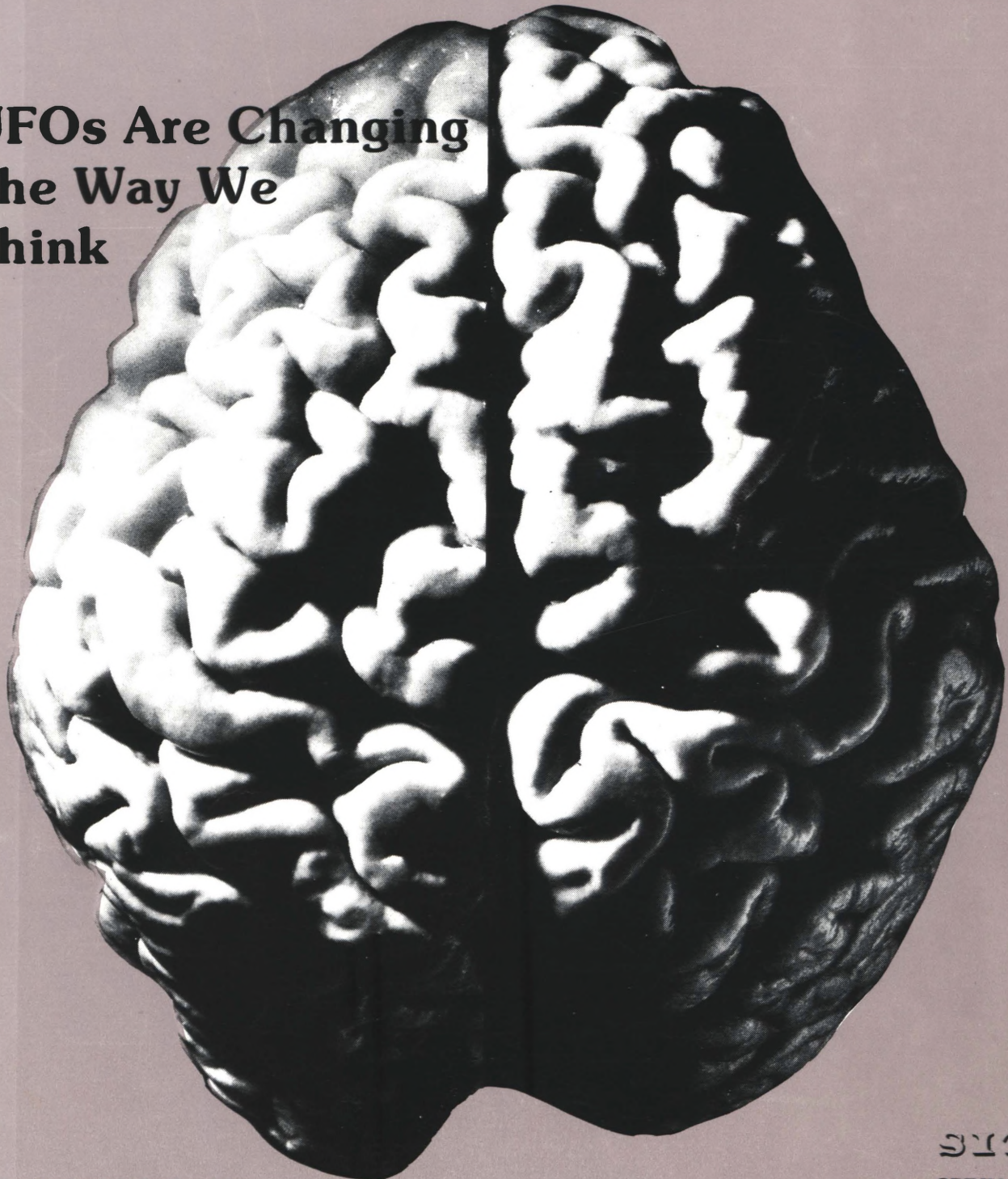


THE JOURNAL OF THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

# PURSUIT<sup>®</sup>

**UFOs Are Changing  
The Way We  
Think**



SIT'S  
SPRING 1980

VOL. 13 No. 2 WHOLE No. 50



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'SCIENCE IS THE PURSUIT OF THE UNEXPLAINED'

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THE JOURNAL OF THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

The Society was established in 1965 as a non-profit corporation by the late Ivan T. Sanderson and his associates "for the collection, evaluation, and dissemination of information on new discoveries in the natural sciences."

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## CONTENTS

	Page
FORTEANA GALACTICA UPDATE by Allan Gris� . . . . .	50
UFOS ARE CHANGING THE WAY WE THINK by J. N. Williamson . . . . .	51
UNIDENTIFIED FLYING OBJECTS—A PHYSICAL PHENOMENON by Ragnar Forshufvud . . . . .	54
THE EGYPTIAN CONNECTION: SOURCES OF PLATO'S ATLANTIS LEGEND by Jon Douglas Singer . . . . .	57
THE RUNES OF THE NORTH by Britton Wilkie . . . . .	61
ARNE SAKNUSSEM by Dr. Silvano Lorenzoni . . . . .	64
BIGFOOT AS SYMBOL by Kim L. Neidigh . . . . .	66
A NEW METHOD FOR CALCULATING SASQUATCH WEIGHT by Jon Beckjord . . . . .	67
HYPNO-ART: A PERSONAL EXPERIENCE by Curtis W. Watkins . . . . .	72
XENOLOGY by Kim L. Neidigh . . . . .	80
HEAVY ETHER by E. Macer-Story . . . . .	81
THE BERMUDA TRIANGLE ET AL: A NATURAL PHENOMENON by LeVonne K. Angelo . . . . .	84
BOOK REVIEWS by George W. Earley . . . . .	88
SITUATIONS . . . . .	91
SYMPOSIUM (LETTERS TO THE EDITOR) . . . . .	95

## Mistake Alters Estimate of Universe's Size, Age

CAMBRIDGE, Mass., Nov. 13, 1979 (AP)—Three astronomers say the discovery of a mistake in the way distances in space are measured means that the universe is only about half as old and half as big as they previously thought.

The scientists who noticed the apparent error say the universe is only 9 billion years old, not 15 to 18 billion years, the usually accepted figure.

The new work was performed by one astronomer at Harvard and two in Arizona. They found a major error

in Hubble's Constant, a yardstick that scientists use to figure out the distance between objects in space. The researchers found that the constant, which is the ratio of speed to distance, should be almost twice as large as previously thought.

## FORTEANA GALACTICA UPDATE

by Allan Grisé

**M**ETHINKS Charles Fort's favorite critters were the astronomers. He admired how they pretended to know by calculations all about the universe; how they'd predict the return of a comet, and how the comet would never show. This caused astronomers to wrinkle their brows and re-check their calculations.

Decades later they still have something to wrinkle their stellar eyebrows over, only it isn't over a persnickety comet not showing up. This time it's a real beaut: the age and size of the universe.

It was in the second week in November, 1979, that the Associated Press spread the story that the universe is only half as big and half as old as we thought.

So what? This is a Fortean delight and it is bound to bring "upheaval" to academe. It is guaranteed to throw the astrophysicists on planet Earth into something between a blue funk and an electric snit. The reason? The "scientific community" is in a real pickle because they are stuck with some stars that are twice as old as the universe!

Upon hearing this good news, George B. Field, director of the prestigious Harvard-Smithsonian Center for Astrophysics, said: "There is going to be a lot of scrambling and trying to make sense of things if the result of the calculations is correct. . . ."

Under a sky absolutely crawling with stars over 15 billion years young, the director concludes: "Now we run into an absurd situation where it appears the universe is younger than the stars."

The three astronomers who discovered this festering piece of astrophysical cheese did nothing more or less than take the effect of gravity into account. They discovered, in something amounting to a blinding flash, that their comrades (not they) failed to take into account the gravity of the center of the galaxy in their calculations, a minor detail, to be sure. But how many "minor details" halve the age and size of the cosmos?

In the finest tradition of establishment science, straight talk was avoided. John P. Huchra of Harvard, Marc Aaronson of the University of Arizona, and Jeremy Mould of the Kitts Peak National Observatory concluded

that no one ever inserted a correction for the infall rate of the center of the universe towards itself.

By "infall rate" they mean "gravity." It seems that the center of the galaxy tugs a tad at our world, coaxing it ever so feebly to the place where the time-honored but questionable "big-bang" took place. This is Earth's "infall rate," known to any garden-variety astrophysicist.

If "infall rates" are common knowledge, then we have here nothing less than a 4.86-Parsec-long smear of egg yolk on the faces of all who dabble with the universe on a full-time salaried basis. I know. Re-evaluation is the very soul of science. Yet in the face of that balm I have a soft spot for screwups of cosmic proportions such as this one.

I had the same kind of thing a few years back when on page 69 of the Spring 1978 *Pursuit* (Vol. 11, No. 2) I detailed a bumbling attempt to cover up the behavior of some pesky quasars that were needling experts by emitting light at velocities at rates up to eight times that of light.

In that earlier Forteana Galactica I give the rather limp details of how the astronomical crisis was handled; by changing something called the Hubble Constant. Back in 1977, the Hubble Constant was about 55 kilometers per second per megaparsec. They changed it to 110 km/sec/Mparsec to handle the naughty quasar.

(The Hubble Constant is a gestimation that is supposed to be a ratio of speed of stars to their distance. With all the "cute" stuff cut out, it means that the farther a star is, the faster it's traveling.)

As you're reading this, the Hubble Constant isn't 55- or 110 km/sec/Mparsec. According to those who have the temerity to measure the vastness of space, it is hovering around 95 km/sec/Mparsec.

I am grateful that someone is actually busting their chops this very moment to figure out the size of the universe. I'm also glad that the guys who do this sort of thing finally got down to business and found the universe is really only half as big as they said it was yesterday.

Now we have to travel only half as far to see what begins where our universe ends.



# UFOS ARE CHANGING THE WAY WE THINK

by J. N. Williamson

*The article which follows was written soon after I became aware of the existence of SITU due to reading a reference in a John Keel book, but before I had been accepted as a member of the organization or read a single word of Pursuit.*

*Now, of course, I am aware that there were experts to whom it would be possible to go for evaluation of my theories. At the writing of the piece, I had no idea who they were or where they might be. I decided to leave the article the way it is because it reminds all of us how indebted we should be to the SITU founding fathers.*

*I am so impressed with Pursuit and the wide-ranging scope of its inquiries that, I realize, everything that I say may not be as fresh as it was to me. Please be kind to an initiate who pledges to be in the trenches with you, inquiring and learning, for many years ahead.*

WHAT would Shakespeare have done if he stumbled on the secret of flight? How would Einstein have handled the story line of Hamlet?

There are times when even an experienced writer realizes, with a jolt of inadequacy, that he isn't the person to utilize subject matter which has come into his hands. How would Scott Fitzgerald have used a theme of Cole Porter, if it entered his head; of what possible use to Mr. Porter would have been "The Great Gatsby?"

When this sort of thing happens—as it has happened to me—there are only a few options. One can try to locate the suitable authority and convince him of his findings; one can forget the whole thing; or one can do his level best to express the findings directly, devoid of the seductive label "expert."

I've decided on Approach 3 not because I couldn't convince an expert but because I have no idea what authority to contact! UFOs are a subject with a vast but limited interest. Where can I find an authority on both the mechanics of the human brain and an understanding of psychology who is also deeply concerned about UFOs?

But the discovery into which I've blundered is much too important to shelve.

I believe that I know the *purpose* of Unidentified Flying Objects, and what they're attempting to do.

Please do not misunderstand. I am not saying that the purpose has a conscious origin, nor that it does not. I am not implying some kind of intergalactic or extra-dimensional conspiracy, although one may exist.

I am saying that, for some reason, *something* has set about to alter the way that all human beings think, and that UFOs are one of the primary tools of alteration.

In his book *Mechanics of the Mind* (Cambridge University Press, London, 1977), Colin Blakemore fascinatingly describes the work of a man named Gustav Theodor Fechner (1801-1887) who knew that the brain

was bilaterally symmetrical: It has two sides with "a deep cleft between the two halves," which are united "by an enormous strap, containing millions of nerve fibres—the *corpus callosum*."

Fechner wondered, says Blakemore, what would occur if the cerebral hemispheres were totally split. He went so far as to theorize that such a separation would result in *two* distinct minds.

Years later, such an experiment occurred. Blakemore reports the studies of Roger Sperry at the California Institute of Technology which produced a range of incredible discoveries. Sperry felt that what happened "in the right hemisphere seems to be entirely outside the realm of awareness of the left" and concluded that, to a real extent, two minds are literally the product of such a surgical split.

Each hemisphere "seems whole in itself," reported Blakemore, controlling the opposite side of the body; in fact, "both hands do indeed have minds of their own."

But the more intriguing findings were that "mind-left" and "mind-right" were definitely "not equal in every respect." The left hemisphere of the brain, in right-handed people, was far and away dominant. The left hemisphere does all the talking. Mind-right understands nouns and adjectives but has trouble with verbs (action words).

The matter might have been left there except that it soon became clear that (1) mind-right was by no means an imbecile and, moreover, (2) each hemisphere had its own patrols of duty for the body and, in some respects the subordinate right actually triumphed over the "dominant" left.

In short, the only apparent reason scientists regarded the left hemisphere as dominant was that it pertains to *those realms and kinds of thinking that Western man—or Western science—considers especially important.*

All this, I assure you, must be understood before you can grasp the intentions of UFOs.

The left side of the brain, using Blakemore's words, "talks, writes, does mathematics, and thinks in a logical, serial way; the minor right side recognizes shapes and faces, appreciates music, puts on its owner's clothes, and works in a *global, intuitive fashion*" [emphasis added].

By writing, it should be added, I think, this does not mean *creative* writing but the manual exercise of picking up and employing a pencil or pen. Creativity, it turns out, is the property of the right.

A considerable clamor soon developed throughout scientific and other circles with hemispheric advocates rather comically polarized. The Western world, it was seen—deeply linked with science and technology—was mind-left dominated; the Eastern world, ostensibly more metaphysical, religious and artistic, was surely mind-right oriented.

I do not intend to comment upon the accuracy of that judgment. But such psychologists as Robert Ornstein

called for a Western revolution to liberate the right hemisphere and to place "more emphasis on non-verbal skills."

Colin Blakemore pointed out that the clear distinction between the two hemispheres was not all that complete since they continue to communicate with one another, oddly, even after cleavage. Inferentially, one cannot perform optimally without the other. Blakemore explained that the particular attributes of mind-right—"spatial perception, pictorial recognition and intuitive thought"—were "not easily amenable to conventional education. . . ."

Here, I must remark that conventional education isn't necessarily the finest we shall ever have nor is it even likely to endure permanently in its present form.

Blakemore suggested that the evolutionary process which led to the dominance of the left hemisphere had been essential to "the maturation of the brain" and, in terms of material advancement, he is doubtlessly correct. He was cautionary on the question of tampering with the dominant hemisphere, implying that attempts to do so aided the advancement of mind control which is insidiously sought by governmental scientists throughout the so-called civilized world.

Which is precisely where my discovery or theory enters the picture:

*UFOs, whether divine in origin, manipulated by a secret government, visitors from another planet, or some kind of Jungian archetypal expression, are changing the way we think. By attracting, awakening, and liberating the right hemisphere of our brains, UFOs are subtly destroying the dominance of mind-left.*

Consider Blakemore's use of the words "global" and "intuitive" in delineating the province of mind-right. Isn't seeing UFOs dependent upon spatial perception that is essentially intuitive? Consider the fact that the right hemisphere is involved with the metaphysical, with mystical and religious interests—that, in fact, it instinctively responds to the supernatural—and recall the countless pseudo-religious messages imparted by the UFO occupants.

### SOVIETS SCOFF AT UFO CLAIMS, CALL THEM 'JUST RUMORS'

MOSCOW, March 1—Here in the capital of the USSR March came in like neither lion nor lamb but as a mindless bear might try to ward off an annoyance of bees—in this case, UFO "rumors."

The Soviet government was continuing its debunking campaign against Russian flying-saucer enthusiasts, the Associated Press reporting that the communist party newspaper *Pravda* used almost a half page to reiterate that no scientific evidence has ever confirmed purported sightings of interplanetary visitors or their spacecraft.

Among the UFO "rumors" *Pravda* sought to debunk was one that the prestigious Soviet Academy of Sciences publishes "special research volumes"—presumably in secret—about UFOs. The paper said that report was a "fabrication."

Such a theory as this triggers a host of questions or wonderments, among them the following:

1. Without the restriction of mind-left, what would the right hemisphere of the human brain be able to perceive in the universe?

2. Are the psychics, the poets, the religiously-summoned of this planet living anomalies who have already been partly freed of left-dominance?

3. Can the amount of freedom evinced by these people be increased, either through surgery or a psychological procedure developed with the purpose in mind of drawing primarily on mind-right?

4. Can the rest of us, ordinary mortals who have brief "flings" with the muse of creativity or moments of inspiration, achieve greater liberation from the dominance of the left?

5. What would it mean to mankind to have a universally creative society? Would it banish war? Or would it do away with technological, medical and scientific progress? Would some of us remain left-oriented and others go right? Would anyone remain practical enough to live on Earth? Or would we become pure thought-form?

6. Is it possible that achieving liberation from mind-left dominance may enable us to get in touch with the spirit world, or with that sixty to seventy percent of the brain which science tells us has never been used by a living soul?

7. To what extent have UFOs been successful in releasing us from thousands of years of rulership by a single portion of our brains?

To answer No. 7 almost requires one to be a visitor from another galaxy in order to have adequate objectivity. But it may be pointed out that our value system in which work, any work, is seen as enrichment, has been supplanted; that prior mind-left systems of judgment concerning various minority groups have deteriorated; and that many more changes in social order that have puzzled everyone for twenty years or more have certainly occurred without a satisfactory explanation.

Until now.

In *Night Life: Explorations in Dreaming* (Prentice-Hall, Englewood Cliffs, N.J., 1977), Professor Rosalind D. Cartwright at the University of Illinois, Chicago Circle, gives us further data: "The left hemisphere is specialized for language, mathematics, and logical, sequential thinking, while the right hemisphere is specialized for non-language functions such as imagery, spatial and musical behaviors, and more holistic (nonspecific) thinking. Since most of us are right-side-dominant, right-handed, right-footed, and right-eyed, the left hemisphere dominates during the day, when we must be active in the world [emphasis added]. It has been suggested that the right hemisphere is more active during dreaming, when thought patterns are of the nonsequential, imagistic variety."

UFO percipients tend to be addressed telepathically rather than with verbal language; they confuse times, distances, size, elements of math; often, reports of their experiences are rambling, even incoherent. Holistic or nonspecific thinking is freeform, floating; it can be like

a daydream, or the hypnagogic state before sleep. Logic, ruled by mind-left, has instructed us clearly *not* to accept the existence of bizarre shapes and lights in the sky. But mind-right permits the embryonic acceptance of realities that exist on a plane different than that encompassed by standard logic. And most UFOs are not seen during the left-dominated day, but at night, especially on Wednesday nights (when, astrologically speaking, Mercury—ruler of the mind, “messenger of the gods”—is symbolically in charge).

To get anything done while we're awake, according to Dr. Cartwright, “may depend on a regular shift in the dominance of the two brain hemispheres from left ('realistic' / daytime / waking) to right ('imagistic' / nighttime / dreaming) and back again.”

*What happens if that shift does not regularly occur, if it is delayed—perhaps on purpose? If it is not a smooth transition, as when going from right to left, what occurs?*

The mind, says Cartwright, has two primary ways of “processing data” involving “the information relevant to the world around us” and “our personal map of who we are” (and if the information provided is wrong, in either case, where lies reality?) The two methods to which she alludes: “the first is *perceptual experiencing*; this begins with imaging, using images for recognizing. The second is *conceptual thinking*; this begins, using verbal symbols, with naming.” And if what we experience cannot be logically perceived, if it fits no reference points in past experience, how can we conceive or correctly name it?

“These terms,” continued the good doctor, “bear some relation to the two thought styles . . . called by others ‘holistic’ and ‘linear.’ They also seem to be functionally related to different brain locations, the right and left hemispheres.”

She adds that the perceptual mode is “more characteristic of dreaming, when the need to make sense to others is low and imagination and emotion can hold sway. The right hemisphere is more specialized in this activity.”

And what if (as I asked) the “regular shift” in dominance is prevented, retarded or confused? In other words, what happens when the world of the right impinges, however, briefly, on the so-called “real” world of the logical left? Is that when one perceives, for the first time in his life, things he has never been able to see before—such as UFOs? Or is it just when an idea is created?

Leaving aside the question of What Is Reality to someone less easily alarmed than I, let us look now at *The Working Brain* as conceived by A. R. Luria (Basic Books, Inc., New York, 1973). Written by the most distinguished Soviet psychologist of the century, the product of nearly forty years of research, it holds a variety of useful and indicative things to say about the left and right hemispheres:

“Perception of an object is always associated with its *recognition* or, in other words, its inclusion in a system of familiar associations.” A UFO, an alien, does not fit into such a system. “As I have said, this process of

*(Continued on page 76)*

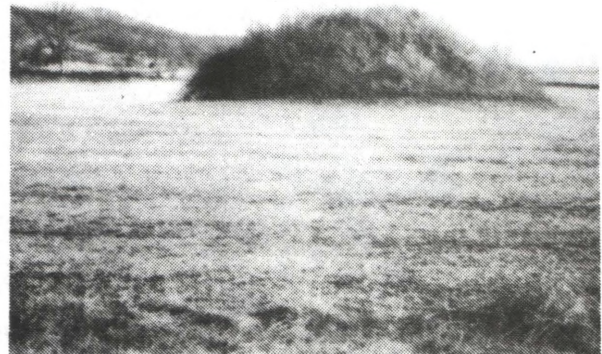
## ROCK OF AGES



“The rocky area with several bird and heel tracks, and the hand print (at right), was discovered some 40 years ago during construction of Route 151,” writes SITU member Barbara Jordan who took these photos in



January at the site which is about 15 miles south of Chester, in Jackson County, Illinois. “Weathering and idiots are erasing the natural record,” she adds. “The state marker is missing. Illinois ‘owns’ the sedimentary rock and once tried to move it. Nearby is the Mississippi River and an Indian mound (below) protected by state law against excavation.”



# UNIDENTIFIED FLYING OBJECTS – A PHYSICAL PHENOMENON

by Ragnar Forshufvud

*In this contribution, it is suggested that UFOs are phenomena similar to ball lightning. They are not generated by atmospheric discharge, but by discharges in fractures (faults) in the Earth's crust.*

PROBABLY, there exist professional inventors of UFO stories. The UFO press needs them, as an issue cannot be cancelled just because no UFOs have been observed lately.

In other words: many UFO reports are simply false. In cases when UFOs have actually been observed, it is often possible to identify the flying objects as bright meteors, balloons, etc.

In order to screen out unreliable and trivial causes, the American astronomer J. A. Hynek<sup>1</sup> made a specially selected series of data: "accounts that were made, in each instance, by at least two persons of demonstrated competence and sense of responsibility, accounts that do not yield solutions except by the trivial and self-defeating artifice of rejection out of hand." Hynek's lists comprise a total of 80 cases, of which 42 were close encounters.

The UFOs described in the reports selected by Hynek generally have a flattened shape, like a disk or ellipsoid. This shape is what once inspired the term "flying saucer." Because of the controversial nature of the subject, "flying saucer" soon became a term infected with feelings, and the term UFO was chosen by many as being more neutral. But today, the term UFO has already lost its neutrality. To some people it sounds mysterious and exciting, to others it just sounds ridiculous. Nevertheless, "UFO" will be the term used in this paper.

The theory presented here implies that UFOs are natural phenomena, not artifacts. This means that the theory cannot explain so-called "close encounters of the third kind" cases in which some kind of crew has been observed. For these cases, special explanations must be sought, such as misperception in a state of excitement, or deliberate imposture for publicity or money.

It is interesting to compare UFOs with another strange phenomenon, that of *ball lightning*. The typical lightning ball and the typical UFO have certain features in common in that they both fly, and they both give off light. Obviously, there are also differences. While a typical lightning ball has a diameter of about 0.2 m, the diameter of a UFO, as estimated by observers, is generally somewhere between 10 and 100 m. The typical UFO has a flattened shape, while lightning balls are generally spherical.

A typical ball lightning observation lasts for 3 to 30 seconds, whereas UFOs are usually being observed for several minutes, and in some cases for more than an hour. Lightning balls definitely have a limited life. They die out suddenly, sometimes with a loud bang. Occa-

sionally UFOs have been seen vanishing in a similar way, but generally, the observation ends as the UFO "accelerates upwards and out of sight." This has been interpreted as a confirmation of the supposed extraterrestrial origin of UFOs—the visitors from outer space are supposed to return home. The real explanation, however, may be quite different. The visual diameter of a UFO may decrease rapidly at the end of its life, giving the impression that the UFO is leaving at a high velocity. Almost always, the objects observed are beyond the range of stereoscopic vision, which makes it difficult to determine their real position.

Therefore, it seems likely that UFOs, just like lightning balls, have a limited supply of energy, and a limited life. It is suggested that the difference between the two kinds of phenomena is basically one of scale: the UFO being much larger than the lightning ball, and having a much longer life.

## THE NATURE OF BALL LIGHTNING

Ball lightning, the phenomenon that manifests itself as "glowing, floating, stable balls of light several tens of centimeters in diameter occurring at times of intense electrical activity in the atmosphere,"<sup>2</sup> has not yet had a satisfactory explanation. The light emitted seems to be that of ionized gas, but if the energy of a lightning ball were just heat and ionization energy, recombination would put an end to the emission of light in a fraction of a second. The fact that the phenomenon usually lasts for several seconds strongly suggests that a major part of its energy is in magnetic form. In other words, there are probably one or more ring currents flowing within the ball, giving rise to a magnetic field. An electric field is required for maintaining the ring current and the ionization. Magnetic and electric fields will be present if some kind of electro-magnetic oscillation takes place inside the ball. The hissing sound often heard in connection with ball lightning does indicate some kind of oscillation, although a frequency in the audible range is surprisingly low. Frequencies observed in connection with UFOs are still lower. Sometimes a humming sound is reported, indicating an oscillation in the lower audible range; and sometimes the color of emitted light is seen changing at a frequency of the order of 1 Hz.\*

Theoretically, the total energy of a lightning ball could be calculated if the radiated power and duration of life were known. A ball park value for the radiated power could be derived from an estimate of the luminous intensity, assuming a reasonable value for the ball's efficiency as a light source. Assuming that the ball has the luminous intensity and efficiency of a 100 wt incandescent lamp, and that its duration of life is 10 seconds, the total energy of the ball is 1000 J.\*\* If the radius of

\* 1 Hz (1 herz) = 1 cycle per second.

† 1 watt equals 1 joule per second.

\*\* J (joule), a measure of energy.

the ball is 0.1 m, the power radiated per unit of area (radiant emittance) is  $800 \text{ w/m}^2$ . ††

## OUTLINE OF A UFO MODEL

How large is a typical UFO? Hynek<sup>3</sup> notes that UFOs at close encounter are characterized by relatively small size (of the order of tens rather than hundreds of feet). It should be noted that it is often quite impossible to determine the distance to a remote object, if it is seen with the sky as background, and if you neither know its size, nor its velocity. It is easier to estimate the distance if the object is close, especially if it spends part of the time on the ground, which often happens at close encounters.

One may speculate that the large sizes that have often been reported are the result of inaccurate estimates of the distance. If this were true, speeds would also have been overestimates, but there is evidence against this. Some UFOs have been observed both visually and by radar, and extremely high velocities have in fact been measured on radar screens. Probably, UFOs can have sizes varying within a wide range. Nevertheless, it would be valuable to have ball park estimates of the size, mass, and energy of a typical UFO. Starting with size, the following tentative model is proposed.

Shape: ellipsoid (circular symmetry around small axis)

Dimensions: large axis 30 m, small axis 8 m.

Volume:  $3800 \text{ m}^3$

Surface area:  $1600 \text{ m}^2$

Using the same figure for radiant emittance as was estimated for ball lightning,  $800 \text{ W m}^2$ , the total radiation from the UFO model is 1.3 megawatts. Assuming a life of 1000 s, the total energy of the model is  $1.3 \times 10^9 \text{ J}$ .

It would seem easy to calculate the mass of a UFO from its average density and its volume, but here we run into difficulties. A reasonable density is that of air at atmospheric pressure. This would give our model a mass of nearly 5000 kg. Such a mass requires considerable forces for acceleration. The high accelerations reported by observers are among the most baffling features of UFOs.

In one radar-visual case, the object observed was reported to have traveled at approximately 1000 miles an hour, making a complete turn in the space of five miles.<sup>4</sup> If we assume that the trajectory of the turn was a semicircle with a radius of 2.5 miles (fig. 1), the radial acceleration was  $50 \text{ m/s}^2$ ,\*\*\* which would require a force on our model of  $2.5 \times 10^5 \text{ N}$ .††† Magnetic forces of this magnitude acting over large distances seem an absurd idea. Anything similar to propulsion by a gas jet also seems to be out of the question. UFOs are generally silent, apart from a humming sound sometimes reported.

The inevitable conclusion is that the mass of the UFO must be much smaller than we first assumed. But if the density of UFOs is much lower than that of air, what keeps them from rising like hot-air balloons? There is

††  $\text{w/m}^2$  means "watts per square meter."

\*\*\* An acceleration of  $50 \text{ m/s}^2$ . "50 meters per second per second" means that during each period of 1 second, velocity will increase by 50 meters per second.

††† N (newton), a measure of force.  $1 \text{ N} = .225 \text{ lbf}$  (Pound-forces).

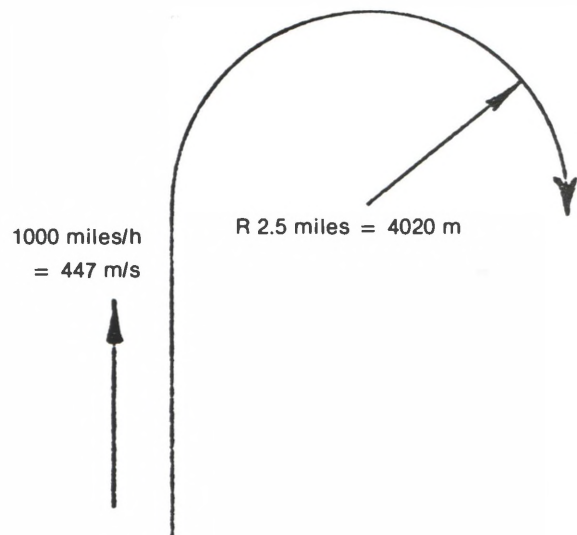


Fig. 1 Trajectory of UFO, radar-visual case RV-2 (Hynek). Estimated by the present author from data in air traffic controller's account.

also another problem: the air resistance to be overcome at high velocities must be enormous, regardless of the mass of the UFO.

There is only one way out of these problems. We must draw the conclusion that UFOs are nothing but *cells of oscillating electromagnetic energy*. They ionize the air, as they pass through it, but they do not bring the air with them. The air is only a medium, just as it is a medium for acoustic waves, which pass through it without any transport effect. There is a second reason for drawing this conclusion. If ionized air had been transported at the high velocities observed, sonic booms would necessarily have been produced and reported.

Finally, coming back to our assumption that UFOs and ball lightning are essentially the same phenomenon, the hypothesis that the air works solely as a medium seems to be the only one compatible with a most remarkable feature of lightning balls: that of penetrating closed windows.<sup>5</sup>

## THE ENERGY SOURCE

As long as the ball-lightning phenomenon is not fully explained,<sup>6</sup> a hypothesis saying that UFOs and ball lightning are closely related phenomena is not the final answer to the UFO problem. We have to accept this; still, the credibility of the theory requires, as a minimum, that it does not violate the fundamentals of physics, such as the law of conservation of energy. In other words: we have to find a plausible energy source that is able to supply energy for a world production of at least some tens of UFOs per year.

During thunderstorms, large amounts of electromagnetic energy are released, and their connection with ball lightning is generally recognized. UFOs seem to have no connections with thunderstorms, however. The electrical discharges that generate UFOs probably take place underground, in the fractures of the Earth's crust.

During geomagnetic storms, which are particularly frequent in years with high sunspot numbers, strong

electric currents — the so-called earth currents — flow through the ground. In the days when low-frequency telegraphy was used for communication, connections were often disturbed by earth currents, especially during sunspot maxima.

Today, earth currents are used for earthquake predictions. Before an earthquake, changes in earth currents often take place, and the magnetic field may also be affected. A probable explanation of these phenomena is that deep fractures open in the path of the current, acting as electric circuit breakers, forcing the current to change direction.

In the fractures, flashover is likely to take place.

According to Gold,<sup>7</sup> highly compressed methane is present in the crust. Fracturing of rock before and during earthquakes allows the gas that has been stored under pressure as high as 300 atmospheres to escape through fissures in the ground. Visible evidence for this is, according to Gold, sheets of flame, torch-like flares and violent explosions that accompany earthquakes.

If highly compressed gas fills a fracture, the voltage across it may rise to comparatively high levels before a discharge takes place. (According to Paschen's law, breakdown voltage is proportional to gas pressure.) The most likely location for the breakdown is at the uppermost part of the fracture, where pressure is lower.

The energy brought to the geomagnetic system by energetic particles from the sun during a moderate geomagnetic storm is of the order of  $10^{16}$  J.<sup>8</sup> Most of this energy is dissipated in the ionosphere and by ohmic losses in the ground. Underground electrical discharges certainly consume only a small part of the total energy, but as the energy of the UFO model is only  $1.3 \times 10^9$  J, it can still be concluded that the energy source suggested — i.e., earth currents produced by geomagnetic activity — contains adequate amounts of energy.

## TESTING THE HYPOTHESIS

There are several ways of testing the hypothesis of earth currents as the source of energy for UFOs. The following questions are of interest:

- 1) Are UFOs often seen along fault lines?
- 2) Are UFOs often seen in connection with earthquakes?
- 3) Is there a correlation between geomagnetic and UFO observations?

It is the opinion of the author that the answer to questions 1 and 2 is "yes," although statistically significant evidence is hard to produce. Many UFOs have been observed along the borders of the continental sheets, e.g., in Japan and on the western coasts of North and South America. Many "globes of light" and "fiery disks" have been observed before, during and after earthquakes through the years. As for question 3, a simple test can be made. Geomagnetic activity maxima and sunspot maxima nearly coincide. In fig. 2, the 80 cases on Hynek's list are arranged with respect to year of observation. The sunspot maxima around the years 1957 and 1968 show up clearly. Although this does not prove the validity of the theory, it does at least not contradict it.

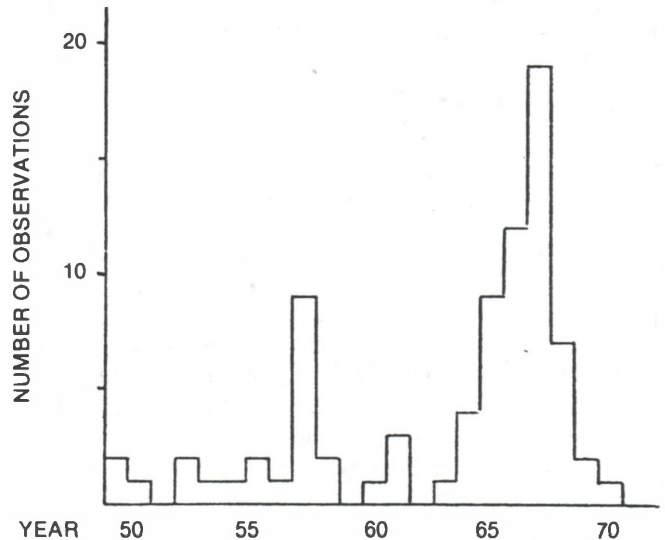


Fig. 2 UFO observation maxima nearly coincide with sunspot maxima of 1957 and 1968. The diagram is based upon Hynek's screened data (ref. 1)

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## DR. J. B. RHINE, ESP PIONEER OF THE '30s, DEAD AT 84

Retired Duke University professor J. B. Rhine, who scored a notable advance in the field of mental science 46 years ago, died February 20 at Durham, N.C. He was 84.

Dr. Rhine's famous 1934 monograph, "Extrasensory Perception," told of experiments he had conducted at Duke in which one person was able to describe unfamiliar symbols on flip-chart cards turned at random by another person located out of sight and hearing in another university building 100 yards away.

Dr. Rhine retired from Duke in 1965 and went on to establish a private research organization he named the Foundation for Research on the Nature of Man.

# THE EGYPTIAN CONNECTION: SOURCES OF PLATO'S ATLANTIS LEGEND

by Jon Douglas Singer

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SOME years ago I was preparing research for a fantasy novel about Atlantis. I had read that Plato derived his myth of Atlantis from his student Critias, who in turn obtained the story from an unpublished manuscript written by his ancestor Solon, the great Law-giver and founder of the Athenian constitution.<sup>1</sup>

Critias reported that the legend was brought to Greece after Solon visited Northern Egypt, particularly the city of Sais in the Nile Delta. This was sometime between 593 and 583 B.C.<sup>2</sup> I reasoned that if one were to seek new clues to the fabled sunken city, one should first look for proof of Atlantis in Egypt—on dry land! If one could locate the ruins of Sais and the other cities visited by Solon, one could search for the original Egyptian papyri or for wall accounts that told the story. Certainly it would be easier to mount an orthodox archaeological expedition to the well-trodden grounds of Egypt than it would be to send a ship sailing hither and yon about the vast stormy Atlantic.

I therefore began to look closely at Egyptian myths such as the *Book of the Dead*<sup>3</sup> for clues to Atlantis. The Egyptians believed that the dead went to Amenti, "the Western Land," according to E. A. Wallace Budge in *The Gods of the Egyptians*.<sup>4</sup> Budge said that Amenti, which he spells Amentet, was a land called "the hidden place." It was the land of a god named An-her of Abydos, but An-her was replaced later by Osiris. This was as early as the time of the Fifth and Sixth Dynasties. Budge added that the idea was that the life of a man was like that of the day, so that the setting of the sun was like the dying of a man whose soul goes down into death's night. This was not, therefore, a geographical concept.

Later authors said that Amenti may have been a real place, and pointed out that it influenced Greek myths. One good example is Elysium or Elysiun, "the Field of the Blessed," in the far western ocean. According to Martin P. Nilsson,<sup>5</sup> Elysium is a pre-Greek concept derived ultimately from the seafaring Cretans, possibly with Egyptian influence.

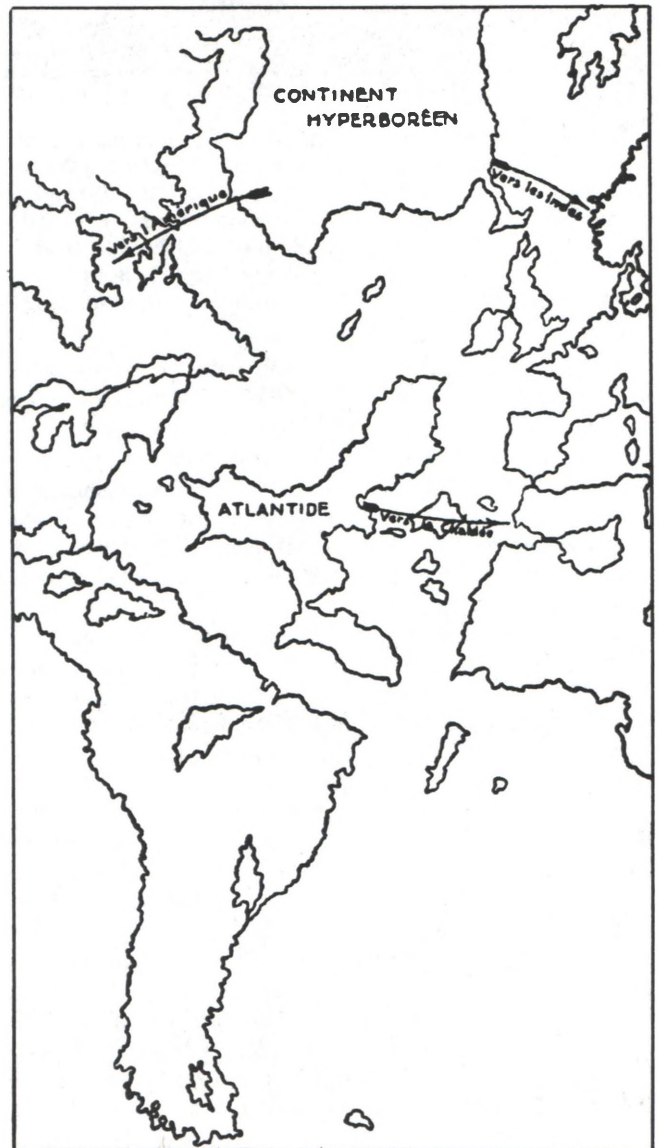
Elysium in turn is related to the Egyptian land of the dead which was a part of Amenti or Amentet, namely, a country called Sekhet Aaru, "the Field of Reeds," to use Budge's translation,<sup>6</sup> which was also sometimes spelled Aalu, as is noted by Lewis Spence in his *Atlantis Discovered*.<sup>7</sup>

Writers such as Ignatius Donnelly<sup>8</sup> and Lewis Spence equated Amenti and Sekhet Aaru with Atlantis. Why? It was an island in the west, but the description in Egyptian texts is similar to that of Plato's description of Atlantis! Here is the Egyptian account of the Land of the Dead, from Budge's book, *The Egyptian Heaven and Hell*:<sup>9</sup> "In various traditions from ancient Egypt Sekhet Aaru is said to have had seven, ten, or twenty-one sections." This may be a coincidence, but Atlantis had

ten kingdoms, according to Donnelly's translation (p. 11).

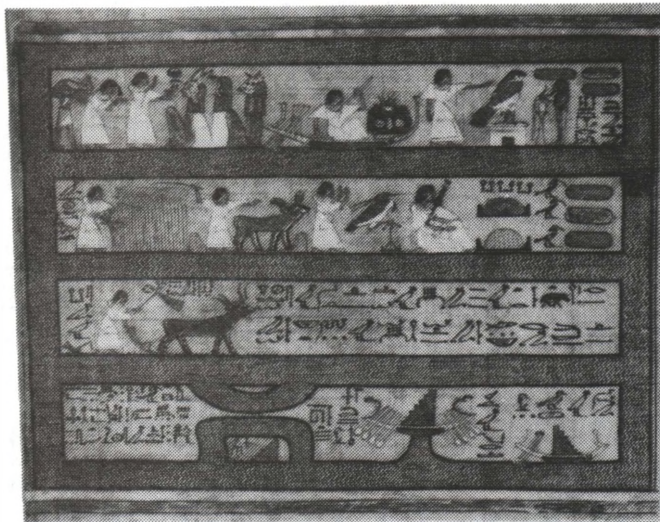
A more detailed description came to my attention in an article by one W. J. Perry in *Folk-Lore*.<sup>10</sup> Perry said that a name of the Egyptian heaven was Tuat. It was a long narrow valley with a river. Perry reported that at first Tuat was located north of Egypt but he later confirmed that another concept of Tuat was that it was simply an idealized celestial version of the Nile Valley, a sort of mirror image.

Perry did not make specific references to Atlantis but his description of Sekhet Hetep, "the Field of Peace,"



Conjectural map of Atlantis in Tertiary period. Reproduced by permission from *Atlantis Discovered* by Lewis Spence. © 1974 by Causeway Books.

is remarkably similar to Plato's account of the city of Atlantis and its surroundings. Sekhet Hetep is another name of, or part of, Sekhet Aaru. The Field of Peace had a rectangular shape and was intersected by canals. The latter were fed by an encircling stream.



Sekhet-Hetep papyrus of Ani. Stairs at bottom call to mind the Russian report of submerged staircase found on sunken island at Ampere Seamount, 200-300 miles southwest of Lisbon. Compare bays in rectangular "island" at bottom with those in rectangular Ile d'Antillia shown on Andreas Bianca map on facing page. (Photo copyrighted by British Museum. Reproduced by permission.)

Perry added that the dead pharaohs go to a mysterious place in the midst of the Field of Offerings. Here are subsidiary regions, one for the birthplace of the god of the region and another for the great company of gods. In Plato's story, as summarized by Donnelly,<sup>11</sup> one reads of the great island and city. In the center are circular canals and in their midst is the sacred inner city and hill of temples, especially the temple of Poseidon and Cleito, his queen.

We should also note that Atlantis' capital was on a rectangular plain intersected by one huge canal with branch canals. Atlantis had ten cities ruled by the descendants of Poseidon's sons. I mentioned the ten divisions of Sekhet Aaru above, and now I should add that Budge in *The Gods of the Egyptians, Vol. I*,<sup>12</sup> wrote there was an ancient text called *Book of that which is in the Underworld* which described the regions of the night (there were twelve, one for each hour). These regions included cities which were mythical, in the remote West, and which could be reached by boat.

Now we come to the clue which, to me, was the most astonishing in a chain of coincidences. In the New York University Bobst Library I located a book entitled *The Mythical Origin of the Egyptian Temple*, by E.A.E. Reymond.<sup>13</sup> This work elucidates several ancient mythical texts inscribed on the walls of the temples of Edfu, a city in upper Egypt.

The names of the texts include *The Building Texts*, *the Sacred Book of the Early Primeval Age of Gods*, *Specification of the Sacred Mounds*, *The Coming of*

*Re to his Mansion of Ms-nht*, among others. It is Reymond's theory that these myths basically serve a dual purpose. One is to provide an account of the birth of the gods and the creation of the world. The second purpose of the myths is to justify how the Egyptian temple came into being and how it was organized in some dim primeval age.<sup>14</sup>

According to Reymond, there is a text dealing with a deity bearing the awesome name of the Sanctified God who came into being at the First Occasion. The text describes the creation as taking place upon a mythical island with the odd name of "Island of Trampling," or *iw titi* in ancient Egyptian. There are two subsidiary islands near it called the "Island of Combat," *iw'he* in ancient Egyptian, and "the Island of Peace (*iw htp*)."<sup>15</sup>

Interestingly enough, there is a little-known Greek myth which is almost identical to that particular Egyptian myth. The writer Theompompus of Chios (c. 320 B.C.) wrote an essay about the Meropidea, which is quoted in the Roman historian Aelian's *Varia Historia* of c. 200 A.D. Here we find references to a continent in the middle of the Atlantic Ocean which has two large towns, Machimos (Greek for "warlike") and Eusebios ("the Peaceful" in Greek)!

Other Edfu creation myths tell of the creation of the Great Primeval Mound (*h'y wr*), a *pāy* land, sacred domain of the gods. Reymond writes that *pāy* land was one of certain *ihw* lands which were *under water*.<sup>16</sup> The new domain was called the Blessed Island; perhaps coincidental is the fact that the Greeks also believed in the Islands of the Blessed in the far western ocean!

Other *pāy* lands were created, and Reymond listed eight of these.<sup>17</sup> These were the Island of Fury, the Mansion of Shooting, Har-maa, Nebwet, Mansion of Mystery, House of Combat, Tanen-hotep, and Seat of the Two Gods. One is reminded of the ten lands into which the island of Atlantis was divided by Poseidon for his ten sons. Two other *pāy* lands are mentioned,<sup>18</sup> Djeba and Wetjeset-neter, so that we have ten, as we have the ten realms of Atlantis.

Yet another coincidence is that just as the story of the building of the city of Atlantis mentioned the digging of channels and canals, so the Egyptian myths of Edfu mention the digging of canals in the primordial island. Note, also, that Reymond wrote that a *shbt*-enclosure, with a channel containing a magical water was created as a defense against an enemy snake-demon.<sup>19</sup> Atlantis in Plato's account had rings of channels around its inner city.

Other *pāy* lands are described, and as they are ten in number they match the ten kingdoms of Atlantis even more nicely than the sacred domains described above.<sup>20</sup> The ten *pāy* lands are the Mound of the Radiant one, the Island of Re, the *dd*-Pillar of the Earth, the High Hill, the Oil-tree, He-who-is-Rich-in-Kas, Mesen, He-who-makes-prosperous-places, Behdet, and Place of the Ghosts.

There is yet another coincidence that emerges when we compare Reymond's Edfu temple texts to Plato's Atlantis story. Plato said that Atlantis sank after Zeus and the other gods grew disgusted with the Atlanteans'



Nineteenth and Twentieth Dynasties,<sup>28</sup> so that it pre-dates Plato's time by hundreds of years. Specifically, Naville said that in this myth, Ra is described with blue hair (blue equalled black in Egyptian art, according to Naville), silver bones, and golden flesh. The walls of Atlantis' city were of white, black, and red stones, a possible coincidence. Also, there are the parallels of the flooded fields that were deluged in one night, and the Council of the Gods, with the great cataclysmic war.

A second myth, also taken from Naville,<sup>29</sup> is from *The Book of the Dead*, a tale derived from the city of Heracleopolis.

Once again, we have an angry god, in this case Toun, announcing that he will destroy the world which he had made because of the evil of men. Toun said that the world will be flooded and covered with water, as it had been at the beginning. Only Toun and Osiris will survive and Toun will become an invisible serpent while Osiris will become king of the underworld. Osiris' son Horus will then inherit the throne of the *island of flames* which his father had ruled.

Here are parallels with the Edfu myths. There, we find the Island of the Two Flames,<sup>30</sup> the deluge that overwhelmed the Island of the Egg, and gods ruling sacred domains as if they were kings.

There is a third myth that resembles Plato's Atlantis story, in *Pear's Encyclopaedia of Myths and Legends*.<sup>31</sup> In the primordial age, the god Shu built the palace of Het Nebes in the east between the four pillars of heaven. Admittedly, this palace was in the east whereas Atlantis was in the west. However, the rest of the tale corresponds almost exactly to Plato's epic.

For example, Shu organized irrigation and built temples. Next, the sons of Apep (a demonic serpent) invaded from the desert but the gods defeated them. Later in his reign, Shu grew weak and blind and was overthrown by his son Geb. There followed a storm and darkness for nine days but when the holocaust was over, Geb rebuilt the destroyed temples and cities.

There is a last problem and set of coincidences. First, what was the Egyptian name of Atlantis? Plato said that it should not be odd if one sees in his work Greek names and words, which describe people and places of 9,000 years ago. This is because Solon had translated the words from Egyptian, and the Egyptians had translated the names from ancient Atlantean.

Lewis Spence wrote that the name Atlantis means "Daughter of Atlas," or simply, "of Atlas." He also traced the name Atlas back to *tal*, a Sanskrit word meaning *pillar*. Can we learn from this the Egyptian name of Atlantis, and thereby identify the precise Egyptian legend from which the Greeks derived the epic of the lost civilization?

The Edfu texts mention several supposedly mythical islands, some of which I named before. The one which is said to have submerged after a cosmic disaster of some sort, the downfall of the enigmatic Sound Eye, is the Island of the Egg, *iw swht* in Ancient Egyptian.<sup>32</sup>

Another coincidence is that in the Egyptian *Book of the Dead* there is an obscure reference to an apparently mythical locality called *An-tes*.<sup>33</sup> This sounds almost exactly like Atlantis! In the books on Atlantis by such

writers as Donnelly, Spence, DeCamp, or Sykes, I found no reference to *An-tes*, so I believe that I am the first to link it to the Atlantis epic. *An-tes* means, Budge wrote, an *unknown region* where a *tower* of light was adored and the god *An* was worshipped.<sup>34</sup>

I think that I can point out a startling coincidence relating to the "mythical" *An-tes*. In his book, *The Stones of Atlantis*, Dr. David Zink refers to archaeological expeditions led by himself and others to an enigmatic series of stone platforms which is either a vast 1900 foot long foundation of a submerged building (located in about 15 feet of water off Bimini, Bahamas) or a natural rock formation that just happens to resemble Inca or pre-Inca style pavements. The controversy is over whether the stone blocks are either 12,000-year-old building blocks or else natural rock that simply cracked.

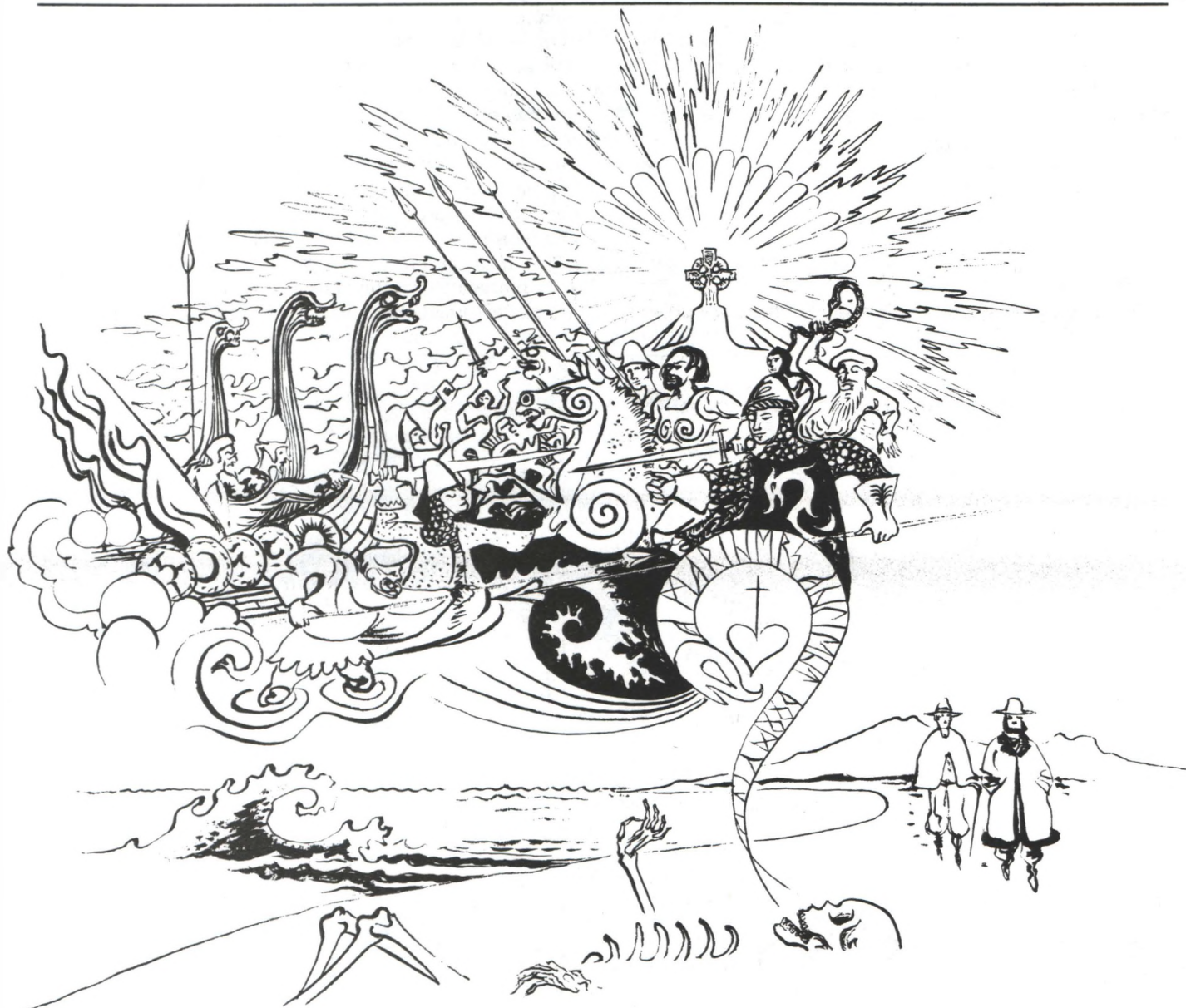
I refer the interested reader to Dr. Zink's book for details of the site, and of the artifacts his and other expeditions found there (artifacts such as a stone block with an obviously man-made groove cut around its edge). The main point is that in Chapter 15, Dr. Zink refers to old photographs of a curious stone structure near the stone platform site. The old photographs are reproduced in the book but they had been taken in 1957 by a Dr. William Bell of North Carolina. He had been swimming off South Bimini with friends in forty feet of water. Bell's people came upon a column four inches in diameter at its top and eight to ten inches at bottom.

Bell scraped off chunks of marine growth and found a gray substance. Then he dug under the bottom mud and found that a gear-like protrusion surrounded the column's base. It was two feet in diameter. He dug three feet deeper and found a *second* cog-like structure. Twenty granite slabs were found in the mud nearby, and nearby them were many more. Their measurements were estimated at twelve to eighteen inches by two to three feet by eight to fifteen feet. Bell then photographed the odd grouping of stones. To his amazement, he found that the photographs showed *weird glows of light surrounding the mysterious column!*

Dr. Zink met Dr. Bell and had copies of the photographs analyzed by scientists specializing in radiation physics at Brookhaven National Laboratories and the National Oceanic and Atmospheric Agency of the U.S. government. They came up with the suggestion that ionized ultraviolet radiation had raised the energy of the water so that the light had become photographically visible without special filters. Bell added that for several months after finding the column, he had suffered from still-unexplained nosebleeds.<sup>35</sup>

Therefore, we have another in a series of fascinating clues. *An-tes* means an unknown locality where a Tower of Light was adored. In an archipelago associated with the Atlantis, divers find and photograph an enigmatic glowing column. I should add that 12,000 years ago the island of Bimini was part of a vast dry land larger than Florida. That land was submerged when the last glacier melted and increased the sea level.<sup>36</sup> Unfortunately, when later expeditions tried to find the column, currents had buried it under the mud and it is now lost.

(Continued on page 78)



## THE RUNES OF THE NORTH

by Britton Wilkie

**M**OABITE, Ancient Hebrew, and Phoenician—alphabets of Biblical Palestine—are practically the same. One imagines Moses striking the rock in the desert (19th century travelers in the Sinai reported oases replete with obscure symbols carved into boulders) and the surprise of the multitude at the waters gushing forth—waters of language, perhaps conveyed in vessels somewhat after the manner of the hieratic or demotic familiar from the Egyptian captivity. This Fountain of Language soon overflowed the Mediterranean, bearing Phoenician ships with bright sails and gifts for the Greeks and Italians. The antique Greek derived from the Phoenician—and to this day retains the quick, straight strokes.

The Etruscan is also essentially Phoenician—a few of the letters having reversed themselves or turned sideways (presumably having been misarranged by the sailors while stored below deck during their long sea voyage to Italy). The alphabet, given to the Italians in commerce, developed a number of variants. The Latin, chief among these, is a mirror image of the Etruscan. The Latin grew in the direction of the harmony of the square and the circle (developed through right angles along parallel lines), while the Etruscan receded into sinister obscurity.

The staff of Moses became a serpent before Pharaoh—so the mosaic of Mideastern symbols was also trans-

formed on its way northward to the Baltic shores, there to appear as rude stick-characters graven upon the twisted and intertwined serpent shapes of Viking tombstones. It is generally held that the Runes of the north developed—around the beginning of the Christian era—from the North Italic.

The carved stelae of the Etruscans resemble the runestones in the angularity of the letters—the order of the letters and their shapes, in comparison, suggest worlds of difference, however.

The runes have many regional variations. In Germany and England they are usually broad — often resting on serifs like constructions of sticks ("staves" they are called,

meaning sticks), being the forms of farmers and woodsmen — while in Scandinavia they tend to be elongated (tall and thin, resembling cracks in planes of crystal). The Kingigtorsuaq stone from the remote shore of northwest Greenland displays elongated staves, their smaller strokes barbed like harpoons or fish-hooks—the forms of seafaring men.

I have spent many afternoons in New York City's Carnegie Library browsing over George Stephens' *The Old-Northern Runic Monuments of Scandinavia and England* (London, 1866, in four enormous volumes with marvelous engravings). George Stephens, to me the perfect image of a Victorian sage with a long white

t	s	r	g	s	p	o	x <sup>(sh)</sup>	n	m	l	k	i	h	z	f	e	d	g	þ	a
X	W	Q	Φ	Ɔ	7	0	≠	4	Y	L	Y	Ɔ	H	I	Y	Ɔ	Δ	7	Δ	4

Moabite

+	w	4	φ	Ɔ	0	≠	4	Y	L	Y	Ɔ	⊕	⊖	I	4	Δ	Δ	K			
T	M	P	Φ	7	0	≠	4	Y	L	Y	Ɔ	⊕	⊖	I	4	Δ	Δ	7	Δ	A	
T	3	4	φ	M	7	0	⊕	4	M	J	K	Y	⊕	⊖	I	Ɔ	Ɔ	Δ	7	B	A

Phoenician  
Greek (Thera)  
Etruscan

...ΦM70⊕4YJX|⊕⊖IƆ≠Δ7BA    A B C D E F G H I K L M N O P Q R S T V  
← Etruscan      → Latin

T	3	Δ	Φ	M	7	0	⊕	4	Y	J	X		⊕	⊖	I	Ɔ	Ɔ	Δ	7	B	A
↑	4	R	V	≠	≠	+	M	7	J	I			N	4	Y	M	Ɔ	Ɔ	B	Ɔ	Ɔ

Etruscan  
Runes Codex 270  
St. Gallen library etc.

8	Y	φ	X
			Π

4	Y	7	1
B	Y	7	4

f	u	th	a	r	k	g	w	h	n	i	j	p	e	r	s	t	b	e	m	l	ng	d	o
Ɔ	Π	Ɔ	Ɔ	R	<	X	P	H	†	1	Ɔ	Ɔ	Y	Ɔ	1	B	M	Ɔ	7	□	⊗	⊗	①
Ɔ	Π	Ɔ	Ɔ	R	Y	*	†	†	†	†	†	†	Y	7	1								②

f u th o r k h n i a s t b m l r

Runes ① Old Norse  
② Swedish-Norwegian  
After Landsveik

g	š	y	k	ng	d	y	k	d	s	š	a	e	r	k	k	ú	i	b	b	
Ɔ	7	Δ	Ɔ	X	P	N	+	1	3	1	Y	4	↑	B	M	7	⊗	⊗		
Ɔ	Π	Ɔ	Ɔ	Y	X	P	H	†	1	Ɔ	1	Y	4	↑	B	M	7	⊗	⊗	⊗

f u th a k g w h n i y e r s t b e l ng o dh

Kök-Turki  
Runes

beard, wrote that the ancient staves were brought in from the east—by the Iron Age invaders of Scandinavia, supplanters of the culture of the Bronze Age—and sought to find the rune-roots in India. Looking up from the crumbling Victorian volume to the vacant plaster patches on the very high and elaborately decorated ceiling, I could have remembered Kashmir—how Alpine and Scandinavian motifs abounded in the carved ornament on the eaves and timbers of the houses. I could have also remembered the Rhineland and the way north to Denmark. In Germany (1977) there were few runic artifacts from antiquity—they are very scarce there and more common to the north. Near Luneburg, close to the site of some old Hun graves in a magical cypress wood, I found a few carved stones after the style of the ancients. Among the Germans, and have been used on tombstones for “born” and “died.”\* In the German museums were examples of single runes used as talismans—as they have a symbolic as well as phonetic value. At the time runes are thought to have been introduced to the north, the Roman Legions occupied the Rhine and the Danube—so that much of Germany was under the spell of the Latin. While driving north to Denmark, in search of ancient spirits and pathways, there was a feeling as of folly chasing the moon. The academic fixations around barrows, dolmens, rune-stones, potshards and so forth became suddenly trivial and vacant, leaving neither rhyme nor reason—empty miles along the roadway as though driving all the way from Luxemburg to Copenhagen to find a ghost’s toothpick.

Dr. O. G. Landsverk described an Old Norse alphabet of 24 characters, not in use after 850 A.D., except for cryptographic purposes, and a Swedish-Norwegian alphabet of 16 characters as changing during the period of its use—10th to 12th centuries.

E. H. Minns, in “The Alphabet And How We Got It”, an article in the 1930’s *Encyclopaedia of Modern Knowledge*, describes “Kök-Turki”: “...deciphered in the nineties by W. Thomsen, practiced in the 8th and 9th centuries A.D. in Mongolia and Siberia, and recently shown to have been brought to Hungary and preserved more or less until the 18th century...” He finds this alphabet to have come from the Aramaic, from ancient Palestine, by way of the Pahlavi script of Persia. The Kök-Turki” resembles the Norse very closely, but none of the phonetic values correspond—with one exception,

• ʏ ʌ —bird tracks of doom—I follow them over the German landscape of memory to find my brain’s fossil impression of an alchemist—for so he called himself—showing me an immense stone ammonite in his jewelry shop. Shortly thereafter, I wandered over the heath to see in the distance a quaint old stone-henge, which, when approached more closely, became a flock of huge white sheep watched by a shepherd and his dog. Dumbfounded to have taken sheep for stones, I was perfectly stunned to notice that all their spring lambs were black. When I got back to my car, I found the right front window smashed—my money and all my notebooks stolen. Driving to Hamburg to see the American Consul, the broken glass on the seat beside me glittered like a fortune in diamonds.

Besides marking life’s passing away, the rune ʌ also signifies “bow made of yew”—Eigenholzbogen. I once painted

when comparison is made with Dr. Landsverk’s Swedish-Norwegian.

One might be inclined, remembering George Stephens, to imagine that the Runes, brought into Europe from the east, by a northward route in the waves of migrations that resulted ultimately in the collapse of Rome, were rearranged, with respect to their phonetic values, after the Italic example. In “Reflections of Chinese Form in Mexican and Norse Ornament” (*Pursuit*, Vol. 10, No. 3, Summer 1977), I compared the art of the Vikings with the art of Han Dynasty China, pointing out common motifs and suggesting Chinese influence in Europe through trade over the Asian caravan routes. The Romans are said to have traded extensively with the Han. The Runes, associated as they are with divination, may owe something to the oracle-bones of the Chinese—the characters of which are similar insofar as they consist of angular arrangements of small straight lines (both belonging to that class of inscription that is carved rather than drawn). Oracle-bone inscriptions date as far back as the 15th century B.C. The characters appear in columns, contrived to give a feeling of space about the letters such as we never feel along Latin lines, which give more of a feeling of direction and measure. A European artist would never think of writing a poem on the sky of his painting—his letters don’t think that way. The Chinese paint their letters as though they had seen them floating in the air.

Dana I. Alvi, writing in *Hungarian Review*, Vol. 1, No. 1, describing the Kuvasz dog and its Asiatic origins, mentions the work of Johann Eberth (*Die Sumerer und die Skythen*, Stuttgart, 1886) who found, in 1879, rune-like inscriptions on a piece of basalt at the northern slopes of the Caucasus Mountains near the Caspian Sea. He also found similar inscriptions on sticks and on bones. He dated his finds between the 15th and 20th centuries B.C. Eberth’s inscriptions correspond to that form of the “Kök-Turki” preserved in Hungary.

Though the rustic alphabets we have been considering are for the most part confined to brief commemorative inscriptions, there exists a whole book, *The Codex Argenteus*, written in gold and silver in a combination of Greek letters and German runes on purple parchment. The Codex is a handwritten manuscript of the New Testament—or of parts thereof. The letters of precious metal, like the fabled treasures of Solomon, shine against

a copy of Basilus Valentinus’ Eighth Hermetic Key (“The Resurrection is the Target of the Adepts”)—which portrays two archers taking aim at a target in a cemetery, while in the foreground a man rises from an open grave, a corpse lies in a field attended by an angel, and a farmer sows his crop (followed by a flock of ravens who eat what he sows). My painting became a gift to a lady friend, from whom, however, it was soon mysteriously stolen.

Out once with my father’s bow and arrows, I saw a rainbow in the sky. Crossing the rainbow-bridge, the Biblical sign from God to Noah—“I do set my bow in the cloud”—whereby He promises no more to destroy the earth with a flood. The Campaign for Nuclear Disarmament placed doom’s rune in a ring (⊖) and so sought to bend gravity’s rainbow with a mindful arrow.

4 9 1 4 Eberth, 1882

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a background of Phoenician purple—the dye of Tyre derived from shellfish—to convey to the reader among the northern pines the charm of the Holy Land. I conclude with the thought of a jewel of golden sounds. Imagine words of Ancient Hebrew inscribed on a gold band—translated into Phoenician, Greek, Etruscan, along the left-hand curve—and into Pahlavi, Kök-Turki, Magyar, along the right-hand curve—both curves ending in dragon heads, which speak the Runes of the North between themselves and so complete the ring.

Hungarian

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s	s <sub>z</sub>	t	ty	u	ü	v	z

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## ARNE SAKNUSSEM

by Dr. Silvano Lorenzoni

NOBODY interested in subterranean symbology, metaphysics and/or exploration will have failed to be struck by the significance of the "Arne Saknussem case." In Jules Verne's best-known novel, *Voyage au centre de la Terre*, Arne Saknussem is described as that Icelandic savant or alchemist of the Middle Ages whose ciphered manuscript, in runic characters, is found in Germany by Prof. Lidenbrock and triggers off his quest to reach the Earth's center. It is now well known that Jules Verne—a most remarkable man by all accounts (and not only as a story writer)—often drew inspiration for his novels from real facts and/or persons, around which or whom he later added embellishments suggested to him by his brilliant imagination. The question has therefore arisen, and the controversy has raged, from the time of the publication of *Voyage au centre de la Terre*, as to whether or not Arne Saknussem was a real living person (in which case, of course, it need not necessarily be accepted that he did physically travel

to the center of the Earth), or was entirely a fictional character invented by Jules Verne.

I have delved into this subject, on and off, for the last couple of years; and it is as a consequence of a personal meeting that I had the 31st of May, 1977, with Messrs. Mayne, Wilkie and Wolf, of SITU, that I have decided to publish these notes. I feel I have taken this investigation as far as can be taken by someone like myself who has no direct access to certain specialized document collections (to be mentioned later) and who must do everything by mail (I was fortunate enough to have, in general, responsive correspondents). What follows, even though it does not, obviously, solve the problem (nor is it altogether possible that the problem has a solution), I feel could provide a few useful guidelines for anyone wishing to pursue this matter from a position of greater advantage.

Oddly enough, it would appear that the strongest disbelievers in the historical reality of Arne Saknussem are the Icelanders. That is the position of Prof. Björne Thorsteinsson, of the Department of History at the University

of Reykjavík,<sup>1</sup> and M. J.-P. Bayard informs me that Prof. Gudjannsen, the well-known Icelandic parapsychologist, also did not believe in Arne Saknussem's historical existence.<sup>2</sup>

M. J.-P. Bayard also informs me that the leading world advocate for the cause of the historical existence of Arne Saknussem was an Englishman by the name of Gerard Heym. It appears that it was through personal communication with Heym that Serge Hutin got the data that he published (without quoting his source) in a recent book, in which he states: "... his (Arne Saknussem's) works were publicly burned by the hangman in Copenhagen in 1573."<sup>3</sup> I have not been able to verify this statement; and it must be remembered, in any case, that Serge Hutin, while a well-learned man and a prolific writer, has an unfortunate tendency to set down as factual happenings things that were at best hearsay. He is also somewhat careless when it comes to quoting his sources.

Anyway, C. Heym died in 1972, leaving unresolved the question as to where he got the information which made him so adamant about the historical existence of Arne Saknussem. This is most unfortunate, because we have thereby lost what possibly was the best and most carefully collected set of data in this whole business. There is, however, another clue that lies in a totally different direction.

Mme. S. Vierende, of the Department of Literature of the University of Grenoble, has supplied me with the following information.<sup>4</sup> At the beginning of the 18th century a philologist by the name of Arni Magnusson (who apparently never wrote anything in any language other than Latin) lived in Denmark. His job was that of collecting ancient and/or valuable manuscripts for the king of that country; and in order to fulfill the requirements of his job Arni Magnusson traveled also to Iceland. It is at least worth noting that it was in 1723 that a short book written in French and having the title *Voyage du pôle arctique au pôle antarctique par le centre du monde* was published by an anonymous author.<sup>5</sup> Can the strange analogy between this and Jules Verne's theme be sheer coincidence? Or that the publication date of this anonymous book coincides (approximately) with Arni Magnusson's travels to Iceland? I leave the final judgment to the reader.

Magnusson's collected papers and findings are in an archive in Copenhagen—*Arnemagnaenske Samling*—available to anybody caring to go through it. I am inclined to think that few have done that recently. But maybe Jules Verne did—or he knew somebody who had. It may well be that the solution to the mystery of Arne Saknussem is buried in the *Arnemagnaenske Samling* in Copenhagen, and is therefore available to the first one with enough time, good will and philological knowledge to go through the material thoroughly and competently.

This is all the factual information I have on the subject. While it is not enough to close the subject, it does suffice, with a little help from the imagination, to put forward an hypothesis which, although it may indeed turn out to be wrong, nevertheless might be of some use to future researchers. It is as follows:

"Arne Saknussem" was either the real name, or pen name, or Jules Verne's cover-up name, for somebody who

## ISLAND TRIBE STILL LIVING IN THE STONE AGE

An international expedition trekking through jungle is reported to have discovered a primitive tribe living in "Stone Age" conditions in Papua New Guinea, an independent island nation off the north coast of Australia.

"They were quite friendly," British army major Roger Chapman reported to the British Broadcasting Corporation. Chapman led the expedition last October up the Strickland River in the central highlands.

"They have fire, but the only tool we saw was a steel tomahawk which they got in barter with another village. It probably originated with some Australian police who patrolled there before Papua New Guinea became independent," Chapman said. He estimated there were 15 to 20 members of the tribe.

actually lived in Iceland during the second half of the Middle Ages and who actually wrote (or told) of an account concerning a "trip to the center of the Earth." The corresponding manuscript was found by Arni Magnusson and taken to Denmark; and it came later to the notice of Jules Verne, giving him the idea behind his famous novel.

It is not necessary to assume that Verne went personally to Copenhagen to peruse Magnusson's papers. The remarkable author—like Edgar Allan Poe before him and possibly Emilio Salgari after him—had all sorts of sources of information, many of which were often unusual and occasionally even uncanny.

As for the exact nature of Arne Saknussem's "trip to the center of the Earth": was it a physical travel to some place below the Earth's crust through a maze of caves, or was it an 'astral body' projection? Was it the allegorical description of an initiation ceremony, or was it—let us not exclude it altogether—pure imagination? This is likely to remain forever a matter of conjecture.

## NOTES AND REFERENCES

1. Private communication, 1976.
2. Private communications, 1976/1977. M. Jean-Pierre Bayard, author of *La symbolique du monde souterrain* (Payot, Paris) is probably the world's leading expert in subterranean symbology.
3. *Du monde souterrain au Roi du Monde* (Albin-Michel, Paris, 1976), p. 42.
4. Private communication, 1977. Mme. Simone Vierende is the author of *Jules Verne et le roman initiatique* (Editions du Sirac, Paris).
5. Re-edited by the well-known science-fiction expert Pierre Versins, formerly of Lausanne and now of Yverdon (Switzerland), I have not been able to see this book, as my mail request to purchase a copy received no reply.



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# BIGFOOT AS SYMBOL

by Kim L. Neidigh

REPORTS of hairy, man-like creatures continue to increase, leading hunters and scientists on a merry chase to capture the missing link. Although sightings in conjunction with UFOs have raised some doubts, Bigfoot is still commonly considered to be a prehistoric relative of man. Descriptions vary, but recurring features include height 7 to 10 ft., extreme hirsuteness, erect gait, shyness coupled with curiosity, and foul odor. There are some reports of hostility toward man. So far, so good. It's not too difficult to imagine some primitive throwback possessing these characteristics. But what about red or green glowing eyes, footprints with from 3 to 6 toes, immunity to bullets, and telepathic abilities? These characteristics are also reported but fit no living creature. Any theory of the nature of Bigfoot must explain all the reported facts.

If certain features defy a physical existence, could Bigfoot be some parapsychical denizen of the mind? It will be the thesis of this paper that Bigfoot is a psychokinetically formed representation of the dark, neglected aspects of civilized man's psyche. This would explain such disparate facts as its leaving footprints and droppings while being immune to bullets. Bigfoot is not an imaginary creature although its origins do lie in the imagination. Acting as midwives are the phenomenon of repression and man's neglected PK abilities.

The chain of events that makes Bigfoot possible begins in childhood. As the individual matures he is taught by his parents that "good little boys and girls" do not do certain things. If he persists in these taboo behaviors, whatever they may be, he will be punished. The child learns to avoid pain by not acting out certain impulses. If the parents are really successful the child will learn to deny that these impulses even exist. He has learned to repress them. These unacknowledged parts of his personality continue to seek an outlet. Ideally, these energies would be accepted and channeled into useful activities. But ignored, they fester in the unconscious, transforming themselves into demons and haunting the corridors of his dreams.

C. G. Jung calls these images personifications of the Shadow, which is the totality of all those aspects of an individual that he finds intolerable. By repressing them he does manage to deny responsibility but only by granting them autonomy. They proceed to make themselves

known through others. A highly moral man sees all others as criminals; a prude sees hordes of prostitutes and lechers. This mechanism of projection works hand-in-glove with repression.

But suppose the forces of repression are so strong that projection does not occur? The individual does not see his faults in others; he does not see them anywhere. But they have not vanished. They are seething in the unconscious, preparing to erupt. The psyche stumbles; the individual hallucinates. He sees images that personify what he has repressed. They appear to be solid and objective but are mere shadows of the mind.

This is what happens on the individual level, but what about an entire culture which collectively denies certain aspects of human nature? The mechanisms are analogous. If a technologically advanced civilization denies its roots and its kinship to nature, an explosive situation develops. It pollutes the environment. Its citizens lose perspective and become alienated. It works against itself on all levels and, perhaps, its people have visions. Wild men lurk in the forests.

The collective Shadow of our society would be expected to contain just those characteristics attributed to Bigfoot. The foul odor, the body hair, etc., are the direct antithesis of our deodorized, sanitized selves. The huge size compensates for our neglect and also reflects our fear of our darker side.

Having shown how Bigfoot might be a psychic creation, the problem of its obvious corporeality remains. These creatures leave definite physical, albeit inconclusive, evidence behind. If Bigfoot is psychic in origin, then any physical effects can only be the result of psychokinesis. The latent parapsychic forces of the psyche unite with the Shadow elements to make the images more convincing. The unconscious reaches out and utilizes the external environment, giving physical form to the disowned Shadow. Once the emotions of shock and fear grant the image recognition, the forces holding it together abate and the creature vanishes.

To summarize: The author proposes that Bigfoot is the personification of repressed elements of the human psyche given temporary physical existence by latent powers of psychokinesis. These elements take this route because the conscious mind has left them no alternative.




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## YOU SHOULD HAVE SEEN THE ONE THAT HATCHED!

From *Le Soir*, published in Brussels, Belgium, comes the report of an egg found near Rosario, in the Argentine pampas. The egg is three feet in length and five and one-half feet in girth, and dwarfs the egg of the extinct elephant bird and giant moa. The living egg would have weighed about 768 pounds.

Could this be the egg of the legendary roc, the mammoth bird of Sinbad the Sailor fame? Could it be the egg of some sort of dinosaur? Protoceratops, a dinosaur which grew about seven feet long, is known to have laid eggs eight inches long, which were found in the Gobi Desert in 1922. The adult weighed about

900 pounds. If proportions obtain, and if the newly found egg is that of a dinosaur, the creature would have weighed about 32 tons and measured some 30 feet long in adulthood. If it is a bird egg, one ornithologist calculated, the adult would have weighed 115 tons and stood 48 feet in height. —John White

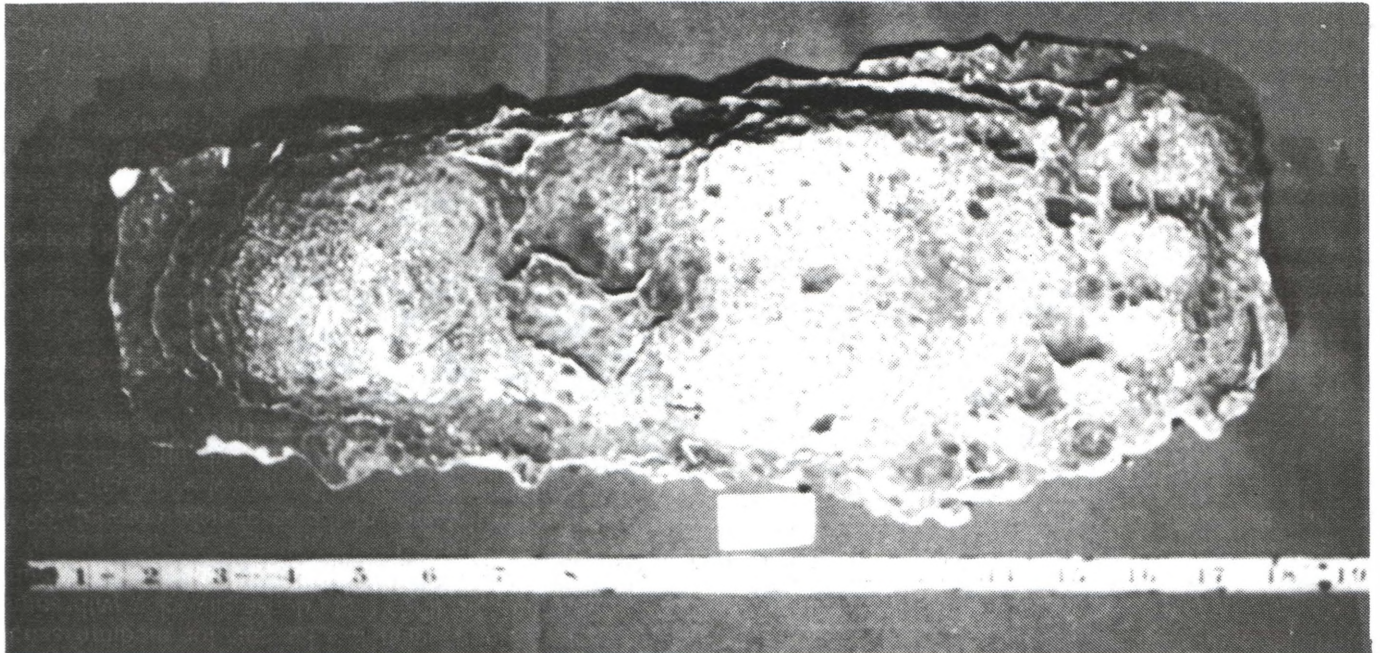
# A NEW METHOD FOR CALCULATING SASQUATCH WEIGHT

by Jon Beckjord

Director, Project Bigfoot, Seattle

*Using soil-compression formulas from the science of soil mechanics, and applying these to existing recorded depth measurements of sasquatch and human footprints made at the site of the Roger Patterson Bigfoot Film of 1967, three weight estimates are derived for the Patterson sasquatch. The large weights thus calculated, 1,224 pounds minimum, 2,041 pounds as an estimated average and 3,672 pounds as a maximum, would tend to indicate that sasquatches may have origins other than those associated with known and physically tangible primates.*

CAST AND PHOTO BY BOB TITMUS. COURTESY OF JOHN GREEN



**Cast of alleged sasquatch track made at Bluff Creek, northern California, in October 1967. As scale shows, photo image is about three-eighths the size of the actual impression from which the plaster cast was made.**

ONE of the vacant spots in sasquatch physical calculations has been in the area of weight determination. Estimates have been made of the weight of the Patterson sasquatch, as seen in the film, *The Roger Patterson Bigfoot Film* (© 1977 Mrs. Roger Patterson), based on biochemical analysis, such as Grieve's estimate of 280 pounds (Napier, p. 219) but no weight estimates have been made using soil compression formulas. John Green has suggested that this be done (Green 1973, p. 49) and accordingly, I have undertaken to do so. It has been long a major article of faith among sasquatch investigators that sasquatches leave abnormally deep footprints—as an example, Green (1973) says in regard to other tracks found in the Bluff Creek area:

"For the first time, I had a chance to appreciate the tremendous force with which the prints are made. Where they sank an inch deep in the sand, my boots made only a heel print and a slightly flattened

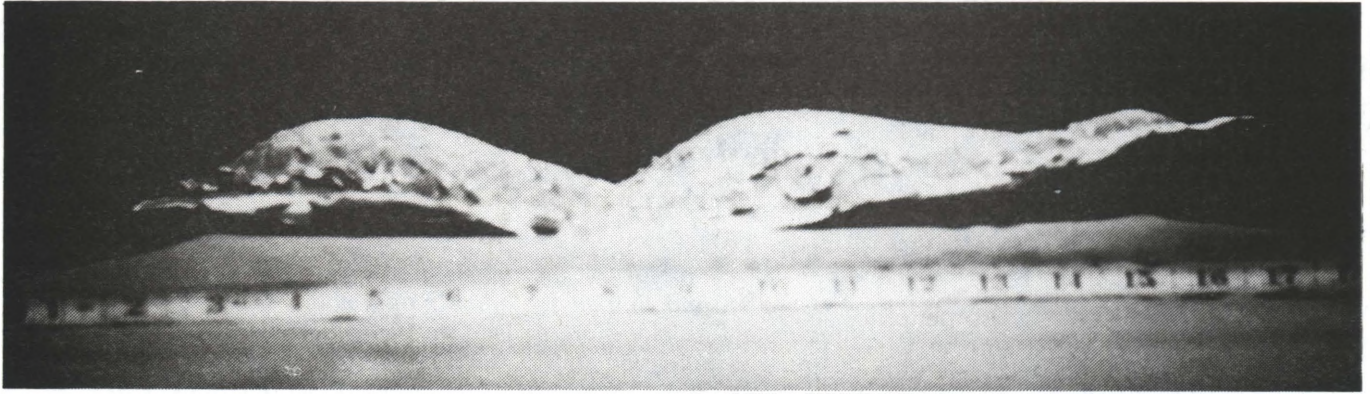
impression around the center of the soles. To make a hole an inch deep, I had to jump off a log about two feet high and land on one heel."

(Green, 1973, p. 42)

My own field investigations have found similar instances of unusual depths for alleged sasquatch footprints, and no indications of portable hydraulic presses have ever been found near any footprint site. What, therefore, is the relationship between human and sasquatch footprints, in terms of depth in soil, and what actual weights of alleged sasquatches may be calculated based on the depths measured?

## A NEW BASIS FOR WEIGHT CALCULATIONS

The construction of buildings on soil has resulted in the growth of the science of soil mechanics, and one

CAST AND PHOTO BY BOB TITTMUS.  
COURTESY OF JOHN GREEN

Side view of cast pictured on preceding page shows depth, most marked in heel and ball-of-the-foot areas.

aspect of this discipline concerns itself with soil compression. As different weights are placed on a standard 12" x 12" testing plate, different soil types react accordingly. Generally, based on plate-load testing, it has been found that for most average-density soils, such as silt mixed with sand and gravel, as with the soil at Bluff Creek, the relationship of settlement of an object in the soil to the weight applied, is a linear relationship, up to point of critical load. It is best expressed in *Boussinesq's formula*:

$$s = \frac{1}{2} \left[ \frac{m^2 - 2}{m^2} \frac{V}{R_o E} \right] \text{ (Jumikis, 1973)}$$

where  $s$  is the settlement in the soil in cm  
 $m$  is Poisson's number for that soil type  
 $V$  is the weight in Kg  
 $E$  is the modulus of elasticity of that soil type in Kg/cm<sup>2</sup>  
 $R_o$  is the radius of a circular test plate in cm

Jumikis points out in his work on settlement of soils that settlement is proportional to (1) Poisson's ratio, (2) the depth below the base of the rigid footing (i.e., test plate), and (3) the load  $V$  on the circular test plate. Other authors, using tests on square plates, also point out that settlement into the tested soil is in direct proportion to the load applied, regardless of the area of the test plate, and that this linear relationship between settlement and load holds true up to a critical load point, after which settlement increases at a greater rate than the load. (Barkan, 1962) (Krynine, 1941)

In order to make Boussinesq's formula more clear in regard to the direct proportion relationship between weight and settlement, we will take the formula and demonstrate that, given certain items as constants, the only two variables will be settlement and weight.

Taking the formula:  $s = \frac{1}{2} \left[ \frac{m^2 - 2}{m^2} \frac{wt.}{R_o E} \right]$

We rearrange the factors:

$$s = Wt. \times .5 \times \frac{m^2 - 2}{m^2} \times \frac{1}{R_o E}$$

And further:

$$s = Wt. \times \frac{m^2 - 2}{m^2} \times \frac{.5}{R_o E}$$

Now if it is given that the same values for  $E$  and for  $m$  are used on a test of the same type of soil, and if the same type of plate is used for testing, giving us the same value for  $R_o$ , the radius of the plate, then it is clear that the only variables remaining are  $s$ , settlement, and the weight to be calculated. Thus we have  $s = wt.$  times a constant, and the relationship is a direct proportion. Therefore, the following basic formula can be set up for calculating the weight of an unknown mass that causes a footprint to sink to a measurable depth, when compared to a known weight that causes another measured depth of footprint:

Known depth is to known weight as second depth is to unknown weight

or

$$\text{Depth 1 : Weight 1 :: Depth 2 : Weight 2}$$

(Provided that the feet involved are of equal size, and provided that the second weight does not exceed the limits of proportionality.) To compensate for the differences in foot size, we must first calculate weight number 2 as if it were based on the same area as the area of weight number 1 and then multiply by the ratio of area 2 to area 1 expressed as a percentage.

An example is that if we find that Joe weighs 100 pounds, and makes a print 1 inch deep, and Jack makes a print 2 inches deep, then Jack's weight is twice Joe's only if they wear the same size shoe. But if Jack's shoe is twice the area of Joe's shoe, then Jack must weigh four times Joe, or 400 pounds.

### SOME PROBLEMS IN MAKING RETROSPECTIVE CALCULATIONS IN REGARD TO BLUFF CREEK

Before we commence making actual calculations, using the ratio and proportion method shown above, it must be pointed out that eleven years have passed since these original measurements were made, and during that time, the composition of the soil of Bluff Creek has gone through many changes. It would be difficult and almost impossible to determine Poisson's number and the Modulus of Elasticity for the soil of Bluff Creek as it was eleven years ago. Thus, we can-

not effectively use formulas utilizing these factors,  $m$  and  $E$ , today. However, since the factors  $E$  and  $m$  would be the same in making comparative calculations using the same soil, they effectively are cancelled out, and the ratio and proportion method still applies. Direct testing of loads on that soil is also impossible today, due to the many changes in the area over time. However, it is recommended that in the future, whenever an exceptionally clear-cut set of tracks is found fresh and readily measurable, investigators measure the depth of their own footprints, and that they also perform engineering load tests in the field, to determine what amount of weight actually causes an equivalent amount of settlement into the soil as the suspected sasquatch footprint. One simple but crude way to do this is to back a car into the soil, and jack it up on a measured board or steel plate. Once the wheels, *both* rear ones, for example, are off the ground, the car can be lowered again, and the settlement of the board measured and compared. If the settlement of a Ford is too great, or greater than the settlement of the sasquatch footprint, then a VW could be brought in, and its settlement depth measured. When the right sized car is found to match the sasquatch depth, then that car can be driven to a weighing station and its rear wheels only can be backed onto the weighing platform, and the weight measured. Once the pounds per square inch are calculated, and the areas reconciled, an adjusted weight for the alleged sasquatch can be found. Obviously, in areas distant from roads, other systems will have to be jury-rigged with stones and posts, or whatever else is available.

\* \* \*

### **CALCULATIONS INVOLVING THE ACTUAL MEASUREMENTS FOUND AT BLUFF CREEK**

As noted above, we found that within the limits of proportionality, an increase in load, or weight, on a given soil, results in a proportional increase in settlement, or depth into the soil. Below we will take the actual measurements made at Bluff Creek in regard to the Patterson Film sasquatch and make an estimate of its weight, based on the following formula:

Settlement 1 : weight 1 :: settlement 2 : weight 2

Translated from engineering terms, this means that a man who weighs 200 pounds who can make an impression 1 inch deep in the soil of a dry creek bed must then gain another 200 pounds, to become a 400 pound

man, in order to make an impression of 2 inches in the creek bed. To double the depth, one must double the weight. This assumes that the shoe size in each case is the same. To compensate for larger shoe sizes, or foot sizes, more weight, in a proportional degree, must be added. If our hypothetical man of 200 pounds can make an impression of one inch, then his brother, who perhaps has a foot 1½ times as large, must then also weigh 1½ times as much, or 300 pounds, to be able to sink the same depth of one inch.

Using these principles, we then calculated the weight of the Patterson Film sasquatch, based on measurements supplied by witnesses at the site, Bob Titmus and his brother-in-law, Harry Halbritter, both of whom visited the film site within ten days of the filming and found the same tracks that Patterson and Gimlin had found. These had been covered with bark, and were in good condition. (Green, 1978, p. 121) Titmus reported that Harry,



Photo by  
Lyle Laverty  
in October of  
1967 at Bluff  
Creek site. At  
right, hobnail-boot  
track shows mini-  
mal soil penetration.

REPRODUCED BY PERMISSION OF LYLE LAVERTY. COURTESY OF JOHN GREEN

weighing 200 pounds, could only make an impression in the soil of from 1/8 inch to 1/4 inch, from the sole to the heel of his boot. Titmus also reported that the sasquatch tracks were for the most part 1 1/4 inches deep, with some only one inch deep, and others in excess of 1 1/4 inches deep. (Green, 1978, p. 123)

Taking these factors, and *first assuming that the same foot size was used for each footprint* (which we shall revise below after the initial calculation here) three basic "same-size" weights can be calculated, one conservative, one mid-range, and one liberal.

Conservative: Harry at 200 pounds, makes an impression of 1/4 inch. The sasquatch makes an impression of one inch only. Using the linear relationship, the sasquatch would weigh 800 pounds, in order to make an impression four times as deep as Harry's. (200 lbs. x 4)

Mid-range calculation: Harry makes an average impression of 3/16 inch, and the sasquatch makes an average impression of 1 1/4 inches deep. This is 6.67 times as deep, and thus the preliminary weight would be 1334 pounds. (6.67 x 200 lbs.)

Liberal calculation: Harry penetrates only 1/8 inch deep into the soil, and the sasquatch penetrates as far as 1 1/2 inches. The sasquatch would then weigh as much as 2400 pounds. (200 x 12)

However, the above assumes that the same foot size is involved. We must therefore adjust each figure, 800, 1334 and 2400, to compensate for a larger foot size on the part of the sasquatch. According to Green (p. 118) this size was 14 1/2 inches, with a four inch width at the heel, and a five and a half inch width at the toes. Taking this as a hypothetical four-sided figure, with 14.5" x 5.5" x 4.0" being three of the known sides, the approximate square inch measurement of the sasquatch foot would be 68.9 inches. Using the same type of structure, a four-sided figure with only two sides parallel, and based on an estimated size 11 boot for Harry, a 200 pound man, we obtain a square inch measurement of 45.00 square inches, using dimensions of 12" x 4 1/2" x 3". Using the same method of calculation will even out any errors in measuring such an irregular surface as a humanoid foot's. (See diagram at top of facing page.)

With the respective measurements of 45 square inches for Harry and 68.9 square inches for the sasquatch, we thus have the sasquatch possessing a foot that is 1.53 times larger than Harry's foot. Taking this factor of 1.53, we then multiply it times each of the above weight estimates, which results in the following final weights:

Conservative: 1,224 pounds  
Mid-range: 2,041 pounds  
Liberal: 3,672 pounds

From the above calculations we have produced rather large weights for the alleged sasquatch of:

1,224 pounds, or 555.2 kg.—conservative estimate  
2,041 pounds, or 926.6 kg.—mid-range estimate  
3,672 pounds, or 1663.4 kg.—liberal estimate

We must ask if these large weights are within the range of proportionality between settlement and load, however, for it may be that the large weights involved

may have been beyond the critical limit calculated by engineers for this type of soil: silty sand. The large settlement may possibly indicate that the point of proportionality has been exceeded, and a lesser weight may have caused the large settlement that has been measured for the alleged sasquatch footprints. What then, is the load per unit area that forms the boundary of proportionality? Barkan (1962) finds that according to his tests the maximum load within the proportional range is 2.5 kg/cm<sup>2</sup> for saturated sand, 2.5 kg/cm<sup>2</sup> for gray fine dense sand and again 2.5 kg/cm<sup>2</sup> for medium sand. Furthermore, he finds that "dense silty clay with some sand that is above ground water level" has a maximum limit of 5.0 kg/cm<sup>2</sup>.

Converting the area of the sasquatch footprint, 68.9 sq. in. into metric, we have an area of 444.5 cm<sup>2</sup>. Converting the weights found above, we find 555.2 kg., 926.6 kg. and 1663.4 kg. From these, we find a load per cm<sup>2</sup> of:

1.25 kg/cm<sup>2</sup>—Conservative estimate  
2.08 kg/cm<sup>2</sup>—Mid-range estimate  
3.74 kg/cm<sup>2</sup>—Liberal estimate

Therefore, since the conservative estimate and the mid-range estimate do not exceed the limits of proportionality for the several types of sandy soils quoted above, we may expect that these two estimates may be valid estimates, while the liberal estimate, 3.74 kg/3/4cm<sup>2</sup> at 1663.4 kg (3,672 pounds) would hold only for dense silty clay with some sand.

Since the mid-range figure is within the limits of proportionality for the settlement vs. load relationship, and since it is also based on the average, or most-noted depths measured at Bluff Creek, we suggest that the sasquatch footprints were most likely to have been left by a creature or device that weighed approximately 2,041 pounds, which is slightly over *one ton*.

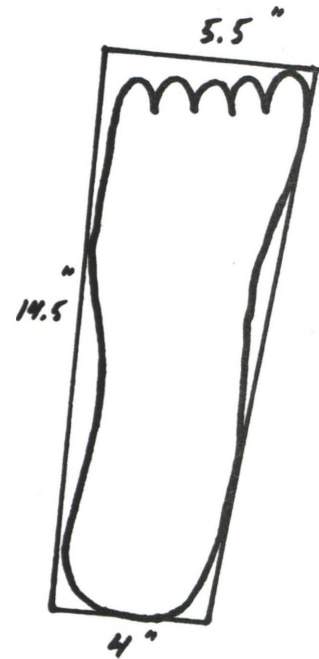
(In order to verify these calculations, and to determine accurately whether this method of calculation of alleged sasquatch footprint loads is a correct method, we urge other investigators to perform load tests on a variety of soils and also to perform load tests in the field when fresh sasquatch tracks are found. In the meantime, until such tests are done, engineers do know that load tests on standard plates have been done, and the relationships found between settlement and load have been applied here in this paper. Until a better method is found, and tested, we suggest that all other weight estimate methods are obsolete, since they operate on assumptions about sasquatch biology that have never been verified. An example of this is the assumption that sasquatches have the same weight per cubic inch density as do other animals, such as man, cows, gorillas, etc., which is close to that of water. However, since we have never had a sasquatch body in a lab for testing, we cannot make this assumption as a result.)

## CONCLUSION

Taking the mid-range figure, since the most reported depth for the sasquatch was 1 1/4 inches, and taking Harry's average depth of 3/16 of an inch, we are faced



It is inherently difficult to calculate the area of such a curved surface as either a foot or a boot sole. However, by using the dimensions indicated, it is felt that any errors involved in following this method—such as gaps between toes, the space between foresole and heel of the boot, etc.—will cancel each other and be proportional and small errors, thus not affecting the ratio of one square-inch area to another. The final relationship calculated was 1:1.53.



with a sasquatch weighing 2,041 pounds for an erect biped that most analysts place as being less than seven feet tall (Green, Napier, Byrne). Green in particular places the height as being between 6'6" and 7'0", based on measurements made with Jim McClarin at the site. (Green, 1973, p. 73-74)

The bodily volume of the Patterson sasquatch has been estimated at 8.44 cubic feet (Krantz, 1972). Taking this figure and dividing it into the mid-range estimate (2,041/8.44), we obtain 241.8 pounds per cubic foot for density. It should be noted that a human being has a density of approximately 60 pounds per cubic foot (less than the density of water, since we float), and that the metal titanium has a density of 283 pounds per cubic foot. The closest substance that matches the density of the Patterson sasquatch is barium, with a density of 243 pounds per cubic foot. If we consider what happens to a bullet that is fired at a block of titanium or barium, is it any wonder that some observers suspect that the

sasquatches may be bullet-proof?

These weight and density figures are absurdly large for any known primate, be it man or ape. Even estimates for the extinct *Gigantopithecus*, set at not more than 600 pounds for a hypothetical nine-foot specimen (as Simons' and Ettl's) do not come close to such a large figure. Perhaps it may become necessary to consider other than traditional biological/physical origins and structure for the sasquatches. This is hinted at to a small degree in Dr. James Butler's paper, given at the 1978 UBC Sasquatch Conference, "Theoretical Importance of Higher Sensory Development Toward Avoidance Behavior in the Sasquatch Phenomenon," in which unusual mental abilities on the part of the sasquatches is hinted at in assisting them to avoid capture by man. Perhaps the sasquatches are also possessed with a novel physical structure, from beyond the bounds of our knowledge and experience, that also helps them to survive.

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## HYPNO-ART

*A personal experience of painting and drawing while in a somnambular level of hypnosis*

**by Curtis W. Watkins**  
**Paintings by the author**

I HAVE no conscious recollection of what I have done when I come out of a somnambular level of hypnosis. This level of hypnosis, similar to sleep-walking, is one in which the participant has no recollection of the experience when he awakens (post-hypnotic amnesia). While under hypnosis, I let subconscious images come forth in my drawing or painting without any 'active' intellectual, moral or aesthetic control on the part of my conscious mind.

I have been a professional artist for ten years. Although most of my art work is done at a conscious level, the art work I am able to do under self-hypnosis I consider as research. My goal is to expand human awareness by exploring the visualization process of the subconscious mind.

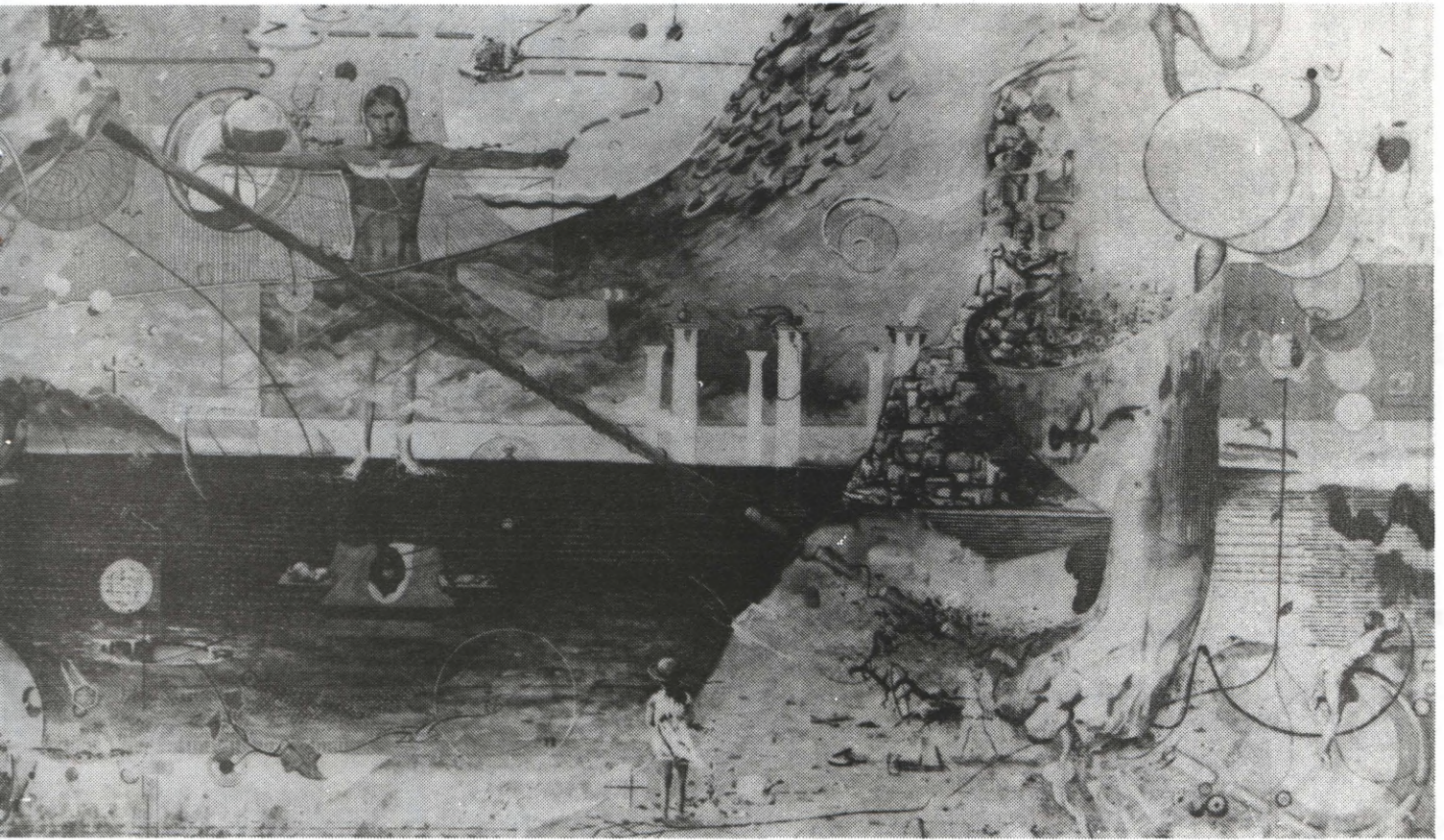
I learned about hypnosis and self-hypnosis under the guidance of professional hypnotist John Kraus, R.H. From him I learned self-hypnosis, which I used for relaxation and study-habit improvement while I was in college. My first experience at drawing while under hypnosis was in 1971 at the Ann Arbor Art Center in Ann Arbor, Michigan. I went under self-hypnosis to make the most of a short coffee break. Upon awakening I saw a large drawing of an old man with his arm outstretched grasping at small objects darting about his fingertips. The other artists present assured me the work was mine, even though I was left with a feeling of disbelief. No matter how hard I tried, I could not remember doing the drawing. After much discussion with other artists and hypnotists, I decided to attempt further research.

History records many instances of important discoveries first experienced as Spontaneous Visual Images. According to his own statement, Einstein accomplished his most important

"Somnambulist" Oil 24"x 48"

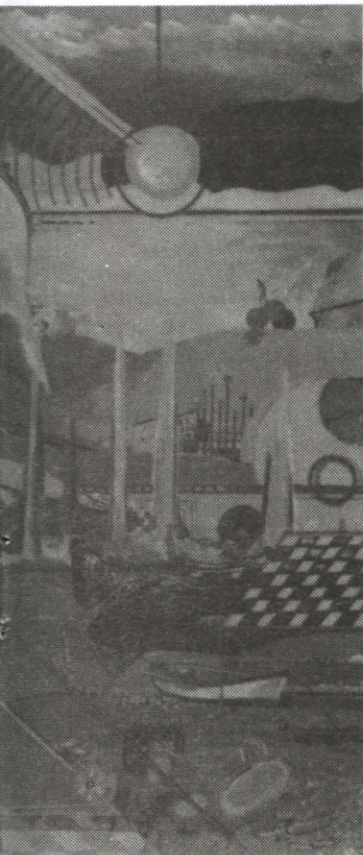


"Reverie" Oil 15"x 30"



“If you paint, close your eyes and sing.”

—Picasso



thought with *visual* images—not with words or numbers. Other highly creative people have made similar statements, and much evidence indicates that thinking in images may produce solutions and express ideas which purely verbal thinking cannot.

Psychologists have conducted experiments to see whether people can truly distinguish between their ‘inner’ and ‘outer’ worlds. In 1964, the American psychologists Segal and Nathan showed a number of subjects a blank screen on which they were told to imagine an object such as a lemon. The experimenters then projected a similar shape from the back of the screen, at a very low intensity. Interestingly, most of the subjects were unable to tell the difference between the shapes they imagined and those projected by the experimenters. Sometimes subjects thought they had imagined the image which the experimenters had projected. At other times they thought they saw the images projected on the screen when actually the images were their own imagined ones. Finally, subjects sometimes described seeing images which involved a combination of their own inner image and the image projected by the experimenters. For example, a subject told to imagine a yellow lemon, and shown the barely perceptible image of a purple flower, might report seeing a purple flower with a yellow center. All the psychologists were able to determine as real to these observers was the image which they held in their mind—whether or *not* a real object was being perceived.

Thus it would appear that there exists a free creative ability—an inner reality—in each person’s mind. The problem up to now has been that man somehow has the classical idea that his task is to *imitate* or *interpret* exterior reality. By using hypnosis at a somnambular level, I allow images to spontaneously emerge from my subconscious. Thus my paintings may more directly represent the ‘inner reality’ inherent in the individual mind.

When I program myself to paint or draw in a somnambular level of hypnosis. I do not program anything except the suggestion to paint or draw. There are times when I find I cannot achieve self-hypnosis, and this is usually when something is bothering me—either phys-

Charcoal 22"x28"



ically or mentally. There are those times, however, when I am troubled very much and yet easily attain the desired state.

Both my paintings and drawings done in such a state are filled with realistic images in a surrealistic landscape. One critic wrote that the paintings are like a fun-house maze, with images reflecting and repeating themselves and merging into other images and shadows of images—all painted elegantly in minute detail. My fellow artists and other art critics also have judged the art work which I do under hypnosis as artistically superior to the work I do while in a conscious state of mind. This may be because all of my previous training, which is stored in my subconscious, under hypnosis comes out automatically, with no conscious pressure to draw something artistically "correct."

At first I didn't want to show my work done under hypnosis, or to make public the process by which those works were executed. I was afraid people would not believe me when I said I couldn't remember doing the work. I didn't want people to think that I was using hypnosis as a gimmick to sell paintings. Because of this, I decided initially not to sell the work I do under hypnosis.

But to discover and to not reveal is worthless. Because my way of being ethical was to be truthful at all

times, I eventually decided to show the work and also explain how it was done. Although I really didn't understand what I was doing, I knew it was important to the study of the mind and how we think.

I started to study hypnosis more seriously by reading books and again studying with John Kraus, a professional hypnotist for twenty-five years, who has been doing medical referral hypnosis for more than ten years. Mr. Kraus subjected me to every test known to verify that I attain a somnambulistic level through self-hypnosis. I also joined the Association to Advance Ethical Hypnosis, a national organization which has helped to bring hypnosis out of the dark ages and make it a respected and valuable tool for helping mankind. Through this organization I met and learned more about hypnosis from such well known hypnotists as Harry Arons, Martin Segall, Garland Fross, D.D.S., and others. All of this helped me better understand exactly what I was doing.

The method I use to go into self-hypnosis is to repeat three words over and over as I visualize the words in color. As the words start to fade, I must enter an altered state of consciousness, because I don't remember anything more until I am consciously looking at what I have done. Contrary to some of the processes used in hypnosis, I have also attempted to program in the sug-

gestion that I would remember what I did; this has, however, been unsuccessful, as I still have no recollection of my time spent under self-hypnosis. Also, I have tried changing the colors of the words or to use no color at all, and yet there has been no noticeable difference in my work.

Why isn't the art work I do under hypnosis totally abstract?

Before words, images were. The human brain programs and self-programs through its images. Riding a bicycle, driving a car, learning to read, baking a cake, playing golf—all are skills acquired through the image-making process. Our minds are filled with realistic images. When our eyes are closed, and there is silence, we "see" images. These images from within my inner mind must be what appear in the work I do while under hypnosis.

With my paintings, I can 'see' my thinking. Seeing thought detaches you from that thought so that you can more clearly perceive its form. We should all want to better understand the 'activity' of our minds: it is the only instrument we have for self-discovery. Hypnosis thus represents a way of using the mind more effectively.

A pianist is put into hypnosis. As he goes deep into trance he is instructed to practice a sonata that he must soon perform at a concert. It is a piece he knows but has not played in a long while. He is told to take all the time he needs for perfecting the piece. Upon emerging from hypnosis he says he feels much more confident after the intensive hour he has had of rehearsal. So saying, he sits down at the piano and demonstrates how his playing of the sonata has indeed improved.

Two remarkable things have happened. (1) The improvement took place even though the pianist had only 'imagined' the rehearsal session, and (2) though he subjectively enjoyed a good hour's practice, in fact only one minute of "real" clock time had passed.

I think the hypnotic 'imagining' transcends our usual lazy imagining; it is more concentrated mind/body visualization.

Although I can't predict the outcome of my work, certain objects are characteristic of my paintings and appear almost predictably—butterflies, umbrellas and birds. Also, each piece of work does seem to have an overriding theme to it. Although I cannot identify what that theme is, I can say that my pictures show that the abandonment of conscious critical control does not necessarily produce directionless turmoil, but can release a dynamic flow of highly charged images remarkable not only for their unexpectedness but also as a visual communication between my subconscious and conscious mind.

I am usually under hypnosis for about two hours. Sometimes I do quite a lot of work and other times I do very little in the same amount of time. Whether or not I may feel like painting seems to have no effect on how much work I do under hypnosis. Also, whatever I may be thinking about consciously before I go under seems to have no effect on the images I paint.

An air of mystique has shrouded hypnosis since its early days, and although I hesitate to add to the mystery, I must also be honest about my own discoveries. In 1973,

a Mr. Dennis Urick came to my studio and wanted me to do his portrait under hypnosis. After much discussion I agreed, even though I didn't even know if the resulting portrait would look like him. The finished sketch was quite different from previous portraits drawn consciously. His face was prominently positioned in the center of the picture with another face (never identified) seemingly peering from within. Several objects, some of which were later identified as being important objects in the subject's life, also appear in the picture. There are, for example, several bars of music present. Mr. Urick, as it turned out, was a high school music instructor. But the real unexplained lies not in the picture but in the signature on the portrait. My signature appears in his handwriting, yet I had never consciously seen his handwriting before this incident.

In another portrait which I did under hypnosis, the word "French" appears—written in braille. Neither I nor my subject consciously knew braille at the time.

Mysteries such as the ones I have mentioned here should not be used to discredit hypnosis, but should instead lead to further research in an area that has only recently received proper recognition.

All of the portraits I have done while under hypnosis contain some objects in them which seem to have specific meaning to the subject. I do not know if this is just coincidence or if there is some kind of mental telepathy taking place. I try to tell my subjects not to read more into the portrait than is actually there. I do, however, tend to believe that some type of mental telepathy does occur at this time.

My conscious art work is quite different than the art work I do while under hypnosis. While in a conscious state, I work more in the style of an impressionist. Also, I can draw and paint with much better accuracy while under hypnosis.

I have discovered that some of the paintings done under hypnosis include certain images which are hardly noticeable except with ultraviolet lighting. In one, an image of my face emerged from the picture of an egg when ultraviolet lighting was used.

I have gone under hypnosis with hypnotist John Kraus to elicit information about the meaning and symbolism of the paintings, but with little success. For some reason, it seems difficult to elicit a response from me at this level of hypnosis. When I do speak, my vocabulary is quite different and also quite garbled. Likewise, under hypnosis I am unable to write clearly in response to questions.

I think the creative potential is only one of a whole range of capacities which may be improved by using hypnosis or image thinking, not only for officially "creative" artists, but also for ordinary people everywhere.

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## UFOS ARE CHANGING THE WAY WE THINK

(Continued from page 53)

recognition *may be disturbed* if visual syntheses are impaired. . . ." [emphasis added].

Anyone who has studied UFO lore knows that more than a few encounters have caused near-blinding, burns, shock from touching or otherwise having proximity to the object. There have been uncounted sightings that resulted in days, weeks or months of pain, headache, nausea and other signs of physical impairment including partial paralysis. If a doctor does not believe, however, that his patient has even *seen* that which attacked him, he will not thoroughly examine the patient for injuries. If the brain itself has been injured, there are not necessarily any outward evidences of harm.

Professor Luria spoke of "the extreme shortage" of evidence concerning functions of the right hemisphere—perhaps because there are so few of us who depend to any extent upon mind-right activity. He noted that lesions of the right don't cause disturbances "of speech, writing, reading and arithmetic"—the majority of UFO contactees speak rationally enough and are able to record their experiences eventually—which definitely *do* develop in lesions of the left. However, injuries to the right "sometimes extend . . . to his spatial orientation" and "are much more frequently global and polysensory in character."

Polysensory. UFO books are filled with investigations in which percipients report enhanced psychic ability, new creativity, rediscovered skills, and general nervousness bespeaking the unfamiliar extensive use of dormant (or once-dominated?) senses.

Wrote Luria: "I shall never forget a group of such patients with deep lesions . . . of the right hemisphere. . . . They firmly believed that at one and the same time they were in Moscow and also in another town."

Well. Compare that with UFO contactees who report a loss of time, such as while driving from one town to another, or home from a spacecraft experience. Compare to astral projection, or out-of-body happenings.

Happily, whether the right or left hemisphere is accepting data, there remains a communicating link between them, as I observed. Blakemore remarked that there was "a tying-together of separate experience, a sharing of special talents."

But what if the experiences or thoughts of mind-right must be explained, *to and by* the verbal, logical left? How can mind-left understand, assimilate, classify or explain that which it cannot relate to facts previously stored-away? What, then, of "sharing" experiences?

I am not suggesting that any particular percent of UFO confrontations, small or large, is sheerly hallucinatory or a sort-of waking dream. But it would seem that *something* has indeed occurred in which, where some cases are concerned, the normal thought-processes are interfered with, thereby disorienting and confusing a portion of the brain, temporarily or permanently. The outcome is the description of a UFO sighting.

There may actually be *three* separate things happening:  
1) The sighting of a UFO with no contact between "occupant" or "object" and witness. The contactee is unharmed.

2) The witnessing of some bizarre object much more frightening than a UFO, the sight of which affects the right hemisphere of the brain which, in turn, translates the description to that of the currently-familiar UFO form.

3) Some more extensive confrontation with UFOs in which the percipient is in some way assaulted, shocked. Possibly the type of hypnotism employed in cases such as that of Barney and Betty Hill effectively reaches, blocking or distorting, the right hemisphere to prevent the witness from stealing some kind of evidential souvenir or otherwise remembering the high-grade data which scientists would find sweetly persuasive.

In any of the three cases, however—close encounter or no—the human brain is exposed to something that would be, for almost anyone, literally fantastic, difficult to categorize, even more difficult to understand or explain to others.

Or, for that matter, mind-left.

Throughout the modern history of UFOs, as Jacques Vallee and others have remarked, it is as if something were trying to tell us useful information, striving pointedly toward a goal, and then pulling away, teasingly. The residue is a mixture of half-truths and fantasies.

With an understanding of what I am saying here it becomes clear that the "something" in question is doing precisely what was intended from the beginning: Providing information to an increasingly large number of people which reduces the dominance of the left hemisphere, partly from shock, triggering or freeing the perceptions of the creative right hemisphere.

This is, of course, viewed in one way, the ultimate infiltration, the worst of subversions; and like the view of mind-right, it is global in scope. Virtually no one has failed to hear about UFOs and each statistical survey indicates that a larger number of people—even those who have not themselves "seen" a UFO—"believes" in them. Belief, especially in that which is metaphysical or mystical or spiritual, other-worldly, is precisely the realm of mind-right.

Of all the extraordinary, possibly-occult events of the past quarter century—psychic phenomena, mysterious disappearances, peculiar rainfalls, inexplicable fire, telekinesis, accurate predictions of notables' deaths, ghostly apparitions, poltergeists, the Bermuda Triangle and more—UFOs have been "seen" with greater regularity by quantum proportions. Perhaps since time immemorial but with a *particular world-wide emphasis* since the late Forties, UFOs have been at the forefront of some bizarre system which is obviously intended to make the inflexibly logical left hemisphere of the human brain subservient to that of the right or, at the very least, to bring them into closer alignment.

If anyone questions the enormous number of UFO reports, let him ask any UFO organization how busy they have been or, for that matter, check the published and circumscribed listings of the late, unlamented Project Bluebook. Jacques Vallee (*The Invisible College*,

E. P. Dutton, New York, 1975) reports that "at least five thousand sightings . . . have been filed away unexplained by competent investigators." Those are merely *unexplained* and *reported* cases, all "indicating" (per Dr. Vallee) "that a formidable impact is being made on our collective psyche."

For the purpose of my article, I must point out that there have been hundreds of thousands of reports that were "explained away" to the satisfaction of the investigators, some of whom demanded very little satisfaction indeed. And those hundreds of thousands of people, for the most part, *genuinely believed* that they experienced something inexplicable. Additionally, some experts hold that there may be as many as one hundred UFO sightings for every *reported* encounter.

If anyone questions how effective the work of UFOs has been, to date, let him take a more objective look at the new America. Never, since the Golden Age of Greece, has creativity—an exclusive quality of mind-right—been treasured so highly. It seems sometimes that every businessman has his own newsletter, his own industry magazine. Television virtually devours originality. More books are published, in hardcover and paperback, than ever before. Pop songs come into popularity on recordings, sell a million copies, and are gone in a week.

Dr. Rollo May wrote, in 1975: "Commitment is healthiest when it is not *without* doubt, but *in spite of* doubt," adding that the most important kind of courage is creative courage. "By the creative act . . . we are able to reach beyond our own death."

UFO percipients who come forward tell their weird tales in spite of doubt, their own and that of most other people including friends and family.

May also asserted, regarding creative people, that they are "the bearers of the human being's age-old capacity to be intelligent. They love to immerse themselves in chaos in order to put it into form, just as God created form out of chaos in Genesis. Forever unsatisfied with the *mundane*, the *apathetic*, the *conventional*, they *push on to newer worlds*" [all emphasis added].

And the first step of creativity, according to Dr. May, is—an *encounter*.

Declared Silvano Arieti (Basic Books, Inc., New York, 1976), in his *Creativity: The Magic Synthesis*: creativity is the "humble human counterpart of God's creation." He cites Herbert Maslow as saying that the creative individual is "a special kind of human being who has to be considered holistically and not atomistically."

The point is that creativity today is prized, creativity is the realm of mind-right, and that UFO percipients seem to have been "freed" in order to use the right hemisphere of their brains. Dr. Adrian van Kaam adds, from 1972, a summary expressed everywhere these days—"Today there is a cry for more originality."

And the cry is answered, but in ways unique to our times.

Of course, everything that is created is *not* worthwhile and often not enduring—but it is largely a push on to newer worlds. In art, we have passed from surrealism to camp and beyond. In popular music, there

### \$50 MILLION VANISHES IN THIN AIR

Satcom III, RCA Corporation's communications satellite with all 24 of its channels already "sold" to subscribers, was launched into space toward a permanent orbit 22,300 miles above the Pacific, between California and Hawaii. But the one-ton space box never made it. Instead, authorities monitoring the shot saw it disappear from their tracking screens last December 10. Despite the combined efforts of RCA's Vernon Valley, New Jersey, Earth Station, the National Aeronautics and Space Administration (NASA) and the North American Air Defense Command (NORAD), no trace of the device was found during a two-month search.

Now that the possibilities of recovering it in "usable condition" are "just about exhausted," RCA wants from insurers the \$50 million it cost to build the device, including "compensation for interruption of business caused by the loss." Claims have been filed with the group of companies that insured the risk. Meanwhile, RCA people are continuing to analyze NORAD's numerous photographs of the possible "crash areas," still hopeful of detecting an "unknown" object that might be the missing satellite.

Undaunted by the disappearance, RCA plans to put Satcom IV into space in June 1981 and will proceed with long-range plans to launch more communications satellites in the years ahead.

are no rigid rules; it tends to be formless, spontaneous, intuitive and its appeal is almost entirely to untapped emotions. The users of drugs often speak of "mind expansion," of "setting themselves free." Experimental fiction is encouraged; poetry is peaking; cults spring up all over; the world of the supernatural itself—one of *belief*, the attribute of mind-right—has seldom had such a boom.

Our politics are clearly caught in the turmoil of change, or shift, from left to right—not leftwing to rightwing but mind-left to mind-right. Saying one is Republican or Democrat means even less than it did before and people are more inclined to vote by hunch, by intuition, if they bother to vote at all. Value systems are no longer evaluated or criticized—they are simply swept aside, thrown out and away, replaced by moods of the moment. That which is right isn't always right; that which is wrong has entire camps of startling defenders to "explain it away," even as scientists have tried to explain UFOs away.

In all this and much, much more the given reader can find that which is encouraging, that which is dismal, depending upon the viewpoint or topic and one's position on it.

But it seems quite clear to me that whether one cares for it or not, that which is wholly logical, mathematically precise, rigidly traditional ("always done that way"), carefully taught or quickly spoken—by extension, that which is practical, sensible, generally acceptable in the

past and properly ordered—is being shoved out by UFOs in preference for those qualities, events and objects that are formless or fresh, disorderly, transiently appealing, visually enticing, musically titillating, senseless, unrealistic, gloriously original, and of dubious value.

Not that expediency or chaotic notions or even rich creativity have won. Order, logic, and system are very much in the seat of the entrenched Establishments of this planet.

But the right hemisphere is freer than it has been in recorded history and demanding a louder voice, insisting upon a rebalancing that permits the work of the ordinarily and extraordinarily gifted alike to be heard. In such dreaded imbalance, of course there is chaos.

Dr. Vallee's "collective psyche" is in a state of flux, much as the astrologer would anticipate when he examines the cuspal or borderline transition from the Piscean to the Aquarian Age.

*And UFOs are showing the way more numerically, dramatically, persistently, and maddeningly, than any other single force on this globe.*

Dr. Vallee believes that we are the victims of a control system and, as is true with me, refuses to try to identify its source. With me, he suspects that the human species is being slowly, significantly altered, "changing

our culture in the direction of a higher image of man." He calls urgently for scientific study of UFOs, even as do I, but admits it is quite possible that "all we can do is to trace their effects on humans."

Man's "concepts are being arranged," he concluded, and I believe that I have suggested generally the way that this is being achieved: by an intentional shift of dominance from the left hemisphere of the human brain to the right.

The great importance Dr. Vallee felt many people placed on eventually being contacted by people from outer space goes somewhat more deeply and is traceable, I suggest, to a subconscious, universal need to change (with one's fellow beings) to a new or possibly renewed system of means with which to view reality. Our subconscious minds feel that we will be freer to believe what we wish and, hopefully, to intuit the truth, more spontaneous and less rigid, more creative, talented, and yes, even more peaceable.

And where did I get my idea, my discovery, my theory? Where was it born?

It was born when I studied a number of drawings of the human brain and realized with surprise that, in general form and shape, it looked very much like my own concept of an Unidentified Flying Object.



## THE EGYPTIAN CONNECTION

(Continued from page 60)

There is another coincidence. There is a medieval and Renaissance legend of the island of Antillia, the Island of the Seven Cities. Spence, among others, linked Antillia to Atlantis.<sup>37</sup> On fifteenth century maps Antillia is depicted as a rectangular island with smaller islands near it extraordinarily similar in shape to the stylized rectangular Island of the Blessed, Sekhet Hetep of Egyptian mythology. Budge shows a map of Sekhet Hetep from the Papyrus of Ani, and the bottom-most of a group of four islands has bays and subsidiary islands, and is rectangular in form.<sup>38</sup>

Now Antillia is supposed to be a purely Latin name from *Ante insula*, opposite island. But I wonder if there couldn't have been a vague connection with the Egyptian legend of An-tes? This is a question for future research.

I have shown that Plato himself said that the story of Atlantis was derived from Egypt. I have examined Egyptian legends and myths and found that two groups seem to have been Plato's (or Solon's) source for Atlantis. Perry's account of the Egyptian Land of the Dead is like Plato's description of Atlantis, complete with sacred precincts and irrigation canals. Egyptian deluge legends from Edfu provided the details about the wars of the Atlanteans and the cosmic holocaust which destroyed the fabled land. Furthermore, the myth of Shu and Geb paralleled Plato's account quite nicely.

Another coincidence in this long chain concerns a recent archaeological discovery which occurred by chance. According to the newspapers such as *The New York*

*Times*, Vladimir Marakuyev, a Soviet oceanologist, was sailing on the research ship *Moskovsky Universitet* in 1977. In the neighborhood of the flat-topped undersea volcano, the Ampere Seamount, some 275 miles southwest of Lisbon, an underwater camera was lowered in the course of ordinary research.

An apparently unexpected group of photographs was taken but they weren't developed and studied for two years, due perhaps to a backlog of work. What appeared to be a *wall and a staircase of stone* were located at a depth of some 60 meters. Specifically, there are eight stones, four of which are square and four of which are round. These were in a line 3½ to 4 feet long. Another photograph shows three equally spaced rocks that seem to form part of a staircase, perhaps the first visible step of one. A noted Soviet scientist, Dr. Aksyonov, a deputy director of the Institute of Oceanology of the Soviet Academy of Sciences, said that Danish scientists didn't take the photographs seriously and smiled at them. Other scientists, not identified by the *Times* article, did say that the structures were indeed man-made and were typical examples of ancient masonry.<sup>39</sup>

Whether or not this fascinating and unique archaeological find sheds light on Atlantis is a matter for the future. But another ancient stone wall was also found underwater, and it might mark another link in the chain from Atlantis to Egypt. Charles Berlitz wrote in his book *Mysteries from Forgotten Worlds*<sup>40</sup> that in 1958, on the Mediterranean side of the Straits of Gibraltar, French

diver Marc Valentine found a stone wall off the Moroccan coast. It measured at least nine miles in length! A sketch shows squarish blocks placed neatly together. Unfortunately, no source is given. I haven't found other references to this site.

The final link in the chain of evidence tying Atlantis to Egypt was reported in the July, 1979 issue of *Fate* magazine. Those who doubt that Atlantis and its supposed colonies could have existed in 10,000 B.C. argue that there were no farms, cities, and technical civilizations then. Farming is one of the elements of civilization, and now Fred Wendorf,<sup>41</sup> an archaeologist of Southern Methodist University, has found traces of several farming communities in the Nile Valley that date to between 17,000 and 10,000 B.C.

These communities, averaging twenty or so people in each settlement, were located along the western bank

of the Nile. Hollowed-out grinding stones were found, as were barley seeds of a definitely domesticated type. The rise and disappearance of this remarkable culture is a great mystery, as is its relation to the rise of pharaonic civilization in Egypt. But here is our first bit of evidence confirming old legends and occult writings about civilization in Egypt thousands of years before the coming of the first pharaohs.

Thus, I have shown that several Egyptian myths, particularly the Edfu Creation Myths, and certain archaeological clues can be used to pinpoint the precise sources of Plato's Atlantis epic. I think that the fabulous saga really does date from before Plato's time, and the new archaeological discoveries might even reveal that it is a true account. But only time and more research will unveil the whole story of the strangest mystery of ancient history.

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# XENOLOGY

by Kim L. Neidigh

**I**N a letter which appeared in the Fall, 1979 (Vol. 12, No. 4) issue of *Pursuit* I pointed out the need for the systematic organization of the vast number of phenomena that comprise Forteana. I proposed the adoption of the term *xenology* as one encompassing all areas of the unexplained. The purpose of this brief article is to define this term further.

Xenology is derived from the Greek prefix *xeno* (strange, alien) and the suffix *logy* (knowledge of). Therefore, xenology is defined as the scientific study of strange and unexplained phenomena. Its subject matter would cross the borders of all other sciences, concentrating on the controversial topics in each. Its goal would be to discover the principles underlying these apparent anomalies and integrating them within the framework of science.

The content of xenology can be divided into three major categories:

1. Anomalies of a purely psychological nature  
Examples: hallucinations and visions, all parapsychological phenomena except PK effects
2. Anomalies of a purely physical nature  
Examples: unusual astronomical and geological events, ooparts, mystery animals, some UFOs
3. Anomalies which appear to involve the interaction of the psyche with the environment  
Examples: hauntings and poltergeists, psychokinetic effects, some monsters and UFOs

An aspiring xenologist needs an extensive knowledge of the sciences, especially psychology, physics, biology and geology. Such a broad pool of information will allow him to determine whether an event is truly anomalous or merely something known but seldom seen.

Psychology is essential because one is dealing with people who have confronted the unknown. They may be shocked and confused. Patient interviewing will bring out the facts and aid in answering some of xenology's most important questions: What is the role of the observer? Why did this individual witness this phenomenon? What does this event mean to him?

Physics is the study of the processes that underlie physical reality. A xenologist must know enough to decide if a reported event violates physical laws, and the researcher must be very cautious when conducting an investigation since some of the most bizarre occurrences are the result of simple physical processes. Many UFOs do turn out to be illusions and misinterpretations.

There are many reports of unknown animals and monsters. Since biology is the study of life, the xenologist needs to be familiar with that science also. He must know the native wildlife and be able to spot misidentifications. Certain rock and mineral formations may confuse an untrained eye through their resemblance to man-made objects. If the investigator knows basic geology he will avoid obvious errors. Iron concretions are not prehistoric cannonballs.

It is, of course, impossible for an investigator to be an authority in all the sciences, but a solid general education is within the reach of all. In the final analysis, the most important qualities are a healthy, open-minded skepticism combined with thorough research techniques.




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# HEAVY ETHER

by E. Macer-Story

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## ABSTRACT

IT is reasonable to suppose that the "etheric" or "bio-plasmic" energies are lighter than ordinary three-dimensional structures composed of electro-magnetic vibrations. This is because folks have the general idea of ghosts as lightweight, drifting mists and ESP energies as a quicksilver sort of bio-electric fluid. However, "ectoplasmic" mists and bio-electric effects such as alpha and other electrical levels of brainwave activity may be considered to be side effects of another non-electrical process which involves the use of hyperdense energies. Since these hypothetical energies are hyperdense, the usual time/space distinction will not have conventional meaning as these hyperdense energies are being utilized, due to the fact that as conventional "space extension" is drawn back into hyperdensity the electromagnetic time/frequency pulse distinction becomes jumbled or disappears entirely. Observationally, spontaneous appearances and disappearances of "solid matter," as in psychokinetic and poltergeist activity, can be seen to support this theory of possible etheric hyperdensity. Experimentally, the alteration of molecular density under mild electronegative stimulation indicates the possibility that certain electrical states and frequencies may be more conducive to the use of the "etheric" or "bio-plasmic" energies. These particular electrical states and frequencies are not the "etheric" energies, but provide an atmosphere within which the non-electrical hyperdense continuum may operate upon electromagnetic structure. Certain electrical states of the brain may also be seen as providing such an atmosphere for the activation of the "bio-plasmic" energies.

## INTRODUCTORY

Last winter, while packing to move out of a communal loft, I found a shopping bag of old books in the storage closet. These were all hardback scientific, mathematical and astronomical texts dating from the early decades of this century, when the concept of the "ether" or "carrier" medium for electromagnetic waves had just been brought into serious question<sup>1</sup> and various other systems were being substituted. I asked if anyone who was sharing the loft owned these books, and no one seemed to know where they had come from, so (taking advantage of this unusual windfall) I appropriated several of these antique volumes, among them Sir Oliver Lodge's short text, *The Ether of Space*, which is a defense of the concept of the existence of some universal etheric energy, even in the teeth of the then-recent Michelson/Morley demonstration that no ether drag was shown in the transmission of light from heavenly bodies to the earth. (If a three-

dimensionally palpable carrier energy exists, then light transmission should lag in the wake of the earth's motion. This lag was measured as being non-existent.)

I was struck by the similarity between Lodge's description of the type of ether which would show no perceptible ether drag, and the description which I once made in my short article "Fluidice,"<sup>2</sup> of a variable time compartment at the intersection of the electric and magnetic vector fields.

In my original article on this subject, I noted that time anomalies sometimes associated with change of frequency and electronic density could be accounted for by a (this is a model only, not a literal structure) rigid but expandable time-junction which was subject to contraction or expansion under the alteration of electrical environment. I postulated that these time-related energies had an existence unto themselves—as a variable time compartment—and were not simply unusual effects within the electromagnetic spectrum.

At the time this article was published, I had several favorable responses to the concept, but most folks were baffled by the description. It was with both relief and astonishment that I found in Lodge's book, *The Ether of Space*, which was published in 1909, similar concepts to those which I had enunciated in my description of this awkward "time compartment" called "fluidice."

## THE ETHER OF SPACE

Lodge wrote:

[The ether] being incompressible . . . it follows that it cannot be either a condensation or a rarification of that material, but must be some singularity of structure . . . It might, for instance, be something analogous to a vortex ring, differentiated kinetically . . . or it might be differentiated statically, and be something which would have to be called a strain-centre or region of twist, or something which cannot be very clearly at present imagined with any security . . . All that is required, therefore, to explain gravity, is a diminution of pressure or increase of tension, caused by the formation of a matter unit . . . there is no difficulty in supposing that a slight, almost infinitesimal strain or rarification should be produced in the ether whenever an electron comes into being . . . to be relaxed again only on its resolution and destruction.

"Strictly speaking, it is not a real strain, but only a stress, since there can be no actual yield, but only a pull or tension, extending in all directions toward infinity . . . All potential energy exists in the ether. It may vibrate, and it may rotate, but as regards locomotion, it is stationary—the most stationary body we know: absolutely stationary, so to speak: our standard of rest . . . just as the rigidity of the ether is of a purely electric character, and is not felt mechanically—since mechanically it is perfectly fluid—

so its density is likewise of an electromagnetic character, and again is not felt mechanically, because it cannot be moved by mechanical means . . . the mechanical density of matter is a very small portion of the etherial density . . ." [p.91,111,118,156.]

## DENSITY

After assimilating Lodge's general attitude toward the ether, I realized what had been missing from my original description of "fluidice." Clearly, this was the concept of density. I had described a rigid, yet "expandable" time-junction, yet this model remained a two-dimensional construct, acted on by exterior quasi-"thermal" energies.

If this quasi-thermal quality is to be intrinsic to the time-ether itself, then alterations in the exterior boundaries of the time-compartment between the electric and magnetic fields—causing anomalous electromagnetic effects—will have to involve changes in density of the time-ether and/or changes in the electronic density within the electromagnetic continuum. This alteration of ordinary densities then would cause the electromagnetic time/space continuum to contract, warp or bend.

For example, in the consideration of magnetic space groups (this is a mathematical concept, not a set of social organizations) there is a certain theoretical "time reversal" operator T which has the effect of reversing the direction of magnetic dipoles.<sup>3</sup> What if this process were reversed, using a change in molecular-electronic density to alter the time-etheric or "fluidice" continuum, causing anomalous effects such as the apparent contraction or expansion and disappearance of objects out of this time-space moment and into the static singularity of the hyperdense ether . . . ?

## TIME/ETHER

Why do I identify the ether with time? Illogically, it is associational. Lodge uses in his book a description of the "ether" which is similar to my brief description of the "fluidice" time compartment—and I found Lodge's book (which had been written in 1906) in a shopping bag in my communal loft in 1979, subsequent to having written the "fluidice" article (which was published in 1976). In my individual information-realization system, this little book (although dating from 1906) was new in 1979, since it did not enter the field of my perception until that time. In effect, Lodge's thought was subsequent to my thought, though actually his book had preceded my article by seventy years. Yet, how the devil did that shopping bag get into my closet? If I had not—by seeming coincidence—encountered this paper bag full of dusty books, I would never have been able to realize that my strange "fluidice" idea had some historical precedent.

Perhaps this realization caused some slight change in the ethereal state of my brain. Contemporary research has shown that certain states of consciousness correlate with certain, definite and repeatable, electrical states of the brain.

Is it possible that a time-independent (passively meditative or excitedly dynamic) state of mind-being electrically unique—can somehow "mold" or "catalyze" the time/ether, causing PK and coincidence effects? Would it be

possible to augment this bio-electrical effect by placing a psychic inside an area which had been designed to resonate electromagnetic frequencies which augment the brainwave frequencies active during ESP or PK effects?

Conversely, does a psychic who is in a meditative or highly dynamic state of mind literally influence the electromagnetic balance of the surrounding area and/or the area into which thought may be directed? Might this be the reason for "magic circles" and "sacred areas" used in ancient magical practices? Perhaps primitive peoples knew that it was possible to literally change the etheric/electronic density within a certain limited physical area, by the practice of psychical concentration. The magician, in such ancient sorts of conjuration, is repeatedly warned never to step outside of this circle without formally closing his or her meditative/dynamic state of mind.

ESP information—like the books I found in my closet—is some sort of "heavy" or "definite" energy coding which varies in *significance* according to the electromagnetic time/space nexus into which it is introduced. The coding itself does not change, is static (as in Lodge's analogy) but the *context* of the coding continues to vary forward with gravitational time, or has varied forward with time as the heavy informational coding (remaining static) literally travels backward as gravity time proceeds forward—or can travel forward (as static coding) at a much more rapid pace than gravitational time, since it is literally remaining stationary, and will be in the same state now as it was in the future.

This may sound like some sort of obfuscating religious statement. However, I have drawn a secular diagram (figure 1) to illustrate this concept. The books which I found in my communal closet were not particularly religious.

## POSSIBLE OBSERVATIONS

One of these books was entitled *The Planet Earth: An Astronomical Introduction to Geography*. This book, written by Richard A. Gregory, F.R.A.S., an Oxford University Extension Lecturer in astronomy, was published in London in 1894. I am not sure what the reaction to this book was when it was published, but certainly it was not—in 1894—an influential or popular text. I had never heard of Gregory's book before finding it in my closet in 1979. According to the preface, this short volume is an attempt to "revive the observational astronomy of pre-telescopic times." Gregory felt that students of elementary astronomy were being taught the currently accepted model of the universe *ex cathedra*, without reference to the scientific method of observation and induction, and that this was a mistake.

"Celestial phenomena," Gregory remarked in 1894, "must be observed before the theories which explain them can be properly understood." Certainly, this applies to "psychical" and UFO phenomena as well. However, these common-sense sorts of observations are more difficult to achieve in the psychical area since—unlike the stellar regularities—the overt "etheric" phenomena, such as PK and ESP, do not occur on a logically predictable schedule. This is because these phenomena are time/space "strange." We can chart and accurately predict (barring catastrophic anomaly) the regular motions of the

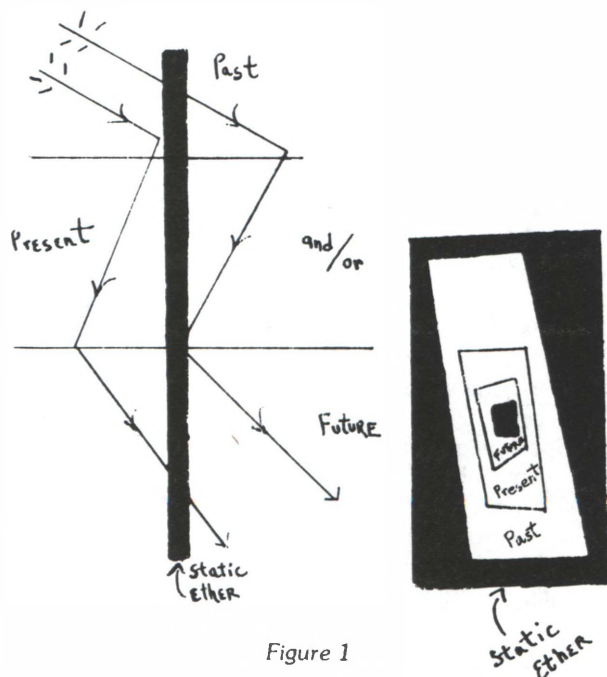


Figure 1

heavenly bodies simply because they occupy a time/space frame within which the circumference of a circle is always related to the diameter by a ratio of three and one seventh units. Traditionally, we have earth clocks which are circular, and our ordinary time units derive from this measurement of the circumference of a circle by degrees.

This commonality between the type of measurements used to record time, and the type of triangulation process (based on reciprocal degrees, referring to the circle) used since antiquity to chart relationships between the earth and the stars means that earth people take it for granted that—even at long distances—this planet is sharing the same basic time/space fabric as the stars Lyra or Arcturus. On one level of perception, this is certainly, reliably true.

However, recently we have devised new methods to measure time. These methods are directly related to the development of more sophisticated electronic technology, and are not possible for the unassisted common-sense observer, since they involve the measurement of the regular pulsing of the ammonia molecule, and other micro-structures.<sup>4</sup> Mentally, these time concepts are available for observation, but we cannot actually “see” molecular pulsing without equipment. It is possible that very sensitive psychics and people under the influence of LSD or other consciousness-altering substances can “feel” this sort of pulsing.

Clinically, since the nervous system of the body is electro-chemical, and—as has been recorded on EEG machines in numerous experimental laboratories—there is a definite shift in the electrical pattern of the brainwaves during different “levels” of mental activity; people can be taught to recognize different sorts of brainwave pulsing by “feel.”<sup>5</sup> How about “feeling” a shift in time-modulation? A shift in electromagnetic frequency is literally a shift in time modulation. Just as a shift in drumbeat frequency can literally be felt by a dancer, who then adjusts body movements to fit the rhythm, certain shifts in electrical activity of the brain can literally be “felt” by a psychic or sensitive (or an

experimental subject who has been trained via hookup to machine), who can then induce or match definite shifts in the time-modulation of consciousness.

## CONCLUSION

This mini-effect on atmospheric density will not fully explain the timely appearance of old reference books in my communal loft closet, and certainly does not prove anything about the relatively heavy density of the time-ether. However, since the brain is a physical object emitting an electromagnetic pulse, it does clearly introduce the possibility that a shift in the electromagnetic pulsing of the brain may also cause a minute, but definite, alteration in the molecular/electronic density of the surrounding area, thus inducing a micro-frequency time-shift in the texture of matter. This very small shift in frequency may open the possibility for access to the hyperdense and static ether in surrounding regions, thus facilitating psychokinetic effects.

Since information (as in the HEAVY ETHER diagram) is somehow coded by the brain to register in memory (a time-independent storage closet) this may mean that the traditional linkage of memory faculty with the ESP faculty has its basis in the fact that the electromagnetic bodily machine is somehow (by variations in time-frequency analogous to the binary shifting in a computer) recording and generating stored impressions from a frequency-linked but durationally-static “etheric” energy.

## ACKNOWLEDGMENT

Special thanks to Jim Karnstedt for sharing with me in conversation his practical memory of negative ion effects, hazards and possibilities.

## COMMENTARY

It is hoped that references and bibliography will be consulted not as the last word on the etheric subject and related topics, but as interesting additional information.

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# THE BERMUDA TRIANGLE ET AL: A NATURAL PHENOMENON

by LeVonne K. Angelo

## PART I

THE purpose of this article is not to rehash old worn-out reports of missing boats, planes and people. Although some will be included to demonstrate a workable pattern, my purpose is to bring together facts, figures, legends and ancient history under one writing in order for the reader to decide for himself if the field of astrology can help us understand the strange events said to have occurred in the area known as the Bermuda Triangle.

Since my personal discovery in 1968 of the strange events in the area affectionately known as the "Bermuda Triangle," I've been "hooked." There probably isn't many a book or article—pro or con—that I haven't read. (I have added a bibliography to the end of this article for those who wish to pursue the Bermuda Triangle mystery in greater detail.) I do not feel that what I have found is of an "occult" nature.

I discovered a certain pattern by using a *double zodiac*. All nature seems to exhibit positive and negative polarity, and the zodiac should be no different. The zodiac of the *physical* sun system is the one with which most of us are familiar. The second one is a *reflected image* and is *opposite* to the physical image.

The pattern is quite simple to use. In the charts that I have provided, the reader will notice the changing pattern emerging. It changes from an "open or diffused" sky (which is not dangerous) to a sky pattern for "people only" that are missing . . . to the complete disappearances of boats and planes with everyone aboard. Even the latest interesting phenomenon, SHC (spontaneous human combustion) has its own personal pattern. NASA and the Russians use, for rocket launching purposes, a strange little "gimmick" referred to as the "launch window." For those readers who aren't aware of terminology, a "launch window" is described as "an area of sky where particles and/or radiations diminish for a time for some unexplained reason." It may help to remember that description. . . .

Our planet is analogous to a great magnet which pulls in from the south and repels from the north—similar to kinetic energy. Man, it seems, is patterned in a similar way; he receives magnetism from the earth through his feet and emits radiations from the head area, thus creating a magnetic skin, or aura, whichever term pleases you. Our planet's magnetic skin is the Van Allen radiation belts.

Another strange thing about magnetism is that heat weakens it. This creates another dimension to magnetism—electricity. Vortices are, for the most part, over water, which is a conductor of electricity. Vortices occur in areas where cold and warm currents meet, creating swirling undercurrents or vortices of their own. Earthquake fault

lines also lie near many of these areas, and two intense vortices near the "ring of fire" in the Pacific may contribute to heat and pressure of great magnitude there.

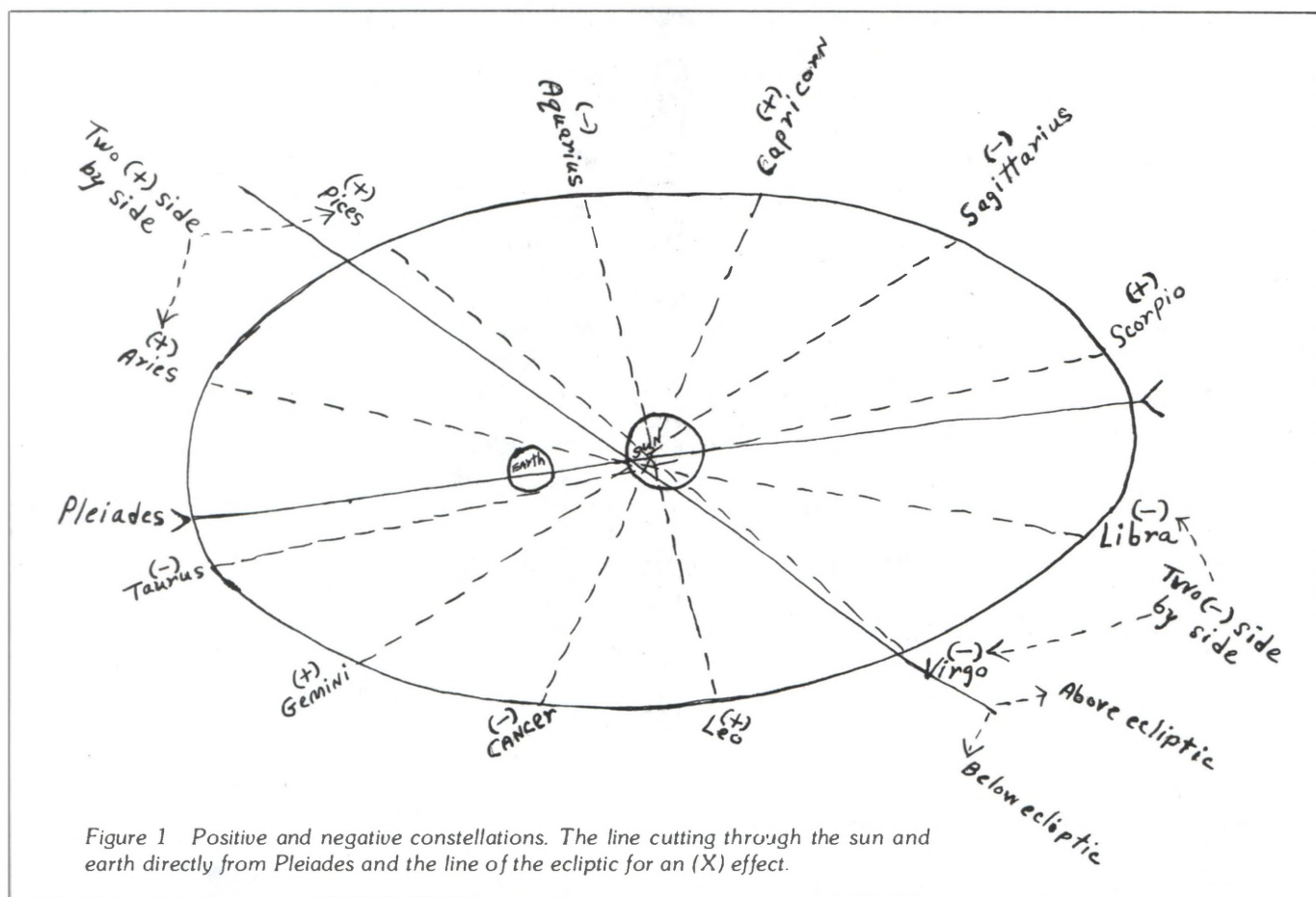
Each planetary body exudes radiation of rays and/or particles, the velocity and strength of which depends upon the planet's size and its angle from Earth. Earth is constantly bombarded with these radiations which reach us in the form of cone-shaped energies.

In his book, *Astrology: A Space Science*, author John Goodavage cites a sixty degree angle between planets, especially that of Uranus and Venus, which has a crystallizing effect—i.e., crisp and clear. Uranus has also been suspected of triggering sudden unexpected reactions such as devastating earthquakes.

A gentleman named Hiram Butler wrote a book entitled *Solar Biology*. In it, he advanced the idea of three zodiacs instead of one: the sun's, the earth's, and the zodiac of Alycone, lead sun of the Pleiades. At present we are interested in just the sun and the earth zodiacs. (Alycone's will be mentioned later.) Mr. Butler taught: ". . . when the sun enters the sign of Aries on or about March 21, it is the earth that has entered this sign, not the sun." He further stated: "almanacs have been changed to agree with the position of the constellations. This places the almanacs and ephemerides one sign backward. Example: if the almanac has the moon in Pisces it is actually in Aries. By counting one sign ahead of the position given in the almanac, the correct position is secured. This is true of all the signs." The ephemeris of the planets for *Solar Biology* have been arranged 180 degrees from the position given in the *Nautical Almanac*. Mr. Butler further states, regarding the movement of Mercury: "It will be seen from *Solar Biology* or the *Nautical Almanac*, which gives the heliocentric position, that the planet Mercury has moved about eleven signs in that time, thus making nearly a complete circuit through the twelve signs of the zodiac. The planet Mercury makes its complete cycle in 87 days and 23 hours; and those who exercise their reason while using the astrological ephemeris will readily see that it cannot remain in one sign 68 days and make its complete circuit in 87 days and 23 hours."

Each planet, then, receives the influence of the sun and also the opposing sign. The hub of our solar system, the sun, is the absorber and recharger of this system. Newton's third law states that "all solid objects absorb and reflect energies." The imaginary spokes fanning out between the sun and the planets resemble roadways or grids. Depending upon which grid a planet may pass through and how many planets are there in one place, this could create an accumulated charge.

Whether or not a planet is directly over one part of the earth, or on the opposite side, doesn't change the fact the planet is *still there*. Whether or not a planet is in a particular sign of the month, or is in the southern hemisphere and cannot be seen in the northern hemi-



sphere, does not change the fact it is *still there*. And . . . whether the moon is full or in the dark phase and cannot be seen . . . it is *still there*.

For every action there must be a reaction. For every positive action there must be a negative action to counterbalance it. During seasonal changes throughout our 365-day year, those of us on Earth view the changing panorama of constellations as we circle through them. However, we view this change as geocentric and tend to overlook the heliocentric position. It is logical to me that the sun appears not only in one constellation at a time, but also in the opposite constellation. For example: on or about August 20-21, the constellation Virgo reigns until Sept. 20-21. The direct opposite constellation is Pisces. Since we know that the positive and negative forces work at all times for proper balance, it is also logical to have six positive and six negative constellations. All planets appearing in one constellation receive the opposing influence of the others. In figure 1, you will note a double positive, Aries and Pisces, with a double negative, Libra and Virgo, at opposite ends of the system.

There are eighty-eight constellations which are broken down into eight families. As the solar system journeys through them, they send out radiations. These radiations are in turn absorbed by the sun. The sun changes them and transmits them along to other planets, thereby creating a constant interplay throughout the solar system. Similar to a great power complex, the sun acts

as the main generator. The families of constellations and planets, in turn, serve as the transformers for *their* little families. If we use just one zodiac arrangement, we have a rather meaningless pattern (figure 2). However, if we use the double or opposing effect (figure 3), we now have a significant pattern that we didn't have before. A "cross" effect emerges, one which will in some instances show a very balanced effect, and in other instances a very unbalanced one. As the reader will note, figure 3 charts the infamous disappearance of the five Avenger and one Martin aircraft on December 5, 1945. The reader may also see from observing figure 3 why I refer to the pattern I have found as the *Cross of Malta*.

The Maltese Cross has an odd history. It not only serves as a banner for the island of Malta, but it also appears in many other places and under many different guises. One can trace the basic pattern throughout the Mediterranean countries, Egypt, India and both North and South America. Where did it originate? Why did it spread through so many cultures and religious customs?

I do not have the space here to mention all my findings, but the research I have done shows the Maltese Cross may have developed from the Celtic cross, to reappear again and again throughout history (as the "iron cross" worn by Hitler's soldiers, for example), and it is often associated with the number 8 (there are 8 points to the Maltese Cross).

The Great Pyramid seems to have relevance as well. British inventor Sir W. Siemens, who climbed to the

top of Gizeh, noticed a ringing effect when he stretched out his fingers over his head. Using a makeshift leyden jar, he held it over his head and found that sparks flew

from it. Napoleon, it is said, entered the King's Chamber at Gizeh for a time (probably hoping for a great revelation). He evidently received more than he could comfortably handle, for he emerged visibly shaken and refused to speak concerning his experience. (Anyone wishing to study more on this subject should read *Secrets of the Great Pyramid*, by Peter Tompkins, Harper & Row, 1971, pages 12, 88, 167 and 182.) Many visitors have noted a strange "pulling" effect as they stand in the King's Chamber. Magnetism perhaps?

If you could view the pyramid from a vantage point high above it, you would discover an indentation on each of the four sides. Early investigators had a problem in measuring the base until one of them climbed to the top and looked downward. I experimented with cutting and shaping a construction paper pyramid, then ran a pin through its truncated top so that I could hold it at arm's length and view it better. While spinning it idly, I accidentally dropped the pyramid on the table. The drawings in figures 4 and 5 will show you what it looked like.

Why was the Pyramid of Gizeh built? Not for fun and games! Not for a tomb! Could it have been possible the builders were trying to show us how the earth was being bombarded by certain areas of the heavens? The top was aligned with the Pleiades—as a matter of fact, with a sun named Alycone! The symbology of the truncated top tells me the pyramid was never meant to be finished. This physical stone pyramid takes us just so far in our three-dimensional world. The unfinished capstone may symbolize an entirely different dimension. Investigators of the pyramid refer to certain areas of the pyramid as

TWELVE CONSTELLATIONS		EIGHT PLANETS	
♈	ARIES	♁	MERCURY
♉	TAURUS	♀	VENUS
♊	GEMINI	♂	MARS
♋	CANCER	♃	JUPITER
♌	LEO	♄	SATURN
♍	VIRGO	♅	URANUS
♎	LIBRA	♆	NEPTUNE
♏	SCORPIO	♇	PLUTO
♐	SAGGITARIUS		
♑	CAPRICORN	SATELLITE	
♒	AQUARIUS	☾	MOON
♓	PICES	OPPOSING FORCE	
		☾	

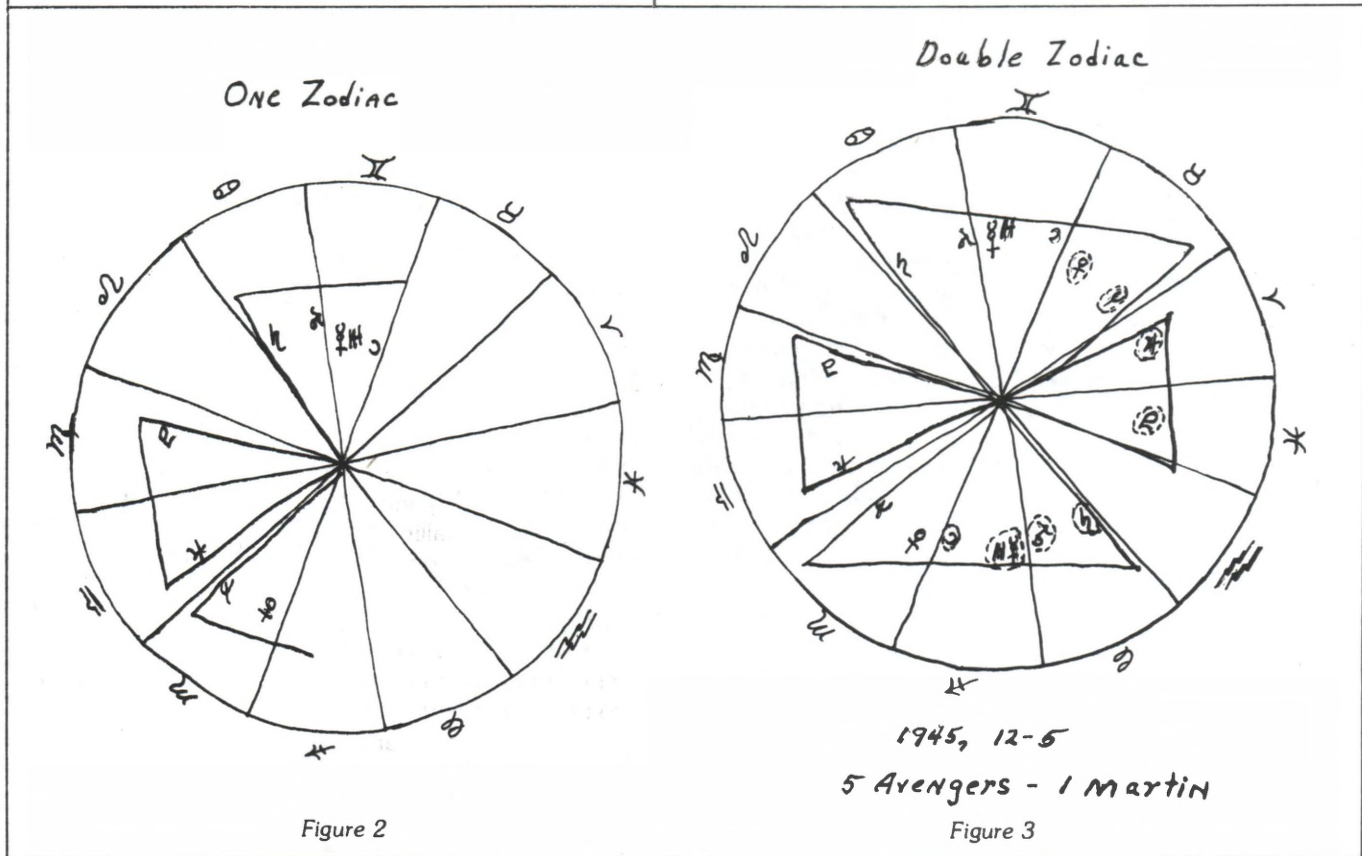
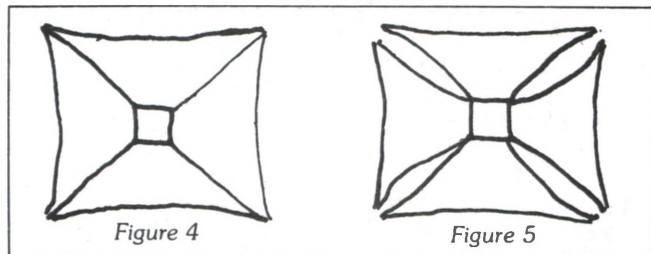


Figure 2

Figure 3



having adverse vibrations and other areas as having beneficial vibrations. Experiments with small pyramids have found that this geometrical design amplifies whatever is placed into it . . . this may refer to *thoughtforms* as well.

Ivan Sanderson produced a globe with each vortex in place and drew connecting lines from each vortex to the next. See "The 12 Devil's Graveyards Around the World," in *SAGA Magazine* (Vol. 45, No. 1), Oct. 1972. He then connected the North and South Poles in the same way; by doing so he produced a pentagon. The circle, cross and square are all incorporated into the pyramid. Plato is credited for the concept of the five regular solids of the cosmos that can be inscribed in a sphere—this is the same concept. No matter what vortex you start drawing lines from, you will produce another pentagon. A pentagon divides a circle into seventy-two degree segments . . . the vortices in each hemisphere are seventy-two degrees apart. By alternating the vortices north to south, they are thirty-six degrees apart. Numerically speaking, we are in the domain of "nine." Circumference of the planet measures 360 degrees. The four quadrants of the Great Pyramid represent *ninety* degrees each. There are *nine* planets in our solar system and the numbers *seven* and *nine* are important symbols in almost all cultures on our planet.

Louis Charpentier writes of the similarity between Chartres Cathedral and the Pyramid of Gizeh. (Please refer to *The Mysteries of Chartres Cathedral*, by Louis Charpentier, translated by Ronald Fraser, Avon Books, 1966.) Only on June 21 does a ray of sunlight strike a rectangular flagstone at the cathedral. In the Pyramid, the pole star was used to align the structure, and it was on June 21 that the pole star shone down into the pit. The Gaelic word "wouive" meant spirit. This is symbolized by winged snakes; at Gizeh, hieroglyphs portray the cobra. Reference is made by Charpentier to the telluric currents as cosmic or magnetic life in the planet. Where telluric and aerial currents met, dragons were born. Perhaps those legendary fire-breathing dragons with which the knights of the round table did battle were born of the same currents? Stone is the accumulator of cosmic energy. In 1200 A.D., fertility stones were referred to as "menhirs," while "dolmens" were stones pointing out the place where the spirit pulsates. Egypt's geodetic stone markers were called "omphalos," meaning "navel." The main room of the temple Amon had an omphalo that was placed where the meridian and parallel actually crossed. The navel area is the feeding tube of the fetus. The navel area marks a spiritual center in the solar plexus in ancient philosophy. And . . . the solar plexus is the accumulator of solar energy for the human

body. Pyramids have been built all around the world, for the most part on mountains. They follow the Pacific coast in South America (along the Andes), up into North America (along the Sierra Madres, Sierra Nevada and Rockies) and continue through to the Brooks Range in Alaska. Asia, too, has pyramids, as do the high mountain ranges in the Atlantic (in the Azores and the Canary Islands). In addition, many sunken cities are now being discovered with temples resembling pyramids. I could go on and on, but the point I am attempting to make is that the energies and symbolism involved in the pyramid shape may have something to do with our investigation of the Bermuda Triangle.

The heavens of our solar system are divided in half by a celestial ecliptic. Six constellations are above the ecliptic and six are below it. If we alternate each one as a positive-negative, we have the pattern that was referred to in figure 1. This double power emerges with the hourglass shape. Aries heralds spring, one of the vernal equinoxes; Libra, the fall equinox. Aries gives a powerful positive surge followed by another powerful surge that is extended by the Pleiades (Alycone). Virgo culminates the harvest and Libra signals the shut-down of activity for the winter. Each equinox brings a magnetic change or miniature magnetic reversal.

Piezoelectric and pyroelectric action may also play a part in our puzzle. I would strongly urge the reader to refer to the 15th Edition of the *Encyclopaedia Britannica*, "Earth, Gravitational Field of," Vol. 6, pp. 21, 22; and "High-Pressure Phenomena," Vol. 8, pp. 867, 869 and 870. Isostasy is defined as . . . "the equilibrium of the earth's crust, a condition in which the forces tending to elevate balance those tending to depress. Or the state in which pressures from every side are equal." Perhaps the builders of the pyramids placed those structures in locations where equal pressure could create a neutral zone. Perhaps the planets, moon and sun working together might create the appropriate stress. A number of items in nature exhibit piezoelectrical effect. Minerals such as cadmium sulfide and sodium chlorate, and metals possessing a metallic luster are good conductors. Mica and graphite are non-conductors. Mica is used as an insulator in its natural or synthetic state. Non-conductive crystals having polar directions can become electrically changed under force (piezoelectricity), or by heating (pyroelectricity). Quartz grows in a spiral, analogous to DNA, and inclines toward certain directions. The spirals can be right or left-handed, and it is possible for the same or different types to twine and intergrow. Crystals point to the magnetic pole during magnetic reversals of the earth. Crystalline structures of rocks will twist, showing this change toward the magnetic pole.

What has all this got to do with vortices and pyramids? Everything! The earth is like a great crystal with its high and low points. Sometimes it is under stress more than at other times; great heat is generated in volcanic areas, and the warm and cold ocean currents circulate in these same areas, contributing to thermal activity. The Great Pyramid is located on the 30 degree latitude, at 31 degrees, ten hours longitude. A line drawn longitudinally through the apex of the pyramid down

## BOOK REVIEWS

by George W. Earley

**MESSENGERS OF DECEPTION, by Jacques Vallee (And/Or Press, Berkeley CA, 1979, 243 pp. with drawings, maps, photos, index and bibliography, \$11.95 hardcover, \$6.95 paperback)**

According to the booking agency that sets up his nationwide lectures, Jacques Vallee is the real-life inspiration for the character of Lacombe in the movie *Close Encounters*. But where Lacombe found himself dealing with actual extraterrestrials, Vallee, in his latest book, eschews the interplanetary visitor thesis in favor of a conspiracy theory that calls for a mysterious group of terrestrial occultists who are (and have been for an unspecified period of time) manipulating their fellow humans by means of the UFO phenomena. Why, you ask? Vallee identified six possible "social consequences" of such manipulation:

- 1) The belief in UFOs widens the gap between the public and scientific institutions. . .
- 2) The contactee propaganda undermines the image of human beings as masters of their own destiny. . .
- 3) Increased attention given to UFO activity promotes the concept of political unification of this planet. . .
- 4) Contactee organizations may become the basis of a new 'high-demand' religion. . .
- 5) Irrational motivations based on faith are spreading hand in hand with the belief in extraterrestrial intervention. . .
- 6) Contactee philosophies often include belief in higher races and in totalitarian systems that would eliminate democracy.

through the tip of Africa connects with one of the vortices. One "vile vortex" is located at zero degrees near the Gibraltar area; Afghanistan has the next vortex at 72 degrees. All are on the same latitude as the Great Pyramid. Is it any wonder this entire area has always been permeated with mystery and creativity? On a map one finds the Pyramid of Gizeh just a little below, and in the center of, vortices 8-10. The pyramid complex on the Tsinan Mountains of China lies between vortices 10-2; another pyramid complex lies between 4-6, near Salt Lake City, Utah. Since we are unable to see into the Atlantic or the Pacific oceans, we must assume that the pyramids (if any) here lie in the middle of vortices 6-8 and that the Bonin Island complex lies between vortices 2-4.

Since the building of the Great Pyramid, the orientation of the stars has changed. The original orientation could have produced an enormous amount of voltage. In the *Egyptian Book of the Dead*, the pharaoh was placed in the coffer and was alleged to return to life, hence his subjects regarded him as a god. Imagine what it must have been like to be placed into that coffer when

Needless to say, this view of the past, present, and (possible) future UFO scene has upset a number of people, some of whom have gotten quickly into print with their objections. APRO and MUFON have each printed the same review by Vincent White who calls the book a "disaster" wherein "logic is taken to its ultimate conclusions of ultimate absurdity and reason is left in the lurch." Gordon Melton, *Fate's* book editor, himself a minister who has studied religious cult groups for many years, castigates Vallee for "his ignorance of the sociology of the esoteric" which causes him to see more significance in the similarities between many occult groups than actually exist. And in conversations and correspondence with the ufological equivalent of the man-in-the-street, I've heard Vallee's book described in unprintable terms while its author was characterized as "mad, absolutely mad!"

But the objections are equally flawed. Melton's review ignores the fact that some thing/being/event has made a powerful impression on the witness/contactee while White, in hewing stolidly to the extra-terrestrial nuts-and-bolts idea, leans far too heavily on *Star Wars* and Len Stringfield's tales of crashed spaceships and pickled aliens. Agree or not with his conclusions, the fact remains that Vallee has documented an uncomfortable lot of very disquieting/frightening events.

I think it quite likely, as Robert Anton Wilson theorized in the October 1979 *Second Look*, that a number of strictly terrestrial groups have jumped into the saucer scene with the intention of manipulating events to their own benefit. In so doing, it is likely that they have muddied the waters to the point that a clear understanding of past happenings may never be achieved; opportunists

the voltage was at its peak! Why didn't the body burn to a crisp or disintegrate? Perhaps because the coffer is made from dark brown polished granite, which means it is formed biotite, a common mineral of the mica group. Mica, if you remember, is non-conductive. (Mica was also found by explorers in one of the South American temples. The mica there covered the entire main altar floor. No one could imagine why the floor would be made of mica!) The Queen's Chamber lies directly under the apex of the pyramid. Early explorers found salt a half inch thick around the walls of the room. What was salt doing there? Perhaps it was a form of sodium chlorate—the conductor.

The vortices, too, are high voltage areas, and this voltage has an ebb and flow not much different from high and low tide . . . a constant, never-ending process of maintaining proper balance in the planet. In Part II, I will discuss some of the alleged anomalies in the Bermuda Triangle aura, and will also show several astrological charts of famous plane and boat disappearances.

*Part II of LeVonne Angelo's article will appear in the next issue of Pursuit.*

have always been with us and are quick to exploit the misfortunes of others to their own benefit. But I agree with Melton that the contactee cult groups "show no signs of influencing the ufological community, much less society at large." I see nothing in the events or trends of today's world that point to any UFO activity causing the "six social consequences" Vallee has warned of.

What, then, is my conclusion? I think this is an important book. It has attempted, no matter how flawed that attempt may be (and on that score there is no agreement either!), to examine a mass of chaotic data which, for the most part, most researchers on both sides of the ufological fence have been unable/unwilling to cope with. Better a flawed attempt than no attempt. Hopefully others will follow the trail(s) Vallee has attempted to point out. Science, as Ivan Sanderson was fond of saying "is the pursuit of the unknown." I suggest we will make more progress if we embark on that pursuit than if we stand around, tossing rocks at Jacques Vallee.

**FLYING SAUCERS, AN ANALYSIS OF THE AIR FORCE PROJECT BLUE BOOK SPECIAL REPORT NO. 14, INCLUDING THE C.I.A. AND THE SAUCERS: 5th EDITION** edited by Leon Davidson (\$5.95 postpaid from Blue Book Publishers, Room 5A, 64 Prospect St., White Plains, NY 10606)

On July 30, 1952, the *Washington Post* ran a story on a chap named Leon Davidson. At a time when the USAF was claiming saucer sighters were nuts and the saucer believers were yelling "spaceships!" everytime something glittered in the sky, Davidson took a heretical view—he said the saucers were some sort of secret guided missile project.

Davidson, a lone-wolf researcher with a doctorate in chemical engineering and no close ties to any of the private UFO groups, has modified his views somewhat since 1952, but he still believes the government—specifically the CIA—is behind the UFOs.

Initially, says Davidson, saucer fever sprang from observations of genuine vehicles/devices belonging to the USNavy . . . machines far better than anything the newly-hatched USAF either owned or had on its drawing boards. This base of misperceived sightings of real objects was then seized upon by the CIA which, for reasons of its own, began a campaign of flummery, hoaxing, and de-

ception which, since saucers are still being seen, must persist to this day if we are to credit Davidson's hypothesis. (By the way, Leon, where are those wonderful Navy machines today?)

In this book, hereafter simply called *Fifth Edition*, Davidson claims the CIA "secretly sponsored the formation of saucer study groups and contact clubs, including NICAP . . . set up many saucer publishers, sponsored the publicity received by Adamski's books and others . . . sponsored the wave of saucer articles in 1952 in *Life*, *Look* . . . conducted the hoaxes played on Adamski and Fry, including Adamski's desert contact . . ." etc., etc. You name a saucer contact event from that period and Davidson will doubtless claim the CIA set it up.

But why? Psychological warfare, says Davidson, claiming the nuclear test ban treaty was the result of peoples' belief in contactee claims of cosmic disaster if we did not stop atomic bomb tests. And the contactees, of course, got their information from the "Space Brothers" who, says Davidson, were really CIA agents.

Now these are pretty heady claims, the more so in the light of recent revelations of the CIA's dirty doings here and abroad these past 25+ years. But there's a problem with these claims. Where, in all the testimony to Congress and in the books and magazines that expose the CIA's nefarious activities, is there anything that links them with the saucers? Davidson does not provide a link and I do not believe one exists. Even the CIA 'saucer files' unearthed by Zechel's JUST CAUS freedom of information operations fail to prove Davidson's contentions.

Moreover, his charges are ancient history, having been originally written and published between 1956 and 1962. They could have been reprinted much earlier: *Third Edition* appeared in 1966 and *Fourth Edition* in 1971.

*Fifth Edition* not only doesn't explain why Davidson waited so long to reprint these old accusations, but contains nothing to prove his charges. Saucers are still being seen. New contactees seem to appear each month. Is this just hysteria and misperceptions (the Klassic view) or is the CIA still engaged in global flummery? And if they are, how are they managing to keep this secret when all else seems to be leaking at the seams?

When I asked him for proof of a CIA/UFO link, Davidson sent me three issues of *Inside, Straight*, a newsletter he publishes about such things as the Kennedy assassi-

## BOOK PREVIEW

Have the North and South Poles undergone sudden and cataclysmic shifts and reversals? Has the earth flipped end over end in space?

The scientific establishment says no. There is, however, an increasingly substantial "yes" case, and in John White's forthcoming book *Pole Shift!*, which Doubleday & Co. will publish in April, the author presents that case. He has gathered evidence from three sources—modern researchers (such as Sanderson, Velikovsky, Hapgood and Warlow), contemporary psychics (such as Edgar Cayce, Paul Solomon and Aron Abrohamsen) and ancient prophecies (including the Bible, Hopi Indian legend and Nostradamus) to show that our planet may

have tumbled in space many times. And it may again—soon! For the sources are generally united in forecasting a geophysical event that can destroy civilization. Moreover, the sources agree on when "the ultimate disaster" will happen: *at the end of this century*.

In his examination of the data, White evaluates it against current scientific perspectives and concludes that there are factors—natural and human—converging to make it increasingly possible for a pole shift to occur, just as the predictions and prophecies have said.

*Pursuit* readers will most certainly find the book of special interest.

—Editor

nations. Interesting . . . but no link here with UFOs, although *Fifth Edition* does reprint, without comment, this item from the late Ray Palmer's *Forum* of March 1974: "It is not possible to consider flying saucers without considering the murder of John Kennedy." Pfui, where's the proof of such a wild charge?

If you are confused by all this, so am I. I do think that Davidson is owed thanks for getting the original Blue Book Report 14 out into the open back in 1956, but he has larded *Fifth Edition* with so much twaddle and conjecture that his credibility suffers. In keeping with the paranoia of the times, I sometimes find myself wondering if Davidson is exposing a conspiracy or if he is part of one.

**ENCOUNTERS WITH UFO OCCUPANTS** by Coral & Jim Lorenzen (Berkley, NYC, 1976, 424 pp., illus., appendices, tables of sightings and index. \$1.95)

**ABDUCTED! CONFRONTATIONS WITH BEINGS FROM OUTER SPACE** by Coral & Jim Lorenzen (Berkley, NYC, 1977, 228 pp., appendices, references. \$1.75)

In the beginning, which is to say shortly after the Arnold sighting, we had flying saucers and a strong belief they were interplanetary spacecraft. Interestingly enough, no one wanted to deal with the personnel aspect, i.e., if the saucers were alien spacecraft, *who* (or what) was in the pilot's seat? Newspapers wrote nervously about "little green men," saucer enthusiasts eschewed tales by George Adamski (about contacts with live saucer people) and Frank Scully (about crashed saucers with midjet corpses), and the general public didn't know what (or who) to believe. Into all this confusion came the first of the serious private UFO groups, the Aerial Phenomena Research Organization. APRO, which initially was made up of Coral and Jim Lorenzen plus a few friends, courageously opted to accept reports of beings associated with UFOs, and to study those reports.

In these two books, published a year apart and nearly 10 years after their first book on the subject (*Flying Saucer Occupants*, 1968), the Lorenzens again tackle the subject of UFO occupants.

To a degree, the two books overlap; either can be read independently of the other but taken together they form a fascinating compilation, persuasive in the aggregate, and a cogent argument that either something strange really is happening—to wit: covert interaction between UFO occupants and apparently randomly selected terrestrials—or else a strange mental contagion is overtaking an increasing number of folks *all over the world*. It is this aspect of the contactee question that Menzel, Klass, and the other skeptics have so persistently ignored.

You'll find a number of familiar cases here—Higdon, Moody, Walton—as well as some that may be totally unfamiliar—Patty Price, David Stephens, and Gerry Irwin, for example. There are, of course, a number of others. Between them, these two books have over 600 pages which I have no intention of trying to summarize. I should note that *Encounters*, the earlier book, covers occupant encounter claims from over the past three decades, while *Abducted!*, as its name implies, deals with a more specific

aspect of an encounter . . . the kidnapping of the encounter witness. There is some overlap between the two books, but not enough to say buy one and not the other. Both deserve to be in your library, although I must carp a bit and note that *Abducted!* lacks both index and illustrations. Inconvenient omissions, these, for the researcher, but ones, I would guess, that were dictated by a cost-conscious publisher.

Earlier I noted that the books provide the reader with two possible solutions to encounter/abduction claims. I should point out that for the Lorenzens, there aren't two choices anymore. They are convinced that UFOs, occupants, and encounter/abduction cases are physically real. They further recognize that the climate in both government and the private sector, which includes the media with its power to shape attitudes, is such that abductees cannot hope for help from those areas. Accordingly, they "suggest that abductees no longer report their accounts to the authorities" but contact APRO which offers "to do what governmental officials have never done—investigate, sympathize, and attempt to relieve the trauma abductees have suffered." Such trauma, say the Lorenzens, includes "the additional injury resulting from character assassination by the dedicated skeptics and the 'UFO researchers' who will villify a UFO percipient rather than lose face with the media."

It is too early to tell what effects that policy will have, particularly since the odds of a reader being abducted are likely to be small, but given the choice, should I ever be abducted, I'd take the Lorenzens over Klass, Oberg, and/or the Feds.

**HANDS** by Margaret Williams & Lee Gladden (Galaxy Press, P.O. Box 100, Warner CA 92086, 1976, xv + 272 pp., illus. no price listed)

Americans went on a reincarnation kick some 22 years ago. Inspired by Morey Bernstein's book *Search for Bridey Murphy*, hundreds of otherwise normal people let themselves be hypnotized in an attempt to conjure up contact with a past life.

One such person was 'Robin Greenwood' whose involvement as a hypnosis regression subject began in 1958 and lasted for seven years! But Robin's case was different from the run-of-the-mill subjects who discovered that they'd been kings and queens in their past lives. Lee Gladden, professor of psychology and philosophy at Riverside City College, Riverside, California, did not succeed in regressing Robin to an earlier earthly life. Instead, Gladden somehow put Robin in contact with an intelligent, non-human, telepathic being on another planet! Imagine a disc with 8 stumpy but flexible 'arms' each equipped with a hand, and you have an idea how the creature reportedly looked. It was, naturally enough, dubbed 'hands' by Gladden and others involved in Robin's hypnosis.

In the nearly 50 hypnotic sessions that followed Gladden's initial contact with 'hands,' the research team found themselves not only conversing with 'hands' but also with the 'Cenosites,' a highly intelligent race of spacefaring humanoids who claim to have visited Earth during World War II. Appalled by our barbarity, the Cenosesites refuse to

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## SITUATIONS

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*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).*

### GREEN-EYED, HUMPBACK MONSTER IN COLORADO LAKE?

On a comfortable, late-August night in the Rockies in 1979, Jerry Cross and his father-in-law, Bill Hoppe, were fishing.

Suddenly, the fish stopped biting. Cross and Hoppe, who had set up a campsite on the shore of Lake Katherine in the Mount Zirkel wilderness area of northern Colorado, couldn't understand it.

Then Cross noticed what he thought was a log about 20 or 30 yards offshore. He soon realized, however, "it" was no log. The two men pointed their flashlights at the object.

"That's when I got scared," Cross said. "The light reflected back off the eyes. One time it reflected red, another time green. The eyes were about 3 to 4 inches in diameter and I could see the basic outline. It was about 10 to 15 feet long, but what made it stick out in my mind was the hump on its back. If I had to associate it with anything, I'd have to say a camel."

Cross, an engineering technician with the U.S. Environmental Protection Agency, said the creature was swimming in leisurely fashion with about 1½ feet of its body protruding from the water. The hump rose another 1½ feet. Cross said he and Hoppe followed the creature along the shoreline, but lost it after a few minutes.

"At the time, I admit I was scared," Cross said. "I was spooked and so was my father-in-law. Neither one of us gets scared very easily."

Eight weeks after the incident, Cross

still thought about what they saw that night. He dismissed hypotheses from wildlife experts that what they saw might have been a moose or elk.

An official with the Colorado Division of Wildlife said there is probably a logical explanation, although he wasn't sure what the explanation could be. If Cross and Hoppe saw something out of the ordinary, the official said, there will probably be other sightings. "When you're talking about a 15 to 20-foot-long thing with a hump and a big green eye, it's hard to hide it under a rock," the official said. He indicated he believes the two men are sincere in their statements, but he doesn't accept Cross' theory that what they saw was some kind of prehistoric fish.

Cross, anticipating the obvious skepticism about the sighting, said laughingly, "We hadn't drunk anything, nor were we smoking anything, nor had we been eating any wild berries."

SOURCE: *The Denver Post* (Colorado), October 19, 1979. CREDIT: Dr. Leo Sprinkle.

### WHSTLING ICE BOMB RIPS THROUGH ROOF

On August 28, 1979, David Brooks was in his yard in Spotsylvania County, Virginia, waxing his father's car when a large chunk of ice came hurtling out of the northern sky to rip a hole two and one-half feet wide in the roof and ceiling of his neighbors' one-story home.

"I heard something with a lot of speed like it had a whistle behind it," Brooks said. A small explosion-like sound fol-

lowed. "Then I saw it hit the house and pieces of ice splintered all over the place. That's why I picked these up. I thought no one would believe it."

Brooks exhibited a plastic freezer-container holding a half-dozen small pieces of ice.

The hole in the neighbors' home extended from the roof down through an attic area and the dining room ceiling. Insulation material was scattered throughout the house and much carpeting was soaked by the melting ice.

Weather and aeronautic officials said the chunk of ice probably fell from the wing of a high-flying jet.

SOURCE: AP, *Detroit Free Press* (Michigan), August 30, 1979. CREDIT: W. L. Neilsen.

### MYSTERY FACE IN RAHWAY TREE

To add to the growing list of images in unusual places, we now have a face (or two) appearing in a tree in Rahway, New Jersey.

Thronges of curious residents have flocked to the home of a 53-year-old Rahway woman to get a glimpse of the unusual image she claims has taken up residence in her maple tree.

More than 600 people stopped by to see the image, sometimes arriving as late as 3 a.m. to shine a flashlight up into the branches. Mrs. Carter, who owns the tree, said many of the tree-gazers believe the image to be Jesus Christ, Moses, or some kind of religious prophet. Others fear it may be an evil demon.

"I don't believe in such foolish things,"

contact us overtly until we learn to live together in peace and harmony. (A familiar message from the Space Brothers, right?)

Despite Gladden's professional background, the 'hands' team had no luck in interesting NASA or anyone else in their alleged extra-terrestrial communications. Eventually Robin refused to participate any longer—she was frightened by one noted psychologist who, after sitting in on a contact session, said she was self-deluded.

It is a fantastic story, but told in a straightforward manner by Gladden and co-author Margaret Williams, another member of the 'hands' team. Despite many efforts, the team was unable to come up with any means of proving

what they were hearing from Robin was true and that is where matters stand today. Acceptance or rejection is up to the reader . . . but I can't help wondering what might have happened had the 'hands' team been able to interest other, more open-minded, scientists in Robin's case. But all you have to do is remember what the public/military/scientific/news media attitude towards not just UFOs, but contact reports, was during 1958-65. Even today, though, it would be interesting to know what Leo Sprinkle, Alvin Lawson, and others involved in hypnotic regression work with purported contactees would make of this case.



Mrs. Carter said. "I am a very practical, realistic person and believe it is simply something beyond my understanding."

Mrs. Carter, who has lived in the house for 12 years, said she first noticed the image August 27, 1979. The apparition was so startling she called police late that night to investigate. A patrolman who responded said the image resembled a face and was surprised it was so clearly defined.

Mrs. Carter claims that by looking closely, one can discern a man's face with dark eyes, nose, mustache, long hair and a scar over the right eye.

Meanwhile, some who have viewed the tree report seeing a second image at the base of an adjacent tree which resembles a woman. That image, which Mrs. Carter said is difficult to discern, appears to be a profile of a woman with a short, bushy hairstyle.

Mrs. Carter also said she has been unable to get any housework done with the continued interruptions. She hoped the publicity would taper off by the time the winter rolled around and the leaves started to fall.

SOURCE: *Star-Ledger* (Newark, New Jersey), September 5, 1979. CREDIT: Thomas Schneider.

### UFO 'HEARING'

Bobby Jiminez had been totally deaf for 27 years from a bout of spinal meningitis he suffered just before his third birthday. His deafness ended suddenly, however, February 25, 1979 as he was driving home from a visit to his brother's home near Porterville, California.

Although law enforcement authorities said there were no reports of a flash or explosion in the area where the incident occurred, Jiminez said the first sound he had heard in more than a quarter century was the sound of an explosion which accompanied an orange flash. It scared him badly and he drove directly to the sheriff's office.

"He was nearly incoherent when he walked in here," said a deputy. "His speech had always been mumbled because he couldn't hear, but he was almost babbling."

Deputies called Sgt. Richard Cooksey, who is able to communicate with the deaf. He and a deputy took Jiminez to a hospital where workers who knew him confirmed that he had been deaf most of his life.

Because Jiminez was unable to understand speech, Cooksey asked him in writing if he could hear, and Jiminez nodded "yes."

Later, Cooksey said he clicked a ball-point pen behind Jiminez and the man

responded by turning around and looking at the pen.

"He complained about the loudness of the heating unit motor and the typewriters down the hall," Cooksey said. "He said the noise hurt his ears."

SOURCE: UPI, *The Trentonian* (New Jersey), February 28, 1979. CREDIT: David Weidl.

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### UNEXPLAINED DUGOUT

In Edmonson County, Kentucky, in the southern reaches of Nolin Reservoir, U.S. Army Corps of Engineer officials say one of their patrols spotted what appeared to be a large log floating in the nearly 6,000-acre lake a few years ago.

A close look told them that what they had seen was the bottom of a large dugout, nearly 20 feet long and almost three feet wide at the center, and all from a solid piece of timber.

The smooth edges and evenly rounded bottom, as well as the graceful lines fore and aft, would lead even the most casual observer to the inevitable conclusion that someone had spent a great deal of time and effort building the craft.

Regulations specify that property found floating in lakes such as Nolin must be held by the Corps of Engineers for 120 days to allow time for the owners to claim them. If unclaimed, they become the property of the corps.

No one showed up during the claiming period, although a man did come forth later claiming his children had found the craft the year before and had played with it in the lake. The man's claim was denied, however, since he failed to show proof.

"We've scratched our heads a lot," said Robert Barnett of the corps. "Something like this arouses your curiosity when you find it. This is the first dugout I've ever seen."

At the University of Louisville, archaeologist Phil DiBlasi said the only dugout he was familiar with is located at Cleveland, Ohio. "It was dug out of a bog," he said, adding, "I don't find it inconceivable that this dugout [found at Nolin] could date back to 400 or 500 A.D."

A University of Tennessee professor who studied a wood sample from the dugout reported that it superficially resembled one of two varieties found in Central and South America.

"That's kind of unbelievable," said Kenneth Skaggs, the corps' area resource manager for Nolin and other reservoirs in the area. He believes the craft is made from American Chestnut, which was virtually rendered extinct by a blight in the '30s. His theory is that the dugout was made by early settlers, or Indians, then

finally abandoned in one of the many caves or rock shelters hidden among the sandstone ledges and heavy timber in what is now Edmondson County. Some such caves and shelters were eventually flooded by the lake (the corps raised the pool 35 feet there in 1963) and the dugout may have been dislodged.

Although carbon dating the craft probably would not work, archaeologists say there is a process called dendrochronology (a method of tree-ring dating) that might indicate the age of the dugout. Meanwhile, the mysterious craft remains near Campbellsville, at the corps' Interpretive Center at Green River Reservoir, for all to see. The corps says the dugout will eventually be returned to Nolin for display.

SOURCE: *Courier-Journal* (Louisville, Kentucky), March 28, 1979. CREDIT: Harold Holland.

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### HOME SUDDENLY BECOMES HAUNTED

The modest frame house of Bert Gross sits on a small hill in Desoto County, Mississippi, just south of the city limits of Memphis, Tennessee. And although the house looks ordinary from the outside, strange happenings transformed the four-room dwelling over the weekend of March 31, 1979.

Gross, 54, a former construction worker, said he and his five children were sitting in their bedroom-living room watching television Saturday night (March 31) when a swarm of insects suddenly entered the room and began buzzing around their heads. Then a pillow flew off the couch and landed eight feet away.

And this was just the beginning, Gross said.

During the next two days, a coal-burning heater in the same room collapsed and a portable television set crashed to the floor; then, an upright freezer turned itself around in the kitchen, Gross said.

He finally called neighbors and Desoto County sheriff's deputies to come watch when drawers began opening and closing and objects such as cans of spaghetti sauce and an alarm clock—hurled through the air.

A reporter for the *Commercial Appeal* said he witnessed the unexplained happenings while spending several hours in the house.

And a neighbor, Gilbert Hines, 58, who lives behind the Gross house, said a flying pillow made him a believer.

"I'm a hard believer, especially when it comes to what people tell me," Hines said. "But a pillow came from a corner and hit me on the leg. I wouldn't have believed it if I hadn't seen it."

Although no one could explain the phenomenon, friends urged Gross to move his children—ranging in age from 13 to 24—out of the mysterious house.

Gross convinced his family to stay for the weekend, but said he might change his mind later—unless things started staying where they belonged.

SOURCE: *The Tennessean* (Tennessee), April 3, 1979. CREDIT: Harry Holland.

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## UNIDENTIFIED ANIMAL SIGHTED IN DELAWARE

State Police stationed near Concord, Delaware, were puzzled by strange tracks found on a farm east of Concord. (See photo.) The tracks, discovered September 13, 1979, measured four by four and one-half inches. To make matters worse, within two and one-half weeks prior to the discovery, three separate reports of an unidentified animal were made by people living within three miles of the farm east of Concord.

Those reports described a strange, dark brown to black-colored animal crossing rural Route 483 and jumping in soybean fields.

Paul West, a rural barber, was the first to notice the animal as he looked out his barbershop window around 6 p.m. one evening.

"I saw it in a rise in the road [about 100 yards away]. It was not quite jet black and looked like a turkey buzzard at first," he said.

A passing car, however, startled the animal, according to West, and the animal leaped 12 to 15 feet into a nearby soybean field.

"I was so startled that it leaped instead of flying," West said. He described the animal as having a two-foot long tail that was approximately two inches in diameter. The tail was not bushy, but tapered, and the "curled under" portion was the size of a saucer, West claimed.

The second sighting was made a few days later by a nine-year-old cyclist riding his bike with some friends around 2 p.m. in the same area. Frightened by the incident, the cyclists called their parents, requesting alternative transportation home.

The mother of the youth who reported the incident said her son described a black, four-footed animal which leaped the full span of the road with its hind feet.

"He told me it jumped 'like a kangaroo' and had a long tail that curled upward over the hind end of the animal," said the boy's mother, adding that her child was very alarmed by the incident.

The third observation was reported September 7 by Paul West's son who



**Understandably reluctant to have curiosity seekers tramping over their land, the owners of the farm where this 4"x4½" track was made have asked the authorities not to identify them or the location. But state police of Troop 5, Bridgeville, Delaware, vouch for the authenticity of the photographs and plaster casts they took at the scene in mid-September of 1979.**

saw the animal from his pickup truck shortly before 9 a.m. as the creature leaped through a bean field. Although he was unable to get an accurate description of the animal, the witness said it was less than three feet tall and dark brown in color.

"It seemed like it was more of a jumping animal than a running animal," he said.

Detectives from the state police took plaster castings and photographs of the tracks. Other officers were in possession of a six-inch lock of hair found near the tracks. The hair was described by an investigating officer as "very fine, dirty blonde or light brown in color, which could be human and doesn't look like it came off any animal."

Meanwhile, police agencies have been unable to identify the animal tracks despite trips to libraries and conversations with local teaching sources and curators at the Smithsonian Institution in Washington, D.C.

SOURCE: *The Leader* (Delaware), September 19, 1979. CREDIT: James Hurst.

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## EERIE TALES

A story well worthy of the season of ghosts and goblins was reported from the Daemen College campus in Amherst, New York, last Halloween.

On October 22, 1979, three Daemen students were out for a walk about 3 a.m., enjoying the warm Indian summer night, when they approached a little bridge behind the school's theater which led into a backwoods clearing somewhat removed from the main campus.

As the three neared the bridge, they saw a man completely dressed in black, standing motionless, his hands clenched at his sides. The three students simultaneously experienced a sense of foreboding that kept them from coming closer.

They circled around the bridge to find another entrance to the clearing. It was there that they saw "the eyeless dog, a German shepherd," according to one student who reported the story. The dog, like the man, appeared to be standing guard. In the clearing was to be seen a black kettle "about the size of a toilet,"

according to the report, "and there were two large black boxes flanking it." The students retreated hastily as the dog began to roll its head from side to side.

The next night, about midnight, two of the students were drawn back to the area, as if by some odd compulsion. As they came near they found the same man blocking the bridge.

Again taking the alternate approach, the two saw flames flickering and dimly lighting the cleared area. They ventured closer and observed a bearded man who looked like a woodsman feeding a fire under the kettle ritualistically, with robot-like movements. Although the students were no more than five yards from the man, he took no notice of them. Returning the next morning, the two found the skeleton of a small animal, and called police. Unimpressed, the dispatcher suggested getting in touch with the SPCA. The students decided, instead, to bury the bones.

That night the same students again returned to the area and again the same man in black made his appearance, this time near the campus theater. As the students watched and wondered, three other students bolted from the theater building as if in terror. They had heard "a loud sound, like the pages of a giant book being slammed shut." Some members of the group headed back to the main campus. As they approached they heard "a groan, like the lowing of a huge cow," and simultaneously "a strange light swept up from the ground" toward the sky. Once inside the building, they looked out a second-floor window and saw "two eyes, not attached to a head or anything" staring at them.

Two of the hardier students returned to the clearing the next day. They found the small skeleton missing from its rude "grave." At about the same time, one of the students who had first observed the strange events had walked into a men's room on campus and felt "something" rip from his neck the silver cross and chain he had been wearing.

The person who reported these remarkable goings-on to the *Buffalo Courier-Express* theorized that satanism seemed the only plausible explanation. He also remarked that some of the students had moved off campus out of fear, and that college officials had been apprised of the situation but didn't seem interested in doing anything about it.

A call from the newspaper to the college elicited nothing but wonderment from the public relations office. No one, it seemed, knew of any covens or mystic cults on campus.

Daemen's president, Dr. Robert S. Marshall, called to say he did indeed have on his desk a report about an

anonymous caller, who claimed to be an associate of a student's parent. The caller told of three students who had felt a "powerful force of energy" urge them to leave a certain area. Would Dr. Marshall please look into it?

"We're not into cults and witchcraft here," Dr. Marshall said, "We don't have any budget provision for such things. Maybe in the State University system they have enough extra money for that, but it's just not our type of thing."

SOURCE: *Buffalo Courier-Express* (New York), Oct. 31, 1979. CREDIT: John W. Kraska.

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### SOMETHING LOOSE IN EMERALD, AUSTRALIA

"Vic," a plasterer who wishes to remain anonymous, told his workmate, Douglas Bombardieri, how a "monster" lifted and rocked his car in the mountain town of Emerald, Australia, in August, 1979.

The beast in question was two-legged, black, extremely strong and had enormous feet, according to Vic. It also made a sound like "an elephant running in galoshes," and apparently had the knack of throwing objects boomerang-style.

The beast was first sighted in Emerald sometime in August. It later returned to leave two footprints outside a front window. The prints were found by Bombardieri, who made a plaster cast of them. One print measured 16 cm across and 31 cm long. Other prints, discovered near a creek close by, stood four feet apart.

Vic had gone to the creek bed, heard peculiar noises and felt something was following him. He apparently made a run for the car with the "animal" in pursuit. According to Bombardieri, Vic could not move the car. "He put the car in third gear, but the beast had hold of it," he said. "It then started to bounce the car up and down."

Vic says he turned and saw two black arms and a big chest through the back window. He put the car into reverse and knocked the beast to the ground, then fled.

While experts puzzle over the prints, the two plasterers have offered an explanation. They speculate the prints might have been made by conservationists in an effort to scare would-be tree-fern thieves away from the area. "The people who live in that part of Emerald are a bit weird," Bombardieri confided.

A few weeks later, a mysterious "black panther" was sighted. Adrian Dikmans, of Emerald, said he was driving along Stewart Road at 11 p.m. Sunday, September 23, when he observed a sleek,

black animal that looked like a cat, loping along at a good clip. Dikmans was unable to identify the animal and was extremely frightened, even though he was in his car. His sighting followed on the heels of hundreds of calls from residents in and on the edge of bushland areas during the past few years. The sightings have ranged from as far afield as Warburton, Healesville, Montrose, Mt. Evelyn and Neerim.

Many of these reports have been positive and have come from highly responsible people who say the animal is a large cat. About three years ago, horses became agitated near the Montrose quarry. Neighbors said they had seen a large cat in a tree and heard a weird screaming the same night.

Dikmans said the animal he saw was the size of a panther, had pointed ears, a long tail, and was "sleek."

"I chased it for about 100 meters at 45 m.p.h. until it loped over a 1½-meters high bank, into a driveway. That's when I lost it. I am positive it wasn't a dog. It was able to keep ahead of the car," Dikmans said, adding: "I don't like what I saw and I don't want to see it again."

SOURCES: *Age*, September 7, 1979, and *Knox & Mountaindistrict Free Press*, Vol. 10, No. 36, September 26, 1979. CREDIT: Bruce Rateliffe.

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### FRENCH UFO STORY A HOAX?

Authorities in the small town of Cergy-Pontoise northwest of Paris are trying to decide whether to launch a search for a mysterious glowing UFO or to charge Frank Fontaine and his two friends with criminal mischief.

Fontaine, who had been the object of a police search since November 26, reappeared a week later, December 3, 1979, in the exact spot where he had disappeared, according to his two friends, who said Fontaine was found wearing the same clothes and had the same sum of money as the day he vanished.

Police said the three consistently repeated the same story under long questioning.

At 4 a.m. that Monday, the three young men (Fontaine is 19, the two companions both 25) had just finished loading a station wagon with clothes and were going to sell them at an open market, when they noticed a brilliant light about the size of a tennis ball to the right of the car. The ball became larger and larger and came to rest on the hood of the car, causing their eyes to burn. Frank Fontaine remembered nothing from that moment until his reappearance the morning of December 3.

Fontaine's two companions had left him to watch the car while they ran home to get a camera, but when they returned their friend was gone. The car was still there with the door open, however, and the friends saw a halo of light, which soon disappeared, surrounding the car.

Just as mysteriously as he had vanished. Fontaine reappeared at exactly the same spot only a week later, according to the three. When he found the car missing, Fontaine thought it had been

stolen, and rushed to the home of one of the friends who had been with him.

Fontaine, apparently unaware that a week had elapsed since he had last seen the friend, asked him what he was doing dressed in pajamas. "Five minutes ago," he noted, "you were ready to leave for Gisors."

Police with geiger counters checked both Fontaine and the spot where he disappeared, but found no trace of radioactivity. Nor was there any trace of mud

on Fontaine's clothes or shoes.

Though unable to shake Fontaine's story, which has not varied one bit and corresponds exactly with the testimony of his two friends, police remain skeptical. They have called in experts from the Group for the Study of Non-Identified Aerospace Phenomena, a section of the French National Space Agency.

SOURCE: *The Middlesex News* (Framingham, Mass.), December 3, 1979. CREDIT: Loren Coleman.

## SYMPOSIUM

## Comments and Opinions

### LETTERS TO THE EDITOR

*Letters to the editor should be addressed to Fred Wilson, 65 Grandview Ave., North Caldwell, NJ 07006.*

*Letters may be signed with the member's name, city and state, or with membership number only if the writer prefers. Because of space limitations, letters are subject to abridgement.*

I hereby would like to round off my last year's article, "More on Extant Dinosaurs," in *Pursuit* (Vol. 12, No. 3, Summer 1979), with a piece of information that was given to me after the corresponding manuscript was sent in. It is as follows: the well-known herpetologist, J. B. Graham, who visited the peninsula of Paraguaná in 1976/77, stated then, in *Coro* and in *Punto Fijo*, to have seen, near the base of Cerro Santa Ana, a large lizard of unknown variety—"certainly a new species, possibly a new gender." While I have never seen anything quite fitting the description, Mr. Graham is a world-famous herpetologist and his witness can be given some weight. Here goes, therefore, another piece of evidence as to possible Fortean findings in the biological field in northern South America.

—Silvano Lorenzoni  
Caracas, Venezuela

Pawlicki, in his article, "The One Physical Experiment Impossible to Explain" (*Pursuit*, Vol. 12, No. 3, Summer 1979), says that Young (presumably Thomas Young, 1773-1829) found that electrons are affected by light, but I can find no information about his work, if any, with electrons, or electricity. Young is noted for his work with light diffraction. In his time Dalton was just finding evidences of a theory of atoms, and Faraday had barely started experimenting with electricity through liquids. It was 1869 when Hittorf showed that cathode rays (named in 1876) travel in straight lines. Could Young have known how to direct a beam of electrons through two slits? Do I have the wrong Young in mind?

It would help if Pawlicki gave textual references. Also, it would be useful to know what experiment proves that a moving standing-wave shortens to the square root of the quantity, one wavelength less the quotient, square of the velocity over the square of the speed of light, as relativity theory specifies for the shortening of

moving objects. Otherwise one would assume that the standing-wave in the Plate-Flutter Model shortens in direct relation to velocity, thus failing to show the Fitzgerald contraction.

A reader finding these apparent discrepancies in an article is not encouraged to bother reading very far.

—Harry Mongold  
Manhattan, Illinois

Barbara Jordison, in her article "The Synchro Channel" (*Pursuit*, Vol. 12, No. 3), questions Robert Wilson's conclusions about the origin of coincidental 23s as given in his book *Cosmic Trigger*. Inadvertently, however, she provided evidence for another of Wilson's "relative meta-beliefs" in the very act of writing her article.

In Part One of *Cosmic Trigger*, in a section headed *The Murder of Christ: a Re-run*, Wilson describes Kerry Thornley's Law of Fives:

All incidents and events are directly connected to the number five, or to some multiple of five, or to some number related to five in one way or another, given sufficient ingenuity on the part of the interpreter.

Wilson amended this with the Law of 23s, from the fact that 23 numerologically integrates to 5:  $(2) + (3) = 5$ .

Looking over Ms. Jordison's article it takes little ingenuity and no interpretation to find that the discrete numeral '23' appears five times in the text. Coincidence? Information? "Junque and noise?"

As to her synchro data from a dual audio input (assumed AM broadcast and police band transmission) in which '10-4' occurred on both inputs, it should be further noted that 10-4 numerologically integrates to 5:  $(10) + (4) = 14$ ,  $(1) + (4) = 5$ .

To further compound junque with noise, her data run for April 24, 1970, is stated as lasting 5 hours.

The earliest recorded synchronous input for that run

was recorded at 12:50 a.m. on the 24th. She had obviously decided some time before this to stay up into the wee hours performing the run—a decision reached on April 23.

Well, let's not get carried away with this, whatever it is.

—Peter Murphy  
Emporia, Kansas

The search for evidence concerning the ASBMs, more popularly known in the U.S. and Canada as Bigfoot and/or sasquatches, continues onward in the wake of various retirements of organizations after the infamous 1978 *Sasquatch and Other Phenomena* conference at UBC, Vancouver.

Known to be retired is Peter Byrne, who has officially closed his Bigfoot Information Center and Exhibit at Hood River, Oregon, along with his *Bigfoot News* newsletter. Mr. Byrne has announced that he possibly will return to the hunt at a future date. In Seattle, Ed Kellogg's *Bigfoot Mystery Museum*, sponsored by his International Sasquatch Society, remains closed and dusty. Kellogg, a real estate broker, has disconnected his telephones, and his publications, *The Bigfoot Newsletter* and the *Bigfoot/Sasquatch Clipping Service*, are no longer mailed out, according to subscribers. This is unfortunate, since the museum in particular generated much interest and many reports.

Still being published is the *Bigfoot Bibliography* ("the BIB"), founded by George Haas and published by the Bay Area Group, with Warren Thompson as editor (246 Nimitz Ave., Redwood City, California 94601, 415-366-2207). The BIB is sent to persons who agree to submit new listings of Bigfoot-related articles and books to help expand the overall bibliography on Bigfoot. Continuing its field research and analyses of evidence is Project Bigfoot (formerly Project Grendel), Box 444, Northgate Station, Seattle, Washington 98125, 206-522-9381/622-0143. Project Bigfoot operates a "hotline" for citizen reports of sightings and alleged photos and other evidence, and sends such information to members who are scientists and qualified to make analyses and comparisons. Blood and hair samples, feces and photos, track depth and compression tests of soils to determine sasquatch true weights are currently being worked on and are in the preliminary stages of write-ups for publication. Director: Jon Beckjord. Inquiries are invited, as well as reports. In Canada, John Green, author of five sasquatch books, has returned from a foray into politics and is again gathering information on sasquatch sightings. Green has one of the world's best collections of casts and clippings and information on sightings of ASBMs (1299 Tracksell Ave., Victoria, British Columbia, Canada, V8P 2C8, 604-384-0334). One of the original founders of the debunking society, the Committee for the Scientific Investigation for the Claims of the Paranormal (CSICOP), Marcello Truzzi, has started his own journal, *Zetetic Scholar*, for investigating the claims of the paranormal. The journal provides a means for claimants and skeptics to have it out,

and it appears to provide "equal time" for each, something that CSICOP's publication, the *Skeptical Inquirer*, does not provide. The ZS can be reached care of the Department of Sociology, Eastern Michigan University, Ypsilanti, Michigan 48197.

Lastly, UBC Press (University of British Columbia, Vancouver, B.C., Canada), is soon to publish a collection of some of the papers presented at the 1978 conference.

—Jon Beckjord  
Seattle, Washington

I would like to applaud the article by Dr. Arlan Keith Andrews, Sr., "What to Believe—Or, Paring Down the Paradigm" (*Pursuit*, Summer 1979). . . . and I do not think that the editorial preamble to Andrews' article was justified or constitutes "fair play."

In the pages of *Pursuit* there is entirely too much wishful thinking and sensationalistic non-thinking, *vide*: the multi-dimensional Nessies to which Andrews alluded, and we must not forget the "mystery cats" in the same category ("Black 'Mountain Lions' in California?" by Loren Coleman, Spring 1979). Just as a multi-dimensional Nessie is an explanation for the phenomenon which is more unlikely than the phenomenon itself, readers of *Pursuit* should know that melanism in the Eastern cougar (*Felis concolor* (cougar) Kerr) is extremely common, and there's no reason why cougar melanism should not have become common in California as well, and for the same reason: that formerly somewhat rare melanism may be selected in an animal which is under immense survival pressure from man, and melanism may assist the survival of a large predator which must be most active at dawn and dusk, and during the night. Thus, in New Brunswick at least, cougars are now known to have survived when formerly thought to have become extinct, but about 30 percent of the cougars seen are reported as being black. I myself have seen a pair of cougars on the Quebec-Maine border, while doing lake monster research at Lake Pohenegamook, and one of these cats was normal tawny and the other was black. Since both were partaking of the same deer carcass, I have no reason to believe that one was more spectral than the other.

Just as Fortean have always justly derided "scientific" explanations that are more unlikely than the alleged phenomenon itself ("swamp gas," etc.), I suggest that we try to refrain from falling into the same swamp of illogic.

—Michael Bradley  
Halifax, Nova Scotia

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### THE FORT NOTES

Space limitations have made it necessary to postpone the printing of a fifth installment of "The Notes of Charles Fort." The installment originally scheduled for this issue will be published in the Summer 1980 issue. —Editor.

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# THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

Mail: SITU/PURSUIT, P.O. Box 265, Little Silver, NJ 07739 USA Telephone: (201) 842-5229

SITU (pronounced *sit' - you*) is a Latin word meaning "place." SITU is also an acronym referring to THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED.

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SITU welcomes member participation. Members should send articles, photographs, newspaper clippings, book reviews and "letters to the editor" to be considered for publication in *Pursuit* to Fred Wilson, 65 Grandview Avenue, North Caldwell, NJ 07006 USA. Use this address for *Pursuit* material only. Other mail, including changes of address, library orders, postal errors, back issues, renewals, gift memberships and donations, should be sent to SITU/PURSUIT at the post office box address at the top of this page. Please allow six or more weeks advance notice of change of address.

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## PUBLICATIONS

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# THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

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## ORIGINS OF SITU/PURSUIT

Zoologist, biologist, botanist and geologist Ivan T. Sanderson, F.L.S., F.R.G.S., F.Z.S., in association with a number of other distinguished authors, established in 1965 a "foundation" for the exposition and research of the paranormal—those "disquieting mysteries of the natural world" to which they had devoted much of their investigative lifetimes.

As a means of persuading other professionals, and non-professionals having interests similar to their own, to enlist in an uncommon cause, the steering group decided to publish a newsletter. The first issue came out in May 1967. The response, though not overwhelming, was sufficient to reassure the founding fathers that public interest in the what, why and where of their work would indeed survive them.

Newsletter No. 2, dated March 1968, announced new plans for the Sanderson foundation: a structure larger than its architects had first envisioned was to be built upon it, the whole to be called the Society for the Investigation of The Unexplained, as set forth in documents filed with the New Jersey Secretary of State. The choice of name was prophetic, for Dr. Sanderson titled one of the last of his two-dozen books "Investigating the Unexplained," published in 1972 and dedicated to the Society.

Another publication was issued in June 1968, but "newsletter" was now a subtitle; above it the name *Pursuit* was displayed for the first time. Vol. 1, No. 4 in September 1968 ("incorporating the fourth Society newsletter") noted that "the abbreviation SITU has now been formally adopted as the designation of our Society." Issue number 4 moreover introduced the Scientific Advisory Board, listing the names and affiliations of the advisors. Administrative matters no longer dominated the contents; these were relegated to the last four of the twenty pages. Most of the issue was given over to investigative reporting on phenomena such as "a great armadillo (6 feet long, 3 feet high) said to have been captured in Argentina"—the instant transportation of solid objects "from one place to another and even through solids"—the attack on the famed University of Colorado UFO Project headed by Dr. Edward U. Condon—and some updated information about "ringing rocks" and "stone spheres."

Thus SITU was born, and thus *Pursuit* began to chronicle our Investigation of The Unexplained.