abounded, with herds of cattle and flocks of sheep grazing on the surrounding hillsides. Warring between territories was common and cattle rustling seems to have been particularly prevalent. In the more open downland country of the south, physical barriers such as wooden stockades and dykes were constructed to impede the unofficial movement of cattle across the countryside. In other areas marshes or rivers served a similar purpose.

At Maiden Castle the first Iron Age fort was erected about 350 B.C. (about 2600 years after the first causewayed camp on the site) enclosing 16 acres at the western end of the hill. A wall of earth nine feet wide and seven or eight feet high, with wooden posts in front and behind it, surrounded the hill crest and a deep V-shaped ditch running on the

outside further protected the earth wall. The western entrance was blocked by a double gate and on the east two separate gateways were lined with massive timber fences. Later, when the woodwork decayed it was replaced with stone.

Outside the eastern gates was a cobbled yard with wooden pens for animals; this also may have served as a marketplace for the buying and selling of stock. Somewhat later the eastern entrance to the yard was given extra protection by the construction of projecting timber-lined hornwork — walls jutting out like the horns of cattle.

Inside the Iron Age fort were wooden huts in rectangular and circular shapes with thatched roofs; here and there storage pits had been dug into the ground. Many of these were six to 10 feet deep and narrowed toward the top in an elongated bell shape. They often held grain, both for grinding and germination. However, after a few years they were abandoned and filled with refuse, becoming the "trash cans" of the fort. Others held drinking water and still others were used as cesspits.

At this time Maiden Castle must have been a thriving market village for about 250 B.C. its area was extended. New ramparts were built around the western end of the hill, thus enclosing a total of 45 acres. At the point where the new and old ramparts met, the skeleton of a woman was found. This most certainly signified a ceremonial dedication of the enlarged camp. The choice of a woman for the sacrifice reflects an ancient tradition, an appeal to the gods to insure the fertility of all who shelter within the fort, both man and beast.

The new ramparts differed from the old in that they were made of dumped chalk with no timbers to reinforce them. This suggests that the need for the strong box-like fortifications of 100 years before had passed. Even so, the entrances at either end were kept in good repair with wood and stone — to keep the cattle in and the wild animals out. At this time it seems that strong defenses against enemy tribes were not necessary.

But in another 100 years, about 150 B.C., the ramparts again were rebuilt, this time to twice their original size and reinforced with walls of chalk and limestone, materials that came from quarries inside the camp. Two lines of banks and ditches were constructed along the weaker southern side of the camp and within the sheltered hollows the inhabitants built their houses. The unceremonious burial of a

woman in the rampart from this period suggests that some form of enforced or slave labor was in effect.

Within another 60 years the fortifications had been doubled again and the ramparts heightened and remodeled on a prodigious scale. It was the work of a master mind. Sentry boxes and towers overlooked the entrances which had been replanned with circuitous maze-like approaches winding through interlocking walls. More than 100 yards of ramparts and ditches lay between the camp interior and any would-be attackers. Distance alone provided effective protection against the slingstone, the major weapon of the Iron Age people at that time. Beside one of the towers in the eastern entrance a pit containing 22,260 slingstones was uncovered.

The tribe who occupied the fort at this time were the Durotriges. Their territory spanned some 70 miles from the Bristol Channel almost to the Isle of Wight. Inside Maiden Castle they built more circular huts, some with pits inside them that may have been cellars. The house walls were constructed of timber and chalk while their thatched roofs were supported by a ring of internal posts arranged around a hearth with domed clay ovens nearby for cooking and corn-drying.

Between A.D. 20 and 30 great changes once more occurred at Maiden Castle, apparently as a result of further contact with the warlike Belgae of southeastern England. Indeed, some Belgic princes, moving away from the ever-increasing pressure and power of the warrior King Cunobelin headquartered at Colchester, may have taken over the hillfort. The ramparts were repaired yet again, this time with a timber stockade along the top. Roads within the camp were renewed; the underground storage pits were filled in (perhaps because they were becoming unhygienic) and granaries were built above the ground instead. The whole fort was given a cleanup and put into excellent repair. It has been estimated that the population within its walls at this time was close to 4,000.

* * *

IN A. D. 44 the Second Augustan Legion of Rome, under the command of Vespasian, advanced westward along the coast of southern England, subduing (as his biographer tells us) "two unfriendly tribes and over 20 native towns, together with the Isle of Wight." Among these was Maiden Castle. With masterly skill Sir Mortimer Wheeler has reconstructed, from his exca-

vations, the Romans' attack and the fall of the Durotriges.

The western entrance was defended by no less than seven ramparts but the eastern gate, while still remarkably elaborate, was more vulnerable. Vespasian decided to concentrate his attack on the east. His artillery set up their ballistas on the lower slopes of the hill and fired the metal bolts toward the gateway. Then the infantry advanced. Armed with swords the defenders came out of the fortress to meet them, fighting all the way. In the ensuing bloody massacre men and women were slaughtered and Maiden Castle was sacked. After the battle, which had clearly demonstrated the superiority of the Roman fighting forces, the gates and walls of Maiden Castle were systematically destroyed. That night, as the flames and smoke from the burning huts faded away, the survivors crept from their hiding places and buried their dead in the marketplace just outside the entrance. Many of the bodies were badly hacked; others had the remains of spearheads and ballista bolts still embedded in them. Despite the danger from the Romans camped nearby the Durotriges managed to bury gifts of food and drink in the graves in accordance with their Celtic religious beliefs.

We can assume that the Romans forbade the Durotriges to rebuild their gateways and soon new roads had been constructed over the ruins of the burned town. For many years some of the survivors lingered on at Maiden Castle — but after a formal demolition of the walls about A.D. 70 the last of them moved down to the new Roman town of Durnovaria, modern-day Dorchester, two miles to the northeast.

Turf grew over the tumbled walls and soon the ruins of Maiden Castle had become only an ancient monument, the haunt of the curious, of crows and wild animals. About A.D. 370 three new buildings were erected in the eastern part of the fort: a roughly circular hut with a tiled roof, a square stone Romano-Celtic temple made up of a *cella* or sanctuary 16 feet square surrounded by a veranda, and a small two-roomed stone building that may have been a priest's house. The walls of the temple were plastered and painted and its floor was paved with small brick tesserae. Inside it have been found various cult objects, including a three-horned bull with the busts of three goddesses on its back (the bull long was a divine figure among the Celts) and figures of Minerva and Diana.

TODAY Maiden Castle is one of the most spectacular archaeological sites in Britain, visited by thousands of tourists throughout the year. Many of them stay in the nearby town of Dorchester, home of the novelist Thomas Hardy whose writings reflect his lifelong interest in the nearby earthwork. In one of his short stories, "A Tryst at an Ancient Earthwork," Hardy describes the secret diggings of a Victorian antiquary at Maiden Castle in the dead of night. But Hardy died in 1928, six years before Sir Mortimer Wheeler's excavations began. Since Sir Mortimer completed his work there in 1938 the earthwork has remained undisturbed.

Today cows graze in the interior and sheep scramble over the grassy banks that cover the ramparts — as their Neolithic and Celtic ancestors did more than 2,000 years ago. Apart from an occasional helicopter from the nearby air-sea rescue station and the rattle of a distant train on its way to Weymouth from London, all is quiet on the hilltop that once was a noisy bustling city.



KAHUNA STONES ON GUARD

By Joseph Backus

IN THE midst of Honolulu's Queen Kapiolani Park enterprising curator Paul Yamanaka has planted a three-acre rose garden. Although most of the rose varieties are not native to Hawaii, Yamanaka has coaxed them into growing with thrice-weekly watering and ample manure from the Honolulu Zoo located across the street.

When the rose garden first was opened to the public in 1972, however, theft became a vexing problem. Not only blossoms but entire rosebushes disappeared.

Yamanaka consulted with Charles Kenn, a local kahuna, who suggested installing guardian rocks or *pohaku* (meaning "highborn from the other world"). Kenn found three suitable stones near Wahiawa in the center of the island but moving the five-foot, 15-ton boulders was another matter. Hawaiian machine operators were unwilling to participate in such an endeavor, particularly since it entailed disturbing stones with great reputed *mana* (power). An army engineering battalion volunteered, however, and the three kahuna stones now stand guard over the 2,000 roses. One stone watches the back entrance, one the front and the largest one the sky.

Since the stones were installed all pilfering has stopped. Coins, flowers and candles often are left beneath the stones, apparently placed there as offerings or appeasement.



Oil painting of ducklings was 1900 work by Impressionist painter Rudoph Schramm, the most talented artist from author von Behr's hometown of Zittau, Saxony, Germany.

GRANDFATHER'S GIFT *Came 50 Years Late . . .*

"I cannot believe that this fine painting, many times more valuable than a gold watch, came to us merely by coincidence."

By H. A. von Behr

OVER THE mantelpiece in my New York City apartment hangs an oil painting of yellow ducklings swimming in a pond. It is a sunny scene done by Impressionist painter Rudolph Schramm in Paris at the turn of the century. But to me it is more than a fine piece of art, for the story of how we happen to have the painting starts long ago when my family lived in Zittau, a 1,000-year-old town on the slopes of the Sudeten mountains in the southeast corner of Saxony, once a small kingdom on the Czechoslovakian border.

My family lived in Zittau for many generations and when I was a boy there my grandfather Robert Emil Kappes was a wealthy tobacco merchant and

highly esteemed burgher. In his younger days, as a well-to-do young man about to be drafted, he had bought himself out of military service by hiring a substitute, a common practice in those days for men who could afford it. Grandfather simply didn't feel like fighting against his friends and neighbors in a country only a few miles to the north. Thus, while the Saxon army fought on the side of Austria and lost the war of 1866 against the Prussians, Grandfather went on about his business and became a very wealthy man. When World War I engulfed Europe he was already quite old and retired. I was about 14 years old, the youngest of Robert Kappes' three grandsons, and about to be confirmed in the Lutheran Church.

Grandfather had given all the older grandsons beautiful gold watches as confirmation presents. But now that it was my turn no gold watches were to be had. All gold coins and jewelry had been gathered up by the government to be melted into ingots to help pay the enormous costs of the dreadful war. So at my confirmation Grandfather patted me on the shoulder and said sadly, "Well, my boy, I wanted to give you a fine watch as I have given your cousins. Unfortunately, this I cannot do for there are none to be bought. But I promise you I will make good for this later when the war is over. I will see to it that you

ABOUT THE AUTHOR

H. A. VON BEHR was born in Zittau, Germany, in 1902 and immigrated to the United States soon after he was graduated from the University of Goettingen in 1924. He was a metallurgical engineer with U.S. Metals Co. and American Cynamid Co. from 1924 to 1931, when he switched to the field of photography.

For 25 years he was an instructor in photojournalism at New York University. He opened his portrait studio, Atelier von Behr, in Manhattan in 1931. Among his distinguished clients are Claudio Arrau, Eleanor Roosevelt and Gloria Vanderbilt. He also is a widely published author.



Peter Dormant Photo

get your share, equal to my other grandsons."

But when the war finally ended the gigantic inflation which followed wiped out my grandfather's wealth. A few years later he died, impoverished.

* * *

WHAT HAS all this to do with the painting of ducks that hangs in our New York apartment?

Well, in the summer of 1960 our son Bob, then about 14, had a summer job working for our friends and neighbors, Paul and Phyllis Tilson. He mowed their extensive lawn, weeded their garden and painted the green shutters on their lovely old farmhouse in Old Chatham, a village in the foothills of the Berkshires in upstate New York.

One day he was asked to help clean out the barn. Among other things bound for the junkshop was a collection of old paintings, unfinished or damaged canvases which had been left to Mrs. Tilson by her father Gustave Wiegand, a well-known American landscape painter. The paintings, some of which probably had been traded to him by artist-friends for his own work, had been relegated to the barn. The dusty old canvases, of no value to the Tilsons, were simply rotting away. As Mrs. Tilson and Bob worked together selecting the canvases to be discarded they came upon one painting in a hand-carved gold leaf frame showing yellow ducks swimming in a pond. As it was not her father's work Mrs. Tilson was about to throw it on the rubbish heap when she and Bob noticed the brass marker attached to the frame. It read: "Rudolph Schramm, Zittau, year 1900."

"Zittau is my father's hometown," Bob said.

"We must show it to your parents," Mrs. Tilson replied "They might like to have it."

The following Friday my wife and I arrived at the Tilson home to pick up our son so he could spend the weekend with us at our own nearby farmhouse. When Phyllis showed us their discovery I was flabbergasted.

Not only did we love the painting on sight but I remembered that my father had mentioned the name Rudolph Schramm when I was a youngster and we went sketching together in the countryside. On one such occasion my father had suggested that I become a famous painter like Rudolph Schramm whom he greatly admired. But not once in the 50 years since had I thought of the artist or heard his name.

"Take it — it's yours," said Phyllis as we were leaving.

I promptly reported the strange discovery in a letter to

my mother who at that time still lived in Zittau. Her reply came quickly:

"My dear boy, you are very, very lucky indeed to come into possession of a painting by Rudolph Schramm. He is the greatest artist our town ever produced. Not only was he famous but he was also your grandfather's godchild. The old man was very close to the Schramm family. And to top it all, your favorite Aunt Martha came close to marrying Rudolph's brother."

I checked the name and fame of the artist in New York galleries and museums and in art books, eagerly pursuing information about the mysterious gift. I learned that Rudolph Schramm was born in Zittau in 1874 and died in 1929. His paintings hang in many national art museums — in Dresden, Karlsruhe, Munich, Paris, Boston, etc. — in 1900 he won the gold medal for fine art in Paris.

I can only guess that Schramm traded his 1900 painting of the ducklings to Phyllis Tilson's father, then a young American painter in France. Wiegand must have kept it with him on his return to New York City where he spent most of his life. After his death, the Schramm painting came to rest in the Tilson barn in the foothills of the Berkshires, thousands of miles from the artist's birthplace on the slopes of the Sudeten mountains. And from there it fell into my hands. Is it simply a strange coincidence?

I cannot believe that this fine painting, many times more valuable than a gold watch, came to us by mere coincidence. I believe my lovable old grandfather, determined to "make good" the promise he made me on the day I was confirmed, arranged this unbelievable transaction by ways and means beyond my comprehension.



TWICE TIMES TIGGES

By John Tigges

LAST SUMMER at an Iowa political meeting John Tigges of Dubuque met John Tigges of Coon Rapids. Both men had run for the office of county supervisor in their respective counties in the same primary and general election, on the same ticket. Both were elected, unseating incumbent officials. Both wear glasses, play the violin and have been professional auctioneers. Both are Roman Catholics and at the age of 42 both had fathered sons named John. Neither man had heard of the other before this meeting and they are not related as far as they have been able to determine.



Critter photographed by Constable near Giant Rock, Calif., in 1958 shows core, periphery and luminous corona.

BIOLOGICAL UFOs

The Critters Who Live in Space

By John White

THE TERM "the UFO experience" lumps together a wide variety of dissimilar phenomena but nevertheless UFOlogists — those scientists who continually study and pursue the UFO enigma — have made enormous strides toward solving the riddle despite public ridicule, insufficient funds, official harassment and even official suppression. They have labored long and hard to crack the riddle, taking even greater "giant steps for mankind" than those of the astronauts.

Now the mountain of evidence offers a number of plausible explanations for UFOs. The UFO experience is complex and no single explanation, even the common notion of interplanetary spacecraft, will cover all of the phenomena. Dr. J. Allen Hynek,



Constable's Leica camera and infrared film captured pair of critters above the Mohave Desert floor in August 1957. Harold T. Wilkins likened the photo to "looking into the side of an aquarium tank."

perhaps the world's foremost UFOlogist, noted in his 1972 book *The UFO Experience.* "The solution of the UFO phenomenon . . . might not be easy to accept. It might well call for a rearrangement of many of our established concepts of the physical world that will be far greater even than the rearrangements necessary when relativity and quantum mechanics entered our cozy little world."

An important contribution to

Trevor James Constable claims he has discovered — and photographed — extraterrestrial life dwelling in the earth's upper atmosphere.

UFO data comes from Trevor James Constable of San Pedro, Calif. A merchant marine radio-electronics officer, Constable is a longtime researcher in borderland science, primarily in the traditions of Rudolf Steiner and Wilhelm Reich. Constable claims



Critter flying directly above Constable's head was invisible to naked eye but showed details resembling cellular structures when photographed with infrared film. Five successive shots show it expanding to huge size and blending into sky.

to have done what thousands of astronomers, biologists and exobiologists may gasp to hear: *discovered and photographed extraterrestrial life, right here on earth!*

"Not all UFOs are spacecraft from another world," Constable says. "Quite simply, many UFOs are living organisms. They are biological aeroforms living in the sky unknown to official science. I know. I have seen and photographed them."

Astronomer-exobiologist Dr. Carl Sagan of Cornell University, in his testimony before Congress during the 1968 Symposium on Unidentified Flying Objects, said, "A bona fide example of extraterrestrial life, even in a very simple form, would revolutionize biology. . . . It would be truly immense."

Constable's tacit reply to Sagan is: "The revolution is here."

The full story of this momentous discovery is told in his book *The Cosmic Pulse of Life,** in which Constable claims to "demonstrate conclusively through photographs that they are right down on earth and not out in the farthest reaches of space upon which astronomical telescopes are ranged." Contable's "they" refers to *animals* that live in the sky! Pictures of them taken on infrared film show plasma-bodied creatures — organisms, Constable maintains, consisting essentially of heat-substance at the upper border of physical matter. Neither solid, liquid nor gas, these elemental creatures live invisibly like fish in the ocean of atmosphere. They are normally beyond the range of sight for three reasons. First, their native habitat is the stratosphere at distances beyond unaided sight. Second, their native state of existence is in the infrared portion of the spectrum beyond the range of visible light. Last, they propel themselves at extremely fast speeds, sometimes appearing like meteors before disappearing from view. Constable has nicknamed these strange plasma creatures "critters."

Constable claims a series of photographs published in *Pulse* show "a monstrous, diaphanous critter above Mount Wilson Observatory, with the observatory in the picture. But any infrared telescope at work in that building is not going to record such an object because its focus and focal length will 'see' far beyond it."

The critters, consisting of plasma — matter in its most tenuous form — have the capacity to change their density and

*Available for $5.95 postpaid from Merlin Press, P.O. Box 12159-F, Santa Ana, Calif. 92712.

thereby pass from one level of tangibility to another. Thus they sometimes do appear in the visible portion of the spectrum where, if seen by humans, they are quickly labeled UFOs — which of course they are. But they are not mechanical spacecraft; they are living creatures.

These amoeba-like aerial fauna will, Constable thinks, someday be categorized as macrobacteria in the general field of macrobiology. Furthermore, he believes, critters are not the only organisms in the upper atmosphere. It supports a veritable aerial jungle, an idea also suggested by Sir Arthur Conan Doyle in his story "The Horror of the Heights" and by pioneer investigator Charles Fort.

Critters range in size from that of a coin to at least a half mile in diameter. As do most plasmas, they give a solid radar return even though fighter pilots don't see them when vectored by ground control to intercept them. They pulsate like all living organisms and when in visible range often emit a reddish-orange glow, thus accounting for the mysterious "foo fighters" of World War II. Although they can change both their form and their density, critters generally are discerned as discs or spheroids. Their diaphanous mica-like structure allows a limited view of their interior. Some have been seen close up on the ground in full physical density.

Since 1957 Constable and his colleague Dr. James O. Woods have taken hundreds of still and motion pictures of critters with the aid of infrared film and filters, a 35mm camera and a Bolex movie camera. Recently they added pictures on both Super-8 color film and videotape to their evidence. When the late Ivan Sanderson, the well-known biologist and Fortean, saw some of these photos, he said, ". . . they don't look like machines at all. They look to a biologist horribly like unicellular life-forms, complete in some cases with nuclei, nucleoli, vacuoles and all the rest."

Constable, who also is a well-known aviation historian, first wrote about critters in his 1958 book *They Live in the Sky*, under the pseudonym Trevor James. Many UFOlogists have acknowledged this out-of-print classic as a major contribution but *The Cosmic Pulse of Life*, based on 17 more years of research, updates the story.

Why hasn't Establishment science followed the lead Constable offered nearly two decades ago? He tried to enlist professional interest but was powerfully rebuffed. Constable looks to Wilhelm Reich's findings on mass

neurosis for the major reason. Humanity is pathologically armored and this armoring includes distorted and repressed perceptions. Remarks Constable, "The sterile conceptions of mechanistic science are the ultimate expression of this armoring. Organisms in the condition of pure heat — my critters — signal the end of mechanistic cosmology. I attribute to orthodox scientists, no matter what their eminence, a manifest inability to observe accurately. How else can the tiny critters arcing up from the moon's surface, seen on the videotapes made from the orbiting satellite, have been overlooked so long? They are the *same* things I recorded above the California desert. If I can see these things on my home TV set, while a roomful of normal people similarly see them, what is wrong with the perceptions of NASA people that they cannot see these perfectly objective recordings?"

Constable backs up his own work with scholarly research proving there were many cases of critter sightings by others both here and abroad long before he began photographing them and in some cases before he was born. The most startling record is the ancient cave paintings at Lascaux, dating from 30,000 to 10,000 B.C. These show, Constable argues, "discs, doughnuts, large fusiform shapes accompanied by lines of small discs . . . a collection of shapes indistinguishable from many UFOs reported and photographed in the 20th Century."

If Constable is right, his book and his work will be epochal. I am tempted to compare *The Cosmic Pulse of Life* with the works of Einstein and Velikovsky, so revolutionary does it seem to me. One man, working without official sanction and funding, may have done what thousands of scientists backed by billions of dollars haven't been able to do. Apparently he has made a fundamental breakthrough in UFOlogy and also discovered and photographed organisms living in our atmosphere and on the moon. Is it unreasonable to ask science to examine this claim?

FRANKENSTEIN FOILED

MOTORISTS IN Neuquen, Argentina, complained to police in April 1973 that Frankenstein's monster, wearing a green cap, pursued them in a small car down lonely country roads. Complaints ceased, reports Associated Press, when authorities detained 58-year-old Oscar Cobian after finding a green cap and a Frankenstein mask in his automobile.

True Mystic Experiences

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

THE WORLD IN HIS HAND

By Michael Shields

IN 1969 I was 15 years old and my brother David was 13. Our father was a desk sergeant on the Coventry, R.I., police force. Various guys used to hang around the desk and Dad made friends with quite a few of them. One was a young soldier, John D., stationed at the nearby Nike missile site. One night in June my father happened to mention to John that my brother and I were interested in drag racing. John told Dad that he had a new car that he raced at the local drag strip and offered to take my brother and me down there on the following Saturday. My Dad was pleased.

About one o'clock Saturday afternoon John pulled into our yard in a brand-new 1969 Camaro. Well, the first thing he said was "Come on, hop in. I'll show you how it goes."

David hopped right in but as I was about to follow him I felt something push me back. It was like a giant hand holding me back. Out of a clear blue sky I told John that our parents had lunch ready and we had to eat. (We actually had just finished our lunch.) David cried, "Come on, let's go for a ride." I went to the other side of the car and *yanked* him out. So John said he would be back in a couple of hours and drove off.

My brother and I walked back into the house. Mom and Dad were in the kitchen. I got a cookie for dessert and was sitting at the table eating it when we



heard the rescue signal from the station down the street. I told Mom to take me up the street, that John had an accident. Mother said I must be crazy; John had just been in our yard. Shaking all over, I asked her again and she agreed.

About a half mile up the street, sure enough, we saw the brand-new Camaro wrapped around a telephone pole. John was dead not more than three minutes after we had talked to him. If we had been in that car, we would have died too. — *Coventry, R. I.*

PREVIEWING SORROW AND JOY

By Evelyn V. Bingham

HOW CAN the human mind reach out and see a scene that is to take place in the distant future? Somehow I previewed an event that occurred two years later.

In 1961 I had a vivid dream in which our spacious ranch-type house in West Sacramento, Calif., was filled with people; all were exquisitely dressed and some were carrying gift-wrapped packages. Everyone seemed to be smiling and happy. Many lovely bouquets of roses were standing around and when I looked out the window our large yard also was filled with milling happy people. But while all this was going on a loud male voice echoed from the heavens, repeating: "But someone in the family is dying." On and on this voice intoned these words.

When I woke I could not get the dream out of my mind but neither could I understand its meaning. I asked myself why, if someone was dying, all these people seemed so happy and had come bearing gifts? Meanwhile everyone in the family was well and our little world was going along fine.

But suddenly all this changed. In January 1963 I was stunned when the doctor told me my husband Ray, a big handsome man, had leukemia and could not be expected to live out the year.

During the period of Ray's illness our oldest daughter Myrna became engaged to be married. Because our yard was spacious and beautiful she wanted to have a September garden wedding. Professionals arrived and set up



Evelyn V. Bingham

our backyard, beautifully landscaped with green lawn, trees, flowers and shrubs, creating the effect of a church with benches on either side forming an aisle down the middle which led to an altar beneath a huge tree.

On Myrna's wedding day I hurried to get myself dressed and when I stepped out of my bedroom into the rest of the house I stood still in shock. Here was my dream, including the very colors of the flowers I had seen, *and Ray was dying*. He was so weak he could barely walk.

Myrna was married in September 1963 and Ray died the following November. As an ironic footnote I received in the mail a certificate of honor for Ray's service in World War II. It was signed by President Kennedy, just two weeks before he was assassinated in Dallas. — *Citrus Heights, Calif.*

HATE TRANSLATED

By William C. Lischer

IT WAS nearly midnight on February 10, 1973. I had donned my security officer's uniform preparatory to leaving for my graveyard shift. I was sitting on the bed facing my high chest of drawers four feet away and bent over to slip on my shoes when something flashed, hurtled toward me and crashed onto the floor just missing my toes. I froze. I was speechless, staring at the shattered object at my feet.

My wife came rushing in. Later she said she first suspected I had fallen from a heart attack and still wasn't sure I was all right when she saw my ashen face. Together we stared at the green wood-framed mirror which



William C. Lischer

now lay splintered and cracked on the floor at my feet.

"How on . . . ? Pat began.

Still speechless I got up to scan the bureau top, dreading to see my eyeglasses crumpled and useless. The mirror had been atop the bureau, leaning against the wall behind my glasses. But miraculously my glasses were intact. Incredibly, they hadn't been touched by the flying mirror.

How could a four-foot, 30-

pound mirror lift itself over my glasses and cross the bureau top to crash on the floor across the room?

Our first thought was of a tremblor but nothing else in the house had even vibrated. And there wasn't so much as a breeze.

I remembered an altercation I had had with our youngest daughter Nancy. She had blazed at me, uttering venomous invectives. I wondered — and still wonder — can hate be concentrated for use as a physical force, as power strong enough to toss a heavy mirror across a room?

I always have been skeptical of the occult and never have I believed in supernatural phenomena — but now I wonder. — *Santa Ana, Calif.*

MISSION ACCOMPLISHED

By Evelyn D. Lawlor

IMMEDIATELY after my sixth birthday my mother registered me to begin school in September. We lived in the upstate New York town of Malone and that year, 1917, our town was struck with a severe measles epidemic. I had just recovered from it but no children under eight were allowed to go to school.

Barricades made of heavy ropes and wooden horses were set up at the end of each street leading to the town's main business section. This was to deter would-be wanderers. Of course Mother had forbidden me to go up through town. Nevertheless, one day I felt compelled to go through the barricade and visit a little girl I did not even know. My footsteps led me away from our home on Willow Street and up the main street to a house in the northern sector of town. I never had been this far from home before and I remember feeling some apprehension lest someone stop me before I accomplished my mission.

I turned off the main street and went to a house on Academy Street, one of the side streets. The lower door was open so I went in. The hallway was dark and my imagination peopled it with persons who would jump out at me at any moment. Still I went on up the stairs to the top floor and knocked on a door. A small voice asked who was there. I told her my name and said I didn't know her but that I had come to visit.

The apartment was very small but the rooms were immaculately clean. The person inside told me to come into the bedroom and there I found a girl in bed, exactly as I had pictured her.

She told me her name was Marie and invited me to sit down. She said she was very lonely and

was so happy I had come. I told her about herself before she told me. She was surprised but confirmed what I said.

She was crocheting, making something very dainty. I asked to see more of her work and she opened a box to show me collar and cuff sets, camisole tops, lingerie holders and other items she had made. I asked her to give me some samples saying my mother would help her sell them. I explained that my father worked in the biggest hotel in town and he could display them in the showcase in the hotel lobby. She was so happy because this would give her more to do while her mother was away working all day.

I learned she had had a severe accident when she was a little girl and it had left both of her legs paralyzed. At the time of my visit she was 12 years old and never had gone to school. So I told her that with the money she could earn she could go to the Royal Victoria Hospital in Montreal and have an operation so she could walk again.

I was so happy over my visit I skipped all the way home. When I got home Mother was very angry because I had disobeyed her. But I showed her the crocheted articles and told her about Marie. She asked me why I promised things which might not happen. I told her I believed everything Marie made would be sold.

Mother went with me one evening a short time later to meet Marie and her mother. We were greeted like long-lost relatives and we took away with us all of the things Marie had made.

The items did sell well and within the year my mission was accomplished. Marie and her mother traveled to Montreal where Marie underwent the operation. Six months later we received a letter stating that the operation was successful and Marie was learning to walk again.



Evelyn D. Lawlor

After that we never heard from them again. But I always have been happy my footsteps took me to visit Marie. I did not understand my compulsion when I was six and in all the years

since then I have found nothing to explain it. — *Mount Vernon, N.Y.*

MESSAGE IN CHALK

By Elizabeth Cole

ONE AFTERNOON in November 1974 I was tending my grandchildren because my daughter Margaret Carter was



Jared Carter

ill with influenza. It was getting on toward two o'clock and time to pick up Daniel from Emerson School where he attended first grade.

I noticed young Jared playing with the slate and chalk I had bought that morning for his brother. I realize most toddlers will play with anything within reach but I wanted Daniel's gift to look like new when he got home from school. So I took the chalk away from Jared and planned to take the slate to the kitchen to wash off his scribbles.

But they were not scribbles. In chalk was a command: "Take me home, now."

I grabbed the baby and hurried to Margaret's house two blocks away.

She didn't respond to my ringing the doorbell so I entered anyway. I smelled gas which was escaping from a faulty heater. I set Jared on the porch and dragged Margaret from the couch into the fresh air. She soon regained consciousness.

I thank God for Jared's automatic writing and for the urge to buy a slate and chalk that morning. — *Williams, Ariz.*

UFOs ON CAMPUS

IN THE fall of 1974 students at San Diego Evening College in San Diego, Calif., could enroll in a most unusual extension course, "UFOs — A Mysterious Reality," taught by communications instructor Robert P. Treash. Treash described his course as "an unsensational, panoramic, illustrated presentation and discussion of factual UFO reports and theories developed from 27 years of U. S. and international UFO investigations." Prominently mentioned in Treash's bibliography of recommended books and magazines was FATE. The course covered everything from UFOs in antiquity to the Condon Report and the Pascagoula, Miss., kidnap case.

the RESTLESS BODY under the stone floor

The long-dead cardinal showed us that the young lover had been horribly murdered by the Medicis 400 years ago.

By Algernon Champneys
Adapted from OCCULT REVIEW, May 1905

IN THE autumn of 1879, at the advice of friends who knew my passionate love for music, I determined to go to Florence, Italy, for serious musical studies. My friends recommended an excellent, reasonable hotel and soon I had made all my arrangements for a prolonged stay. I had been furnished with a few letters of recommendation and soon found myself in the midst of a congenial circle of acquaintances, two or three of whom soon became close friends.

Among my favorites was a charming widow, Madame de Turelli.* At an early age she had married M. de Turelli, a wealthy well-born Italian. After a brief but happy married life he died, leaving her a young and wealthy widow. Having no family ties, for a while she gratified her love of traveling, sometimes alone, sometimes with a sympathetic friend. On one of her visits to Florence she decided to settle there and earnestly set about seeking an appropriate home for her wonderful collection of curios from all parts of the world.

After many disappointments she at length discovered exactly what suited her in the Palazzo Carulli, situated in one of the main streets which run up from the Arno. The three upper stories of this beautiful palazzo had been converted into flats, leaving the lower portions of the house for the family. Madame de Turelli secured the top flat and resolved to settle in at once in

*All names used here are pseudonyms. The real names were included in the files of *Occult Review* for May 1905.

spite of the warnings of friends who told her the flat had a bad reputation, that it was haunted.

The young widow at once commenced unpacking her treasures. She had a catholic taste in furniture and in her wanderings had acquired many unique and costly specimens of Chippendale, Sheraton, Adams and Hepplewhite as well as Vernis Martin and Louis XVI. To arrange such a collection in a harmonious whole might have reduced a less clever woman to despair but not so my friend. In the art of hanging pictures, brocades and tapestries and arranging furniture she was a past mistress and her unerring judgment and skillful hands soon transformed her flat into "a thing of beauty and a joy forever." The paintings on the wall had been chosen with consummate taste and the beautiful brocades enhanced their beauty. No flaunting gaslight threw its glare upon these costly objects. Five very old and exquisite silver candelabra were suspended from the ceiling and on the walls were fastened silver sconces, so the room was equally lighted in all parts with the soft effect of numerous candles.

One December evening I found myself in the charming dining room in obedience to a dinner invitation. The two other guests were Edward Messinger, a pleasant Englishman who had Florentine history at his fingertips, and Count Bernard Kowalski, a handsome young Pole. We were soon discussing the admirable dinner provided by Madame de Turelli's excellent chef. The conversation flowed easily and since we shared an interest in the occult it quickly turned to palmistry, clairvoyance and table-turning.

"What do you say," said our hostess, "to our having some table-turning this evening?"

"Delightful," we all exclaimed.

In a few minutes we were all in the drawing room. Having chosen a suitable table, we sat down in perfect silence with our fingers resting lightly upon it to await developments.

In a short time the table began to move and to rap. We asked who was speaking and it rapped out "Cardinal de Beltrami." This was the name of an old Florentine family.

The cardinal spoke in old Italian, which caused us difficulty at first but soon proved easier. He said that he had a great favor to ask us. He had been Archbishop of Florence —

At this moment Mr. Messenger, who as I said was well versed in Florentine history, interrupted, saying that Florence never had an archbishop of this name, whereupon the cardinal

declined to communicate further. This ended the seance.

The following morning we determined to go to the National Library and look up the names of all the Archbishops of Florence. The cardinal's name was not among them! We decided to meet again that night, call the cardinal up and ask for an explanation.

Accordingly, that evening found us all sitting around the same table as on the previous day and after some time the cardinal came. He sternly reproved us for doubting his word and said he would have nothing further to do with us — but finally he relented. In answer to our inquiries he told us to call at a certain house in the Via Mercuriale. We were to ask to see the master of the house and ask his permission to see a certain book. In this we would find the information we were seeking and moreover in the dining room of the house we should find the cardinal's coat of arms, which he described.

We hurried to the Via Mercuriale at once and found the house. Through Mr. Messenger, whom we appointed spokesman, we asked to interview the master of the house and were invited in. With many apologies we explained the reason for our visit. Our host evinced a lively interest in our story and took us to the dining room where we at once recognized the coat of arms over the mantelpiece. He next produced the book but at first we could find nothing in it. At length, in a footnote, we came across the extraordinary statement that Cardinal de Beltrami had been Archbishop of Florence for 24 hours!

We met again that evening for our third seance and called the cardinal back. After scolding us for doubting his word he told us what he wanted us to do.

About the 15th Century a lovely daughter of the Carulli family had lived in the palazzo. At that period the Carullis were at great enmity with the Medicis. A handsome Medici youth about 20 years of age had fallen in love with the beautiful Carulli daughter. He disappeared, ostensibly to go to Rome, but in reality he entered the Carulli family disguised as a page. The two lovers lived for some time in a fool's paradise without being discovered. At length the Medicis discovered his hiding place and one night murdered him in the hallway and buried him under the tessellated pavement there. Since he had died unannointed his spirit would not rest. The murder had taken place while the cardinal was in power and he therefore felt himself responsible

for the unhappy state of the youth's soul. The cardinal asked us to have a priest say the mass for the dead over the spot where the boy was buried. This we promised to do.

Madame de Turelli asked permission to have the stone flooring taken up so we might verify the cardinal's story but the palazzo's owner refused. A priest came, however, and said the mass for the dead.

The next evening we invoked the cardinal again. He thanked us for what we had done and blessed us. We asked him if he would relate to us the details of the murder but he said these were so horrible he would rather not. When we persisted in our request, he said that Count Kowalski would have to come along on a Tuesday night and lie on a sofa in the hall and he would see the whole tragedy reenacted.

This the count was quite willing to do as he was as curious as we were. Accordingly on the following Tuesday night we met at 11:30 P.M. The count went into the hall alone and lay on the sofa while we waited in the drawing room.

For nearly an hour nothing occurred and we were growing impatient when suddenly an awful scream like nothing human rang through the hall. We rushed into the hall to find the count lying semiconscious on the floor, his face distorted with a look of the utmost horror. We at once carried him into the drawing room and administered various restoratives.

As soon as he was able to speak the recollection of his experience came back and with it the look of unutterable horror. He declined to say one word that night but promised to give us an account the following night.

We were very disappointed the next evening that he would give us only a sketchy account of his vision but he was still too deeply affected by it. He assured us that nothing on heaven or earth could tempt him to submit to the ordeal again.

The main facts we gathered from him were that the assassin had concealed himself in a recess at the end of the passageway that leads to the kitchen. At present this recess is about two feet high and one foot wide. In his vision the count saw it as over six feet high and four feet wide. The entrances to the passage and the recess both were hung with arras. The page had come down the passageway from what is now the kitchen and just as he passed the recess the murderer stepped forth and stabbed him in the back. The assassin then foully mutilated the body and buried it under the stones at

the foot of the steps. The count would give us no more details but he described certain doors and windows that no longer exist. We were able to prove that these had once existed but had been filled up.

From that time onward, though we invoked him more than once, the cardinal never came back. And the restless spirit of the murdered page never has been seen again to my knowledge.



TRIANGULAR UFOs

By Brad Steiger

STRANGE FLYING craft originally were dubbed "flying saucers" in 1947 because the vast majority of reports that are more than merely nocturnal lights describe disc- or saucer-shaped craft. Reports of other shapes are less common. However, two interesting reports of triangular-shaped UFOs appeared in 1972.

In the May 31, 1972, issue of *The Journal* of East St. Louis, Ill., newsman Robert Goodrich reported that Donna Wilkins, a high school senior in nearby Bartelso, was riding with a boyfriend when they saw distant lights moving in an odd pattern. Then suddenly a light appeared beside their car. They accelerated to get away from it but discovered the object continued to hover over their automobile. Miss Wilkins described the craft as "triangle-shaped." Although she could see only the bottom of the object, she said it appeared to be constructed of metal beams. The UFO maintained its position over their car at speeds up to 85 miles an hour but when they drove into Bartelso, the UFO disappeared behind a line of trees.

* * *

Two months later on Thursday, July 27, Joe Carter, Michael Chambers and three of their friends were sitting on the balcony outside their apartment in Tyler, Tex., when they saw an object rise from a group of trees across the road.

Carter told Pat Blair of the Tyler *Courier-Times:* "It came out of the trees and hovered a couple of minutes. It disappeared, reappeared and came across the road toward the apartment, traveling in an east to west direction. The object was oval-shaped and had two searchlights in front — like two eyes."

Carter and his friends rushed downstairs to the parking lot where they joined two other persons who were watching the UFO. "There was a triangle on the bottom of the UFO," Carter explained. "A red, green and blue light was located at each corner of the triangle. Inside the triangle were thousands of blinking white lights. The thing went behind a cloud, came out and disappeared. What impressed me most was the silence. Whatever that thing was, it didn't make a sound."

Carter and Chambers then reported that a week earlier they had seen what probably was the same craft.

ALBERTO AGUAS . . .



young healer from Brazil

"We are moving into a strange period. People will need to have hope in the darkness. If I can act as one small light to brighten that darkness, I will do it."

By David St. Clair

I WAS in the office of the Society For Psychic Research in Beverly Hills, Calif., in August 1974 when the postcards started coming in. "Cured. Cured. Better. Better." Comments often were scribbled on the bottom: "heat in the affected areas," "relaxation was above average and I still have a warm glow," "I am now at peace with myself and with the outer world. I am sure that I am healed, that all is well."

These were a few of the positive reactions to the extraordinary powers of the young healer from Brazil, Alberto Aguas, a young man in his late 20's whom I have watched through the years, on two continents, grow from a beginning channel to a powerhouse.

"We are moving into a strange period," he told me recently. "A period of unrest and confusion. People need to know the material world is not the only world. They need to have hope in the darkness. If I can act as one small light to make their darkness less fearful, I will do it."

I am well aware of this need of which Alberto speaks but I also know the skeptical public needs to be convinced and that is why, when Alberto was booked for a week's healing service in Sacramento in August 1974, I asked for documentation and written proof.

Alberto's first meeting in the California capital was a lecture sponsored by the Alpha Club at the fashionable Mansion Inn. Alice Crowdis, the club's bulletin editor, expected only about 30 people. Instead, nearly 100 showed up. Admitting he was nervous and worried about his English, Alberto began to speak about his life as a healer. "Soon," he recalls, "there was so much love coming toward me I forgot about my nouns and tenses and the words just poured out. I hadn't intended to give a healing demonstration but it seemed to come

naturally. Soon everyone was holding hands and building energy in the room. I think I helped many people."

I *know* he did for I received the individual handwritten reports. Juanita Eisler wrote: "While we made a chain as a group I felt healed in my lungs and throat." Regina Collins: "He is probably one of the few psychics that have reached me and helped me to understand the psychic world." Ellen Fries: "That night Alberto made my skin cancer disappear."

I first met this unusual young man when I was living in Brazil. Alberto came into my life when I needed someone to help me with a psychic problem. Alberto and his contacts showed me the way out of that frightening situation. He opened doors for me and got me interviews with many top Brazilian mediums.

When I decided to return to the United States in 1971 Alberto asked if he could come with me. Brazil's political and economic situation at that time was discouraging and Alberto felt his future lay elsewhere.

We settled in San Francisco. I started research for my book, *The Psychic World of California*, and Alberto practiced his English. One day the Metaphysical Bookshop on Sutter Street asked him to lecture on Brazilian Spiritism. His talk was such a success they booked him for private readings and I agreed to assist as translator. Alberto wasn't too keen on the idea but I insisted he go along with it. I wanted my fellow Americans to see how a South American psychic worked and Alberto didn't fail me.

As his fame in the Bay Area grew so did the number of his clients. He was booked solid for a month in advance and the telephone at his apartment rang at all hours of the day and night. He went to San Jose, Sacramento, Berkeley, Los Gatos and Richmond, to Ohio, New York and New Jersey. Wherever he went, it seemed everybody needed help. One night at a San Francisco psychic fair a nervous, poorly-dressed man pushed his way into Alberto's reading room. Alberto was alone. The intruder didn't bother even to sit down but blurted out: "When am I going to die?"

Alberto was so startled all he could do was tell him there was nothing to worry about. "But I know I'm going to die," the man insisted, "and I think you can tell me when and how."

"I can't tell you anything like that," Alberto replied. "I don't tell fortunes. But you have many years left. Now go in peace." The man left as abruptly as he had entered.

The next morning the San Francisco police came calling on Alberto. Could he give any further details

During healings Alberto places hands on patient's forehead and solar plexus.



about that man? Describe his face? Alberto said that the man was nervous and poorly dressed; more than that he couldn't recall. The police cautioned him to be careful. That man, they explained, was probably the dreaded "Zodiac killer."

That did it for Alberto. He decided he wasn't going to use his talents if he was prey to criminals and police investigations. It was different in Brazil where people wanted spiritual guidance. "I wasn't trained to be a fortune-teller," he told me. "These countrymen of yours are not like my people. I will not be drained anymore."

And so Alberto stopped giving readings. But he was unable to stop his psychic abilities.

During the 1972 presidential election while Nixon was at the height of his popularity Alberto became upset. "That man is going to ruin the country!" he groaned. "He will be elected by more people than ever voted for one man before but soon the American people will wish they never had heard of him!" I don't need to elaborate on *that* prophecy.

As Alberto's confidence in his English increased he began to give readings again but only to close friends. The turning point in his life came one night in March 1974. He was with a group of people in Venice, Calif., when one woman began complaining about a headache. "I had always fought against healing in the United States because I felt unworthy of it," he explains, "but that woman was in such pain I went over to her and placed my hands close to her head. Immediately I could feel tremendous heat. So could she. Her headache vanished."

Soon members of that group brought sick friends and Alberto worked on them. Often he drove miles along the freeways late at night to give healings. When I asked why he put himself out like that he answered simply, "I feel good again, like a foot back in a familiar old shoe. I was afraid to begin healing again because I might fail. But so far there have been no failures. 'They' are giving me energy."

Alberto's mysterious "they" are the powers that have been with him ever since he can remember. Like many Brazilians he grew up *knowing* a spirit world out there was ready and willing to help humans with their problems. Alberto's mother is a believer and an active practitioner in a "white table" (high Kardec Spiritist) church.

"I was born very late in her life," Alberto comments, "and my father was always traveling on business. When my mother went anywhere she took me with her. So when we went to these spirit sessions I watched and learned. Sometimes she would even let me touch the patient's body and help in the healings. My mother gave healings to many people. She would visit their homes or they would come to ours."

Alberto remembers vividly the first time he healed on his own. He was six years old and a neighbor complained about her migraine headaches. "I had seen my mother do laying on of hands many times so I did the same things with this woman," he relates. "Her migraines went away and never came back. She was astonished and so was I."

Alberto's father Octavio Aguas was born into a noble family in Portugal but fled to Brazil when political troubles mounted in his homeland. An astute financier, he increased his wealth yearly by acquiring manufacturing plants, real estate and oil. Alberto grew up in luxury: large houses, maids, gardeners, fancy cars and the best schools. Financial reverses have wiped out the family wealth but Alberto's upbringing gave him excellent taste in clothes, made him a gourmet cook

and a meticulous host. He collects antiques and paintings and enjoys the theater and the cinema.

* * *

ALBERTO quickly made a name for himself as a healer. He has been featured at fairs in Phoenix and Dallas, has been interviewed on radio and television all across the country and now shares the same agent with Harold Sherman and Jeane Dixon. (To contact Alberto Aguas, write: The Cambridge Co., 9000 Sunset Blvd., Suite 814, Los Angeles, Calif. 90069.)

I have been privileged to witness a few of Alberto's healings. Ordinarily he dislikes having observers as he feels it is a most intimate moment when the energies come through him for a specific client. However, I was at his Hollywood apartment when a patient who was in great pain arrived from Indiana. Ben Davis (pseudonym), in his late 50's, had rheumatoid arthritis and couldn't raise his arm more than a few inches without suffering.

Alberto told Davis quite candidly what he tells all his patients: "Let me explain the way I give my healings. I will ask you to lie down on the healing table. Don't cross your legs or your arms and when I start please close your eyes. I will place my right hand half an inch in the air over your solar plexus and my left hand half an inch away from your forehead. Sometimes I will change the location of my hands. I want to make clear that I don't promise you anything. Anything! I want to make sure you understand what I mean.

"Many people come to me with a great variety of illnesses. I give them the healing; they have lots of faith; they experience many reactions and they are not cured. And I have people who come to see me with very negative, very skeptical attitudes. They have no reactions at all and they *are* cured. My period of treatment is between 20 and 25 minutes. When the tops of my hands feel very warm and my veins begin to pump up I feel I have channeled enough energy for this period and you don't need more. I will leave the room, wash my hands, come back and place your name and address in my appointment book. Once a day for the next 30 days I will send absent healing to you.

"If you don't like the way I give my healing I can recommend other healers in town. I want you to know that I believe if someone takes so long to get an illness they should not expect to be cured in one treatment.

ABOUT THE AUTHOR



DAVID ST. CLAIR says he has been involved in the world of the occult since he was a child. As a Time-Life reporter in Brazil he met spirit forces head-on and from his years in South America came his book "Drum and Candle."

Since returning to the United States he has written two best selling books, "The Psychic World of California" and "Psychic Healers." Currently he is doing research for a biography of UFO contactee Gloria Lee.

I believe six treatments is the ideal but this is up to you. I will never ask you to come back. That must be your decision."

Davis listened and accepted this. He stretched out on the table and closed his eyes. I saw Alberto's lips move in silent prayer. Then he placed his right hand over Davis' stomach and his left over his forehead. He did not touch the patient's body. After a few minutes Davis relaxed, his muscles lost their tenseness and the tight expression at the corners of his mouth disappeared.

Alberto concentrated on sending healing energy. As I watched in amazement his body turned a deep red color. Alberto was wearing a white short sleeved shirt and the crimson color stood out markedly.

Davis twitched under the heat from Alberto's hands. He sighed deeply and wrinkled his brow in puzzlement. Alberto moved his hands to Davis' shoulder. Some of the color seemed to transfer to Davis' face. He seemed to be flushed and glowing. Then I noticed the veins atop Alberto's hands begin to swell, the sign that all the healing energies needed had entered the patient's body and now the energy was returning to Alberto.

Davis was delighted with the healing. "Look," he shouted, raising his arm. "I couldn't do that before I came here! And there is no more pain! Look!" He waved his arm and grinned broadly. The next day his daughter telephoned to report that her father had had the first pain-free night in months and without taking pain-killers.

Another of Alberto's memorable cases is Miss Patricia Nugent, a registered nurse in Los Angeles. She had infected sinus canals and lung congestion. She would cough up three to four bowlfuls of phlegm a day. Her hospital could do nothing to help her but put her on extended sick leave and told her to stay home. She had two treatments from Alberto in 1974. The pressure in the sinus canals diminished, her lungs returned to normal and she went back to work.

Suzanne Garrett is a lovely blonde starting her career as a singer in Los Angeles. She has a lovely voice to match a lovely body but since she was in her teens she has been afflicted with severe acne. Nothing she did would make it go away. She was forced to hide the scars under heavy makeup which only aggravated the condition. After three sessions with Alberto in 1974 the acne disappeared and has not returned.

Don Monti is a large man who was in a bad automobile accident a few years ago which left his insides in a mess and his nerves on edge. His hands trembled constantly. He went to see Alberto at a special healing demonstration at Hollywood's Ambassador Hotel on April 18, 1975. He did not believe in healers but because he faced hospitalization for major surgery in two days he was willing to explore any avenue for possible help. Alberto had him sit on stage in full view of the audience while he worked on him. In a few minutes Monti's trembling stopped. He was amazed.

The next day he phoned Alberto asking him to send healing energies to help speed his recovery after the operation. Alberto sent him healing all the next day. The surgeons opened Don from his chest to below his navel, removed a growth from his stomach, sliced at his kidneys and removed 17 stones from his gallbladder before sewing him up again. Three days later Don checked himself out of the hospital. Six days later he was eating, drinking and enjoying himself at a party. His doctor, who had told Don to expect a full month in bed, couldn't get over this amazing recovery. Don gives all the credit to Alberto.

Another case that intrigued both Alberto and me from the beginning was that of Elizabeth F., a young mother dying of cancer. A friend of hers called Alberto to see if he could do anything to help. Although Elizabeth was in the last advanced stages of the disease Alberto went to her home. That very night she got out of bed, dressed and sat with her family for dinner for the first time in months. A week or so later she called Alberto again. This time when Alberto administered healing he warned her that the energies were for herself and not to use them for anything but her own recovery. But Elizabeth ignored the warning. The next day she got dressed, left her home for the first time in weeks, and went to see her daughter perform in an amateur play. She came home and collapsed.

Four days later her friend called Alberto with the sad news that Elizabeth was dead. Alberto was crushed. He wondered whether he was in the right profession. Was he really doing any good or was it all a sham? But Elizabeth's friend rejected his misgivings.

"Elizabeth asked me to give you this message," she explained. "Just before she died she told me she knew she never would recover but you helped her to see her daughter in that play and she wanted that more than anything else in the world. She was very grateful that you changed her husband from a skeptic into a believer. He saw what your energies were able to do. She wanted you to know that you helped her to die. She was at peace with herself and prepared for death. All her pain was gone; she didn't even need tranquilizers. She was lucid right up to the last. For that, she and her family bless you."

Alberto's voice chokes whenever he tells of Elizabeth F. "She was the first patient I ever had who died. I learned a great lesson from her. I learned that healing has another phase: to help a person to die. Once I understood that I felt much better."

* * *

ONE DAY I asked Alberto if he knows where his power comes from.

"No, I can't be certain. I believe the power comes from an energy that I have around me, an *intelligence* that I have around me. It's not because I want it to be there. It just *happens* to be there. But it always has been there when I needed it."

I asked him if there were certain illnesses he was unable to cure.

"Oh, yes, many things. But I will try to work on *everything*. What I cannot help I will refer to other healers. Not every healer can cure every disease just like every medical doctor cannot cure every patient who comes to him. I will even work on animals if I have free space in my schedule. Someone wants to bring in a dog or a cat, why not? They are God's creatures just like man is. They have feelings and need love just like man.

"A lady brought me a cat once that was limping on a back leg. The cat had cancer in that leg and the veterinarian wanted to amputate. After a few minutes of healing that cat was running all around my apartment. And you know what?" Here his voice broke again. "He was so grateful that he went into my bedroom and curled up on my pillow and went to sleep! Wasn't that something?"

One of Alberto's most memorable healings took place on November 14, 1974, in Phoenix, Ariz., and a church full of people witnessed it. The day before, he had been seeing private clients at the Universal Series Center, which is owned by Norma Graham and is the hub of metaphysical activity in that desert city. A young man named Steve Kelly came to

him. He had fluid in his lungs and the lungs were collapsing. His breath was short and seemed to gurgle. Alberto feared that Steve was dying and when he showed no reaction from the treatment Alberto was positive that death was imminent.

The next day about 3:30 in the afternoon Steve's girl friend telephoned. She was in tears and insisted on speaking with Alberto. Could he please come immediately to see Steve? The priest had just left. He had given Steve the last rites.

Steve lived in Tollison, about 10 miles away, and Alberto told her it would be impossible for him to make it out there. He had a full afternoon of clients and was to hold a church service for Spiritual Frontiers Fellowship that evening. The girl was desolate but there was no way Alberto could make the 20-mile round trip.

"I went back to my hotel about six o'clock," he remembers, "and as I was getting dressed for the church service the phone rang. It was Steve. He could hardly talk. He was gasping for breath. It was horrible! He said he was dying and kept pleading for me to help him. I said, 'Steve, I can do just so much for you. I can send you absent healing.' I told him to hold the phone close to his ear and be silent."

Then Alberto concentrated like he had never concentrated before. He pictured Steve getting well. He pictured Steve's lungs whole and functioning normally. "I kept sending him energy and praying he would be healed. When I finally hung up I was so exhausted I was dizzy."

Alberto went to the church and spoke with the Rev. Paul Wilkinson before the service started. He told him about Steve and asked him to find someone in the congregation who would drive him to Tollison as soon as the service was over. He felt he had to see Steve one more time before he died, even if it was after midnight.

A lady volunteered to drive him and Alberto gave thanks to God. Then the minister began to introduce Alberto. He vividly recalls what happened next.

"I heard the door to the street open and I turned around to see who was coming so late. My heart jumped into my throat and all my breathing stopped. It was Steve Kelly! I said to myself, 'My God, Steve is dead and his ghost is here to tell me so.' But the ghost walked toward me smiling. I jumped up and ran over to him. I grabbed one of his arms and it was Steve! He wasn't dead. He was breathing normally and smiling. The absent healing had worked a miracle! I almost ran down the aisle of the church shouting to everyone that Steve had been healed. Here was a man everyone knew was dying. He had been given the last rites that very afternoon. Yet he was alive and well and had driven that distance to tell the congregation of his miracle. Don't ask me to explain this because I can't explain."

Alberto looked at me, tears in his eyes. "Can *you* explain?" he asked softly.

I had to admit that I couldn't.

CAMPAIGN TOO LATE

A MOTEL fire in Edmonton, Alta., Canada, claimed the life of Leroy Taylor, the 40-year-old director of Canada's Five-Day Stop Smoking Campaign. The March 1976 blaze was caused by a careless smoker in an adjoining unit, police concluded.

ABOUT THE AUTHOR

PHILIP EMMONS ISAAC BONEWITS is the first person in history to receive an academic degree from an accredited institution for studies in the field of magic. Shortly after receiving his B.A. in magic from the University of California in 1970, he wrote "Real Magic," the first book to explain the principles of magic in clear, understandable language. For over a year he edited the occult newspaper "Gnostica." He is founder and current president of the Aquarian Anti-Defamation League.



Which Witch is Which?

By P. E. I. Bonewits

The public and the media entertain conflicting ideas of what makes a witch. An expert explains how to tell "real" from fraudulent.

ALL OVER America, on television and radio, in newspapers and magazines, hundreds of people are calling themselves "witches." Unfortunately, they all contradict each other, even on such basic matters as the definition of "witch." But then, the public also entertains conflicting ideas of what makes a witch.

Are there such things as "real" witches? Is it possible to distinguish between the "real" and the fraudulent? And does it matter to anyone outside the occult community?

For an answer to these questions we must travel back through the centuries to the distant past. As I'm sure most readers know, the word "witch" comes from the Old English word *wicce* (this is the feminine form; the masculine form is *wicca),* based on the Anglo-Saxon root *wic-,* which was used in words having to do with the concept of "bending" or "twisting" such as "witch hazel" (or wych hazel) which meant "hazel with bent branches." Contrary to the opinion which seems popular with some modern witches,

neither *wicce* or *wicca* had much connection with the words for "wise one." The Old English word for "wise one" was *wys-ard* or "wizard."

The Old English *wicce* became the Middle English *wycche* and eventually the modern English *witch*. Over the centuries, however, the meaning of the word has changed many times. Originally the word probably referred to someone who could "bend things to his (or her) will" and had little or no religious connection. Indeed, the words used by early medieval scholars to translate *wicce* to other languages were based on primarily feminine variants of "singer," "controller," "enchanter," "sorcerer," "drugger," "diviner" and later on "evil one."

As nearly as can be determined the early or Classical Witches were basically what we now call medicine men, witch doctors, shamans and hedge-wizards. They used herbs, roots and a bit of magic (both real and stage) in the performance of their duties which included midwifery, healing, inducing abortions, providing love potions and poisons (depending on their ethics), blessing friends and cursing enemies, predicting the weather, etc. They were figuratively if not literally descendants of the medicine men of European tribes.

When the Christians conquered Europe they ruthlessly suppressed all competing systems of religion and magic. Pagan temples either were burned or changed to Christian churches; sacred groves were chopped down; pagan priests and priestesses either were slaughtered or converted (usually the former) and the common people were forbidden to worship in the old ways. While it is possible that some of the pagan priesthood were hidden in the woods by their loyal congregations and intermarried — theologically and/or physically — with Classical Witches residing there, such a theory remains pure speculation.

Most cults were family cults in which the parents assumed the roles of the clergy. Since we know almost nothing of the lifestyles of pre-Christian (and therefore preliterate) Europe, save what later Christian scholars cared to write, we really don't know for sure whether the tribal officials in charge of religious activities were also the healers and seers. Or to put it another way, were the Classical Witches the tribal Pagan priests and priestesses? Did they exist side by side with the Pagan clergy? Did they merge with the Pagan clergy after the Christians conquered the tribes, or did they arise to fill a power vacuum

and perform needed services after the Pagan priests were wiped out? Nobody really knows, although many theories have been advanced.

In any event, by the Middle Ages proper most of the Pagan cultures of Europe had been pretty much destroyed and their populations pacified. Having slain all the competition the Christians then proceeded to slay each other. Heretic roasting became a lucrative source of wealth, political manipulation and sadistic sexual pleasure during the Inquisition. But by the opening of the 15th Century the Inquisitors began to run out of heretics and had to find a new enemy against which to rally Christendom. (Besides, the Crusades hadn't worked out very well; the bad guys kept winning.) Eventually they hit upon the idea of declaring "witches" heretics.

Prior to this it had been heresy to believe that witches had magical powers granted them by the old Pagan gods. Now it became heresy not to believe that witches had magical powers, only now these powers were said to be granted them by Satan.

Theological excuses were easy to manufacture. There was only "one God, one Church and one Faith" and anyone disagreeing with or competing with a Roman Catholic priest on any level, magical or religious, obviously was of a different religion. According to Christian belief this meant they *had* to be worshiping "the devil" since no other god existed. Therefore, all Jews, Moslems (as the Church had pointed out earlier), Buddhists, Taoists, ceremonial magicians, hedge-wizards and Pagans were "really" worshiping the Christian devil (regardless of whether or not they believed in his existence). Passages from the Bible were taken out of context and mistranslated (just as they are today) as excuses for killing anyone practicing any psychic talent outside the bounds of the Church.

Social and political excuses were even easier. Ordinary people always are afraid of paranormal phenomena. Even in those cultures where specific individuals are trained to do magic for the good of the populace, men will show distrust and even hatred for their shamans and medicine men. Almost half of the terms in use in premedieval Europe which referred to classical witches were negative in connotation. By the 15th Century they all were.

Just as the Christians created a malevolent god of evil called Satan out of bits and pieces of old Pagan fertility gods and

tied together by misquoting the Bible, so they now proceeded to invent satanism — a complete religion patterned after Roman Catholicism, but as a mirror image. The word "witch" and its synonyms were redefined to mean "one who worships the devil in exchange for magical powers." In a world already terrified of its own shadow these Christian-invented "Gothic Witches" suddenly became traitors to the Christian cause, guilty of "aiding and abetting the enemy."

Since the Classical Witches were usually among the oldest members of any village social structure (it takes a long time to become adept at herbology, healing and folk magic) they *could have been* the leaders of sporadic efforts to preserve the folk traditions of pre-Christian Europe. They may have helped organize the dances, parades and other folk customs by which tiny remnants of the old religions were kept alive. The question of whether or not the Classical Witches were "ringleaders" of one or more underground Pagan movements may never be answered. However, Classical Witches were defined as using (among other things) real magic, and the mere existence of any competing system(s) of magic was sufficient for the Church to postulate a competing, organized anti-Christian religion.

This concept of Gothic Witchcraft was expanded and enlarged to include a gigantic demonic cult of devil worshipers which supposedly spread throughout Europe. Interrogation manuals were written and distributed to see to it that Inquisitors everywhere got the same answers to the same questions, thus producing more "evidence" of an underground organization of witches. Indeed, it may well be that a few Classical Witches here and there decided to play the Christians' game and become Gothic Witches, although again we have few facts to go on.

There is not room here to go into the trials of (those persons believed to be) the Gothic Witches which took place from around 1450 to 1750. Hideous atrocities were committed against hundreds of thousands of men, women and children by both Protestant and Roman Catholic churches. (It is interesting to note that on their own initiative, the Eastern Orthodox churches rarely persecuted anyone.) Books such as R. H. Robbins' *Encyclopaedia of Witchcraft and Demonology* provide all the gory details of rapes, mutilations, tortures, lynchings, burnings, etc. Somewhere be-

tween 250,000 and several million (estimates vary) human beings were officially and unofficially murdered because "Thou shalt not suffer a witch to live."

In the early 1800's the rules governing heresy changed again, so that now if anyone does believe in the supernatural power of witches they once again are labeled heretic, in conflict with Eternal Truth.

It is ironic that the phenomena of satanism or Gothic Witchcraft, created as it was out of whole cloth, became a reality that exists even today. Ever since the idea first was suggested there have been sadists and psychotics who think it great fun to "worship the Devil," to sacrifice human beings, to hold "black masses." These have not been the downtrodden peasants, however, like the early Gothic Witches were supposed to be. From the royal courts of France to the mansions in Washington, D. C., it is the bored members of the upper classes who have gotten their perverted thrills out of "evil for evil's sake."

During the "Age of Enlightenment" which followed the early 1800's most people did not believe in witchcraft of any sort, although there were still a few Classical Witches hiding out in the boondocks. Not until the 1940's did the general public begin to hear of witches once more — but these witches were a new breed.

This new witchcraft is descended from "the Old Religion," the universal Mother Goddess cult that antedated Christianity and survived underground during the centuries of Christian persecution. English anthropologist Dr. Margaret Murray studied the artificial "confessions" made by accused Gothic Witches during the Inquisition and claimed these show a unified pattern of belief — which indeed they do, since all the words were put into the mouths of the victims. This, claimed Dr. Murray, proves witchcraft was an organized cult, not of "devil worshipers" but of Pagans. Her books were something of an academic curiosity, hotly debated by critics, until they were overshadowed by the writings of Gerald Gardner.

About 1940, in England, Gardner was initiated by a family of witches and taught all their secrets. Deciding it was time witches went public, Gardner proceeded to write books and articles describing the Old Religion. Like Dr. Murray, Gardner claimed witches were followers of an underground and highly organized belief system based on Celtic and Roman Paganism. Since most of the rituals and

myths had fallen away and been lost, however, Gardner took it upon himself to "restore" them as he thought best.

The result was a brand-new religion of a sort probably never before seen on earth, the first of the Neopagan faiths (although Gardner never used the term, of course, since it wasn't coined until 1961). Gardner constructed an entire religion of bits and pieces of various Pagan fertility cults, ancient Mediterranean mystery cults and a sound knowledge of the beginnings of magical theory. Gardner drew upon his extensive anthropological research and borrowed from Aleister Crowley and called his religion "Wicca" which he claimed meant "wise one." His sloppy etymology probably arose from the loose synonymity of witch and wizard in the late Middle Ages. These "Neopagan Witches" therefore call themselves "Wiccans" (or sometimes "Crafters") and refer to their faith as "the Old Religion."

The whole question of the "legitimacy" of the Neopagan Witches is unsolvable in view of the scanty evidence for either side. Gardner may very well have been taught by a family of Classical Witches who kept alive some Pagan customs and beliefs. Wiser scholars than I are willing to call some of the theories of Neopagan Witches merely wishful thinking. But for the average person the historical reality of the Old Religion is pretty irrelevant, just as are the facts behind Jesus Christ or Buddha. Indeed, in recent years Wiccans have begun to disown Gardner's and Murray's more speculative theories and admit there may be more fantasy than truth to their historical claims. Neopagan Witches now seem to agree that their theology is more important than their pedigree.

Most Wiccans (and there are dozens of sects) worship a combined Moon-Sea-Earth Goddess and a Horned God who is her consort. He is usually a combination Sun-Fertility-Hunting-Sky God. The male deity is usually, although not always, inferior in status to the female deity and priestesses usually hold higher positions than priests. Most Neopagan Witches believe in karma, a "Law of Threefold Return" for all their actions, and in reincarnation. Most combine magickal training with their religion, although usually it is of subordinate importance. There is a great deal more to this interesting and basically decent humane faith, but you probably have read most of it.

This article is meant to give the reader some idea of how to distinguish between various

practitioners who call themselves witches or say they are practicing the Craft. Of the tens of thousands of people in the United States calling themselves witches, probably 80 to 85 percent are Classical or Neoclassical Witches who do magick or control their ESP or read Tarot cards or predict the weather — and therefore consider themselves involved in "witchcraft."

Another two to five percent are Neogothic Witches or Satanists. This tiny minority of the occult community try hard to be everything conservative Christians say witches are. These are the witches who habitually engage in "black magic" (their term, not mine) and who get their kicks out of hurting people and animals. The ability of these Neogothic Witches to perform useful or constructive magick is severely limited in contrast to their nearly unlimited talent for bringing bad PR to the occult community.

Of the remaining 15 to 20 percent of American witches, most are Neopagan Witches or Wiccans. This movement, along with dozens of other Neopagan faiths, grows slowly but steadily. It is changing rapidly and already has dropped much of its historical dogma. No doubt it will play a valuable and constructive role in the occult community for many years to come.

Each of these three major groups (and their overlaps) has a perfect right to call itself "witchcraft." But you also have a right to demand that modifying adjective in front: Classical, Gothic or Neopagan. Otherwise you'll never know which witch is which!



CORRECT WRONG NUMBER

AS PARISHIONERS were leaving the Sunday service at Adams (Mass.) Congregational Church one Sunday in March 1975, someone called out, "Telephone for Al Coury." Wondering who would be calling him at church, Albert Coury, Jr., picked up the phone in the church's parish hall to hear the voice of his father, Albert, Sr., who now lives in Ft. Lauderdale, Fla.

"Why are you calling me at church?' asked the surprised son.

"I'm not," replied his father. "I'm calling you at home."

It seems that Al's home number is 743-1679 while the church number is 743-1677. Of course, his father could have misdialed but Al thinks Someone Upstairs knew he was at church and transferred the call.



Missing Children Found . . .

A PSYCHIC TRAPS AN ABDUCTOR

Police had given up — but New York psychometrist "sees" the children in a meadow hundreds of miles away!

By Lawrence Cortesi

MILLIE COUTANT has unraveled many a mystery over the past 30 years but she doesn't want her psychic powers to draw too much attention. She prefers obscurity in her quaint hillside home in Lake George, N.Y. But like it or not, her obscurity was shattered by the publicity surrounding her part in the Tomchik case, for Millie succeeded after hundreds of police officers had failed.

On Sunday, April 16, 1972, Andrew Tomchik arrived at the trailer home of his ex-wife Jo Ann Tomchik in the village of Burnt Hills, N.Y. He had come to take the children for the day, his privilege under visitation rights granted in separation proceedings. As usual Mrs. Tomchik had

ABOUT THE AUTHOR



LAWRENCE CORTESI was born in Whitehall, N.Y., in 1923. He holds a B.A. in English from Siena College in Loudonville, N.Y., and an M.A. from the State University of New York at Albany.

After serving as a reporter for the "Albany Times Union" for five years, he became a high school English teacher. For the last 15 years he also has done free-lance writing. His articles have appeared in such diverse magazines as "Saturday Review," "Stag," "Frontier West" and "Occult." He also has published biographies of pioneers Jim Beckwourth and Jean DuSable as well as two humorous plays, one based on a poltergeist case he investigated.

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the girls ready — Lisa, aged five, and Amy, aged three — and as the youngsters drove off with their father she waved good-bye. She planned to relax for the rest of the day until the children returned in the early evening.

But Jo Ann Tomchik was not to see her children again for 22 agonizing months. More than 2,000 interviews conducted by state and local police investigators and $6,000 paid in fees to private investigators brought no results. In desperation, the young mother consulted psychic Millie Coutant who gave an amazing demonstration of her psychometric ability.

By eight o'clock that Sunday evening Mrs. Tomchik began to worry. Andrew usually had the children back by this time. The hours dragged on — until midnight. Then a terrible thought struck Jo Ann: her ex-husband had abducted the children! Frantically she called the New York State Police substation in Malta. The desk sergeant connected her with Investigator Bob Bryan of the New York State Police Bureau of Criminal Investigation.

Within an hour Detective

Psychic Millie Coutant can be reached in care of PSI Associates, P.O. Box 201, Saratoga Springs, N.Y. 12866.



Bryan reached the Tomchik trailer to interview the now-hysterical Jo Ann and her distraught parents, Edward and Anna Peclet, who also live in Burnt Hills. Bryan got a description of Andrew Tomchik and the children and a description of the car. He learned the time they had left and where they might be expected to go.

"Don't worry, Mrs. Tomchik," Bob Bryan said. "I'm sure your ex-husband has no intention of harming the children. And with this full description he won't get far before we spot them.

"But of course," he added, "this must be considered a mere custodial interference case, not kidnaping. You'll have to file charges."

Jo Ann nodded. She would make out a complaint the next day.

Bryan returned to the Malta State Police barracks and immediately sent out an all-points search bulletin describing the missing ex-husband, the children and the car.

The next evening, when the BCI investigator came on shift, he was astonished to learn that no police agency had reported seeing the three missing Tomchiks. Bryan then discussed the case with Capt. John Sullivan, BCI chief at the Troop G Headquarters of the New York State Police in Albany, N.Y.

Sullivan too was surprised that no police agency had located the missing trio. He now sent out another APB, directing all New York State Police substations to keep a sharp watch for Andrew Tomchik and the missing children.

"Meanwhile, you might talk to Jo Ann Tomchik again," Sullivan told Investigator Bryan. "Find out more about Andrew Tomchik's friends, his habits and his usual routine. Find out where he works. We'll talk to fellow employees, his friends, his family — anybody who knows him. I'll assign a few more BCI men and some uniformed troopers to help out."

By Tuesday, April 18, the full weight of the New York State Police had been thrown into the search. BCI detectives had interviewed dozens of persons who knew Andrew Tomchik — his family, friends, fellow employees, neighbors. None of them had seen Andrew since Sunday. No one had any idea where he might have gone.

Now Captain Sullivan feared that something had happened to the father and children, an accident perhaps. But this had to be ruled out when a thorough check with other police agencies, hospitals and morgues throughout the state failed to turn up any evidence.





BCI Investigator Bob Bryan (left) and New York State Police Capt. John Sullivan used all available resources to locate missing Andrew, Amy and Lisa Tomchik but finally admitted failure.

"I don't believe it," Sullivan scowled after three days of intensive investigation. "We've got excellent descriptions. How could a man and two kids in that blue car simply disappear? We'll have to start looking out of state."

Requests for help went out to police agencies throughout the eastern United States and Canada. But no police agency came up with a clue. Everybody from the FBI to patrolmen in the smallest villages had been alerted — to no avail.

After three weeks, Capt. John Sullivan expressed total bewilderment — and Investigator Bob Bryan could tell Jo Ann Tomchik only that the investigation was continuing. She sensed a disheartening truth in his words: the police had given up. The case would fall dormant; if they came across something, fine. If not . . . oh, well. Over the next several months Jo Ann regularly called Bob Bryan only to get the same answer, "Nothing yet."

Finally, convinced that the police had given up the search, Jo Ann Tomchik turned to private detective agencies. During the next year she and her parents spent more than $6,000 in the hunt for her children — and the private investigators had no more success than the police.

In the fall of 1973, 18 months after the disappearance of Andrew, Lisa and Amy Tomchik, Capt. John Sullivan admitted that he thought the police would probably never find the missing trio.

"I don't think they're dead," he said. "I think Andrew Tomchik planned this thing long and carefully. In all likelihood he's changed his name, changed his appearance and changed his identification. He's probably somewhere in the United States but I doubt we'll ever see him or the children again."

Thus, so far as the police were concerned, the case was all but closed.

* * *

JO ANN TOMCHIK spent a lonely miserable Christmas — but the dawn of the New Year, 1974, brought new hope. She remembered having heard a radio program on parapsychology and as a last resort she decided to contact the Association of Parapsychology Study and Investigation Associates in Saratoga Springs, N.Y., a few miles north of Burnt Hills.

Her parents and friends tried to dissuade her. BCI Investigator Bob Bryan warned Jo Ann to stay away from "those people," saying they merely offer false hope. If the police, with all the resources at their disposal, could not find the Tomchik children, no parapsychologist could.

But Jo Ann felt the police had failed her — and anyway, what did she have to lose? She went ahead and met with Matt Matteson, president of the PSI group. Matteson listened to her woeful story, then referred her to 55-year-old Millie Coutant.

"She's our most gifted member," Matteson said. Although he warned Jo Ann that he could not guarantee success Matteson had plenty of reason to believe Millie Coutant could help in the Tomchik case. She was the best clairvoyant in the PSI group and her fellow psychics knew that over the years she had used psychometry to locate valuable documents and missing persons.

When Jo Ann told her parents she intended to consult the psychic they were disturbed. Their daughter was now clutching at straws — and worse, who was Millie Coutant? Neither the Peclets nor anyone else had ever heard of her. They could not have known that Millie Coutant had been a successful psychometrist for many years.

Millie's psychic abilities had frightened her at first but gradually she came to accept them, despite embarrassment and criticism from family and friends. By the 1960's, when the field of parapsychology had gained a measure of respectability, Millie no longer felt uneasy. She joined the PSI group in Saratoga Springs and the other members soon discovered that Millie Coutant is unusually gifted.

Three examples will demon-

strate her prowess. In the fall of 1973 Robert Ellen of Brooklyn, N.Y., had failed to find his missing children after months of intensive police investigation. Somehow Ellen heard of Millie Coutant and wrote to her for help, sending her a photo and description of the children. Millie pinpointed a ghetto neighborhood in Newark, N.J., where the police subsequently picked up the trail of the missing children.

Earlier, in the summer of 1973, Glenda Goodman of Slidell, La., 1200 miles away, wrote to the Saratoga Springs ESP group who in turn referred her to Millie. Mrs. Goodman sent a photo and description of her children. With only this information to guide her, Millie saw the ex-husband and children in a small town in Ontario — Wasago Beach. Unfortunately, the ex-husband learned that the Ontario police were closing in on him and ran off before he could be apprehended.

On October 20, 1973, Estater Running of Albany, N.Y., appealed to Mrs. Coutant to find her sister Ann who had disappeared from their home while Estater had gone to a nearby store for groceries. Albany police and the New York State Police had conducted a week-long search for the missing woman without success. Millie Coutant immediately said she envisioned tragedy. She saw a wooded area along a throughway overpass and nearby, a new construction site. Two days later, in an area matching Millie's description, police found the wandering sister dead in the woods. She had suffered a heart attack.

In view of her string of successes in locating missing persons it was natural for Matteson to refer Jo Ann Tomchik to Millie. However, the disapproval of her parents and friends prompted the young mother to avoid seeing Millie personally. She merely offered her photos of the missing husband and children and descriptions of them.

On a January afternoon Millie Coutant studied the pictures, then went into deep concentration. Thereafter she gave her impressions to Matt Matteson who relayed the information to Jo Ann. Millie said she saw a blue pickup truck with North Carolina license plates (No. A71-3146). A man and two small girls were inside the truck. She also saw a trailer painted white with yellow trim. And she saw the man putting the children to bed inside the trailer. Finally, Millie said the trailer was situated in a meadow outside a small village.

Jo Ann immediately followed through. With the help of the sympathetic but skeptical Bob

Bryan, the information was checked by the North Carolina police — and an astonishing report came back. North Carolina authorities said that a state employee who lived in a white and yellow trailer with two small girls used a blue pickup truck on his job in rural Wilson County.

When the amazed Capt. John Sullivan gave this news to Jo Ann about the middle of February, her parents and a private investigator went to North Carolina. The North Carolina police immediately took Mr. and Mrs. Peclet to the yellow and white trailer in Wilson County where they found their two grandchildren.

Andrew Tomchik was extradited to answer charges of custodial interference and violation of New York's Family Court Act — and the two children at last were reunited with their mother.

* * *

JO ANN TOMCHIK is eternally grateful to Millie Coutant. "I know there are experiences beyond our comprehension," she said. "Millie proved that."

Of course Millie was deluged by newspaper reporters but she took the sudden notoriety in stride. "The good Lord gave me this talent and I only use it to help others," she said. "I think it's my Christian duty to do so. I'm happy for Jo Ann Tomchik." Incidentally, she would accept no money for her amazing psychometric feat.

And what of the New York State police who generally have faith only in their investigators and the chemists, biologists and physicists at the science lab in Albany? How did Capt. John Sullivan react to a psychic's success in a case where the police had failed?

When it was all over Captain Sullivan merely grinned. "I guess there are some things we don't understand. I think, if we run into a dead end on the next missing person case, I'll have to consider seeking the help of someone like Millie Coutant."

HIS JUST DESERTS

A CERTAIN mugger in Los Angeles, Calif., will be more careful of old ladies walking their dogs, Associated Press suggests. Mrs. Hollis Sharpe was walking her miniature poodle when the thug snatched away her plastic bag with such violence that her arm was broken. Despite her injury Mrs. Sharpe smiles when she describes how the mugger greedily thrust his hand inside the bag. Mrs. Sharpe was carrying the bag to clean up after her poodle. "I only wish there had been a little bit more in the bag," she sighs.



Swami Muktananda is touring the United States through summer of 1976, then will return to his home and ashram in Ganeshpuri, India.

People all over the world have received the blessing of Swami Muktananda — in his presence, from looking at his picture and even merely reading about him.

Message from a HOLY MAN

By D. R. Butler

SWAMI Muktananda, whom his followers affectionately call "Baba," is one of the most famous and powerful holy men in India. His "power" is palpable — one feels it profoundly merely being in his presence. Baba's power has transformed my life.

I have studied and practiced all forms of yoga for the past 15 years — since I was 14. When I married six years ago my wife and I decided to devote our time, interest and energy to the development of inner consciousness. We believed the ordinary routines of life were unfulfilling and would not produce lasting happiness. The transcendence of suffering and distress, we felt, depended on knowledge of the inner self.

In an earlier article* I wrote of our experience with shaktipat which is the direct transference of energy from guru to disciple. This experience gave me conclusive knowledge that an intensely blissful power lies within all of us and needs only to be awakened. In yogic terminology

*"My Experience with 'Shaktipat' — Instant Cosmic Consciousness?" July 1975 FATE.

this power is known as shakti — or kundalini.

Shakti is the source of all joy and happiness. In ordinary life we briefly glimpse shakti when falling in love, in sexual ecstasy, hearing great music and even in the thrill of achievement or winning a contest. But shakti can be awakened and experienced fully and directly without dependence on external stimuli.

A human being with fully awakened shakti lives in a state of exalted bliss every second, regardless of external circumstances, enjoying unceasing supreme happiness which most of us only faintly dream of. Swami Muktananda is such a person.

I first heard of Baba after his world tour in 1970. I read about him in Roy Eugene Davis' book *Darshan: The Vision of Light* (CSA Press, 1971). Davis said he was a saint. Later I heard about him from Ram Dass (Dr. Richard Alpert) who said Baba was a fully realized Being, an enlightened Master, and that one's inner shakti was spontaneously awakened through contact with him.

Finally, my wife and I learned he would be in New York City in October. We would finally get to meet this great yogi. We didn't know why but we felt that through meeting Baba our lives would be significantly changed.

We first saw Swami Muktananda at a 6:00 P.M. public darshan in late October. (A "darshan" is a gathering in the presence of a spiritual leader.) We expected a saint — but Baba was the epitome of unholiness. He wore bright red and yellow Indian clothes, dark sunglasses and a red beanie and he slouched in a way that emphasized his potbelly. I wondered how he had the nerve to call himself a yogi. Later I realized my own expectations led to this reaction. Baba was completely free of pretension and through him I learned that form or appearance has nothing to do with "spirituality."

Baba is magnetic and compelling; he fascinated me in a way no one else ever had. At the same time I had an inexplicable sense that suddenly everything in my life was all right, that I could lay aside all fears, worries and anxieties.

Baba speaks very little English but through his interpreter, Yogananda, he communicated briefly with those who approached him. While my wife and I were sitting near the back watching, I felt the familiar blissful energy of shakti rising warmly up my spine — a gentle exhilaration, a quiet euphoria, an inner pleasure.

When Baba left after about an hour I knew I had to be with him

again. I felt that more experience with him was somehow essential to my spiritual development. We made an appointment to return the following Monday morning for a private darshan.

At the appointed time we found ourselves in a small room with about 15 other people. While waiting for Baba to arrive we sat cross-legged on the floor in silent meditation. Soon the door opened and as I turned to see if it were Baba, he smacked my shoulder forcefully with the palm of his hand, almost knocking me over. Startled, I looked up to see him smiling down at me.

By the time he had seated himself, hot energy was swirling up my spine. Time seemed to come to a standstill; sensory perception was irrelevant. I experienced a terrific urge to close my eyes and swim in this inner joy — but I forced myself to keep them open because I wanted to watch everything Baba did.

In a private darshan Yogananda calls up the persons in the gathering one at a time for an interview. One of the first persons called up was Dr. S., a prominent New York psychiatrist. He told Baba he had come only to say hello. Baba smiled and waved at him. I began to realize that Baba gives everyone as much as he can take but never more than he asks for.

One of the group was a blind man. Baba pressed his index finger vigorously between the blind man's eyebrows, saying, "Look up here. The third eye is here. When you learn to see through this point you won't need your physical eyes anyway." The blind man began to smile; I don't know what his inner experience was.

One man said his sister was very unreceptive whenever he tried to interest her in meditation or yoga. When he attempted to get her to come to see Baba she had turned her back in disgust.

Baba said, "The next time you ask her, she will come."

I learned later that the next time the man came his sister happily accompanied him.

Baba lives in a state of consciousness wherein everything he says is true. No one ever has known him to say something would happen that didn't happen.

An example is the young woman in her early 20's, an aspiring actress who couldn't find work. She asked Baba if she should give up her acting ambitions and do something "more practical." Baba told her to continue to study acting and something wonderful would happen soon. Two months later she had a part in a Broadway play.

When my wife and I were finally called up that morning we sat cross-legged about a yard in front of Baba. I blurted, "How can I become conscious of God every second of every day?" (I hadn't intended to ask this at all! Later I read in a brochure that "Baba has the unique gift of being able to awaken in those who meet him the desire to know God. And he does this without any outer show, without appearing to do so.")

Baba answered, "Why do you want to get what you don't already have? If you can acquire something new you can also lose it. But if you learn to know what you've always had, then you'll always have it. Simply tune in to what you already are, which you are experiencing right now."

Right then I was experiencing extreme bliss, peace and serenity — as if I'd been given some wonder drug for instant happiness.

My wife asked, "How can I become more conscious of my inner self?" Baba replied, "The fact that you've asked that question shows that you already are. Otherwise you would not know there is anything to be conscious of."

As we were leaving the private darshan room Baba approached us, put his arms around us and started talking in Hindi. I had no idea what he was saying but it didn't matter. I wanted to hug him. An Indian swami who travels with Baba then came to us and said, "Baba says to come to the next intensive."

An "intensive" in Baba's particular system is an extended period of time (usually all day Saturday and Sunday from 8:00 A. M. to 6:00 P. M.) during which a group is exposed to his energy, his chanting and lectures and joins him in meditation.

We went, of course, the next Saturday. During meditations Baba went around touching everyone on the top of the head or between the eyebrows. Some persons, when he touched them, would begin to shake convulsively or breathe irregularly. These reactions are called *kriyas,* spontaneous purifying processes which occur during shaktipat to remove various physical, emotional, mental and psychic blocks.

* * *

DURING that intensive Baba renamed my wife Sita and my new name is Ram. We ended up going to three other intensives, several private and public darshans and a five-day retreat in Washington, D. C. With each experience Baba's influence in our lives became more pronounced. I shall try to explain, from my present perspective, what happened to me

through knowing Baba.

(1) My consciousness became more intensely centered within myself. In fact, my consciousness became the only reality. All outer conditions and circumstances seemed far away, irrelevant. Nothing external affected me in the least and life became a joyful game.

(2) My general emotional disposition changed completely. Worries and fears which had become habitual vanished altogether. Today the memory of them seems absurd. I became joyful and cheerful without making any conscious effort to do so and so far my happiness has only continued to increase.

(3) Meditation became more intense, yet effortless. Whereas before I had to struggle merely to stop my thoughts I now spontaneously plunge into the depths of my inner being merely upon closing my eyes. Also, violent *kriyas* began to accompany my meditations. My head would shake spastically, then bounce from side to side until my ears almost pounded against my shoulders. At other times my body would shake and bounce, my spine whiplashing into contortions I could not possibly have done if I consciously tried. As a result the nervousness and tension that had become part of my nature began to fade away and my life became calm and serene.

(4) Sita and I are both freelance writers and our careers took sudden changes for the better. After meeting Baba, the quality of our writing improved markedly and we made more sales.

(5) My ideas of myself underwent a radical transformation. I stopped putting myself down for my shortcomings and developed a profound respect for *me*. On a deeper level I began to identify with the energy within me rather than my external form. The inner shakti was obviously my essential nature, whereas my physical body was only an instrument of expression for the shakti.

(6) Others began to react differently toward us. Our friends commented on how we had changed (even those who knew nothing of our meetings with Baba). Strangers smiled at us — and I now understand they were subconsciously reacting to the power of the shakti that had been activated within us.

And that leads to another phase of our relationship with Baba. During one of the intensives he said we would make good teachers and transmitters of shakti and asked us to open a meditation center in our home.

This took us completely by surprise. I said, "I don't know

enough about siddha yoga to teach it."

"You'll give wonderful classes," he said.

"What if they have questions?"

He replied, "You'll give perfect answers."

"But how can I be sure the shakti will flow through?" I asked.

He laughed. "Don't worry, it will."

* * *

WE AGREED to transform our living room into a meditation center and now our home is the Queens Siddha Yoga Meditation Center in Forest Hills, a quiet suburb of New York City.

In the beginning I didn't know if anyone would come. Yet people immediately began attending weekly meetings and our gathering has grown steadily. Those who knew Baba say that shakti is as powerful in our Center as it was around him; it is as if he himself were present. Persons who never have met Baba have received shakti, experienced *kriyas* and report the same changes in their lives that my wife and I experienced.

I have no explanation for all this. I only know that in a matter of months my life was transformed and that whatever came to me from Baba is now going from me to others. I am not doing anything consciously to cause it and I am not sure whether I could prevent it.

Obviously unlimited potential energy dwells within each of us. This energy, call it shakti or what you will, can remove stubborn obstacles from our paths and restricting limitations from our subconscious. While Baba says this energy is activated in any receptive person through contact with him, he also says, "Do not think of me as something outside of you. I am your own inner self."

I understand his words to this degree: Baba apparently has nothing that corresponds to an ordinary ego. He does not think of himself as separate from anything or anyone else. He identifies with the omnipresent creative force of the universe and sees his body and personality as an individualized manifestation of universal energy.

People all over the world have received shaktipat from Baba's presence, from looking at his picture and even from merely reading about him. His only aim is to awaken the God dwelling within each of us. Hindus call this awakening "the grace of the guru." It is a blessing in a very true and literal sense.

Baba seeks no personal glorification. Indeed, nothing can be added to what he already has.

He is complete within himself — as we all are when we realize our true nature.

Baba's message is simple and he repeats it over and over, ending every talk with it: "Kneel to your own self. Honor and worship your own being. Meditate on your *self*. God dwells within you as you."

Baba is touring the United States until the summer of 1976 when he will return to his ashram and home in Ganeshpuri, India, about 40 miles north of Bombay. Thus far he has established more than 50 centers in this country. For further information and for the exact locations of these centers, FATE *readers may write either to S.Y.D.A. Foundation, P.O. Box 730, South Fallsburg, N.Y. 12779, or to Queens Siddha Yoga Meditation Center, 68-20 Selfridge St., Forest Hills, N.Y. 11375.*



PHANTOM SHIP

By Allan McArthur

MANY TALES have been told about the legendary *Flying Dutchman*, the phantom ship condemned to sail the seas until Judgment Day. While critics dismiss the story as fancy, over the years sightings of phantom ships have been reported and the tale inspired Richard Wagner's opera "The Flying Dutchman" as well as a romanticized Hollywood version with James Mason and Ava Gardner.

In the 1880's a young British midshipman found a reference to the phantom ship in the official log of *H. M. S. Bacchante*. So intrigued was the young seaman that he sought and received permission to copy the entry in his personal diary. It makes fascinating reading:

"At 4:00 A.M. she crossed our bows. A strange red light, as a phantom ship all aglow, in the midst of which light the broken masts, spars and torn sails of a brig, 200 yards distant, stood out in strong relief as she came up with us.

"The lookout man on our fo'c'sle reported her as close to the port bow, where also the officer of the watch from the bridge clearly saw her as did the quarterdeck midshipman, who was sent forward at once to the fo'c'sle, but on arriving there no vestige nor any sign whatever of any material ship could be seen."

Suggestion? Hysteria? Too much grog? We can theorize but this sighting must remain in the shadowy realm of the unexplained.

Interesting, too, is the fate of the young seaman who was so enthralled with the tale that he copied the entry from the ship's log. A naval cadet serving as a midshipman on *H. M. S. Bacchante*, he soon became supreme commander of the fleet when he ascended England's throne as King George V.

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THE MAN IN BLACK

By Barbara Carrothers

WHEN I was a teen-ager we lived in Kalamazoo, Mich., in the last house on a court. The houses all were large and old and no doubt many children have run and played in that court.

One summer afternoon in 1935 or '36 a storm was brewing. The sky was growing dark and the huge oak trees that lined our court made it even darker there. My two sisters, Ruth and Phyllis, and several neighbor girls were playing a made-up game that consisted mostly of chasing each other back and forth to the end of the court, screaming a lot. I was a little old for such kid games but that day I had "lowered my dignity" to join in the fun.

As lightning crackled directly overhead and thunder sounded almost instantly behind it we decided we had time to make only one more dash to the end of the court before the rain came. We had run only a short way when we all came to a sudden halt. Directly in front of us under the biggest oak tree was a man dressed all in black. His wide-brimmed hat and ankle-length coat were from a long-ago past. The wide brim of the hat shaded his face so we could not see his features. Seconds before he had not been there and we couldn't understand where he had come from. Yet there he was, arm and palm held outward as if to warn us to go back. And go back we did, racing and stumbling onto our front porch.

We just had reached the front steps when a bolt of lightning blazed downward and with an earsplitting crash struck the pavement where we would have been at that moment if the man in black had not frightened us into racing home. The concussion felt like a hand slammed into my back. Screaming, we turned to see where the man in black was. But there was no man! Only the smell of



Barbara Carrothers

sulphur hung in the air and the rain came down in torrents.

Our father, hearing the noise, came running out and when we told him our story he dashed to the end of the court to see if he could see the man in black. But there was no one anywhere on the street.

Where the tall stranger came from and where he went we'll never know — but we'll remember him. If it hadn't been for him we'd not be here today. — *Coloma, Mich.*

HUBERT

By Barbara Hopfenzitz

ALTHOUGH I was sitting on the closet floor sulking that day in 1952, I had to smile when I heard my husband knock on the apartment door across the hall and ask Paula, "Have you seen Barbara? We had a fight and now I can't find her."

"Maybe she's in the attic," Paula replied. "Hubert always used to go up there when he and his wife had a fight."

Hubert Deutsch had been the previous tenant of our apartment in Lincoln, Nebr., and he was either smarter than I or he did a lot more pouting. A door from the kitchen of the apartment led to the attic where there was an old brass bed and an ancient trunk. Hubert chose a place with as much solitude but more comfort than the hard old closet floor!

A few days later Paula burst into our kitchen in a state of great excitement. Hubert, who had moved into a house down the street, had hanged himself! Her little black eyes gleamed as she importantly gave us all the details. She always compared me to Hubert, saying he and I were the "emotional halves" of our marriages.

About a week later I had a strange experience. On a summer afternoon I was alone in the apartment doing the dishes when suddenly I felt compelled to look at the attic door. Then I found myself walking toward it, opening it and ascending the stairs. Without knowing why, I curled up on the old brass bed and began to cry. I wept until a peaceful feeling came over me and I realized Hubert was standing near me, smiling sympathetically with kindness and understanding in his expressive eyes. He appeared to be a shaft of light in the form of a man, almost transparent — not a person but more than a mere aura.

"Why did you do it?" I cried.

His smile was patient. "If anyone should know, you should."

"What do you mean?" I said indignantly.

He didn't reply. He just went away and never returned — not that day or any other. — *St. Charles, Mo.*

"WE DID IT! WE DID IT!"

By Viola H. Cochran

IN NOVEMBER 1941 I entered Monmouth Memorial Hospital in Long Branch, N.J., to give birth to my baby. There were unexpected complications and following the delivery I lost consciousness.

Several times I roused enough to realize that the obstetrician at the foot of the delivery table was still attending me. Finally I mumbled, "Doctor, I've had the baby. Why are you still here?"

"It's all right, Mother. I'm trying to find out why you're hemorrhaging," he replied. Then I slipped back into oblivion.

Finally, from what seemed a great distance I became aware of a gurgling sound. I opened my eyes and saw I still was on the delivery table but now the room was only dimly lit. The doctor was no longer present.

I called to the nurse and she hurried to my side. "What's that gurgling sound?" I asked.

"That's your new daughter."

"I want to see her," I pleaded. The nurse placed the baby in my arms



Viola H. Cochran

and walked away again.

"Nurse," I called again, "why is the baby's chin trembling? Why is she bluish around the mouth and making that sound?"

Without answering, the nurse snatched the infant and ran off.

The next time I regained consciousness I found myself in bed in a hospital room. It was not yet dawn. To my surprise both my husband and my sister were hovering over me. Tearfully my husband leaned down to kiss me. "Go away," I whimpered. "Why are you breaking hospital rules? This is no time to be visiting. It's not even daylight." Little did I know that the hospital had advised them to come because both the baby and I were in critical condition.

Later in the day my doctor came to my bedside and told me I had given him a rough time but that I would be all right. "However," he added, "you have a very sick baby."

"What's wrong with her?"

"We're not sure," he admitted. "We have her in an incubator and we will do everything possible for her. But we want you to be prepared for any eventuality."

All that day and the next at feeding time the other mothers were given their babies. My arms were empty.

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37,	Apr.	185
40,	July	250
41,	Aug.	350
43	Oct.	250
44,	Nov.	220



1954

47,	Feb.	125
48,	Mar.	400
52,	July	125
54,	Sept.	45
56,	Nov.	500
57,	Dec.	200





1955

58,	Jan.	50
60,	Mar.	100
61,	Apr.	200
62,	May	250
63,	June	100
64,	July	250
66,	Sept.	175
67,	Oct.	160
68,	Nov.	45
69,	Dec.	350



1956

71,	Feb.	255
72,	Mar.	45
73,	Apr.	310
74,	May	330
75,	June	75
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93.	Dec.	160



1958

No.	Month	Supply
94.	Jan.	239
95.	Feb.	300
96.	Mar.	250
98.	May	145
99.	June	430
100.	July	195
101.	Aug.	380
102.	Sept.	165
103.	Oct.	275
104.	Nov.	270
105.	Dec.	290





1959

106.	Jan.	205
108.	Mar.	250
109.	Apr.	255
110.	May	250
111.	June	280
112.	July	150
113.	Aug.	240
114.	Sept.	300
115.	Oct.	300
116.	Nov.	280
117.	Dec.	300



1960

118.	Jan.	85
119.	Feb.	200
120.	Mar.	150
121.	Apr.	50
122.	May	160
123.	June	200
124.	July	275
125.	Aug.	60
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During the third night I dreamed of my mother Emma Nagel, who had died two weeks before the baby's birth. In the dream Mother came into my room, held out her arms and with a joyous expression exclaimed, "We did it! We did it!" I awoke with a start, wondering what the dream meant.

The next morning my doctor triumphantly approached my bed and with outstretched arms joyously said, "We did it! We did it! Your baby is out of the incubator and out of danger. Today you will hold her at feeding time."

Although my happiness knew no bounds I was struck by the fact that his choice of words was identical to those spoken by my mother in the dream. I'm sure Mother was an unseen part of the team that saved our baby's life. The child lived and is the same Lola who figured in my story in the January 1976 FATE. — *Nalcrest, Fla.*

SPECTRAL LOVERS

By Lyda Zentek
As told to Carol Ann Zentek

ABOUT THE year 1948 when my husband Frank and I were just dating, we had the most unusual experience either of us has ever had. One Saturday night that August Frank and I double-dated with our friends Fred and Debbie. We turned onto a side road off Whitney Avenue in Hamden, Conn., and stopped the car near a bridge to catch a breath of air.

Connected with this bridge was the legend of a young couple who wanted to get married but their parents would not permit them to. So the young lovers ran off one night and committed suicide by jumping from the bridge. This had happened many years ago before we were born — or so the story went.

When Frank turned off the car lights, all four of us saw two white

figures ahead. They appeared to be a man and woman in wedding attire, standing about 10 feet in front of our car. Frank quickly switched the headlights back on but the two figures had vanished. Thinking we must have imagined them, Frank turned the lights off again, whereupon the two pale figures reappeared.

We started the car and headed for home, all four of us feeling as pale as the two ghostly lovers had looked.

Frank and I never went back to that spot at night. I often wonder if anyone else ever saw the young couple. I still get a chill every time I recall these tragic young lovers in their wedding attire. — *Cheshire, Conn.*

I TALKED TO THE LADY

By Margit Ryan

WHEN I was a child we lived in Cottage Grove, Ore., and for three of those years, between 1912 and 1915, I was considered an inveterate liar. If I was sent to the store, a 15-minute trip, I would be gone an hour even if Mom had said to hurry back.

Mom's first question always was, "Where have you been?"

And my answer was always the same, "Talking to a lady."

Mom would take a deep breath and say, "I saw you standing on the corner. There was no one with you. Why can't you tell the truth?"

I was telling the truth! Several times a week I talked with this lady. Her greeting was always the same, "How are you, Margit?" We talked of school, play and people, some of whom I knew or had heard. Mom speak of; others were completely unfamiliar.

Clothes weren't important to me then, but I noticed the lady wore a dust cap, a jabot with a gold pin and the whitest of aprons. When conversation began to lag she would blow

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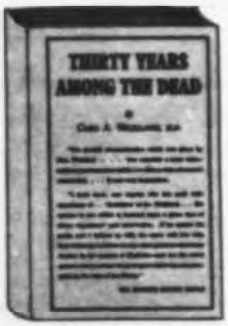
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me a kiss and I would hurry home to a lecture on procrastination.

The last time I saw the lady I was in a dither to get home and told her why. She walked with me as far as the alley. She said, "I love you and any time I can help, think hard of Margit O'Brien." She put her hand on my shoulder, gave me a feather-light kiss on the cheek and I hurried home.

Mom was at the door ready to step outside when I reached for the knob. Her usually rosy cheeks were paper-white. "Is that the lady you talk to?" she asked.

"Yes," I answered, "and sometimes she tells me about people you know."

Mom had beautiful curly auburn hair and I thought of something the lady had told me. So I asked, "Mom, did you ever cut off all your hair, clear to your head, and did your mom call you John L. Sullivan?"

The color flooded back into Mom's face and neck as she answered, "I sure did and they called me John L. until my hair grew out, but. . . ."

"She told me you did!" I said.

Mom sat down in the nearest chair, shook her head and said, "I know, I know, that lady was my grandmother but she passed on before you were born. You were named for her."

My veracity wasn't questioned after that although the incident was never mentioned again. Nor have I ever seen the lady again. Still, I have felt her protective presence when I find myself in tight spots. — *North Bend, Ore.*



New Books

NEWS and REVIEWS



David Techter



HUMANISTS MEET PSI

NOT CONTENT to rest with their blast against astrology, the American Humanist Association devoted a significant part of their 35th Conference to a symposium entitled "The New Irrationalisms: Anti-science and Pseudoscience." If you suspect that this choice of words indicates a bias against FATE's subject matter, you are quite correct. UFOs were discussed by Philip J. Klass and L. Sprague de Camp, witchcraft by Marcello Truzzi and Uri Geller by James Randi. Super-skeptic Daniel Cohen was also on the program. The other speakers are unknown to me but I suspect they are of the same persuasion. In this company any arguments in favor of the strange and unknown would be as unlikely as Yasir Arafat at a Bar Mitzvah. I am unable to comprehend why humanists should be so enthusiastic over a closed view of the universe. Perhaps it is not FATE and its readers who are "irrational."

RIDDLE UNSOLVED

BRITISH WRITER Andrew MacKenzie, author of the fine books *The Unexplained* and *Frontiers of the Unknown*, now turns his attention to the problem of precognition in *Riddle of the Future* (Taplinger Publishing Co., New York, N.Y., 1975, 172 pages, $8.50). The book is essentially a casebook of relatively recent cases of prophetic dreams and visions, drawn largely from publications of the Society for Psychical Research. He carefully retells each story with pertinent comments on the evidence for its authenticity. In some instances he has corresponded with the percipient to clarify details.

While some of the cases, such as those referring to the sinking of the *Titanic*, are familiar, a number of the stories are new to popular literature and worthy of attention. MacKenzie's comments and analyses are well taken and the book ranks well above most similar casebooks that are flooding the market. But don't expect to find he has solved the riddle. Only briefly here and there does he discuss any of the major theories proposed to explain precognition and then only to show that they are inadequate. His short chapter of conclusions reviews the cases

and comments on their value as evidence but he does not attempt any exposition of a *modus operandi*. Most FATE readers will enjoy this well-written volume, just so long as they don't expect more than it offers.

JEANE DIXON DISSECTED

I AM afraid many FATE readers will share my first reaction: "What? Not another book about Jeane Dixon!" If Ruth Montgomery and Rene Noorbergen were not enough, Mrs. Dixon's own slim volumes and the constant play given her in *National Enquirer* have made her name overly familiar to many of us. However, Denis Brian's *Jeane Dixon: The Witnesses* (Doubleday & Co., Garden City, N.Y., 1976, 216 pages, $6.95) is a far better book than any of the previous volumes about or by the Washington seeress.

Brian is an investigative reporter who decided to look into a number of Mrs. Dixon's most important predictions and see if he could find independent witnesses to verify them. (I found myself wishing Ruth Montgomery had done this. *A Gift of Prophecy* would have been a much stronger book if she had.) In a surprising number of instances he has been successful. The predictions he has been able to verify, moreover, have been her spontaneous impressions shared with friends and business associates rather than her public newspaper prognostications. (If Brian had concentrated on the latter, Mrs. Dixon's reputation would have suffered.) I think Brian has established that Jeane Dixon does indeed have psychic gifts and has made a number of valid predictions of important events. What he does not explain is why she insists on making herself appear ridiculous with the worthless nonsense in the press.

The least satisfactory parts of the book deal with Mrs. Dixon's severest critic, reporter Daniel Greene of *The National Observer*. Brian completely ignores Greene's documentation that proves much of the biographical information she gave to Ruth Montgomery was—at the very least—misleading. Birth records show that Mrs. Dixon was born Lydia Pinckert in January 1904, not in 1918. Further, Greene claims, she was married and divorced before she ever married James Dixon. The age discrepancy creates serious credibility problems with all the stories of her childhood psychic experiences. Instead of trying to deal with the implications of Greene's account, Brian tears into Greene for doubting Jeane's psychic ability. Admittedly Greene comes through as totally biased against anything paranormal and guilty of questionable logic but Brian's book would have been more useful if he also had grappled with the apparent evidence of Mrs. Dixon's disregard for facts. But if you want to read an account supporting Jeane Dixon, this book can't be beat.

KIRLIAN FANS, UNITE

INFORMALLY ORGANIZED in 1975, the International Kirlian Research Association (144 E. 90th St., New York, N.Y. 10028) is now trying to expand its membership and activities. The IKRA has presented a number of conferences in the New York area, the latest in February 1976, featuring reports on recent Kirlian research.

Two grades of membership are available. Research membership at $20.00 a year is for scientists actively engaged in Kirlian investigation. Applicants must outline their research activities over the previous year. Associate membership at $10.00 a year is for interested parties wishing to follow the research and to support IKRA activities. Both classes of members receive 20 percent discount on publications, seminars, workshops and other activities and materials.

Slightly more expensive is membership in the "Kirlian Research Group" of Chicago's Redman Center (2619 W. 79th St., Chicago, Ill. 60652). The initial dues are $25.00 plus $5.00 a month for each meeting attended. Redman Center is primarily interested in attracting a group of members who will participate in the ongoing research programs. Members attending the monthly meetings will receive at least two Kirlian prints each. I am afraid the membership fees are going to discourage the very students and enthusiastic young people Redman wants to attract.

OTHER REVIEWS

THE LIVING AURA by Kendall Johnson, Hawthorn Books, New York, N.Y., 1975, 178 pages, $15.00.

Kendall Johnson's volume on radiation field photography and the Kirlian effect is supposed to "carry its readers on an adventure to the very edges of discovery and human possibility." The book is intended for the general public but from a scientific viewpoint it leaves much to be desired, presenting as it does a highly biased view of an extremely controversial subject. Criticism of inadequate control of variables (such as have been made by William Tiller and Richard Szumski's two-part article in FATE) are not mentioned at all while theories presenting the aura and energy interaction are accentuated.

The book falls into four major sections. The first gives background information and the history of the Kirlian process. Johnson presents various electrical theories, Russian concepts and the aura theory along with a chapter of philosophical quotations. Second, he discusses the apparatus used and the fact that the type of image obtained depends on the composition of the objects photographed. Next he writes about his own various experiments but does not include complete parameters which would permit replication. Fourth, he considers possible applications of the process in industry, medicine and law enforcement.

So much is presented in such little space that I feel the text becomes vague and lacks cohesiveness. However, the Kirlian process is highly visual and the book succeeds in conveying this visual quality with numerous plates, both in color and black-and-white. These exciting and beautiful photos show the Kirlian effect using flowers, leaves, air, metals, liquids, coins, rocks, animals and human beings.

This book is not the place to look for concrete facts on Kirlian research but I recommend it for the sheer enjoyment of viewing the photographs and wondering what they mean. — *John Bisaha.*

THE EDGE OF REALITY by J. Allen Hynek and Jacques Vallee, Henry Regnery Co., Chicago, Ill., 1975, 301 pages, $14.95; $5.95 (paperback).

It is a sign of UFOlogy's growing maturity that a book based on transcribed conversations can find a publisher. Such books have appeared in other fields but traditionally UFO books have been directed toward the "gosh" and "wow" market. *The Edge of Reality* probably will not hold the attention of the average reader of paperback potboilers but rather will appeal to a more thoughtful audience who may wonder what this country's two foremost UFO researchers talk about when they get together.

In this book they talk about the broad spectrum of UFO phenomena, from radar-visual sightings to occupant reports to hoaxes, stopping occasionally to insert a complete account of a relevant incident. By far the most interesting of these epi-

sodes occurred "somewhere in the northern plains" — actually near Harvey, N.D. — and involved a man who shot and wounded a UFO occupant. The next morning three mysterious men called on him and warned him never to discuss the incident with anyone.

Vallee's disenchantment with the extraterrestrial hypothesis of UFO origins has been well known since 1969 but conservative UFOlogists may be surprised to read about Hynek's feeling that UFOs might be a kind of psychic phenomenon. The authors observe in the very first sentence, "The UFO phenomenon calls upon us to extend our imaginations as we never have before, to think things we have never dared think before — in short, to approach boldly the edge of our accepted reality and by mentally battering at those forbidding boundaries perhaps open up entirely new vistas."

While valuable, this book is not complete enough on its own to be ranked as a classic UFO book. No doubt this is why Vallee published his meatier *The Invisible College* at the same time. Now it is Hynek's turn to write a book that matches the substance of his earlier *The UFO Experience*. — *Jerome Clark.*

DIALOGUES OF THE SOUL AND MORTAL SELF IN TIME by Jane Roberts, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1975, 142 pages, $6.95.

Jane Roberts' latest book is written in poetry but don't let this keep you from reading and enjoying it. She has captured in words and feelings the struggle she and everyone must undergo to come to the realization of our physical mortality. As surely as the seasons follow one another, from the moment of birth we are on a collision course with death. With the mature acceptance of this fact will come our own awakening.

The death of Jane's pet cat prompts one of the most beautiful and understanding insights into death I have ever read. Death is illumined as a special transcendental experience and as a necessity for the continuation of life. For this section alone I recommend the book to young and old alike.

I found this exquisite book sheer reading enjoyment, one to be read again and again. If you cannot part with your own copy, buy an extra one to share with your favorite person. — *Claudeen Korst.*

SECRET DOORS OF THE EARTH by Jacques Bergier, Henry Regnery Co., Chicago, Ill., 1975, 159 pages, $7.95.

Brace yourself, lovers of truth; Jacques Bergier is on the loose! His penchant for getting his facts mixed, combined with his inevitable bias, is enough to make one approach his writings with trepidation. One sample of his attitude is the following quote: "Out of respect for my reader, I intend to keep entirely within the realm of what is possible. I will not talk about things I know to be false — healers, mediums, water diviners, flying saucers — which leaves me a vast terrain in which to speculate."

Basically, the book deals with the concept of secret societies possessing advanced knowledge. Bergier also speaks of ". . . an infinity of states, of levels, of Riemann surfaces, of topological folds or planes of existence that are bound to the earth."

Some intriguing tidbits of information scattered throughout the book manage to stimulate my imagination and irritation at the same time. While Bergier is anti-UFO he favors extraterrestrial life. He often considers the possibility of ET visitations, historic and modern, although he feels they probably would contact only the secret societies that form

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his central theme in this book.

Despite the book's shortcomings it suggests areas for additional thought and research. I don't advise you to ignore it but suggest you wait for a less expensive paperback edition to appear. — *Lucius Farish.*

SONG OF THE SIREN by Stanley Krippner, Harper & Row, New York, N.Y., 1975, 311 pages, $12.50.

Not quite an autobiography, this volume is the self-styled "parapsychological odyssey" of Stanley Krippner's 20-plus years of professional, global and personal search and research into parapsychology's "siren song." In essay after essay Krippner introduces us to persons, places and events, from Russia to South America to East Asia, through his firsthand experience or from the perspective of his professional knowledge.

While not intended as a textbook *Siren* nevertheless distills the exciting essence of paranormal and transpersonal research and theory over the past 20 years. It would take 50 volumes like this to map current explorations fully but Krippner has abstracted the field so effectively and pleasantly that his book is both informative and entertaining. Both casual and serious students will find it invaluable and well worth its list price. — *Donald J. Mueller.*

THE WIZARD FROM VIENNA by Vincent Buranelli, Coward, McCann & Geoghegan, New York, N.Y., 1975, 256 pages, $8.95.

It is possible to take a portion of the truth and overlay it with enough error to negate the whole. That in essence is why Franz Anton Mesmer, the "wizard of Vienna," is remembered as a charlatan, occultist and

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glib-tongued faker and not as the father of abnormal psychology.

Both a legend and a laughingstock in his own time (1734-1815) Mesmer came to medicine from earlier training in law and religion. Initially he was not a scientific rebel but he stepped out of bounds by proposing the existence of a universal fluid too tenuous to be measured by then-extant instruments but nonetheless influential on human physiology.

From there it was only a few steps to "animal magnetism," a force Mesmer claimed he could generate and use to treat/cure a variety of illnesses. Egotistical and arrogant, Mesmer reacted badly when the Establishment refused to accept his theories and cures. He was in fact curing many cases of psychosomatic illness but this concept was not recognized by medicine at that time. Laughed out of Vienna, Mesmer went to Paris where he gained a large popular following but again official rejection. Mesmer's showmanship was mainly to blame. The hypnotic trance state was fearful to behold. Patients seemed demon-possessed, utterly at the mercy of the doctor. Occult overtones crept into accounts of his healings and Mesmer didn't help matters by dressing in flowing robes and waving a wand as part of the proceedings.

Matters got worse after Mesmer split with his followers by insisting that only he could teach and properly control animal magnetism. Then late in his life he wrote in his *Memoir* that animal magnetism could explain telepathy, clairvoyance, precognition and a host of paranormal powers. That did it! From then on Mesmer was firmly typed as an occultist and I suspect that Buranelli's fine biography, which refutes such assertions, isn't going to change matters now. — *George W. Earley.*

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BEYOND COINCIDENCE by Alex Tanous with Harvey Ardman, Doubleday & Co., New York, N.Y, 1976, 195 pages, $7.95.

In his introduction Ardman states. "I think you'll be impressed." I would have been more impressed if this book had not been written as an autobiography. In the first chapter alone 24 paragraphs start with "I." With such a first person narrative you get the feeling that God and Alex Tanous are roommates. But despite this flaw I enjoyed this account of Tanous' many psychic adventures.

Tanous has proved his psychic abilities in the laboratory at the American Society for Psychical Research. He has read successfully over radio and TV, helped police solve crimes and once caused a power failure to black out an entire town. He can't wear a watch because his presence puts it out of kilter; tape recorders and cameras malfunction when he's around. His psychic talents include clairvoyance, healing, aura reading and voluntary out-of-body trips. His most unusual talent is the ability to solidify light and project images on walls.

Tanous proposes some intriguing theories about Stonehenge, which he believes was built by an advanced tribe with highly evolved consciousness. He feels extraterrestrial beings made contact because they wanted to merge with a vigorous race and persuaded the tribe to build Stonehenge as both altar and landing platform.

He also makes a prophecy for the future of mankind. He envisions three days of darkness for the whole world, as a sign and warning from God. If the warning is not heeded a holocaust will follow before the year 2000.

Tanous winds up with directions for developing your own psychic abilities which he says involves learning to operate on the simplest levels,

learning to relax and accept the first impressions that flood your mind. Since there is nothing supernatural about psychic experiences, he argues, there is no reason to fear them. "For all things begin and end in love," he concludes. I certainly won't argue with that. — *Rustie Brown.*

STATES OF CONSCIOUSNESS by Charles T. Tart, E. P. Dutton & Co., New York, N.Y., 1976, 307 pages, $12.50.

One of our most prominent researchers on consciousness, Dr. Tart has published numerous books and articles on dreams, hypnosis, out-of-body experiences, marijuana and related aspects of normal and altered awareness.

In this book Dr. Tart describes his "systems approach" to research, proposes the establishment of a "state specific science of consciousness" and speculates on the significance of such a science for our interpretation of "consensus reality" and for Western civilization as a whole.

Dr. Tart's "discrete state of consciousness" is a relatively stable system with its own laws which tends to maintain itself despite changes in sensory input. Most of us share a consensus reality which we construct as a result of our own experiences plus the feedback we get from others and our cultural conditioning. While we tend to view this consensus reality as the "normal" state most of us also experience other states when we dream, meditate, become intoxicated, are hypnotized or otherwise alter consciousness. These various states are valued to different degrees by different cultures and by different segments within our own culture.

Each discrete state of consciousness has its associated set of psychological characteristics, laws, logical relationships and values which

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give it identity. Many of these conditions can be described or otherwise communicated so that others can recognize them and compare experiences. Thus it would be possible to construct a "state specific" science of consciousness which Dr. Tart feels would be a major step forward in our understanding of psychological functioning. This excellent study should prove of interest to everyone dealing with states of awareness and their bearing on our view of reality. — *C. J. Parshall.*

ALSO NOTABLE

THE WHEEL OF REBIRTH by H. K. Challoner, Quest Books, Wheaton, Ill., 1976, 285 pages, $3.50 (paperback).

Author presents her recollections of previous lives in Atlantis, ancient Egypt, Persia, Greece and elsewhere.

BIORHYTHMS by Hugo Max Gross, Third Edition, Motivational Development Centre, 115 Harvard Ave. S.W., Albuquerque, N. Mex. 87106, 1975, 168 pages (paperback).

Latest revision of 1966 study concentrates on European research into human intellectual, physical and emotional cycles.

THE APPLICATION OF LEARNING THEORY TO ESP PERFORMANCE by Charles T. Tart, Parapsychology Foundation, 29 W. 57th St., New York, N.Y. 10019, 1975, 149 pages, $5.00 (paperback).

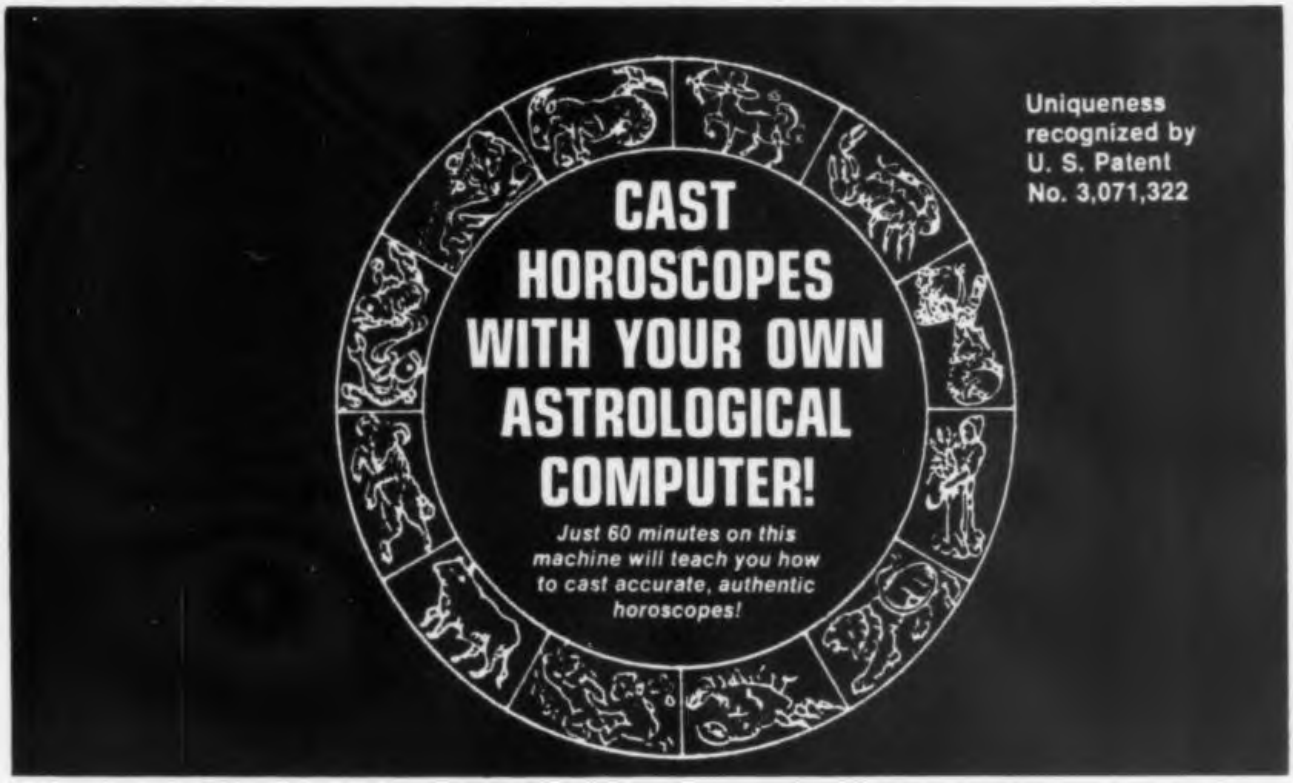
Latest in series of Parapsychological Monographs reviews various attempts that have been made to teach subjects to use ESP with the aid of mechanical guessing devices.

PATH TO THE RAINBOW by Roger C. Hight, Gonders & Associates Publishers, P.O. Box 32378, Oklahoma City, Okla. 73132, 1975, 183 pages, $3.95 (paperback).
END OF THE RAINBOW by Roger C. Hight, Gonders & Associates, Oklahoma City, Okla., 1975, 153 pages, $2.95 (paperback).

Founder of the New Age Assembly Church of Corpus Christi presents his teachings on karma, levels of consciousness, meditation, parapsychology and other subjects. An appendix in *End of the Rainbow* lists psychic organizations and publications with their addresses.

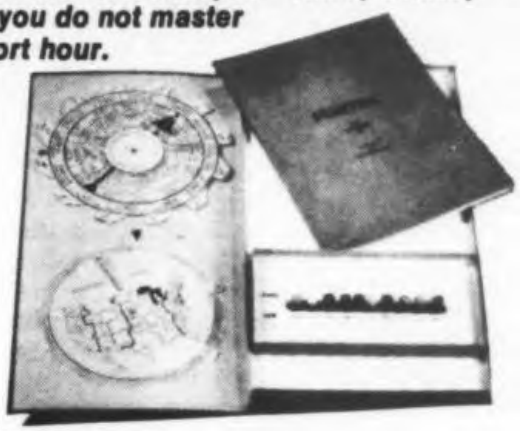
STRANGE UNIVERSE compiled by William R. Corliss, The Sourcebook Project, Glen Arm, Md. 21057, 1975, 279 pages, $7.95.

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PHYSICAL TRACES ASSOCIATED WITH UFO SIGHTINGS by Ted Phillips, Center for UFO Studies, P.O. Box 11, Northfield, Ill. 60093, 1975, 144 pages (paperback).

Listing of cases with suspected landing traces is supplemented by interesting illustrations.

SATAN'S SAUNA AND THE DEVIL'S TRIANGLE by Al Snyder, Snyder Institute of Research, 508 N. Pacific Coast Hwy., Redondo Beach, Calif. 90277, 1975, $4.45 (paperback).

Author proposes an "underearth sea" of superheated steam as the explanation for the disappearances in the Bermuda Triangle.

NATURAL MAGIC by Doreen Valiente, St. Martin's Press, New York, N.Y., 1975, 184 pages, $6.95.

Practical handbook explains how to cast spells to increase love, defend against black magic and establish a healthy garden.

ARTHUR FORD SPEAKS FROM BEYOND by Eileen Sullivan, J. Philip O'Hara, 20 E. Huron, Chicago, Ill. 60611, 1975, 186 pages, $6.95.

Automatic writing allegedly from the late American medium gives spiritual philosophy. The later portion of the book deals with Korean seer Moon.

ESOTERIC ENCYCLOPEDIA OF ETERNAL KNOWLEDGE by Vernon Howard, British Book Center, 996 Lexington Ave., New York, N.Y. 10021, 1976, 256 pages, $11.95.
THE MYSTIC MASTERS SPEAK by Vernon Howard, British Book Center, New York, N.Y., 1976, 283 pages, $11.95.

Two latest volumes by the popular metaphysical writer continue his positive thinking philosophy and quote liberally from famous authors.

WITCHES AND WARLOCKS by Philip W. Sergeant, Beekman Publishers, 53 Park Pl., New York, N.Y. 10007, 1975, 290 pages, $14.95.

Scholarly study of medieval witchcraft first appeared in 1936

THE TRUTH ABOUT ATLANTIS by Anon, Revised 1975 Edition, Sun Books, P.O. Box 4383, Alburque, N. Mex. 87106, 1975, 40 pages, $2.00 (paperback).

Author outlines daily life, political structure and decline and fall of the legendary civilization.

GOLDEN THREADS IN THE TAPESTRY OF HISTORY by Kenneth Morris, Point Loma Publications, P.O. Box 9966, San Diego, Calif. 92109, 1975, 240 pages, $4.75 (paperback).

Theosophical writer presents aspects of occult history "often submerged in the awful shout and tumult of historical narration."

Report from the Readers

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



FIRST, READ THE BOOK!

In "Report from the Readers" in your February and March 1976 issues, 10 letters appear commenting on my article about the Bermuda Triangle (October 1975 FATE). One reader agreed with what I said; the other nine disagreed. The one person who agreed had read my book (*The Bermuda Triangle Mystery—Solved* Warner Books, $1.95) and the nine who disagreed had not. The uninformed usually are the severest critics.

One letter asks: *Why didn't Kusche explain how the navy planes vanished?* I did. It's in my book. The chapter is 30 pages long and includes several maps; that's a little too much to include in a seven-page magazine article.

Does Lloyd's of London insure all the ships and airplanes that cross the Triangle? Of course not, but they do publish *Wreck Returns, Casualty Reports, Lloyd's List* and *Dictionary of Disasters at Sea* which are comprehensive sources of information. Other writers portray Lloyd's as being baffled by "the mystery" but don't ask for their information.

As your reader suggests, be wary of the conclusion that the Triangle is a hoax — but be equally wary that it is a mystery. Don't accept as truth anything any writer says. Do a little checking yourself if you're really interested in getting at the truth.

Why didn't Kusche search the navy files on the loss of the six planes? another reader asks. That's precisely what I did. I spent at least three months studying and rereading the report and writing that 30-page chapter. I also tracked down and talked to many people who were on hand that day, including at least four who were in the Fort Lauderdale tower. Are we to discount what they say and believe the mystery-makers who created "quotations" from these men?

Your reader says, *Kusche recently began to examine this legend and solved it, just like that.* Hardly. It took two long hard years of research. Anyone who reads the book instead of criticizing my article from a vacuum will see that it wasn't all that easy.

Another reader says, *Kusche does not encourage his readers to be skeptical.* Nonsense. No one can read my book and remain credulous. My bibliograpy lists all my sources for any skeptic to track down. It's an open challenge to anyone who hopes to prove that the information or conclusions I present are incorrect. No one has done it yet.

Another statement from your reader: *It is possible to make as much money exposing a hoax as others have in creating it.* That's the

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biggest laugh of all. The difference in financial return for pseudoscientific schlock and a factual treatment of the same subject is beyond belief. That wasn't my book at the top of the best seller lists. Yet Berlitz, as well as Spencer and Winer, authors of those best sellers,* consistently decline to debate me.

People in this country don't believe the scientists and college professors, says another reader. Could it be, I wonder, because the pseudoscientists have long been claiming that "the Establishment" cannot be trusted? What scientists and professors have to say is not nearly so exciting as UFOs, Bigfoot and mysterious rays from Atlantis. People don't want to be informed; they want to be excited.

Surely Kusche might have made an exception of Ivan Sanderson's works. Is Sanderson really guilty of fallacy . . . misconception, technical error . . . shallow research . . .? I'm afraid so. In fact, even more so than some of the others, in places. Sanderson started by saying the Bermuda Triangle was silly but he then took the silliness 12 steps further. Read my chapter on the "Vile Vortices" if you wish to see his ideas on this subject totally demolished.

Sanderson was good in his field — zoology. It's unfortunate that he had to besmirch his reputation by entering the pseudoscientific field. Compare Sanderson's treatment of the *Ellen Austin* with Vincent Gaddis' version, which itself is only folklore. In his bibliography, Sanderson said he took his information from Gaddis but Sanderson's version is much longer and includes details on the condition of the ship, the sails flap-

*Berlitz, Charles: *The Bermuda Triangle*, Doubleday & Co., 1974; Spencer, John Wallace: *Limbo of the Lost*, Bantam Books, Inc., 1973; Winer, Richard: *The Devil's Triangle*, Bantam Books, Inc., 1974.

ping in the breeze — all sorts of "information" that was not in the source he used. Where did the additional information come from? Examine the "evidence" Sanderson used for his Vile Vortices. In most cases there is no evidence at all but he drew the pattern anyway.

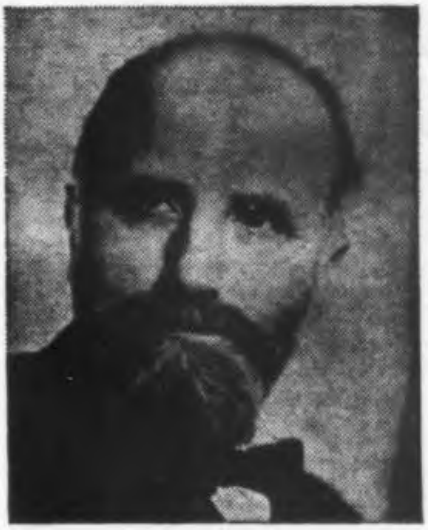
I quote another reader: *When I see Mickey Mouse acting like a person I don't scream fraud but I suppose Kusche will soon do it.* One fallacious technique of argument is to make up an asinine statement and attribute it to someone with whom you disagree. I have no complaint against make-believe except when someone claims it's true. Some people criticize *Jaws* because they say sharks don't act the way the great white shark did in the novel. I disagree with this criticism because *Jaws* is a work of fiction and that shark can do anything his creator says. He can sprout wings and polka dots as long as the author calls it fiction. But if he were to label it nonfiction *and if people appeared to believe him* — then I would call it a fraud.

I suppose this letter will elicit another flood of protest — but I have a challenge for the protesters. First read my book. Compare it with any of the others on the Bermuda Triangle and see which one stands up under scrutiny. It may well be an eye-opening experience. After all, that is what my book and article were all about — to get readers to become a little skeptical, to realize they can be had if they're not careful.

I have no objection to letters of protest — but next time I hope they are informed protest. — *Larry Kusche, Tempe, Ariz.*

IT IS GOD WHO HEALS

I note your reference to the death of Miss Kathryn Kuhlman in "I See by the Papers" (May 1976 FATE). We have been to several of her



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crusades and in each miracle service she always gave God the glory and praise for any healing that took place. Miss Kuhlman said she did not heal, that it was the Holy Spirit working through her.

As to saving oneself, Jesus Christ came to save the sinner and heal the sick — with God's help. God is the supreme power in the universe. — *Esther S. Tuttle, Tampa, Fla.*

* * *

You are so wrong in saying that Kathryn Kuhlman claimed to "heal so many . . . ." She never claimed she healed anyone. She always said that God did the healing. — *Lottie Grassl, Taft, Calif.*

* * *

I can see you do not believe in Jesus Christ or the Bible which make it clear that Jesus could most assuredly have saved himself from the Cross — but he did not. He died for us, to save us from our sins. Also Paul, the great Apostle, did many miracles in Christ's name but he had an affliction of some sort from which God did not deliver him.

Kathryn Kuhlman could save no one. She was only the instrument God used to bring His healing to thousands. I believe that when her work here was done Christ called her home to His Heaven. — *Mary C. Becktel, Opa Locka, Fla.*

* * *

It is obvious you have never witnessed even one of Kathryn Kuhlman's appearances before the public or on TV or radio, for without fail she always said she had nothing to do with the actual healing. She denied that she was a "faith healer."

"I cannot heal. I do not have the power," she would insist. "I can point the way; I can lead you to the Great Physician but the rest is left to you and God. I am merely a handmaiden of the Lord." — *Vera L. Goodrich, Grass Valley, Calif.*

AERIAL DOGFIGHT

I have information from Mr. Edward Peck, an aviation historian of Jeffersonville, Ind., which leads me to say unequivocally that George Wagner's article, "The First Airplane" (October 1975 FATE) is inadequately researched.

For the past 10 years Mr. Peck has been compiling data for a book on Matthew Sellers and is well-informed concerning the legend that Sellers flew before the Wright brothers. Mr. Peck generously allows me to quote from his letter:

"I have made innumerable visits to Carter County, Ky., during the past 10 years and I must say that the popular legends about Sellers which circulate there are only that — fanciful tales born of ignorance of what really took place and considerably embellished in the retelling over the years.

"One must remember that the people of that community are generally very unsophisticated when it comes to interpreting unfamiliar technical developments. This was certainly true of those backwoods folk around 1897-1911 when an educated 'outsider' settled among them to develop his flying machine. Some of the tales one hears there surpass the wildest excesses of fairy stories!

"Basically I think those people are honest — but they want so badly to believe that Sellers flew before the Wrights that they have unconsciously transformed wild speculation into gospel truth. Since 1941 several newspaper reporters have done imaginative stories on Sellers, building their reports on interviews with equally imaginative citizens of Carter County, most of whom were small children or not yet born when the flying events took place. I suppose the flattery of being interviewed may have caused these persons to stretch the truth more than a little and to add their own speculations in

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the hope of acquiring personal publicity. To such minds, once any statement gets into print it is 'documented truth.' Thus they hope to bask in the reflected glory of a 'local boy' beating the Wrights!

"Fortunately, I have access to Sellers' own handwritten diaries and journals from 1888 through 1914. I can therefore say with some authority that he did not fly with power until December 28, 1908. This is verified in Sellers' own article, 'The Sellers Lightplane,' which appeared in the magazine *Aviation* dated February 28, 1927. As for the many wild claims made in his behalf I have addressed audiences at the Smithsonian and elsewhere in an effort to put the record straight. Sellers was indeed an important aviation pioneer but the sensational claims made for him can only detract from his real and substantial achievements."

As to certain other details in Wagner's story, Mr. Peck further states: "Wagner's short article in FATE is riddled through and through with errors of fact. The Kentucky village is named 'Grahn,' not 'Brawn.' Sellers was not a local man but a native of Baltimore. His airplane was not a monoplane but a quadruplane (four-winged). Sellers did not 'devise' his engine: it was purchased from Dutheil-Chalmers in France. Only the wings and tail surfaces were covered, not the frame. Sellers did not take off from ruts in the ground but from a wooden runway. He did not continue his flights 'to 1902 then fade into obscurity.' He continued flights at Grahn through 1911 and elsewhere until 1914 and still later in 1926-1927."

It seems that Mr. Peck has spoken the final word. — *Gary S. Mangiacopra, Milford, Conn.*

THE AUTHOR REPLIES:

Obviously the widespread belief in Carter County that Matthew Sellers

flew "the first airplane" is in error. I was led astray by undocumented claims published as fact by the Northern Kentucky Historical Society in Paul Lewis Atkinson's book. *Kentucky — Land of Legend and Lore.*

I have no real excuse, however, I did a lousy job of research — although it seemed sufficient at the time. — *George Wagner, Fort Thomas, Ky.*

CATASTROPHES RAMPANT

The Atlantis controversy continues to run rampant and I am glad that Curtis Fuller, among others, supports the existence of the lost continent. At least some attempt is being made to verify researchers' evidence that Atlantis was a real place.

However, Curtis Fuller points out ("I See by the Papers," February 1976 FATE) a "very rapid warming" of the earth creating a melting of the glacial formations that extended south from the North Pole and probably created the biblical Flood. But what caused the earth to warm?

Immanuel Velikovsky in his book *Worlds in Collision* has offered a sound and obviously substantiated theory as to the cause of the Great Flood and the causes of many other catastrophes that have devastated the earth since its inception millions and millions of years ago.

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surd. In our lifetime we have witnessed two comets passing alarmingly close to the earth: Halley's and Kohoutek. Who can say that in the past some comet did not sideswipe the earth and create a holocaust?

There is much evidence that we have experienced cosmic interference in the past and it is more than likely that such disturbances were caused by heavenly bodies assaulting the earth.

Velikovsky may be wrong in his theory that the earth was attacked by Mars and Venus when these two planets were formed from comets but his theory concerning catastrophes having been caused by comets passing through the earth's atmosphere appears of sufficient validity to warrant a thorough exploration by the scientific community. It may finally lay to rest the controversy as to the existence or nonexistence of Atlantis. *—Gardiner James, Redington Shores, Fla.*

* * *

Curtis Fuller does a good job with "I See by the Papers" but he can't get the best information from the papers. I'm offering some information he apparently hasn't got.

The theory that melting glaciers caused the Great Flood does not explain why the glaciers were there in the first place or why such a sudden heat wave came along to melt them.

Let's look at some basic facts. The moon has craters from meteor hits and no atmosphere to wash away the evidence of these hits. The earth also has had meteor hits but the earth's atmosphere has washed away most of the evidence—but not all of it. Look at your world globe and you will see circular marks in island rings, seas, bays and gulfs.

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(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

Ocean. Take an almost dry ball of clay and tap it with a hammer. The cracks will radiate from the point of impact. Compare it to the earth plates and look at the Arctic crater and how far the dirt has spattered.

That vast ring of dirt was not deposited by glaciers. Meteors can have an atmosphere and it may be 475 degrees below zero. Consider that dinosaurs have been found frozen erect with food in their mouths. Air at absolute zero can freeze the hide of a large animal before it can fall.

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Consider the volcanic rifts in the Atlantic Ocean bottom. It looks as if the continents were 1,000 miles closer before the meteor hit.

Atlantis was located just where it is now, depending on how you interpret ancient legends, parables and metaphors. The ancient ruins — not scholar's speculations — are the best clue. — *Evan Teller, Nashville, Ind.*

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6	9 (January 1956)	9 (December 1956)
7	10 (January 1957)	10 (December 1957)
8	11 (January 1958)	11 (December 1958)
9	12 (January 1959)	12 (December 1959)
10	13 (January 1960)	13 (December 1960)
11	14 (January 1961)	14 (December 1961)
12	15 (January 1962)	15 (December 1962)
13	16 (January 1963)	16 (December 1963)
14	17 (January 1964)	17 (December 1964)
15	18 (January 1965)	18 (December 1965)
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THE UNEXPLODED LEGEND

Wegener's theory of continental drift, the forerunner of the current earth-structure concept of plate tectonics, hardly "explodes a legend." The legend of Atlantis is no more fragmented than before the publication of David Henry's "No Room for Atlantis" in your November 1975 issue. Mr. Henry's "concrete evidence" of "plain and implacable" geology does not disprove the existence of Atlantis. Instead, his "hard facts" prove only that the legendary civilization was not located where the basaltic ocean floor has formed since the breakup of Gondwanaland.

Your author's reference to Cayce's claim that Bimini is a standing remnant of Atlantis deserves more than a second look. In the late 1960's aerial sightings instigated underwater archaeological efforts in the Caribbean area where reportedly city complexes and extensive roadways were discovered *on the sea floor*. Who built them and when? When were they inundated? The answers may or may not support a conclusion in favor of Cayce's trance statement but in any case the location of the ruins fits Mr. Henry's thesis. The Caribbean Sea floor is part of the North American plate and consequently not formed by the spreading of the Atlantic Ocean floor.

Plato's *Critias* and *Timaeus*, legends more "hoary" than Homer's, record the invasion of Europe *circa* 9,000-10,000 B.C., by a powerful race of men from Atlantis beyond the Pillars of Hercules in the Atlantic Ocean. The size and extent of the Atlantic Ocean were unknown to the Greeks of Plato's time. To limit any search for evidence of Atlantis to the Atlantic Ocean is a misjudgment. Atlantis could have been located anywhere beyond the Pillars of Hercules.

To quote Mr. Henry, "In the end legend must give way to facts." As

yet the "facts" have not disproved the legend of Atlantis. "Hoary legend" and "trance statement" may yet be proved to contain a grain of truth. — *James A. Ashcraft, Beattyville, Ky.*

* * *

David Henry makes a convincing case from the geological evidence but he does not cite the geological conditions at the time of Atlantis' supposed disappearance. I agree that Atlantis could not have been as large as any of our present continents but *size* does not rule out the possibility of its existence.

At the time of the disappearance of Atlantis the earth was just coming out of the last Ice Age; hence the following conditions are geological facts: (1) The ocean's level was from 400 to 600 feet lower than today due to the amount of moisture locked up in glaciers. The estimated thickness of glacial ice was 1,000 to 2,000 feet and it covered all of Canada, extending as far south at times as St. Louis, Mo. (2) With all of this weight on the surface of the continents of North America, Europe and Antarctica, the landmass was depressed — which in turn could have raised other portions of the earth.

There are two areas where it would have been possible for an island of considerable size to be above water. One is 80 to 100 miles west of the Strait of Gibraltar, extending north and south 300 to 400 miles as a large plateau. The second is the island grouping extending from Florida to South America. Both areas are adequate to support a large population.

Thus Atlantis is not ruled out. The evidence is not all in. — *Robert E. Beutlich, Chicago, Ill.*



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