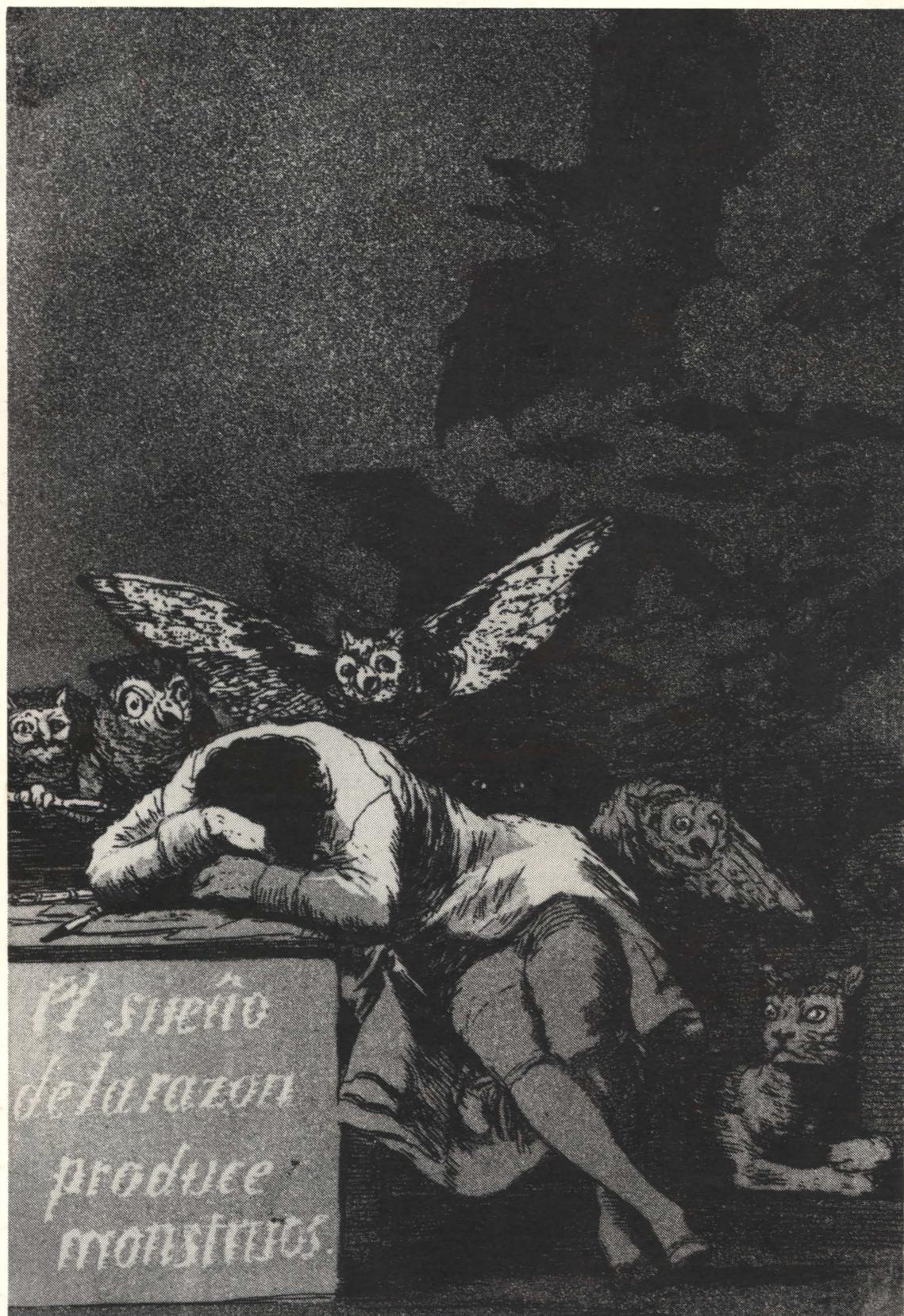


Pursuit.

'Science is the Pursuit of the Unexplained'

Journal of SITU
The
Society for the
Investigation of
The
Unexplained



Volume 14
Number 1
Whole 53

First Quarter
1981

THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

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The Society's journal *Pursuit* is published quarterly. In each year the issues are numbered respectively 1 through 4 and constitute a volume, Volume 1 being for 1968 and before, Volume 2 for 1969, and so on. Individual and gift memberships in SITU at \$12 include subscription to *Pursuit* for the calendar year. Reduced-rate subscriptions to *Pursuit*, without membership benefits, are available to public libraries and the libraries of colleges and universities at \$10 for the calendar year.

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THE QUARTERLY
JOURNAL OF THE

SOCIETY FOR THE
INVESTIGATION OF
THE
UNEXPLAINED

Pursuit

'SCIENCE IS THE PURSUIT OF THE UNEXPLAINED'

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Cover: Etching No. 43 from *Caprichos*
by Francisco de Goya (1746-1828)

HOWEVER you regard the UFO phenomenon, reading the first five articles in this issue may sharpen your perception.

If you prefer to study and speculate about such physical aspects as intergalactic spacecraft in our or other times, or if the propulsion puzzle and hardball teleportation bother you the most, turn first to page 6 and start your reading with the Chatelain-Berlitz interview. When that's done, continue to the end of page 10, then read pages 2-5, 11-12.

But perhaps you discern the parameters of the UFO phenomenon as more psychic than physical. You have lots of company and solid evidence for your position if you start with page 2, read to the middle of page 5 and bottom of page 34, then back to page 11 and when you finish page 12 return to pages 6-10 and finish the assignment on page 32.

We are grateful to Loren Coleman for his suggestion to reprint Ivan Sanderson's narrowly circulated and therefore little-known monograph from 1967 on the Wudewāsa (page 13).

Thanks also to Fred Packard for another of his press reports, direct from the Washington battlefield, on the triangular no-win war between the Inquirers, the Bureaucrats and the Classifiers (page 38).

Many, many thanks to so many for the steadily increasing volume of newsclips you are sending. Please know that any news reports NOT published in *Pursuit* may be as valuable to SITU as any you read in the SITUations pages of this journal. All reports, as well as photographs, drawings and other items not requested for return, become part of SITU's archives where they are available, by arrangement, to serious researchers. Eventually these archives will provide material not elsewhere compiled for some latter-day Fortean to catalog the anomalies of the 1900s as comprehensively as Fort himself did with those of the early 1800s.

Charles Fort died just before the dawn of the computer age. We think of him now as the peerless human prototype of electronic data-processing. The breadth of his research, his meticulous compilation, coding and matching of reports, the self-discipline which kept him at hard mental labor over so long a span of time, are admired by all who know his work. He was, and still is, criticized for some of his conclusions, but never for his methods.

Of what use is the massive legacy of Fort's data? For Dr. Michael Persinger it has yielded important source-material for his computerized study of the relationship between UFO reports and earthquakes. We had planned to present the Persinger findings in this issue of *Pursuit*, but budget limitations have compelled postponement to the Spring issue. On pages 46-48 of this issue you will find another installment of Fort Notes, the seventh since the inception of the series two years ago. —The editors

The Dark Side Of the UFO

Excerpts from a report
by **Ernst Berger**
Northern UFO Network, England

"Thee are very much aware of the fact that the answer to many of these questions that thee ask must transcend the information that's at hand. For if the information at hand were such that thee would know the answer, thee would not ask the question. So thee are on the frontier, my friend, and it is a point of challenge."

—LARRY E. ARNOLD: *Pursuit* No. 44 (1978)

"... we must satisfy ourselves by studying UFO reports, not UFOs. Reports are made by people, and people are often mistaken about what they observe. ... The witnesses I interviewed could have been lying, could have been insane, or could have been hallucinating collectively—but I do not think so."

Will it ever be possible to document the transitory phenomenon with instrumentation "in the right place at the right time"? Many details about UFO witnesses "lend a subjective reality to their UFO experience," but "the question we must puzzle over is simply this: What level of objective reality?"

"My experience with UFOs is second-hand, observed entirely through the eyes of others."

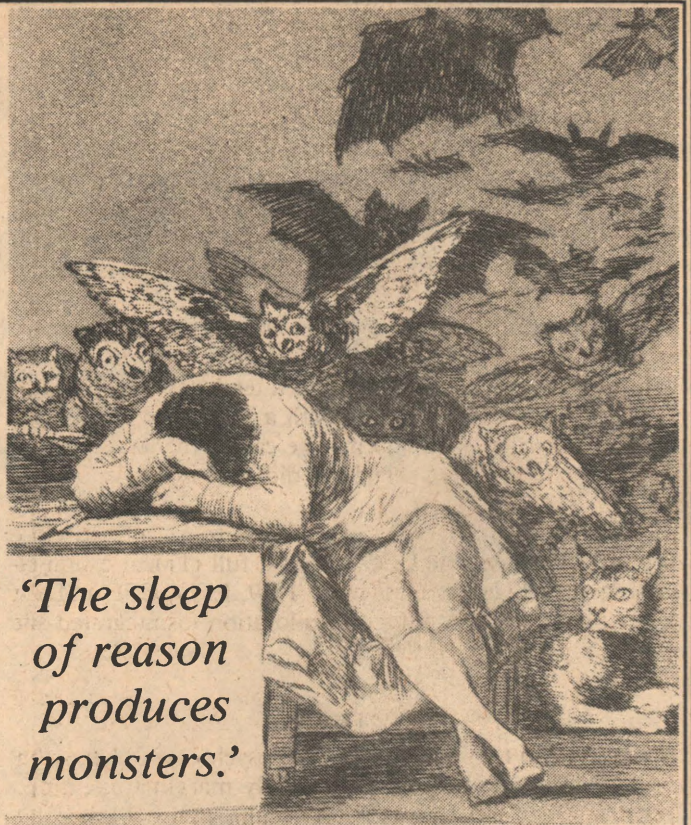
—J. ALLEN HYNEK:
The Hynek UFO Report (1977)
and *The UFO Experience* (1972)

If you ask a police investigator which way he looks at case reports he will respond: "I first use my eyes to study the reporter. I will refuse to accept reports of people without that."

The "police approach" of UFO studies yields two levels of reality—the psychological reality of the reporter which can be checked after the incident, and the subjective reality of the witnessed incident. The latter roots in the psychosocial context and is shaped by it.

—ERNST BERGER:
Introduction to the
report which follows

OVER 100 Austrian field investigations including two so-called "local flap" studies done in the traditional, phenomenologically-oriented way¹ have left us with the impression that the standard investigation procedures are far from what is desirable. Grattan-Guinness is right with his complaint: "Much information may be being lost because



*'The sleep
of reason
produces
monsters.'*

Fig. 1

ufologists are not asking UFO witnesses relevant questions, or carrying out appropriate procedures . . . the interview of witnesses is regarded only as a search for information and opinions; no attempt is made to recreate the possible psychic state of mind of the witness."² Izzo has articulated the same point in his "State of Art" for 1977: "Very few students, however, ponder over the respective weight of roles played by the percipient and the perceived . . . the bearer of our information, the true independent variable in the UFO problem, the witness, did not arouse similar attention (as the perceived thing—E.B.). The UFO is generally a source of profit whereas the percipient is not."³

Witness-Centered Investigation

Both for European and Australian cases^{4,5,6} the percentage of single-witness events lies close to 50% or even higher. Hynek suggested we rate a single-witness event automatically lower than a two- or multiple-witness event.⁷ It is a valid idea to try to get several independent observation reports and compare them. However, as Blake has pointed out, this is not possible because "unless a multiple-witness sighting involves independent witnesses it is a social situation. The fact that most of the multiple-witness sightings (about 97%—E.B.) are social situations deserves as much attention as the contents of the report."⁸ Whereas few observation conditions are not social situations, all field investigations are. With a wealth of interesting examples, Watzlawick illustrates the dependency of what we call "reality" upon human communication.⁹

To neglect the psychosocial dimension of the reports and concentrate on UFO phenomenology alone leads onto very thin ice. (*Fig. 1*) Therefore we modified our field investigation procedures toward witness-centered investigation. After the routine checks on conventional explanations have

been run without result, our attention is brought fully to bear on the witness(es):

On May 29, 1977, at 00:30 CET, a radio mechanic apprentice in bed in his home in Lower Austria, with the TV set off after a local blackout at 23:30, was startled to see in the room a "hollow globe" of 50 cm. diameter, made up of "red bars." Suspecting a fire, the witness jumped out of bed and hit the shape with his leg. It dimmed gradually "into nothing." The traditional investigation gave site measurements but no traces or details of the blackout which lasted until 23:46.

A witness-centered investigation in a Vienna psychiatry lab involved psychological tests and an electroencephalogram. It showed a normal intelligence but a tendency to hide paranoid ideas. The EEG, recorded with a 16-channel polygraph, was at the border of the norm. We cannot be sure the case happened as the witness claims it did, but it was no simple psychotic product.¹⁰

A similar investigation on the witness to an alleged close encounter northeast of Vienna used a full clinical examination in the same lab in December, 1979. EEG, CFF and test results as well as a psychiatric exploration disintegrated the homogenous picture of the case.

Results

Compared to technical aspects, the psychosocial dimension of UFO phenomena long received only marginal attention. Then, in 1977, this summary of results was published by Sprinkle¹¹: People who study UFOs show personal integrity; UFO landing witnesses compared with the rest of the U.S. population do not show deviations in age, sex, occupation and activity; psychiatric case studies by Schwarz did not trace psychopathological reactions¹² and the latter claimed that no UFO-induced paranoia has been observed in clinical psychiatry.¹³

On the other hand, Walker presented a case study of a UFO alcoholic hallucination in the 1968 U.S. Congressional Hearings with a detailed routine for medical, neuroophthalmologic, neurologic and psychiatric witness examinations.¹⁴ In 1970, Schonherr speculated about hallucinatory elements: "Hallucinations are a side-effect caused by the conditions (force field) in the vicinity of the UFO . . . in such a way that subconscious or unconscious images may reach the centre of perception, and become indistinguishable from a real experience."¹⁵

Cases of paranoid episodes involving UFO researchers have been published in book form (Bender, Keel). In 1959 Hans Bender, West Germany's leading parapsychologist, remarked that "... the UFO phenomena show some similarities to controversial paranormal appearances, especially to the physical ones, i.e., a poltergeist. One is tempted to speak of a spook in the sky."¹⁶

Polygraph examinations and hypnotic regressions applied to CE III witnesses have yielded strong emotional disturbances associated with the reports and an equally strong belief of the witnesses in the reality of what they saw. High subjective evidence for its reality is a constitutional factor for hallucinations, according to Jaspers. Internal consistency of a report or a series of reports is no criterion for their objective reality, i.e., being not delusional, in terms of psychiatry. "Hearing, sight, touch, smell—every one of those senses furnished me with false data for my reasoning," said a healed paranoian quoted by Thalmar.¹⁷ Or, as Arnold

expressed it: "We can only understand the problem of hallucinations when we realize that the 'normal, objective' world has the same subjective perceptive value as the hallucinated, for both are equal psychic appearances . . ."¹⁸

Lawson's hypnotic sessions with "imaginary abductees"¹⁹ have revealed that the singularly shallow character of the "real abduction" narratives, similar to banalities encountered in spiritistic "messages," may be reproduced easily by using the high degree of suggestibility present during hypnotic trance to "synthesize" a CE III. The unconscious is not the factual reporter technically trained people wish it could be. La Tourette gives a cynical but true picture of "demons, unearthed" in hypnosis: "Who has committed the crime does not have claws or a tail nor horns and need not come from hell. Should I add particularly that the victim is always the hypnotized and the devil the hypnotist?"²⁰ This wisdom of 1894 was forgotten in subsequent years, unfortunately.

Haines, author of two outstanding psychological books on UFOs,²¹ has developed a special procedure for the drawing of UFOs. He found upon its application "that there are not any readily discernible differences between the eye witnesses and the non-eye witnesses who draw UFOs. . . . This does not prove that the two participant groups come from the same population sample, or that all UFO witnesses may be merely portraying"²² but, since everybody knows "how UFOs look," it is impossible to separate fact from imagination in the investigative process without information on the mental state and attitudes of the person making the drawing. Rifat presents an "induced dream hypothesis" to CE III witnesses.²³ An "LSD-like experience" is induced and produces characteristically bizarre elements. Experimental studies by Kluver and Siegel found familiar hallucinated shapes from different exogenic reactions, including electric stimulation of the brain: bars, honeycombs, chessboards, spider webs, tunnels, funnels, corridors, cones, vessels and spirals with intensive colors and symmetrical arrangements.²⁴ Bars and cones, spirals and other symmetrical forms with "psychedelic colors" were reported to us by a Graz, Austria "local flap" witness.

Discussion

Bessler has pointed out the typical appearance of "phantom ships": "Nearly always . . . phantom ships are seen suddenly and at full size, apparently approaching from the vicinity and disappearing as quickly after a few seconds, not even minutes, without moving away. . . . Their maneuvers challenge all laws of physics . . . like a picture with wrong perspective. . . . In relation to its presumable distance (the ship) is much too large, and even if every detail, every yard, is visible, it appears flat, picture-like and unspatial."²⁵ Similar effects have been noticed in ghost apparitions on land. Abnormally large objects and UFO close-encounter scenes are also viewed in this perspective.

Sergeant comments on the psychic aspects of UFO sightings²⁶ by quoting Tyrrell that "visible apparitions behave as a rule . . . with regard to the lighting of the scene, the distance of the percipient, and the presence of intervening objects, exactly as any material person would do."²⁷

The author's contacts with several national groups have shown a rising tendency to see UFOs as something psychic, parapsychological, and reflecting dissatisfaction with physical hypotheses. Sprinkle puts it the following way: "The paradox of UFO evidence suggests that UFO investigators may continue to be frustrated in their attempts to 'prove'

the existence of flying saucers . . .”¹¹ Phrases like “programmed non-evidence”, “Trojan horse” or “deliberate deception by trans-spatial creatures” are symbolic for despair and frustration over the phenomenologically-based data.

Brand-Schneider of MUFON-CES give details on a Rorschach test and a “hypnotic regression” done with one of the two witnesses of a CE III at Langenargen, Bavaria. Neurotic problems and an observation trauma were indicated. The hypnotic session details were rated hallucinatory by MUFON-CES after consultation with a psychiatrist. Structural features of the “beings” correspond with the frog Kermit of the popular “Muppets Show” on television. Schneider compiled a number of contributions about effects of electromagnetic fields on the brain and hallucinatory components in UFO reports. Cases are reviewed under such headings as “hypnagogic imagery” and “delusional hallucinations.”²⁸ Classification should be restricted to cases where a psychiatric exploration and/or tests are available. For instance, negative effects on mood and vegetative functions will be observed by amateur investigators, but a hypomanic state is likely to be rated “good health.” As a first step in field investigations, we recommend asking relatives not involved in the UFO sighting whether the mental state of the witness has shown any alterations before, during and after the UFO experience. Wherever possible in “stranger” cases a full psychiatric exploration should be undertaken.

The ‘Mirror Effect’

The presence of hallucinatory components in many UFO experiences is suggested by a number of circumstances. Mythological UFO hypotheses have tried to integrate aberrant details on the ground of a superior intelligence, a “deus ex machina” making everything possible. This has led away from scientific methodology. Behavioral scientists have demonstrated that they now have the tools to study the “dark side” of the UFO. Although physical trace cases and other data such as radar returns supply a physical, objective component, the anecdotal material of the witness reports is responsible for the social impact of the UFO theme.

What can be done with old reports, where psychosocial data are missing or spurious? The author has hypothesized that psychic elements, thoughts, wishes, experiences and models of the witness, as well as shapes of everyday surroundings existing in his memory before the encounter, may flow into the UFO experience to form parts of the phenomenal details. We call this the *mirror effect*. It is confirmed by the “artificial UFO” experiments of Lawson¹⁹ and Haines.²² Schallenberg has shown similar processes in a 20th century case study of European religious visions and their witnesses.²⁹ On the cultural-mythological dependence of hallucinatory material, a case published by Seitz is of interest: A member of the Brazilian Waika tribe, who had been baptized and schooled by missionaries, took part in drug rites performed by the tribesmen to make contact with the “haeculi,” as the ghosts of their ancestors were called. Instead of “haeculi” the subject saw the angels of his Christian education.³⁰

One must not forget the discovery of Freud, that it is the material of the subconscious, or repressed to the unconscious, which will have the greatest influence as stimulator and modulator of hallucination. We cannot expect this sort of data to reveal itself automatically in technical case studies. Consequently there are relatively few cases in the older liter-

ature where the hallucinatory stimulus is manifest.

The “mirror effect” is evident in the following three case-reports from Austria:

August/September, 1955, Mr. W. of Vienna: The witness writes he encountered a landed object near Arbenthal, Lower Austria, while driving through the woods on his motorcycle. He noticed a ramp and a door, and drove right inside at full speed. Inside he talked with five or six “occupants,” giving them a detailed description of social problems on Earth and how they might be corrected. “The answer of my discussion partners was that I . . . had to be the leader in such an action, whereupon they broke into tears when I disputed them too violently.” In his report Mr. W. gives a short resume indicating that he had had problems under the Nazi regime, was not employed after the war, and still feels that he is being persecuted by Nazi agents.

It is interesting to note that the central problem of his life, social isolation and paranoid political ideas, reshaped into a glorious role in his alleged encounter. The report was rated a delusional product of an abnormal personality by our psychiatric expert.

January, 1975, Josef P.: At Traunstein, Lower Austria, an old man described a number of “sky clocks.” He saw them as enormous objects with multicolored clock-hands appearing and disappearing, in the sky at dusk, from his front porch.

After some time we heard of his heavy drinking and observations he had made of “ghosts” in his room. Observing the rising Jupiter with us, he did not see a point of light but a “clock” plus “umbrella” and “a worker on top” in his alcoholic hallucinosis. A pensioned sacristan, with the church tower and its clock in his field of vision from the porch, he described the phenomenon’s clock-hands in positions telling the correct time of his observations.

July 11, 1979, Mrs. M.: An old lady reported “Skylab” in a lit-up cloud and “four bright balls moving past” to the southwest of Pressbaum, Lower Austria, at 03:00 CET. She had been waking up at this early hour (sudden wake-up between midnight and 06:00 is a typical Austrian pattern). The central object had the dark shape of “Skylab” and a huge size.

The case occurred a few days before the expected crash of Skylab parts, and the shape was in all mass media with strong negative implications. At 03:00 in the morning the moon was behind a broken cloud cover in the region of “Skylab.” Fitful moonlight and the subject’s mental state were partners in an illusion that widened into hallucinatory details.

Another indication for the existence of the “mirror effect” is the “recognizing” of certain object features by the witness in course of a second observation in a different place. A witness watching three red, overlapping globes associated with a deep roaring sound from her Hollabrunn home in August, 1972, remarked in our 1975 investigation that she had seen “precisely the same object” again near Gussing, Burgenland, in February, 1973. The 1972 sound had been the same as one she heard while experiencing an earthquake at Neunkirchen in April, 1972. The connection between two alleged observations of this kind is not the surroundings or the phenomenon, but the witness.

UFO reports are dependent on psychosocial variables. Society’s acceptance of, or refusal to accept the reports is a function of culture and technology. The existing gap between culture and technology has provoked a paradox: Bizarre UFO reports are rejected by most scientific authorities, but are accepted by many laypersons *because they wish to accept them*. Why is this possible?

We know, or rather a technical elite we respect knows, a great deal about the physical world and how it works. But the physical approach comes up rather short of solutions

The Individual and the UFO

by Kim L. Neidigh

THE COMPLEXITY of the UFO mystery has caused many researchers to question the long-flaunted extra-terrestrial theory. What one discovers when studying the reports is that while the sightings follow definite patterns, the details are unique. Except for the I-saw-distant-lights-in-the-sky cases, every UFO is different. That fact, plus the sheer volume of reports, makes the space-visitor theory seem more and more improbable as time goes on.

If UFOs do not come from outer space, where do they originate? Perhaps the key to understanding lies in the very uniqueness of the reports. UFOs, whatever their true nature, are powerful symbols. Psychologists have shown that circular and rectangular shapes symbolize man's need for unity and order within his life. UFOs also are associated with the sky, where man has always pictured his gods dwelling. Since the individuals who observe UFOs are human beings with the same shared desires, it is possible that the UFO is an externalization of shared psychological needs which otherwise go unfulfilled.

This is not to imply that UFOs are mere hallucinations, though some may well be. What is being proposed is that UFOs are genuine physical constructs given reality and form by the minds of the witnesses: The psyche reaches out and manipulates the environment to create a flying saucer.

to many human problems that continue to persist among all the marvels of our (mostly western) lifestyle. Dissatisfaction with this social shortfall has condensed into all manner of anti-scientific, occult movements and thinking.

What paralyzes "UFOlogy" is nothing more than the conflict of spiritism versus animalism recognized by parapsychology a long time ago. It is a conflict that escapes scientific resolution. Belief in a supernatural intelligence cannot be "proved" or "disproved" in terms of modern science which is based on a different paradigm.

To put it polemically, it seems to us that the "new age of darkness," the "new regression in human thought" that UFO spiritists like Clark, Coleman, Guerin, Keel, Michel, Vallee and others fear may be brought upon us by UFO manipulation is rather a projection of their own fearful way of thinking into our restless reality. To get into a new "Dark Age" we need no "UFO intelligence." Our own intelligence is enough for the purpose.

We—altogether human beings with unconscious feelings and wishes—are the dark side of the UFO mystery. The more we learn about ourselves the more we will learn about the true meaning of the UFO.

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In order to understand how this may occur, a concept native to the last decade should be examined. This is the geopsyche, which is the interaction of the psyche with the Earth's magnetic fields. The concept is described in Persinger's and Lafreniere's important book *Space-Time Transients and Unusual Events*:¹

Our concept of a geopsyche essentially involves the interaction between large numbers of biological systems and the geomagnetic environment within which they are immersed. It contends that at certain critical numbers of biological units (of a species) a matrix is formed with the capacity to be energized, and this matrix acquires the potential to display behaviours and patterns of its own.

Perhaps UFOs are "holographic" images created by the human mind manipulating geophysical forces.

We know that emotional states can have a direct effect on physical surroundings. This has been shown by parapsychological investigations of hauntings and poltergeists. However, these phenomena are rather restricted in the range of their observations, whereas some UFOs have traversed large areas and have been witnessed by "hundreds." Can the interaction of the psychokinetic powers of many minds with the geomagnetic field be the cause? Let's examine a hypothetical sighting.

Someone sees something unusual in the sky. He quickly

(Continued on page 34)

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In an Interview with Charles Berlitz

Space Scientist Maurice Chatelain Affirms His Faith in the UFO Phenomenon

MAURICE CHATELAIN, born and educated in Paris, lived in France until 1955 when he came to the United States and in 1961 he became a U.S. citizen. For more than twenty years he was involved in NASA space programs (Mercury, Gemini) as a specialist in space communications and data processing. He was one of the large group of scientists who conceived and designed the Apollo moon-lander. He has written several books in French on the UFO phenomenon. His recent book in English, *Our Ancestors Came from Outer Space*, was published by Dell. Now retired from NASA, Mr. Chatelain lives in San Diego where he continues to investigate, speculate and write about UFOs and related phenomena.

CHARLES BERLITZ achieved international reknown with his best-seller *The Bermuda Triangle*, in 1974. A more recent Berlitz work, co-authored with William L. Moore, was *The Philadelphia Experiment* (1979). Some of the implications of that "experiment" are discussed in the latter part of this interview. OMNI magazine copyrighted the Berlitz-Chatelain dialogue but printed less than 600 words of excerpts in June, 1980. Through the courtesy of Mr. Berlitz and OMNI we are privileged to present the original transcript. —The editors

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Q. Since when have you been interested in the UFO problem?

A. Fifteen years ago I did not believe in flying saucers. At that time I was working for NASA as a space scientist on the communications system of the Apollo spacecraft which was to land on the moon five years later. Then the UFO phenomenon was practically unknown and anyway, none of us would have dared to mention it in NASA circles, because that would certainly have ended his career.

Then I made several trips to France, where I learned from French scientists not only that the UFO problem was real, but also that it was seriously investigated by official agencies of several European countries including Russia. Unfortunately, I had to keep that to myself when I came back.

Q. Then why did you decide to discuss that problem now?

A. Now things have changed. First of all, I am not working for NASA any more. Then NASA itself has been forced to recognize the existence of the UFO phenomenon, and even to admit that it did not know what it was or where it was coming from. Also, serious magazines are now willing to discuss the UFO problem with qualified scientists such as Jacques Vallee, for example. Moreover, according to recent astronomical discoveries, it is now very likely that there might exist other civilizations in outer space, and that some of them could even be far more advanced than we are. It is therefore perfectly logical to try to establish a contact with these civilizations, first by listening to the messages that they might try to transmit to us, then by sending them simple messages with the primitive means at our disposal, such as radio and laser, for example.

Q. What do you think would be the best way to establish a contact with them?

A. For that purpose, we must try first to determine the kind of message that would have the best chance to be received and understood—by ourselves in the first case or by them in the second case.

Most information scientists now believe that the best message would be one made of simple numbers representing mathematical ratios, such as 22/7 for π or 89/55 for φ , or prime numbers such as 7, 11, 13, for example, whose ratios have decimal values representing repetitions of figures that could not fail to attract attention.

As a matter of fact, it seems that we have already received several similar messages that went completely unnoticed, even by those who were supposed to notice and decipher them, but there we are crossing a dangerous frontier between two different scientific worlds.

Q. What do you mean by "two different scientific worlds"?

A. The first one is made up of official scientists who might be willing to accept the possibility of extraterrestrial life in the universe, but would never accept the possibility of interstellar travel, or the idea that flying saucers could really exist and carry astronauts from another world in outer space.

The second one is made up of independent or retired scientists like me, who can afford to discuss the UFO problem freely without the risk of losing their job, and a very few official scientists who have the courage to take that chance anyway. This is why interesting discoveries in the field of UFO research are always made by these independent scientists.

Q. How are these discoveries disclosed to the public?

A. Since we are not accepted in scientific publications, we have to disclose our theories and discoveries in popular books, magazine articles, and television interviews. I wrote a book in French which was published in Paris four years ago and has now been translated into five different languages, including two English editions here and one in England. I also wrote a second book a few months ago which so far has been published only in French but will soon be published in English here. The publication of the first book has already resulted in several television interviews where I could discuss the UFO problem, and in my participation in "In Search of Earth Visitors," an episode of the popular television series produced by Alan Landsburg.

Q. Are you specialized in any particular kind of UFO research?

A. Yes. I am mostly interested in UFO landings, and especially in their landing patterns and in the tracks they leave on the ground. As you probably know, many UFO landings that have been reported in recent years have occurred in France, where the local gendarmes are instructed to go immediately to the landing site to investigate and record everything. They determine the longitude and latitude, and make a drawing of the landing print, with exact measurements of angles and dimensions.

Q. Could you give us a few examples of UFO landings in France?

A. Certainly. In 1954 for example, there was an invasion of flying saucers in France. There were 76 UFO landings in 25 days, from September 24 to October 18 of that year. As usual, the gendarmes recorded the time, longitude and latitude of each landing, as well as the shape and dimensions of the print left on the ground, and the estimated weight of the object according to the depth of the tracks and the condition of the ground at the time of the landing.

Q. And then what happened?

A. The landing sites were investigated at that time by several famous French experts such as Aime Michel and Paul Misraki, who plotted the landing sites on a large map of France. This allowed them to discover that straight lines could be traced on the map between a certain number of landing sites, such as between Bayonne and Vichy, for example, over an amazing distance of 483 kilometers or about 300 miles. They also noticed that some of these lines were parallel and separated by an average distance of 63 kilometers. These were the first numerical data ever obtained from UFO observations, and the only logical conclusion that could be derived from them was that both distances were exact multiples of a length of 21 centimeters, the wavelength of hydrogen, which can be found anywhere in the universe and therefore could represent an ideal measuring unit for astronauts from another world wanting to establish contact with us.

Q. Did the lines suggest another special meaning?

A. They certainly did. A few years later, a French scientist named Jean Charles Fumoux had a bright idea. He took a very large map of France and started tracing triangles between the 76 landing sites, in order to see if some of them had any particular characteristics that would give him a clue to the landing pattern of these mysterious alien spacecraft. He was surprised to discover that many of the triangles were isosceles with two equal sides, and decided to push the investigation a little further to find out what the percentage could be, and if it was always the same for any number of triangles.

Q. And how did he do that?

A. Our friend Fumoux knew that, with a set of 76 points and according to a well-known formula, one can make 70,300 different triangles, which is an enormous number, but that did not discourage him because he already knew that he had discovered something really fantastic, which could be the first clue that he was looking for. It took him a few years to measure all the triangles, but he finally made it, and found that there were 1862 isosceles triangles or an approximate ratio of 264/7 or twelve times 22/7, and that ratio reminded him of something he had seen some time before.

Q. And what was that?

A. He had just read a book that I had published in France and which has now been published in English by Dell in 1979 as *Our Ancestors Came From Outer Space*. In that book I indicated that our ancestors, who probably had a cosmic origin, were using a π factor of 22/7 for the construction of Stonehenge and for that of the Great Pyramid, for example. However, Fumoux could not understand why the percentage of isosceles triangles indicated by the UFO landing sites should be an inverse function of the π factor that was used a long time ago by our prehistoric ancestors.

Q. And then what happened?

A. He wrote to me and asked me to check his calculations, which I found to be correct, and I advised him to put all his data on punched cards and feed them to a computer, in order to see if the percentage would remain the same with any number of triangles, or if it was just a coincidence in that case. It took him some time to find a French computer scientist who would believe him and consider his theory seriously enough to agree to check it with his computer. He finally convinced Jean Francois Gille, a director of research at the Centre National de Recherche Scientifique, who was sure that the Fumoux theory was wrong, but agreed anyway to check it on his computer to *prove* that it was wrong and should be dismissed.

Q. And what did the computer show?

A. The computer showed that Fumoux was right and that Gille was wrong, which caused quite a shock to those who were watching the experiment. But Gille was an honest scientist and he sent me a telegram immediately, saying that the Fumoux theory was correct and that I would receive all the details later.

Q. And how did Jean Francois Gille prove that the theory was correct?

A. He took the latitudes and longitudes of the 76 landing sites, transformed them into decimal coordinates on punched cards and fed them to a computer in order to have the dimensions of all the triangles and find out how many of them were isosceles. He used several different combinations of points in order to prove that the results would be different. Instead, the computer always gave him the same result.

There was an average of 1864 isosceles triangles, give or take a few triangles. And 70,300 divided by 1864 gave Gille a ratio of 264/7 or twelve times 22/7, exactly the same as that which Fumoux had computed with his bare hands, a few nails and a few hundred meters of string. Just to be sure, Gille then picked up 76 random points on the map and fed their geographic coordinates to the computer, in order to find out what the difference would be. He did that four times, with four different sets of 76 random points, and successively obtained 1613, 1621, 1631, and 1637 isosceles triangles, or about 250 less than with the actual UFO landing sites! Gille

therefore concluded that, beyond any reasonable doubt, the UFO landing sites in France were not randomly distributed, but on the contrary, seemed to have been carefully selected by our mysterious visitors.

In my opinion, the sites were selected in such a way as to form a very particular geometric pattern representing a mathematical message based on the π factor, the oldest calculation tool in the world, discovered by our prehistoric ancestors when they first decided to trace a circle on the ground. All we have to do now is to try to find out who these mysterious visitors are who came from a distant planet especially to leave their marks on the soil of France in 76 different locations.

Q. Was the French press informed of that important discovery?

A. They certainly were. Jean Francois Gille and Jean Charles Fumoux called a press conference at the Cercle Republicain in Paris with Philippe Schneyder, a friend who has press connections. Most French newspapers attended the conference, including the conservative *Le Monde* and *Le Figaro*, and the more liberal *Liberation* and *Le Parisien Libere*. Moreover, Agence France Presse issued a communique which was transmitted all over the world on December 11.

Q. And how did the French government react to the press conference?

A. So far, there has been no official reaction to the disclosure of the Fumoux theory, and the authorities are probably still wondering what should be done about it.

Q. Do you think that the number 76 could have a special meaning?

A. I have been thinking about that for some time. The number 76 is a mysterious one. A multiple of 19, it was used very seldom by ancient astronomers and mathematicians, except for the standstill cycle of the Moon of 6802 days, the sidereal revolution period of Jupiter of 4332 days, or the Egyptian lunisolar cycle of 27,759 days which represented 76 solar years or 940 lunar months, and was used in the construction of the astronomical computer discovered in 1900 at the bottom of the Aegean Sea near Antikythera.

Q. Is there any reference to that number in the Bible?

A. There is. In a book published in Paris in 1975, the late French scientist Jean Sendy noted two units of time, the Rega and the Helek, which were used by ancient Hebrews and mentioned several times in the Bible. There were 1080 Rega in one hour, which was three times the sacred number 360 and therefore not too strange, and 76 Helek in a Rega, which is much more surprising since the Hebrews never used that number for anything else. As an example, the Book of Enoch has an astronomical section based on the numbers 7, 13, and 364, but the number 19 is never mentioned there. It seems very likely that the Hebrews learned about that number during their captivity in Egypt, in Nineveh, or in Babylon.

Jean Sendy also discovered that our ancestors probably knew about the velocity of light, which they estimated at 296,400 kilometers per second and that in that case, one Helek would be the exact time necessary for light waves to travel thirteen million meters, a very important number for our ancestors. Moreover, light waves would take exactly 30 Helek to travel from the Moon to the Earth, and 150 Rega from the Sun to the Earth. So as one can see, there might be another mystery to solve in the use of the sacred number 76 by our mysterious visitors from outer space.

Q. Do you think these strange discoveries will be accepted by the public?

A. Of course I do not expect everybody to believe that the Fumoux theory is correct, but the facts are here to prove it, and the geographic coordinates of the 76 landing sites will be mailed upon request to any serious investigator who has a computer and the technical ability to program it correctly. Anyway, Gille, Fumoux and I are still working on that mysterious problem, in France and in California, and the results will be published soon.

Q. Could you tell us about another case of a UFO landing in France?

A. Certainly. On May 10, 1967 a French farmer of Marliens, near Dijon in Burgundy, discovered in his field a deep print left by a UFO whose landing had been observed the night before by several witnesses from the village. The farmer called the local gendarmes who arrived immediately from their nearby headquarters in Genlis, and started measuring the landing print. They noticed that the print had the shape of an irregular star with six points and that there were six holes in the center that could make another but smaller star. Considering also each of these stars as an irregular hexagon, one could obtain a series of twelve irregular triangles whose 24 sides were all different and whose surfaces were also different.

Q. And what did you discover in that landing print?

A. I had seen the drawing of the print in a French UFO magazine and had noticed its strange shape, but without giving it any particular attention at that time. It was only recently that I had the idea of investigating all of these dimensions and to feed them to a computer with different coefficients in order to find out if there could be a relationship among them or with other astronomical, mathematical or nuclear numbers.

I was then surprised to discover that all of these dimensions were exact multiples of an inch of 25 millimeters which was used a long time ago by our Egyptian ancestors, and that they represented indisputable mathematical ratios which could not have happened by chance but could very well represent a mathematical message that astronauts from another world might have tried to transmit to us.

Q. What do you think that message could be?

A. By transforming the metric dimensions of the print into ancient inches of 25 millimeters, I obtained a series of 24 different numbers from 19 to 118 which it would be superfluous to enumerate here (but they will be sent upon request to any qualified investigator interested). I noticed immediately that these numbers were all multiples of thirteen prime numbers from 7 to 79 whose ratios correspond to well-known mathematical factors such as π , $\sqrt{\pi}$, φ , and $\sqrt{\varphi}$, as well as to usual trigonometric functions. Then I noticed that five of these prime numbers, when they were combined with the other numbers, could produce repetitions of figures such as those already mentioned. Finally, I noticed that these thirteen prime numbers were precisely those that were used by our ancestors to compute their astronomical cycles, such as 364-365-378-399-584-780 days, which were related to the Moon and the Sun, Saturn and Jupiter, or Venus and Mars, respectively.

Q. And what else did you discover in that print?

A. When I computed the surface of the large hexagon, I found that it was equal to 15,792 ancient square inches or 9.8700 square meters, which did not seem to have any particular meaning—until I discovered that this metric value was the square of the π factor. In other words, the surface of the large hexagon was equal to that of a square with sides of 3.1416 meters! Then, when I computed the surface of the

small hexagon, I was not too surprised to discover that it was equal to 2836 ancient square inches or 1.7725 square meters, which is exactly the square root of the π factor!

Q. What do you think of these incredible discoveries?

A. Of course they could be just a fantastic array of coincidences, and again, I cannot expect everybody to believe, but some will, and that is good enough for me. Anyway, whether my assumptions are correct or not, these cases of UFO landings in France are really puzzling and should be investigated.

Could it be that extraterrestrial astronauts are really landing on the surface of the Earth, just to try to communicate with us by means of very simple mathematical messages that we could understand? I agree that it must be very difficult for most people to believe, especially for official scientists, but it could very well be true, and we cannot afford to miss such a fantastic opportunity to get acquainted with our cousins from outer space.

Q. Are you also interested in another aspect of the UFO problem?

A. I have been thinking for some time that the most fascinating part of the UFO mystery is not so much *what* they are or where they come from, but how they can manage to travel at fantastic velocities of 20,000 miles an hour in our atmosphere, and suddenly turn at 90 degrees or fly in the opposite direction. There is no terrestrial spacecraft that could even approach that velocity or perform such incredible maneuvers without disintegrating on the spot. There are only two possible explanations: Either flying saucers do not really exist and are just an optical illusion, or they are extraterrestrial and come from another world somewhere in outer space.

Q. Then how do you think they manage to do it?

A. Along with several French scientists, Claude Poher for example, I think that the UFO propulsion system could very well be based on a combination of electric, magnetic and gravitic forces, in other words, on the Unified Field Theory, which could provide a fantastic amount of power out of a small mass of matter such as hydrogen, for example.

The Unified Field Theory was first suggested by Albert Einstein in 1925, but it was based on experiments performed a few years before by another genius of physics named Townsend Brown while he was still in high school!

About 60 years ago, Brown was doing some research on Roentgen radiations which had just been discovered. He was not so much interested in x-rays for themselves as in finding a key to "space flight." He set up an experiment to determine whether there might be a useful force of some sort exerted by the rays from his Coolidge tube.

Q. What happened?

A. Brown mounted his x-ray tube in extremely delicate balance and began testing. He was unable to detect any measurable force exerted by the x-rays, but suddenly he became aware of a very strange reaction of the tube itself. Every time it was turned on, the tube seemed to exhibit a motion of its own, a thrust of some sort, as if it were trying to move.

Brown had discovered a new physical phenomenon resulting from the combination of electric, magnetic and gravitic forces, very similar to that which seems to be used by flying saucers. He had designed an anti-gravitic device which he called a *gravitor*, and that had nothing to do with x-rays. Motion was caused by the high voltage being used to produce the rays, which resulted in magnetic and gravitic forces. But Brown was still in high school, and while a few accounts of his work appeared in local newspapers, no serious scientist

expressed any interest in the fantastic discovery. It took more than twenty years and the genius of Albert Einstein for the scientific world to begin to see the unlimited possibilities suggested by Brown's gravitor.

His device looked like nothing more than a bakelite case some 12 inches long and 4 inches square, but when placed on a sensitive scale and connected to a 100,000-volt power source it proceeded to either gain or lose about one percent of its weight, depending on the polarity used.

Q. Then what happened to Brown's discovery and to Einstein's theory?

A. As you certainly know, since you mentioned it in a recent book you wrote with William Moore, the U.S. Navy performed in 1943, in the unmagical surroundings of the Philadelphia Navy Yard, nothing less than a successful experiment in invisibility which seems to me like a manifestation of pure magic. The experiment was immediately classified TOP SECRET by the Naval Office of Scientific Research, but there were some leaks, as usual. According to witnesses, a destroyer escort vessel was surrounded by powerful magnetic and gravitic fields which made it vanish temporarily, appear in another place for a few seconds, then reappear exactly where it was before. Of course nobody believed it, but it now seems almost certain that it really happened.

Q. Do you think there might be a connection between the Philadelphia experiment and the UFO propulsion system?

A. Definitely. I am convinced that the UFO propulsion system is based on the same physical principle as Brown's gravitor and the Philadelphia experiment: the Unified Field Theory of Albert Einstein.

Einstein always claimed that his research in that field was not complete, but I am convinced that it was, that he asked the Navy to test it, and then got scared when he saw the fantastic results and the tremendous military power that could be obtained with it, for which he would be responsible. I am also convinced that scientific research in that field is still going on here and in other countries, and that it is probably the best-kept military secret of all time. This probably explains why official government agencies do not want independent scientists to play with the UFO propulsion system and do all they can to discourage them.

Q. As a conclusion, do you really believe in the existence of flying saucers?

A. Actually, what is important is not whether flying saucers exist physically, or whether they are just an illusion of our minds. Even if they did not really exist, the result would now be the same because of the tremendous impact they have already made on our social, religious, political and scientific lives. As many have said, if they did not exist we would have to create them to justify their incredible effects.

Personally, I prefer to believe that they really exist and I keep trying to find out exactly what they are, where they come from, and why they come and visit us at this particular time in the history of human evolution. Maybe they are just trying to warn us that we are on the eve of a terrible cosmic cataclysm that will destroy almost everything on the surface of the Earth, as has already happened several times, a very long time ago. In that case, it might be a good idea to listen to them.



Teleportation and Relativistic Rest-Mass?

by Daniel Eden

IN a recent issue of *Pursuit* (Summer 1980) Morgan D. Eads suggested that alleged instances of teleportation might be used as evidence for macroscopic quantum-type phenomena.¹ He proposed that the shadowy world of the paranormal might be illuminated by the statistical and analytical prowess of the quantum physicists.

I would like to suggest that another field of physics might also provide a means of bridging a wide gap in our current knowledge. Consider the field of Special Relativity, that Einsteinian arena where the substances of matter and the essences of energy come face to face.

In 1905 Albert Einstein published a paper entitled "Does the Inertia of a Body Depend upon Its Energy Content?"² In that brief paper Einstein said "The mass of a body is a measure of its energy content," a subtle generalization which, along with its attendant mathematics, was to produce the most famous equation of our century: $E = MC^2$. Here Einstein was inferring that *some* form of energy was locked within all matter in the universe.

The next question then was: How can we test this proposition experimentally? In the same paper Einstein provided an answer that was to prove chillingly prophetic:

It is not impossible that with bodies whose energy content is variable to a high degree (e.g., with radium salts) the theory may be successfully put to the test.

With the grand view of hindsight we can now see that he was entirely correct in his assumption. Not only did the radium salts verify his deductions; so did the salts of uranium and plutonium. Hiroshima and Nagasaki bore tragic testimony to the prescience of this peace-loving man.

This power-inherent-in-matter may provide the energy source for teleportation and certain other paranormal phenomena. The same energy that fuels the burning of remote stars provides the awesome potential of the thermonuclear weapon. I suggest that it is the rest-mass energy of the apport itself that is utilized by the phenomenon to produce the translations.

Let me refer now to an article published in *Psychic*³, wherein a dramatic teleportation was allegedly witnessed. Ray Stanford, who wrote the article, described the apparent teleportation of a specimen nickel-iron meteorite from within an enclosed container. The apport vanished from a sealed Pyrex jar (which also held some acrylic floss bedding), and appeared suddenly before a group of witnesses in another room. Also noted was the change in condition of the cotton-like acrylic bedding within the container. It appeared "as if sucked up by the vacuum created by the meteorite's dematerialization."

A significant finding was that the apport had lost an appreciable portion of its weight, and thus, mass. The specimen had "weighed in" at 47.2 ounces. Afterwards, Stanford wrote for the record:

Careful weighing of the meteorite on Tuesday, July 24, 1973, made on twelve different scales, yielded a mean weight of 42.32 ounces. Thus, the apparent weight-loss was about 4.88 ounces—or just over 10 percent.

It would seem that a 10% loss of mass, if it were due to a simple abrasive action, would have been easy enough to detect. But no such abrasive action was mentioned by Stanford, nor did he offer an alternative explanation.

If apport mass-loss is a feature characteristic of teleportation events, then the repeated translation of the same apport would cause it to decay. It would evaporate in a manner reminiscent of the decay of a radioactive sample. However, it should be noted that the decay of the apport would be "non-radioactive" in the sense that no substantial energy would be released into the immediate environment. The sudden decay of 4.88 ounces of mass through a natural radioactive process would have been quite disastrous to the witnesses!

Although mass-loss may be involved in all teleportation events, no 10% or other big piece of the apport is necessarily going to vanish in every situation. For example, the sudden loss of 10% of the body mass of a living creature would probably mean its rapid death, but the loss of a very small percentage of body mass might inflict far less damage.

I am reminded of stories related by Charles Fort⁴ wherein humans would apparently be teleported many miles, to arrive at their destination in a daze or stupor with symptoms of acute amnesia. Psychological shock, or even fugue, might be triggered by the emotional impact of such a "trip," but we should consider that a small mass-loss from the organism might cause similar physiological reactions.

In the 1920s members of the American Society for Psychical Research (ASPR) wrestled with the problems of energy involved in the production of paranormal phenomena. J. Malcolm Bird⁵, E. E. Dudley⁶, Harry Price⁷ and others seemed to agree that the source of energy during paranormal manifestations was primarily caloric energy (i.e., heat), somehow extracted from the immediate environment. The sudden drop in temperature, and cold breezes, that were often felt in the presence of some mediums were thus explained. Another energy source was thought to be the vital energies (physiological energies) of the medium and of the observers.

Recent speculations on the energy source for psychokinetic phenomena have been along similar lines, as described by Puthoff and Targ in 1974.⁸ Contemporary speculations tend to revolve around the concept of a negative-entropic type of transformation of caloric energy in the region of a psychokinetic manifestation. If a negative-entropic theory does some day prove out beyond the qualitative stage, concepts long-cherished in the science of classical thermodynamics will be bent more than a little.

One thing noted by the earlier researchers, especially by Dudley⁶, was that more potentially available energy was simply disappearing during phenomena than was being observed in action. He put it this way:

It does indicate a very considerable transformation or transference of caloric energy. If the energy is transformed, as seems most probable, in what guise does it manifest during the seance? The movements and levitations noted in the record would hardly account for more than a fraction of it.

(Continued on page 32)

Electra, Who Came from Another Planet, Speaks to 'Woman'

Translation by George Peroulakis of a Special Report Featured in *Gynaika*

Gynaika, Greek for "woman," is the name of "the leading fortnightly magazine for women in Greece," as Mr. Peroulakis describes it. "In a word," he adds, "it is the *opposite* of the 'yellow press.'" We are most grateful to E. C. Terzopoulos S. A. Publishing Enterprises of Athens, Greece, and to Mr. Aris Terzopoulos for permission to reprint this article from the April 23, 1980 issue of *Gynaika* in which it first appeared. Many thanks also to George Peroulakis who not only made the translation, but as a SITU member resident in Athens performed the necessary liaison services to expedite the re-publication of this report in *Pursuit*. —The editors

by Olga Batis

ELECTRA BARCLAY is an eighteen-year-old Greek lady, married to a young British man. She is working, laughing, enjoying life. By any definition, she is absolutely "normal." So normal that no one would suspect that something terribly abnormal happens to her, something outside the limits of what we call "common sense."

Back when she was fifteen, Electra started doing strange things that created suspicion and fear and certainly surprised those around her. One day she suddenly grabbed her head with both hands and grimaced with pain. When the crisis was over she appeared to have lost touch with her surroundings. As she gazed at empty space with a strange look she began speaking an unintelligible language that she accompanied with strange movements of her body. When she came back from her "trip" she could remember nothing about it.

The "crisis" (that's what her family called it) happened about once a week and the scenario was always the same: Electra would not recognize family members or friends, and what they had in front of them was a person who spoke words they could not understand.

Her father and mother were desperate. Was their daughter crazy, or possessed by demons? Was she epileptic? They started going to exorcists¹ but there was no improvement. Hopes were sustained only by the knowledge that Electra would again be an absolutely normal and joyful girl once the crisis was over. They were advised to call in a good psychiatrist. He found nothing pathological to report. The conjectures continued: Was this a case of split personality? A specialist from Vienna examined the girl and said: "No, there is no evidence of epilepsy, nor is this a case of split personality."

With doctors' certificates in hand affirming that she was not crazy and with the crisis continuing to recur periodically, Electra started attending the Lambelet school.² But it didn't take long for people there to seek a different kind of "reassurance." They called the media, and preparations were soon underway to interview the girl on TV. The case would have descended to the level of a circus had it not come to the attention of some serious and compassionate investigators, among them the distinguished parapsychologist George Vouloukos.

"What I noticed from the very beginning," Mr. Vouloukos says, "is that, to the best of my knowledge, the same phenomena have occurred among some people in the U.S.A. and the U.S.S.R. These persons are under the continuing attention of parapsychologists and psychiatrists. The language she was speaking reminded me of something. I asked her to write, when she was in one of the 'conditions', and I was surprised to learn that what she wrote was in the ancient Maya script."

"How did you come to this conclusion?"

"The Maya inscriptions appear in a book written by the American linguist Dandy, first published in 1880 and now being republished," Mr. Voukoulos explains. "It refers to the languages and inscriptions of lost civilizations. And when speaking, the girl uses the Apache Indian dialect which resembles the Maya language."

Every Monday Electra goes to the home of George Vouloukos, there to repeat always the same phenomenon in the presence of friends.

"We deciphered about one hundred of the words used by Electra," says Mr. Vouloukos. "We were helped by some of the American specialists to whom we had written about the case. Thus, step by step, we have learned to communicate with her when she is in one of these strange 'situations'. And when, at last, we found a contact point with her, we discovered that something really unbelievable was taking place: Electra was transformed into another person, into a woman from another planet, for as long as the phenomenon lasted."

"The girl, or woman, who enters into Electra's body," says Mr. Vouloukos, "claims that her name is Inkra, that she comes from a planet outside our solar system called Sefkia. She also claims that she used to live on Earth some time in the past, in a place where Brazil is today, as she indicates by pointing to a map. It was after a great catastrophe on Earth that she was transported with some others to that planet."

"In that case, she is probably referring to a certain developed earthly civilization, isn't she?"

"She refers to the civilization of Atlantis. She claims that there she met the woman whose spirit is now reincarnated as Electra, and they agreed, at that time, to meet again in the future in order to help humanity."

"How are they meeting?"

"We have a case of a souls' agreement made in the past. At the moment when grimacing Electra grabs her head, at that very instant Inkra enters her body. An electroencephalogram revealed that the spirit enters Electra's body through the right hemisphere of her cerebrum. As the spirit is a strong soul, it depresses Electra's personality, so Inkra is imposed upon and rules Electra's body."

* * *

Some people will argue that all these are science-fiction stories. However, when Electra is turned into Inkra, she suddenly has a vast knowledge of astrophysics and speaks about things that she cannot even imagine in her "normal" state. She speaks the ancient Maya language fluently and answers questions naturally and easily. She describes the Atlanteans and their civilization; their spaceships which were powered with atomic energy; and finally, she puts the

loss of Atlantis circa the year 9,000 B.C., the same time mentioned by Plato and Cayce.

"Mr. Vouloukos, isn't there a possibility that Electra has somehow read about those things in the past and mentions them now during her hypnotism?"

"First of all, what happens to her is *not* hypnotism. Besides, the girl had been telling the same things to the psychiatrists since three years ago when she was almost a child. The book by Cayce which presents certain data given to us by Inkra, has not been translated into Greek nor is it sold here. For example, the girl claims what Cayce also claimed about Atlantis: that, during the final earthquake, Atlantis was split into seven islands.³ And she shows us the point where the island she lived on was at that time. When Electra is awake, she has no idea about these data."

* * *

Electra, who moments ago was visited by Inkra, is sitting on the couch in front of me, looking at me with discerning, shining eyes. Her gaze, even her expression, have changed since that moment. I ask in Greek. Inkra answers in the "strange language," which the others present interpret. As she speaks she is drawing on a pad and smiles at me understandingly, as if she were addressing a child of kindergarten age.

"Inkra, why are you entering Electra's body?"

"Because the time has come to tell some things to the people of Earth. What happens here is part of a big interplanetary project to save your planet."

"Do you believe that the inhabitants of Earth need help?"

Inkra is shaking with emotion. "Earth people are at the worst mental stage; they are in full decline. You hear only about sex and money, money and sex. We, in the other planets, have started a fight to save you. Many of us are studying you from spaceships."

"But, you are giving these truths to us in a strange manner and to a very small audience."

"People are not yet ready to hear these truths. You will learn what happens and exists beyond the phenomenal reality and the compromise in which you live, only you will learn it little by little through open-minded people."

* * *

I am a party to the discussion and I see that Inkra knows many details of nuclear physics. She draws on her pad the crystal that the Atlanteans placed in a certain part of the "Bermuda Triangle" for trapping the energy of stars outside our own galaxy. She also draws the spaceships of her planet and the ray through which she is transported here.

"How old are you, Inkra?"

Inkra laughs. "I don't have an age according to your measures. I'm an old spirit. My body is kept in a light ray, and the scientists of my planet who are doing this experiment send my spirit to Earth through this ray."

"How do you like the people of Earth?"

"They are very funny. Ours are different; they have huge eyes."

* * *

Electra was brought to King Paul Hospital in Athens, to be examined by a team of doctors. The phenomenon must be analyzed by diagnostic devices so that people can understand it.

Mr. Vouloukos says: "A certain person has specific brainwaves, heartbeats, etc. As Inkra has the capacity to enter and leave Electra's body momentarily, we have been able

to record the tremendous changes through instrument readings. Thus we learned that we had two completely different personalities in front of us."

"You mean, you had different recordings when the spirit entered Electra's body?"

"Exactly. There was a different blood pressure, different brainwaves, a different EEG. At the moment of change, the whole physiology of the girl is altered and the change is recorded immediately. Inkra's heartbeats are much faster than Electra's and she can change them at will."

"What is your final conclusion?"

"The most apparent conclusion is that a spirit from another planet is really entering Electra's body. However, there is also the possibility that another spirit enters her body, or that we have a case of self-hypnosis with memories from past lives. That's why we'll study the case scientifically for a long time, without any bias or prejudice."

* * *

Robert Barclay, Electra's husband, is a young and charming Englishman. He has grown accustomed to living with two wives: his own and Inkra.

"When I first met Electra," he says, "I was not used to such things. I always liked metaphysics but I could never imagine what I would be involved with. At the beginning of our relationship Electra was always cautious toward me. When she was in trance she would not tell me who she was nor where she had come from. But day by day she became more courageous and started drawing planets, rockets and an egg-shaped Earth. At the same time she explained a lot of things which showed an advanced and correct knowledge. I was particularly impressed when she told me exactly where her father Pandelis was and what he was doing. He was very far away but she could 'see' every movement he made.

"However, I don't want us to be the 'phenomenon that will satisfy the curiosity of the curious.' I believe in the experiment, but I think that it is still for the few."

* * *

Some years ago an English woman, a Mrs. Rosemary Brown, suddenly started playing on the piano about 400 unpublished pieces by well-known composers. BBC produced five programs about her and they were impressive. In New York a housewife with symptoms similar to Electra's is now undergoing examination by specialists.

The unexplained has gradually started to enter into our everyday lives and makes us think: Is it now time to throw away the blinders of "common sense" as a world of new dimensions opens before our eyes? The answer may be "yes," if we can explain Electra's phenomenon in scientific terms.

TRANSLATOR'S NOTES

1. Not the same meaning as the word with which readers may be familiar from the film "The Exorcist" which broke box-office records a few years ago. In Greece, "exorcists" are usually older women (and some men) whose "therapy" is based on praying to certain saints of the Greek-Orthodox Church. Such therapy may be nothing more than auto-suggestion of the subject.

2. Beauty treatment school in Athens.

3. According to Cayce, there were three periods of destruction, from 15,600 B.C. to 10,000 B.C., the first two splitting a single island into three smaller islands; the third destroying everything. (Colin Wilson, *The Occult*, Panther Books, London, 1979.)



The Wudewása or Hairy Primitives of Ancient Europe

by Ivan T. Sanderson

A preliminary search through some bestiaries and other Mediaeval European illuminated manuscripts brought to light a number of depictions of creatures called "wood-houses", Wudewása, or simply "wild men", shown completely covered with long hair or fur and having certain other specific characteristics. These are readily distinguishable and quite distinct from depictions of apes and monkeys on the one hand and people in costumes playing the parts of these wild men in traditional, religious, or secular plays and carnivals on the other hand. The significance of these Wudewása is discussed and reasons are given for supposing them to be representations of relic knowledge of some fully haired primitives or subhumans that once inhabited western Eurasia. Special attention is drawn to the form of the feet in these depictions.

Introduction

In the 3rd of June, 1961, issue of the *Illustrated London News*⁵, there appeared a reproduction of a plate (Fig. 1) from an English bestiary that was being put up for sale at Messrs. Sotheby's on the 6th of that month. The caption read: "Folio 16 of a late-15th-century English bestiary; a manuscript which also contains a herbal. (17 by 11 inches). The four creatures depicted here are: an ostrich holding a nail in its beak (there was a mediaeval belief that they could eat iron), a ram, a wolf, and a "wild man." This last has his body covered in hair—indicative of another mediaeval belief. This wild man holds a snake in his right hand and a rough club in his left hand; his hands and feet are "naked" or hairless; he sports long curly hair, and a very generous moustache and beard. The hairiness of his body is formally represented by wavy lines, and he wears a belt so that it looks more as if he were clothed in an overall, tight-fitting fur garment.

Since this depiction showed certain points of similarity with some early Mongolian brush drawings of *Hun-guessu*, namely, the *Gin Sung* or "bear man" of the Chinese, or *Dzu-Teh* of the Nepalese, in other words the largest of the three types of those creatures which have come to be called "abominable snowmen" colloquially and collectively, that are alleged to occur in the eastern part of Eurasia, we decided to write to Messrs. Sotheby in the hope of obtaining further information on the bestiary in question and also with a view to obtaining sight of the document if possible. We received a most courteous and highly informative reply from that company which gave some extremely valuable new and unexpected information not only on the document in question but upon the whole matter of "wild men" in mediaeval illuminations of all manner of manuscripts other than bestiaries. They also drew our attention to a collection that they had sold on the 9th of December, 1958, under the title of Dyson Perrins, and with particular reference to Folio 82 (Plate 45) in their illustrated catalogue¹², of that collection,

This article by SITU's founder dates from 1967 and was originally published in Vol. XXIII, Nos. 1-2, of *Genus*, the journal of the Italian Committee for the Study of Population Problems, published in Rome under the auspices of the National Council for Research.



Fig. 1 Wild Man from Hemingham Hall Bestiary.

while further advising us that a high-quality reproduction of the plate might be inspected in the Pierpont Morgan Library in New York.

Following this kind action and suggestion we inspected this document and thus came to the first of a series of most surprising and enlightening discoveries. In this research and for subsequent discoveries we are very deeply indebted to Miss Mary Kenway, Supervisor of Readers' Services of the Pierpont Morgan Library, for it was she who called our attention to numerous other documents that displayed similar depictions. This research culminated in a review of several dozens of both originals and reproductions of 8th- to 16th-century depictions; a reappraisal of two outstanding books,

Apes and Ape Lore, 1952, by H. W. Janson, The Warburg Institute, University of London⁷, and *Wild Men in the Middle Ages*, 1952, by Richard Bernheimer, Harvard University Press⁸; and finally, to similar depictions on Roman and Etruscan pottery, some very ancient silverware, and a number of bronzes. These last will be described at another time.

Our findings may perhaps be claimed to be "discoveries" but only for one reason. This is that, although the individual figures in all these depictions have been fully catalogued by scholars, they do not appear to have been critically examined by anthropologists or zoologists with full knowledge of the literature pertaining to the field of what we have been constrained to call "ABSMs"—stemming from the inappropriate but now firmly established monicker "abominable snowmen" to cover all cases of existing or allegedly still-existing haired primitives, submen (Neanderthaloids, *et alii*) and/or sub-hominids (Pithecanthropines, Australopithecines, etc.), or even sub-hominoids such as Gigantopithecus. As a result, some very significant features of a number of these depictions of wild men, and of a number of others stated to be of apes and monkeys, have been entirely missed. Upon such critical examination of these depictions, moreover, it seems to be clear that European artists of the Dark Ages and Middle Ages knew a very great deal more about the anatomy and external morphology of primates than has been supposed, and that they went to particular pains to differentiate between seven distinct categories of primates. These are: (1) Lemurs, or *Lemures*, as living animals, and as opposed to the lemuroid ghosts of the Romans, (2) Monkeys—and with sub-distinction between the major groups, such as between baboons, langurs, and cercopithecoids, (3) Apes, among which they knew only the Orang Utan, (4) "Woodhouses" or Wudewása, (5) Simple wild men or "wild" humans, which they subdivided into various types such as troglodytes, and so forth, (6) People dressed in costumes for fairs, carnivals, plays, and so forth, *in imitation of Wudewása*, and finally (7) Human beings *per se*. What is more, while much that is depicted by these artists is allegorical or has mythological connotations, the artists seem to have gone to much trouble to make a distinction between fact and fancy. One example will suffice.

The crude clubs carried by the Wudewása types are invariably of the same form and size, and are nearly always carried in the *left* hand, even if the right is free. But even more convincing than this detail is the care with which they depict the feet of each of the different categories. It is the form of the feet that is, moreover, of greater significance than any other anatomical detail in distinguishing between hominid and pongid anthropoids.

The Dyson Perrins Folio

This item may be found listed on page 86 of Messrs. Sotheby & Co.'s illustrated catalogue entitled "The Dyson Perrins Collection. Part I" Dec., 1958, and being a listing of "Forty-five exceptionally important Illuminated Manuscripts of the 9th to the 18th Century. A block book and four printed books; property of the late C. W. Dyson Perrins Esq., D.C.L., F.S.A.; with an Introduction by Prof. Francis Wormald." Under the subtitle Folio 82, the catalogue explains: "Historiated initial; the Adoration of the Magi; in the border wild wodehouses run down to a river on which one of their number, mounted on a golden bird and armed

with club and shield, fights a silver merman whose upper half is encased in armour." (Fig. 2)

There are several points of utmost significance in this picture. First, it will be noted that at the top are men in their current dress hunting a stag with dogs. However, the two figures on the left are smaller, apparently naked, hairy, and armed with a bow and arrow and a spear respectively. These figures are shown on an open down. To the right is a river shown in very fine perspective running from a gap in these downs, the other bank of which is heavily forested. Three Wodehouses are shown running down this river bed to a foreshore, immediately off which a fourth, mounted astride a large bird with a doubly-hooked beak and a prominent narrow tongue, defends himself with a wooden club and an exceedingly crude shield of a most significant construction.

The clubs carried by the Wodehouses are deliberately and carefully shown to be but crude logs with rounded ends and of somewhat lesser diameter at the end held by the hand. The "shield" is composed of two laths of wood, presumably held together by crosspieces, but arranged so that the holder may peer between the two slats. Such shields may be found today among the Hill Batuks of Sumatra, an exceedingly primitive group of proto-Malayans driven up into the montane forests by the tribalized Batuks who are of much more advanced culture. The Hill Batuks have no actual name, have Melanesian features, practically no possessions other than wooden spears, bows, and these "shields" which, in their case, are made of two bits of stout bamboo bound to three lighter cross-pieces with vines. Similar defensive mechanisms seem to be portrayed in Spanish Stone Age cave paintings such as those in the Cuevas del Civil near Albocácer, Castellón.

We shall be discussing at another time the weapons and "tools" alleged to have been carried by various ABSMs. After reviewing hundreds of reports by those persons who say they have observed these various creatures, it transpires that nobody claims they ever carried anything made of other than wood; while, of wooden objects, we have constant reference to crude clubs, and primitive bows and arrows (see *Genus*, 1962, Vol. XVIII, "Hairy Primitives or Relic Submen in South America"¹¹). It is the author's contention that a dendritic phase preceded both the odontokeratic and the petrolithic in hominid "culture" and that subhominids, in tearing green branches from trees, came upon bark-strips and thus the "string" for the bow and subsequently simple weaving at a very early period when they were still wet-forest denizens.

The external morphology of the Wodehouses in this illustration is of even more significance than the implements they are carrying. They are shown to be small of stature with short legs and long arms. They have comparatively large heads with massive but shortish hair and fringe beards *under* their chins. The brow-ridges are pronounced and "beetled"; the nose is large; the mouth wide and full, and the naked face is very cleverly shown to be black but very shiny. Most important of all, the artist went to very great pains to draw no less than seven hands and two feet of these creatures in great clarity, one of the latter being a left foot of the second figure back, planted squarely on the beach sand, the other seen in semi-profile on the back of the great bird, of the front figure. These feet, like the hands, are *completely hominid*, with a fully apposed (not in any way

opposed) great toe. In other words, despite the very animalistic features of their overall morphology, these Wodehouses are depicted as decidedly human on two counts—the use of offensive and defensive weapons; and the form of their feet. The importance of the latter cannot be too greatly stressed.

The last point of real significance in this depiction is the contemporary written mention of the “Wodehouses.” This name has an increasingly precise meaning and import as one goes back in time through the centuries in England.⁹ From the currently rather common familial name of Woodhouse, one goes backwards through Wodehouse to Woodwose, Wodwose, Wodewose, Wodewese, and Wodwos to the late Anglo-Saxon Wudewása (which, incidentally, re-

mained current till at least the 15th century) and thence to *Wudu Wasa*. The first of this combined term is the Late Old English for a “wood”; the word *was* is discreetly described as obscure but is frankly unknown. However, in combination, *Wudu Wasa* or *Wudewása* means a “wild man of the woods”, a savage, a satyr, or a fawn. Later, it was also applied to a person dressed up to represent such a being in a pageant. One suggestion had been made as to the origin of *was*; namely, that it originally derived from *vu'assar*, from *assir*, *aesir*, Asia-man, or Asiatics. The implication would then be that mediaeval artists knew of “wild men of the woods” armed only with primitive wooden weapons who lived in Asia and attempted to defend their land

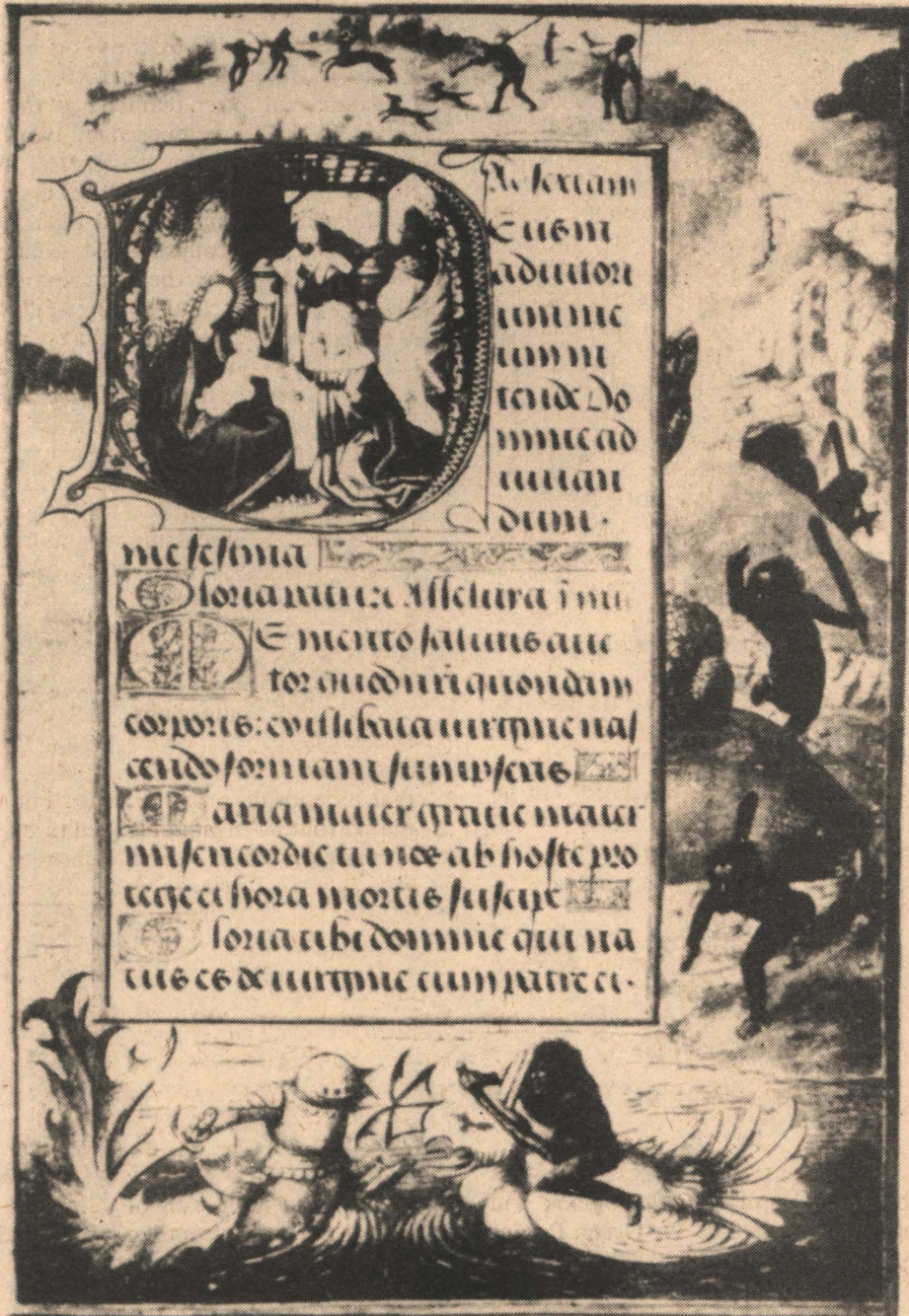


Fig. 2 Folio 82 of the Dyson Perrins Collection.

from attacking knights coming to the mouths of rivers from the sea—as allegorically depicted at the bottom of the Dyson Perrins Folio reproduced on the preceding page.

Monkeys and Apes In Mediaeval Art

Monkeys, and the Orang-Utan as the only ape known to mediaeval artists, are a fairly common item in depictions from the earliest phases of illumination in Europe. A large number of these have been assembled by Janson (*op. cit.*).

On critical analysis, consistent with a prior knowledge of the literature on ABSMs as defined above, most of these indeed prove to be careful and considerably detailed depictions of such creatures. However, some do not, and for equally cogent reasons—cogencies, moreover, most carefully introduced by the artists. Examples of these are Plates XXIX (c), XXVII (a), and in another respect, Plate XIII (b) in Janson's *Apes and Ape Lore*. The first of these (*Fig. 3*) is therein (stated to be MS.88, f. 158r, at Walters Art Gallery) and displays two anthropomorphic figures apparently dancing and holding hands but naked and shown to be fully haired all over by formalized lines of dashes. The faces are humanic but low-browed and almost chinless; the head hair is very short. The hands are completely human but very long-fingered; the feet, however, are completely hominid with fully *opposed* big toes, and shown in four different

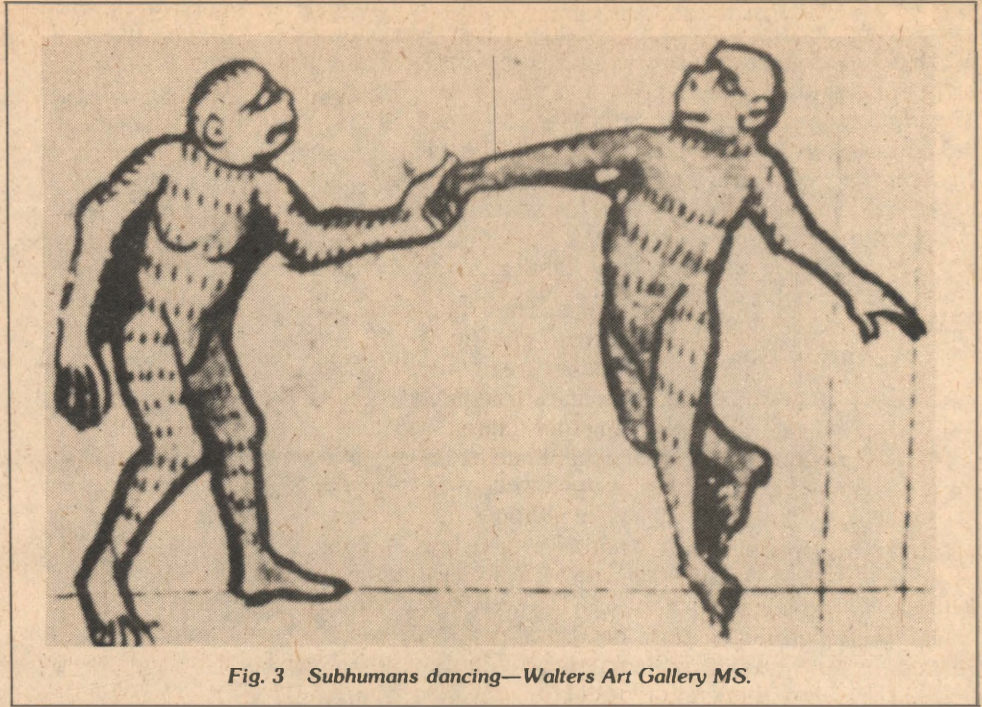


Fig. 3 Subhumans dancing—Walters Art Gallery MS.

positions and from four different angles. There can be no doubt at all that these are meant to be hominids as opposed to pongids for the very simple reason that all pongids are shown with very widely *opposed* big or great toes.

The second illustration cited above is stated to be by Hans Durer in a "Prayer Book of Maximilian" (f. iiiiv, p. 168, *op. cit.*). (*Fig. 4*) This is of a (presumably) family circle of fully-haired anthropoids: father, mother and child. The father is pouring water into a pool from a coffee-pot. These figures have longer head hair and even more simian



Fig. 4 Wudewāsa Family—Hans Durer.

faces—in the case of the mother, almost a dog snout—and rather short legs; but again, the feet are clearly shown with apposed great toe, though that of the female, shown from below, is ambiguous.

The most enlightening illustration is, however, number XIII (b) (Fig. 5) which is captioned “Fortitude transfixing Ape” from *Fons memorabilium*, Oxford, Baliol College. In this we see “Fortitude” in the guise of an entirely human, though naked and furred figure with curl-peaked helmet and a thin lance standing over a prone “ape” through the head of which he has driven the lance. The former’s feet are completely hominid and have apposed great toes; the latter has hand-like feet with a fully *opposed* great toe.

Two other plates in Janson (*op. cit.*) are of special interest. The first, Plate II (b) (Fig. 6), shows an “ape-devil from the Temptation of Christ” (Puerta de las Platerias, Santiago de Compostela) a bas-relief showing a winged “ape” standing and leaning on a plinth. This figure although extended in a very rare and unnatural pose, is in all proportions—even to the slender legs and “pointed” hip—a Rhesus Monkey; the head, face, and more especially the feet being superbly and most accurately sculpted. The other picture (Fig. 7) is even more startling, being “Homo sylvestris—Orang-outang” from Tulp, *Observationum med. libri tres*, Amsterdam,

1641.¹³ This, although of much later date, shows an Orang-utan with very considerable fidelity and especially with regard to the feet. From these two examples alone we can see that the true external form of monkeys and apes was known throughout the ages and that the artists went to great pains to reproduce accurately the details of their extremities. They did not, in fact, mix the details of humans with pongids or lower primates; nor vice versa.



Fig. 5 Fortitude Transfixing Ape—Oxford.



Fig. 6 Winged Monkey-Devil—Spanish Bas-relief.



Fig. 7 Orang-utan—Tulp, 1641.



Fig. 8 Breydenbach's Ape from Gesner, and an "Ourang outang" by Bontius.

Wild Men in Mediaeval Art

In the same plate (LIII) of Janson (*op. cit.*) two standing figures (Fig. 8) are reproduced captioned respectively "Breydenbach's Ape from Gesner's *Historia Animalium*, Zurich, 1555"³, and "Ourang Outang, from Bontius, *Historia naturalis*, Amsterdam, 1658"². The former is a grotesquery with semi-erect gait, bended knees, a long tail, a monkey-like face surrounded by a ruff reminiscent of a Wanderoo Monkey, and holding a crutch-like stick in the right hand. This creature's feet are very long-toed and the great toe is clearly opposed, while both feet are rolled outwards. The creature is a female with prominent and pendent breasts but is hair-

less. The second figure has a completely human stance and appearance, is again female with prominent genitalia and is fully furred with long head hair, a big, submandibular fringe or beard, and heavy fur on the hips and buttocks. The hands and feet are most carefully shown as being entirely human. This creature is called an "ourang outang" by Bontius but, be it noted, Tulp (see above) 17 years previously had given a most correct reproduction of the ape known properly as the *Mia* (though colloquially as the Orang-utan), published also in Amsterdam, while the name *orang utan* means simply "wild man" in Malayan. (Incidentally, as Bernard Heuvelmanns has pointed out, *Orang utang*, as opposed to *Utan*, means "a man in debt.")

There is then a very curious plate (Fig. 9) in Hoppius' *Anthropomorpha* (Erlangen, 1760). This depicts four anthropoids entitled respectively a Troglodyta, Lucifer, Satyrus, and a Pygmaeus. The first three are standing upright; the Lucifer having a short, thin tail, a prominent facial fringe, hair along the back of the thighs only, and (again) holding a straight stick in the right hand; it appears to have been taken from Gesner. The big toes are opposed. The Satyr is a short-legged, pot-bellied, large-headed, grotesquery fully furred, with a monkeyish face, long fingers curled into almost a full circle outwards and upwards, and feet more reminiscent of a langur than any other primate. The Troglodyta (presumably a female) is, however, entirely human; somewhat obese, clean-shaven, with short, curly head hair, and completely human hands and small feet. In this plate we do find evidence of the mixing of both monkey and ape, and man and monkey characters, in that the Lucifer and the Pygmaeus hold sticks; otherwise, however, all but the Troglodyta, though somewhat anthropomorphised, appear



Fig. 9 Hoppius' "Anthropomorpha."

clearly non-human in proportions and details, if not in stance. Here the Troglodyte, or "cave-dweller", be it noted, is manifestly a wild man.

This figure and the Bontius illustration are obviously depictions of Wudewása, though transferred to other locales and considerably more humanized than as shown in earlier works. In fact, by the 16th century memory of the original Wudewása seems to have become dimmed, while considerable confusion had arisen in the minds of naturalists and artists alike, due to the importation of many more kinds of primates from Africa and the Orient (and even from the neotropical region), and by an ever-increasing infusion of legend, mythology, and hearsay from the past, combined with a growing scepticism fostered by strict adherence to the Biblical version of Creation. Hairy hominids were, however, still considered up till the 15th century to be perfectly valid former inhabitants of Europe, as evidenced by a delightful little depiction in the British Museum appropriately called "a drollery" in Queen Mary's Psalter; of the 14th century. (Fig. 10) This shows a very hairy wild man with perfectly human hands and feet pursued by one dog and confronted by two more.

From these and other examples it is plain that while monkeys and apes were not initially very well-known or at all times realistically depicted, they were from earliest times recognized as such, while an entirely different class of beings, namely wild, fully haired humanoids or hominids were also generally accepted as either still existing (at least in central Eurasia) or, presumably, to have previously existed in the western part of that continent, i.e., Europe. The belief in trolls, satyrs, fawns, and their small counterparts—the pixies, elves, and gnomes—has persisted until today in various forms and by various names in all the mountainous countries of Europe. In Scandinavia, country folk in the far north, adjacent to the montane forests, assert that some of the first (or Wudewása) still exist; while the Academy of Sciences of the U.S.S.R. treats similar reports from the Caucasus with the utmost consideration and has now sent several expeditions to that area to search for evidences of *Kaptar* or *Kheeter*, as they are called there.

Wild Men in Mediaeval Plays

A further cause of confusion permeates the field of depiction of hairy men in mediaeval art. This is the very frequent occurrence of persons dressed in fur costumes in imitation of Wudewása, for pageants, plays, and other performances. It is our belief that the figure in Folio 16 (Fig. 1) of the early English bestiary⁴ described at the beginning of this paper, is of this nature. Such figures form the basis of Bernheimer's studies, and it is interesting to note that although Janson adopts the thesis that most if not all such depictions are of what he calls "apes", this author implies that all those which are manifestly *not* of apes or monkeys, are of men in costumes. The third possibility, namely, that some of them are of a specific creature, the Wudewása, or even that the costumes are imitative of such a creature, does not appear to have occurred to either of these scholars. The

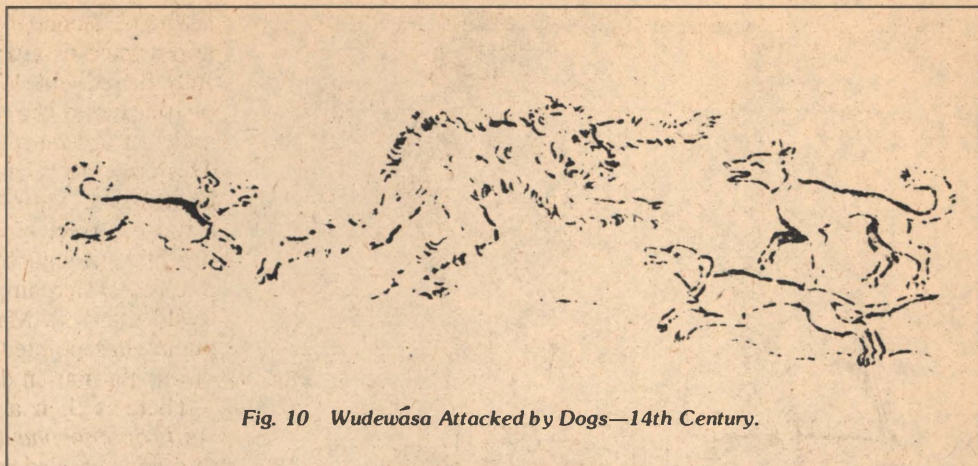


Fig. 10 Wudewása Attacked by Dogs—14th Century.

costumed figures tell us a considerable amount about the current beliefs about the nature of the original "wild men."

Bernheimer reproduces what he captions a "Carnival figure from a Schembart book" (Stadtbibliothek, Nuremberg: 16th century) (Fig. 11) which is a large bearded figure clothed in a tight-fitting, furry outfit with a crown and ceinture of leaves, and carrying a small tree over his right shoulder. To this tree is lashed either a very small man or boy. The giant's feet are in socks or slippers but his hands are naked. This is stated by the original artist to be of a costumed participant in a carnival, but it is more allegorical than realistic. Moreover, it carries some pertinent overtones.

It is to be noted that the reports of the larger, or giant



Fig. 11 "Carnival Figure" from a Schembart Book.



Fig. 12 St. Chrysostom Captured as a Wild Man.

ABSMs not infrequently concern the kidnapping of humans, but very curiously all but one or two of these reports speak of young human males being taken; and, it is more often grown men in their prime rather than boys who are alleged to have been carried off. There are also cases of these men having been carried over the ABSM's shoulder; in one case in a sleeping bag (Ostman, 1957)* Secondly, these larger ABSMs are repeatedly said to tear up small trees by the roots. Some people have described some of them as having fringe-like beards and very thick, heavy, human hands but with permanently curled fingers as shown in this picture. Finally, their footprints are grossly human at first sight but, in some surfaces, appear to be more or less toeless.

Bernheimer reproduces two other pictures of costumed "wild men" that have particular points of interest. One is of St. Chrysostom (Fig. 12) being captured as a wild man (woodcut from Fyner's edition of *Lives of the Saints*, 1481), in which said saint is shown crawling out from steep rocks on hands and knees while a hunter with a spear blows a horn and two dogs frolic about. The figure has long hair, a fringe beard, and is completely hairy but for his hands and feet, the exact form of which are not shown. This picture closely

parallels descriptions of the *Almas* or *Almesty* of southern Mongolia as given by Rinchen (see Booklets of the U.S.S.R. Academy of Sciences) of creatures that were in past centuries canonized by the monks of that region. The other illustration (Fig. 13) is of a play, *Death of the Wild Man*, from a woodcut by Pieter Brueghel the Elder. In this cut the player who is costumed as the wild man carries the usual club of the Wudewása.

The Foot of the Wudewása

As we have pointed out repeatedly throughout this discourse, the single most distinct and distinguishing feature of the true wild man or Wudewása is the form of its foot; and with particular regard to the size, form, and disposition of the big or great toe. It is rapidly becoming recognized that the only constant and valid feature for differentiating hominids from pongids is the first toe; being, in hominids, apposed and in pongids, opposed. All other characters and characteristics that had been put forward to so distinguish between the two groups have in time broken down—both anatomical, like the simian shelf, brain size, tooth size and structure; and cultural, like the use of implements, interpre-



Fig. 13 "The Death of the Wild Man." (a play)—
Woodcut by Pieter Brueghel.

table vocalization, and so on. Hairiness is really no criterion, though we do not know of any race of fully haired hominids living today. This, however, makes the early depictions of the Wudewása bestial as they may be in other features, the more convincing, for the human-type foot and first toe pronounce them to be hominids (and *not* pongids) and proclaim also the artists' great care in so depicting them.

Conclusions

From these discoveries, and from detailed studies of these mediaeval depictions, combined with those of some earlier depictions on pottery, and later illustrations in early natural histories, we are forced to the conclusion that a type, or types, of primitive, fully furred or haired human beings with long arms, beetling brows, dark skins, and who possessed only wooden weapons, were known to these early artists. Moreover, this knowledge was very widespread throughout central and northern Europe until the 14th century, though it seems to have died out in the Mediterranean area during middle-Roman times.

This is quite consistent with much western legend and folklore on the one hand and with considerable speculation of a more scientific nature on the other.¹⁰ It has for long been taught that the Neanderthals disappeared from Europe at the end of the last ice advance, and it is implied in face of, or at the hands of modern man in the form of Cro-Magnon man. However, Cro-Magnon man appeared rather abruptly on the extreme western fringe of the continent, and it would seem that the other peoples in the late paleolithic and mesolithic stages of advance also spread into the Mediterranean from the west, ending with the appearance of the Iberians. Although the ice was still not gone from the upper Scandinavian valleys in 8000 B.C. there were already people incising petroglyphs of fish and whales in central Norway by that time. There were settled communities all over the lowlands of central and western Europe in mesolithic stages of culture in 4000 B.C., but vast areas of lowlands remained

clothed in dense mixed forest while the mountain forests were not penetrated until much later, and some areas not until fully historic times. There remain considerable areas in northern Sweden and in the Caucasus that have not yet been explored. Settlement followed by civilization spread northward into Europe from the Mediterranean basin but it took several thousand years to reach the ultimate peripheries of that continent, and during this period the immediately postglacial conditions continued on undisturbed in many places until the 14th century. This is clearly shown by the progressive disappearance of the fauna.

The aurochs lingered on till that century in the Black Forest, and the wisent still clings precariously to survival in western Russia. The lynx, the wolf, the bear, and the beaver shrank back to Scotland in the British Isles but lingered on till later, and the wild cat still so lingers there today. The highlands of Scotland formed a closed and almost unknown country till 200 years ago.

Neanderthals and other primitive hominids or submen were not exterminated overnight by Cro-Magnon nor any other race of modern men. In some areas they appear to have been absorbed rather than exterminated, but in other areas they just removed themselves, and probably back into the forests. Having the acute senses and knowledge of their environment that is common to wild animals plus, it would seem, a very considerable degree of intelligence—they much more likely retired before the encroachments of modern man rather than trying to fight him and being driven out or exterminated. The great difference between the Neanderthal and modern man is that the former was not tribalized, whereas the latter was; therefore, the Neanderthals undoubtedly did not fight unless attacked and cornered individually or in family groups. Further, if the reports of the Kaptar emanating from the Caucasus today are any criterion, it would seem that these subhumans were gatherers rather than hunters and did not even travel in family groups but

individually and by sex and age group. Caucasians speak of there being three kinds of Kaptar (see Booklet No. 2 of the U.S.S.R. Academy of Sciences¹⁴) differing in size and fur color but one being all males, another all females, and the third of both sexes but smaller. The males are said to be entirely solitary, the females to go to water in groups, the small ones to travel in small bands. From this one can but infer that they are all of one species but that the males are solitary, the females semi-communal, and the subadults travel in gangs not unlike young lions.

For these reasons it may then further be inferred that the Neanderthals disappeared from Europe only very gradually and over a very long period; and that some of them remained in central Europe till mediaeval times, and some may still survive in the two extreme limits of that continent—in northern Sweden and the Caucasus.

There is no valid or conclusive argument against Neanderthals being fully furred or clothed in hair. There is some concrete evidence that they were so clothed, and it would seem logical that they should have been, for they dwelt in cold climates and even right up to the ice front. They were undoubtedly there at one time, and they only “disappeared” when modern men appeared in each locality, in turn. What then is so extraordinary about modern man at the dawn of civilization, first in the Mediterranean (see Etruscan depictions), then central Europe, and finally around its fringes, and right up to mediaeval times in the last case, knowing these creatures, and knowing what they looked like, what weapons they used, how they deported themselves, and that their feet were just like ours? There is nothing extraordinary about this at all; it isn't really even surprising or it should not be so. The difficulty in grasping this concept is due entirely to the gap between the end of the Dark Ages and current anthropological thinking, a gap that was filled with scepticism combined with outright lack of knowledge and progressive suspicion of ancient traditions and accounts.

It is our contention therefore, that the Wudewása are, by detailed and accurate descriptions of Neanderthaloids, maybe of more than one type that lingered on in Europe north and east of a line drawn through central Ireland, Britain, Germany, Austria and the Balkans to the Dardanelles, until comparatively late dates and progressively later as you travel from the extreme southwest to the north and east. There is today growing evidence of such Wudewása in the Caucasus and the mountains of northern Iran, and thence via the Pamirs to the whole of the great Mongolian upland massif of eastern Eurasia. Reports have even more recently been received (via Porshnev, B. F., private communication) that they are also spread over the forested areas of far easternmost Siberia. This would be consistent with both ecological and historical fact. The Neanderthals went away; they were neither driven out nor exterminated. And, we may look for descriptions and depictions of them in early works from all Eurasian countries, be they called therein trolls, gnomes, or by other titles previously relegated to folklore.

The most pertinent argument against the notion that the Wudewása and other wild men were Neanderthals is that this group of primitives or submen were the creators of the very fine Mousterian type of stone implements and had therefore graduated from the dendritic phase very long ago, while these latter-day creatures seem never to possess anything but wooden implements. This argument, while perfectly valid in one respect, is not, in our opinion, conclusive. First,

not all the Neanderthals which, collectively, were once spread all over Eurasia and in related forms apparently over Africa, Orientalia, and possibly even the New World (see Sanderson, *op. cit.*) need have progressed to the stage displayed by the makers of the Mousterian stone tools. In fact, it would seem much more likely that some should have remained on the borderline of culture. Secondly, if they were gatherers rather than hunters, the more primitives among them may not have carried weapons of stone although using scrapers, burrins, and other such artifacts for peaceful activities. Such tools may have been the perquisites of the females. Thirdly, there is ever-increasing evidence that primitives dispossessed of their territory and forced to retreat into forests, where stones may be a rarity or entirely unknown over great areas between watercourses, give up the use of all instruments of any complexity except for wooden ones. The Pi Tong Luang, also known as *The Ghosts of the Yellow Leaves* of Thailand, a fine Mongoloid race, today use only bamboo.⁶

Finally, as to the disappearance of the Neanderthals or other primitives which gave rise to the Wudewása tradition, it should be pointed out that small relic groups of low culture, especially if untribalized, once split up and confined to limited and shrinking territories, invariably appear to dwindle in number due to a progressive deterioration of their fertility. This has been observed among the Bushmen and the Negritos of the Orient. Thus, it was first the dissection and then the clearing of the forests that brought about the dissolution and extinction of the Wudewása rather than any deliberate massacre by more advanced races. The forests on the fringes of Europe have not even now been finally cleared and especially in the mountainous districts. The Wudewása could well have still existed in many large areas up till mediaeval times.

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ATLANTIS: Lost and Found Again

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by Jon Douglas Singer, M.A.

Part II

IN the previous issue of *Pursuit* (No. 52, Fall 1980) we traced back to early beginnings the search in the Caribbean for sunken ruins that might provide evidence of a once-flourishing Atlantis-type civilization in the region. In our century a large number of searchers, urged on by the intriguing prophecies of Edgar Cayce and the learned theorizing of Lewis Spence, have tried to find convincing clues to "lost" cities and "dead" civilizations. But meager findings have led to murky conclusions that do not answer the essential questions: *Was there an Atlantis, and if so, where was it?*

Mitchell-Hodges was unable to locate his Atlantean colonies, although he did find some ruins of the Mayans. In the Bahamas, an explorer named Mary Mosely believed that only an aerial survey would prove or disprove rumors of a lost tribe of primitive Indians in the midst of the mangrove swamps and dense forests of Andros Island. Michael Craton, an expert on Bahamian history, wrote that that lost tribe was only a myth.¹

Reports of sunken roads or walls sighted by airmen flying over the western part of the Caribbean opened a new chapter in the Atlantis mystery story. Charles Berlitz wrote that submerged causeways of stone lay between Isla Muheres, Cozumel, and Chetumal in Mexico.² In *He Walked the Americas*,³ archeologist L. Taylor Hansen asserted that on the island of Cosmul (which may or may not be the same as Cozumel) the remnants of a submerged road could be seen. The road begins on land and is composed of nine-foot sandstone rocks with a cement cover. It doesn't stop at the shore line but apparently continues underwater until it emerges *twelve miles away* at Cosmul Island. Hansen added that Cosmul was once part of the mainland, that subsidence of the land made it an island.

A discovery in 1957 had a rather exotic flavor. Dr. William Bell of North Carolina was diving with friends at Bimini Island in the Bahamas when Bell, in forty feet of water, sighted an obelisk-shaped stone column. He immediately took photographs. He also found nearby slabs of rock that measured fifteen feet across. In the photographs a mysterious "glow" seemed to suffuse the column. Nothing of the sort had been apparent to Bell at the site. The column would have provided important evidence of ancient civilization in the area but it has not been seen since Bell's time. Probably it succumbed to the ever-shifting currents and now lies buried beneath the bottom sands. David Zink's well-equipped Poseida '77 expedition conducted a thorough search but failed to find it.⁴

Another discovery at Bimini was made by Horace Gouvieue of Midland, Texas. According to the British Atlantis expert Egerton Sykes, Gouvieue found cut-stone structures and photographed them. The photographs were published in his journals, *New World Antiquity* and *Atlantis* in 1958.⁵

The ebb and flow of interest in Atlantis has been roughly proportionate to the number of investigators in the field or in

print at any one time. The five years following the Sykes reports produced little investigation and interest in Atlantis lagged accordingly.

Then, in 1963 a Russian scientist, Prof. Georgiy Lindberg of the Zoological Institute of the Soviet Academy of Sciences announced that he had found evidence of sunken land near Iceland. He perceived it as linked to Atlantis, then added that it sank a million years ago, before the rise of modern man. The sunken land was at a depth of 5,000 or 6,000 feet. No submerged cities were found and the "evidence" pointed to Russian anxiety to know about sunken continents wherever there might be any.⁶

In the period 1969-70 interest in Atlantis rose again in response to two events: proposal of a theory that Minoan ruins at Thera (Santorini) Island were part of Atlantis; and the Bahamas researchers' claim that they too had found submerged ruins attributable to the lost Atlanteans.

A number of books about lost civilizations were published in those years and their popularity generated a whole new wave of speculation. At the crest were two volumes still widely cited: *Edgar Cayce on Atlantis*⁷ and Erich von Daniken's *Chariots of the Gods?*⁸ The faith of the Cayce disciples was lessened when 1968 and 1969 came and went without fulfillment of his famous prophecy, made a quarter-century earlier, that part of Atlantis would be found near Bimini in one of those years.⁹

Greek archeologists, and supporters James Mavor, Jr. and J. V. Luce in their books, began to link the Atlantis legend to a volcanic eruption on the Aegean island formerly known as Thera, now called Santorini. Mavor's book¹⁰ explained the details: The figures of Atlantis' size and population were reduced by ten, Mavor and colleagues arguing that Solon had made an error when he translated the tale. The date of c. 9,000 years before Plato's time was changed, from c. 9000 B.C. to c. 1500 B.C. This magical updating made the earthquakes and volcanic eruptions at Thera contemporaneous with the collapse of Minoan civilization on Crete. (Thera's ruined city was a Minoan colony.)

But Plato wrote that Atlantis, the sunken continent, was located beyond the Pillars of Hercules.¹¹ It is generally agreed that the Pillars of Hercules were what we now call the Strait of Gibraltar. Plato hadn't made any mathematical errors, nor had Solon, the supposed translator of the Plato report. If Solon or Plato had made any such error it would certainly have been corrected in ancient times by a Greek scientist, for the sages of olden times enjoyed faulting one another quite as much as do the soothsayers of modern science.

By the time the Thera theory was in full flower a great many archeologists and others were convinced that there was no evidence of sunken cities in the Atlantic. For example, L. Sprague De Camp wrote that Dr. Maurice Ewing of Columbia University had conducted a search for sunken cities along the Dolphin Ridge, an S-shaped deep-water mountain in the mid-Atlantic. Ewing was said to have persisted in his search over a period of thirteen years, yet his searchlights,

cameras and dredging machinery lowered even to a depth of 18,000 feet came up with nothing.¹²

Thera theory forces felt their "front" crumble when the newspapers heralded the discovery by a group of pilots and divers of submerged ruins in the Bahamas. The Caribbean contingent, of course, promptly claimed them for the lost Atlantis.

As early as 1959-60 marine archeologist Dimitri Rebikoff spotted dozens of curious geometrical patterns on the sea bottom in a 60-mile area extending from Bimini to Orange Cay. The patterns were linear, angular and circular. Miami Professor J. Manson Valentine wrote that they were photographed but gave no details of size or much else.¹³

Later, Valentine reported on Rebikoff's 1967 find of a vast rectangular enclosure of unknown purpose submerged in three fathoms on the Great Bahama Bank.¹⁴ It was estimated to be a quarter-mile in length.

In the summer of 1968 two airmen were flying over Bahamian waters near Andros Island when they spotted a strange shape on the sea floor revealed by sunlight piercing the incredibly clear water in that region. They saw the outline of an unmistakably rectangular form divided by what seemed to be several partitions. According to archeologist David Zink, these men had been alerted to look for just this kind of underwater structure.¹⁵ They were members of the Association for Research and Enlightenment, the organization founded by Edgar Cayce and his followers for the study of his psychic abilities and related subjects. The airmen, Robert Brush and Trigg Adams, reported their discovery to Professor Valentine.

Valentine and Rebikoff went to the Brush-Adams site near Pine Key, off the north coast of Andros Island. They found that the rectangular form measured 60 by 100 feet. It had three-foot-thick limestone walls that were skillfully worked. Water depth was only six feet and the walls were two feet high. Two other submerged structures were discovered nearby. According to Valentine, one of these was found to have a floor-plan very much like that of the Temple of the Turtles in the Mayan city of Uxmal.

But when David Zink reported on his own study of the Pine Key formation he set forth the conclusion that it was a modern building. He had come around to this view after inquiries among Bahamians developed information that one Reuben Russel, a 55-year-old constable on Andros, had helped build the structure for a Nassau man as a pen for sponges and conch. Thus a prospective "temple of the ancients" became overnight a holding tank for displaced sea life!

According to Zink, the sponge-and-conch story was reported by John Keasler, a journalist with the *Miami News*.¹⁶ In his *Muse News* article Valentine insisted that the structure was not a conch pen because 20th-century Bahamian conch fishermen use staked pens that are much smaller. Valentine was just as sure it wasn't the work of the Lucayan Arawak Indian tribe because they didn't build stone structures in such large sizes.¹⁷

Three basic forms of underwater features reportedly found in the Bahamas are (1) geometrical shapes or enclosures, (2) what may be called linear structures, popularly described as "walls" or "roads"; and (3) most spectacular of all, there are submerged pyramids said to be of pointed-top Egyptian style rather than in the flat-topped Meso-American style of the Mayan, Olmec and other early American cultures. Add also the miscellaneous reports of "strange objects" such as



Two maps of the same segment are in scale of about 1" = 100 m. The left map is a traditional modern map at left are contours indicating vast areas of water. The right map shows a tightly linked island chain as to no other in the world. In the con...

arrays of pillars (some still upright) and "whole sunken cities" that have been seen once by somebody but never again by anybody.

While the mystery of the underwater structure near Andros Island was winning the attention of the press, a large stone formation was found near Bimini Island, north of Andros. This was the now-famous Bimini Wall, sometimes called the Bimini Road. Prof. Valentine discovered it when he dove off the northwestern coast of Bimini Island on September 2, 1968 and came upon a long "pavement" of rectangular and polygonal stone blocks.¹⁸ The structure appeared to be very old, for the edges of the stones were so worn as to give them a pillow shape. Many stones were ten to fifteen feet long. Several parallel "avenues" displayed wide gaps of seemingly non-natural origin between the stones. Only fifteen feet of water covered the structure, making it easy to find, reach and study.

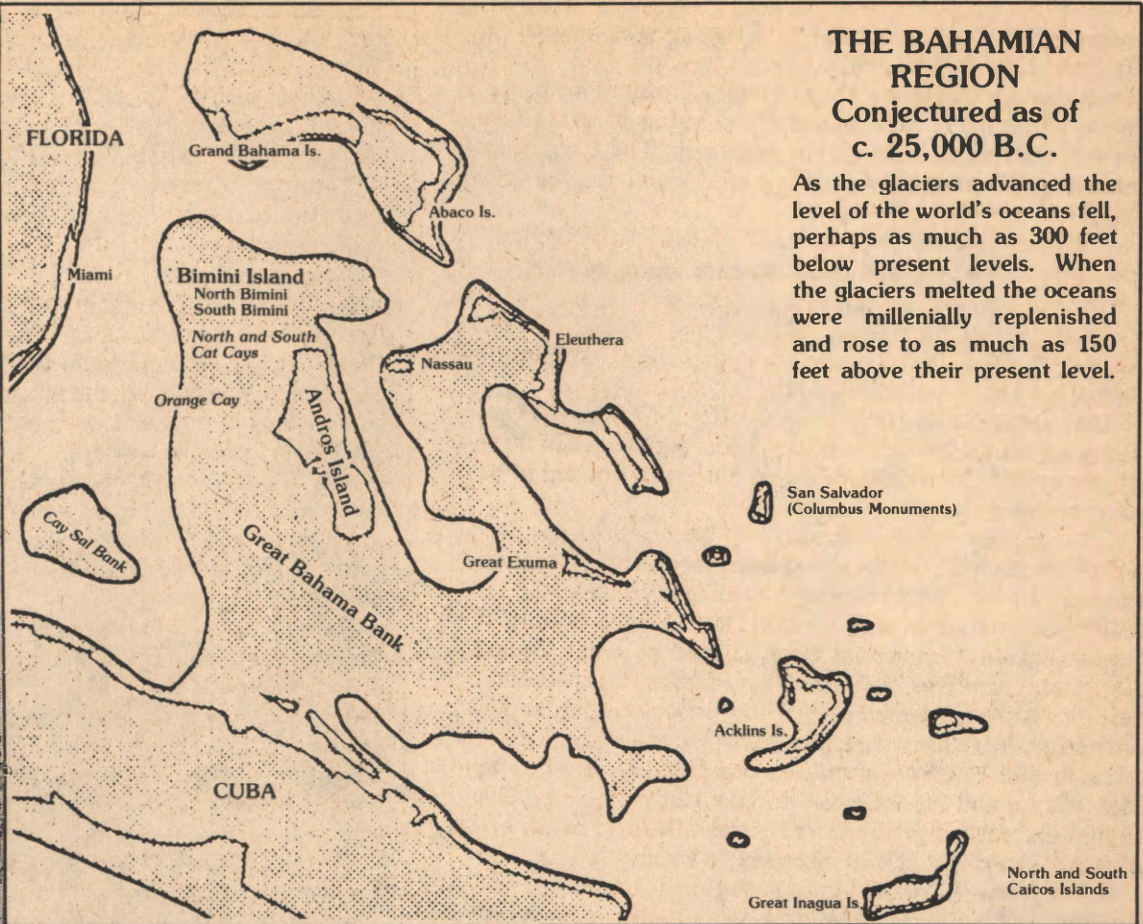
After three more visits Prof. Valentine wrote that the pavement consisted of oolitic sandy limestone and extended as much as a half-mile along the coast of North Bimini in a northeast-southwest direction. Similar pavement-like structures found nearby at Riding Rocks averaged ten to fifteen feet in length. In *Muse News* Valentine recounted his conversations with a guide who told him of other pavements in water as deep as 50 feet, elsewhere near Bimini. The professor was convinced that the regular right-angle turns of the stone rows and the architectural look of the pavement, including a 90-

**THE BAHAMAS
A.D. 1981**



**THE BAHAMIAN
REGION
Conjectured as of
c. 25,000 B.C.**

As the glaciers advanced the level of the world's oceans fell, perhaps as much as 300 feet below present levels. When the glaciers melted the oceans were millennially replenished and rose to as much as 150 feet above their present level.



Faintly visible in the conventional map at right the shallow-

water contours are hypothesized as the shoreline of an ancient subcontinent—land (indicated by pattern) that many scholars say was above water c. 25,000 B.C. (Outlines of the larger present-day islands are sketched within to facilitate comparison, and place names are added to orient the reader.)

degree cross-fracture and other regular-appearing angular stone shapes, ruled out the simple geological explanation. He speculated that the origin might be Phoenician, or perhaps South American Arawakan, for the South American Arawaks were good stone-workers, unlike their Caribbean cousins.

Subsequent publicity attracted several expeditions to the Bimini Wall. One group formed in 1968 included two authors, Robert Ferro and Michael Grumley. They were advised by Dr. Valentine but he did not actively participate in this expedition. The resultant Ferro-Grumley book, *Atlantis, The Autobiography of a Search*,¹⁹ credited to marine archeologist Pino Turolla the discovery of pavements off South Bimini, 350 and 50 yards long, respectively. Turolla noted that the last section seemed to turn east around South Bimini. He speculated it could be part of the structure off Paradise Point, and that the separate pavements were really ruined portions of a one-time immense structure that encircled all of North and South Bimini as a titanic sea wall.²⁰

Professor Valentine's discoveries inspired other Miami scientists to take a look at what he had found. Valentine hypothesized that the Bimini Road was an ancient ruin of an unknown culture, possibly of Old-World origin. Others weren't so sure. In 1970 a number of well-credentialed scientists and some of their students dove at the Road to find out whether its features were natural beach rocks or man-made structures. One of them, a graduate student at the University of Miami

named John Gifford, returned to the site in October 1971 and again in 1972. Conflicting reports came out of these investigations.²¹ One stated that there was "no evidence" of human handiwork or engineering. Another countered that the unusual joints would not result from natural tension in the stone blocks; natural joints would not end abruptly against unbroken stone. Rather, the divisions looked much like those between stones in man-made walls; and the bedrock under the stones was not cracked as it would be if the stones had broken off a natural layer. Gifford concluded that visible evidence apparent to him during the course of his several dives failed to disprove the theories about ancient ruins.

A subsequent expedition was described by W. Harrison in the prestigious British science journal *Nature*.²² The exploration party was led to the site by Pino Turolla and included Dr. R. H. Byrne and M. P. Lynch. They opined that the stone blocks were cracked by natural stress such as wave-action and marine-plant growth. The blocks were seen as a single formation eroded into sections over the course of millenia. It was noted that the large blocks did not rest atop each other in layers as they would in man-made walls. Harrison thought that the rocks dated from the Pleistocene but were formed naturally of shell-hash cemented by a material known as blocky calcite. His conclusion: Bimini Road was a natural phenomenon.

Next came Dr. David Zink, an independent archeologist and formerly professor of English at Lamar University in

Beaumont, Texas. He studied the Bimini Road and after five years declared that it was indeed artificial, an authentic ruin. He found the main site to be about 1800 feet long with two extensions (parallel rows) each 300 feet long, the Road J-shaped and the blocks repeating various shapes, especially square and oblong ones, and of varying thickness. The blocks are not imbedded in the sea floor as "natural" rocks would

A View of the Atlantean Heartland

While browsing in the University of North Carolina library, in the section where books on lost continents are, I came across a first edition of Edwin Bjorkman's 1927 work, *The Search for Atlantis* (New York: A Knopf). Pasted inside the cover of the book was this little poem:

ATLANTIS REGAINED

Seek it by pole or equator,
Seek it on land or in sea,
Seek it where millions gather,
Seek it where no life be:

Never shall a man behold it,
Never set foot on its shore;
Lost is the ancient Atlantis,
Vanished for evermore.

Yet it remains through the ages,
Cherished and storied and sung,
Refuge of souls that are stricken,
Harbor of hearts that are wrung.

Vanquished by fire and water,
Gone in the world's wild youth,
Daily the dreamers renew it,
Holding their dreams more than truth.

Weary the ways I must wander,
Dreary the days I must live:
Peace to my tortured spirit
Only Atlantis can give.

—Edwin Bjorkman

for Jane Battle
July, 1933

On the flyleaf opposite the poem is a clipped-out picture of Bjorkman and an inscription which reads:

*For Jane Battle
with the author's cordial regards
Edwin Bjorkman
4. 4. 1932*

Jane Battle was Mrs. Samuel W. Battle, who played a leading role in Asheville, N.C. society for many years. After her death in 1952 Mrs. Battle's collection of more than 700 books went in most part to the University library.

Edwin Bjorkman lived in North Carolina from 1925 until his death in 1951. He was an internationally known literary figure, a translator of Scandinavian literature, and he served as editor of the Asheville *Times* from 1926 to 1929. For several years he was a consultant for the U.S. Geological Bureau. Of his book on Atlantis, L. Sprague de Camp has called it one of the best books ever written about the lost continent. The poem written for the Battles has not, to my knowledge, ever been printed.

—Paul B. Thompson

be. Instead, they lie upon the sea bottom. And the blocks are not oolitic, as Bahamian stones usually are, but are of micrite composition. Another anomaly is the arrangement: the stones do not lie parallel to the beach as they would if they were natural beach rocks. They slope at an angle of 7 degrees. (Dimitri Rebikoff reported a 14-degree slope.) The eastern and western rows of the 300-foot-long section are separated by an unusual gap of 50 yards that contravenes the "natural" explanation.^{23,24}

Other expeditions to Bimini have been well publicized. Valentine and Rebikoff joined a group called the Marine Archaeological Society (MARS), a conglomerate of Edgar Cayce disciples and members of the Association for Research and Enlightenment. In the vicinity of Bimini's main wall section they discovered, in February 1969, a row of stones 300 feet long and 30 feet wide. This was found (by samples of marine life taken to laboratories for analysis) to date back between 6,000 and 12,000 years—a big time-frame, to be sure, but consistent with Plato's estimated "10,000 years ago." Dating of the Bimini specimens was by the carbon-14 method.²⁵

An expedition sponsored by *Argosy* magazine included Robert Marx, Dimitri Rebikoff and a photographer. Their dives found nothing significant, but they were told one of the better stories ever to surface in the area. According to the tale, other divers found two large stone statues and part of a marble column. These priceless treasures were forthwith hoisted aboard an unidentified "yacht" and secretly off-loaded at an unnamed port.²⁶

The giant North American Rockwell Corp., which owns land on Bimini, deployed its own expedition of 25 persons, including Dimitri Rebikoff and psychics from the Edgar Cayce Foundation, under the leadership of former astronaut Edgar Mitchell. According to Robert Marx, nothing of interest was found and the only "results" were much diving and picture-taking.

The Bimini controversy of beach rock versus sunken ruins may rise and fall with many a tide before enough evidence emerges to justify coming down hard on either side. Such controversy is not unique, in terms of subject matter or place. For example, archeologists studying odd and apparently very old stone structures on dry land in New England have long disagreed as to what they have been looking at. Some see these structures as pre-Columbian, non-Indian stone temples or tombs. Others downgrade them to a lowlier role and say they are only colonial-American root cellars.²⁷

Sunken roads, or walls, or beach rocks, have been seen beneath waters that lap shores quite distant from Bimini. Besides those described as lying in the western Caribbean are others in the *eastern* Caribbean. Most intriguing of all is a huge find in the Atlantic off the coast of Venezuela near the mouth of the Orinoco River. It is a wall-like feature estimated by Charles Berlitz to be about 100 miles long.²⁸ Berlitz duly recorded the verdict of archeologists that this is a natural feature, a geological rather than an archeological phenomenon. But in another book he noted that the Orinoco stone wall is 30 feet high, too straight to be natural, and therefore is probably a man-made relic of antiquity.²⁹

Another entry in Berlitz's log of sub-oceanic interest areas is a 10-mile-long wall on the bottom off Cape Hatteras. It too has been classified as purely "natural" by archeologists who have investigated.²⁸

In the Bahamas are many areas with a share of what Prof.

REFERENCES

Valentine calls "suspicious bottom patterns."³⁰ These are geometrical shapes such as enclosures and linear features that appear to be non-natural. Initially they come into the view of airmen flying over the sunlit waters of the Caribbean, and what is actually seen, in many instances, is not stone but sea-grass growing over stone. Similar growth on land has enabled airmen to detect ruins in Britain by noting degrees of soil discoloration caused by varying densities of plant growth over stones which reliably trace the walls of buried buildings that are completely invisible at or near ground level. Thus whole city plans, such as those of ancient Silchester, have been retrieved by aerial mapping without disturbing an inch of soil.³¹

One of the largest linear-formation discoveries was made west of Andros Island on the Great Bahama Bank. A sketch by Valentine showed a tremendous submerged structure, possibly a wall or causeway, which was spotted from a plane flying at an altitude of 36,000 feet. The construction (if it be that) extends in several connected sections for many miles.³²

Berlitz wrote that near Caicos Island in the Bahamas still other roads (note plural) were found underwater. These seem to go right up the shallows onto shore. Yet another array of parallel linear features or roadway-like formations near Andros Island was photographed by Bob Brush.

Linear formations found by Rebikoff, Turolla and Valentine inspire thoughts of the esoteric. According to Berlitz these seem to be markers or arrows indicating . . . *what?* Directions to *where?* One such formation is shaped like the letter P, or the hilt of a cavalry sword.³³

The arrow-like shape may or may not be significant, but it is consistently recognizable among many stone objects seen underwater in the Bahamas. One arrow-of-stone between North and South Cat Cays at Bimini measured 100 feet long. Another found near South Caicos Island pointed to a *second* submerged "line." Pino Turolla's find in 1973 was photographed for the *Miami News*³⁴ to illustrate a story by reporter John Keasler who told readers that the arrow "pointed west." It resembled a tuning-fork to which a notched arrowhead was attached. If not man-made, this feature suggests that nature's whimsicality can persist over a very long period indeed.

* * *

The next part of this series will deal with reports of those submerged stone features we classify as geometrical enclosures because they consist of wall-like discoveries of perceptible shape. Most have been found around Andros Island.

Also to be examined are reports of sunken pyramids which have been located from the Florida coast to the Bahamas. Evidence of pillars and artifacts including sculpture adds some credibility to certain reports of sunken cities, and these are to be given consideration. Also ahead are discussions of the controversial Asher Expedition to Cadiz, Spain, and the Russians' claim of having found sunken ruins on the Ampere Seamount.

It is tantalizing to recall that sixteenth-century explorers found enigmatic statues pointing *west*, while twentieth-century archeologists have reportedly found sunken arrows and other linear features that seem to point *somewhere*. It seems almost as if we were being urged to follow directions given a long time ago.

This is the second part of a four-part series on Atlantis written by Jon Douglas Singer. The third part will be published in the Spring issue.

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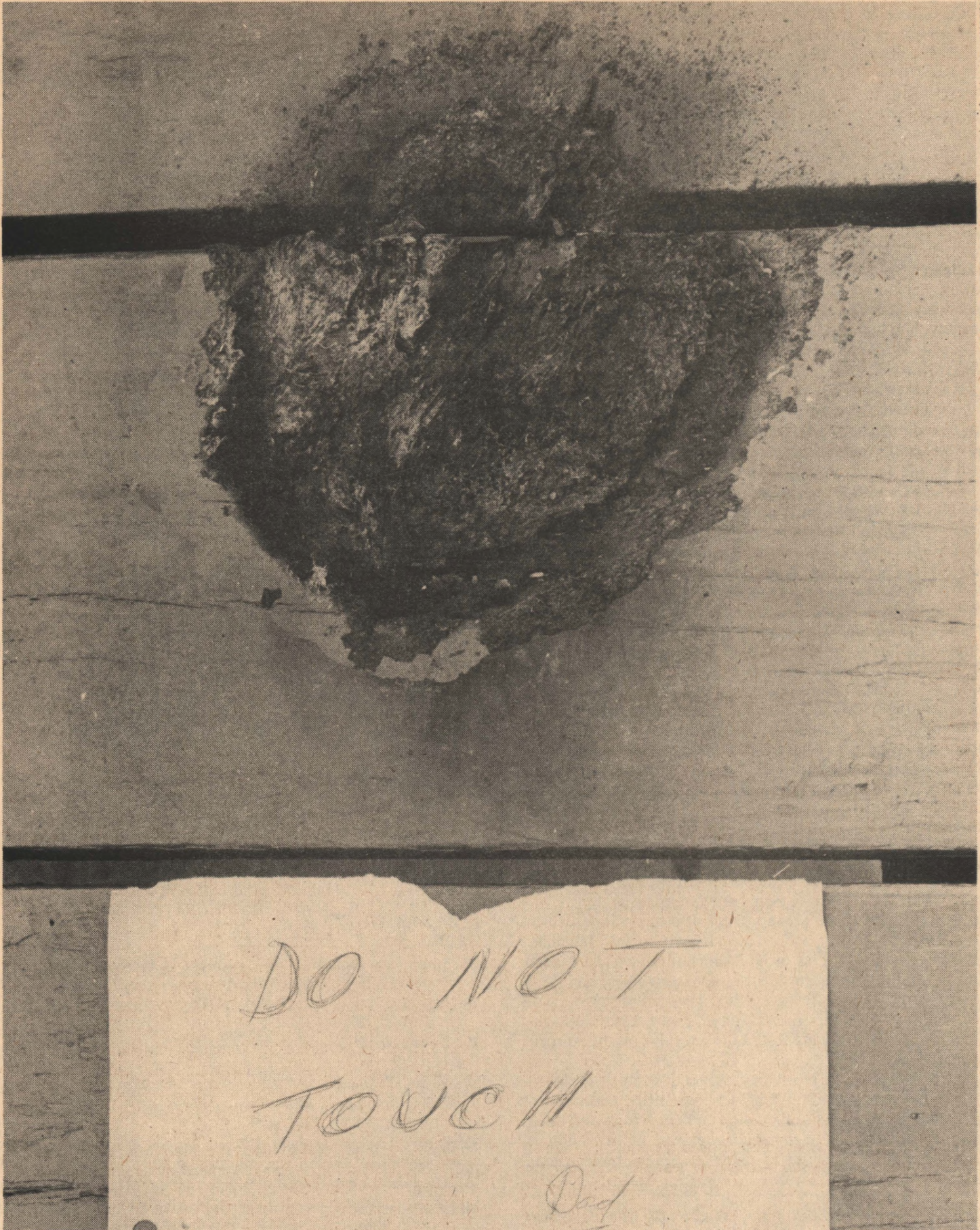


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The Mississauga Blob came of the blue, literally speaking, and landed in flames on a picnic table in Traven Matchett's backyard.

The Mississauga Blob

by Dwight Whalen

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It was late afternoon, June 16, 1979, a hot, sunny Saturday in Mississauga, Ontario. In the backyard of his Melton Drive home, real estate broker Traven Matchett, 49, was painting lines on his ping-pong table. His nineteen-year-old daughter Donna was skimming their swimming pool 40 feet away. Behind her stood a green picnic table which something suddenly struck with a thud. Thinking the family dog had merely thumped its tail against some cedar decking, she continued undistracted. Seconds later came a crackling sound. She turned.

The next sound was Donna's scream.

A cylindrical column of flame was shooting up from a molten green mass upon the center of the table. Thinking quickly, she picked up a garden hose and doused the fire as her father ran up.

"It was a picture I'll never forget as long as I live," says Matchett.

Dave Haisell and I visited the Matchetts in December to review the mystery of "The Mississauga Blob." What it is and where it came from are questions that still have not been answered to the Matchetts' satisfaction. They want to know who is responsible for the fiery mass that could easily have struck Donna, or set their house ablaze had it landed on the roof. What further disturbs them is a growing suspicion that someone else wants the same answers more eagerly than they do.

"The flame was like a blow torch, magnified, shooting up through the table," Matchett told us. He described it as a very intense light, reddish-orange with yellow streaks, perfectly cylindrical, about 18 inches high by eight inches wide. "A lot of people were puzzled when we said the top of the flame was flat," he says. "But it was. Whatever was burning was driving the flame up 18 inches—and stopped flat."

The burning substance was three or four inches high when Donna turned the hose on it.

"The fire was out as fast as I hit it with the water," she says. "There was no smoke whatsoever, just a little vapor."

The extinguished mass shrank and solidified.

"It was as hard as that immediately after," Matchett said, as he handed me his chunk of the blob. It was a small, flat, dark green mass with a fibrous, pock-marked texture, weighing about four ounces.

"Donna's first thought," says Matchett, "was that I had ignited something on the table, pulling some kind of prank. My thought was that maybe she had laid a cigarette on something and it caught fire. Then both of us realized that we had done nothing out of the ordinary to cause this thing."

Nor, he says, had his next-door neighbors. On the advice of one of them, a pilot, Matchett phoned the control tower of the Toronto International Airport to learn if the flaming mass might have fallen from an airplane. It hadn't. "They told me that if anything had fallen that hot out of a plane, the plane had to be on fire," he says.

They advised him to check the nearest military air bases, and the merry-go-round began. Matchett learned that breach-

ing the fortress of officialdom on a weekend can be impossible.

"I called the military. They couldn't give me an answer. It was Saturday; nobody was available. I called the University of Toronto. They told me to call the Ontario Science Center. I called the Science Center and they told me to call the papers, as the press might be able to send someone to at least look at it."

Matchett phoned *The Toronto Sun*, which immediately sent a reporter.

"Then I called NASA, and couldn't get through because it was Saturday."

But when the story broke in the next day's *Sunday Sun*, bedlam struck.

"This place was like Grand Central Station," says Matchett, "and it was like that for a whole week. The story just zoomed across the country. Donna was giving interviews on the phone every three minutes. There were television cameras here, newsmen, it was unbelievable the excitement there was around here over this thing."

On Monday an inspector from the Ontario Ministry of the Environment came and took a sample of the green blob for analysis. Their conclusion: it was merely polypropylene, a widely used chemical plastic in such items as plates, ashtrays, and toys. I asked the Matchetts if something on their picnic table, a plastic dinner plate, perhaps, couldn't have caught fire.

"We don't have plastic dinner plates," says Donna.

Her father says he remembers precisely what was on the table. "There were my reading glasses, a ceramic ashtray, a towel, a garden glove, and a book of matches. They were all there after the blob fell."

But polypropylene, the Ministry told them, is also used in frisbees. If the burning mass of plastic had fallen from the sky, possibly an incendiary set a frisbee on fire and tossed it into Matchett's backyard. The Flaming Frisbee Theory, however, starts Matchett burning, especially when he recalls the visit from the Ministry's inspector.

"This guy walked into my yard with a pencil," he says incredulously. "Not a geiger counter, not an instrument, not a thing. He lifted the blob with his pencil and said, 'It looks like a frisbee.' I politely invited him to leave. He wasn't interested in listening to what it had looked like, what had happened, the heat of it, he really had no interest at all."

Matchett decided to conduct his own tests. He bought two \$5 frisbees and set them on fire, the first with a blow torch. "It took about four or five minutes to ignite it and then it just burned like an old, wet rag," he says. "It melted and simmered but didn't explode into any kind of intense fire the way the blob did." On the second frisbee he poured gasoline, stepped back, and tossed a lit match. "We watched it burn for a while and there was a lot of smoke," but when the blob burned "there was no smoke at all."

There was, he recalls, after the blob was extinguished, "a strong acidic odor, a vinegary smell" which lingered about the yard till Monday morning. He says he was too excited, though, to pay much attention to it.

Public interest was excited, too. Quite naturally, people wondered if Matchett and/or his daughter had staged the whole thing for laughs.

"The police came here and hammered questions left, right and center," says Matchett. "I told them everything I could possibly tell them. In the end I said 'Look, if you want, my daughter and I will take a lie detector test if you think there's anything we're trying to hedge or cover up. We're telling you exactly as it was.'"

As he told one reporter, "I'm not going to ruin my picnic table for fun."

The Matchetts were not asked to take a lie detector test.

The Mississauga Blob, while it hasn't burgeoned or produced offspring in the classic science fiction manner, may nevertheless be evidence of an "alien invasion." When the blob story hit the news, Mrs. Dorothy Smith of Sherobee Drive—about a mile from Matchett's residence—came to him with a curious story. About a month before, she said, she found a solid, circular blob of plastic-like material in her own backyard. But unlike Matchett's green blob, hers was black. Matchett then showed her where his blob had melted between two planks of the picnic table onto his concrete patio blocks. There she saw a hardened, shiny, jet-black residue identical, she told him, to her blob.

Chuck Le Ber of nearby Brampton told much the same story. He had found a dark-colored blob of what appeared to be hardened plastic in his backyard the previous April. Both blobs, however, met a fate hardly worthy of deadly invaders from space. They were thrown in the trash.

A third blob—a whopper—was given to Matchett by another Bramptonian, a well-to-do elderly gentleman who asked for anonymity.

To describe it in a word: grotesque. Measuring roughly 18 inches long, 10 inches wide and 1 inch thick, it weighs about eight pounds. Its design resembles a huge pancake which someone has squeezed out of a gigantic toothpaste tube, or an enormous brain that's been flattened by a steamroller. Its surface resembles that of china, smooth and shiny. Its color is pale green, but when Matchett snapped off a couple of fragments for us, we found the blob's interior to be entirely white. Possibly it's just a mass of industrial caulking.

Like its Mississauga cousin, the Big Brampton Blob was allegedly discovered in someone's backyard. Why these things apparently never splatter onto frontyards may suggest a subversive, house-by-house plan of conquest—today Peel County, tomorrow the World.

Whatever these blobs are, and wherever they originate, Matchett just doesn't buy the Environment Ministry's flaming frisbee suggestion (the Ministry wouldn't speculate further, as investigation of strange falling objects is not their responsibility). Not only do frisbees not burn like he says the blob did, it's inconceivable to him how anyone could have tossed one flaming into his backyard.

"The trees at the back are about seventy feet tall. No one threw it in from that end; I was standing back there. Our hedges are about twelve feet tall; no one threw it over the hedges. In order to get it on the backyard table they'd have to stand in front of the garage, throw it over the garage and around the corner of the house to land on the table like the blob did, which is impossible. The height of that flame on the table, the intensity of it—there's no damn way anyone could have thrown something burning."

Whether anyone could have or not, Peel Regional Police were unable to turn up any clues. Matchett also gave them

a sample of the blob for analysis by the Center of Forensic Sciences in Toronto. In return, Matchett was refused a copy of the lab report. Instead, claiming it was a confidential document, the police nevertheless showed it to him and let him read it three times, once to himself, twice out loud to his wife. When the police left, he wrote the following from memory:

"The analysis shows the presence of two different kinds of plastic—polypropylene and polystyrene. The melted masses of plastic have no distinctive or identifying features. A microscopic analysis shows the presence of no other unusual materials. No reading above the normal background reading of radioactivity was encountered. Polypropylene and polystyrene are common plastics used for a number of manufacturing purposes in this dark green color. Plant pots and trays are found to be of this composition. However, due to the complete melting of the item no definite identification of the original source is possible. Polystyrene is readily ignitable with a match. Polypropylene is combustible; however, it's harder to ignite. When it burns, it burns with vigor."

While this largely concurs with the Environment Ministry's findings, Matchett feels the forensic lab didn't completely level with him either.

"I mean, why bring a report out here and let me read it if I couldn't have a copy of it?"

And why, he wonders, did the lab want the entire blob? Surely a sample would have been enough.

"The lab wanted everything, table and all."

Matchett chose to part with neither his table nor his blob, despite a fear that the blob might be radioactive. But the Ministry and forensic lab had no sooner assured him it wasn't than Tom Grey, Canadian Director of the Northeastern UFO Organisation, assured him it was. He took a reading about two weeks after the blob fell. He claims his geiger counter indicated a very light but harmless radioactive reading, above the normal background level, on both the blob and the spot where it struck the table. Matchett wonders how "harmless" the blob might have been on June 16, when he couldn't find any scientific personnel to check it out.

"What baffles me is that on a Saturday in June, if a spaceship loaded with little green men had landed in my backyard, nobody could have investigated it till Monday!"

When the news media blitzed the blob, Matchett grew fearful of curiosity seekers. He locked his picnic table in his garage for a few weeks and took the remainder of his blob to an undisclosed location for safe-keeping. In a short time the story lost intrigue. It became just another case of a fire-bug pitching a plate of flaming plastic into someone's backyard. And what's more inconspicuous in weekend suburbia than a person in an asbestos suit?

Public interest faded. For that, at least, the Matchetts were grateful. The frisbee theories had relieved some of the worries that had been plaguing Matchett and his family. "There were a lot of people that I never saw before roaming around here at different times of the day and night," he recalls.

The biggest nuisance was strange phone calls. "Someone called me one night and said, 'We'd like to come over and see your table.' Well, it was two o'clock in the morning! I said, 'You have to be joking,' and he said, 'No, we're not kidding. We're very, very serious.' I said, 'Well, either you're kidding or you're drunk. What's wrong with you?' The guy hung up on me. He must have been drunk or something. Or stupid. Two o'clock in the morning and he wants to come and see this table."



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To show what the Mississauga Blob was *not*, Mr. Matchett exhibits the two store-bought frisbees he partially melted in the flame of a blowtorch at point-blank range.

Dave and I wanted to see it, too, and Matchett cheerfully obliged. He especially wanted to show us what he described as “a circular ring of plastic-like substance, almost clear,” on the underside of the planks where the flaming blob landed.

He and his daughter took us to their picnic table in the backyard. Matchett removed a bucket he had inverted over the scorch patch to protect it from the rain and snow. The blob had left a curious circular burn mark—about eight inches in diameter, only its perimeter and a silver-dollar-size area dead

center showing scorched paint. The area in between was as green as the rest of the table.

“It was 20 to 30 seconds maximum from the time Donna heard the thud until the time she extinguished the fire,” Matchett told us. Time enough, seemingly, for the searing blob to scorch all the paint beneath it, if not char the wood, too.

But Donna and her father describe the strange fire from the blob as cylindrical, without any flickering flames, and its top level as a sheet of glass. Also peculiar was the blob’s rapid cooling and solidifying when Donna extinguished it.

“We touched it a couple of times right afterwards and it was hard,” she said. “It was ice cold.”

Where the blob landed it straddled two planks of the picnic table. Droplets of the flaming goo oozed through the space between them and somehow scorched the wood on the underside, leaving a circular black patch a bit smaller than the burn mark on top. But that was all to be seen when Matchett turned the table over to point out the plastic ring on the scorch mark’s circumference.

“Hey, it’s gone,” said Matchett. “It’s gone. Remember the ring that was raised up there, Donna?”

“Well, it’s been out in the air,” said Donna. “And it has rained.”

Matchett continued mystified. “There’s not a thing on that. You see this mark here?” he asked Dave and me, his finger tracing the rim of the scorched wood. “There was a circle of plastic-like material, a clear ring, on that.”

I wondered, like Donna, if the weather was a factor.

“Could it have fallen off, and been swept away in the snow?” I asked.

“No, no, no,” insisted Matchett. “It was as hard as a rock.”

Donna agreed. “It looked like it was embedded right into the wood.”

“We’ve got pictures of that and so have the police. It shows that ring perfectly,” said Matchett. His voice was betraying the suspicion Dave spoke:

“It looks like somebody has taken it off for you.”

“Someone has been here and taken it off,” concluded Matchett. “There’s no doubt about it.”

The belief comes easily to him. Aside from getting crank phone calls, he thinks someone tried to break into his house, and has since had new locks installed. But in September someone did break into his real estate office. He found his file cabinets rifled and documents strewn everywhere. As far as he knows, nothing was taken, but nothing of the blob nor his papers pertaining to it were kept there.

He wishes now he’d taken more precautions with his picnic table. “Since it’s starting to rot a bit anyway,” he says, “I’m going to cut the burned piece out and screw on some metal strips to secure the planks.” Until someone can give him a satisfactory explanation of the blob, he wants to save something of what he fondly calls “the most controversial table in North America.”

Would space debris be the explanation Matchett is looking for? Skylab didn’t fall until July 11, but a Chinese satellite, MAO 2, was predicted to re-enter the atmosphere over Michigan on Sunday, June 17. No one reported seeing it fall, however, but plastic would hardly survive the terrific heat of atmospheric re-entry.

It’s not a meteorite, nor an industrial pollutant, nor did it fall from an airplane, according to the Environment Ministry.

Something from a weather balloon? Same story, says Matchett. Checking with military air bases at Camp Borden and

Petawa, he was told that none of their balloons were aloft during the middle of June.

What about amateur rocketry? There is such a hobby group in Brampton, says Matchett, but supposedly police inquiries cleared them of suspicion.

Even so, I wonder if someone could have fired a small rocket, with a polypropylene component, over Mississauga. As it spent its thrust, couldn't a chunk of it have plummeted, flaming, onto Matchett's picnic table? Though neither the Smith nor Le Ber blobs were seen to fall, or burn, who's to say a would-be Robert Goddard isn't responsible for all three of them?

(As for whatever that hideous Big Brampton Blob is, I'm fingering a rosary.)

"The Mad Missileman of Mississauga" may be a wild

speculation, but surely no wilder than a pyromaniac hurling hot frisbees into people's backyards.

All Matchett wants is an explanation—a reasonable explanation—of the Mississauga Blob.

"If someone could come along and say there was a plane flying over and it was carrying such-and-such, and something caught fire and it dropped out—fine. Just show me the part, how it came about, and I'll accept it. But not knowing, that's what bugs the hell out of me."

But Matchett may be stymied for a long time to come. As he recalls a neighbor telling him, "Strange things happen in this world, and you may never find out what it is. It may be as mysterious twenty years from now as it is today."



Teleportation and Relativistic Rest-Mass? (Continued from page 10)

Here Dudley was speaking of energies on the order of 900,000 foot-pounds, and most of this caloric energy could not be accounted for; it just "disappeared."

In our assumption that relativistic rest-mass energy is available for "transformations," we are dealing with a similar disappearance of great magnitudes of energy, amounts dictated by the C^2 of $E = MC^2$. We can speculate that these enormous energy transactions take place in that other world, or other dimension that the apport must travel through during the period of its absence from our sight. We might even think of these energy transactions as occurring in the strange, non-dimensional region of a Wheeler Superspace model of the cosmos.

To probe any further in these directions would simply reveal my ignorance. Suffice it to say that these enormous energy exchanges do seem to take place elsewhere than in our immediate physical world.

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Some Curiosities of Animal Behaviour With Regard to Time

by Sabina W. Sanderson

MUCH has been written about the behaviour of animals just before earthquakes, hurricanes, and other natural disasters, but it is unlikely that there is anything paranormal about their seeming ability to "predict" such events. Probably they are responding to changes in barometric pressure or other natural phenomena that are as yet imperfectly understood or just plain unknown at the present time. Another type of seemingly predictive behaviour is not so easily explained.

Three days before the start of the deer season, and year after year, we watched the start of a migration of deer down the hillside opposite SITU's headquarters and into our swamp. By the time the season opened there was, figuratively, standing room only—in an area where no hunting was permitted.

This poses two problems. Firstly, how did the deer know when the season would start? The dates vary from year to year, usually not by much of course, but enough to rule out any exact dependence on time of sunrise or other such factors. Possibly they pick up unfriendly "vibrations" from hunters gearing up for the hunt, though this is no more than a theory. (Or perhaps they smell gun oil on the breeze. Certainly they are more than suspicious of anything that resembles a gun. Those SITUites who have visited our former headquarters may remember the deer that stalked across the lawn behind the house. I could go out the back door to empty trash or feed the birds without disturbing the deer in the least, but they took off instantly if I appeared carrying a broom or mop.)

The second problem is how they knew that our property was a safe place. Deer are not the only animals that apparently know where they are immune to attack. A friend some years ago told me of driving past a game farm during the pheasant season. Some dozen hunters with guns at the ready were walking stolidly across a field of corn stubble with no animal life at all, while the fence around the game farm supported a solid line of pheasants all facing the road, apparently watching the hunters, who

could not of course fire across the road without being arrested.

A much more remarkable example of this kind of thing also had to do with a pheasant. My stepfather had a farm in Pennsylvania and permitted hunters to shoot over the property, though by law they could not shoot within, I believe, 300 feet of any farm building. The house stood only ten to fifteen feet back from a dirt road, across which there were open, uncultivated fields. At five minutes to seven, the hour at which hunting might start, a gorgeous cock pheasant marched across the road and proceeded to spend the entire day parading back and forth on our front lawn, as if on sentry duty. At five minutes past the hour when hunting must cease he marched back across the road. He continued this routine throughout the pheasant season *for three years in a row* (1946-48). We assumed, though there is no actual proof, that it was the same pheasant.

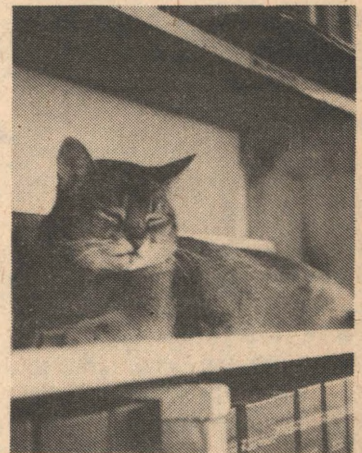
There are a number of curiosities here. In the first place, he could have enjoyed a nice long nap had he chosen simply to wander around the corner to the back lawn where he would have been equally safe. It seemed as if he were deliberately "thumbing his nose" at the carloads of hunters who passed, screeching to a halt when they saw him, frustration showing clearly on their faces. (We would not have countenanced any attempt to chase him off the lawn.) Certainly his behaviour was abnormal. Usually pheasants act like other birds, alternating between resting and feeding and moving about more or less randomly. This one had nothing to eat during his self-imposed sentry walk and was never seen to rest either.

His precise timing is also baffling and brings to mind another pair of time-keepers. I dislike intensely being jarred awake by an alarm clock, but in the days when I lived in Philadelphia and held a job I had to rise at a particular hour. Happily I never heard the clamour of an alarm clock because my two Abyssinian cats woke me gently about five minutes before it was due to go off. However, they never woke me on weekends or on holidays. There are two possible explanations of this last: either

Taki



Mali



they noticed whether or not I set the alarm clock or they read my mind. I'm not certain which explanation is "worse" from the standpoint of orthodox science.

There are still many scientists who insist that animals don't "think" and indeed, not many years ago, there was considerable consternation when some Canadian researchers proved conclusively that rats know what they have just been doing. The experiment is quite simple. The rats were in a cage and there were, I believe, six levers which when pushed would provide a food pellet, but only in specific circumstances: i.e. lever #1 would yield food only (for example) if the rat had just been scratching his left ear, lever #2 only if he had just been lying down, etc. The rats learned the rules in no time flat, which they could not have done if they were not aware of their own behaviour.

In fact it has always struck me as absurd to contend that animals don't think, that they operate solely by instinct. This is on a par with saying that someone has "a virus" when one has no idea what the diagnosis is. As Roger Caras once said, "Of course dogs think,

but one must remember that they are thinking *doggie* thoughts.”

Being able to think *per se* does not explain the fact that certain animals apparently understand time in human terms, and with considerable precision in some cases. This ability is not, I believe, universal, since a friend of mine once had a cat named Coffee (he liked the stuff, I think) who woke his housekeeper when *he* thought she should get up. (His methods were fiendish: First he sent the window shade rattling up and around the roller, and when this simply sent her under the covers he moved to the top of the bureau where he batted one item after the other over the edge until he started on something really fragile, at which point she became air-

borne.) Nor am I certain that both my cats could tell time. I think it probable that Mali was following Taki's lead in the matter—Mali was very beautiful but dimwitted, though it is possible that she was a feline *idiot savant* (a mentally retarded person who is brilliant in one very limited field, the classic examples being those who can do impossible mathematical calculations in their heads, without the foggiest notion of how they do it).

I doubt very much that the cats could read a clock, and the punctual pheasant, so far as I know, did not have access to one. It is also most doubtful that the cats were using some complicated formula to determine the relationship between sunrise and my hour for rising.

Nor is it likely that the pheasant was using sunrise and sunset as determinants. In any case hunting had to cease one-half hour *after* sunset.

On the other hand, I don't quite see how the cats could have been reading my mind. Unless roused, I normally sleep until about 8:30 or 9 o'clock, and my first action on waking is to look at the clock to see what time it is. Presumably therefore, there is no information there for them to read.

Obviously I have raised a number of questions without answering any of them. Perhaps some of our members can come up with similar examples or suggestions.



The Individual and the UFO

(Continued from page 5)

informs others and the excitement grows. Unconscious forces respond to the heightened emotions; a mystery like this arouses those levels of the psyche from which myths and legends evolve. The object shifts form and color as many minds, in concert, reach out and help to create what they long to see. The momentary alterations in the object are due to the psychological differences of the observers. Psychokinetically, they manipulate the geomagnetic field and the atmosphere to shape a three-dimensional image of a UFO—solid and objective, but short-lived.

Now let's examine a pair of actual cases to determine if the facts of the sighting and the psychological state of the observer lend support to this hypothesis.

August 19, 1952 was the evening of the strange experience of Scoutmaster D. S. Desvergers.² He was driving three members of his troop home when, glancing out their windows, they observed a glow coming from a palmetto thicket some distance from the road. Fearing a plane had crashed, the scoutmaster left the boys in the car and went to investigate. The tension and excitement built within him as he made his way through the scrub. The feeling of increasing heat grew as he approached a clearing. There was also a pungent odor present. Entering the clearing, Desvergers looked up and observed something blocking the night sky. The beam of his flashlight revealed a classic flying saucer with a concave bottom and a convex top with a turret. Desvergers states that a wave of fear and anger overwhelmed him. As he prepared to strike it with his machete, the object, as if reading his mind, released a ball of glowing red gas. The gas-cloud dropped upon him and he lost consciousness.

Later, Desvergers was found wandering in shock. It was noted that his face, arms, and cap had been burned. Air Force investigators tried to write off the incident as a hoax, but one aspect could not be reconciled to that explanation: Plants in the area were pulled up for examination and found to have severely charred roots. (Such a condition suggests induction heating, which requires a strong electric current.)

So what did the scoutmaster experience? Perhaps Desvergers' highly emotional state triggered an interaction with the local geomagnetic field to create a flying saucer. The object

rapidly lost its form, decomposing into a ball of ionized plasma which burned Desvergers and charred the roots of nearby plants.

The geopsychic hypothesis seems especially relevant to cases of shapeless nocturnal lights. It may also cover the famous "green fireballs" seen in New Mexico in the late '40s. In a real sense then, local "ghostlights" may be sustained by the very legends told about them. These stories generate feelings of fear and expectation which provide the impetus for psychokinetic interaction with the environment.

On October 1, 1948 Lt. George Gorman had an aerial encounter with an unidentified light.³ It began as Gorman, a member of the North Dakota Air National Guard, prepared to land at an airfield in Fargo. A mysterious light passed his plane and he gave chase. As he neared the light, it resolved into a tiny, pulsating disc, about eight inches in diameter according to Gorman's estimate. After making several passes at Gorman's plane, the light shot upward and out of sight.

Was the light an automated space probe, or was it the creation of a tired mind at the end of a cross-country flight?

The objection may be raised that these cases have been carefully selected to support the geopsychic hypothesis. But most any individual case may be "explained" in more than one way. Only by a study of the general characteristics of the phenomenon can the most probable explanation be derived. The evidence so far seems to make the parapsychical-geopsychic hypothesis quite attractive to further investigation.

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SITUations

In this section mostly contemporary curious and unexplained events are reported. Members are urged to send in newsclippings and reports they deem responsible. Please be sure to include the source of reference (name of newspaper or periodical), city of publication, date of issue in which the article appeared, and your first initial and last name (or membership number only if you prefer to be credited in that way.)

Three Heads and a Tale

When the Piltdown Man was discovered in 1912 there was rejoicing up and down the halls of natural science. Here at last was the "missing link" in man's evolution. Would non-Darwinists please move quietly to the back of the room?



PILTDOWN MAN

But in 1953 British scientist Kenneth Oakley and two of his colleagues re-studied the "partial remains of a species with a human-like cranium and an ape-like jaw" that had been dug out of the gravel pits in Piltdown Common near Lewes, England, forty years earlier. Using methods and instruments unknown at the time of the discovery, the trio determined that the Piltdown Man consisted of an ordinary human male skull with the teeth filed and stained to suggest age, plus some ancient animal bones probably brought from the Mediterranean.

Blamed for the hoax was Charles Dawson, a lawyer and amateur archeologist. Also implicated was the Jesuit paleontologist-geologist Pierre Teilhard de Chardin who died in 1955. He won a lifetime of fame with his 28 books, some of which are still widely quoted by religionists, particularly a best-seller entitled *The Phenomenon of Man*. Teilhard at first said that, as a young, newly ordained priest, he had gone along on Dawson's second dig at the Piltdown site. When Oakley pointed out that Teilhard served in the French army from 1914 until the end of World War I and that Dawson had "discovered" the skull in 1915, Teilhard admitted to a "mistake" but dismissed the six mentions of the incident in his published works as merely a joke that went too far.

Between 1926 and 1937 archeologists dug up 14 fragmentary skulls and parts of skeletons in Choukuotien, China. These remains displayed humanoid/hominid characteristics and by tests were found to be about 500,000 years old. Amid loud fanfare, the Peking Man was presented to the

PEKING MAN



world. There was, of course, much discussion of "family resemblance" to the Piltdown Man (who wasn't due for exposure as a fake until 1953).

Peking Man's bony remains were more numerous than Piltdown Man's but his luck was worse. Sometime during World War II somebody stole, lost or misplaced the Peking Man, that is, what remained of him.



JANUS

The third head in our story displays two faces and comes out of myth rather than anthropology. Its name: Janus. Its purpose: guardian of domesticity. The best homes in ancient Rome had a Janus head set in the door, one face looking out toward the street, the other turned inward. Thus the origin of our modern expression "two-faced."

And that's what a federal grand jury has called Christopher Janus, 69, a Chicago financier and world traveler. In a 37-count indictment handed down in late February Mr. Janus was charged with fraudulently obtaining \$640,000 from banks and private investors to finance a search for the missing Peking Man and also to pay for a movie about Peking Man and the search.

According to the indictment, Mr. Janus falsely claimed that Otto Preminger, the celebrated film-maker, would produce or direct the movie, that the Canadian Broadcasting Co. would pay for a documentary on the project, and that a tax loss on the movie in preparation was \$136,000 in 1974 and \$302,000 in 1975. Mr. Janus is also said to have told prospective investors that

the Chinese government had asked him to direct a search for the missing bones as long ago as 1972, soon after diplomatic relations were resumed between the U.S. and China. The grand jury concluded that no serious attempt was made to make a movie and that the money collected for the search was not all used for that purpose.

* * *

Three heads and a tale ought to pay off with more than one moral. Try these and see if they fit:

"We cannot escape history . . .

"You can fool some of the people all of the time and all of the people some of the time, but you cannot fool all of the people all of the time" . . .

Not even if you'd rather be read than dead, or bear the name of a Roman god.

SOURCES: AP dispatch in the *Gazette*, Schenectady, NY, 7/17/80 and *Chicago Tribune* feature by Chuck Neubauer in *The Washington Post* (DC), 2/26/81. CREDIT: J. Zarzynski and F. Packard.



Mystery Malady Kills Twins

As their parents slept a few feet away, 9-week-old twins simultaneously stopped breathing and died of sudden infant death syndrome, authorities in Detroit reported.

It was probably only the fourth or fifth time in medical history that twins have died at the same time of the mysterious malady, commonly called crib death, said Dr. John Smialek who performed the autopsies.

The infants, Vincent Ware II and his brother, Vincent III, had been dead in their crib for several hours before their parents awoke and noticed anything wrong, the doctor said.

SOURCE: *Asbury Park* (NJ) *Press*, 3/10/81. CREDIT: Member #432.



Lost in 1880, Found in 1980

There never was much mystery about the whale. He killed directly not men but a whole ship. Despite the seeming unlikelihood of such a thing ever happening, we know it *did* happen. After all, who hasn't read *Moby Dick*?

The date of the deadly attack was November 20, 1820. The following year surviving First Mate Owen Chase wrote a report from which Herman Melville took the sub-

stance of his classic novel and changed the name of the doomsday ship from *Essex* to *Pequod*. Another survivor, Thomas Nickerson, 17 years of age and at the helm when the whale struck, also wrote a report, but not until 1880 when he was well along in years.

What about Nickerson's side of the story? Did it corroborate the Chase report—add anything—perhaps differ? Historians' questions prompted an exhaustive search for the Nickerson manuscript but it was nowhere to be found. Interest waned and the speculating and searching slowed until few people remembered much about it. Skeptics concluded that Nickerson didn't write a report in 1880, or at any other time.

Then one day in December of last year a Hamden, Connecticut, woman was rummaging in her attic and came upon a pile of old papers that looked like letters written by an aging hand. Reading a bit, then all of it, she felt curiosity turn to wonderment. The *Moby Dick* story remembered from schooldays was unfolding right here in her attic. But who would believe it?

Determined to find out, she bundled the 80 or so pages carefully and sent them off to the Nantucket Historical Society in Massachusetts. There they were examined by Edouard Stackpole, an historian and expert on whaling and curator of the association's Peter Foulger Museum. In due course Stackpole rendered his verdict: The manuscript was genuine; it was indeed the autograph of Thomas Nickerson's report.

* * *

The youth who stood at the helm of the whaler on that fateful day remembered in old age the same sights and sounds described decades earlier by Owen Chase, the first mate. But Nickerson's recollections and impressions were even more vivid than Chase's. Nickerson wrote:

I then being at the helm and looking on the windward side of the ship, saw a very large whale approaching us. I called out to the mate to inform him of it. On his seeing the whale he instantly gave me an order to put the helm up hard and steer toward the boats.

I had scarcely time to obey the orders when I heard a loud cry from several voices at once that the whale was coming foul of the ship.

Scarcely had the sound of their voices reached my ears when it was followed by a tremendous crack. The whale had struck the ship with his head directly under the larboard fore-chains at the water's edge with such force as to shock every man to his feet.

A second blow followed. The ship began to sink. . . .

The crew lost no time abandoning ship. They took with them such food, water, weapons and survival gear as could be

gathered in a hurry. Two of their whale-boats held seven men each, and six were aboard the third boat at the point of departure in mid-Pacific. Captain George Pollard estimated a distance of 2,000 miles to the west coast of South America. Oars were bent, the course set, and the torture began.

One month later Henderson's Island was sighted and the sailors went ashore to replenish supplies of fresh water and to catch and dry fish for later eating. Three men elected to remain, and after two months on the island they were sighted by a passing ship and rescued.

Of the three boats that sailed on, one was apparently lost at sea. The other two became separated during a storm. Chase and Nickerson were in one boat with three other crewmen. One died and was put over the side. Another went insane and died, and according to the Chase account, the dead man's limbs were eaten by the others. In mid-February (1821) the boat was sighted by a British whaler and the three men were taken aboard. The next week the other boat was sighted by the American whaler *Dauphin*. Captain Pollard and one other man were saved.

* * *

All accounts agree that the *Essex* put out from Nantucket with a crew of twenty, and that only eight survived, five of the eight having experienced three months of thirst, semi-starvation, the insanity and death of fellow crewmen, and at least one incident of cannibalism. A grisly drama, horrible in truth but untainted by mystery.

The epilogue is another matter. How (or why) did the Nickerson report disappear from sight, remain hidden for a whole century, then turn up in a suburban Connecticut attic? We don't have an answer. Not even a clue.

SOURCE: *The New York Times*, 2/15/81.
CREDIT: Member #2692.



'Sunken Cities' of 1000 B.C.

What the filmmakers found and photographed in the depths of Lake Titicaca was enough to shock the whole world of archaeological investigation, and in time it probably will. The photographers added a new chapter to the history of vanished civilizations. They came up with filmed evidence to suggest that lakes may work better than oceans at the millennial task of hiding and preserving ancient constructions that are demonstrably non-natural. As a side-effect, the Lake Titicaca discoveries give sharp reproof to those who busily roam the globe "locating" lots of underwater artifacts but rarely coming up with believable photographs of them.

Lake Titicaca straddles the border between Peru and Bolivia. It is the world's highest navigable lake and its 3,500 square



A huge lake in the northern Andes may yet bare its secret of an ancient cataclysm.

miles are locked in the northern tier of the same Andes range that extends southward from one end of Chile to the other.

There is a place called Tihuanaco 18 miles inland from the south shore of the lake. It has a monolithic gateway 23 feet high, a few shattered terraces, and some roofless walls. Nobody lives there now, but archeologists believe that Tihuanaco was once a thriving port-city, the center of South America's oldest civilization which flourished before 1600 B.C. and was suddenly erased about 900 B.C. by an overwhelming disaster of unknown kind.

Apparent descendants of the ancient Tihuanacoans are the Ayamara indians who now live around the lakeshore, and they are part of the mystery. When Incas from Peru conquered the high Andean plateau they found Ayamaras living among ruins of which they professed no knowledge nor any recollection, by way of tribal legend, of how their ancestors lived or where they came from.

The filmmakers arrived early last year, during the South American midsummer. The party included Hugo Boero, a Bolivian expert on pre-Inca civilizations, and a camera crew of Puerto Ricans based in New York City. They came to Lake Titicaca to make a documentary about the present-day Ayamaras. During the course of the filming an old Indian led them to what appeared to be a rock sticking up in the middle of the lake. One of the crew dived with a camera along the side of the "rock" and soon discovered to his amazement that "it was part of a man-made construction going all the way down to the bottom of the lake."

Mr. Boero's study of the film convinced him that the structure was very similar to what remains of Tihuanaco. He speculates that "whole cities" may lie at the bottom of the lake. South American archeologists and reporters who viewed the film in La Paz, Bolivia, early this year are inclined to agree. There was footage showing paved roads and algae-covered roofless walls and remains of various buildings made of rocks similar to those of the 23-foot-high "gateway" to the Tihuanaco remains. Additional

documentation included sequences by two of the cameramen, one filming his partner who swam—60 feet underwater—along paved roads, some of which passed through man-made tunnels.

As fascinating to Mr. Boero as to any of the viewers, these discoveries have not deflected his attention from the primary purpose that brought him to Tuanaco in the first place. He is determined to find out what sort of disaster abruptly terminated all life in the capital city of a greatly advanced civilization almost 3,000 years ago. He says he has found a wall on one of the thousands of islands in Lake Titicaca which shows signs of "the devastating effects of some natural phenomenon." He quotes Indian legends which recall a "universal deluge," and old reports that when the warring Incas invaded the area they found Tihuanaco "buried" several feet deep in the ground. He hopes that "future archeological studies will show whether some earthquake or other cataclysm buried Tihuanaco and other Ayamara cities which once lay along the lake shore."

SOURCE: Reuter's dispatch in *The Sun*, Baltimore, Md., 2/15/81. CREDIT: H. Hollander.



Inversion, Distortion, Simulation

Having assembled an overkill of general data about humankind—who we are, where we come from, how we live and what's ahead—the computerists are now beginning to study what we see and how we see it.

A Canadian scientist has photographed and computer-analyzed the "monster" he saw on the shore of Lake Winnipeg last May. Waldemar H. Lehn, professor of electrical engineering at the University of Manitoba, used a telescopic lens on his camera to record on film the armless creature with a huge, bulbous head that seemed to stand there for a few minutes and then disappeared. Professor Lehn returned to his lab to develop the film and ask his computer's opinion of it.

Previously entered in the computer was Mr. Lehn's own carefully designed program to simulate image-distortion under a variety of weather conditions. In minutes the verdict was rendered: the "monster" was the distorted image of a foot-high boulder lying on the shore more than a half-mile away. Neither Professor Lehn nor his camera could have seen it at all had it not been for an unusual temperature inversion that refracted the light above the lake, bending the rays reflected from a distant object downward to reach the eye instead of straight on, overhead and out of sight.

Temperature inversion has long been known and understood, but some exotic side-effects are only beginning to be appreciated. Usually the warmest air lies closest to the surface and the air grows cooler with altitude, but inversion is the opposite condition where, in the first several feet above

the surface, the air temperature changes from cold to warm. On the day of Professor Lehn's sighting the surface of the lake was 32° F. but the air over the ground was 82° F.

Professor Lehn is not about to embark on a search-and-destroy mission against monster myths. He simply seeks to employ the best investigative tools at hand to dispel doubt about what is being seen nowadays and what was seen long ago. He and his computer are examining descriptions of mermaids and mermen in such ancient books as *Historia Norvegiarum*, written in 1170, and *King's Mirror*, a work of the 13th century. Taken into consideration are geographical locations and physical conditions that may have determined much about old sightings. For example, legends about mermen/mermaids that have been recounted for hundreds of years have come mostly from northern oceans. The ships were of mediaeval Norse design that placed the decks just a few feet above the waterline. The half-human, half-fish creatures seen by sailors were feared as portents of stormy weather.

The computer explains that mermen images are best created when a warm air-mass slowly moves over significantly cooler surface air, and such conditions occur frequently in frigid seas just before a storm. As to the low-decked Norse ships, the closer the observer is to the surface, the more distorted the image. "The subsequent use of higher-decked ships" and lookouts aloft "would explain the infrequent mermen sightings in later centuries," Professor Lehn says.

SOURCE: *The Wall Street Journal*, 2/11/81. CREDIT: Member #2692.



Cattle-Killing Mosquitoes

Thick swarms of salt-marsh mosquitoes descended on a herd of cattle grazing on Stephen Perry's farm in coastal Brazoria County about 45 miles south of Houston, Texas. "They came in about 4 p.m. and the cattle were dead the next morning," said Perry. "We've had mosquitoes before, but we've never had a siege like this. You could just reach out and get yourself a handful."

Although Perry swore that the mosquitoes had killed by sucking the lifeblood from his animals, not everybody believed him. But skepticism turned to awe when L. G. Gayle, a veterinarian at the Texas A & M Medical Diagnostic Laboratory completed his autopsies on four cows and one calf. The cause of death, he said, was severe anemia. He noted that as much as half of the seven to nine gallons of blood normally in the animals' bodies was missing. There was no internal or external hemorrhaging, and no infectious agents or toxic elements were found. The vet concluded that the animals died either as a direct

result of blood-loss, or later from heat or exhaustion.

In all, farmer Perry lost 40 cows, three horses and several calves in multiple swarm-attacks during August 1980. How many mosquitoes would it take to accomplish so much blood-letting?

J. C. McNeill, director of the county mosquito control office, wouldn't give numbers, but agreed that the local supply appeared inexhaustible. He put the blame on Hurricane Allen which slammed into the Gulf Coast and swept saltwater into places that had not been soaked since Hurricane Carla in 1961. According to McNeill, the eggs of salt-marsh mosquitoes can lie dormant for 20 years, waiting for saltwater. When it comes, billions of mosquito eggs hatch at once, "in a hell of a mosquito storm," he said.

Veterinarian Gayle said he had found just one documented case of cattle death caused by mosquitoes. It was in Florida, during the 1930s. "But," he added, "I suspect we've had cases of this kind of death in past years and we just haven't documented them."

SOURCE: AP dispatch in the *Milwaukee (Wisconsin) Journal*, 9/20/80. CREDIT: R. Heiden.



Relative Triangles

Take a map of East Asia that shows the China coast, the Philippine Islands, and Taiwan. Draw lines connecting Hong Kong, Manila, and Taipei. The triangle so formed encloses a huge area of the South China Sea, and the official newspaper of the People's Republic of China suspects it may be an oriental clone of the famous Bermuda Triangle.

According to the *Peking Evening News*, three ships "vanished without a trace" within the area between May 1979 and February 1980. "What is strange is that searches of the scene of the disappearance recovered nothing at all," the newspaper reported. Then, reaching back into history to the southern Sung period, the writers found documents containing evidence of similar goings-on 600 years ago. The documents told of ships disintegrating at sea on calm, windless days. Also described were waterspouts that suddenly appeared on the sea, "and no matter how hard the oars were rowed, the vessel could not move forward."

The newspaper speculated that ship disappearances could be the work of huge whirlpools formed by the convergence of strong ocean currents in areas where islands deflect the natural flow. Apparently no scientific study of the disappearances has been made, and the newspaper recommended that one should begin.

SOURCE: UPI dispatch from Peking, *Miami Herald*, 2/27/81. CREDIT: C. Berlitz.



Report on the Press

**The Washington Star Tells How Capital-Area Fortean
Seek to Unlock CIA Files Believed to Document UFOs**

Area Group Faces Earthly Problems

By Suzanne Bilello
Washington Star Staff Writer

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The "crazies" are giving serious students of UFOs a bad name, says an Arlington group searching for signs of extraterrestrial life.

But that's not their only problem. The federal government is giving them a hard time, by hiding "spectacular" evidence of life beyond Earth.

Citizens Against UFO Secrecy, CAUS, is seeking documents on unidentified flying objects from the Central Intelligence Agency and the National Security Agency under the federal Freedom of Information Act. They have lost one round in U.S. District Court in Washington for those documents, but are appealing the decision.

The battle is being waged out of the South Arlington home of one of its members and is being funded by a UFO research group.

"It's a real David and Goliath thing," is how Richard Hall, a member of CAUS characterized the suit. "It's a battle to eke out this information.

"For one thing, I think the CIA has hard data such as films that would be much more convincing than someone's report of a light in the sky," Hall said. "Obviously the CIA has the technology and resources to help determine if extraterrestrial life exists. I'm strongly inclined to believe they have spectacular material they are withholding."

CAUS is "a loosely formed umbrella group," members said, that is waging the legal fight on behalf of thousands of UFO interest groups throughout the country. It took over a freedom of information lawsuit begun by an Arizona-based group called Ground Saucer Watch, Inc.

CAUS has received a \$2,500 grant from the Washington-area Fund for UFO Research to finance the appeal. The fund is a non-profit group formed a year ago by scientists, engineers and UFO writers in the Washington area. It is based in Mount Rainier, Md., and was formed to fund "high quality scientific research" on UFOs.

It disassociates itself from "unscrupulous persons who have flooded the popular press with distorted and inaccurate information" that has "confused the public."

"What we are hoping to get out of this lawsuit are some 200 documents the CIA has," Hall said. A reference to these documents was made in some 1,000 pages of UFO related material the CIA has released to CAUS under the Freedom of Information Act.

Hall has written extensively on UFOs and is editor of the Journal for Mutual UFO Network, a newsletter that deals

with UFO data and information. He said he was a consultant for the U.S. Air Force office of scientific research on UFOs from 1966 to 1968.

Hall characterizes CAUS as a "serious" UFO group and disowned the "sensational" school of UFO literature that is widely circulated.

"There are numerous newstand magazines that are a scandal and are grossly misinforming the public and just confusing the entire issue." He said his journal, in contrast, is "a reliable publication."

A CIA spokesman said the organization would not comment on the pending litigation. He did say that the CIA does not release information that is classified and would either reveal a source or method of information gathering.

"Our position is that we do not collect information or do any kind of research on unidentified flying objects," said Dale Peterson. "We do have research to maintain a close watch on objects that could pose a national security problem. Consequently we do get information that could relate to UFOs. What has happened over the years is that many documents on UFOs have come to us."

Dr. Bruce S. Maccabee, a physicist for the U.S. Navy Department who is chairman of the Fund for UFO Research, obtained documents on UFO sightings from the Federal Bureau of Investigation four years ago under the Freedom of Information Act. In that case the FBI deleted the names of sources and special agents before releasing the data. "If they (CIA) don't want to tell us how they got the information that's fine," Maccabee said. "But they should tell us what they have."

Some members of the Arlington group were reluctant to be interviewed. They are government employees and do not want to flaunt a lawsuit they are waging against the government. One member described the lawsuit as "controversial."

Members of the Fund for UFO Research were asked if the group is taken seriously.

"I think the stigma of UFOs is over," said Fred Whiting, an aide for a Long Island Congressman who is publicity director of the Fund for UFO Research. "People are interested in what there is to know. I'm never laughed at or scorned because I spend a lot of my spare time on UFO matters."

Not every member of CAUS or the research group is convinced that extraterrestrial life exists. And that is one reason the lawsuits are being brought.

"The popular theory is that there is some extraterrestrial life," Hall said. "The more objective of us are trying to find out if that is the case."

"We don't take any stand on the outcome of our research," Whiting said. But, as Maccabee pointed out, "If we didn't think something was going on we wouldn't be wasting our time."

Books

THE STONES OF ATLANTIS by Dr. David Zink (*Prenice-Hall, Englewood Cliffs, NJ 1978, 234 pp., maps, photos, appendices and bibliography, \$9.95 hardcover*)

THE ANCIENT STONES SPEAK by David D. Zink (*E. P. Dutton, New York 1979, 202 pp., maps, photos, appendices, glossary, bibliography and index, \$9.95 paper*)

Leaving aside science-fantasy writers, whose creative imaginations can weave almost any idea into fascinating fiction, the Atlantean camp is divided into two groups: the believers and the non-believers.

For the believers, Atlantis was a fabled land situated on an island-continent off the Euro-African coast. In a fair country of grace and beauty with a science far surpassing ours, the people led joyful lives in harmony with nature until, led astray by corrupt leaders, they and their homeland disappeared beneath the ocean waves, victims of a cataclysm so great as to leave no physical traces and only such fragments of legend as subsequently reached Plato's ears.

To the non-believers, this is all pure twaddle. Atlantis, to them, is merely a utopian tale told by Plato as a commentary on man's difficulty in governing himself.

Dr. David Zink (the Ph.D. is in English literature) dwells in the camp of the believers. Starting as an armchair researcher during his days of graduate study, Zink decided in 1973 that the time had come to go on-site and conduct his own investigations. *The Stones of Atlantis* is a somewhat informal account of several expeditions.

Zink had learned of apparent underwater megalithic blocks found off Bimini by Dr. J. Manson Valentine and had no trouble fitting them into the Atlantis mythos woven by the late psychic Edgar Cayce whose views Zink has adsorbed. The book tells of considerable on-site diving and about "readings" of esoteric etheric energy "felt" by the various psychics who accompanied several Zink expeditions. Included in the psychically derived data from some of the sites is the claim that ancient astronauts from the Pleiades, described as "beings of radiance and light, emissaries of good will," have visited Earth and "aided mankind in times of difficult Earth evolutions . . ." Perhaps they did, but saying so does not make it so, and Zink offers precious little in the way of hard fact and provably man-made artifacts.

Among the photographs provided is a fuzzy picture of an underwater column (the fuzziness is attributed to some sort of radiation seen by the camera but not by the cameraman) and a stone block Zink calls "the marble head." It is about as close to a head as many of today's objects of modern art are to the objects they allegedly depict.

I would not argue that there are no large stone objects beneath the waters off Bimini; but that they are necessarily man-made, or creations of an unknown culture far surpassing any for which we have records, is very much open to question. Zink has, unfortunately, provided us not with answers but with speculation. And before he, or any other Atlantean adherents assail me for *my* views, I suggest a careful reading of *Atlantis: Fact or Fiction* (Indiana University Press 1978) which Edwin Ramage edited from papers presented at a 1975 panel discussion on Atlantis.

Zink's second book is even more speculative and lacking

in substantiation than the first. Subtitled "A Journey to the World's Most Mysterious Megalithic Sites," it is a guided tour of various places in both the Old and New Worlds, plus the Pacific, where exist huge stone structures made some millenia ago.

We visit Stonehenge, the Great Pyramid, New Hampshire's Mystery Hill, Easter Island, Machu Picchu and other famous spots. I envy Zink the trips he's taken, but I can't, on the basis of what he presents here, accept his belief that studies such as his demonstrate the historical existence "of people as intelligent and as sophisticated as we are . . ." Everything we now *know* fails to substantiate such claims. Megalithic construction, impressive as it is, does not necessarily represent the work of arcane forces or supernal visitors. The existence of super-civilizations (with or without ancient astronauts) is far from proven or even reasonably conjectured.

When (if) solid proof is supplied, I'll believe. Until then, such books as these remain best-suited as grist for the word-mills of fiction writers.

—George W. Earley

THE RIGHT BRAIN: A NEW UNDERSTANDING OF THE UNCONSCIOUS MIND AND ITS CREATIVE POWERS by Thomas R. Blakeslee (*Anchor Press/Doubleday, 1980; 270 pp., illustrated, appendix, notes, extensive bibliography, hardback, \$10.95. ISBN: 0-385-15099-7*)

This is one of those fascinating books that gives a reader that satisfying "aha" feeling. Suddenly things fall into place. You realize why learning to dance can be a pain, even if dancing is lots of fun. And that your "unconscious" or "subconscious" mind is really quite aware after all; it simply doesn't speak well. And now you know why, when Uncle Dan had his stroke and couldn't speak coherently, he could still curse a blue streak.

Thomas Blakeslee is an inventor and engineer who is the founder and vice-president of Logisticon, a multi-million-dollar maker of warehouse and computer guidance systems. His book summarizes the current status of our knowledge about the specialized functions of the two hemispheres of the human brain. The findings are based on numerous observations of normal people, patients who have suffered strokes or had part of their brains removed (as much as an entire hemisphere, usually along with a tumor), but especially a series of experiments performed by Roger Sperry and his students at the California Institute of Technology. In the 1950s Sperry had experimented with animals by surgically separating the two hemispheres of the brain and then studying the animals' behavior. In 1962 doctors confronted the case of a 48-year-old war veteran who had such serious epileptic seizures that one hardly stopped before the next began. After all efforts to control the seizures had failed, the two hemispheres were surgically divided. The seizures stopped completely, and the personality of the patient seemed virtually unchanged. The operation was subsequently repeated on dozens of similar patients, although it is infrequently performed now, thanks to the effectiveness of modern drug therapy.

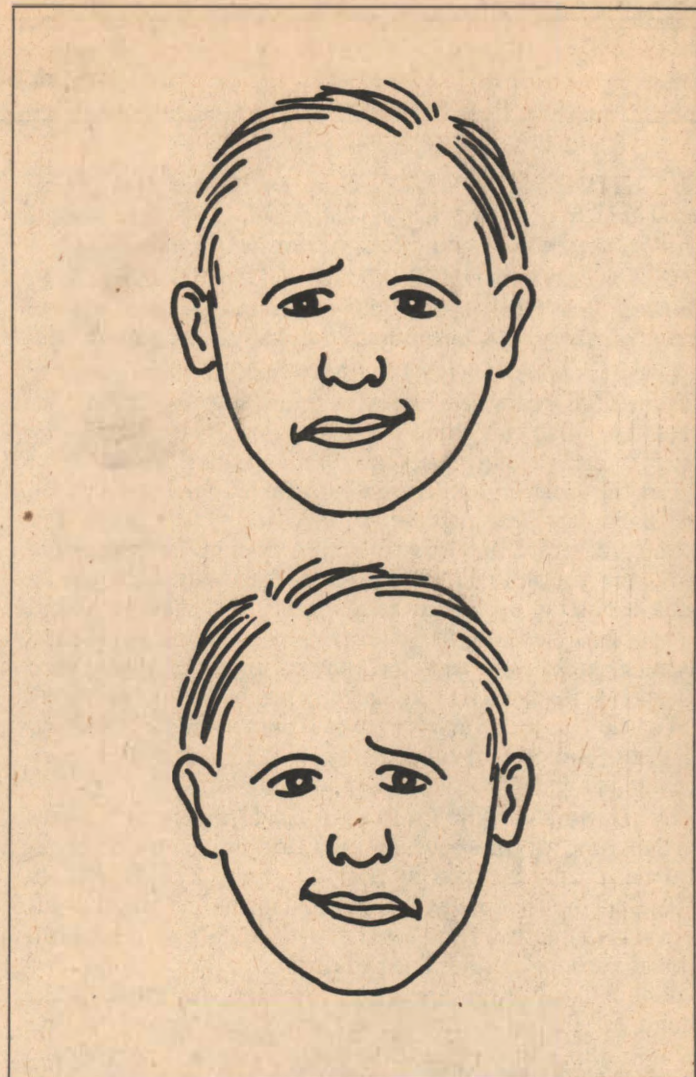
Sperry and his students studied these split-brain patients. For example, a picture was projected on a screen directly

in front of the patient, who stared at a dot in the center of the screen. As in all of us, the left half of the patient's visual field, perceived by both eyes, was transmitted to the right hemisphere of the brain; the right visual field was transmitted to the left hemisphere. If the word "pencil" appeared in the right visual field, the patient could easily say the word, since the left hemisphere includes the speech center. But when the word was in the left visual field, the patient was unable to say what it was, confirming that the right hemisphere is virtually incapable of controlling normal speech. When "pencil" was in the left visual field, however, the patient could easily respond to a spoken instruction and feel with his left hand (controlled by the right brain) behind a barrier to choose a pencil from among several objects. Thus, the right hemisphere could understand spoken and written language but could not speak (or write). Certainly it was quite aware and conscious.

We have long known that different functions were located in different hemispheres (discovered by observing patients with strokes, brain tumors, etc.), but the observations of split-brain patients helped us to understand that the two halves of our brains think in distinctly different ways. The left brain is the language specialist that thinks in words and excels at the kind of one-step-at-a-time logical sequences that are the basis of language and mathematics. The right brain thinks in images and is much more capable than the left brain at recognizing and manipulating complex visual patterns. The right brain also seems to be the seat of emotions or feelings. In normal people, the two hemispheres communicate across the nerve pathways called the corpus callosum. Thus, written words seen in the left visual field go to the right brain but are instantly sent to the left hemisphere for interpretation. And the right brain adds emotional coloring to the speech controlled by the left brain.

Blakeslee divides his book into two sections: a general discussion of the revolution in our understanding of the separate functions of the two hemispheres, and the experimental evidence upon which this understanding is based. The first section emphasizes that the so-called unconscious mind is really the visually oriented right hemisphere, and that it is certainly "conscious," constantly assimilating inputs from the senses and contributing the results to our thoughts, actions and feelings. When asked, however, *how* you think, you try to answer in words, and speech comes only from the left hemisphere, which doesn't really understand how the right hemisphere thinks. The left brain, therefore, calls the right brain "unconscious" or "subconscious!" Although our creativity often depends upon the conceptualizations of the right brain, which are then interpreted and put into logical sequence in the left brain, most of our modern educational procedures concentrate on the left hemisphere and ignore the right. A theme running through Blakeslee's book is the suggestion that our educational system should recognize and train the capabilities of the right hemisphere as well as the left.

I really became caught up in the book when Blakeslee talks about "Inner Tennis" and "Inner Skiing." These are titles of books written by Tim Gallwey plus Bob Kriegel who helped with Inner Skiing. The authors apparently knew nothing about the right/left hemispheres and their activities, but they realized from their own experience that when one tries to master a skill or sport, it is as if there were two people or "selves" inside one's head, one "self" commanding, another "self" performing. So, when my wife talks me into taking



ballroom dancing lessons, the instructions are first accepted and recorded in the verbal left hemisphere, but it is the right hemisphere that will eventually respond to the music and coordinate my rhythmical body movements to take me around the floor. The lessons drive me up the wall, because my poor left hemisphere is trying to make my feet move in ways that are unfamiliar to both my left brain and my feet. But when I let Glenn Miller music move me through the steps of the old South High drag, long since etched into the neurons of my right hemisphere, then I experience the purest of pleasures. And, of course, one's love-life may be most satisfactory when directed by the right hemisphere—with suitable tempering from the logical left!

Blakeslee continues with many details. For example, the separation of function is much more complete in some people than in others (on average, more in males than in females). A high degree of hemisphere specialization (with a suitable ability of the hemispheres to cooperate) can perhaps account for a towering genius, but such specialization can be a slight disadvantage in activities requiring verbal fluency, speed and attention to detail. About 5% of the population have speech control in the right hemisphere and conceptualization in the left. To see if you are among the 5%, focus on the noses of the two drawings. Which face is the happy one? If the bottom face looks happy to you, your emotions are in the right hemisphere (about 95% of the population), so your right brain felt

most qualified to answer a question about happiness. Since the right brain directly sees the smile on the left side of the lower picture (or the frown on the left side of the upper picture), it decides that the lower face is the happy one. (Both faces are identical mirror images.) If you picked the upper one as happy, there's a good chance that you are among the 5% with emotions in the left brain. If so, you probably are left-handed, writing with your hand straight up, rather than inverted into a hook.

And yes, why can Uncle Dan, who had the stroke, curse but not speak coherently? Because, while his speech center is damaged, cursing is an emotional form of expression that the right brain feels it should control.

Of course, there is much more in the book. Those of us who read *Pursuit* must be intrigued by mysteries, and it is especially satisfying to us when an occasional mystery clears in the light of understanding. Solving some of the mysteries of my own behavior made the book lots of fun for me to read. Perhaps you can have a similar experience.

—Frank B. Salisbury

SAGA AMERICA by Barry Fell (*Times Books, New York, 1980; xviii + 425 pp., photos, drawings, appendix, index and end papers; \$15.00*)

It has only been within the past 20 years that scholars and scientists have begun to take seriously the contention by a few researchers that Columbus' voyages were not the first to the New World. Viking visits and colonizations, long dismissed as Norse nonsense, are now widely accepted even though they have yet to be adequately (and accurately) included in school textbooks.

Recent discoveries, documented both in this book and in Professor Fell's earlier *America B.C.* (published in 1976 and hereby heartily commended to your attention) strongly support his thesis that both trans-Atlantic and trans-Pacific trips to the Americas may have begun as early as 300 B.C.

The Punic Wars between Rome and Carthage, Fell believes, interrupted Carthaginian trade with colonies established in America, although trade was resumed once Rome destroyed her mercantile rival and gained unquestioned supremacy in the Old World.

Fell's documentation for this unorthodox thesis comes from hundreds of rock markings found throughout our continent. He and his associates have taken literally dozens of copies of such so-called "Amerindian inscriptions" to scholars in Libya. Says Fell: "Markings that archeologists have called 'Great Basin Curvilinear,' or similar names, and which have been supposed to be meaningless Indian magic signs, are recognized by Libyans" and readily translated by them.

Fell has little patience with archeologists who concentrate on broken pots, arrowheads, tool fragments, and ruins of buildings while refusing to even consider the findings of experts in ancient writings. "What these inscriptions are telling us," writes Fell, "is that, until now, we have been acting like illiterates, collecting the relics of vanished peoples and trying to reconstruct their lives without paying attention to the written records that they have bequeathed to us. Fragments of pottery have been made the basis of our interpretation of history."

This is not to say that Fell ignores artifacts, for he has found a substantial number—many scattered in museums throughout the land and hitherto thought to be either fakes or of

Indian make—which he believes are either Old World originals or copies made from them.

Saga America is crammed with photos and drawings of rock markings and artifacts, including mathematical calculating devices, maps, navigational aids, standards of measurements, and innumerable messages. Indeed, the reader who is willing to work a bit will find it possible to understand "early American math" and to perform some calculations of grade-level difficulty.

Saga America proves, I think, that as we acquire more knowledge, we often discover that what once seemed true is true no longer. This does not mean that the former "truth" was a lie, but simply that it was an assumption based on incomplete data. That seems to be the case with our current "official" beliefs about pre-Columbian history. I agree with Fell that "our whole idea that America was an unknown continent 2000 years ago is false. It was a busy trading area, with shipping on both coasts." Don't argue against the idea until you've read *Saga America*.

—George W. Earley

CASEBOOK OF A UFO RESEARCHER by Raymond E. Fowler (*Reward Books, Prentice Hall, Englewood Cliffs, N.J., 1981; 246 pp., illust., index, \$11.95; paperback \$5.95*)

It should be of some satisfaction, if only because the trend rarely continues, that several worthwhile books on UFOs have appeared recently, and the January release of Raymond Fowler's third book signals a good start for 1981 as a time for hopeful, diligent and productive investigation of the UFO phenomenon.

Casebook of a UFO Researcher is similar in format to that of Fowler's 1974 volume, *UFOs: Interplanetary Visitors*. Both are conducive to easy, informative reading, and they are certainly more amenable to comprehension than the bizarre UFO-abduction puzzle laid out in Fowler's complex *The Andreasson Affair*.

This time around with Fowler's writing it is abundantly clear that part of his fine, interest-compelling style is a legacy from Major Donald E. Keyhoe (USMC ret.). Fowler admits to emulating Keyhoe's pioneering investigative work, for he was closely associated for many years with the major's organization, NICAP.

In *Casebook* we are treated to a personally conducted historical tour for a look-back at some of the notable pages in UFO annals. Along the way the author puts in parallel the details of his own concurrent research.

It is heartening to note that Fowler writes of his own and his fellows' work as worthy of honor and dignity. He maintains a balanced view of UFO history, such as contactees, sighting reports, and the good-bad-and-ugly mores of prominent UFO organizations and personalities. Fowler's attacks on alleged government secrecy and censorship are relentless. His chapters on "Haunted Witnesses" and "Retrievals of the Third Kind" are pertinent to ongoing research.

Not all readers will like, or accept, all of the personal theories he espouses, but almost everyone will get something of value out of *Casebook* as they find the opinions well-expressed and the anecdotes thoroughly enjoyable.

One aspect of this book is unique: It tells what a good researcher *should* be. You can take it from Ray Fowler, for he's one of the best.

—Robert Barrow

ON A SLIDE OF LIGHT by Greta Woodrew (Macmillan, New York, 1981, 176 pp., \$12.95)

If you wish to work as a psychic, no agency of public or private domain will consider your background, education and training, give you an examination, then grant or deny your application for a license. Instead, you have to stand, not for a few days or hours but forever, before the most severe of all examiners, the skeptical public, and present such evidence of character and expertise as will win a verdict of credibility.

No doubt this is why Greta Woodrew, whose psychic life is reflected laser-sharp *On a Slide of Light*, took the precaution of securing the slide to a solid autobiographical base to which each chapter contributes support.

You wouldn't believe half her story if you thought the source was a "merely average" upper middle-class Connecticut housewife and mother of four who chose to confide tales of some rather unlikely encounters while approaching her 50th birthday. But the level of your incredulity would start dropping the moment you learned from page one that Ms. Woodrew is also president of her own long-established executive search firm, holds the Phi Beta Kappa achievement award plus an honorary LL.D. degree, and has been married for 28 years; and that her husband, Richard, heads his own company, and their four children are in or just out of three of the East's better-known colleges.

How much credulity, or incredulity, will remain in your mind when you have finished this book is difficult to guess. What does seem certain is that you will long remember Greta Woodrew as both person and author. Each chapter *On a Slide of Light* illuminates one or more facets of a life warmed by friendship, dignified by honesty, and lavished in sharing.

If the story I am about to unravel were just my own, it would not be necessary for me to try to 'bend' your

minds as I have frequently bent stainless steel spoons with my mind. But I have been advised that even at the risk of disrupting my private life, my experiences should become a matter of public record, because certain vital changes are starting to occur that will escalate and affect every living creature on the planet . . .

So reads the foreword which announces the Woodrew thesis. Her position is that paranormal activities are explainable when traditional thinking is expanded from a base of normal sensory perception. The thesis develops through discussion of her years of experience and experiments in metal-bending, psychometry, telepathy, psychic healing and psychokinesis. She describes and greatly credits the help of two men who expedited her journeys into the world of psi: her husband, Dick, and Dr. Andrija Puharich, whom she reveres as one of the world's leading authorities on parapsychology. It was Dr. Puharich who affirmed her receptivity to contact by entities from the "Ogatta" planet of another solar system; he and Dick witnessed and tape-recorded the dialogue that is expounded and annotated in this book as the "public record" projected in the author's foreword. More *On a Slide of Light* may not be told here without impairing the reader's sense of anticipation, and this is one book that deserves to impact at full throttle.

There is a custom among psychics and writers on psychic phenomena to put into neat array a variety of experiences, then to extrapolate or let a hortatory statement be made, to finalize the theme and draw out a "meaning." Ms. Woodrew follows the custom, but unlike those of some contemporaries, her conclusion reflects neither bitterness nor any hint of malice. It does invite a wish to someday find for ourselves the path, so clearly marked for her, leading to life-fulfillment in this world as well as in the other dimension she calls "out there."

—Fred Wilson

Memos & Miscellany

Coming Events

June 27, 1981—18th Annual National UFO Conference. At Howard Johnson Motor Lodge, De Pere, Wisconsin. James W. Moseley, William Moore, Col. Wendelle C. Stevens (USAF-Ret.) and Rick Hilberg are expected to address the all-day Saturday sessions. For further details and reservations, write: Ron Spanbauer, P.O. Box 172, De Pere, WI 54115 USA.

July 5-11—"The 1981 Rainbow Experience of 'Transition Through Transformation'." At Elizabethtown College, Elizabethtown, Pennsylvania. For information write: Life Spectrums/Larry Arnold, P.O. Box 373, Harrisburg, PA 17108 USA.

Who, or What, Shot "J.N."?

According to its charter, SITU/PURSUIT is supposed to investigate the unexplained. But what do we do when the inexplicable happens in the editorial office? We have been trying to find out why the by-line of J. N. Williamson was misprinted "J. B. Williamson" at the head of his very competent article, "Astrology: The Way It May Work," on page 158 of the Fall issue (*Pursuit* No. 52). What makes it

worse: The error got by two editors and three proofreaders. So did the misspelling of Sagittarius; everybody knows (or has hastened to write) that this venerable Zodiac sign always has two "ts" and never two "gs" as we had it. Like many an "authority" who confronts an apparently unsolvable crime, the best way out is to pronounce the case closed. But not without most sincere apologies to J. N. Williamson, and to SagiTTarius.

Hope Beyond Experience?

Fifty-seven percent of U.S. adults believe in UFOs, but only 13 percent believe in Bigfoot. These among assorted aspects of our national profile are presented in *The "Average American" Book* by Barry Tarshis. Among other Tarshis findings:

—52% of adult Americans approve of unmarried couples living together, and

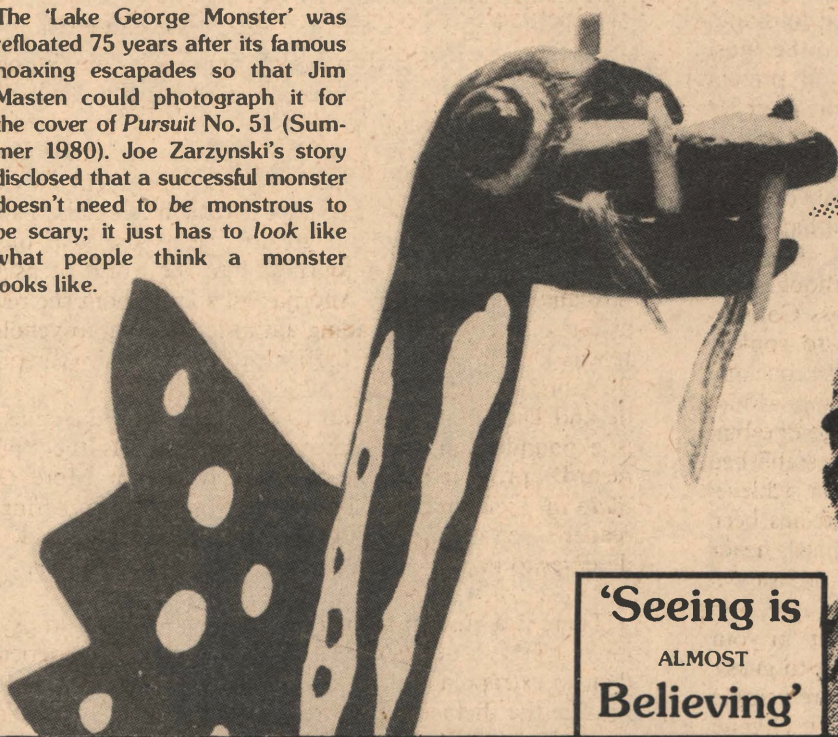
—50% of married men admit to cheating on their wives, but it's really not all that bad, his figures suggest, because

—even though the average American devotes 18 days a year to being sick,

—79% of American parents say they believe in life after death.

Letters

The 'Lake George Monster' was refloated 75 years after its famous hoaxing escapades so that Jim Masten could photograph it for the cover of *Pursuit* No. 51 (Summer 1980). Joe Zarzynski's story disclosed that a successful monster doesn't need to be monstrous to be scary; it just has to look like what people think a monster looks like.

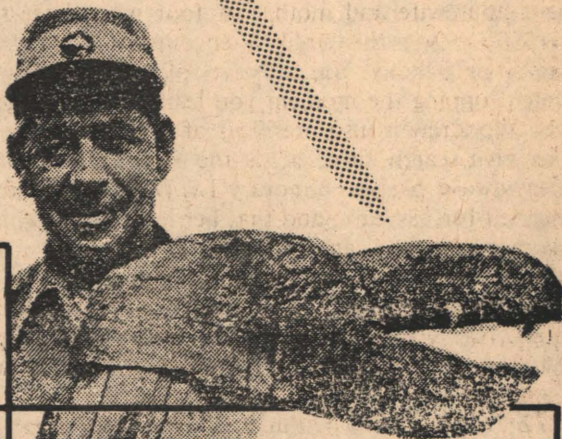


'Seeing is
ALMOST
Believing'

Dear Editor:

To answer your cover question of *Pursuit* No. 51, "Have you ever seen a monster like this one?", the answer is yes, and here it is, from SITU's files.

—The Publisher



Elzear Sirios is proud of his pet monster. Mr. Sirios lives near big Lake Pohenemagook, Quebec. He is an "absolute believer" that the lake is home to an awesome water-serpent. A number of wooden "replicas" like this one are kept in his backyard, not to scare folks but simply to give public reassurance of his belief. Sightings of lake monsters (and Sasquatches) have been reported from the region for more than one hundred years. (NEA photo from the *Alameda Times-Star*, Calif., 8/3/78)

At left is a *natural* monster—a two-headed female goat born on a farm north of San Francisco early this year. (UPI telephoto from *The Tennessean*, Nashville, 3/3/81, credit H. Holland)



It is a pity that the ingenious theory of Edgar Wilson (*Pursuit* No. 52, Fall 1980) linking the three major pyramids at Giza with the three planets Earth, Venus and Mercury should be marred by an attack on Velikovsky and catastrophism. In fact, should his theory prove correct, it would provide substantial evidence that there was indeed visible cosmic disturbance prior to 1450 B.C.

In order for his theory to work, Wilson correctly assumes that the plan for the building of the Pyramid of Mycerinus

had been changed during the time of construction, and he uses the assumed earlier plan for his linkage with Mercury.

What he fails to mention is that there is the same substantial evidence for changes of plan in the other two pyramids. I. E. S. Edwards, in *The Pyramids of Egypt*, states in reference to the Pyramid of Cephren (p. 154): "If, however, it be supposed that, when the chamber and corridor were constructed, it was planned to build the Pyramid some 200 ft. further north, both the chamber and the entrance

would have occupied their normal positions." He fails to mention that if this were the case and if the chamber were in its normal position towards the center of the pyramid, the pyramid would also have been smaller.

So here we have a situation similar to Wilson's Mercury Pyramid whereby the Venus Pyramid also has changed features which would alter, in Wilson's terms, the size of Venus and its orbital velocity.

Again assuming Wilson's hypothesis to be correct, it might throw some light on some of the puzzling features of the Pyramid of Cheops which also experienced changes in the course of construction. We would expect to find that the size of the pyramid never changed in its planning (i.e., the size of Earth with which he identifies this pyramid also never changed size), nor would the position of the subterranean chamber, had the Earth's orbital velocity remained the same. However, additional chambers were added to the pyramid: first, the so-called Queen's Chamber with two shafts which point toward the outside of the pyramid but which were never finished; and the King's Chamber which was added with two so-called "air channels" that do reach the surface, starting about three feet from the floor.

If Wilson is correct in his identification of the pyramids with the planets, we have to assume that substantial interest was taken by the Egyptians in what was happening in the sky at the time. The massive amount of work involved in building the pyramids would seem to suggest that what was happening in the sky at that time was more dynamic than the present, else why bother? More important, why keep changing the plans?

The answer must be because the sights themselves were changing and the plans were changed to accommodate them. This would solve the riddle of the purpose of the shafts that come from the Queen's and King's Chambers in that they might be sighting tubes, the original ones from the Queen's Chamber having become redundant at the time the pyramid was built.

What Wilson has proved is that dynamic changes were taking place at the time the pyramids were being built. What is still uncertain is the nature of the changes and the exact time-span during which they were made. Courville, in *The Exodus Problem and its Ramifications*, makes a case for the building to have taken place much later than 2700 B.C., Wilson's estimate. Discussion of this and other fine points of Velikovsky's theories would need more space than is available here. Suffice it to say that if Wilson is correct in his identifications he casts doubt on "the possibility that major orbital changes took place after c. 2700 B.C. will be substantially refuted."

—Michael S. Sanders

Thomas Helm, in his book *Dangerous Sea Creatures* (Funk & Wagnall 1976, pp. 142-44), states that while fishing off the west coast of Florida he spotted a hammerhead shark (*Sphyrna mokarra*) lying on the bottom about a quarter of a mile offshore. He stopped the engine and drifted around for some time, counting the hammerheads that lay dead on the bottom. There were twenty-five, "scattered helter-skelter over an area of not more than one acre."

He goes on to say that he pulled several sharks to the surface with a snatch-hook attached to a heavy line. He found "that each had a *deep gash* (italics added—J.M.) between the wide head and the gill slits. In a few cases the

nearly identical cuts were present on both the right and left sides. There were no other signs of injury and the wounds were certainly not deep enough to have brought about death so suddenly that all would have died in the immediate area."

Helms questioned many of the area fishermen, asking if they or anyone they knew had killed any hammerheads in large numbers like that. No one had. He also questioned several marine biologists about the matter, but none could offer an explanation.

Reading this led me to wonder whether it might be a case of "marine mutilation." That would make it a "first" for me, and I wonder whether it might also be the first incident of the kind ever reported.

—John E. Marshall

Jon Beckjord, in his article "A New Method for Calculating Sasquatch Weight" (*Pursuit* No. 50, Spring 1980), has made the very useful suggestion of applying formulas of soil mechanics to the imprints left by Sasquatch. However, I feel that certain things need to be pointed out.

Mr. Beckjord says that settlement is inversely proportional to the area of the imprint. Which means that a weight of 100 kg on an area of 100 cm² makes an imprint twice as deep as the same weight on an area of 200 cm².

However, I do not believe this to be in accordance with Boussinesq's formula: $s = \frac{1}{2} \left[\frac{m^2 - 2}{m^2} \frac{Wt}{R_o E} \right]$. Let us

assume, just for the sake of simplicity, that for a certain type of soil the quantity $\frac{1}{2} \frac{m^2 - 2}{m^2} \times \frac{1}{E}$ happens to be equal

to 0.1.

Then, for that type of soil, the formula becomes:

$$s = \frac{Wt}{R_o} \times 0.1 \quad \dots(1)$$

where Wt is the weight in kg and R_o is the radius of a circular test plate in cm.

Suppose now we take a weight of 100 kg and a circular test plate with an area of 100 cm². Using the formula for the area of a circle (area = πR_o² where π = 3.14...) we can conclude that R_o = 5.64 cm. Substituting this value in formula (1), we get $s = \frac{100}{5.64} \times 0.1 = 1.77$ cm. If we now

take 100 kg and 200 cm², then R_o = 7.98 cm and $s = 1.25$ cm. Thus we see that $2 \times 1.25 \neq 1.77$.

It would seem that, according to the formula, settlement is not inversely proportional to the area of the circle, but rather is inversely proportional to the *radius*, in other words, the square root of the area.

If the above reasoning is correct, the factor to compensate for larger foot size (in the Bluff Creek example) should not be 1.53 but rather $\sqrt{1.53} = 1.237$. Hence:

conservative estimate	990 pounds	or 448.8 kg
midrange	1650 pounds	748.4 kg
liberal	2969 pounds	1346.5 kg

The weight of the Sasquatch would then be in the region of ¾ ton, still an abnormally large value.

Of course, in estimates of this kind, one can only hope to get the order of magnitude right, since there are so many possible sources of measurement-error. For instance, an error of 0.1 cm in settlement results in an error of 25 kg in weight and it is doubtful whether such an accuracy of 0.1 cm will ever be achieved.

Notwithstanding these errors, it must be stressed that the methods of soil mechanics are still the best we have in order to gain some idea of the weight of a Sasquatch, at least, until someone captures one. Mr. Beckjord is to be applauded for having introduced these methods to the field of Sasquatch biology.

—Blomme Ronny
Belgium

The photograph I am sending (see below) shows an entity that I believe to be one of the family of "invisible critters" as photographed by Trevor Constable and reproduced in *Pursuit* No. 49 (Winter 1980) along with the "Open Letter" article by John White.



This picture was taken by me in my yard in Calgary, Alberta, at 4 p.m. November 22, 1980. There were no clouds in the sky at the time, nor was there anything visible to me when I took the picture. The sun was just going down.

The camera was a Minolta SRT-200. Film used was Kodak High-speed Infra-red with an RM90 filter. Angle to the horizontal was about 60 degrees. A.S.A. was 75 at $f/11$ and $1/60$ sec. focused at infinity.

I have a set of three frames with the same entity on them and it does not appear to have moved from frame to frame. It appears only on the 3rd, 4th and 6th frames. On the 5th frame I did not use the RM90 filter (which lets into the camera only ultra-violet and infra-red light), and that is probably the reason why it did not show up on the negative.

If any reader can offer some explanation for the entity in this picture it would be much appreciated.

—Erich Krug

On page 132 of *Pursuit* No. 51 (Summer 1980) is a review of *Alternative Three* by Watkins, Ambrose and Mills. I should point out that this is fiction. It is based on a long film described as "documentary" but with actors (some well known!) playing the parts, including those of the scien-

tists. The film was meant to go out [on British TV] on April Fool's Day, but a strike delayed it. Some dubious factions picked up on it and quoted it as fact. The program scared many and TV switchboards were jammed for hours.

—Terry Hooper
Bristol, England

I am enclosing a copy of a Polaroid photograph. The original was taken at noon in the Arabian desert by a very unsophisticated Arab, of something taking off after it landed near his house. None of the electromagnetic effects seen in the picture was seen by the onlookers. I have sent it to many places and nobody has commented or offered to comment.

Do you have anyone who can analyze the original?

—Michael S. Sanders



Since we do not have in-house facilities for photo-analysis (or "enhancement" of photographs by laser, computer, etc.) we can only pass along to Mr. Sanders any suggestions that may be offered by members who share his interest in filmed anomalies or the anomalies of film, whichever this is. —Editor

Perhaps some of our readers may be able to help me with a research project. I am an electrical engineer and do lots of research in odd areas of electronics, physics and radio. I'm looking for information, stories, clippings, etc., about anomalous and delayed-return radio signals, i.e., radio signals that are mysterious or "anywhere they don't belong," or that pop up after their transmitter goes off the air. I use the term "radio" in its technical sense: any signal on the radio-frequency spectrum, from broadcast, utility, shortwave, AM, FM or TV to radar.

Please let me know of anything you have that might be relevant. I'd be happy to pay photocopying and mailing costs for copies of clippings and documents mailed to me at 2 Fairview Terrace, Airmont Acres, Suffern, NY 10901, telephone 914-357-7266. But please, no collect calls.

—Vincent J. Pinto

THE NOTES OF CHARLES FORT

Deciphered by Carl J. Pabst

ABBREVIATIONS

ab.	about	Gent's Mag.	<i>Gentleman's Magazine</i>
ac to	according to	h	hours
(Al)	[? Almanac?]	Hist Astro	<i>History of Astronomy</i>
Am J. Sci	<i>American Journal of Science</i>	(Hu)	Hungary
An. de Chimie	<i>Annales de Chimie</i>	Inf. conjunction	Inferior conjunction
Annals of Phil, N.S.	<i>Annals of Philosophy</i> , new series	(It)	Italy
An Reg	<i>Annual Register</i>	J. F. Inst	<i>Journal of the Franklin Institute</i>
An. Sci Disc	<i>Annals of Scientific Discovery</i>	Ky.	Kentucky
An. Soc Met de France	<i>Annales de la Societe Meteorologique de France</i>	Linnean Soc.	Linnean Society
ap	appeared	(Liv)	Living
attrib	attributed	London Mag	<i>London Magazine</i>
B	[?]	I.T	<i>London Times</i>
BA	<i>Report of the British Association for the Advancement of Science</i>	Mag Nat Hist	<i>Magazine of Natural History</i>
B.D.	<i>The Book of the Damned</i>	Mag of Sci.	<i>Magazine of Science</i>
B Eagle	<i>Brooklyn Eagle</i>	Mag Pop Sci	<i>Magazine of Popular Science</i>
bet	between	Mass.	Massachusetts
Bib. Univ.	<i>Bibliographie Universelle</i>	Mem. R. A. S.	<i>Memoirs of the Royal Astronomical Society</i>
BO	"It is clear from the arrangement of the notes that he [Fort] was searching his chronological arrangement and plucking out specific notes for a future book in which he would refer to these data as opprobrious to the Scientists for their odor, 'O'," (<i>The Fortean</i> , #3, p. 14, c.1)	met	meteor
B. Rain	Black Rain	M.W.R.	<i>Monthly Weather Review</i>
C	[?]	N	North
Chester Co., Pa	Chester County, Pennsylvania	N. Hampshire	New Hampshire
Co. Mayo	County Mayo	N. Eng	New England
C.R.	<i>Comptes Rendus</i>	N.M.	No More
(Cut)	illustrated	Nor. Car.	North Carolina
(D)	[?]	n.w.	northwest
D-42	<i>The Book of the Damned</i> , page 42	N.Y. Ev Post	<i>New York Evening Post</i>
Det. met	Detonating meteor	obj	object
d fog	dry fog	Op. Mars	Opposition Mars
disap	disappeared	p.	page
Edin Phil Jour	<i>Edinburgh Philosophical Journal</i>	phe	phenomena
E Mec	<i>English Mechanic</i>	Ph. Mag	<i>Philosophical Magazine</i>
e.N-e.	east-northeast	Polt	Poltergeist
Eng	England	q	earthquake
Ext	Extraordinary	q. J. Roy Inst	<i>Quarterly Journal of the Royal Institute</i>
(F)	<i>Fletcher's List</i>	R	Reference
Finley's Rept	<i>Finley's Report</i>	S.	South
(Fr)	France	Sci Amer	<i>Scientific American</i>
		th. storm	thunderstorm
		trans. Lit Soc Bombay	<i>Transactions of the Literary Society of Bombay</i>
		Va.	Virginia
		volc	volcano
		Vt.	Vermont
		W. Indies	West Indies

1819

(Continued from previous issue)

[BCF, pp. 233-234:

As to darkneses that have fallen upon vast areas, conventionality is—smoke from forest fires. In the *U.S. Forest Service Bulletin*, No. 117, F. G. Plummer gives a list of eighteen darkneses that have occurred in the United States and Canada. He is one of the primitives, but I should say that his dogmatism is shaken by vibrations from the New Dominant. His difficulty, which he acknowledges, but which he would have disregarded had he written a decade or so earlier, is the profundity of some of these obscurations. He says

that mere smokiness cannot account for such "awe-inspiring dark days." So he conceives of eddies in the air, concentrating the smoke from forest fires. Then, in the inconsistency or discord of all quasi-intellection that is striving for consistency or harmony, he tells of the vastness of some of these darkneses. Of course Mr. Plummer did not really think upon this subject, but one does feel that he might have approximated higher to real thinking than by speaking of concentration and then listing data of enormous area, or the opposite of circumstances of concentration—because, of his nineteen instances, nine are set down as covering all New England. In quasi-

existence, everything generates or is part of its own opposite. Every attempt at peace prepares the way for war; all attempts at justice result in injustice in some other respect: so Mr. Plummer's attempt to bring order into his data, with the explanation of darkness caused by smoke from forest fires, results in such confusion that he ends up by saying that these daytime darkneses have occurred "often with little or no turbidity of the air near the earth's surface"—or with no evidence at all of smoke—except that there is almost always a forest fire somewhere.

However, of the eighteen instances, the only one that I'd bother to con-

test is the profound darkness in Canada and northern parts of the United States, Nov. 19, 1819—which we have already considered.

Its concomitants:

Lights in the sky;

Fall of a black substance;

Shocks like those of an earthquake.

In this instance, the only available forest fire was one to the south of the Ohio River. For all I know, soot from a very great fire south of the Ohio might fall in Montreal, Canada, and conceivably, by some freak of reflection, light from it might be seen in Montreal, but the earthquake is not assimilable with a forest fire. On the other hand, it will soon be our expression that

profound darkness, fall of matter from the sky, lights in the sky, and earthquakes are phenomena of the near approach of other worlds to this world. It is such comprehensiveness, as contrasted with the inclusion of a few factors and disregard for the rest, that we call higher approximation to realness—or universalness.]

Nov 10 / Shock / Lunroe, Norway / BA 54 / where had been phe., [Reverse side] qs and sounds since Aug 31 / qs in Sweden back to Aug 18.

Nov. 13 / Fireball / St. Domingo / BA 60.

Nov. 18 / London / Fireball / BA '60.

Nov. 19 / Fireball / Rochelle / BA 60.

Nov. 21 / Det. met / Baltimore / Direction S. / BA '60.

Nov. 21 / Slight q. / Lunroe / BA 54 / Series goes on.

Nov. 21 / Met—Chester Co., Pa / Am. J. Sci 6/316 / going e.N-e. / [Reverse side] Half size of full moon / well defined tail / detonation 3 minutes later.

Nov 21 / evening / Brilliant meteor / Philadelphia / 6 p.m. / streets lighted by it—then detonations / [Reverse side] Also Wilmington and Washington / Quebec Mercury, Dec. 28 / Am J. Sci 6/315.

1819 Nov 25 / Vesuvius at time of great rainstorm / Philadelphia Register 3-190.

Nov. 28 / 1:30 a.m. / Severe shock / Comrie / BA 54.

Nov. 29 to Dec 3 / China / q's / II [medium] / BA '11.

Dec 1 / Vesuvius / one of greatest in 20 years / London Magazine, Feb., 1820.

1820

Nantes / shower of small fish / Magasin Pittoresque 4-371 / Cosmos 3-5-79.

Jan. 5 / Persecuting Flames / See Dec., 1904. / Nov. 14, 1870 / [typescript] / Annual Register, 1820-13.

[Reverse side] [p.] 198 / Annual Register, 1820-13:

That Elizabeth Barnes, a girl aged 10, had been brought to court, accused by John Wright, a linen draper, of Foley-place, Mary-le-bon, of having, upon divers occasions, and by "some extraordinary means", set fire to the clothing of Wright's mother, by which she had been burned so severely that she was not expected to live. The little girl had been a servant in the Wright household. Upon January 5th, an unexplained fire had broken out. Upon the 7th, Mrs. Wright and the girl were sitting by the hearth, in the kitchen. Mrs. Wright rose and moved toward the door. She found herself in flames. Upon January 12th,

1820, when, with the girl, she was in the kitchen, about eight feet from the hearth, where "a very small fire" was, again she found her clothes burning. On the 13th, Wright heard screams from the kitchen, where his mother was, and where the girl had been. He found his mother in flames. This time "part of her clothes were burned to a cinder, and her flesh was materially injured." Then Wright accused the girl, who had left the kitchen a moment before this occurrence. But it was Mrs. Wright's belief that "something supernatural" had assailed her. On the 14th, her daughter arrived, to keep guard, but, going to the kitchen, where the girl was, "again, by some unknown means, she caught fire." She was so dreadfully injured by the fire that she was put to bed." When it seemed that she had gone to sleep, she was left there—and her screams brought back her son and daughter, who found her in bed, surrounded by flames. Then the girl was told to leave the house. She did so, and there were no more fires. The magistrate said that he had no doubt that the prisoner was guilty, but that he could not pronounce sentence until Mrs. Wright could testify.]

Jan 11 / [London Times], 2-e / 15-3-a / Vesuvius / Table of eruptions of Etna / 15-3-a.

Jan. 16 / Op. Mars / (A 1).

Jan 16 / Vesuvius / BA, '54.

Feb. 12 / (B.D., 193) / Stark's Vulcan / about twice the size of Mercury / C.R. 83-314.

[BCF, p. 202 / See Jan. 6, 1818.]

[BCF, p. 394:

Unknown bodies in the sky, in the year 1820, February 12 and April 27 [Comptes Rendus, 83-314.]

Feb 15, 21, etc. / St. Maure (Ionian Islands) / qs and heavy rains / London Mag 2/215.

Feb. 21 / St. Maura, Greece / q / II / [medium] / BA 1911.]

Feb. 23 / Vesuvius violent / had been active / BA 54.

March 3 / New Aleutian volc / BA 54.

March 3 / [London Times], 2-d / Ext activities of a wolf.

March 21 / Terri[ff]ic eruption / Aleutian Islands / An Reg 1822-683.

Ap 5 / ab 20 N and 51 W. / Aerolite fell with rain on a vessel. / Mag Nat Hist 6-297.

? / Ap. 5 // In sea near Antigua / Fireball / aerolitic, ac to Baumhauer / BA 60.

Ap. 7 / B / Irkutsk / violent shock / B As., '54/128.

[BCF, p. 393 / See March 25, 1805.]

Ap. 11 / 2 - 3 a.m. / Cork, Ireland / q and sounds like cannon / BA '54 /

[Reverse side] [London] Times, Ap. 14-2-e.

Ap. 18 / Fireball / Augsburg / BA 60.

Ap 27 / Vulcan / Monthly Notices 1862 / (D-193).

★ ★

[BCF, p. 202 / See Jan. 6, 1818]

[BCF, p. 394 / See February 12, 1820.]

May 1 and 2 / Immense comet at St Johns, N Brunswick, for several nights, in the

[Reverse side] N.W. sky. / 60 or 70 degrees between nucleus and end of tail. / Philadelphia Register 3-324.

ab May 1, etc. / Vesuvius / An Reg 1820/129 / active on 20th.

May 2 / Brest / q and "thunder" / A. Reg 1820/129.

May 4 / Great q / Mexico / [BA] '11.

May 10 / Great tidal wave / Aca-pulco / BA 54.

May 10 / Andernach / Fireball / BA 60.

May 21 / (Hu) / Oedenburg, Hungary / Metite / BA '60.

June 11 / Volc / Api / Java / N.M. / C.R. 70-878.

July 12 / (F) / Lixna, Dunaberg, Russia / Metite / BA '60.

July 12 / Th stone / Meteoric stone fell at Lesten (Witebsk), Russia, in a violent th. storm. / Niles Register, Jan 6, 1821.

July 16 / (F) 4:05 a.m. / At St. Neots, near the Ouze. Mirage said to be of great Paxton. / An. Phil 16/149.

July 17 / People at Schwartz, Tyrol, in churches at annual day of Thanksgiving for

[Reverse side] having been spared qs since July 17, 1670, when a violent q and great damage. / London Mag. 2/329.

July 20 / Brunn / Fireball / BA '60.

July 22 / not looked up / [London Times], 3-c / Atmospheric phe / Huntingdonshire.

July 30 / 3 h / Venus / Inf. conjunction / (A 1).

Aug 6 / Ovelgonne, Finland / Aerolites, ac to Baumhauer. / [Reverse side] Ac to BA 60, substance from hayrick burned by lightning.

Aug 31 / London / solid ice / 18 inches by 6 E Mec 84/18.

Sept 7 / In Ouvres, XI/576, M. Arago's description suggest[s] military formation [b]ut they were separated by equal distances, all in a straight line. / An. de Chemie 30/417.

[BCF, p. 394:

Things that marched in the sky—see Arago's *OEuvres*, 11-576, or *Annales de Chimie*, 30-417—objects that were seen by many persons, in the streets of Embrun, during the eclipse of Sept. 7, 1820, moving in

straight lines, turning and retracting in the same straight lines, all of them separated by uniform spaces.] Sept 27- / 9 p.m. / Barmouth, Merionethshire / q and sound like cannon / BA '54.

ab. Oct 1 / Silky substance / Pernambuco / A Reg 1821/681 / (D).

Oct 1 / Spiders / Times of Oct 9. / That over area of miles from Liverpool and especially at Wigan, fields and roads covered with a substance that was mistaken for cotton. Came down like a sheet on Wigan. Found to contain

[Reverse side] flies so small as [to] require a magnifying glass to make them perceptible. / Nov 12—that all summer, for the first time, his garden clear of celery flies. After middle of September, they appeared in great numbers.

Oct 19 / Honduras / q II / [Medium] / BA 1911.]

Nov 12 / 4 p.m. / det met / globe of fire / Kursk, Russia / Mag Pop Sci 3-62.

Nov. 20 / Cholimschk, Russia / Det met / BA '60.

Nov 29 / aerolite / Cosenza / great met / Stones fell, ac to Arago. / [Reverse side] BA 60.

Nov 29 / Cosenza, Italy / met train / An Reg 1821/14.

Nov 29 / Aerolite / See Nov 29, '09.

Dec 5 / Naples / Fireball / BA 60.

Dec 9 / Tumea / Fireball / BA 60.

Dec 13 / [London Times], 2-c / q / Leadhills and Wanlockhead.

Dec. 29, 30 / q / ice / met / 4:10 a.m. / Zante / "dreadful bellowing noise" said been subterranean—but lumps of ice, and q—

[Reverse side] or hailstones, some weighing 10 ounces each, fell—no—first a luminous meteor visible 5 or 6 minutes / on 30th, another meteor / BA-54 /

[Second page] See An de Chimie 18/413. / Get series right—ab. 1820.

Dec 29 / obj and q / (Cut) / Ionian Islands / A luminous obj or meteor "apparently 4 to 6 feet in diameter" was seen over the sea. 3 or 4 minutes later, the quake—on 30th, another met passed over Zante. / B As Rept 1854-131.

Dec 29 / Zante / The q was preceded by a single flash of lightning. / Edin N P. J 36/767.

Dec 29 / Zante / A meteor / 3 or 4 minutes later, great q -- torrents of rain and masses of ice up to weight of 300 grammes. / [Reverse side] / C.R. 17-618.

Dec 29 / Celebes / Great q. and sea rose to "a prodigious height". / Q. J. Roy Inst 12-427.

Dec 29 / q and (rain and hail) / Zante -- q and "unexampld deluge of rain" and lumps of ice ¼ pound

each. / [London Times], Feb 26-3-d / 27-3-b, 1821 / A deluge from the hills, in which 20 houses were washed away.

[Reverse side] Shocks several a day in January (at least).

Dec 29 / q. / Chile / II [medium] / BA 11.

Dec 30 / Zante / Fireball / BA 60 / See Jan 6.

Dec 31 / Nellore, India / severe qs / N.Y. Ev Post, Sept 12-2-3, 1821.

1821

/ (Fr) / dept of the Meuse / Frogs and toads after violent storm / Magasin Pittoresque 4/371.

/ Fish / Lorn / Argyleshire / J. F. Inst 4/43.

★

/ New Hampshire / Tornado / B Eagle, 1896, Oct. 25-22-3.

[BCF, pp. 431-432:

In the year 1821, Gruithuisen announced that he had discovered a city of the moon. He described its main thoroughfare and branching streets. In 1826, he announced that there had been considerable building, and that he had seen new streets. This formation, which is north of the crater Schroeter, has often been examined by disagreeing astronomers: for a sketch of it, in which a central line and radiating lines are shown, see the *English Mechanic*, 18-638. There is one especial object upon the moon that has been described and photographed and sketched so often that I shall not go into the subject. For many records of observations, see the *English Mechanic* and *L'Astronomie*. It is an object shaped like a sword, near the crater Birt. Anyone with an impression of the transept of a cathedral, may see the architectural here. Or it may be a mound similar to the mounds of North America that have so logically been attributed to the Mound Builders. In a letter, published in the *Astronomical Register*, 20-167, Mr. Birmingham calls attention to a formation that suggests the architectural upon the moon—"a group of three hills in a slightly acute-angled triangle, and connected by three lower embankments." There is a geometric object, or marking, shaped like an "X," in the crater Eratosthenes (*Sci. Amer. Sup.*, 59-24, 469); striking symbolic-looking thing or sign, or attempt by means of something obviously not topographic, to attract attention upon this earth, in the crater Pinius (*Eng. Mec.*, 35-34); reticulations, like those of a city's squares, in Plato (*Eng. Mec.*, 64-253); and there is a structural-looking composition of angular lines in Gassendi (*Eng. Mec.*, 101-466). Upon the floor of Littrow are six or seven spots arranged in the form of the Greek letter *Gamma* (*Eng. Mec.*, 101-47). This arrangement may be

of recent origin, having been discovered Jan. 31, 1915. The Greek letter makes difficulty only for those who do not want to think easily upon this subject. For a representation of something that looked like a curved wall upon the moon, see *L'Astronomie*, 1888-110. As to appearances like viaducts, see *L'Astronomie*, 1885-213. The lunar craters are not in all instances the simple cirques that they are commonly supposed to be. I have many different impressions of some of them: I remember one sketch that looked like an owl with a napkin tucked under his beak. However, it may be that the general style of architecture upon the moon is Byzantine, very likely, or not so likely, domed with glass, giving the dome-effect that has so often been commented upon.]

Jan 6 / See Dec. / Shocks / Zante / in Gulf of Corinth, a tidal wave, carrying away houses / BA 54.

Jan 18 / Valparaiso, Chile / q. / I / [small / BA 1911].

Feb 4-7 / Luminous spot on dark part of moon by Capt. Kater / in Aristarchus / like a small star / ap and disap / [Reverse side] An Reg 1821/689.

Feb 5 / By Dr. Olbers, of Bremen—saw the luminosity that [t] was seen by Capt. Kater in or near Aristarchus. [Reverse side] Equal to star of 6th magnitude / Mem. R. A. S. 1/156 / on dark part.

[BCF, p. 394:

Early in the year 1821—and a light shone out on the moon—a bright point of light in the lunar crater Aristarchus, which was in the dark at the time. It was seen, upon the 4th and the 7th of February, by Capt. Kater (*An. Reg.*, 1821-689); and upon the 5th by Dr. Olbers (*Mems. R. A. S.*, 1-159). It was a light like a star, and was seen by Francis Bailey (*Mems. R. A. S.*, 1-159). At Cape Town, nights of Nov. 28th and 29th, 1821, again a star-like light was seen upon the moon (*Phil. Trans.*, 112-237.)

Feb 12 q. / China / I [light] / BA '11.

Feb 12 / Breslau / Fireball / BA 60.

Feb 27—etc. / Isle of Bourbon / A. Reg. 1821-117 / volc / March q especial / in April / (Reunion Island).

End of Feb. / Volc Kamtschatka / BA 54.

March 1 / Comet seen first (by Mr. X) in Pegasus / LT, March 7-3-c.

March 5 / metite and q? / Pomerania / Ac to several catalogues, stones fell during a

[Reverse side] q. / In BA, 60, said been a doubtful fall. Stones not found.

March 20 / (It) / Umbria / tromba luminosa and q / See 1805.

March 20 / St. Thomas' Island / Large met. / BA 60.

March 21 / Riett, Italy / Concussion, column of fire passed over the village

[Reverse side] and fell into Lake Cantelin. / C.R., 17-621.

Ap. 26 / LT, 3-a / Polt stones / At Truro persons amused, astonished, or alarmed, ac to nerve and judgment, by bombardment of a house in Carlow street. Missiles from no findable source

[Reverse side] breaking the windows of a depot in which were the arms of a regiment and in an adjoining house. The Mayor was appealed to. He arrived. Soldiers arrived. All [Second page] investigated, and nothing more learned. Said that the "lower classes who always have a taste for the marvellous," thought it was supernatural. Guards were [Reverse side] placed around the house, but still the stones arrived. // [London Times], May 1-3-c // (Carlew Street) / Stones still arriving. Nothing found out.

[BCF, p. 557:

London Times, April 26, 1821—that the inhabitants of Truro, Cornwall, were amused, astonished, or alarmed, "according to nerve and judgment," by arrivals of stones, from an unfindable source, upon a house in Carlow Street. The mayor of the town visited the place, and was made so nervous by the rattling stones that he called out a military guard. He investigated, and the soldiers investigated, and the clatter of theorists increased the noise. *Times*, May 1—stones still rattling, theorists still clattering, but nothing found out.]

Ap 6-10 / q. / Catania / BA 60.

Ap. 28 / Leipsic / Fireball / BA 60.

May 4 and [6] / Moon (dark part) / The light in Aristarchus by Rev. M. Ward looked like a small comet on moon.

[Reverse side] Note appear[ed] that Francis Baily had seen it. / Mem. R. A. S. 1/159.

[BCF, p. 394 / See February 5, 1821.]

May / Red organic / Giessen, Germany / D-287 /

[Reverse side] May / Flammarion / Atmosphere, p. 410.

[BCF, p. 300:

At Giessen, Germany, in 1821, according to the *Report of the British Association*, 5-2, fell a rain of a peach-red color. In this rain were flakes of a hyacinthine tint. It is said that this substance was organic: we are told that it was pyr-rhine.]

May 13 / Mexico / q. / I / [light / BA 1911].

May 16 / Fireball / Munich / BA 60.

May 17 / Germany / Fireball / In BA 60, question

[Reverse side] asked, "Same as last (16th)?"

June early / near Blanford, Eng / Will wisp / Paper read before Linnæan Soc. by R. Chambers / Mag of Sci. 3/323 /

[Reverse side] Friend of his, T. Stotha, had seen lumino[us] thing of irregular shape, along[s]ide coach, rising, falling, for consid[er]able distance.

June 7 / 5 p.m. / over Willistown and Goshen / Cloud of dragonflies that darkened sky—mile wide and one hour in

[Reverse side] passing / N. Y. Ev. Post, Aug 17-2-3.

June 12 / Co. Mayo, Ireland / ac to Prof. Pictet / Metallic nuclei in hail / Bib Univ. 18/78.

June 15 / met / 3 p.m. / Field near Cros de Libones, Commune of Julnas, France / [Reverse side] A meteoric stone. Parts carried away. A remaining block weighed 108 pounds. / N.Y. Ev Post, Sept 12-2-4.

June 15 / Aerolite weighing 220 pounds / Juvinas, France / A.J. Sci 5/175 /

[Reverse side] Ac to 2 analyses, was entire absence of nickel. / 6/397 / See Dec 13, 1813.

June 15 / (Fr) / (F) / (about noon) / Juvenas, Ardeche, France / Metite / BA, 60 / Bib. Univ 18-80 / [Reverse side] Gent's Mag., March, 1822, p. 265.

June 21 / Majo, Spain / hailstones with nuclei composed [Reverse side] of ferrocyanide of potassium / Galignani's Messenger, March 14, 1872.

June 21 / See 12.) / BA 54 or 60 / pyrites / Ireland / (94) / [Reverse side] See June 10.

June 25 / Shocks, Co. Cork, Ireland, and fields turned into swamps. / BA 54.

July 10 / Great q / Peru / [BA] '11. July 15 / Destructive tornado and hail / Counties of Ogelthorpe, Wilkes and Lincoln, Georgia / [Reverse side] N.Y. Ev Post, Aug 14-2-5.

Aug 2 / Sept 12 // q / Calabria, Italy / II / [medium / BA 1911].

Aug 6 / Uncommonly severe th. storm at Savannah. / N.Y. Ev Post 17-2-4.

Aug 18 / Obscuration / Eng / 19-20, France / La Sci Pour Tous 14/57 / Ph. Mag, Oct., 1821 / [Reverse side] See May 21, 1822.

Aug 18 / Phil Mag, Oct, 1821—(p. 234, 314) / account from Essex / See Aug. 3, 1831. /

[Reverse side] The darkness came on and lasted 3 hours. Said many persons terrified and ran from their work—gigantic masses of dark clouds piled upon one another with [Front side] gleams of sulphurous light.



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.