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PURSUIT

THE JOURNAL OF THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

FOUNDED BY IVAN T. SANDERSON

Devoted to the Investigation of "Things" that are Customarily Discounted

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ANTHROPOLOGY OF THE UNKNOWN: A CONFERENCE ON SASQUATCH AND SIMILAR HUMANOID MONSTERS

By Patrick J. Macey

From May 10-13 of this year, history was made in Canada at the University of British Columbia, where serious minded researchers and hunters of Bigfoot finally gathered under the same roof of a scientific institution to listen to an assortment of anthropologists, sociologists, psychologists and naturalists giving their opinions as to whether or not Bigfoot exists.

Opinions were varied, ranging from viewing Bigfoot as a possible psychological replacement for childhood imaginations of Dracula, Frankenstein and the Mummy, to (possibly the most enlightening theory) one presented by Dr. Butler, from the Department of Zoology at the University of Alberta, that Bigfoot may have a higher sensory development toward avoidance behavior.

Dr. Butler was also part of a panel discussion entitled "To kill or not to kill a Sasquatch." Included on the panel was John Green, a highly respected Bigfoot researcher and journalist, Dr. Grover Krantz, one of the few anthropologists who publicly claims the existence of the erect-walking giant Humanoid, and Dr. Ridington, an anthropology instructor at the University of British Columbia.

Dr. Butler suggested the creatures should not be killed or physically disturbed, stating: "We do not know what impact the creature's death or disturbance would have on its own group. It may be a dominant leader and its group may depend on the leadership of that one creature for their survival."

Both Dr. Krantz and John Green gave their reasons why a specimen *must* be taken for the good of science in order to ascertain a knowledge of the creature's physical make-up so that Bigfoot's future survival may be assumed. From information thus gained man will hopefully act accordingly in order to insure the protection of the Sasquatch. (Editor's note: Members interested in the subject should read John Green's new book, *Sasquatch: The Apes Among Us*, which is packed with almost 500 pages of sightings and information from all over North America.)

Movies of the famous Roger Patterson film were presented by Rene Dahinden and Bob Gimlin. It was Patterson (now deceased) who, along with Bob Gimlin, brought the world visual proof of Bigfoot with his film taken in October, 1967 near Bluff Creek, California. The film has been subjected to various scientific investigations, including scrutiny by Russian scientists whose findings were positive regarding the film's validity. Gimlin discussed the events leading up to the famous encounter, and Dahinden read the Russian report and explained the many investigations performed, including his own findings.

Dahinden, one of the most experienced and active researchers of the Sasquatch phenomenon, is noted for his candid views on Bigfoot — and Bigfoot *researchers*. "Bigfoot research is serious business," he said. "There is no room for some jokers claiming to be researchers who rely on stealing material from serious researchers for their own unethical use. They are liars claiming to be something they are not."

A paper entitled "Brief Ecological Description of the Caucasus Relic Hominoid ("Almasti"), written by a Russian professor, Dr. Marie-Jeanne Koffman, who was unable to attend the conference, was read by the Conference Chairperson, Dr. Marjorie Halpin, an assistant professor and Curator of Ethnology at the Museum of Anthropology at UBC.

The Conference had some disruptive moments as well: a Hollywood based film crew, attempting to exploit the conference by using it as a "backdrop" for their semi-documentary on monsters and myths, brought along their "star," a Bigfoot hunter from Hood River, Oregon, who otherwise had nothing to contribute to the Conference. After several days of inconvenience, many of the distinguished speakers as well as the audience had had enough of the powerful hot glaring lights, the equipment, and the film crew. At the request of many of the researchers and members of the audience, the Conference Chairperson, Dr. Halpin, finally asked the film crew to leave; the "star" left soon after the cameramen stopped taking pictures.

There were some humorous moments as well; much to the delight of the audience, Dennis Gates went "ape" over his own personal film of Bigfoot, after warning the audience that the film was under copyright. The first half of the film related the near-convincing hoax of a Bigfoot sighting which took place in Canada and involved a bus full of witnesses. The bus driver's vivid description (including facial features) of a giant creature as he chased it after the creature crossed the road into the forest was thought credible until the perpetrators confessed that the incident was a hoax. One of the men involved had dressed in an ape costume while another had served as a "plant" on the bus to spot the creature as it crossed the designated path. Dahinden and Gates were in the process of investigating the incident and filming the prints when the hoax was exposed. A fuller account of the incident appeared in the Fall, 1977 issue of *Pursuit*, in an article by Dennis Gates entitled "The Mission, B.C., Bigfoot Hoax."

The next scene of the "Gates film" focused on the Canadian forest ... as a creature came stalking through the trees ... a creature covered with hair, gigantic in size, walking erect, with ape-like features completely fitting the description of a Bigfoot! (A well known anthropologist has offered similar remarks concerning a movie taken last October near Mount Baker.)

Suddenly, the hairy creature posed and curtsied before the cameraman, then disappeared into the bushes, only to return once again, this time *without* its previous "ape" head — in its place was the terrifying countenance of Dennis Gates. Lon Chaney could not have done a better job; for a finale the Gates Monster swiftly threw Dahinden

over his hairy shoulder and lumbered away with his captured prey.

The "Gates film" ended with roaring laughter and applause from the researchers and scientists present as well as the audience. Gates, well known for his Sedro-Wooley, Washington, Bigfoot/Sasquatch Clipping Service, which provides researchers with current nation-wide coverage of the Bigfoot phenomenon, proved that Bigfoot research has its humorous moments.

Allan Berry's controversial "possible sounds of Bigfoot" was analyzed in depth by Dr. Lynn Kirlin and Lasse Hertel from the Electrical Engineering Department of the University of Wyoming. Dr. Kirlin presented estimates of pitch and vocal tract length from previously recorded vocalizations of the purported Bigfoot. A good part of the audience was convinced that Berry had indeed recorded sounds from an unidentified living creature, although Dahinden expressed some concern about the numerous occasions Berry was able to record those mysterious sounds over a considerable period of time.

A noted anthropologist, Dr. Carleton Coon, famous for his research into higher orders of primates as well as his open views on the reality of Bigfoot, was the guest speaker for the Conference. "Credible witnesses and visible signs of the elusive creature, including the Patterson film, give credence as to why there has to be a Sasquatch; but the data is rejected by conservative anthropologists," stated Dr. Coon. After his speech, Dr. Coon received a standing ovation from the audience.

In retrospect, the Conference, an important and long overdue event for the field of Sasquatch research, served to instill a common sharing concerning the phenomenon as well as developing deeper respect between field researchers and scientists. The opposing views remain. Where do we go from here? Bigfoot, who may be able to provide the final solution, apparently is not ready to give it up.

COMMENTS AND QUERIES ON THE OBSERVED ECOLOGY AND ANATOMY OF AN UNCLASSIFIED SPECIES OF PRIMATE

By Robert E. Walls

Probably most avid readers of *Pursuit* today are well aware of the possibility that there presently exists, in sparsely populated wilderness areas throughout the world, several officially unrecognized species of primate. This popular idea was initially promulgated by Bernard Heuvelmans in his outstanding work *On the Track of Unknown Animals* (1958). Other books have since followed — Sanderson (1961), Green (1968, 1970, 1973, and 1978), Dahinden and Hunter (1973), Byrne (1975), Napier (1972), and Berry-Slate (1976), to mention but a few.

It is my own personal opinion, however, that Ivan Sanderson's treatise, *Abominable Snowmen: Legend Come To Life*, established a standard of thoroughness that few investigators have since maintained. Undoubtedly some will find fault with Sanderson's work, but considering the amount of information available to Sanderson at that time, and also considering his unique and varied interests in the perplexing world of Forteana, I think his book is truly a remarkable achievement.

Just what was it that Sanderson did that makes the book a model to emulate?

He posed questions — both to himself (after which he elaborately speculates upon those questions) and to his readers. One might say that this is essentially the sine qua non of any rigorous, dispassionate, objective analysis. Preconceptions must be questioned, information critiqued.

Regrettably, few have taken this to heart. There is an inordinate amount of speculation pervasive in the literature, but so far too few germain questions have been asked. Consequently, the arguments presented are not as exhaustive and clearly delineated as one would like. Queries are imperative to science and I rather suspect that part of established science's current reaction to the "pseudosciences" is their recognition that many of us, consciously and unconsciously, fail to constantly question and critique the data we use.

What I would like to do is discuss the Sasquatch/Bigfoot phenomenon as it presently exists today in North America. One should keep in mind throughout this discussion that my questions and data often specifically relate to the Sasquatch oft reported in the Pacific northwest — although the questions and theory involved might easily be applied to populations anywhere in North America. I would like to pose questions to the reader, and to be deliberately disputatious about various cherished beliefs commonly held by Sasquatch investigators. On some issues I will offer explanations; on others I can only ask questions, for I personally am not aware of any *reasonable* answers. Hopefully the reader will be.

COMMUNICATION

To begin with, let's ask how Sasquatch conspecifics communicate with each other. We have recorded quite a diverse repertoire of vocalizations commonly ascribed to the Sasquatch; but do these calls follow any particular pattern — possibly similar to those heard from the many other species of primates? Interestingly enough, they do. As Bramblett and Rowell note, long distance calls among primates generally are stereotypical, while short range vocalizations are distinctly more variable. The same pattern seems to be true among the Sasquatch throughout North America. What are described as loud screams or yells are often heard in the distance, while less intense short range

vocalizations are described as whistling, gurgling whistling, shrill noises, chatter, grunts, blowing, growls, coughs, barks, squeals, and even a "laugh."

In addition, the Sasquatch's vocalizations are surprisingly efficient in getting messages to conspecifics. The most commonly heard short range sound, the whistle (or "shrill" whistle-like sounds), has an energy level at a wavelength that ensures maximum penetration of the foliage—of paramount importance in the thickly vegetated areas of the Pacific northwest. A whistle-like tone also has the added benefit of having a ventriloquist effect in that it masks the location of the source. Parenthetically, I might add that the Amerindians in the northwest often portrayed the Sasquatch (on ceremonial masks) with pursed lips.

Screams, on the other hand, are of *lower* frequency and much more efficient for carrying over long distances. This efficiency in vocalization is quite consistent with many other primate species.

Why these calls are emitted is another question indeed, and realistically impossible to answer. I might suggest that the high frequency whistle-like sounds are short distance warning signals, while the louder screams ostensibly are used to keep track of or locate conspecifics over longer distances. But this and any other explanations in this regard are strictly speculation.

FUNCTION OF ODOR

What about odor? What function might it serve? Or is it obtained accidentally in the course of some other behavior? Actually, odor is described in reports far less than is often thought — John Green's statistics show that only 14% of all incidents indicate recognition of odor. Schaller noted that he especially "smelled" the gorillas he was observing when they became visibly excited over something—whereas they usually did not stink as badly. Is it possible that the Sasquatch only stinks when it is confronted with another large mammal? I would suggest this might well be true. Emission of an odor would be a most efficient signal in vegetation when visibility is restricted, whereupon an unexpected and undesired interspecific confrontation could be avoided.

Might the odor serve some sexual or territorial purpose? Personally, I believe we do *not* possess sufficient data to even speculate upon this question. It certainly is not impossible, though.

SEX RATIO

Why is it that many more male Sasquatches are observed than females? Using breasts as the criterion for discerning female from male, we discover that very few females are ever observed. Is it possible, as Green has suggested, that only lactating females have pendulous breasts? The fact of the matter is that biologists have little idea as to what function the breast really has, so we cannot easily dismiss that possibility. However, the female Sasquatch's breasts have no precedent among the nonhuman primates — only female *Homo sapiens* exhibit a similar characteristic; among them there is no demonstrated correlation between initial breast development and actual lactation.

Perhaps female Sasquatch's are more reserved in their daily wanderings, and may therefore rarely stray from the inner reaches of the boreal wilderness. I once thought this to be a likely answer, until a quick check of my files revealed that with sightings deep within forests, where Sasquatch was *not* aware of a *Homo sapien* observer, males still outnumber females 3.5:1.

How can we account for this unusual ratio of females to males? In no other species of primate do males outnumber females — at best the ratio is 1:1, but more often than not females outnumber males by a 2:1 ratio.

The whole matter of the sex ratio among Sasquatch populations is most disconcerting, and some serious discussion of it is long overdue.

VEGETATIONAL ZONE PREFERENCE

A question rarely asked is whether or not the Sasquatch (in the Pacific northwest) exhibit any preferences towards various vegetational zones. It appears quite likely that they do. By far the greatest proportion of incidents occur in the *Tsuga heterophylla* and *Picea sitchensis* zones—both temperate and low altitude zones (after Franklin and Dyrness). The next highest proportion (in percentage of Sasquatch sightings reported) are the sub-alpine zones *Abies amabilis* and *Tsuga mertensiana*. In northern California the *Mixed conifer* and *Mixed evergreen* zones also hold a large proportion of reported incidents.

However, as one moves towards the eastern side of the Cascade crest, incidents begin to taper off. The *Abies grandis*, *Pseudotsuga menziesii* and *Pinus ponderosa* zones constitute a much smaller proportion of incidents, relative to the far western side of the Cascades.

The explanation for this distribution is quite obvious to those who have lived in the Pacific northwest for any extended period of time. The western side of the Cascades receives far more annual precipitation than does the eastern side. Concurrently, the temperature variation (July-January) is not nearly as drastic on the western side of the mountains as it is on the eastern side. It is obvious which zones the Sasquatch prefers — the question that remains unanswered is why do they venture into the drier zones at all?

CREATURE OF THE NIGHT?

One assertion that has often been taken for granted is that the Sasquatch is a *nocturnal* primate. True, approximately 50% of all recorded sightings occur during the hours of darkness; however, an equal share of activity occurs during the day. The problem that exists is evidently one of definitions. Nocturnal behavior is the daily activity of a particular creature whose waking hours are almost exclusively during the night. The converse of this is defined as *diurnal* behavior. The Sasquatch appears to conform to neither of these definitions — its daily behavior is based indiscriminately on time of day. Therefore its behavior is more properly defined as *arhythmic*.

The argument that the Sasquatch moves around much more at night than we suspect is based on the premise that the activities of *Homo sapiens* are severely curtailed in darkness, especially in the wilds. While the premise is undoubtedly true, one could counter this argument by

asserting that the Sasquatch limits its nocturnal ventures to areas frequented by *Homo sapiens*. An arhythmic animal's daily behavior is usually based on food accessibility—it will feed either at day or at night, depending on which time of day presents optimal foraging conditions. The Sasquatch, as an arhythmic animal with an extensive foraging range, might occasionally find itself having to search for food near inhabited areas, compelling it to temporarily adopt nocturnal foraging habits.

Mention should also be made of the Sasquatch's reflected eyeshine, although I hesitate to do so — for it is such a confusing issue. There exists a great contradiction in observations reporting eyeshine — the majority of people see a red reflection, but in a substantial amount of sightings the color green is noted. Now, green is the color reflected off of the tapetum, an anatomical feature of the retina found in nocturnal animals. In contrast, the eyes of diurnal animals (which lack a tapetum) will reflect a reddish or white color, and often do not reflect any color whatsoever.

How do we explain these contradictory observations? Is it possible the observers have made faulty judgements? Could it be these are sub-specie variations? Confusing the issue even further is the matter of "glowing" eyes — eyes that appear to be reflecting light from no recognizable source. How do we explain these? No one has even attempted to do so at this point.

SURVIVAL IN WINTER

Winter. That time of year when, in the northern wilderness areas, many mammals face imminent starvation. A question of great importance arises — how does the Sasquatch survive the winter?

The only mammal of even comparable bulk in the same situation is the bear. Yet the bear survives by adopting a form of pseudo-hibernation, wherein body temperature and metabolism drop slightly and oxygen consumption is cut in half. The animal essentially lives off its own fat, generously stored by gormandizing the preceding autumn.

Has the Sasquatch somehow managed to adapt to harsh winter conditions by some form of pseudo-hibernation? It seems unlikely, especially since there is a fair number of reported sightings and print finds during the dead of winter. In addition, no other primate shows even the slightest ability to control its own body temperature and metabolism. One primate, however, *is* apparently aided considerably during the winter by accumulated subcutaneous fat, acquired the previous fall: a Japanese primatologist, Wada, has averred that the Japanese snow monkey, *Macaca fuscata*, possesses this unique trait—and it, too, lives in a seasonally snow covered environment. The problem is that *Macaca fuscata* is a much smaller animal than the Sasquatch, with much less demanding nutritional requirements. And despite the benefit of additional fat, it must continually forage all winter long.

Some have suggested that the Sasquatch migrates from higher to lower altitudes as winter approaches. There is absolutely no evidence for this at present — but we cannot, of course, preclude that possibility. After all, according to Jolly, savanna chimpanzees migrate (albeit over short distances) to and from seasonally productive food sources. We must, for now, discount all popular assertions of seasonal Sasquatch migration until we have more voluminous data supporting the fact that they do so. Until then, investigators must engage in some serious cerebral exercise in order to ascertain just how the Sasquatch survives the snowy season.

THREE-TOED PRINTS

Probably the most confounding issue of the entire Sasquatch phenomenon is the nature of 3-toed prints. It is also the issue most ignored. Nobody was even willing to touch on it at the recent Sasquatch conference at the University of British Columbia. Why?

In the first place, it is a drastic aberration from pentadactyly (having five digits on the extremities), the basic primate pattern. No other primate exhibits such morphological deviation.

Secondly, a well known concept to students of anatomy is that structure must give some clue as to function. Yet what possible advantage would a 3-toed foot have for a tall heavy biped? Certainly not increased balance — 5 toes is more efficient for that. *What* advantage then?

Within small populations, an appreciable amount of physical variation is bound to occur. Toe length, foot breadth, heel development, and general foot length vary quite often among small *Homo sapien* populations. But nowhere do we see structural deviation to such an extreme as we do with the 3-toed Sasquatches. Five toed and three toed creatures in the same relative area should be thought absurd — yet there is a fair amount of positive evidence supporting the existence of this "absurdity."

And, as if this predicament were not mystifying enough, word now comes from the Soviet Union by way of Dmitri Bayanov (via personal communication) that an anthropologist working in western Siberia has learned of local traditions that tell of a 3-toed Sasquatch-like creature living in the nearby wilds!

A zoologist once said, upon first viewing the Patterson/Gimlin film, "The more something deviates from the known the more proof that is needed." Perhaps this is the fate of the 3-toed Sasquatch. More clear photographs and detailed documentation of these unwonted prints must be published. Consequently, we will no longer be able to conveniently eschew the topic.

NEW SASQUATCH FILM?

In October of 1977, a new film purporting to show a Sasquatch was introduced to the public. Dennis Gates, writing in the Spring 1978 *Pursuit*, has already outlined the circumstances surrounding the film but I would like to update his report if I may.

In May of 1978, four individuals — Rick Noll and myself from Seattle, Bill Davis from Canada, and Tony Healy from Australia — all conference attendees, made a concerted effort to locate the film site. Although we followed specific directions given by Frank White (the individual who took the film), we were not able to locate the site.

We then made repeated attempts to get Mr. White to personally pinpoint the film site for us. Unfortunately, White never made himself available — which was most

curious, especially since he had publicly offered his assistance to do so at the University of British Columbia conference.

White's erratic behavior has done nothing but engender frustration among interested investigators. Until he is able to provide additional evidence supporting the authenticity of his film, I and many others involved must remain very skeptical.

AUSTRALIAN ABSM?

Something that should be of great interest to all those interested in the world wide phenomenon of ABSM's are the reports of large, hirsute, hominid-like creatures being investigated in Australia (yes, Australia!).

No one yet is able to vouch for the authenticity of the reported incidents, and there is not really a prodigious amount of information, but the investigation is still in its infancy — so more may come. The question we must ask ourselves at this time is how a non-human primate could reach Australia?

Those SITU members interested can write for an excellent booklet, *The Hairy Man of Southeastern Australia*, by Graham C. Joyner. It goes airmail to the U.S. for $6.50 and can be purchased from Mr. Joyner at P.O. Box 253, Kingston, A.C.T., 2604, Australia.

I hope one does not get the impression that I have endeavored to throw a wet blanket upon the Sasquatch subject. My queries and comments are meant only to stimulate further discussion amongst those interested. We need more speculative explanations for various aspects of this specie's general ecology. However, it is imperative that these speculations be based on objective, dispassionate, and critical analyses. Questions must never cease.

I think though that it is quite safe to say that no one investigator knows *anything* about the general behavior of the Sasquatch. The behaviors we have recorded during our 20 or so years of research are only the behaviors that have been occasionally exhibited in view of a relatively few fortunate observers. Additionally, observations of these behaviors are usually of very short duration, and, of course, are open to subjective interpretations by all.

Think, for a moment, of the history of ethological studies of other feral, non-human primates. It took George Schaller 500 hours and Diane Fossey over 3,000 hours of *direct observation* to determine the true general behavior of the mountain gorilla. It took Jane Goodall and Clarence Carpenter thousands of hours of constant observation and meticulous note taking to even begin to generalize about the behavior of their respective subjects.

But with the Sasquatch we have seen only the minutest portion of its daily activities. If we generalize now, with such meager and dubious data, we will have to suffer the consequences — whatever they may turn out to be, later. Remember, if we had relied on just the accounts (which were then considered to be reliable) given by early explorers observing the mountain gorilla for the first time, and the opportunity to conduct extensive ethological studies had never presented itself, we would still believe the many spurious attributes originally ascribed to the mountain gorilla. Let us not do so with the Sasquatch.

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TOWARD SOLVING THE BERMUDA TRIANGLE MYSTERY

By Michael S. Weston

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I believe a charged, rotating, mini-black hole may be responsible for the bizarre occurrences in the region known as the "Bermuda Triangle." Although much too dense to be carried around physically (a black hole the size of an atomic nucleus would be as massive as Mt. Everest, while one the size of a large pearl [diameter = .87 cm.] would have the mass of the earth), it can be controlled by being suspended through the creation of an appropriate electric field. The only "handles" a black hole has are its mass, spin, and charge. A mini-black hole with a mass of 2000 tons with maximum possible charge could be contained by an electric field strength of 100,000 v/cm. This is independent of mass (as the black hole gets heavier, the electric charge it can sustain increases, and this increases the response of the charged black hole to an electric field).

A field of such strength can be produced and maintained. A problem in keeping high voltage supplies lies in the breakdown of insulating material around high tension cables. The best material to use would be none at all (i.e., a vacuum).

The electric breakdown is then no longer a problem, nor would the black hole be able to absorb extra material, thus becoming heavier. A saucer-type electric field profile would achieve the necessary stability. It might be a good idea to have the whole system mounted in a spacecraft distant from earth, so that failure would not be catastrophic. This may be the basis of the ultimate rocket drive motor, and this I believe explains the reason for the shape of many UFOs and the source of their power supply.

Around a black hole there exists what is known as the event horizon. This is the locus of all points a distance *r* from the center of the black hole, where *r* is the Schwarzschild radius. When we approach the black hole closer than its Schwarzschild radius we have truly reached the ultimate point of no return, since the gravitational field is so strong that its escape velocity is greater than the speed of light. As we approach the black hole, we have no way of knowing the danger lurking ahead because any dense object will be invisible if its surface gravity is so great that light can't escape. As we approach and enter this event horizon, time and space become interchanged (space becoming a narrow one-way street which everyone must move through without choice, and time becoming something we move *in*, in any direction). Space curves or "warps," while time slows down or dilates relative to an onlooker "far away" from the black hole.

What happens to those unfortunates who get caught up within the black hole? One of about four things can happen. If they fall in from an equatorial direction (taking the axis of rotation as north-south) total destruction will occur from the infinite tidal forces. Otherwise the intruder is either "shot out," via a "white hole," into a totally different universe with possibly totally different laws, or transferred instantaneously into another part of our own universe—possibly trillions of light years away (or possibly into *this* universe some time in the future). Unfortunately, however, our mini-black hole probably isn't that massive (relatively speaking), and for black holes less massive than 1000 solar masses, high tidal forces near the event horizon will kill our traveler and literally crush him out of existence.

Numerous pilots and sailors have reported, as their final words before disappearing in the Triangle, that they can't find the sun, that the sky looks funny and wrong, that a complete disorientation seems to have taken place, including compasses going crazy, unnatural power drainages, etc.

Crossing over the event horizon can be a subtle unnoticed thing in some instances; and of course once you are in you can never see out again. The distortion of space which would occur even upon *approaching* the event horizon can explain many of the reported eerie observations. Those who luckily "escaped" from the black hole after enduring weird experiences probably skimmed "near" the event horizon but circumvented it so as not to be caught. For those objects traveling in the same direction as the rotating black hole, at the right distance from it there is a "slingshot" effect which could cause the object to gain energy and be accelerated away from the black hole.

One weird occurrence which I have read about concerned a pilot journeying in the Triangle who started to feel the usual strange effects "of the Triangle" when, after a few frightening moments had passed, he managed to somehow "escape from its influence" and complete the rest of his trip without incident. *Almost* without incident. It seems his plane landed many hours before it was due, a seeming impossibility unless one concedes that the plane was traveling at several thousands of miles an hour, which would be ridiculous. The explanation? A time dilation occurred as the plane neared a black hole yet somehow steered clear enough from the event horizon so as not to be over 1 mile in width and ½ mile in height, and sudden severe turbulence in the atmosphere, could be brought on by water and air coming into close enough of a proximity to the black hole to get sucked in. Disappearances have been reported under the water, on the surface and in the air, which is logical and to be expected if a black hole's sphere of influence extends through any medium within close proximity to it. In another incident, a boat in the Triangle experienced tremendous battery drain, compass irregularities, and an inability to travel in its desired direction towards shore — it actually underwent a backing away motion in the wrong direction. During this time a large dark shape in the sky, blotting out the stars was also seen entering the dark area. Soon after, both the moving light and the dark area disappeared, at which point the compass and generator started working normally again and the boat was able to proceed to shore. A black hole under the control of a UFO perhaps?

On another occasion following a plane's disappearance into the Triangle, a faint message was received by a Naval Air Station from this "lost patrol." But the time period in which it was received would indicate that the message was sent two hours *after* the plane would have run out of gas. This is easily explained if one considers that, as any object approaches the event horizon of the black hole, time dilates so that two SOS messages sent out a second apart by the doomed ship might be received hours, days, months or years (or even longer) apart by a receiver distant from the black hole. And what about the plane that shortly before disappearing radioed that it was circling two unidentified islands. Radio communication from the plane noted: "Nothing is down there," and later, "Is there any way out of this?" While observers on the islands could clearly see the plane circling, occupants of the plane could apparently not see any of the buildings on the islands. Were the aberrations of space near the event horizon of a black hole fogging their vision?

Rescue parties often trespass the same area as their unfortunate victims, yet seemingly without incident, which would infer either that the black hole does not remain stationary in space or that it is somehow shut on and off. It is difficult to imagine shutting a black hole on and off as its gravitational field is ultimate. It appears that the black hole is somehow moving at times and, moreover, doing so under the direction of some form of intelligence, since random black hole motion in our atmosphere would most probably have had devastating effects on the planet by now. I believe UFOs could have the technology to seek out, capture and control a charged, mini, rotating black hole by creating the required intense electrical field (one of the most ideal configurations capable of achieving this large

electric field with the necessary stability would be the "saucer" shape). The black hole would also probably be used as the power source for the "saucer"-shaped UFO. This would represent the ultimate efficient power source and could account for the incredibly swift, silent motion attributed to UFOs. It is the author's feeling that UFOs are of a beneficial nature since, had they wanted to hurt us, they could have accomplished this very easily by "dropping" a small black hole into the earth's center where it would promptly devour the earth with great violence, and would be absolutely unavoidable. Many disappearances in the Bermuda Triangle seem to be linked to UFOs. The "last words" from victims may indicate that UFOs were sighted (e.g., "Don't come after me . . . . they look like they are from outer space.").

Another interesting situation arises from the fact that UFOs have been sighted for thousands of years. Obvious questions arise: If they have been here for so long, are they constantly traveling back and forth from their own world? This would seem impractical considering the great distances involved and the enormous time it would take to traverse those distances. If not, have they remained here for the past few thousands of years? They would have to have incredibly long life spans or to have colonized in the vicinity of the earth. Or perhaps they are from a parallel universe, occupying the same space as our universe, or perhaps they are even from the earth itself. Perhaps also, if they have truly learned how to harness the power of the black hole, then the UFOs we have observed over the ages may have been paying us only a single visit for only a short period of time, but are somehow able to dilate time relative to our time system so that a short period of their time could correspond to thousands of "earth" years.

It has been thought that the Atlantean civilization employed some kind of "crystal" as a great source of power and that this "crystal" presently is lying somewhere under the Atlantic Ocean near Bimini Island. Perhaps this "crystal" was a mini-black hole, in which case a momentary error of control could account for the sudden destruction of Atlantis. Since once formed a black hole cannot be undone, it would still be there today with all its tremendous power, and could, perhaps, somehow be connected to all those weird occurrences in the Bermuda Triangle.

CLIMATIC VARIATION AND THE EXPLORATION OF GREENLAND

By George M. Eberhart

Greenland was the first part of North America ever to appear on European maps, yet it was the last to be depicted accurately. Its forbidding climate discouraged year-round settlement and exploration of the northern and eastern coasts and the interior. But average annual temperatures have been higher there even in historic times and may well have prompted European visits more often than historians have suspected.

Although Eirik the Red is usually credited with the discovery of Greenland, he may well have based his expedition on geographical knowledge that was readily available at the time. The mountains of Greenland's Blosseville Kyst are visible from the extreme northwest coast of Iceland in good weather. Eirik may also have heard of the adventure of Gunnbjörn, the son of Ulv Kraka, who in 876 or so was driven west from Iceland to a group of small islands he called *Gunnbjarnar sker*, or Gunnbjörn's Skerries, probably somewhere off the Greenland coast. Another Icelander, Snaebjorn Galti, landed on the skerries around 975 with some colonists, but he was killed after passing one winter there.[1]

Eirik set sail to Gunnbjörn's Skerries in 982 after he was exiled three years from Iceland for manslaughter. The icy mountains of the Blosseville Kyst were Eirik's first glimpse of Greenland. Finding no satisfactory harbor there he sailed further south, rounding Kap Farvel and setting up a temporary settlement at a place he called Eirik's Holm, somewhere near modern Julianehåb.[2] The grass was green, the hunting was good, the lumber and stone were adequate for building homes, and Eirik and his handful of companions spent a rather pleasant three years of exile.

When he returned in 985 it was only to straighten out old affairs in Iceland and to encourage other settlers to come to his new land, which he now called Greenland. Eirik sailed back to Greenland in 986 with twenty-five ships to settle around Brattalíð in what was soon called the East Settlement, and a few years later the West Settlement was established in the vicinity of modern Godthåb. Two of Eirik's sons, Leif and Thorvald Eiriksson, soon discovered and eventually colonized regions of the North American mainland which they called Helluland, Markland, and Vinland.[3]

The discovery of Greenland thus opened up the rest of the New World to Norse exploration. But the discoveries were deliberately kept vague, since the Norwegian court was anxious to keep its monopoly on furs, fish, falcons, and ivory which the colonies provided. This instinctive possessiveness may also have been at work in pre-Norse discoveries of Greenland and North America, and could well be the reason why only a handful of obscure references and inscribed stones give us any clue at all to ancient North Atlantic crossings.[4]

PRE-NORSE DISCOVERIES

The first known southern European to bring back a first-hand account of the Arctic regions was the Greek navigator, Pytheas of Massilia. Around 300 B.C. he sailed north into the Atlantic looking for the sources of Phoenician tin and amber. He visited Gades in Spain, cruised along the coast of Brittany, sailed to the north coast of Scotland, and probably visited Iceland as well.[5]

When he was in Scotland or the Orkneys Pytheas heard rumors of an island six days to the north called "Thule." While some authors have explained that this referred to

Figure 1

Casper Danckwerth,
Orbis Vetus, 1651. Northern section.

Norway or the Faeroes, there is evidence that Thule was Iceland and that Pytheas actually visited it. Roman coins found between 1905 and 1934 near Hamarsfjördur, on the southeast coast of Iceland, support the hypothesis that Iceland was well known at least a few hundred years after Pytheas. The coins date from the reigns of Aurelian (270-75 A.D.), Probus (276-82), and Diocletian (284-305).[6]

Cleomedes, quoting Pytheas, wrote that the "course of the summer sun is wholly above the horizon there, being identical with the Arctic Circle; and daylight lasts an entire month." Pliny recorded that "from Thule it is a day's voyage to the Frozen Sea, which is by some called Cronium," and Strabo added (based on Pytheas' account) that "there was neither land properly so-called nor sea nor sky, but a sort of mixture of all three, like a jellyfish, in which (he says) earth and sea and everything are held suspended in a sort of compound of all the elements, upon which one can neither walk nor sail."[7]

From these references we may speculate that Pytheas visited the northern coast of Iceland where the midnight sun is visible, and either encountered or heard stories of pack ice to the north and the thick fogs that are common in these regions.

Since the Scots had directed Pytheas to Thule, they must have had some direct contact with Iceland and perhaps Greenland itself. Celtic seafarers were undoubtedly aware of both Iceland and Greenland by the 9th century A.D. One of the first to pass near Greenland may have been the Irish monk St. Brendan, who put out to sea in his curragh sometime in the 6th century. The curragh, a rugged boat built of leather around a wooden frame, had been used by Irish fishermen since ancient times. It was also sturdy enough for long voyages, such as the time the Irish King Niall Noígiallach sent a fleet to the aid of the Picts against the Romans in the 4th century.[8]

Much of the account of Brendan's voyage is filled with seemingly fanciful geography, for example a "column in the sea" which "did not seem far from them but it took three days to draw near it." Brendan and his crew sailed round the thing, which was covered by a curtain of mist and seemed to be "harder than marble and was of a very bright crystal." They spent five days examining and measuring this column, which sounds suspiciously like a North Atlantic iceberg.[9]

Iceland certainly had been colonized by the Irish by 795, according to the 9th-century Irish geographer Dicuil. When the Norse arrived in Iceland around 850, the Irish fled (westward to Greenland perhaps), leaving their books, bells, and other possessions behind them.[10] The first Norse voyagers to Greenland found skin boats and stone dwellings which they attributed to the *skraelings*, or Eskimo, although the relics are more typical of the Irish. These Greenland Irish may have emigrated to someplace in North America where the Norseman Ari Marsson later discovered them accidentally, calling their settlement "Great Ireland."[11]

Eirik the Red's name for his new colony, Greenland, has usually been attributed to salesmanship to encourage other settlers, since Greenland is much colder and icier than Iceland. Iceland's capital, Reykjavík, has an average winter temperature no colder than Milan or Philadelphia.

But if we accept that Greenland was known in ancient times, there might be a deeper significance to Eirik's choice of a name. Pliny called the northern ocean *Mare Cronium*, and Plutarch in the 1st century A.D. reported that the Britons knew of an island to the west which they called *Cronia*, where the Titan Cronos lay chained in eternal sleep.[12] In the early Middle Ages scholars translated the Latin suffix *-ia* into *-land*, making *Cronia* into *Cronland*, and changed the initial letter from *c* to *g* in their gutteral vernacular speech, thus transforming *Cronland* into *Gronland*. Either Eirik or someone earlier may have modified *Gronland* (which still meant "Land of Cronos") into *Grönland*, or "Green Country," which sounded better to Teutonic ears.[13]

Ramsay suggests that the original *Cronia* may have been the Celtic *Cruidhne*, an early Irish name for the island of Britain which the Britons of Plutarch's time may have used to refer to Ireland itself. In this case the British Isles would have been the original Greenland.[14]

However, a world map drawn in 1651 by the North German cartographer, Casper Danckwerth, unequivocally shows Greenland as Cronia (Fig. 1). Entitled *Orbis Vetus* (the ancient world), the map purports to show the peopling of the earth and the division of the races after the Flood. North America is absent and the entire delineation of Eurasia is antiquated, contrasting sharply with the excellent Dutch maps of the same period. The configuration of Greenland and the other northern islands resembles that of no other cartographer before or since, and it is tempting to suppose that Danckwerth (or his associate Johannes Mejer) used as a source a much earlier map or text that described an ancient discovery.[15]

CLIMATIC CHANGE

Ancient history is so full of gaps that no one really knows when the first discovery of Greenland was made. Minor retreats of the ice cap and warmer Arctic climates in prehistoric times may have allowed earlier seafaring peoples to visit the island.

Fossil shell material found in glacial moraines indicates a position for the inland ice margin some ten to twenty kilometers inland from its present position in the 6th millenium B.C. Analysis of fossil pollens from Greenland lake deposits shows that the overall climate was much warmer and drier between 5000 and 3000 B.C. Evidence from driftwood indicates that during the same period there was open water along the northern coasts of Greenland and the Canadian islands in the summer.[16]

Mean Arctic temperatures may have been as much as 4° C. above the present in Neolithic times, when sea trade flourished between the eastern Mediterranean, the British Isles, and the Baltic Sea. The earliest traces of Paleo-Eskimo occupation in Greenland date from the end of this climatic optimum, around 3500 B.C.[17]

No literary, cartographic, or archaeological evidence has been found to indicate an awareness of Greenland in Neolithic Europe. However, the climatic conditions were ripe for Arctic exploration, and it is tempting to speculate that certain myths, such as the Hyperboreans of the ancient Greeks, may have had their origin in the prehistoric discovery of Iceland or Greenland.

Pytheas made his voyage to Iceland at the beginning of a general glacial retreat in the Arctic when the Icelandic

birch trees were becoming more plentiful. Eight hundred years later, Brendan sailed during a colder period that lasted until the time of the early Norse discoveries. The reduced pack-ice conditions on the east coast of Greenland which facilitated the first Norse voyages prevailed on the west coast and in the Arctic Ocean as well, allowing baleen whales and the Thule Eskimo who hunted them to spread north.[18]

From about 900-1100 A.D., Arctic temperatures in general were as much as 3° C. above the present. Analysis of fossil pollen also indicates that the Norse had to clear large tracts of scrub around Brattalíð, hinting that Greenland was much greener during the Norse colonization.[19] Volcanic activity in Iceland may also have encouraged a warmer climate through the dust veils ejected periodically by eruptions.[20]

A NORSE CIRCUMNAVIGATION?

Given a warmer Arctic climate, it is reasonable to suppose that the Greenlanders may have journeyed as far as the northern coast in the 11th and 12th centuries. A lost section of a saga called the *Hauksbók* told of Norse wanderings to the "northern extremity" (a place variously called *Greipar* or *Kroksfjardarheidi)* in search of driftwood and game. In 1141 the Norman historian Ordericus Vitalis mentioned that Norse noblemen had told him there was no land north of Greenland, indicating a knowledge of Greenland's insularity. Voyagers out of Iceland in 1194 discovered land somewhere in the north and called it Svalbard. This may have been either some part of Greenland's rugged east coast, desolate Jan Mayen Island northeast of Iceland, or Spitsbergen itself.[21]

In 1261 the Norwegian King Hakon Hakonson made an agreement with the Greenlanders, stipulating that if they would pay taxes to Norway, they would then be protected by Norwegian laws — even those settlers who journeyed "far north under the Pole Star." And in 1266 the Bishop of Garðar in Greenland sent an expedition to the far north, perhaps as far as Kane Basin, to find out where the Eskimo originated. One reason for these northern wanderings was that large quantities of walrus and narwhal ivory were brought back by the hunters. Tithes paid to the Pope in Rome were largely in ivory, a commodity in great demand in European markets.[22]

The northernmost Norse ruin is the stone chapel called Bjørnefaelden on Nûgssuaq Peninsula north of Disko, which may have been the *Kroksfjardarheidi* mentioned above. On Kingigtorssuaq, an island north of Upernavik in 73° north latitude, a stone was found in 1824 on which were carved 88 Norse runes. Internal cryptographic evidence indicates that the runes were carved by a Norse clergyman in 1244.[23]

Norse artifacts were found in 1935-37 by Erik Holtved while excavating an Eskimo site at Marshall Bay near 79° north latitude. Among the objects discovered were some chessmen, a bone comb, part of an oaken barrelhead, and part of a chain-mail coat.[24]

CARTOGRAPHIC EVIDENCE

If the Norsemen reached the north coast of Greenland or even sailed completely around the island during the 11th-12th century climatic optimum, news of the event must have reached the Scandinavian court. Since geographic information about Norse possessions to the west was a royal secret, only a few hints have filtered down in medieval and Renaissance maps. The possibility that a Norse map clearly showing Greenland and the other colonies still exists in Norwegian or Vatican archives has intrigued scholars for the past 200 years.

The German clergyman Adam of Bremen wrote a history of the Diocese of Hamburg in 1075, in which he recorded information about lands to the north ostensibly taken from interviews with King Sven Estridsen of Denmark. Adam's work mentioned both Greenland and Vinland, making it the first generally-accepted reference to North America in European literature, the sagas having been written somewhat later. Adam clearly calls Greenland an *island* located 5-7 days sail from the Norwegian coast. Later Scandinavian geographers conceived of Greenland as a peninsula of Eurasia, but this was based on the vague directions in the Icelandic sagas. Greenland was not clearly proven to be an island until exploration of the northern coast in the late 19th century.[25]

The famous Vinland map, which shows Greenland as an island, has been proven a recent forgery. However, Mongé and Landsverk's analysis of the Latin inscription may well indicate that the forger had a 15th-century (or earlier) model to work with.[26] True, most other 15th-century cartographers have Greenland as a peninsula— but their maps were all ultimately based on the 1427 map of Claudius Clavus who exaggerated a peninsula of Norway found on a 14th-century Italian portolan chart, pushed it farther west, labeled it *Gronlandia provincia*, and peppered it with place names which, if read in succession from the northern headland on the east coast to the northernmost name on the west coast, form one stanza of a Danish folksong.[27]

Admiral Morison's dictum that Greenland was not shown as an island "on any map prior to 1650, but as a peninsula of Asia" is false. A 1522 edition of the Ptolemaic atlas contains a world map by Lorenz Fries with an unmistakably insular Greenland, although in general the map is crudely drawn. Oronce Finé's double cordiform projection of 1531 is much better executed and also shows Greenland as an island. As one can see from the comparison to a modern map (Fig. 2), Finé's *Gronelant* is much too far east and Kap Farvel lies several degrees north of its true position; but the general westerly trend of the east coast is shown, and what seems to be Disko appears on the northwest coast, although Finé puts it in the latitude of Melville Bugt.[28]

The Coppo world map of 1528 and the Laon globe of 1493 also show Greenland as an island. Gerhard Mercator, in his 1538 adaptation of Finé's world map, has re-attached Greenland to his hypothetical polar continent, but in 1569 he returned to the island concept. According to Justin Winsor, by the late 1560s Greenland's insularity became the "prevalent opinion, and it was enforced by the maps of Mercator (1569 and 1587), Ortelius (1570, 1575), and Gallaeus (1585), which placed it lying mainly east and west between the Scandinavian north and the Labrador coast."[29]

Another 16th-century map provides a hint that early Norse maps were still available during the Renaissance.

Figure 2. Oronce Finé's Greenland converted to a modern projection and compared with a contemporary map.

The Cantino map of 1502 is an abrupt contrast to other contemporary maps of Greenland. It was made by Alberto Cantino at the request of the Duke of Ferrara specifically to show the Portuguese discoveries of the brothers Cortereal. Greenland and Brazil are thus placed well east of the Treaty of Tordesillas line in the Portuguese sector. Greenland's delineation is remarkably accurate, the west coast trending in the proper direction and the east coast devoid of islands.[10] Although Greenland is not named (which is unusual for 16th-century maps) it is labelled as a "point of Asia," with the following inscription:

> This country, which was discovered by the command of the most highly renowned prince Dom Manuel, King of Portugal, is the point of Asia. Those who made the discovery did not land, and could see nothing but precipitous mountains.[11]

The problem with the Cantino map is that the coastline is too accurate to have been drawn by the Cortereals, whose visit was short and confined to the southern coast. Nansen claims that the detail on the west coast and the general configuration of Greenland rule out its being a copy of a Ptolemaic Clavus map, and he suggests that Cantino had access to another map which is now lost.[12] Sigurosson notes the similarity of Cantino's Greenland with that of the Vinland map and suspects that a Vinland map forger may have used Cantino as a model. But this similarity is ambiguous: Cantino could just as well have taken his Greenland from a Norse original. Nansen doubts that Cantino used a Clavus-type source map, "where Greenland is a narrow tongue of land with its east and west coasts running very nearly parallel."[13] Again we run across a hint that Norse maps may have survived from the early days of colonization.

DECLINE

Eirik the Red's easy westerly route from Iceland to the east coast of Greenland was later cut off by pack ice. By 1341, Ivar Baröson was reporting: ". . . there comes so much ice, and in such a great mass, from the polar regions that no one, except at the risk of his life, dares follow the old course." Radiocarbon-dated moraines in West Greenland indicate an advance of coastal glaciers around 1250. Mean annual temperature in the Arctic dropped to 5° or 6° C. below the optimum of the 11th century.[14]

The days of the Norse Greenland colony were numbered. The glaciers were advancing, sea ice increased, winters lasted longer, and crops failed. Increasing year-round permafrost after 1300 seems to have forced the Greenlanders to find ways other than simple burial to dispose of their dead. The colony was gradually forgotten as it became less profitable to Scandinavian kings, and although a handful of Greenlanders lingered on at Herjolfsnes until around 1480, by 1500 the area's only inhabitants were Eskimo.[15]

The Arctic climate steadily worsened. Glaciation increased in Iceland in the late 16th century, causing cereal and grain cultivation which had been dwindling since the 12th century to cease entirely. England's average temperature dropped to its lowest in over 800 years. Occasional European visitors to Greenland were discouraged from landing by foul weather and pack ice. John Davis in 1585 named it the "Land of Desolation," in sharp contrast to Eirik's Greenland.[16]

Exploration declined until the second half of the 19th century when technological advances and glacial retreat made expeditions less hazardous. Perhaps no other country in the world has a history so closely linked with climatic variation. While it did not take much of a temperature drop to slow down an Elizabethan ship, the opposite is also true: small temperature increases in arid Arctic fringe areas like southern Greenland would enable even smaller craft to make a relatively easy voyage.

It wouldn't much surprise me if one of Barry Fell's Celtiberian inscriptions turned up on the north coast of Greenland right next to a medieval Norse navigation cairn.

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THE PSYCHOANALYSIS WANGLE

By Dr. Silvano Lorenzoni

An important characteristic of established science is that it has decreed divine honors on certain individuals that are now its "protecting gods." Around them and their ideas — or mental excreta, according to your point of view — a whole theology has been built; and whoever "names them in vain" is stigmatized as "medievalist" by the scientific community.

Quite apart from the fact that to be called a medievalist can also be considered an honor, I think that it should be apparent enough that exposing the *real* measure of those squalid individuals — propped up *exclusively* by tenacious propaganda — should be one of the more important tasks of all true Forteans.

Previously, in this same journal, I have demolished two of the persons of the "Unholy Trinity" of Establishment Religion — Albert Einstein[1] and Charles Darwin.[2] I now propose to do the same with the third: Sigmund Freud.[3]

The mass media have managed, to a large extent, to convince both the public at large and also many "intellectuals," that the above Viennese psychiatrist, the inventor of psychoanalysis, was the *discoverer of the subconscious*. That is plainly *false*. It is true, instead, that there had been much delving into the subconscious by the French hypnotist school, headed by the famous Charcot, of whom Freud was a disciple for a short time: from their work Freud later borrowed plenty — without the slightest sign of acknowledgment or gratitude. Another author who had attributed to subconscious causes certain attitudes of mobs was the French social psychologist Gustave Le Bon, whose work Freud *knew*. (For reasons of space, we will not dwell here on the concept that, from remotest antiquity, all traditional civilizations were informed of a "dimension-in-depth" in the human psyche whose *knowledge* — in a very different context from the psychiatric consulting-room — was the object of well developed initiation and ascetic techniques. This was acknowledged even by an erstwhile disciple of Freud, Carl Gustav Jung.)

It is also said that the psychoanalytic methodology has been effective for the treatment of numerous cases of mental derangements; and it is not impossible that that might be true. What is *not* said with equal emphasis is that what really counts in that type of therapy is *suggestion*, whereby one may justifiably wonder if exactly the same results might not have been attained by subjecting the patients to techniques that had absolutely nothing to do with psychoanalysis. And, *in any case*, the technique of "conscious self-suggestion" which, with regards to its praxis, and *not* to its theory, was very similar to psychoanalysis, had been successfully applied, quite independently of Freud and his gang, by the French psychiatrists Coue and Badouin.

From the above it should be quite clear that what can be regarded as valid and acceptable among Freud's wares —namely: (a) his acknowledgment of a "dimension-in-depth" in man (his "subconscious"), and (b) a certain technology to treat mental perturbations — were not of his own production but *shamefacedly copied*. What instead is entirely of his own making are certain "characteristics" which he *chose* to assign to his own version of the subconscious and which were dictated strictly by his personal turn of mind and *not* by any objective scientific reasoning. These characteristics can be summarized very briefly: the subconscious is something dark, demonic, and evil, ruled *exclusively* by sexual impulses of an abnormal type: homosexual, incestuous, sado-masochistic, etc., etc. And Freud maintained that in spite of any appearances to the contrary, it is always this sort of "King-Kong monster" that has the upper hand.

Emil Ludwig[4] suggested that Freud had observed certain trends of thought and behavior among the madmen, the deranged and the perverted with whom, for professional reasons, he was in contact, and that he generalized them to the totality of normal people. If this was true — as it may well be — it would indicate that Freud had that peculiarly warped type of mind that pertains to most professional subverters, and whose main feature is a lust for degradation: both for themselves and for others.

In any case, and quite independently of Ludwig's observations, everything indicates that Freud had a one-track mind bent in a certain direction to an exceptionally high degree. It is likely that it was only an equally high degree of self-inhibition coupled with an ambition to emerge within the Establishment that stopped him from becoming another Jack the Ripper.

At this point the question naturally arises as to *why* Freud and psychoanalysis enjoy the acceptance and protection of the scientific establishment to the degree to which it has been accorded them (the same acceptance and protection enjoyed by einsteinian Relativity and darwinian Natural Selection, both of which have achieved "officiality" within the modern scientific framework). The question is quite valid; but an attempt to answer it would bring us into fields of "the social sciences, law, religion or ethics," that should probably be dealt with outside of this publication.[5]

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ACID RAIN – A FORMIDABLE DILEMMA

By S. N. Mayne

Man made pollutants are threatening forests, fish life, soil and undoubtedly man himself. Leon Dochinger, a U.S. Department of Agriculture air pollution specialist, may have made the understatement of the century when, at a recent Environmental Protection Agency interagency research meeting, he referred to 'acid rain' as "... perhaps the most serious environmental dilemma of the century." He might as well also have added that the problem is so serious that the chances are good we won't be around a century from now to reflect upon his statement.

'Acid rain,' it appears, is a side effect of the combustion of fossil fuels (oil, gasoline, coal, and natural gas), which produces nitrogen and sulfur oxides. These are in turn released into the atmosphere. These gases are then converted into nitric and sulfuric acids through a series of chemical reactions. Precipitation brings these toxic wastes back down....

Can we really be so naive as to expect to continue to pollute our atmosphere ("What goes up must come down," Dochinger quips) to such an extent that we seriously harm and destroy fish life, sterilize lakes, mar forest production, impregnate soil and snowcaps and otherwise allow our poisons to work their way into Earth's eco-system — and still believe we can continue to survive with no ill effects?

What, for example, is this 'acid rain' doing to our food supplies? Perhaps, since our foods are already so plied with chemicals (or even made directly from them), it may be only natural to assume that little (additional) harm could come from the large quantities of sulfuric and nitric acids raining down and becoming incorporated into our food supply.

Scientists have indicated that carbon monoxide levels in our atmosphere are now between 12-15%, the direct result of burning fossil fuels to propel our cars. But, since we don't seem to be able to live without driving our automobiles, and since we must use fossil fuels to run those vehicles, then we must suffer by having to breathe in the poisons which result — after all, it's *only* 12-15% of the atmosphere!

Also, since our entire society is totally dependent upon electricity, and since sulfuric acid is a result of burning coal in order to generate our electric needs, we might as well shrug our shoulders and say, "Oh well, just another unavoidable way (albeit a somewhat dangerous and self-defeating one) to survive?"

Currently, the average acidity of precipitation is increasing constantly in all parts of the country (not to mention the entire planet!). From 1927 to 1937, for example, only 4% of the lakes in the Adirondack Mountains of upstate New York had a pH value below 5.0; now 51% have pH values below 5.0. (On the logarithmic pH scale, a change from pH 6.0 to 4.5 actually means a 32-fold increase in acidity!)

"It's a global problem," Dochinger says, "and there is no way to trace it or stop it because it does not recognize boundaries." At the moment, it's not even possible to go to a wilderness mountain hideaway — your own (home grown) food will still suffer the effects of the 'acid rain,' even though it may be from factories and cars thousands of miles away.

Speaking Forteanly, is it not ironic that we use the essence of life forms which took millions of years to accumulate in order to fuel our technological existence — and in the very act of recycling ancient former life forms for our brief indulgences, we may also serve to hasten the demise of our own species?

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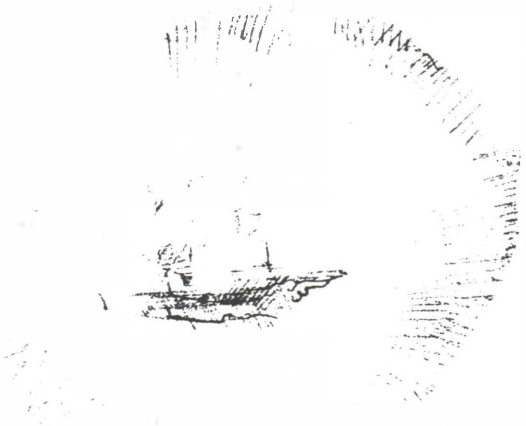

"AHOY, MATE! *WHICH* FLAMIN' PHANTOM SHIP SAILS THAR?"

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By Larry E. Arnold

PART II

(Continued from last issue)

Mrs. Alton Langille, of Cape John, Pictou County, Nova Scotia, was one witness not afraid of slander and ridicule. She described *two* instances of the enigmatic to Sherwood. Here are excerpts from the experiences of this woman who once labeled herself "an out and out skeptic" of fiery ghost ships:

"At the time I first saw the Phantom Ship it was early evening in the fall of the year, November 26, 1965, and just turning dark. I was ... standing near my kitchen window, and when I looked up, I was so startled I could hardly believe my eyes. There was this ship, on fire and sailing down the Strait. The telephone was right beside me on the wall, so as I watched the ship, I called some of my neighbors up the road..."

Word spread quickly, and soon many others were getting their first glimpse of a legend-come-to-life! "There was no mistaking it for a real ship," exclaimed Mrs. Langille of the ethereal voyager.

"But that wasn't the end of it. Two nights later," she continued, "almost under the same circumstances I saw the Phantom Ship for the *second* time. Again I phoned others to make sure I wasn't seeing things. They, too, as before, saw the same ship. Word was flashed to River John, some six miles away, and soon our Cape road was crowded with cars, loaded with people eager to catch their first sight of the ghost ship. And they weren't disappointed. That time the Phantom was *visible to hundreds of people for a half hour*, and then, like the other time, it just seemed to fade away, and where the bright light had been, there was only the blackness of the water."[26] [Italics added]

If one has to be drunk to see the Phantom Ship, there must have been one *helluva* party in northern Nova Scotia between the 26th and 28th of November that year! Or maybe it was a touch of Hell itself that residents along Northumberland Strait saw those two nights—

(Our files contain no records of another type of pyrophenomena — SHC — on the above dates. But we wonder if perhaps we missed some cases of humans engulfed in eerie flames, or if there was a concentration of other Fortean weirdies during this period. Worldwide research into synchronous relationships may uncover a recurring phenomenological harbinger that would enable the prediction of future appearances of the Phantom Ship. Apart from the scientific value of such a discovery, just think what a *boon* that would be to Nova Scotian tourism!)

Heston White and Marlyn Tattrie had a glimpse of the Infernal, too, on a windless Friday night in the Spring of 1964. Sherwood interviewed Mr. White, who said this of his sighting at Brule Bay:

"Suddenly, out on the dark water, the flaming ship took shape. It made a red glow against the sky and the water ... and the whole thing seemed to be on fire. It went sailing very fast out toward the Strait, and then suddenly it wasn't there. I can't say that it went under water. It just seemed to go to nothing as we watched."[27]

A ship that always moves rapidly to the east, even on a still night, only to vanish as oddly as it appeared. A *very* mysterious thing these waters of Northumberland harbor—

One of the less mysterious aspects that haunt this case however, is the need to disentangle fact from myth. It is a task made doubly difficult by the proven fallibility of the human senses, and the readiness of man to see (or write of) what he wants to see.

For example: Vincent Gaddis[28] and Eric Norman,[29] who clearly has used Gaddis as his source, assert that around Merigomish "Every year, if the weather permits, either before or directly after the autumnal equinox, the weird vessel appears."

These writers continue their narratives by suggesting a nightly vigil is kept; that "the shining copper on her keel" is visible; that "quite suddenly, the vessel lurches, as if striking treacherous shoals" whereupon "flames appear and dim figures can be seen jumping overboard." Rigging and masts are downed in the inferno and "finally, a blackened hulk, the specter plunges beneath the waves."[30]

Now *that's* really dramatic! It stirred us to seek further details through the postmaster at Merigomish, Nova Scotia. Our letter was forwarded to Roland H. Sherwood, local historian in Pictou and, as it turns out, *the* authority on the Phantom Ship. "Don't pay any attention to what you hear or read about the ship arriving at any particular place on schedule each year," he told us, "or of people seen jumping overboard. ... these make fantastic reading, but are not to be relied upon."[31]

As Sherwood has lived along the Strait for 40 years and seen the Phantom only twice (each time unexpectedly), one begins to doubt the feasibility and desire of establishing night-long watches for weeks at a time. These lurid tales of scheduled appearances and exploding bulwarks are no more than "cock and bull" stories, he writes in his excellent booklet, *The Phantom Ship of Northumberland Strait And Other Mysteries of the Sea.*[32]

Sherwood's criticism of others' re-creations points out perhaps the most difficult task we have encountered when writing about paranormal events: the desire to retain one's scholastic integrity without putting the reader in a daze (or doze). Liberal use of literary license may encourage the "Best Sellers" list but it can — and often does — create havoc when researchers seeking to unravel Nature's mysteries must base their work on unreferenced, overdramatized and misrepresented facts.* As a result the separation of truth from myth becomes even less easy, and whole cosmologies could erroneously be built upon fabricated evidence (as has occurred with the Piltdown man and the Bermuda Triangle in some instances). This concoction of data passed off as fact, and the sordid consequences of using it, has already occurred in some of the world's most prestigious research laboratories.[33]

Unfortunately there appears no indication that this dilemma is anywhere near a solution. But we are trying to contribute towards one by avoiding hyped-up descriptions based only upon excesses of the author. We hope we aren't putting you to sleep—

Still, there are times when it is best *not* to jump to judgments about "fantastic stories" that strain credulity. After all, many people have scoffed about the Phantom, says Sherwood — *until they see it themselves!*

There are some fishermen around Pictou though, states Sherwood, "who do not believe the stories reliable people have told about the Fire-Ship" but are less hesitant "to liven an evening," as he sees it, with fanciful tales such as this one:

"We kept gaining," claimed this group of seafarers after they began pursuing a light between Pictou and Pictou Island (a distance of 10 miles). The light became the Phantom Ship, they said, "and soon we were inside a ghostly glow, and as our motorboat kept going, we passed right through the Phantom Ship and saw it disappear behind us."[34]

Now such a yarn may be too incredible for many people to swallow, let alone the skeptic hardened to believe that Existence is only what *he* can touch. Even Sherwood, familiar as he is with the Northumberland specter, discounts the sailors' story.

We wonder though: On *land* ghostly things in the shape of humans, pets, stagecoaches and so forth pass through people. Why couldn't something like that happen at *sea*, with a ghostly *ship* for instance?

Indeed it *has*, if one accepts the experience that Capt. James Hampson wrote of in *Fate* (January 1955). In July of 1934 he was fog-bound but proceeding slowly through the Strait of Georgia, British Columbia. Suddenly a break in the dispersing mists revealed a weather-beaten sailing ship bearing down on his starboard bow. Collision seemed imminent. Hampson spun the wheel to port, but it was too late. He braced himself for disaster and waited for the splintering crash that would sink his 46-foot cruiser. But only "an odd, ghastly silence" met his ears, as his astounded eyes watched the old vessel pass *through* his bow and *out* the port side. Startled, he forgot to correct his former bearing. Then Hampson was shocked again, but his emotion soon turned to awe. Off to starboard lay a towboat's raft, he said, "directly on the course I had charted and from which I had been diverted by the timely intervention of the ghost ship."

(For a similar incident involving the U.S. Navy, see the April 1962 issue of *Fate*.)

Thus there is, in theory, no justification for Sherwood's dismissal of the fishermen's 'tall tale' — because there *is* precedent to back up just such an encounter, improbable though it may sound. Perhaps a hint of sarcasm, or an ill-concealed twinkle in the fishermen's eyes, revealed the true nature behind their words. But if the boatmen in Pictou *did* make up their story about sailing through a fire-ravaged phantom, it wasn't done wholly without basis in fact!

Returning to the fiery apparition that plies Northumberland Strait, one man who couldn't have contrived such a tall tale was Capt. Adam Graham, a "well-known and highly respected man of the sea." Besides, there were too many witnesses corroborating Graham's haunting experience to label it a hoax.

The sighting by Graham and the townsfolk of Pictou occurred one night in 1880, and is the first recorded observation of the specter.

Far out on the blackness of the water a three-masted

*I do not intend this statement to be taken as a direct assailing of Vincent Gaddis, who has been more than helpful in aiding us in various research endeavors (and who replied to me in a letter dated June 16, 1978: "My info on Canada's phantom fiery ship from AP dispatch Dec. 8, 1953 and *Fate*, Nov. 1949. A Baltimore man went to Canada and saw the appearance and excitedly called me when he got back."), it should, instead, be taken as a warning to all Forteans to be wary of AP wire stories....*

vessel was suddenly spotted, apparently ablaze. The residents were horrified, as a bark had sailed from their town only that afternoon only to be becalmed in the area they now watched. "Rescue!" was the thought on everyone's mind.

Capt. Graham and his crew launched a tug boat and headed for the disaster. Would they get there in time, each man wondered, to pick up survivors? Still miles from their goal, the crew's concern quickly turned to terror: the Fire-Ship had disappeared before their eyes! It didn't explode or sink ... it simply *vanished!*

The captain ordered a search anyway, for survivors or flotsam or clues to the mystery that now haunted them. They didn't know the conundrum that haunted them was *itself* a haunting. Nor did the townspeople, who kept vigil on the whole operation from shore.

They soon had a suspicion that the *supernatural* was involved, for next day an incoming vessel reported that the bark feared lost was sailing safely through the Strait of Canso.

Their suspicion has since been confirmed again and again by the many hundreds who have seen the scenario repeated for almost a century. In the Spring of 1976, for instance, a family saw the Phantom. And in the last week of June 1976 a "person saw lights on the water, but not as a ship."[35]

As Sherwood astutely concludes from all this in his booklet: "But when these same stories are told time and time again by young people, by old people, by individuals who have seen it, and by others who have witnessed the spectacle as a group, sometimes for short periods and at other times for an hour, the belief must come that *there is something more to the appearance of the Phantom Ship than just the imagination, or a glib tongue and a good story-teller.*"[36] [Italics added]

Ah, that such a refreshing attitude could find its way into *all* aspects of Science's hallowed (and often closed) halls—

FINDING FACTS IN THE 'LEGENDS'

The basis for Sherwood's statement on the existence of the Phantom Ship antedates the (most recent) arrival of the White Man to the shores of Northumberland Strait.

You see, the Micmac Indians of the region had a legend — truth, we prefer to call it — that generations long-deceased had witnessed what in translation was called "Fire Upon the Water."

Interestingly, this Indian heritage is cryptically preserved to this day on every map of Nova Scotia. The Micmac word for 'fire' is *bucto*, and the English phrase 'an explosion of gas' translates to *pict*. Sherwood suggests (backed by some written authority, he says) that the early French immigrants, upon hearing the Indians refer to the area as *pict-bucto*, were reminded of the old province of Poictou in their homeland.[37] So they transposed the Micmac phrase to *pic-tou* and applied it to the region. Thus the city and county of Pictou, Nova Scotia, retain in their name the very description of the phenomenon which has visited these shores for hundreds of years.[38]

[38] This is an excellent example of using what A. J. Bell (Ref. 38) calls a "lexi link" — the joining of morphemes from a particular lexicon—to derive from the spoken word a deeper understanding of a society's contact with the phenomenal.

The association of the Fire-Ship with the Micmac Indians raises one *very curious point* which perhaps the reader is already pondering: If the modern accounts of this sea-worthy specter so often describe a three-masted square-rigged vessel obviously of recent Euro-American design, then how could the Indians have been seeing it *long before* such a vessel would have sailed these waters or — indeed — have even been built?

For reasons already stated, one cannot easily resolve this perplexing observation by invoking the placebo of "Hallucination!" (in its normal psychological sense, that is).

Could the glowing specter have been colored — that is, enhanced by the observer's expectation and imagination — so that in the mind's eye a blazing ship was 'seen' to form inside mere coruscating mists? This, too, is difficult to accept because one would not expect to find so common an experience among the diversity of viewing conditions and witnesses (especially those skeptical or completely ignorant about claims of the Phantom Ship).

So what can be said about this baffling anachronism? We have an idea—

HOLOGRAPHIC HAUNTINGS?

When utilizing broader levels of consciousness to understand the processes behind mysterious outbreaks of flames in the air,[39] [40] the principle behind *holograms* was given as the solution.[41]

A hologram is a recently discovered technique for projecting life-like (three-dimensional) forms by focusing image-carrying laser beams upon a particular spot. The result appears quite *real* (that is, physical) to the observer but he can walk right through it if he wishes; which is to say the interface of light (energy) beams produces an *illusion*.[42]

Also, a holographic image can't be destroyed per se. If the hologram is cut in half, then two complete images are formed and maintained (although successive patterns become less intense with each duplication). Hmm — a scene that 'isn't' there, a ghost whose presence fades with the number of appearances, a phantom that becomes several mirror-images of itself...

How does this modern technology relate to the Phantom Ship and other specters (fiery or not)? In other words, what does a hologram say about Reality (or what humans *perceive* as real)?

The similarity between a hologram's intangibility and the many encounters with equally ethereal 'ghosts' suggests the same principle that creates one phenomenon can engender the other as well.

A hologram — a technological specter — results from beams of light interacting, right? What about the ghost of a haunting nature?

If we may coin a new phrase, we suggest *Beams of Reality* combine to create the apparitions referred to.

These Beams, whether occurring as light energy or some other part of the electromagnetic spectrum (rays of thought or *telleynes*,[*] for examples) occasionally combine holographically to project an event from one space-time framework into another. Thus the Micmac Indians were seeing a local event from some 'future' framework manifesting into the 'past', which was *their* present.

[*] The author's term for *tel*luric *ley* lines of force, which permeate the planet and seem to be associated with a variety of 'supernatural' events.

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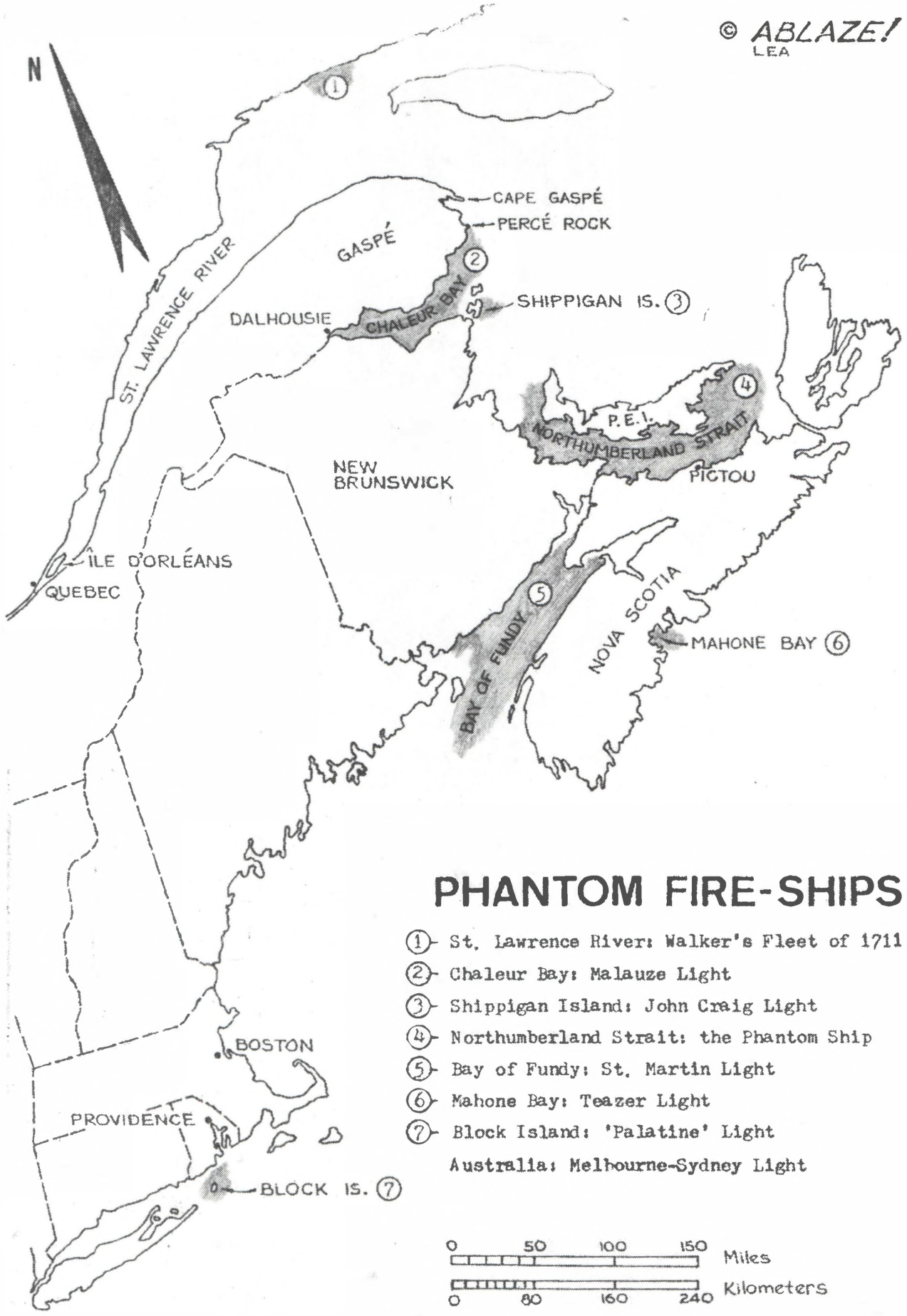


PHANTOM FIRE-SHIPS

1. St. Lawrence River: Walker's Fleet of 1711
2. Chaleur Bay: Malauze Light
3. Shippigan Island: John Craig Light
4. Northumberland Strait: the Phantom Ship
5. Bay of Fundy: St. Martin Light
6. Mahone Bay: Teazer Light
7. Block Island: 'Palatine' Light

Australia: Melbourne-Sydney Light

The mechanics of this space-time transmission are vulnerable to the many forces that influence the process, so the 'rebroadcast' is neither always clear nor in the same area each time. It is analogous to television signals: atmospheric peculiarities can distort or weaken normally clear transmissions, and if one's antenna is improperly aligned no picture appears at all (though a neighbor a few blocks away can view the 'nonexistent' program if his aerial is tuned-in).

So the Phantom Ship is sometimes seen merely as a reddish glow; at other times with its rigging ablaze and "movement on the deck, while others say they have seen nothing but the flaming outline of a ship."[43] It can manifest from West Cape, Prince Edward Island, to Cape George in Nova Scotia. It could even 'exist' during the *daytime*, though its low autoluminescence precludes visibility except in darkness — just as stars are present but unseen during the day.

In fact, if the forces that determine the geographical boundaries of the hologram are highly variable, the fireships of Northumberland Strait, and of Shippigan Island 98 miles to the north and Chaleur Bay 130 miles to the northeast and Mahone Bay 103 miles to the south, might be *one and the same specter!* Conversely, Northumberland Strait could be an area of "zone phenomena," as Charles Fort would call it, throughout which Beams of Reality can focus the image of a burning ship; the hologram doesn't appear outside the Strait however, because the Beams can't intersect beyond the zone's perimeter. If this is so, the specter ships of Chaleur and Mahone bays would be distinct but parallel examples of regions producing the same phenomenon as haunts the Strait.

This idea about rays, regions and realities can be extended even further — to the other side of the world!

Remember the fiery phantom seen by the *Bacchante* off the coast of Australia? We did, as we stood in the bathroom one day. (What more appropriate place for a Fortean to get inspiration, huh?) We also thought of antipodes, places directly opposite one another on the planet. The theory was this: *Could the* Bacchante *sighting have been an antipodal reflection of one (or all) of the specters seen off New England and the Canadian Maritimes?*

We rushed to a globe seeking confirmation or refutation.

The luminous ghost ships of the western North Atlantic haunt an area between latitudes 40° and 50° N and longitudes 62° and 70° W. Would the *Bacchante's* encounter with the ethereal be within this zone's antipode? We flipped the globe over, our excitement building! We estimate the Duke of York and his crewmates saw their specter somewhere in the area bounded by 36° and 40° S latitude and 146° and 154° E longitude.

Well ... the 40° latitudes are antipodal at least. And since the waters south to 50° S are isolated from population and shipping, phantom ships could sail there undetected. But the longitude for the hypothesized antipodal zone — 110° E to 118° E — is more problematic. This area encompasses the eastern Indian Ocean and the western coast of Australia, whereas the *Bacchante's* position on 11 June 1881 was 30-35° farther to the east.

The theory fails — *unless* the Beam of Reality passing through the western North Atlantic is deflected some 8.8% to the east by telleynes or other geodynamic forces as it passes through the Earth's interior. *Then...*

We concede, however, that far more corroborative evidence is needed before this fanciful idea can even be classed as speculation—

FLUCTUATIONS IN THE CONSCIOUSNESS OF THE NOW

There is yet another possibility for resolving the mystery of the anachronism that confronted the Micmacs— and us.

Returning to a previously offered theory, we can say the ship that burns in Northumberland Strait is anchored not in water but in the Now; it always *is*. That is, all objects that once existed still exist; those that will exist already are.

We realize that Science has no room for such a concept yet, preferring instead to recognize only a unidirectional flow in time. Yet the abilities of psychics and esoterists belie this belief, both philosophically and practically. And, if compelled to decide which group has the more accurate grasp on the nature of Reality, we would unhesitatingly choose what has been revealed by the latter group—

Consequently, precognition and retrocognition are valid because the vision perceived exists as part of the collection of infinite possibilities. At some point in humanity's collective consciousness however, one aspect in that eternal existence of all events is recognized to happen in physicality (where man's senses are usually focused). At that moment the event is categorized as the 'present,' after which it becomes a part of the 'past.'

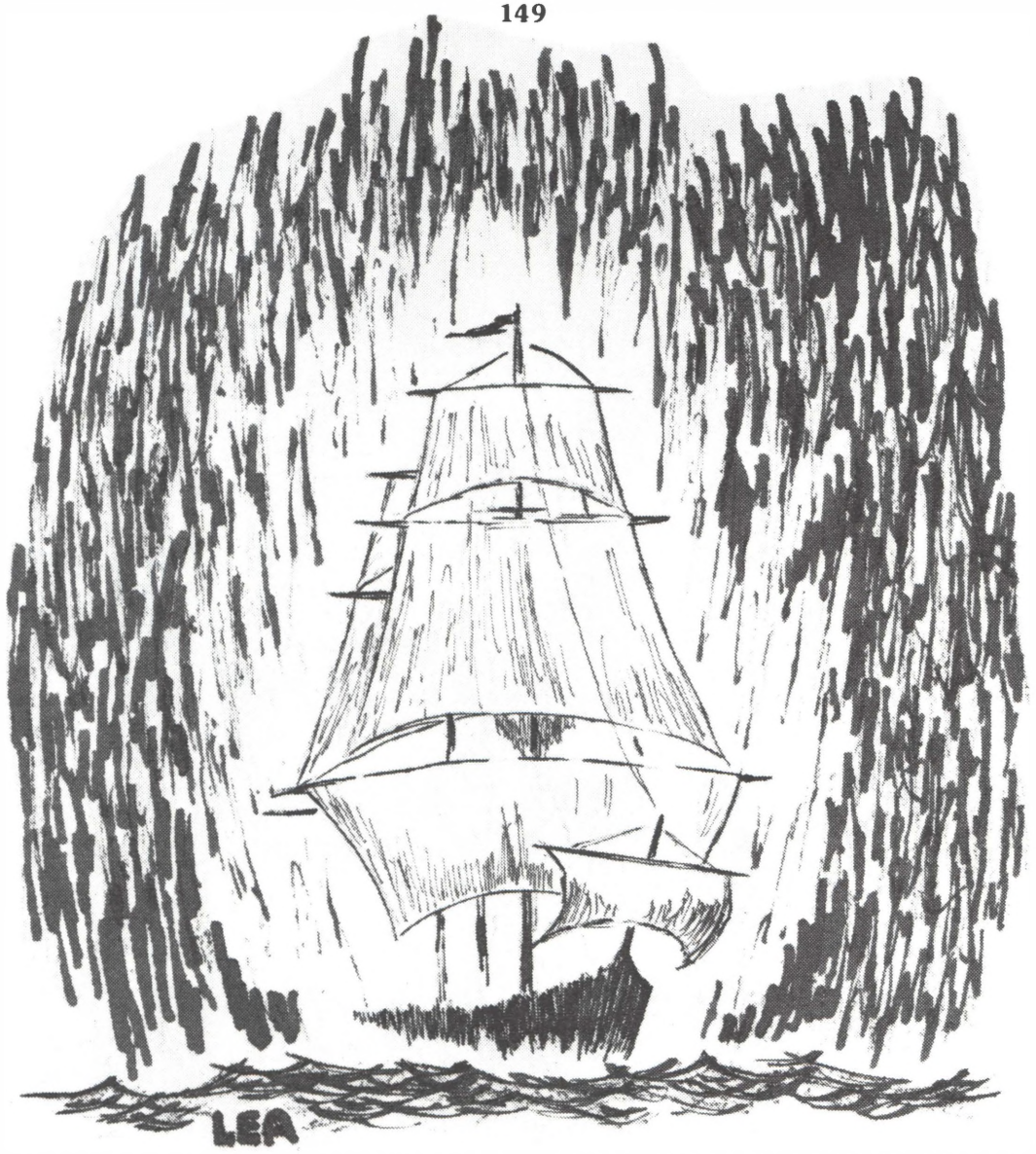
Yet the process can work equally well in reverse. Human consciousness, individually or in groups, can become aware of an aspect of the Now that won't be recognized by the mass of mankind until some moment in their 'future.' Examples that fit nicely into this conceptual model can be found *in abundance* throughout the literature of the paranormal.[44,45]

That perception — which *creates* our chosen reality[46] —can be altered by changes in one's mental activities, is being constantly demonstrated within and outside of science these days. Changes from the (normal) beta state of brain-waves to alpha or delta or theta result in varied degrees of Awareness and various effects on matter through psychokinesis. An ever-increasing number of scientists now accept this alchemic fusion of mind and matter.

As one therefore passes deeper into levels of lower brain-wave frequencies, we have learned there are other aspects of the psycho-physical system that undergo a *different* transformation. "*The cause of this* rapid increase in vibration-frequency *has this effect upon the body: You are less oriented to the physical as you increase your vibration-frequency. Therefore, there is less attachment ... to the physical.*"[47]

As a result of the physical realm becoming less encumbersome, less rigid and restraining, the barriers that limit one's awareness of invisible but surrounding realities are progressively dissolved. Things that 'aren't there' suddenly *appear* before one's eyes.

From broader consciousness comes this simple analogy for the *vibration-frequency concept of perception*: "*Take a bicycle; turn it upside down. The wheel has spokes and you can see the spokes. Spin the wheel. Thee*



raise the frequency at which thee see these spokes as thee raise the frequency (or speed them up, in other words). The spokes do what? Disappear! *To the physical eye they seem to disappear.*"[48]

The spokes are still there, to be sure; they're invisible to humans but *not* to a high-speed camera! If one were to raise his vibration-frequency to equal the rotational rate of the wheel, the spokes would 'magically' reappear. It's the same concept that the Mexican sorcerer don Juan referred to when he spoke (pardon the pun) to Carlos Castaneda[49] about "Stopping the World"[*] The realities *are* there; man just normally fails to grasp their presence.

The time machine of H. G. Wells *is* already — in the mind! Its ability to transcend the collectively agreed-to physical space-time framework can be assisted on occasion by geocosmic interplays that encourage the weakening of perceptual restraints, thus permitting the bleed-through of one so-called space-time continuum into another. What happens then is referred to by some psychologists as a "collective hallucination." In a way they're right: an unexpected and out-of-place event is viewed by many people who report the same thing. But it's no delusion, a figment of unbalanced minds; it's real, a momentary infringement upon the agreed-to order of Existence.

This fleeting blending or merging hints to great possibilities when the loom that is Creation is more correctly understood and responded to by mankind. Charles Fort would understand—

Already, this conceptual model has been accepted in many Eastern traditions — notably Chinese Taoism and Mahayana Buddhism. The Chinese call it *yuan yung wu ai* — "the complete unobstructed penetration." Also, as if to give the quantum-relativistic physics of Western science a nudge in the right direction, Fritjof Copra emphasizes the probability for interpenetrating realities by demonstrating the parallel between physics and metaphysics (which is what we have been discussing all through this article) in his monumental work, *The Tao of Physics.*"[50]

Returning from this lengthy aside to the problem of how the Micmacs were able to witness a fiery phantom of Euro-American design before such a ship would have sailed the waters of Northumberland Strait, we can surmise that the Indians (who have a heritage of transcendence via "medicine power") merely 'tuned into' a level

[*] The same ability was possessed by the 'gifted ones' on the Isle of Eigg — that is, they were capable of changing their level of awareness so as to perceive the "long-theme" as it sailed past their island and through another dimension.

of reality that already existed for that area. But the White Man's history (that is, his perception) would not acknowledge the event until decades or even hundreds of years later, when 'at last' a vessel whose name has never been discovered sailed into the Strait and suffered a tragic fire with all hands going down with the ship.

A plethora of forces — geomagnetic, gravitational, telluric, solar, interplanetary and interstellar, emotional — are probably interwoven in the mechanism of consciousness and localized zone phenomena.* A particular combination of these factors 'unlocks the dimensional doorway' and triggers the ocular sighting in and by witnesses who still walk the coastline where the unanticipated can *literally rise from the sea to haunt you!*

Perhaps some day it will be your good fortune to see the sea god Manannan, who, according to Alexander Carmichael's *Carmina Gadelica*, sails his fire-galley the *Wave Sweeper* once every seven years from the Isle of Man to the Hebrides to collect spirits of good men and ferry them to the Celtic Paradise.

It is not our intent to discuss the interplay of the above factors in manifesting the cyclic appearance of the Celtic god's illuminated transport and the other mysterious phantom fire-ships. Indeed, there is not enough data available from which to construct scientific theories whose validity can be tested. (Perhaps witnesses in the future will take care to note as many environmental variables as they can.)

There is one final enigma associated with the Northumberland fire-ship we'd like to mention, however. It's a *doubly* strange haunting—

On Pictou Island the residents tell stories of the Woman in White, an apparition who strolls obliviously through the woods and knocks on doors only to vanish. In all, a rather normal pattern for something considered as abnormal as a spook. But one moonlit night, reports Sherwood, that pattern became a bit less normal...

Two resident fishermen observed the white figure of a young lady walk slowly across the Island's beach, her tresses tossed by an unfelt breeze and her arms outstretched towards the sea. One man yelled a greeting. There was no response.

Then to their horror, they watched as she stepped into the glassy water only to fade away before their astonished eyes. As they gasped in shock, a "ball of fire" materialized and went skimming over the calm surface like a flat rock flung across a pool.

"They watched as it went far out," writes Sherwood, "and then, for the first and only time in their lives, they saw the Phantom Ship rise from the waters of Northumberland Strait. They watched it in awe as the Fire-Ship moved slowly along, and then, suddenly, it wasn't there"[52]

A phantom woman disappears into the sea ... is replaced by a ball of fire ... is transformed into a blazing ghost ship at the point where the lady pointed!

Though others had seen the Woman in White and the Phantom Ship in separate appearances, neither of these men had seen *either* specter before. And *no one* had ever viewed the two apparitions together! It's pretty certain the two fishermen didn't seek a *second* opportunity like their first one, either—

What is the meaning of this haunting connection?

We admit the significance of this particular episode is unclear to us. We have an idea or two about how it might fit into one or more of the theories we've advanced, but it's more romantic if there is a bit of mystery left unattacked. What do *you* think about the Woman in White and the vessel that blazed forth where her outstretched arms reached?

SAILING INTO THE FRONTIER

After this lengthy voyage into the Unknown, do we still dare to ask if these flaming phantom vessels are real?

Charles Fort always had difficulty determining what, if anything, really could be called "real." But for most people, a photograph would suffice for the tangible evidence so often demanded by skeptics in order to be convinced of the 'impossible.' Since the Northumberland fire-ship is the one most observed, we thought this a good place to look for physical support of a bizarre subject.

"You ask for photos of the Phantom," replied Sherwood to our letter. "To my knowledge none have been taken. How can you photograph a phantom, or the Loch Ness Monster?"[53]

Leaving Nessy (or *Nessiteras rhombopteryz*, as British conservationists have officially christened it) to other researchers and other articles for the moment, it *is* possible to photograph a 'phantom.' We have pictures of half-mile-long 'invisible' animals that live in the Earth's atmosphere; of ghosts descending or climbing British staircases; of fires that 'cannot be,' yet nevertheless succeed in enveloping a body in flames and reducing it to ashes in minutes.

So it is possible, even likely, that an alert Canadian along the shores of Northumberland Strait has succeeded in photographing the Phantom Ship. But afraid of the sardonic ridicule that would greet his announcement, he has kept his achievement to himself. Perhaps soon, in a moment of courage or weakened sensibilities, such a photo will be released and Science will have its sacred tangible evidence to finally examine — or forget.

Still, the near-duplicate accounts of fiery specters reported by hundreds of witnesses around the world should be sufficient to stimulate more investigation of the phenomenon than has been conducted to date. After all it took only one man, Einstein, to re-order Physics a few decades ago. We wonder how many men and women, and how many decades, will be necessary before the evidence that surrounds us every day for a new reality will be acknowledged, and accepted...

These flaming ships that haunt the seas hold clues about unknown forces that shape our environment.

Have we uncovered any of the truth about Reality from examining their behavior? Can further study of their appearances reveal answers to yet-unasked questions?

Solutions, and understanding, will only come when inquiries into the abnormal, the bizarre and the 'impossible' are conducted in the truest sense of scientific investigation.

An unseen friend once said to us: *"Thee are very much aware of the fact that the answer to many of these questions that thee ask must transcend the information that's*

* The appearance of the fire-ship of Chaleur Bay and the flaming Phantom Ship of Northumberland Strait often precede storms, thus suggesting a meteorological connection. In fact, the former specter is locally called "The Bad Weather Light." (Ref. 51)

at hand. For if the information at hand were such that thee would know the answer, thee would not ask the question. So thee are on the Frontier, my friend, and it is a point of challenge."[54]

In this respect, a quote-worth-remembering comes from Dr. W. F. G. Swann in *Engineering and Pure Science:*

> Reality is no substance on which to anchor your soul; for her substance is of the stuff of shadows. She has no existence outside your own dreams. The concepts one is willing to accept into his category of thinking and to regard as natural, change with the epoch.

Reality and phantom ships ablaze: "the stuff of shadows."

Today many people are on the Frontier, changing with the epoch as they create a *whole new reality* by challenging and exploring so much that heretofore has been ignored or taken for granted.

The questions are there because observations and facts that don't fit into Conventionalism (the old epoch) are there. Likewise, answers require only that the data be thoroughly examined to yield a more complete understanding of the Universe.

"Aye, mate, go down to the sea if y' seek strange things!" The straits and bays and oceans hold more than nourishment for men's bodies; they contain secrets waiting to be revealed by man's mind.

Someday there will be fewer 'strange' things to wonder about, like the fiery phantom ships of the sea. But until then, and probably even afterwards, the ghosts of vessels aflame will continue to appear — as 'real' yet as 'illusory' as ever.

* * *

POSTSCRIPT: PHANTOM SEA MONSTERS, TOO?

There's a fascinating point we'd like to discuss in connection with this article: sea monsters, specifically the Loch Ness type.

How could fiery ghost ships *possibly* relate to the alleged denizen of a land-locked lake in Scotland? Well—

Although we were unsuccessful in communicating by eye or camera with a peaceful gargantuan (which some have distastefully labeled a monster) during a 1977 stay along the Loch, psychic data plus an abundance of complementing accounts spanning decades is sufficient to convince us of the existence of *Nessiteras rhombopteryx.* We don't have to see its severed head; nor does the Loch need to be electrified to get a carcass to prove it (once) existed.

But then curious things began to filter into the newspapers and Fortean literature. Suddenly, Loch Ness is no longer unique in its unexplained fauna...

Reports of "black bump-like protrusions and a sizeable wake rippling through the water without apparent cause" have circulated throughout the world's newspapers during 1976-77. These new sightings, though sounding quite like those emanating from Loch Ness, come from areas far removed from the Scottish Highlands.

The Canadian press, in 1977, conducted a well-publicized campaign to verify the existence of Ponik, a huge creature said to inhabit Quebec's Lake Pohenegamook.

In British Columbia a denizen with the alliterative moniker of Ogopogo was spotted thrice between February 5 and April 24, 1977, by several individuals (see *Penticton Herald* for February 7, and *Calgary Herald* for February 8). Ernie Muir, another man and a number of children were standing on the shore of 70-mile-long Lake Okanagan when three humps suddenly appeared through the churning water 500 yards offshore. Says Muir: "What I saw was definitely alive and moving very fast." His statement about this 30-foot beast tallied with one given by three women that same weekend but from a different location along the lake (see *Kelowna Courier*, 28 & 29 April 1977).

Near Cape Breton, Nova Scotia, Jim Flinn and Ken MacLennan were fishing in Gabarus harbor when something seven feet long and ovoid-shaped used its two flippers (or fins) to propel itself towards their dory. Being fishermen didn't help them identify it: they couldn't. Photos were taken, reported the *Cape Breton Post* (20 August 1976), but they didn't help either.

Lake Tagai, also in British Columbia, is home for the "cadborosaurus" Tag, who apparently made its first apperance in August 1976 when it harrassed a fisherman. Later three people spotted it from shore. Said Phil Streifel in the *Prince George Citizen* (13 August 1976): "It was about ten feet long, and appeared to be moving just under the surface." What's curious to us is that Lake Tagai is *shallow*. Where was this creature hiding all the time before Streifel saw it in mid-1976?

The same question arises when one considers recent reports of a similar beastie in New England's Lake George. Granted this body of water is deeper than Lake Tagai, but then Lake George is in a heavily populated tourist and residential area. *Why, after centuries, is the unknown only now being observed there?*

A monster inhabits Lake Uri in Switzerland, reports the tabloid *Blick*. Photos have been taken, but a solution still escapes the Swiss.[55]

The thought occurs to us that *some* of these mysterious creatures that suddenly are haunting so many bodies of water are, quite simply, ghosts themselves! That is, they are either 1) holograms projected from another space-time continuum, or 2) images of a terrestrial animal living in the presently agreed-to physical reality that for some reason are beamed through space to be received and broadcast in other waters on the Earth's surface (a telecommunications network between regions conducive to the same "zone phenomena," if you will).

Like phantom ships, these 'animals' appear real but they are illusions from another moment or place in Existence.

[Post-submission—Author]: Startling and graphic support for this contention comes from two photos of "Nessie" taken at Castle Urquhart May 21, 1977 (just three weeks after this author sat there with a 1200mm-lensed camera. Drat!), published for the first time together in *Fortean Times* (No. 22, pp. 24 and 25). One of the two color transparencies obtained by Doc Shiels was later analyzed by Ground Saucer Watch's computers. At the top of their 10-point critique is the "alarming" determination that wave ripples can be seen *through* the creature's elongated neck and head, thus suggesting the object is *transparent* or *translucent* "in construction." GSW therefore concludes Shiel's slide is apt to be photo wizardry and certainly does *not* "represent a bonafide creature of large proportions." Based on the lines of reasoning developed for fiery Phantom Ships, however, we wouldn't be so bold. As Nessy hunter Tim Dinsdale wrote in *Fortean Times* (No. 24, p. 15) about the Shiels photos, "I would suggest ... that this is an *electronic aberration* rather than a photographic one." [Italics added]

There is a third category in which to place the current rash of monster sightings. That is, the creatures *are tangible*; they have been teleported from one reality into an alien one through a hole in the fabric of Creation. They become, in essence, *physical specters!*

(Chalk up one for Fort's "Supergeography.")

We consider this last option because it is pretty hard to make an ethereal ghost out of the following encounter... a physical ghost from the *past* perhaps, but...

On 25 April 1977 Japanese fishing executive Michihiko Yano saw the past — the *very long ago* past. His crew aboard the *Zuiyo Maru* hauled in the carcass of a 30-foot, 2-ton "monster" along with the normal catch of eel-like whiptails off Christchurch, New Zealand. Prof. Fujio Yashuda of the Tokyo Fisheries University would later say, after examining color photos of it, that the corpse resembled a prehistoric plesiosaurus — an animal thought extinct for 130 million years![*] Said Yano: "I was not sure what it was at the time, but it does look like drawings I saw of Nessie after my return last month."[56] Commercial profit was more important than scientific dissection to the Japanese, however, and they threw the remnants of this mysterious thing back into the sea to prevent contamination of their marketable catch—

If the scientists are right about the last days of the plesiosaurus, it looks like this is a case of bleedthrough from the Now of 130 million B.C. to the Now of 1977 A.D. Unfortunately — or fortunately, if you don't relish a 30-foot, 2-ton critter swimming into Waikiki Beach — the shock of transition from one reality to another was too much for the beast, and it died.†

Meanwhile *only a few days earlier*‡ in Junction, Texas, a young lad stumbled (but not fatally) onto a 700-pound alligator in a *shallow* creek. Now alligators are not native to Kimble County in Texas, so the Authorities said somebody who lived upstream lost his pet. The 'gator was transferred to the Arkansas Wildlife Refuge but no one has yet come to claim it.

We think there was one alligator quite surprised to find his lush coastland surroundings in Florida or eastern China suddenly transformed into the dry Texas climate of Edwards Plateau, 235 miles from the nearest ocean. Maybe he was native to the area — during the Cretaceous Period of the Mesozoic Era when swamplands covered lower Texas — and was just as surprised when he found himself 130 million years older in a fraction-of-a-second!

Anyway, science is still left to explain the 30-foot black creature seen off Seattle's waterfront in April 1961; the "serpent" with 8-inch prongs on its back that was spotted in Canada's Lake Waterton in August 1956;[58] the repeated sightings of Morgawr along the Cornish coast during 1975-1977....[59]

If you don't like all this esoteric stuff about sea serpents being multi-dimensional mergings, apported apparitions or holographic projections, there's always this possibility too: these 'monsters' were there as long as man has been around to see them, but nobody bothered to look—

[*] Marine biologists and other experts in the United States, some of whom had not seen the Japanese crew's documentation, were nevertheless to issue pronouncements in which "flotsam and jetsam, nonsense and mass hysteria" is identified as the fisherman's catch. (Ref. 57) The pundits haven't changed since Fort left them alone, have they?

† [Post submission—Author] In *Fortean Times* (No. 24, p. 16), editor Bob Rickard grapples with the curiosities of the Shiels photos of Nessie and states they appear "to be confirmations of the paraphysical hypothesis: either we have evidence of creatures which can materialize and dematerialize, or we are faced with an equally earth-shattering notion that thought forms can be created and imprinted onto what we call 'reality,' that images could simultaneously be exited on Doc's retinas and film to coincide with real or psychokinetically produced effects in the 'real' world to substantiate the image. We are right now at the edge of the latest thinking about the nature of reality..."

‡ We wonder if April 1977 was a *particularly active* period for bleedthroughs and other Fortean phenomena. Was Somebody Out There shaking loose the fabric of Reality?

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THE SHIELS NESSIE PHOTOGRAPHS

By Robert J. M. Rickard

THE BACKGROUND

Anthony "Doc" Shiels, with his buskins and street-theatre group "Tom Fool's Theatre of Tomfoolery," largely composed of his family, left their Cornish home for a working holiday around Loch Ness in late May 1977, booking in at the Inchnacardoch Lodge on the south end of the Loch. Only six months before Doc had become — deliberately or accidentally — the center of a sea-monster flap on his home territory around the Falmouth Bay, Cornwall.

As part of a publicity event called "Monster-Mind," Doc joined several other magicians world-wide in a joint attempt to telepathically summon monsters to the surface of traditionally monster-haunted sites. Whether they were successful in the way they claimed, or whether the event focused media interest on monster sightings more than usual, we have no real way of evaluating, but the record shows that the summer of 1976 until the close of the year saw an astonishing number of reported sightings. A good number of these concerned Morgawr, the Falmouth Bay monster, and I have chronicled the sightings and photos in *Fortean Times* and elsewhere[1] — but I would like to mention one that concerned Doc.

Doc had sighted Morgawr once before, but when he returned to the scene, the Helford River estuary below Mawnan Church, with *Cornish Life* editor David Clarke, to discuss the Cornish flap (which incidentally included UFOs, and a winged-humanoid known as 'Owlman'), little did he think he would encounter Morgawr again so soon. As Clarke interviewed Doc they both noticed the head and neck in the estuary waters, and both managed to take photos.[2]

Doc told me, before his trip to Loch Ness, how much he would like to see Nessie. He felt his photographing of Morgawr was a good omen for a trip to the Loch. He felt his luck was in. So...six months later, late in May 1977, the opportunity came to combine business with pleasure. As it turned out, the Shiels family and others saw monsters on several occasions, on one of which the photos in question were taken.

THE PRELUDE

On the morning of 21 May, at about 8 a.m., Doc, his wife Christine, and four other people were in the Lodge car park looking out over Borlum Bay, when their attention was drawn to a triple-humped shape on the smooth surface of the Loch. Christine's statement, made on 24 September 1977 to Tim Dinsdale, describes the incident: "We compared the humps with some sheep grazing by the loch-side, and each hump was roughly the size of two sheep...that is to say, I estimate each hump to have been at least eight feet in length, standing three foot out of the water at the highest point. I believe that we saw three separate animals rather than a single creature." Doc also believes they saw three that time and more later in the day, for as they drove around the Loch, he told me, he was astonished at the ease and number of times he saw the monster or monsters. Now, Doc is an intelligent man and well read on Forteana; he is also a showman and uses publicity to aid his way of living and working. He knows how improbable and suspicious it sounds: a magician goes somewhere hoping to see monsters, and does — as he expressed it to me: "The Loch was jumping with them," —while others camp out all year long on the loch-side and see nothing. But that's the way it was. Doc went and saw. Later the same day, he and his wife went to Castle Urquhart and saw several long, wide wakes on the other side of the loch.

THE MAIN INCIDENT

At about 4 p.m. the same day, 21 May, Doc and Christine were still in the Castle grounds. Primed by the day's sightings, Doc had his camera at hand and primed. As he watched from those anciently weird banks, up popped a slick head and neck — and out popped Doc's eyes. He managed to get off two frames before the creature smoothly and slowly sank below the stillish surface. His wife did not happen to see anything this time.

Doc summarized later: "The creature was rather less than 100 yards away...the part of the neck showing above the waterline must have been around 4 or 5 feet. Don't take any notice of what appear to be eyes...I could see no eyes as such in the original. The light patch above the mouth (if mouth it is, and I think it is) is merely a reflection off a kind of ridge. The color of the animal was greenish brown, with a paler underside. Skin texture, smooth and glossy. The animal was visible for no more than 4-6 seconds. It held itself very upright, very still, except for a turning of the head and a straightening of the neck before it sank very smoothly below the surface. It had powerful neck muscles. There is evidence, well possible evidence, of a parasitic growth at the back of the neck, on the dorsal ridge, as a pale yellow/green patch is visible near the water. Also in both pictures, a round pale object floats on the water close to the neck."[3] Doc suggested to me that it might be an empty McEwans beer can..."So many of them are to be found along the loch-side!"

THE PHOTOGRAPHS

Feeling that he had caught the definitive evidence — or certainly the best yet — as soon as he returned to Cornwall, Doc sent his films to a professional developing service.

The results, two medium long-shots of the head and neck, are designated ANS-1 and ANS-2, the latter showing the slight water displacement as the creature turned to sink down. The originals were taken on high speed Ektachrome transparency film, in a Zenith EM 35mm SLR camera, at between *f*11 and *f*16 at 1/500th of a second, through a 135mm Chinon telephoto lens.

Feeling elated at the success of the two photos, Doc immediately sent the original of ANS-1 to the Scottish *Daily Record* who gave it a colour printing on their front page for 9 June 1977. They also wired a black and white version to their parent national, the *Daily Mirror*, appearing on its front page the same day.

The original of ANS-2 was sent to Doc's friend and colleague in the U.S., the magician Max Maven. Maven wrote back immediately with the stunning news that the slide must have vanished on route. Doc is certain he enclosed it — but the envelope arrived empty. The history of photographic evidence for the non-ordinary is littered with similar accounts of vanishing evidence or jamming cameras. It almost seems to be part of the phenomenon itself, and it is always disturbing. Fortunately, prior to sending the original to Maven, Doc had the foresight to lend ANS-2 to a Cornish photo-journalist, David Benchley, who made a glass copy-neg blow-up, and a print was sent to me for *Fortean Times* and the *Fortean Picture Library*. A re-photographing of this ANS-2 print appears with this account ...but now for the bad news! The glass copy-neg has since shattered, so our black and white print is now the nearest record of the original ANS-2 colour slide.

The original of ANS-1 was copied by another photo-journalist, Frank Durham, and copies were sent to many interested parties. After passing to Tim Dinsdale, this original is now in the hands of the *Fortean Picture Library*, who now have the most complete and as original as possible set of Shiels monster photos, and who will act as agents for the copyright.[4]

THE EXAMINATIONS

Through the offices of Jerry Clark, associate editor of *Fate*, one of these copies of ANS-1 was sent to William Spaulding of Ground Saucer Watch's computer-assisted photo-analysis team. As far as I know the GSW results have not been published fully anywhere; but because of their importance I summarized them in FT24 — they deserve mentioning here, too. Briefly, the GSW found an "alarming" feature, the creature was apparently *transparent* as waves could be seen through its edges; they also found the image to be "flat," with a lack of "natural shadow" and water displacement; that the bright patches were "unnatural" as if they had been painted on; that the image was smaller than apparent size and must have been further away to judge from the wave-size etc.; and that time and camera direction were confirmed, and the photo showed "patternized similarity" with other Nessie photos.[5]

We don't have room here to go into all the points, but I'm not happy at all with the GSW conclusions that ANS-1 does not "represent a bonafide creature of large proportions"; and that it could easily have been the product of a double-exposure at some stage. GSW refer to fakery for profit, and the phrasing fails to hide the accusation they were too timorous to make directly. Had they no confidence in their own analysis? In the first place, 'image flatness' and the image appearing larger than suggested by the telephoto lens at the stated distance can be accounted for by the fact that GSW was analyzing a *copy*, and an enlarged one at that! If GSW had seen the second transparency they would have seen water displacement. The apparent transparency of the creature is more puzzling: Dinsdale thinks it might have been an artifact of the computer-enhancing method[6]; but others have accounted for it in terms of a paraphysical thesis[7] and the 'new physics' of orthorotation[8]. Further analysis is needed to clarify this question. GSW admitted that they had no procedure for analyzing the photo, but hastily assembled the 'software' from a UFO and a "nuclar medical" (sic) program from two separate studies — quite untried, let alone on monsters. Furthermore, "patternized similarity" seems to have been based on "quickly acquired" selection of Nessie photos "digitized...for any patterns." The sensibility of this escapes me — nor are any criteria for the selection, verification and comparison of these other photos given to justify the procedure. The GSW analysis raises so many questions about itself that it must remain virtually useless until independently confirmed.

Meanwhile, the original of ANS-1 was entrusted to Tim Dinsdale, who showed it to many experienced Nessie investigators and other interested parties, including Sir Peter Scott, and Dr. Vernon Harrison (until 1976 president of the Royal Photographic Society) who have all expressed their conviction that the photo is not the result of trickery, and does appear to show a large unknown aquatic creature — its puzzling transparency notwithstanding. Dinsdale even points out that there exists a model for the creature's slow ripple-less movements: "In Doc's experience the head and neck were manifestly *alive*, and its vertical submergence, a noted characteristic of monster behaviour, demonstrates the fact that it can alter its displacement, perhaps as *P.dolichodeirus* did (a type of plesiosaurus which, as Frank Buckland pointed out in the first half of the last century, had a peculiar rib-structure (and) could probably compress the air in its lungs at will, and thus ascend or descend vertically)."[9] Dinsdale is attempting to submit the evidence to JARIC (the RAF photo-analysis group that authenticated Dinsdale's own Nessie films) for study, with the full cooperation of Doc — not the act of a faker.

That's the story to date. Doc has agreed to let the *Fortean Picture Library* act as agents for his copyright, and the FPL, with Doc's full agreement, will continue to study the photos. Doc himself is fed up and angry at the snide allegations of fakery on the one hand, and almost total establishment disinterest on the other — these are, after all, the best and most detailed pictures yet, far more so than the Rines photos of which such a ballyhoo was made a few years ago. It is quite unfair to dismiss the evidence simply because Doc's role as a catalyst for monster appearances is almost too good to be true — in fact many a scientific discovery now taken for granted could be

Loch Ness Monster photographed by 'Doc' Shiels, 21 May 1977, No. 1 photograph (ANS-1).
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See enlargement on next page.

Enlargement of ANS-1. © Fortean Picture Library. Not to be reproduced without permission.

Loch Ness Monster photographed by 'Doc' Shiels, 21 May 1977, No. 2 photograph (ANS-2).
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banished on the grounds of being lucky accidents! Conversely, as a phenomenal effect, there are some people in whose presence nothing happens, but this does not constitute proof there are *no* UFO, ghost or monster phenomena. As any experienced and sound investigator will tell you, there is a strong undercurrent of synchronicity in these subjects that entangles not only the phenomenon and the witnesses but the investigator as well.

Finally, I'd like to add my own endorsement on Doc and the photos. I've known him for some years now and I respect his rare Fortean spirit. He knows there are enough genuine enigmas without polluting their challenging mystery with crass fakery. Besides, he wouldn't have the resources for a hoax of this complexity or technical skill—he'd have little to gain (indeed he's gained precious little so far) and a lot of friends to lose if he did! Doc has signed an affidavit to these facts — but for me the truth of his statements was clear in his letters to me. I've no doubt Doc will be heard from again.

NOTES AND REFERENCES

1. RJM Rickard, "Morgawr the Cornish Sea-serpent." *Fate* October 1977, pp. 72-79.
2. This sighting was on 17 November, 1976, at about 9:30 a.m. Doc's account and 3 photos appear in *FT*19, pp. 14-16. David Clarke's account is in *FT*21, pp. 28-29, and his photo (a triple exposure—his camera jammed!) is in *FT*22, p. 18.
3. *FT*22, pp. 23-24, quoted from Ness Information Service *Nessletter* 22.
4. The *Fortean Picture Library* can be contacted via the *Fortean Times* address: *FT*, c/o DTWAGE, 9-12 St Annes Court, London W1, England.
5. *FT*24, pp. 14-16.
6. *FT*24, p. 15.
7. RJM Rickard, *FT*24, p. 16.
8. Letter from Tom Bearden, *FT*25, pp. 49-50.
9. *FT*22, p. 25.

THE SYNCHRO DATA-II

By Barbara Jordison

If you did try to collect the synchronous word pairs, (the experimental method is described in *Pursuit*, Volume 11, Number 2) I would guess you were either bombarded with data entries, or you were discouraged by the lack of success — and may even doubt whether such data are there to retrieve.

But yes, there does seem to be a "synchro process." And the "process" does produce synchronous word pairs—with a characteristic quality of unexpectedness. I think that an accurate prediction method can be worked out, so please stand by and offer your theories.*

The collecting of over 1500 data entries, during about five years of concentrated effort, has resulted in several serendipitous leads — I've searched from the language arts to the physical sciences for a theoretical guide. I found only two major theories which are based on the "occurrence of two events which happen at the same time."

In the psychological approach we have the *meaningful coincidence*; however, we expect a *relative simultaneity* if we are living in a physical relativistic universe. And therewith I met a traditional theoretical problem — followed by the usual theoretical busy-work of non-solutions, pseudo-solutions and semi-solutions. But no strategic solutions.

What we seem to have, at best, is a physical theory and psychological data. If I understand the pattern, Jung based his theory on his observations (and intuitions) of an inner, *timeless*, acausal and psychological event; yet, in a relativistic physical universe (with a theoretical guide which requires a time datum if statements made about a particular event are to have a meaning) a *timeless* datum is incomplete, because it lacks a coordinate.

We have a way of expressing this theoretical insight at the daily levels. We tend to dismiss a "meaningful" coincidence as one of the non-problems in life, "It's *merely* a (statistical) coincidence (dummy)." *POOF!*

Ah but the mystery of "meaningful" coincidences remains. There was never a strategic solution found—which may explain how intuitions become traditional theoretical problems. Or, perhaps we'll have to outgrow our need to structure a psyche in a relativistic universe — Jung did ponder this possibility.

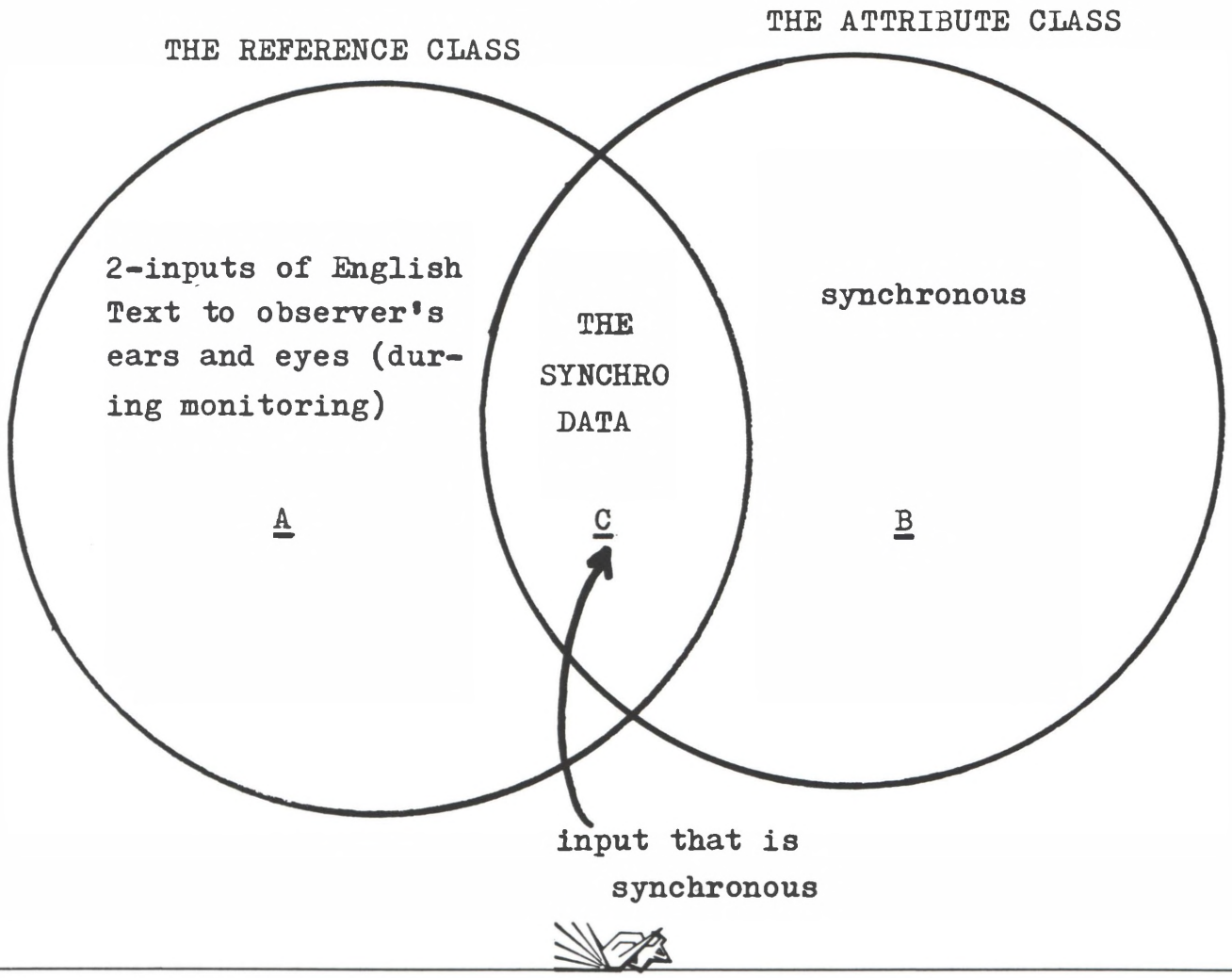
However the concept of a psyche may work out eventually, the present problem is how to account for the fact that the synchro data's "third-context-words" (in presentation order), carry a "scenario effect" (expected), and a "link" with actual, physical events (not expected), at least at times. And, sometimes, there is a familiar 30-day time-lag between the arrival of a data entry and the actual physical occurrences. This has been noticed with other research also, but not yet explained.†

Possibly we could take a cause and effect (sequential) viewpoint toward the "synchro process"; however, it seems better to view it as acausal — which is how Jung solved his theoretical approach to the concept of a psyche in a relativistic universe. Unfortunately, he couldn't find a method to adequately (strategically) express his intuited ideas about an acausal connecting principle. His statistical method, when he tried to correlate astrological concepts with his thesis, wasn't accepted by the scientific community.

The diagram I have drawn presents the second-best theoretical guide I've found (the data-collection is better, too), because therein lies *structural information* about the unknown process from which it seems to be emerging as evidence. We'll see.

* For the cryptanalysts, there is a synchronous technique used in breaking language codes.

† Persinger, Michael A., and Lafreniere, Gyslaine F., *Space-Time Transients and Unusual Events* (Chicago: Nelson-Hall, 1977).



ARCHAEO-ILLOGICAL FRAGMENTS AND FANTASIES

By Britton Wilkie

I have here before me not one of the mind's seamless garments, but an array of time's faded fragments — or potshards — rather as one's idea might be an old mural painted on plaster now half broken off and fallen away— perhaps to reveal still earlier designs, designs full of objects in isolation, the human figures in their conscious intentions having also faded and fallen away from them...

A long-time summer resident of Ontario, Canada, I was surprised to encounter in the current archaeology texts images of copper celts, knives, and other artifacts said to have been wrought around the shores of the Great Lakes about 1,500 B.C. (Great Lakes metal work dating back as far as 3,000 B.C.). This depth of antiquity coincides with the Bronze Age in Europe — which at once came to my mind in connection with the lovely old Indian copper-work. I have assembled here (Plate I) impressions from various sources of (to the left) handicraft of the Great Lakes Copper Age and (to the right) objects from the East European Copper Age and early European Bronze Age. I have chosen to establish the idea of similarity— human artifice being various enough to suggest the contrary had I been so inclined. Speaking, though, of the common dimension, it is much the same stuff. These metal-working cultures, oceans apart, fashioned artifacts of the same classes: celts, awls, knives, harpoons, and projectile points of bone, and pottery of singular dullness, sharing a decorative mode of comb and pit markings (or of lines and points, geometrically speaking). I can recall the many museums with long glass cases full of little pots, hard mud shells marked with the inevitable tiny zig-zags, all incredibly old and incredibly boring, presided over by that monument of patient boredom, the museum guard— condemned to sit in a corner all day with the glazed mockery of a watchful eye lest someone steal the garbage of antiquity. I have illustrated, from among the many types of European socket, examples harmonic with their New World contemporaries. The spirals and helixes (or spring-shapes) so beloved of the Europeans are rare in the New World, and as to the big safety pins, the fibulae, they are scarcer than hen's teeth. Still, one can speak, as it were, of the Harmonic Intervals of the Bronze Age — the inner music of men developing technical civilization. There is a common predisposition — through which similar objects

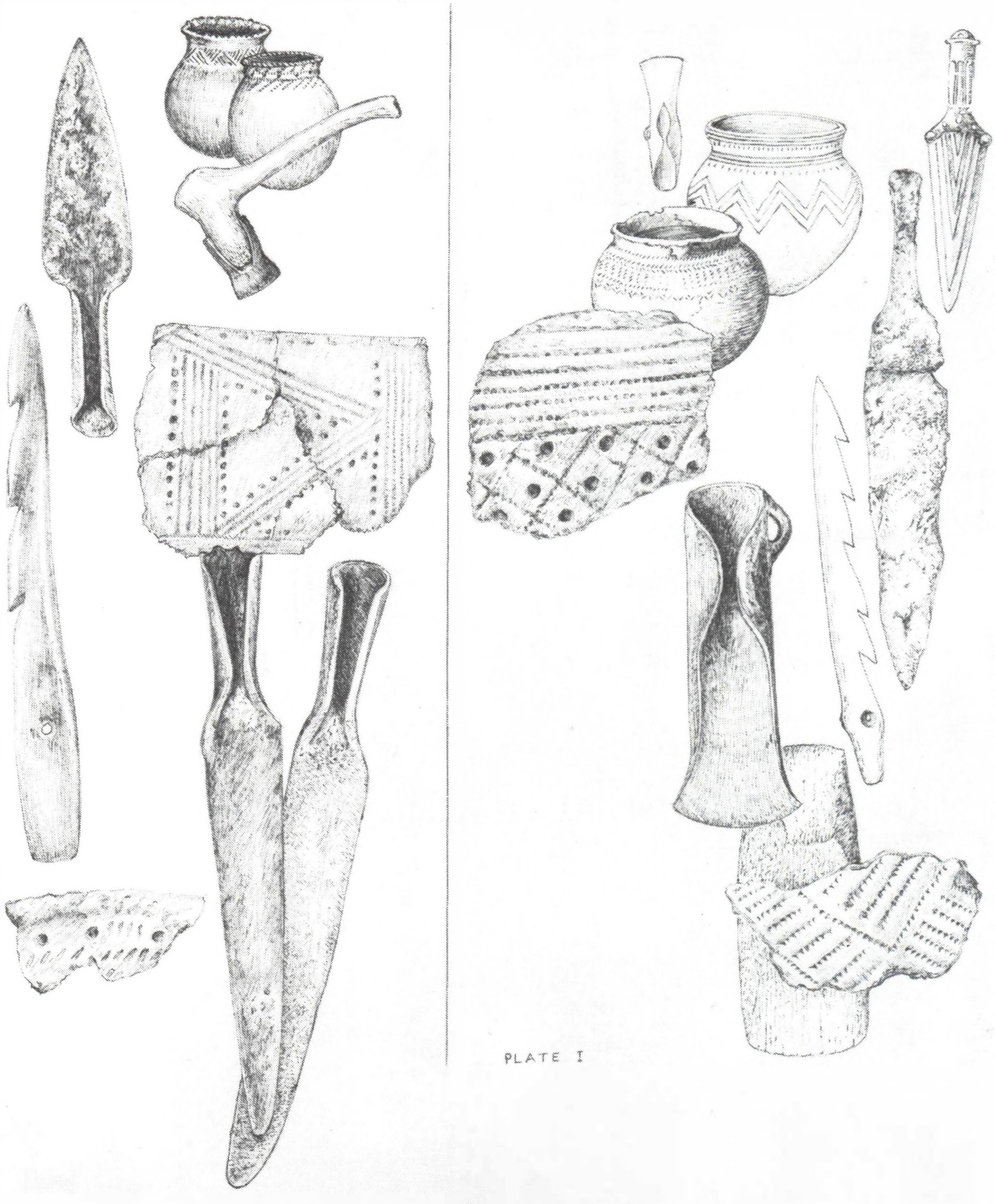


PLATE I

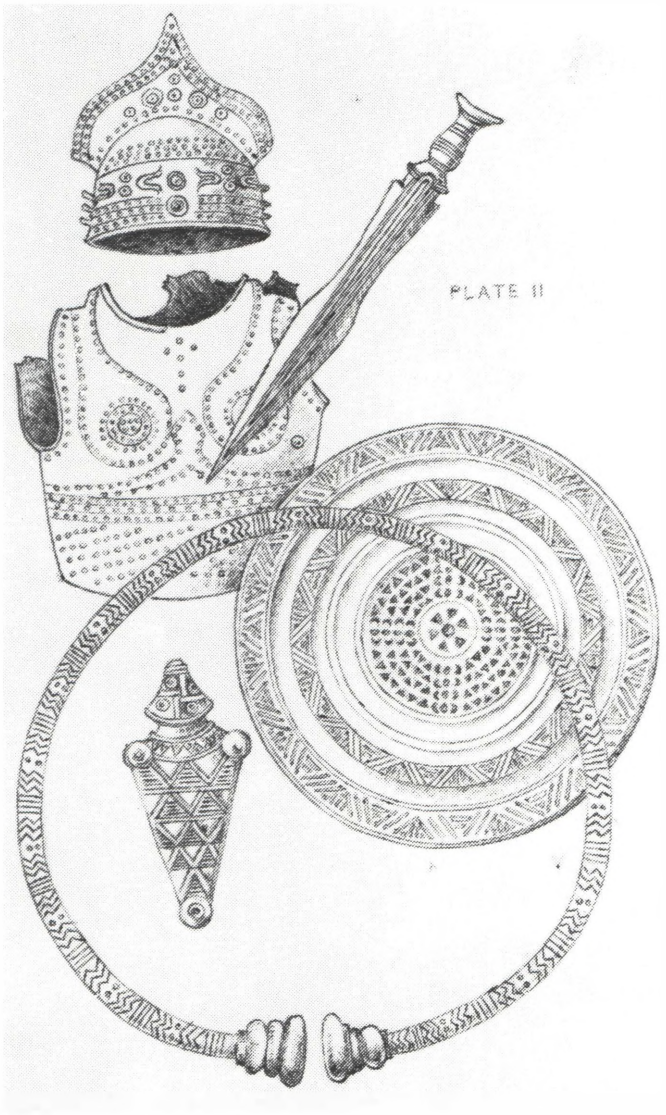
are wrought by peoples far apart — so that wherever we go among Bronze Age folk we find the preoccupation with lines, dots, and geometrics playing with the pottery. This persists in Europe until the neat groups of zig-zags, circles of circles, and simple non-figurative intervals are fully realized as motifs (Plate II).

Graves are the gold mine of the archaeologist — time after time we have been delighted by jewels torn from the feeble grasp of clutching skeletons now nameless and anonymous to us. It is as though the very old ones have risen up in heaven to the extent that they have sunk down into the earth, layered over by centuries — so that the

archaeolgist claims the grace of one who clips angel wings, that they may fall as a wonder to us here below, rather than the odium of those who despoil the dead. But how we have been insulted by those myriad musty volumes full of ancestral skulls reduced to cephalic indices! There is a dreadful alienation implicit in the methods. The ancestors perish away from us, caged by our numbers—through which these most distant relatives have become objective scientific curiosities. How pleasant it is to read of the treasures of the Ming tombs—to see the golden tiaras encrusted with pearls, but what of actual propriety? Perhaps the Ming lords, in being exhumed, are frustrated in their intention, so that a rainbow of wrath shines around the Museum display.

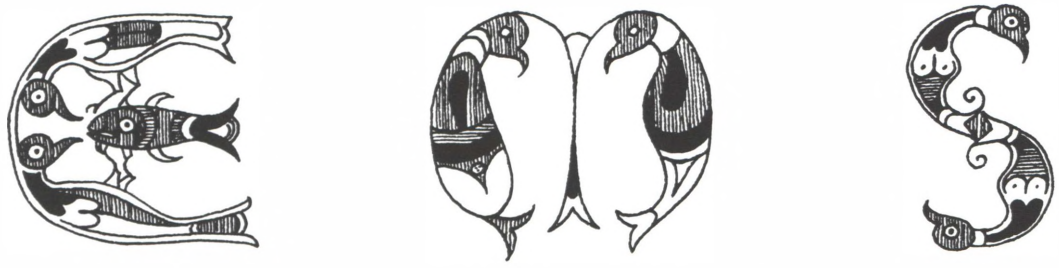
Being innocent of the archaeological act, I examine the souvenirs at second hand. Ontario's Copper Age graves yield the remains of persons interred with objects colored in red ochre. Pots as well as shell pendants and shell necklaces surround the bodies. In Europe, as elsewhere, objects of the same description are found, also covered with red ochre, which often stains the very bones. The Dream of the Red Chamber: I see that the inmost sanctum of an early dynastic Chinese tomb is colored vermilion and that the Mexican chieftain's tomb at Palenque (as to the inner surface of the sarcophagus, beneath the sculpted slab, as reconstructed in Mexico City) is also so colored, which, from the point of view of fashion, makes a perfect complement to his mask of green jade. The sense of the custom, funereal redness, surviving in some form until the periods of Antique High Civilization, seems obscure to us now.

Finding myself in San Francisco in the early winter of 1977, my thoughts having reached a form rather as you see set into the plane above, I was wandering through the De Young Museum when a lady in black velvet, her dress decorated with the night sky — the constellations as sequin stars connected by silver threads — tugged at my sleeve, pointing out, as she disappeared along two intersecting planes of even-ness, wood-carving from the Trobriand Islands — which I saw through a screen of Hiberno-Norse vigor, as though Malinowski's south-sea islanders had carved a copy of an illuminated letter from a Romanesque bible. The style is called ornithoid among the palaeographers — it consists of bird forms worked into the decorative scrollwork.



Raisonnē D'Architecture (1878) as examples of medieval illumination. The S I have contrived myself in the style of the other letters.]

A bird is singing outside our window. Simply they attempt the song without in terms of the symbols within. He is declaring his territory, and so forth. Perhaps this is



[Author's note: The E (above) provides an image for the pun CRUXAVES, PESUNICA derived by rearrangement of the letters from the legend CRUX AVE SPES UNICA (hail cross, one hope). The pun, giving the effect of rustic ignorance, appears on a Basque cross at Hendaye and is described by Fulcanelli in his *Mystery of the Cathedrals.* This E and the M following appears in Bosc's *Dictionnaire*

appearance only, and in the true lexicons of the birds no images appear, so no time is served and the sound is as the darkness of deep space against time's whiteness.

A child enchanted by alchemic spells, "Crux aves, Pesunica," might fly across the Pacific Ocean on men's thoughts of birds. Works of art memorialize the spirit's passage. Examples of the marvellous "bird script" come

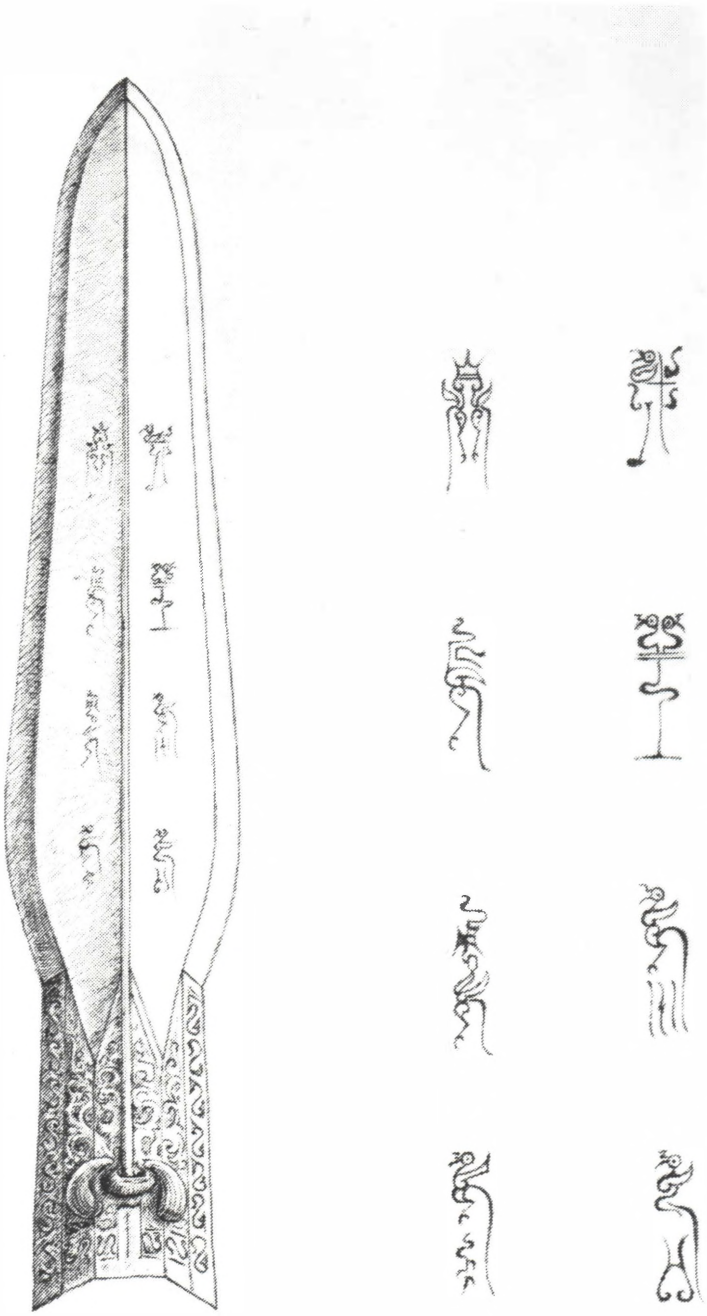


PLATE III

to us from ancient China's Warring States period. A gold-inlaid bronze spearhead (Plate III), the metal's surface having a pattern of stars (not shown) produced by an unknown process, bears such an example, alleged to say: "King Chou Shao — May he himself use it." During the Tang Dynasty the jungles of Indo-China were reputed, by the northern colonists, to be the abode of curious goblins, the hsiao or dragon birds — birds by day, but little men with bird-like voices by night. These imps kept tigers as pets and required presents — valuables or powder for their bird-ladies — from those of humankind who happened into their realm. Further to the south, in Indonesia and New Guinea, are said to live simple farmers, keepers of pigs and tillers of potato fields, who, even in our own time, through their tribes, engage in continual warfare — in the belief that warriors embody the souls of birds.

To the east of New Guinea lie numerous islands whose natives have in their society men very skilled at wood carving. Plate IVA assembles several reflections of the style, which features birds, abstracted and worked into curves and spirals, as the chief motif. These curving, flowing shapes bring to mind the motions of fluids — water and air — as the swirling patterns of the big sky might be borne in mind by the winged beings on their great ocean flights. The yin-yang shapes, the forms of the natural vortices, also appear in European ornithoid art of the early Middle Ages — in the *Book of Kells* for example. In European work the bird forms are often tiny and are woven together with great intricacy.

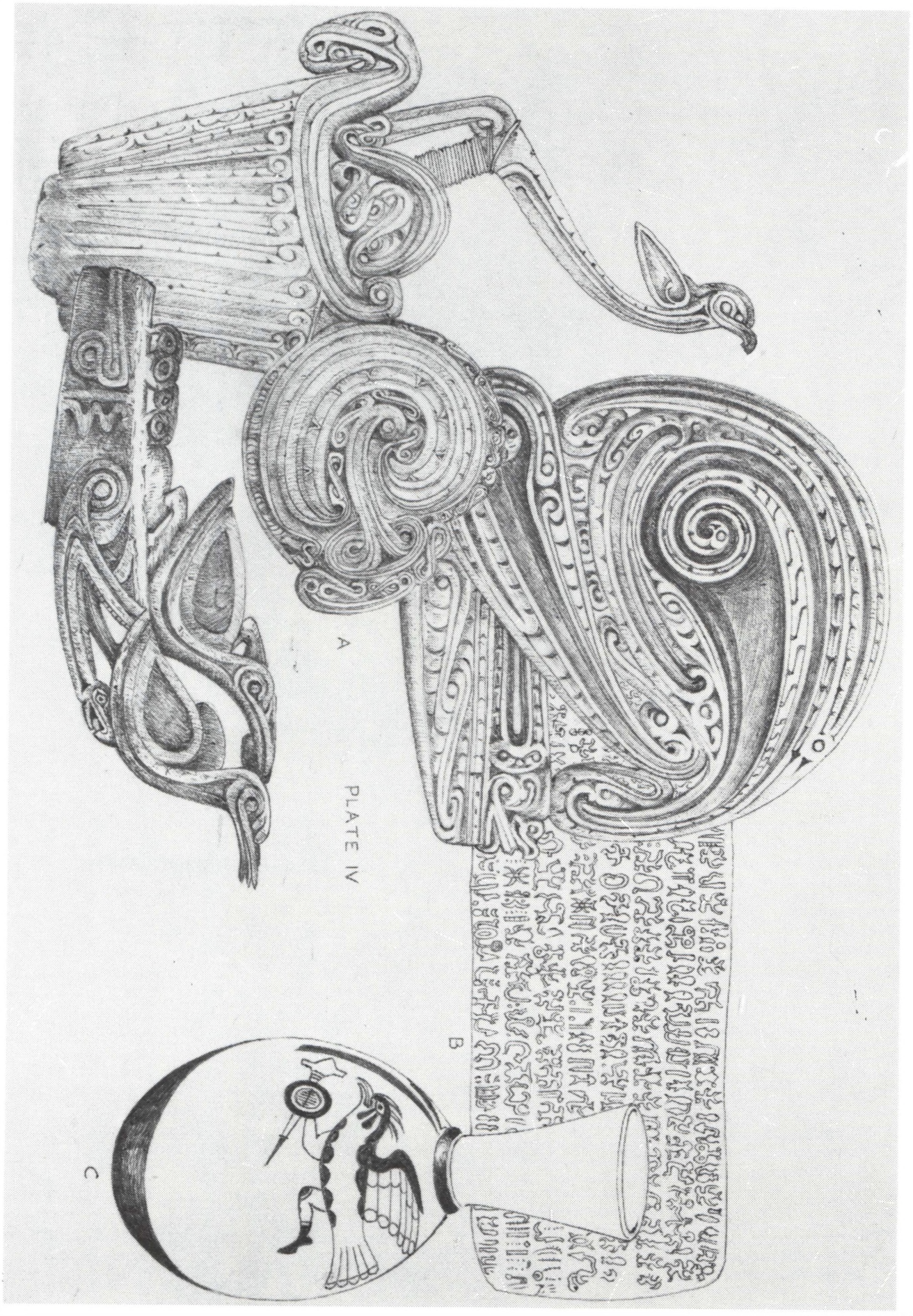
Proceeding eastward, we should pause to flutter about Easter Island for a moment. Besides the Great Stone Faces, little bird-men are described. These figurines are carved with very large beaks and so resemble the toucan of tropical America. Rongo-Rongo (Plate IVB), the writing indigenous to the island, has been compared with the symbol system used in the Indus Valley in ancient times. Robert von Heine-Geldern believes that the Easter Island script derived from a South Chinese script of the Shang-yin Dynasty.

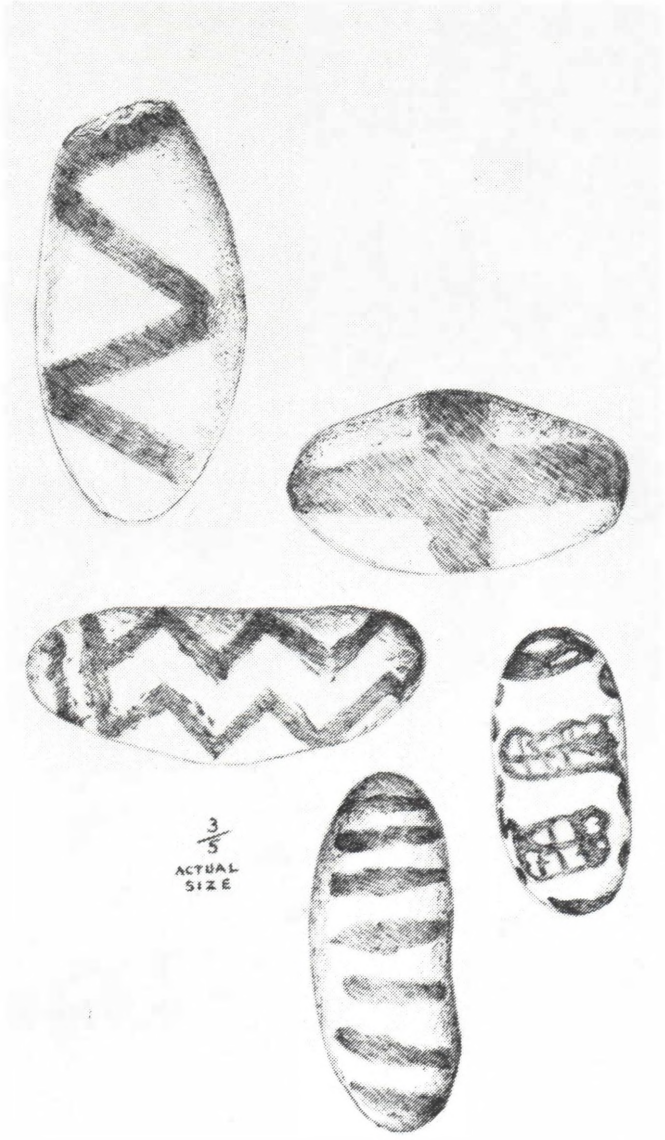
From Peru comes a vase (Plate IVC) sporting a warrior with spear and shield, who has taken on the form of a bird.

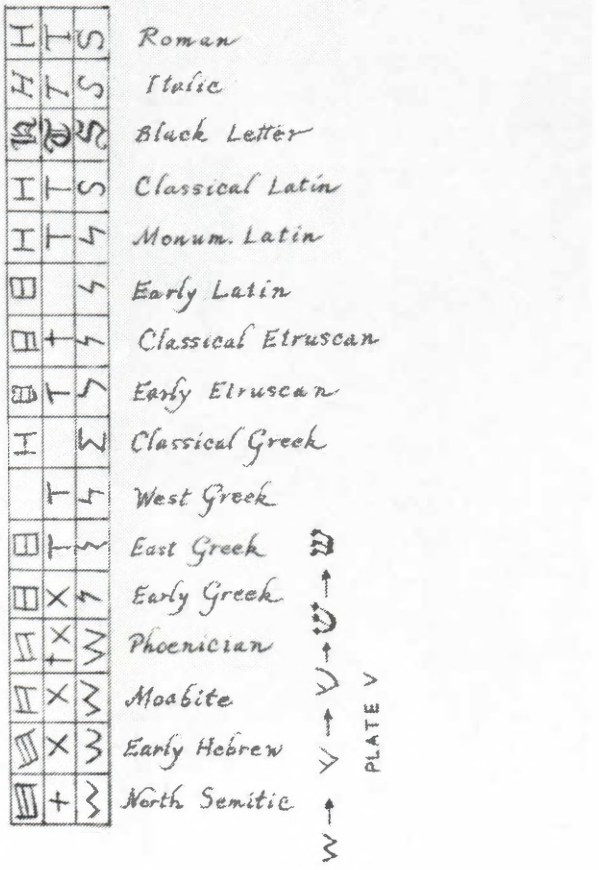
With the Pacific bird song as our gentle headrest we can return to sleep through the funeral ceremony of our forgotten ancestors — and so dream again. The shells are discarded shields, the pots are shelters like houses. Human culture lives within the house, the word, unlike the wild beasts who must live without. How the eternal sleep of my remote progenitor seems like the page of a book — the light within his light having flattened on itself — darkly illuminated itself by catching up with itself — so he is left without reflection and I with a page of words. He has contrived a way to live beyond himself if he can but move in the constant instant where no time passes. The plane falls away before the separate elements of vibration.

David Diringer in a nicely prepared book, *Writing*, describes the origin of the alphabet quite wonderfully. We are able to follow the appearance of the purely phonetic alphabet (as distinct from syllabaries assisted by ideograms) in the ancient Near East around the fifteenth century B.C., from an adaptation of the older cuneiform script to an alphabet of thirty-two letters, and thereafter the appearance of a Canaanite script of letter forms ancestral to our own. From these roots all the subsequent alphabets are found to have had nurture — even unto the runes of the north and the writing of the Tibetans. The alphabetic system separates the consonant from the vowel to reduce the number of signs. To the Chinese this may seem perhaps a rare and thin abstraction, depriving the sound of its space — or perhaps something dim and dense.

When I was a child I was shown pictures of the painted pebbles from the cave of Mas d'Azil, France. They are neolithic, older than history, and remind one of Easter eggs. I immediately took them to be alphabet signs, saying so, but was corrected by an adult, who loomed over me. It seems that they represent the last phase of a process that began with beautiful, energetic, and realistic cave


A
B
C
PLATE IV





paintings of animals, proceeded to more abstract shapes and stick-figures, and terminated in simple symbols (Plate V). These symbols do bear a resemblance to the early alphabet forms, especially with respect to the letter S— the zig-zag of primitive pottery. The Canaanite or Moabite script — in contrast to cuneiform or Egyptian hieroglyphics — is crude, the letters formally similar to the Stone Age pebble markings.

As the consonant is separated from the vowel, touching a sphere of emptiness, so the symbol is isolated from the image. Some believe the Azilian pebbles to be "ancestor" stones — something like the phallic stones of the Hindoos — so that the symbols are ghosts as it were. It would be presumptuous of me to persist in the childhood impulse to draw the neolithic ghosts through the keyhole of the Canaanite script — as this keyhole is guarded by a monster spider who has built his web around the opening, offering the darkest depth of his woeful cavern as an equal token for the living sunlight. We will conclude with these spider webs decorating the tombs of prehistory among whose red skeletons we had hoped to find the source of the living word.

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THE COLONIZATION OF THE AMERICAS — AS EARLY AS 2000 BC?

By Ronald P. Anjard

Historians have long taught that Christopher Columbus discovered that portion of the world's land masses which we now call the Americas. This teaching is true, of course, in terms of recorded history. But as a general truism, it was seriously questioned after a stone carving in Minnesota was attributed to a Viking expedition pre-dating the explorations of Columbus. Furthermore, new findings in recent years in both North and Central America have raised more nagging questions as to who were truly the "first" visitors from established cultures; and whether, indeed, that question could ever be answered. In this regard, a famous Ra expedition attempted to demonstrate that a primitive crossing of the Atlantic could not be ruled out. Then, as discoveries and explorations continued, there has accumulated an ever-growing store of evidence that the Americas could well have been visited by many different cultures including not only Egyptians, Libyans, Phoenicians, Iberians, Celts, Jews, and Romans; but also by Asiatics — including Japanese, Indians, and Chinese. This article scans the various research accounts that have generated these speculations. As its author, I do not know of any other such compilation. A more specific intent is that of presenting these far-ranging evidences "all together" in the hope that we might eventually reconstruct a more comprehensive view as to who the true discoverers actually were. In this regard, I suspect that it merely "scratches the surface" of what future research may reveal in greater detail.

PART I

In this section I would like to deal primarily with the evidence found in Central America — particularly among cultures of the ancient Mexicans and the Maya. There is much circumstantial evidence that the Maya were directly influenced by major cultures in Europe, Asia, and Africa. This may be more than just coincidence; when the information is viewed as a whole, the total impact appears to be highly suggestive of extra-cultural influence.

MATHEMATICAL AND ASTRONOMICAL ABILITIES

The Maya, like the Babylonians of the same era (circa 500 BC), were accomplished mathematicians and astronomers. The Maya were familiar with plane and spherical trigonometry, which enabled them to compute the size of the world, estimate the distance from pole to pole, and calculate the length of a meridian. The Maya also knew how to add, subtract, multiply, and divide; and made use of a zero in their numbering system. At that time in history, only the Maya and Babylonians had the "zero." Furthermore, the Maya already used a technique of metrical calculation only recently redeveloped in the middle of the past century. Another important fact is that the Babylonians and Maya were the only civilization able to handle the numerical concept of a million.

Then, in respect to calendars, the Maya year comprised 365.2420 days whereas our modern year is 365.2423 days. They likewise determined the length of the moon's and Venus' cycles with very high accuracy. The Dresden Codex has been described as a highly sophisticated astronomical computer by the Institute of Mayan Studies of the Miami Museum of Science. The Grolier Codex is a calendar of the phases of Venus using a sophisticated system. The Tro-Cortesianus Codex, another astronomical computer, gives the synodic cycles of Venus, Mercury, Mars, and Jupiter.

Consider next the Quetzalcoatl Pyramid in Teotihuacan just north of Mexico City. By starting at its center as a mark for the sun and measuring along the Processional, Harleston (author of *Mathematical Analyses of Teotihuacan)* found that all nine presently known planets (plus another) seemed to align with definite markers symmetrically spaced and in what appeared to be a binary progression beginning with the number 9. Only recently (mid '76), the Russians reported finding a tenth planet (past Pluto). Consider also that modern man knew only the first five planets until the latter part of the 18th century.

The "Aztec clock" was a cosmic calendar of considerable sophistication. It showed an exact knowledge of cyclical movements of the planets, calculated their synodic returns, and approached the accuracy of modern astronomy to within five decimal points. This calendar enabled computation of solar and lunar eclipses, passages of the sun at zenith, equinox, and solstice, as well as phases of the moon, passage of Venus, and even planetary conjunctions. It has been determined that the Sumerians used the same basic astronomical constant as the Mayans for calculating planetary conjunctions.

The star Eta of the constellation Draco remained virtually unchanged in right ascension from 1800 BC to 500 AD. Eta, therefore, could have provided the Maya with an accurate measure of the sidereal year; and the path of Eta Draconics correlates perfectly with a format found in the Madrid Codex. The Maya knew of 400 stars in the Seven Sisters Constellation of the Pleiades. Because only six of these stars can be seen with the naked eye, this fact suggests that the Maya might have used long, darkened channels as a viewing expedient.

In a similar way, ancient Mexicans were known to have not only employed carefully oriented temples to determine equinoxes and solstices but even used ball courts and special details on buildings and other objects for astronomical measurements. In various codices for Babylonia and Egypt, ancient astronomers are shown observing certain stars from a dark cell through openings in temples. The orientation of the Costillo at Chichen Itza in Mexico is so designed to determine both the vernal and autumnal equinoxes. Many temples are aligned with other buildings for determination of the equinoxes.

Stonehenge-like arrangements, similar in principle to

those found in England, can be found in Mexico near Copan, Mexico City, and other sites. (This information is also relevant to a latter section of this article.) Interestingly, a "wood stonehenge," a collection of wooden columns near the Nasca River at Cahuachi, Peru, has been dated as several thousand years old. Dr. Jose Cabrera of the University of Peru has collected 14,000 stones with carvings of star maps, indians using telescopes, and even extensive medical operations. These stone carvings are believed to be around 30,000 years old.

The Mayan calendar started at 3374 BC. This year would be their 5352nd year, accordingly. By comparison, the Jewish calendar started approximately 5700 years ago. The many stelae and elaborately carved buildings throughout Mayaland are carefully dated using hieroglyphs. All of these findings lend further evidence that their culture and science was well developed.

CENTRAL AMERICAN ARCHITECTURE AND ARCHEOLOGICAL FINDINGS

The lava covered Cuicuilo Pyramid has been dated by accepted geological methods as being at least 7000 years old. Studies of this area have concluded that a rather advanced civilization once lived here. Consider also that there are three times as many pyramids in Central America as in Egypt. Then too, both Mayans and Egyptians used "step" pyramids; and, also like the Egyptians, the Maya used their pyramids primarily for religious and astronomical purposes, and only rarely as tombs.

Located north of present day Mexico City was a Mayan city named Teotihuacan, which was about the same size as Rome. This city had north-south and east-west avenues, with atrium-type apartment complexes, and two major step pyramids: the Pyramid of the Sun, and the Pyramid of the Moon.

Consider also a colossal head, at La Venta, Mexico: This sculpture has a strikingly Egyptian feature in that a speaking tube ran from a giant ear to emerge between two great stone lips. Also, a stele, also found near La Venta, shows a figure with a pointed beard, an elaborate robe and head dress, and even oddly turned up shoes. Constance Irwin, the author of *Fair Gods and Stone Faces*, found that the Hittites and Phoenicians were the only other cultures in this period (500 BC) who wore long robes, turbans with ribbons, pointed beards, and upturned shoes. Also, in Mesoamerica, startling semitic-like carvings have depicted men with pointed hats, braided beards, hooked noses, pointed shoes, and even grapes hanging from their belts. In contrast, a stone lintel found at Lorrillard City, Mexico, shows a priest passing a rope through his tongue. How strange that the worshippers of Siva, a Hindu God of Destruction, tortured themselves by drawing a rope through their own pierced tongues.

Throughout Mayaland there is evidence of a phallic cult similar to that of the Phoenicians. Wheeled terra cotta toys were also found in Mesoamerica, and these somewhat resembled the terra cotta toy chariots modeled by the Phoenicians.

During fifteen years of investigation of thousands of pre-Columbian terra cotta pottery heads and figures, A. Von Wuthenau, art historian, found portraits of five different racial types: Mongoloid, Chinese, Japanese, Negroid, and "all types" of white people — especially semitic types both with and without beards.

Another riddle that needs an answer: who made a perfectly fashioned crystal skull found in the foothills of British Honduras about 50 years ago, and estimated to be about 3600 years old?

LANGUAGE, RELIGION, AND CULTURE

The Mayan and Egyptian alphabets were quite similar, and the Mayan, Hebrew, and Egyptian languages used only consonants with no vowels. Consider also the closeness of the Mayan and Jewish calendars, as mentioned previously. Then too, Mayan reliefs are strikingly similar to motifs in Buddhist countries. The sun and serpent, two of the most sacred symbols of Buddhism, were also very important to the Maya. The cult of the serpent existed from ancient times as far north as the mound builders of Indiana and Ohio in the U.S.A. The serpent is still part of the Zuni and Hopi rituals. The Hopi, Aztec, and Buddhic doctrines taught that there was life after death, and also that the world had survived four destructions. Consequently, the previously mentioned "rope through the tongue" concept may also have a relationship to the culture of India. A collection of stelae and stones, by Father Carlo Crespi of Cuenca, Ecuador, has been dated approximately 300 BC, and belonged to the Brahmi class, believed to have originated in India. Writings found on these Brahmi stones shows a considerable amount of similarity with some early northern semitic scripts dated circa 1000 BC. Continuing on this point, Dr. B. Ch. Chhabra, believes that on the famous Phallic Rock at Malokai, Hawaii, there is an inscription resembling ancient sanskrit. Also like the Hindus, the Mayans postulated rhythmic astronomical cycles. Gordon Eckholm, outstanding authority on ancient Mexico, has pointed out that there exists significant parallels between Hindu-Buddhist art and both the late and the past classic forms of Mayan art, for those objects classified as lotus panels.

A similarity of mnemonic devices such as quipas or knotted cords has been noted among the Aztecs, pre-Inca, ancient Mexican, Egyptian, and even Chinese cultures. Another custom of the Maya, one held in common with Egyptians, Chaldeans, and Greeks, was for girls of royal blood to marry their brothers. Phoenicians are believed by some authorities to have been avid child sacrificers. According to Hugh Fox's *Gods of the Cataclysm*, their entire sacrificial system was based on an attempt to prevent another and final great cataclysm. Historians have attributed similar religious motivations to the Aztec sacrifices.

SIMILARITIES WITH THE PHOENICIANS

As earlier suggested, the Phoenicians of the first milennium BC and the inhabitants of Central America in that same era shared much in common with both cultures having an advanced knowledge of mathematics and astronomy. These were the only two ancient civilizations which

had a "place-value" in their mathematics, a concept of "zero" and the ability to express large numbers such as "millions." Both civilizations had records of stars going back 370,000 years, and both estimated the period of the moon to within a matter of seconds. While the Romans and other contemporaries thought the morning and evening star was two different bodies, both the Babylonians and Maya knew them to be the same body — Venus. Also, both cultures used gnomons to measure the sun's shadow and determine latitude. Other common features included pyramidal temples which rose in terraces and could be used for astronomical observatories as well as worship of sun, moon, and Venus; hieroglyphic writing; the custom of deforming heads of newborn children; and the use of incense. Furthermore, the Mayan rain god, Tlaloc, is astonishingly represented as a figure of a white man with a handle-bar mustache and long beard....and holding a thunderbolt of lightning just like a Phoenician equivalent.

Concerning the special literature of ancient cultures, the Chimal *Book of Chilam Balam* referred to the first inhabitants of Yucatan as having come from the east in boats. Another ancient writing said that a leader, Votan, returned several times to his former home across the Atlantic, to the area referred to as Valum Chiuim. This locale has been identified by Mexican experts as Phoenicia.

PART II

We will now consider the continent of North America. Here, there have been found many pieces of our puzzle pre-dating the famous Minnesota Viking stone. At Koster dig in western Illinois, archeologists from Northwestern University are now studying civilization at a depth of 8000 BC. A University of Pittsburgh team has dated an excavation near Avella, Pennsylvania at around 14,225 BC; and in the San Diego area, a civilization has been dated in excess of 30,000 BC. And there is much more. In the past several years, there have been major finds throughout the United States regarding new sites, carvings, and analyses of languages.

SITES

Mystery Hill at North Salem, New Hampshire is truly an ancient American stonehenge. Extensive studies have established it as serving both as an astronomical site and a religious site. Other similar sites have been discovered in central Vermont and the foothills of the Green Mountains. The sites appear to have been used for gravemarkers, solar sightings, and for the worship of various Celtic gods. Experts in epigraphy have established that newly found carvings were written in Ogam, an old Celtic language. According to B. Fell of Harvard, the Celts occupied Mystery Hill and related New England sites circa 800 BC. In addition to the many sites in New England, others have been found in Oklahoma and Arkansas.

A very early penetration of the New England area was probably made by the Iberians. Spanish rock carvings of sea worthy ships have been dated at 2000-3500 BC. On Mohegan Island, 10 miles off the Maine coast, a settlement of ancient fishermen has been uncovered and related to the Iberians. Radio-carbon analysis has dated this location at about 1800 BC. Another site, discovered at Nova Scotia, Canada, has evidenced original construction that possibly dates back to 2000-3000 BC. Based on analysis of their very unusual carvings, these settlers may have come from Malta.

Further evidence of Mediterranean culture in New England is scattered over all six states. A chamber found at Upton, Massachusetts, bears strong resemblance to a "tholas" tomb .... typical of Andalusia, Spain c. 1500 BC.

There is also a riddle in the state of Georgia. A wall near the summit of one of its foremost mountains is more than 7 feet high and approximately 10 feet thick. The Georgia State Archeological Department has estimated the wall is 2000 years old. Cherokee Indians have a legend that white men inhabited northern Georgia and Tennessee before the Indians arrived.

The Amerindians seem to have had their own equivalents to stone henges of England, the newly identified henge in Loch Ness Lake, Scotland, and the Mayan and Peruvian markers. Instead of using external markers, these Amerindians arranged for light to show through portals onto carefully located holes on an inner wall. Stone markers, however, were used in their Kivas as found in Mid America.

CARVINGS AND WRITINGS

At Lake Assawompseh, Massachusetts, there is a carving of a ship very similar to a Minoan ship .... high bow and stern, and one square sail on a center mast. Then, near the White River, in Vermont, there is a hieroglyph of the late Ptolemaic Egyptian era.

Iberian magnetic compass dials were apparently copied by the Amerindian. A disc found in Tennessee resembles the dials of Liria, Spain. At Grave Creek and Braxton, West Virginia, tablets with Iberian inscriptions have been dated to circa 800 BC.

Among the Algonquin materials at the Peabody Museum in Massachusetts is an old birch bark manuscript labeled as being of Cree (Ojibway) origin. Epigraphic analysis has recently determined, however, that this script is actually that of the ancient city of Palmyra, Spain, which was destroyed by the Romans in 272 AD.

In 1885, an inscribed stone was discovered by the Smithsonian Institution in the excavation of a burial mound in Loudon County, Tennessee. Originally thought to be Cherokee, analysis now confirms the script to be ancient Hebrew, dated at circa 100 AD.

The following table relates findings of ancient civilizations to North American locations:

Ancient Celtic (France)	New England, Midwest U.S.
Ancient Egyptian	Nova Scotia, New England, Oklahoma, Iowa
Ancient Iberia (Spain)	Nova Scotia, New England, Pennsylvania, West Virginia, Tennessee, Oklahoma, Iowa, and California
Ancient Israelites	Tennessee
Ancient Libyan	West and Southwest U.S.
Ancient Phoenician	New England
Ancient Roman	Texas, Georgia or Alabama

On the Cimarron Cliffs, Oklahoma, there are combined Libyan and Egyptian hieroglyphs. The Rio Grande Shishong Inscription was translated as Libyan.

In late '76, the *Indianapolis Star* reported that Roman pottery had been found near the Rio Grande river in Texas.

According to B. Fell of Harvard, Libyan inscriptions in the southwest, and the use of Libyan words in painted pottery of the Mimbers Valley, New Mexico, ... is highly suggestive that the ancestors of the Zuni may have formerly been one of the linguistic groups of ancient Maghrib arabic.

LANGUAGE

There is an extraordinary high incidence of ancient arabic vocabulary in certain Amerindian tongues. For example, the Zuni Amerindian tribe, called *Shiwi* in their own language, speak what appears to be a creolinized dialect of Libyan origin, and which is probably related to the parent speech of the various North African tribes that called themselves by names similar to Shiwi. The Zuni language is 50% Libyan.

In 1901, ancient Pima chants were collected during a Smithsonian expedition to Arizona. The almost total arabic vocabulary of these chants also appears to be a creolinized dialect derived from an Iberic or arabic Maghrib province. The Pima language is rich in Punic (Carthage) roots.

The Micmas' language is 60% Egyptian. They still use hieratic script. The Wabanaki (Maine) language is 60% Phoenician, the remainder is Egyptian. Many of the New England names tended to be of celtic origin, especially the names of mountains and rivers.

CONCLUSIONS

Possibly the take-over of Europe by the "barbarians," or the Moslem infiltration of Europe, or the destruction of major libraries as occurred in Alexandria and Rome, as well as the general restrictions of the Dark Ages all contributed their bit toward destroying any written records that may have existed and/or prevented such records from being made. However, increasing evidence continues to suggest that great sections of North and Central America were visited by different civilizations frequently between the years 2000 and 500 BC.

This current study is in no way intended to discount the accomplishments of Christopher Columbus — or even the Viking, Leif Erickson. Rather, like all genuine research outside of the exact sciences, it aims toward a closer and closer approximation of truth as new discoveries and interpretations of data are analyzed. Hopefully, future research will refine these present speculations, and possibly temper our usually rigid accounts of history and archeology with an expanded comprehension of inter-cultural influences.

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SITUATIONS

This section of our journal is dedicated to the reporting of curious and unexplained events. Members are encouraged to send in newsclippings and responsible reports they feel should be included here. Remember, local newspapers often offer the best (or only) information concerning some events. Please be sure to include the source of reference (name of newspaper, periodical, etc.), the date the article appeared and your membership number (or name, if you prefer to be credited that way).

FALLING FROGS AND TINY TOADS

In a letter to the *Trenton* (New Jersey) *Times*, a Miss Elma Wittenborn writes how, back in 1930 or so, she and her niece went to Stacey Park to feed the ducks along the river, when suddenly a very black, very small cloud came across the river from the Pennsylvania side. When the cloud reached the park, both Miss Wittenborn and her niece felt something which at first they thought might have been hailstones striking them; but then they saw hundreds of little toads covering the ground. The creatures were so small that she was able to hold 20 of them in one hand. Some of the tiny toads, none of which were found in the street or elsewhere, were collected in a bottle and taken home to be put in the back yard.

Alex Clark, whose letter to the same newspaper was printed following Miss Wittenborn's, writes how "about 65 years ago," while living in Trenton, he also experienced a violent windstorm with heavy rain. Going outside after the storm had passed, he found hundreds of small frogs about an inch long littering the street and sidewalk. "Presumably," he writes, "they had been picked up by the wind passing over the Delaware River or the Delaware and Raritan Canal Feeder and dropped around our house. This is the only time I have experienced this phenomenon."

SOURCE: *Trenton Times* (New Jersey), 10 August, 1977. CREDIT: David Weidl.

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METEORITE SHOWS SIGNS OF LIFE

On June 8, 1978, three experts took the first official look at one of 310 fragments of unusually uncontaminated meteorites recovered from the dry frozen Antarctic last December and January by a joint U.S./Japanese team led by Dr. William Cassidy, a geologist at the University of Pittsburgh.

"I think we are quite confident it is a carbonaceous chondrite," said Dr. Elbert King, chairman of geology at the University of Houston. "The question now is which type." Only two dozen of some 2300 meteorites discovered so far are of the carbonaceous chondrite type — (ones which are rich in carbon — a key to life).

The three experts, Dr. King, Dr. Carleton Moore of Arizona State University and Dr. Everett Gibson of Johnson space center, by duplicating the procedures (which included the use of rubber gloves and a microscope which extended into an airtight box) and anti-contamination facilities previously used for studying Apollo moon samples, inspected the fragment for a period of 30 minutes. Since its arrival February 11, the sample has been kept at minus 40 degrees (the only temperature reading that is the same in both Fahrenheit and Centigrade).

Cassidy, after tentatively identifying the samples, said that meteorite specialists would be needed to make a more definite determination. "I don't think it's a question of (minerals) evolving into life. It's a question of whether the complex organic molecules to help form the building blocks of living material were present that early," the scientist said.

Dr. Brian Mason, a meteorite expert at the Smithsonian Institution, was to receive a ¼-inch chip from the fragment for analysis. Officials anxiously await Mason's analysis, noting that *if* the fragment is determined to be the first of 3 types, it may prove to be very valuable. King said that type 1 samples are "dripping with amino acids," the carbon-based building blocks of life.

SOURCE: *Norwalk Hour* (Connecticut), 9 June, 1978. CREDIT: Joseph J. Patchen.

According to *The New York Times*, the ¼-inch chip from the Antarctic meteorite fragment was sent to Dr. Brian Mason of the Smithsonian, who, upon analyzing the specimen, found that it was a type 2 carbonaceous chondrite, with 10 amino acids and other protobiotic substances. Methane emanations from the meteorite were so similar to emanations from the space object Orion A, a formative star, that it was concluded that the meteorite did, indeed, come from there....

SOURCE: *The New York Times*, 14 June, 1978. CREDIT: Jon Singer.

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HOPPING KANGAROOS

According to Mrs. Haeselich of Pewaukee, Wisconsin, on the evening of April 12, 1978, she and her family were eating dinner when a kangaroo hopped across their backyard within 50 feet of the house. Mrs. Haeselich and her husband ran outside and watched it hop over a hill to disappear into the woods. "It had to be a kangaroo. There's no doubt about that," Mrs. Haeselich said. "It was going very fast and it was really tall."

The week before, two kangaroos were reported a mile and a half from the Haeselich home. A school bus driver told authorities how two kangaroos hopped across the road while she was driving in the area.

But Sgt. Jim Flach at the Waukesha County Sheriff's Department said officials aren't sure the sightings were of kangaroos. "We checked around last week and there were no reports of a missing kangaroo," he said. "We're not so sure it couldn't have been some other kind of animal, such as a deer which had been injured by a car or something, and was forced to hop along on injured legs."

A spokesman at the Milwaukee County Zoo, 30 miles east of Pewaukee, noted: "We don't have a kangaroo missing, that's for sure. If we did, we'd know about it."

SOURCE: *The Trentonian* (New Jersey), 14 April, 1978. CREDIT: David Weidl.

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ORIGIN OF LIFE

Writing for *The New York Times*, Walter Sullivan, in an article entitled "Lighting the Spark of Life," discusses various theories concerning the origin of life on earth. The most bizarre theory presented is that of Dr. Francis H. C. Crick, co-discoverer of DNA's double helix, and Dr. Leslie E. Orgel of the Salk Institute, who feel that life originated in a super-civilization in outer space that then purposefully ejected seeds of life in many directions. The theory, called "directed panspermia," is an updated version of the old 18th century notion of panspermia.

SOURCE: *The New York Times*, 13 June, 1978. CREDIT: Jon Singer.

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PRANKSTERS BLAMED FOR KILLING CROWS

Residents of Atlanta, Georgia, were upset about finding some 50 dead black birds along the middle of a two-mile stretch of their city streets. The incident, which occurred May 7, 1978, was the second similar incident since March — when 54 dead crows were discovered along the middle of a one-mile stretch of the same city's streets. The dead birds, it is felt, may have been killed elsewhere by pranksters, then dropped along the street. Police are *not*, however, investigating either incident since they feel an obvious crime has not been committed. Police Captain Vernon Worthy was quoted as saying: "Who would press the charges, a dead crow?"

SOURCE: *S.U. News*, May 8, 1978. CREDIT: Tom Adams.

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A SECOND BLACK HOLE

British scientists, working with Dr. Ronald Polidan of Princeton University, after spending two months studying x-rays detected by the satellite Copernicus, have discovered a second black hole. The new black hole has been named Scorpii V-861.

SOURCE: *The New York Times*, 25 June, 1978. CREDIT: Jon Singer.

* * *

FLYING ROCKS

During twenty consecutive days in June of this year, a house on Elm Avenue in Hazlet, New Jersey, was bombarded with large rocks and concrete debris— apparently hurled with considerable force at the home from unknown locations estimated to be more than 100 yards away from the residence. Many windows in the home were broken; some of the rocks bounced off the house, others damaged cars belonging to neighbors.

Police arrested a 15 year old who lives in the house after allegedly observing the teenager throw a pebble at his garage door. Residents of Elm Avenue say police arrested the wrong youth, and are willing to testify that the youth was inside their homes or with them when rocks and debris were hurled from various locations.

The police, who feel that additional juveniles may have been involved as well have ruled out the possibility that vandals using high-powered slingshots are responsible, since few readily available machines are capable of throwing such heavy rocks (up to five pounds!) with such selective accuracy over a distance of three hundred feet.

Robert Warth, SITU's president, investigated the phenomena and noted the rock-throwing has continued (since the initial 20 day bombardment), and that the trajectory the rocks follow is such that the missiles fall *straight* down. He also has brought to our attention the fact that no one has ever been seen *throwing* the heavy rocks — even during the 20 day siege, when the surrounding area was under intense police surveillance.

Although the suggestion has been made that poltergeist activity may be involved (which would account for the objects being thrown without physical, human participation), police officers and the lawyer for the arrested youth have scoffed at the idea. "I don't think we could get a ghost into the courtroom to testify," the lawyer was quoted as saying.

SOURCE: *The Sunday Register*, Shrewsbury, New Jersey, 9 July, 1978. CREDIT: Robert Warth.

* * *

FLYING NAILS

A garage at Adams Equipment Company in Galax, Virginia, was bombarded with nails of various sizes for four straight days. In one day, mechanics at the company collected 300-400 nails, many of which they observed flying in from the front and back doors — sometimes simultaneously from *both* doors.

Baffled police (as well as many spectators) observed the flying nails one day while standing on the roof. One policeman was quoted: "There are hundreds of them every day. There are roofing nails and concrete nails and ten-penny nails, every kind."

The police agree that whoever is doing it must have good aim. "They're hitting what they want to — they're not trying to cause any damage or hurt anybody," a policeman said. But the owner of the company said that damage to windshields, insulation in the 20 foot ceiling of the building, and overhead lights amounted to about $1200. One mechanic was hit on the arm, but was apparently unhurt.

The nails began flying Monday, July 10, at 10:30 a.m. and continued until 5:30 p.m.; Tuesday, the flying nails started at 8:00 a.m. and quit at 1:00 p.m.; Wednesday the phenomenon continued from before 8:00 a.m. until 5:30 p.m.; and Thursday the pattern commenced at 8:00 a.m. and ceased at 11:30 a.m.

Nelson Lineberry, Galax police chief, felt there was no pattern. "The nails just seem to come from nowhere," he said. Sometimes the nails came at intervals of five minutes, followed by a pause lasting 10-20 minutes; sometimes several nails hit simultaneously, while at other times just one nail at a time would hit. The police have checked factories, roofs of vacant buildings, and other places surrounding the company. Although they observed the location from several lookout points (while the nails were flying!), they could not pinpoint the origin of the phenomenon.

Lineberry dismisses mention of ghosts and poltergeists because he doesn't believe in the supernatural. "It's someone," he said, "and I doubt if (the nails) are just being thrown since they have so much force behind them, but don't ask me what's being used to throw them."

Lineberry intends to "nail" the culprit, if one can be found ... Detectives are collecting nails and checking for fingerprints... Lineberry claims that throwing a missile at a building is a felony.

SOURCE: *Winston-Salem Journal and Sentinel* (North Carolina), 14, 15 July, 1978. CREDIT: Member #709.

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PLUTO'S NEWLY DISCOVERED MOON

A team of scientists, led by James W. Christy at the U.S. Naval Observatory, has discovered a moon orbiting Pluto. The moon, named Charon, orbits Pluto 12,000 miles above the planet's surface. Also noteworthy is the fact that Pluto, because of the calculations made possible by the discovery of Charon, is now considered to be smaller than previously estimated.

SOURCE: *The New York Times*, 8 July, 1978. CREDIT: Jon Singer.

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PIGEON VISION

Two Cornell University scientists, Dr. Melvin Kreithen and Professor Thomas Eisner, have demonstrated that pigeons can see ultraviolet light patterns and images which remain invisible to humans.

Contrary to long accepted theory, their research (published in *Nature*, a British scientific journal) supports observations made recently by other scientists who have found that vertebrates are *not* blind to ultraviolet light, which is composed of shorter wavelengths than visible light.

By monitoring the pigeon's heartbeats under varying conditions, Kreithen and Eisner have determined that pigeons can see ultraviolet patterns. The birds involved in the experiment were conditioned to be afraid of receiving an electrical shock every time an image of a cross was projected onto a screen when normal light was used to project the pattern. The same agitated response was observed when the image was shown to the birds by using only ultraviolet light to project the image. Using a score of pigeons in several hundred tests with ultraviolet light, the Cornell studies followed guidelines laid by recent European scientific research to determine whether *other* vertebrates might also be able to see ultraviolet light. Resulting research has indicated that toads, hummingbirds, lizards, and newts are all behaviorally responsive to such light.

Besides learning that birds can determine the sun's position from its ultraviolet rays, other studies in the past decade have found that birds can feel changes in

PHOTO BY DON RICHMOND

"Snippy," an Apaloosa horse, found mutilated in September, 1967.

barometric pressure, can navigate by the sun and stars as compasses, can distinguish between airborne odors indigenous to different areas, can detect atmospheric infrasounds undetectable by humans (infrasounds can be produced by auroras, ocean waves, magnetic storms, and earthquakes, as well as many of man's mechanical devices), and are sensitive to polarized light and to geographic changes in the earth's magnetic field.

Scientists are also aware that insects, using ultraviolet light, can sense the sun's location through a heavily overcast sky, and can detect, in the coloring of flowers and other insects, a tapestry of patterns where a human observer may see only one or two colors.

The Cornell findings are regarded as a step toward understanding how birds' vision works. The researchers hope it will also help unravel one of nature's most baffling riddles: what leads migrating birds to their proper destination?

The Cornell findings substantiate European research and lend further credence that possibly a great many other vertebrates are sensitive to ultraviolet light and possess a different kind of color vision than do humans.

The human eye has yellow pigments in the lens to screen out ultraviolet rays; with pigeons, however, the ultraviolet light passes through a transparent lens directly to the retina itself, which leaves us with a scientific question or two: "Flying up there when the sun is blasting directly into its eyes, why doesn't the ultraviolet light burn a hole in the birds' eye?" Kreithen asked. "Perhaps the real question is: Why have man's eyes developed so that we can't even see this other world that the birds and some vertebrates can see?"

SOURCE: *The Trentonian* (New Jersey), 15 May, 1978. CREDIT: David Weidl.

SHADES OF SNIPPY – TEN YEARS AFTER

In September of 1967, an Apaloosa horse named "Snippy" was found mutilated in Colorado's San Luis Valley. Since the case is well known, we mention here only that *all* meat was neatly removed from the shoulder area (where a clean incision had been made) all the way up to the head, leaving only the exposed vertebrae and skull remaining.

Ten years later, October 14, 1977, another mutilation of another Apaloosa was reported, this time on the ranch of veteran horseman and Apaloosa breeder "Red" Henning, near Bothell, in Snohomish County, Washington. A 5½ month old filly, worth some $750, was discovered lying on its right side, with its legs straight out, its ears pricked up, in grass that was three inches tall and which showed no signs that the animal had been running or otherwise involved in a struggle — yet a huge wound, from the animal's backbone nearly to its hocks, was all that remained of the hindquarters. On the rear of the filly, Henning discovered a neatly shaped hole extending from the base of the tail halfway down to the hip section; the rectum, sex organs and approximately 40 pounds of flesh were missing."

We found no hide, no blood, no intestines," — either on the ground or within 200 yards of where the animal lay, Hennings told investigators, "It was just as if something had picked that filly up and just laid it down to rest.... It was such an odd death that I couldn't come up with an answer. I don't know of any animal in my experience that just laid down and died."

The horse's owner summoned John Carr, a veterinarian from the Redmond Animal Clinic, to the scene. Carr said the animal died in the early morning from loss of blood (despite the lack of blood on the ground) and found only a small

amount of blood in the animal's heart and chest cavity. Adding one more bit of mystery to the event, the vet also said the colt had been in a heavy sweat, either from running or from trauma, before she died. He also stated it was the strangest killing he had ever seen....

Henning feels that any commotion in the pasture would certainly have aroused his two Labrador dogs. Besides, if the horse had been running, he feels it would have carved divots in the turf. Nothing—not a track or mark of any kind was left for a clue as to why or how the mutilation occurred, or if any human participation was involved.

Except perhaps this item of interest: about 40-50 feet from the dead colt, and despite the absence of any tracks and the presence of undisturbed grass in the immediate vicinity, Henning found 30-40 feet of flattened electric fence, including two of the fence posts — which had been snapped off at the base.

According to Don Richmond, who investigated the Snippy incident, about 40 yards northeast of Snippy's carcass five or six fence posts had been sheared off at the first strand of barbed wire (about two feet down from the top). In addition, a bull which had shared the same pasture with Snippy was found to be blind following the incident, and a calf in the same pasture was also becoming blind (with a "blue haze" over the eyeballs), its head became deformed (with a bulging of the forehead), and the hooves were growing at an excessive rate (and curling under) after the incident.

SOURCE: Everett, Washington *Herald*, December 12, 1977. CREDIT: Jacob A. Davidson. Snippy information: from interview with Don and Alice Richmond, August 17, 1978.

* * *

NEW SUPPORT FOR UNIFIED FORCE THEORY

Physicists from Stanford and Yale Universities, using Stanford's linear particle accelerator to test the symmetry of atomic and electromagnetic interactions, have found a violation of parity — the even-handed symmetry in the interactions between particles (namely, the left-handed or right-handed spin of electrons). The violation showed that the predictions of Professor Steven Weinberg of Harvard University and Professor Abdus Salam, a Pakistani at Imperial College, London, were verified. They had worked on the "gauge theory" that related the weak force with electromagnetism. The Weinberg-Salam theory had also predicted a "neutral current" in nuclear interactions, which was verified in 1973 by a research center in Switzerland.

SOURCE: *The New York Times*, 11 July, 1978. CREDIT: Jon Singer.

* * *

SYMPOSIUM

Comments and Opinions

IMPORTANT NOTICE

Last issue, we notified members that as of January 1, 1979, the price for back issues of *Pursuit* will be increased to $2.50 per copy (for non-members the price will remain $3.00). It should be noted here that *Pursuit* has nearly doubled in size since Ivan T. Sanderson's death (176 pages this year alone!). For this reason, and because back issues are becoming increasingly rare, we are raising the price for back issues. We hope that the additional income, along with more donations from members, will help offset skyrocketing costs, etc. We also hope that members will understand, and will appreciate our desire to maintain the $10.00 annual membership dues. Those who want to take advantage of our $2.00 back issue price are encouraged to do so before the end of the year (for a free back issue order form, send a self-addressed stamped envelope to: **SITU Membership Services, R.F.D. #5, Gales Ferry, Conn. 06335, U.S.A.).** Remember, we can *not* exist without your support!

* * *

THE FORT NOTES

We are pleased to announce that, starting next year, *Pursuit* will be publishing, on a regular basis, the original notes of Charles Hoy Fort. We had hoped to be able to publish the notes in a separate publication, but due to our financial situation it may be some time before that wish is fulfilled. We have discussed the project with a number of prominent Forteans — all of whom encouraged us to start immediately. So be it.

* * *

LETTERS TO THE EDITOR

THE TRANSFORMIST FACTS

Over the last couple of years I have been disturbed by the amount of space allotted in *Pursuit* to dubious speculative dissertations which could otherwise be filled with solid Fortean data. The one that prompted this riposte is Dr. Lorenzoni's "The Transformist Myth" (*Pursuit*, Vol. 11, No. 2) because it encroaches on my own field, zoology.

Firstly, may I ask the point of the article? Even if the opinions expressed were correct, just what do they have to do with the Investigation of the Unknown? We are supposed to be breaking new ground, not reploughing old soil.

Secondly, although his arguments would have been very cogent against the theory Darwin originally propounded, they have little bearing on the modern version of the theory.

It is simply not true, for example, that no "missing links" have been found. The annals of biology are replete with links that are no longer missing. To give just one example: whereas formerly the gap between reptiles and mammals was considered unbridgeable, by now so many intermediate forms have been discovered that the line between the classes has become quite arbitrary.

It is also incorrect to state that all mutations are extremely rare and monstrous. This may be the case with the highly visible mutations that geneticists are most familiar with, but there exists a great commonalty of mutations whose effects on their bearers, for good or evil, are far less dramatic or conspicuous, and their nature is only now being investigated.

Dr. Lorenzoni also completely misunderstands Mendel's proof of the invariability of inherited characters. Mendel showed that reproduction involves a reshuffling of the genetic cards, rather than a mixing of the genetic soup, which would have been fatal to darwinian theory. This does not preclude the possibility of spontaneous change in the genetic material. On the contrary, it means that once a favorable mutation occurs it can be passed down unchanged from generation to generation. There is thus *no* need for favorable mutations to arise simultaneously, nor for them to be isolated. Even a single favorable mutation is quite capable of outbreeding its inferior contemporaries.

What Dr. Lorenzoni is probably confused about is the need for allopatry — i.e., that for two populations to be transformed into separate species they must be isolated. However, geography alone is quite sufficient for that.

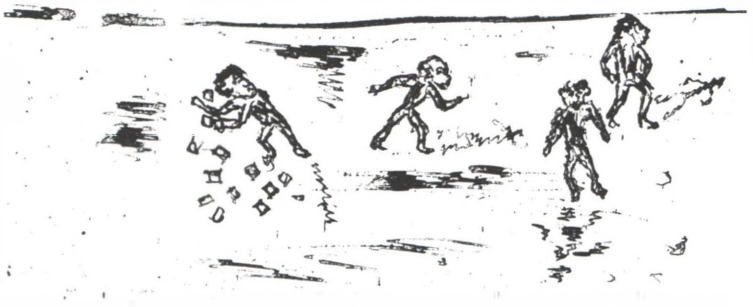
As Dr. Lorenzoni put it: "In view of all the above it is not surprising that few professional biologists have cared to propose transformistic schemes which differ from darwinism."

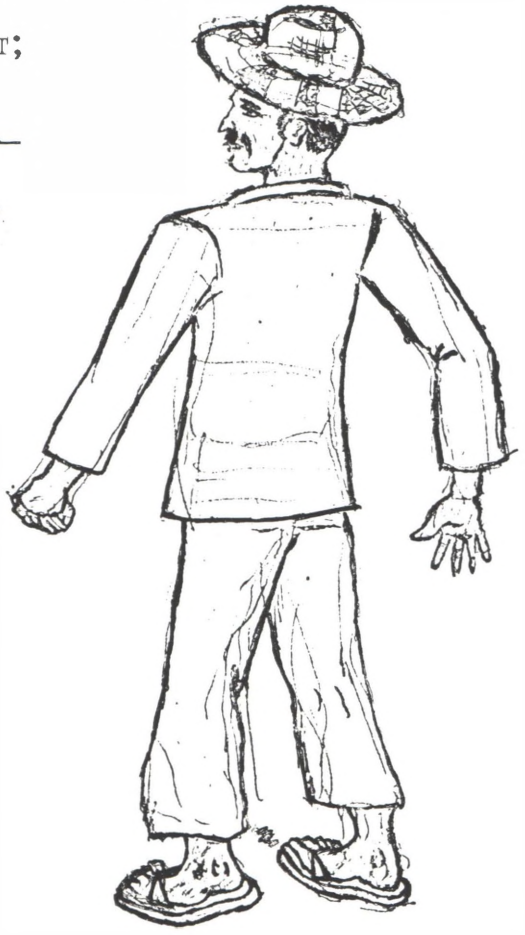
—Malcolm Smith
Australia

Dear sir. Iv got something importantto tell you have you ever heard about the DWARF DEMONS theres indian ledgends about the DWARFS.The indians called them the little people. This is true what my mother told me what her father told her my grandfather who lives in Mexico said that in the past that he had sightings . HE said that he seen little manlike creatures throwing down a deck of cards on the ground he desribed the little manlike creatures ugly looking with flat noses the faces like old peoples they looked like little kids after he seen them they ran back into the woods. My sister told me when she lived a couple of years in Mexico people told her things aboutthe little manlike creatures one woman told her that she seen little manlike creatures knowking her pile of fire wood. Someone else told her while she was in Mexico not to let her son gb to the river becouse the DWARFS will attack him, THe little DWARFS ar known to attack little children.

I think that the Little Manlike DWARFS belong to the BIGFOOT family they could be related the DWARFS could be the enemies of BIGFOOT theres proof that the DWARFS really exist mummies were foundin the PEDRO MOUNTAINS,in WYOMING. CANADA, MEXICO have reports of such little creatures roaming the mountains there could be such sightings right here in the UNITED STATES ABout DWARF creatures unknown. I say the DWARFS could be some form of early man I say that in prehistoric times there were dwarfs and gaints GIGANTOPITHECUS,was a gaint Ape.there might of been a dwarf ape or form dwarfman. DWARFMANICUS I called the dwarfs that becouse of there littleness since GIGANTOPITHECUS,remains have been found in CHINA, DWARFMANICUS remains may be undiscovred somewere in the old world and newworld I say someone should go and look for the fossle remains of DWARFMANICUS, DWARFMANICUS can still be alive today were BIGFOOT raoms in the NORTHWEST I say that these two creatures exist today. It'read the ARGOSY magazine about the DWARF DEMONS I couldnt beleave it when I read it then my mother told me that people in Mexico says they seen wild little creatures such as dwarfs running back into the woods . How can GIGANTOPITHECUS, and DWARFMANICUS have survived today BIGFOOT can be a decendet of GIGANTOPITHECUS and the DWARF DEMONS can be a decendet of DWARFMANICUS . You should investigate about DWARF MANICUS and do research on the little creature this can be important this might be another BIGFOOT mystery on your hands.

By JOCKO FONTENOT;





HERES A PICTURE SKETCH OF MY GRANDFATHER IN MEXICO HE SAID HE SEEN DWARF MANLIKE CREATURES THROWING CARDS AROUND HE SEEN TROOPS OF THEM THEY LOOKED UGLY.

SITU MEMBERSHIP DIRECTORY

CODING AND INSTRUCTIONS

The directory is this time being attempted in the form of a chart or listing of those members desiring contacts with others of similar bent. You may address anyone in the list, advising him (her) of your interests, name, address (phone if practicable) and enclose it in a small envelope, seal it, stamp it, and write on the front of the *stamped, smaller* envelope, the membership number of your party. The small envelope should then be placed in a larger one, stamped and sealed, and sent to:

SITU Membership Directory
c/o Martin Wiegler
694 Stuyvesant Avenue
Irvington, NJ 07111 USA

Your inner message will be sent and then you two (or more) are on your own. It should be noted that we cannot, ethically, arrange a "Fortean romance," as suggested at least once, but you all have our collective blessings for whatever you are able to so accomplish. It is suggested that, particularly in the case of a message to a foreign country, that the letter be kept light, in the interest of saving postage. To all foreign countries the 22¢ "Aerogramme" may be utilized as the smaller envelope, versus the 31¢ per ½ oz. of regular airmail.

Our foreign members can also participate by making use of the "international reply coupons" available at any post office, for all members reside in a member country of the International Postal Union. Each such coupon when sent to SITU as payment of postage for the inner envelope, will be accepted for mailing within the US, or for surface mail to another foreign country. Two such coupons will assure airmail to any country.

CODING OF MEMBERS' AREAS OF INTEREST

Ancient astronauts	AA
Ancient civilizations and writings	AC
Animal mutilations	AM
Anomalies of nature (weather, geology, etc.)	AN
Anthropology	AO
Antigravity	AG
Appearances and disappearances	AP
Archaeology (including oddities)	AR
Atlantis	AT
Bermuda Triangle and other such areas	T
Bibliographic control and access to Fortean data	BC
Biology	B
Catastrophism	C
Christian and religious aspects of the Unexplained	R
Communication with intelligent animals	I
Cryptozoology	CZ
Dreams, ESP, clairvoyance	D
Earth energies, ley lines, dowsing	EE
Earthquake predictions	EP
Electromagnetic anomalies	E
Experimental information, synchro-data	EI
Folklore, myths, legends	F
General (Forteana)	G
Hollow earth, flat earth theories	H
Human aura effects on TV, FM	Z
Hypnosis	HY
Inexplicable artifacts	IA
Lake and water monsters	L
Land and Fortean monsters and strange animals	M
Local and regional mysteries, field investigations and follow-ups	R
Lunar phenomena	LP
Mathematical and unified field theories of the universe	N
Megalithic monuments	MM
Men in black	MI
Mind and unconscious, their influence on Fortean events	MU
Mystery lights and sounds	ML
Mysticism	MY
Nervous system (as source of Unexplaineds)	N
OOBE	B
Other universes	O
Paleontology	PA
Parapsychology and its various manifestations	X
Perpetual motion	PM
Photography (including Fortean events and Kirlian)	PH
Poltergeists	PG
Pyramids	P
Rejuvenation	RE
Rock images	RI
Seth material	SM
Sky falls	SK
Sky quakes and lights	SQ
Spontaneous human combustion	S
Superimposed realities	Y
Survival after death	V
Telekinesis	K
Time and gravity and space	TG
Time travel	TT
UFOs	U
Unexplored earth regions and survival of "extinct" species	UA
Uri Geller phenomena	UG
Witchcraft	W

MEMBERS AND THEIR INTERESTS

(Alphabetically by States)

Member No.	State	ZIP	Interests
2461	AL	36532	M, UA, EE
755	CA	90405	TG, G
1261	CA	91744	G
2601	CA	94501	M, U, X
2001	CO	81211	M, L, A, U, S, PG, G
2649	CT	06851	G
2971	DC	20009	X
2091	FL	33703	X, U, R
3019	FL	33464	G
3024	FL	32433	PM, AG, RE
2215	IL	60126	SM, B, U, MI, M, V, UG, K, D, AA
2595	IL	62002	U, P, M
2841	IL	62233	EI
32	KS	66044	U, M, L, BC, W, LP
2621	KS	66112	U, M, L

Member No.	State	ZIP	Interests
3051	KY	41101	U, M
2745	KY	42301	MI, A, G, U
2042	MD	20740	AA, T, P, MM
2838	MI	48180	U, I, R
2023	MI	48604	B, G, X, TT
955	MI	49036	AR, T, AT, R, X
2601	MN	56248	U, T, E
2817	MO	63119	CZ, AN, N
2625	NJ	07008	X
973	NJ	07087	Z
2519	NJ	07643	A, MI, L, U
2240	NJ	07701	U, TG, G
2921	NJ	07724	L, W, X
2370	NJ	07801	G
326	NY	10530	G, U
939	NY	11372	AO, MY
2245	NY	11694	G
573	NY	12466	AR, B, PA
2106	NY	12866	L
2229	NY	13204	R, N
1976	NY	14615	H
2894	PA	15068	AR, IA, AC
763	PA	15216	G, MU
1946	PA	17110	S, C, EE, Y
2770	PA	19067	U, PH, R
2041	PA	19130	G, U, ML, AC, SF, AP
1476	SD	57701	M
2912	TX	77035	S, AP, T, A, Q
2926	TX	78212	U, M
1983	VA	22066	M, U
625	WY	82071	HY, D, V
1692	B.C., Canada		U
2645	Ontario, Canada		PH, RI, U
2627	Ontario, Canada		R, L
1660	Manitoba, Canada		TG, HY, MU, L, M
2467	Venezuela, SA		UA, M
1800	Northampton, England		G, U, A
2714	London, England		G, U, M, F, H, O, RE, TT

BOOK REVIEWS

***SKY CREATURES: LIVING UFOs* by Trevor James Constable, Pocket Books, New York, 1978, 252 pages, $1.95.**

When a group of exobiologists, who often possess PhDs and search for alien life-forms in faraway stars and galaxies, get together the conversation invariably turns to discussing the need for the millions-of-dollars and years-of-patient-research necessary to achieve their survey of the heavens — unless the "unlikely" prospect of some Alien contacting us Earthlings occurs first!

Well, the academicians are in for a jolt. For the price of a $25 lens filter, a roll of high-speed IR film and a 35-mm camera you (and *anyone)* can begin your own search for alien life-forms above the Earth's surface and, what is more, your chances of photographing strange organisms are pretty good. After all, a *half-mile-long beastie* is a big target!

In *Sky Creatures: Living UFOs*, author Constable tells you how to become a freelance exobiologist; even how to take color movies of pulsating organisms that "live invisibly like fish in the ocean of atmosphere." For those not so inclined, Constable includes a sampling of his own pictorial documentation of these radar-reflecting, sometimes luminous, and oftentimes very fast-moving (1000 MPH) aeroforms. Would you believe USAF jets were observed trying to 'chase down' one of these UFOs as it romped through the sky above the Mojave Desert?

Though not as broad in scope as *The Cosmic Pulse of Life* from which this volume is abridged (reviewed in *Pursuit*, Fall 1977, page 135), additional material has been included to strengthen the case that "*many UFOs are living organisms*...native to our atmosphere that have been living with us, side by side, unnoticed, since the beginning of time." An Appendix contributed by the reviewer examines several inexplicable aerial displays, such as the Great Meteor Procession of 1913, in light of Constable's revolutionary fulfillment of Dr. Carl Sagan's request for a "bona fide example of extraterrestrial life..."

The Fort-like attitude of Constable's writing enlivens the vast amount of data presented in *Sky Creatures*. Indeed, one could say the book is dedicated to Forteans when Constable speaks of "the new humanity coming to earth," to whom "I now hand you the results of my labor and urge you to press on."

If you didn't get *Cosmic Pulse* (and even if you did), read *Sky Creatures* if you want a guidebook into hitherto unseen lands.

—Larry E. Arnold

***SASQUATCH: THE APES AMONG US*, by John Green. Hancock House Publishers Ltd., Saanichton, B.C., Canada, and Seattle, Washington. 1978. 492 pp.**

It is usually dangerous to pay too much attention to publishers' blurbs, and statements made by the author's friends and associates, but in this case I fully agree with Dr. Grover Krantz that John Green's book "will be the definitive work on Sasquatches" and with the publisher who calls John Green "the pre-eminent authority on the fascinating question of whether mankind shares North America with another upright-walking primate...."

The book is thorough, well-researched, and well written. There is one chapter that presents a brief world survey, including some Russian material which I believe may not have been published elsewhere, but otherwise the book is devoted to North America — *all of it*. It includes enough case histories to satisfy those who like 'seed catalogues' but is not overwhelmed by them, and there is much material from old newspapers and other sources that had not come to light when Ivan T. Sanderson wrote his book *Abominable Snowmen* nearly twenty years ago, quite apart from the many new reports that have accumulated

since. Indeed, John Green's book makes a fitting companion volume to that earlier work.

There is an amusing chapter on Ivan Marx and (for the uninitiated at least) an illuminating one on organizations and expeditions; also a discussion of other evidence such as footprints in stone.

There are good maps, illustrations (not too well reproduced, though this is a very minor flaw), four indices (Places and Newspapers, Names, General, and a very detailed Sasquatch Index), and a good bibliography.

I suppose it is too much to hope that John Green's book will result in the demise of that abominable term Bigfoot, but one can always pray.

(N.B. If your bookseller does not have the book and/or will not order it for you, it can be obtained by mail from Cheam Publishing Company, Box 99, Agassiz, B.C., Canada, for $15 postpaid.)

—Sabina W. Sanderson

***CREATURES OF THE OUTER EDGE* by Jerome Clark and Loren Coleman, Warner Books, New York, NY, 1978, 239 pages, $1.95 (paperback).**

Creatures is a book for Forteans of all ages and stripes. The eclectic animals and incidents cover virtually every shape of beast which haunt the Keel-ish recesses of the country. Perhaps the most surprising part of the book was the revelation of markedly psychic overtones to the famous battle with the sasquatches fought at Ape Canyon, California in 1924. Fred Beck, one of the miners beseiged by the sasquatches, privately printed a book in 1967 recounting many psychic experiences of his — in fact, the mine being worked at the time of the assault had been located through the aid of "spirit beings." Moreover, Beck insisted that the "apes" were supernatural and that the other members of the party agreed in this. Compare the account presented in *Creatures* (pp. 36-41) with that found in Sanderson's *The Abominable Snowman* (p. 117) in which the attack is related to massive forest fires which had ravaged the region.

The very scope of the material offered sometimes causes a want of detail. For instance, the account of the Lawton, Oklahoma, "wolfman" makes no mention that the first sightings — at the very least — may reaonsably be explained by subsequent police detention of some teenagers in possession of an ape mask (p. 89). And the year of a report of a curious feline of considerable size in Paris, Texas, is variously given as "July, 1965" (p. 139) and "July 26, 1974" (p. 235). Following immediately on such criticism, it must be added that the book has an all but unique feature: a fairly comprehensive and definitely *usable* bibliography, the value of which is obvious to all Forteans.

This said, there is certainly room to question the book's explanation for the principal source of the phenomena— i.e., a purely psychological explanation. For instance, in the Beck account of the sasquatches, no mention is made of the heavy fires of the time. Could some of the other beasts also appear at a time of unusual climatic or environmental conditions and then fade away in more "normal" times? On the other hand, the creatures do not appear to act in natural fashion in many instances. In one account, a woman farmer was "hit...in the face with both paws" and then proceeded to chase the animal up a tree with a stick — and apparently required no medical treatment after the attack (p. 148).

Rather than describing the large unknown feline types as "very hostile" to humans (p. 163), one might better comment on the ineffectuality of their assaults — and those of Big Bird (pp. 176/77, 225-27), for that matter. Any person seriously attacked by a zoological great cat or bird of prey can expect serious injuries. Another odd point is the penchant these remarkable large cats seem to have for running into the sides of moving cars and then bounding away seemingly unhurt. Are our mysterious visitors actually less dangerous to humans than their natural counterparts?

The book carries on in the tradition of John Keel, to whom the work is dedicated. Like Keel's, the book should be read for an interesting series of happenings. Also, as with Keel, the explanations should be cross-checked with other publications; see *Creatures*, pp. 97-104, for example, and *Encounter Cases From Flying Saucer Review* in regard to the Uniontown, Pa. case.* Definitely a "good read", whose bibliography alone is well worth the price.

—William H. Banks

*Also in *Saga's UFO Report* (July '78), p. 20+.

***REPORT ON A SURVEY OF THE MEMBERSHIP OF THE AMERICAN ASTRONOMICAL SOCIETY CONCERNING THE UFO PROBLEM* by Dr. Peter A. Sturrock, Institute for Plasma Research, Stanford, CA, 1977, 202 pages, $5.00.**

In 1975, Dr. Sturrock polled the 2611 members of the American Astronomical Society, asking for their opinions concerning UFOs. The present *Report* is based on the answers he received from the 1356 AAS members who were willing to complete his questionnaire.

Wire-service accounts have given some of the highlights of the survey, but there is much interesting material throughout the complete *Report*. As might be expected, some of the respondents (62 of the 1356) had sightings of UFO-like phenomena to report. These accounts included observations of seemingly structured objects, plus the usual "Nocturnal Lights" sightings. One case involved apparent electromagnetic effects on a car engine. Photographs are included in the *Report*.

Aside from the personal reports of UFO sightings, it is interesting to note the reactions of the AAS members to a UFO questionnaire. On the negative side, there were such comments as: "I object to being quizzed about this obvious nonsense." Or, "I think the whole subject is a bore, and that serious scientists should not become involved in it unless they have nothing better to do." On the other hand, some respondents recognized the importance of the subject and said as much: "There seem to be too many extremely peculiar reports by reliable witnesses for this subject to be lightly dismissed...." Others said much the same thing, but one comment pointed up an unfortunate — but all too true — aspect: "I find it tough to make a living as an astronomer these days. It would be professionally suicidal to devote significant time to UFOs."

The *Report* is paperbound (8½"11") and is an excellent document for anyone's UFO library. Copies may be ordered from Dr. Sturrock at: Institute for Plasma Research, Stanford University, Via Crespi, Stanford, CA 94305.

—Lucius Farish

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