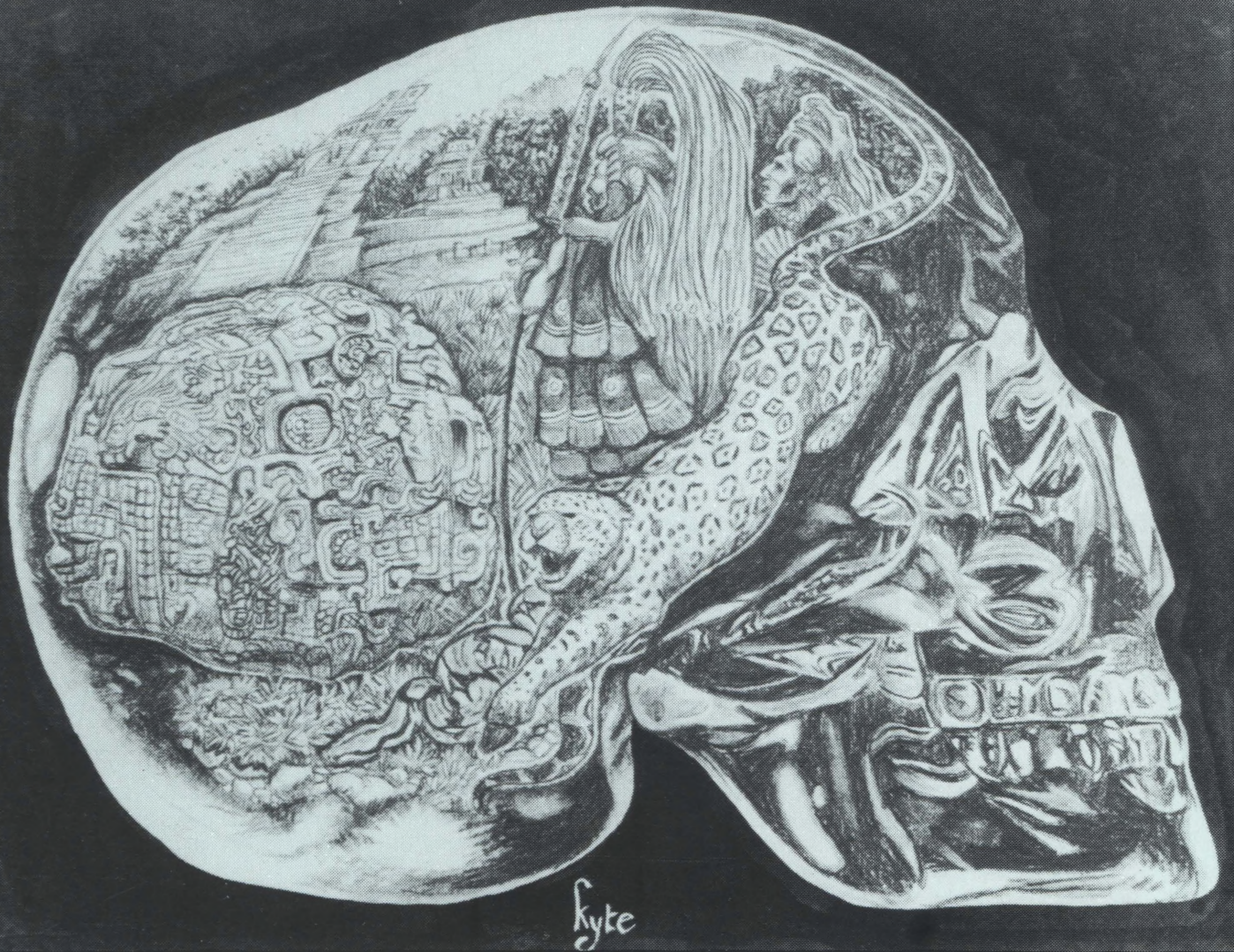


Pursuit[®]

'Science is the Pursuit of the Unexplained'

The Mitchell-Hedges Crystal Skull:



Ancient History or Modern Mystery?

See *Strange Stories Locked in Quartz*, Contents page, and
George Agogino's article, page 98.

Journal of SITU
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THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

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

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Pursuit

'SCIENCE IS THE PURSUIT OF THE UNEXPLAINED'

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Cover: Artist's image of the Crystal Skull by Michael Kyte

Strange Stories

Locked in Quartz

From an unknown quarry at an undetermined ancient time, a single chunk of quartz crystal was unearthed by workers of an unidentified race. Shaped and polished by arcane processes which may have taken years to complete, it finally had the size and weight, the contours and configuration of a small human head. The features given it were those of a human skull—the teeth full and flat, not pointed; the lower jaw made movable; the eye sockets deeply concaved to gather, from within, both random and directed light, to project it forward.

In a dimly lit cave or temple, its eyes glowing with radiance mirrored upward through a hollow pedestal, its jaws delicately pivoted to swing in the slightest draft, the Crystal Skull appeared quite able to speak and to see; once it had attained such phenomenal abilities, who would deny that it could also bless and curse, recount the past, foretell the future, and do whatever other biddings its masters might contrive to inspire fear and thereby encourage the compliance of a slavish constituency?

Its alleged discovery or re-discovery in 1927 transformed the Crystal Skull from talisman to art object. Its resurrection after many years only added to the aura of its legendary powers. Frank Dorland, an amateur archeologist, spent six years examining and testing the Crystal Skull and found that it still possessed incredible properties, both physical and psychical. He reported:

"The first time I kept the skull in my house overnight, my wife and I

The Crystal Skull: Fine Fake or Authentic Artifact?

by George A. Agogino

were awakened by unusual noises, as if a large jungle cat were prowling through the house. This was accompanied by the sound of chimes and bells. The next morning, we found our possessions strewn all about the house, yet all the doors and windows were still closed and locked from the inside.

"The supernatural properties of the skull are puzzling, but are very much in existence and are demonstrable to any sensitive person. The skull exhibits and transmits to all of the five senses of the human brain; it changes visibly in both color and transparency, it exhibits its own unmistakable odor when it cares to, plants thoughts in viewers' minds, makes people thirsty, and impresses audible sounds on their ears. When a sensitive person places his hands near the skull, distinct vibrations and energy are felt, plus the sensations of either heat or cold, depending where the hands are held.

"In all probability, the skull was first carved and put to religious use either by the people of Atlantis or by the ancient Egyptians or Chinese. Later it was used by the Babylonian priests in religious temples on the Hill of Skulls, perhaps around the year 1000 B.C. The Phoenicians then brought the skull from Babylon to Central America where it was used first by the Mayans and then by the Aztecs. Perhaps the skull spent some time at Atlantis before being transported to Central America."

Other speculations of many years ago centered on the skull's "lost" period. Writing in the June/July 1969 issue of *Psychic* magazine, J. J. Lamb theorized "that it might have resided in the London temple of the Knights Templar prior to their fight with the Catholics just before the Holy Wars. Descriptions of the inner sanctum of the Knights Templar mention a head, which is sometimes referred to as 'a crystal head with eyes that glow like jewels.'"

On the cover, artist Michael Kyte has pictured the kind of history the Crystal Skull might reveal if we truly knew its language.

And in adjacent columns, George Agogino chronicles the evidence, expertly examines it, and after arguing both sides of the questions, enters a plea of "no contest."

What do you think?

—The editors

THE DESIRE to possess the works of art created by historic and/or prehistoric man is not a new one, but the number and variety of people engaged in collecting is surely growing. Artifacts are a "cash crop" which suppliers harvest, and thus destroy archeological sites of all kinds to meet the demand. If the demand is great enough and "the price is right," a spurious craft guild may develop, as clever counterfeiters make and sell fraudulent artifacts. These range from Paleo-Indian points to antique guns and furniture. Of all central and southern Mexican pottery sold in huge volume to tourists as being of prehistoric manufacture, it has been estimated that less than five percent is authentic. In sales of Classic and early post-Classic Anasazi, Mimbres and Casas Grande pottery of the southwest United States, fakes are also common.

While supplying collectors with genuine artifacts distorts any information which might be left behind and, at worst, destroys the total site, salting sites with fakes or implying statements that they are from a particular period or area also skews the cultural picture. If it is not possible (how could it ever be?) to check each allegedly authentic piece in the hands of collectors which is reported to have been found at site "x," the frequency of a particular item or the range of its occurrence may be badly misrepresented, thus complicating the already difficult endeavor of describing the cultural provenience.

The Crystal Skull is an object of beauty, surrounded by intrigue and posing many questions. It is a single, exotic example of a possibly important artifact which could be of real significance to Mayan archeology if it is of Mayan manufacture, or to other aboriginal cultures if it were

Dr. Agogino, Professor of Anthropology at Eastern New Mexico University, is a member of SITU's Scientific Advisory Board.



transported to a Mayan ruin by other aboriginal inhabitants.

The skull has been studied closely by Frank Dorland, an expert on religious items, and is the subject of a book by Richard Garvin.* Since its discovery 55 years ago, the skull has reposed in a vault at the Bank of America in California or at the Hyde Museum of the American Indian in New York City.

Its owner and discoverer, Anna LeGuillon Mitchell-Hedges, is the adopted daughter of adventurer-archeologist Frederick Mitchell-Hedges, an Atlantis enthusiast who was obsessed with his belief that Atlantis was located off the coast of Middle America. He spent years working in British Honduras (now Belize) to find proof of its existence. His autobiography *Danger Is My Ally* reports many of his flamboyant and often reckless adventures.

In 1926-27, Mitchell-Hedges and Anna worked at Lubaantun, a Classic-period Mayan ruin in Belize. On her seventeenth birthday, in 1927, Anna found the Crystal Skull while removing rock from an overturned altar. The mandible was found three months

(Continued on page 125)

*Garvin, Richard, *The Crystal Skull* (Doubleday, New York, 1973).

The Endless Procession

by John A. Keel

ON A WARM June evening in A.D. 1430, four peasants in the village of Jaen, Spain, witnessed a remarkable procession. From four separate locations they watched an estimated 500 people parade along dusty roads, led by a tall, beautiful woman in a white robe carrying an infant in her arms. She wore a glowing mantle ablaze with iridescent colors casting so much light it nearly blinded the witnesses. The procession was headed by seven youngsters dressed in white and bearing white crosses, followed by twenty priests marching in two rows, all chanting in an unintelligible tongue. Hundreds of people swarmed behind them with the inevitable hordes of barking dogs bringing up the rear.

The procession wound its way through the deserted streets to San Ildefonso church where the glowing lady ascended a silvery throne. Suddenly, at the stroke of midnight, the entire mob vanished inexplicably, leaving the four amazed peasants standing alone in the darkness. There was not a single footprint or trace of the procession in the dirt along their route.

When they reported their strange experience, the four witnesses were subjected to weeks of questioning and investigation by civil and religious authorities. They had all apparently seen the same identical things and their report led to the origin of a sacred cult that flourished in Spain for several centuries.

According to the extensive records of the event, one of the witnesses had heard a voice on June 7th and 8th which whispered: "Do not sleep and you will see good things." The procession appeared at 11:30 p.m. on the 10th of June.*

Ghostly parades were not restricted to the fifteenth century. In my own investigations I have heard many bizarre tales from sincere witnesses describing gatherings of strange beings on beaches and hilltops. There have been mysterious convoys of automobiles lacing through small towns in the wee hours, their drivers pale and seemingly entranced. In one case on Long Island, two witnesses reportedly saw "hundreds of dogs, all sizes and breeds" blocking roads and converging on a field where UFOs had previously been seen. Oddest of all, phantom police cars and men in police uniforms have appeared in remote places, diverted traffic, and then vanished. Ivan Sanderson and his wife were once detoured by a mystery man in a naval uniform on a back road during one of their investigative sorties.

In a simpler age the testimony of a solitary witness was sufficient to launch a legend. The thousands of religious miracles, so carefully investigated by religious authorities through the ages, were usually witnessed by one or two people, most often small children. It is probable that a large part of all mythology and folklore has a basis in fact; that a few witnesses actually saw (or thought they saw) the gods or monsters. In the days before the printed and electronic media, such incidents were

preserved by oral tradition. When a succession of witnesses had reported essentially the same thing, often in the same geographical location, generation after generation, the existence of the god or demon became an established fact. Even the most hard-nosed skeptic regarded the cumulative testimony as empirical.

The gods of ancient India and Egypt undoubtedly found life in this fashion, just as Ashtar and his cronies from outer space are now becoming a part of our modern culture.

The Propagandists

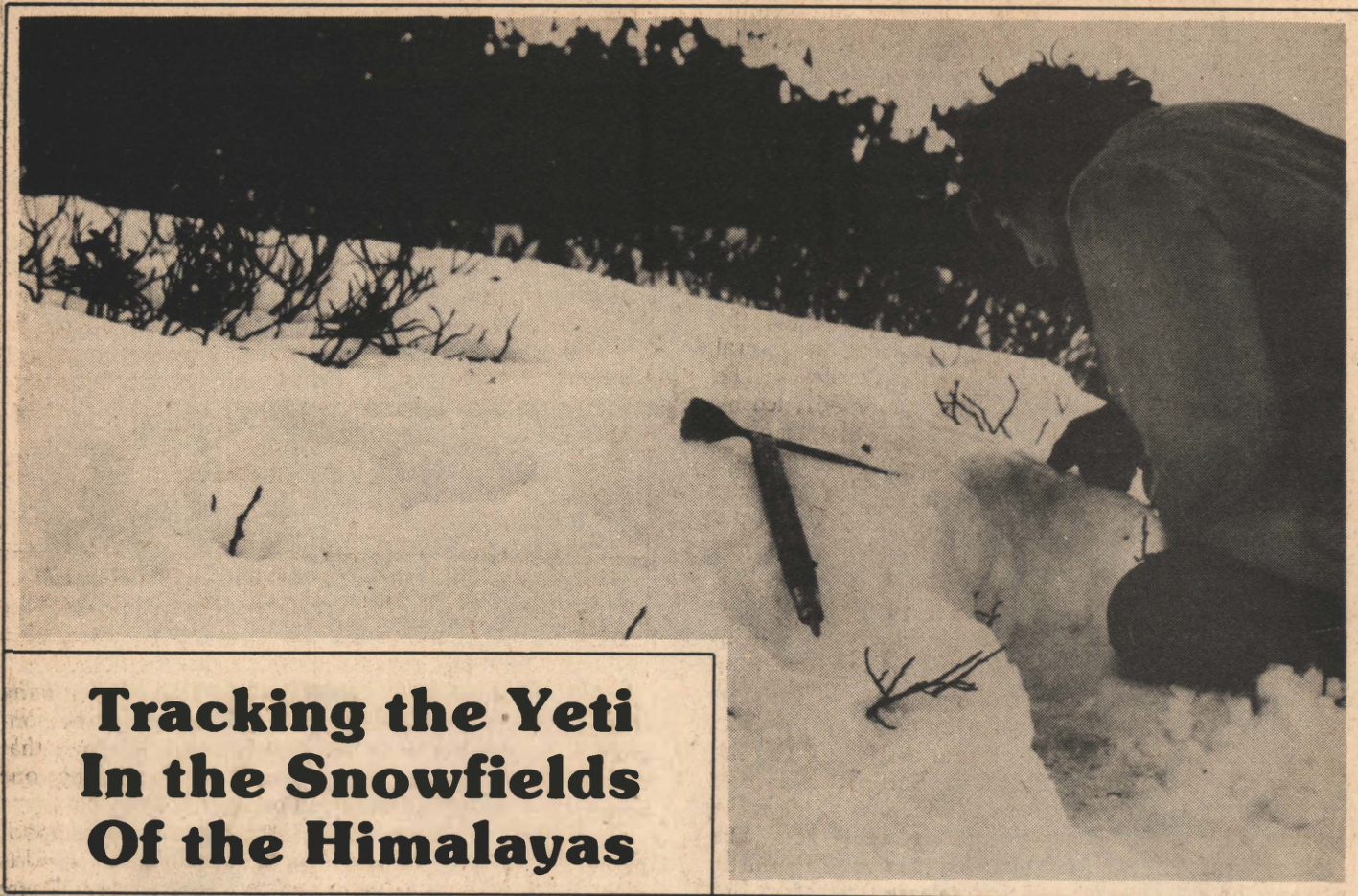
All of the manifestations of the past have served one primary purpose. They have advanced belief in some theological or philosophical concept, and supported one of the many frames of reference employed to hide the real nature of the phenomenon from us. They engage in what we now call psychological warfare, and they have always exploited our eagerness to believe. The modern UFO scene is a sociological minefield because it has produced a worldwide propaganda movement of willing evangelists advocating the existence of people from another planet who altruistically intend to save us from ourselves. The leading extraterrestrial proselytizers have not had direct experience with the phenomenon themselves. Most have not even seen a funny light bobbing across the sky. Nevertheless, they are convinced that there's someone out there and they happily spend all their time lecturing, appearing on radio and television, and making movies advancing their ideas of the great benign invasion from the cosmos. There are obviously many grave dangers in this kind of blind belief.

Our studies of the UFO percipients and contactees are teaching us that these encounters are more hallucinatory than real, that some complex hypnotic process is involved, and that the real phenomenon is hiding behind a carefully engineered smoke screen of propaganda. Those funny lights and their hypnotic waves of energy are part of something that is related to this planet, and to us. But that something may be far beyond our meager powers of comprehension. There are forces that can distort our reality and warp our fields of space and time. When we are caught up in these forces we struggle to find an acceptable explanation for them, and then the manifestations begin to conform to that explanation and so reinforce it. Every few centuries, however, we abandon the old explanations and come up with new ones. Then the phenomenon obligingly tailors itself to those new beliefs. This factor alone indicates that part of the phenomenon, at least, is directly related to the human psyche, and these events are in part the work of the individual and collective unconsciousness.

Unfortunately, another part of the phenomenon seems
(Continued on page 110)

The editors express their thanks to John Keel for allowing *Pursuit* to pre-publish this chapter which he plans to include in the contents of a forthcoming book.

*Source: *Nuestra Senora de la Capilla, Madre, Patrona y Reina de Jaen* by Vincente Montuno Morente, published in Madrid in 1950.



Tracking the Yeti In the Snowfields Of the Himalayas

by Edward W. Cronin, Jr.

Oh yes! We have many kinds of wild animals in these forests. There are bears, and musk deer, and yeti, and pandas, and leopards, and civets, and monkeys, and many, many more.

—Arun villager

WITH NONCHALANCE and an almost staggering glibness, a Lumdumsa villager answered my question about the kinds of animals to be found in the local forests. It was part of an interview that we gave to experienced hunters to determine the extent of their knowledge about the wildlife. Most such exercises were duly informative, enjoyable, and, after awhile, actually boring in their repetition. But here, suddenly, without prompting of any kind and with an unbearable confidence, this man included the yeti as just one more species to be found in the Kasuwa! The yeti, that mysterious, unknown, and monsterlike creature of radioactive excitement for all Westerners, was mundanely relegated to the status of a panda or a leopard—neither more nor less interesting.

*For four years, Edward W. Cronin, Jr., was chief scientist of the Arun Valley Wildlife Expedition. This excerpt from his book *The Arun* (Houghton Mifflin Company, Boston, 1979) was printed in the December 1979 issue of *Defenders Magazine* of *Defenders of Wildlife* and is reprinted here by permission of the author and the publishers of *Defenders*.*

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Truth is a hard thing to come by in people, no matter what their background, and there are few statistical techniques for weeding out the unintentional elaboration, the white lie, or the unsaid thing. I came to put much faith in the answer this hunter gave, as much because of the context of the question, as because of his unflinching expression. Often, if I asked directly about the yeti—sometimes as soon as I would mention it—the hunters would either become cautious and unresponsive, or launch into an obviously corrupt and grotesque tale in which the yeti had, if not supernatural powers, then at least the intelligence and abilities of man. In one story I remember, the yeti used fire to cook his food and spoke a dialect of Tibetan popular in the northern regions of the valley.

Some villagers have heard of the foreigner's fascination for the yeti, and they are quick to take advantage, trying to please their way toward a few extra rupees by demonstrating to the sahib their widespread knowledge of yeti lore. But they do the same with many other wild animals, and hill people love the tall tale. Lubricated with chang (beer) and warmed by a campfire at the end of the day, village hunters can tell delightful stories about bears that could travel great distances instantaneously, or hold a threatening grudge toward a specific individual and come out of the night, as if a transparent spirit, to seek a murderous revenge. All people fictionalize their wildlife, and there are certain truths, about both animals and men, that can be explained only by such a license. Still, Kipling's Bagheera does not mean that black leopards are any less real.

Reports of the yeti have come out of the Himalayas for almost two centuries. There is an eighteenth century drawing of the yeti in a Chinese manuscript on Tibetan wildlife. The first Westerner to have published an account of the yeti was apparently B. H. Hodgson in 1832. Since then, over forty mountaineers, naturalists, and explorers, including such reputable gentlemen as N. A. Tombazi, Sir John Hunt, W. H. Tilman, Sir C. K. Howard-Bury, and Dr. Norman Dryhrenfurth, have reported sighting the yeti or its footprints.

Several expeditions have been made to the Himalayas specifically to look for the yeti, as, for example, the London Daily Mail Expedition in 1954, or the several Slick-Johnson Expeditions during the early 1960s. The World Book Encyclopedia Expedition of 1960-61, led by the renowned Sir Edmund Hillary, included a team of zoologists from a prominent American museum who searched for evidence in the Everest region. All have come back with evidence of one kind or another, and the evidence has always been highly controversial.

The recent reports include a well-documented sighting of footprints by a Polish expedition in 1974. In the summer of that same year, Lhakpa Sherpa, a young girl from the Khumbu Valley, was attacked by a yeti while tending a herd of yak and zhum. According to the official report filed by the Nepalese police who investigated the incident, the girl was sitting on a big rock near a stream when she heard what she took to be coughing. She looked around and saw a huge black-and-reddish-brown, monkeylike creature with large eyes and projecting cheekbones. The creature grabbed her and carried her to a nearby tributary of the stream; she was released, shocked but essentially unhurt. The yeti remained in the area for thirty minutes or so, during which time, in an irrational demonic rage, it killed two of her yaks with punches, and broke the neck of a third.

The primary question concerning such reports has always been the reliability of the witnesses. Accusations buzz like flies around the decomposing heap of the evidence. The natives, after all, are not to be trusted because of their limited knowledge of zoology. Among the foreigners, perhaps some were excellent mountain climbers, but how qualified were they to examine spoor or interpret visual sightings? Were they tired or in some way affected by the high altitudes? Did the powers of suggestion from a lengthy history of yeti lore convert otherwise explainable circumstances into confirmed yeti reports? Are the reports outright hoaxes, perpetrated for publicity or fame?

None of these accusations appears valid, given the personalities and accomplishments of the witnesses. Local villagers require no great scientific training to describe the appearance of an animal. Many of the Westerners are respected public figures with illustrious careers who would have nothing to gain from further publicity. Many are competent naturalists and mountaineers familiar with the wildlife and field conditions in the Himalayas. Typically, their own first reaction to their discoveries has been to explain them in terms of exotic fauna, altitude sickness, or atmospheric aberrations; and it is only after discounting such possibilities that many witnesses are willing to suffer the abuse and doubt that accompany the reports of a yeti.



On opposite page, the author studies prints found next to tent. He tried to follow the trail (above) from camp, but steep mountainsides ended the search soon after it began.

Certainly some of the reports are questionable, being too vague and having too few details to make any concrete decisions. But there is also the inescapable logic that even if all the reports are inaccurate except one, that one constitutes proof that the yeti does exist.

By now, the reported cases of yeti sightings or spoor number in the thousands; yet each year new reports receive conspicuous mention in the popular press. There seems no end to the yeti lore, nor to its universal appeal. For a hypothetical creature of ifs and maybes, the yeti holds a disproportionate part of the public attention. Everywhere, it touches a sensitive nerve, as if there were something there we were trying to remember, or forget. If, for a moment, we put aside the question of its zoological reality, the yeti as a phenomenon makes an intriguing statement about man.

Obviously, the interest, in part, has to do with the very mystery and controversy surrounding the yeti. It captures the imagination in a way that only a manlike form can do. The immediate sensation that it creates is a welcome counterpoint to the grim reality of war, famine, and politics that normally consumes our media. Flashy tabloids treat it as a Frankenstein monster incarnate—the Abominable Snowman. Movies make it into a vivid nightmare, something to frighten the audience and enhance box-office receipts. While the institutions they work for maintain a dignified silence, inside the mausoleums the scientists endlessly argue the pros and cons for its existence.

In part, also, the interest has to do with the creature itself. If there really is an unknown anthropoid of the yeti's description alive today, it must be a close relative from our distant and forgotten past. Man's foremost interest is man, and the yeti would be the most significant zoological and anthropological discovery of the century, offering comparative insights into our own development, behavior, and prehistoric society. It would not be just another fossil ape, but a living, breathing creature that we could study in the flesh.

The greatest part of the fascination, however, has to do with what the yeti represents emotionally. The yeti is the ultimate ancestral myth. In today's science-oriented society, people who depreciate myths are guilty of a kind of scientific superstition themselves—the belief that science can explain the universe. We have gone from a mythological explanation of the world that was comprehensible to all, to a scientific explanation of the world phrased in terms of quantum mechanics and the theory of relativity, that is comprehensible only to the most isolated specialist.

Myths are the public dreams. They are the display panels of the human psyche and represent the vehicles of communication between our collective conscious and unconscious. The gnawing interest in the yeti might be that it touches on one of the most sensitive aspects of man's involvement with the universe: What makes him unique? What separates man from the animals around him? What is man? The yeti, half man, half ape, raises this elemental question in a more than allegorical way, while science has only confused the distinction; and the layman has been left in a vacuum of nonsense definitions about tool-using and social communication.

Possibly the yeti holds the answer for that distinction and will set to rest, once and for all, our agony of self-evaluation. Indeed, the yeti might be so serviceable to our emotions and science that we should hope that it does exist.

Prior to the expedition's entering the field, Jeff McNeely and I had made as thorough as possible an examination of the evidence for the yeti's existence. The literature was extensive, scattered in both the most obscure and most prominent scientific journals, and it included several books wholly devoted to the subject. It

became an absorbing pastime for us, something to occupy evening hours when we were too tired to study more exacting subjects. We were not at all serious about actually finding it, and although we mentioned the possibility to several sponsors, we fully recognized its real unlikelihood. Oddly enough, sponsors often wanted to talk more about the yeti than our scientific or conservation goals. Having not yet traveled in the Himalayas, or come to know the people, it was a subject that one could be playfully serious about. From the narrow streets of civilization, it seemed altogether too incredible, too fantastic, and too much fun to be ignored.

Based on the various eyewitness reports, a detailed description of the yeti can be constructed. Its body is stocky, apelike in shape, with a distinctly human quality to it, in contrast to that of a bear. It stands five and one half to six feet tall and is covered with short, coarse hair, reddish-brown to black in color, sometimes with white patches on the chest. The hair is longest on the shoulders. The face is robust, the teeth are quite large, though fangs are not present, and the mouth is wide. The shape of the head is conical, with a pointed crown. The arms are long, reaching almost to the knees. The shoulders are heavy and hunched. There is no tail.

One of the most remarkable aspects of these descriptions by the various eyewitnesses is their consistency; each one describes essentially the same creature. Those reports that can be considered reliable do not depict strange colors, unusual growths of hair, fangs, extraordinary proportions, or any of the likely elaborations that one would normally associate with a monster story.

Differences in size and configuration are shown by these drawings in scale of typical footprints made by the Himalayan black bear (hindpaw), a large man, and the mountain gorilla. Fourth drawing shows the irregular arrangement of larger and smaller toes and the broad, round heel which most sources say are characteristic of the yeti.



Illustrations
courtesy of
Defenders
magazine

Rather, the reports show an uncanny zoological expertise in their portrayal of a creature that is exactly what a scientist would expect.

The behavior described in the visual sightings is even more familiar to the scientist. Recent field studies in Africa by George Schaller, Jane Goodall, Dian Fosey, and Vernon Reynolds have built a substantial body of data on the natural behavior of wild apes. Local villagers and Western observers could not possibly anticipate these findings, but they describe the yeti's behavior with details that are easily recognized as displacement conflicts, aggressive posturing, and social interactions as we now know them to be typical of wild apes. The reports seem too good, too accurate, not to be true.

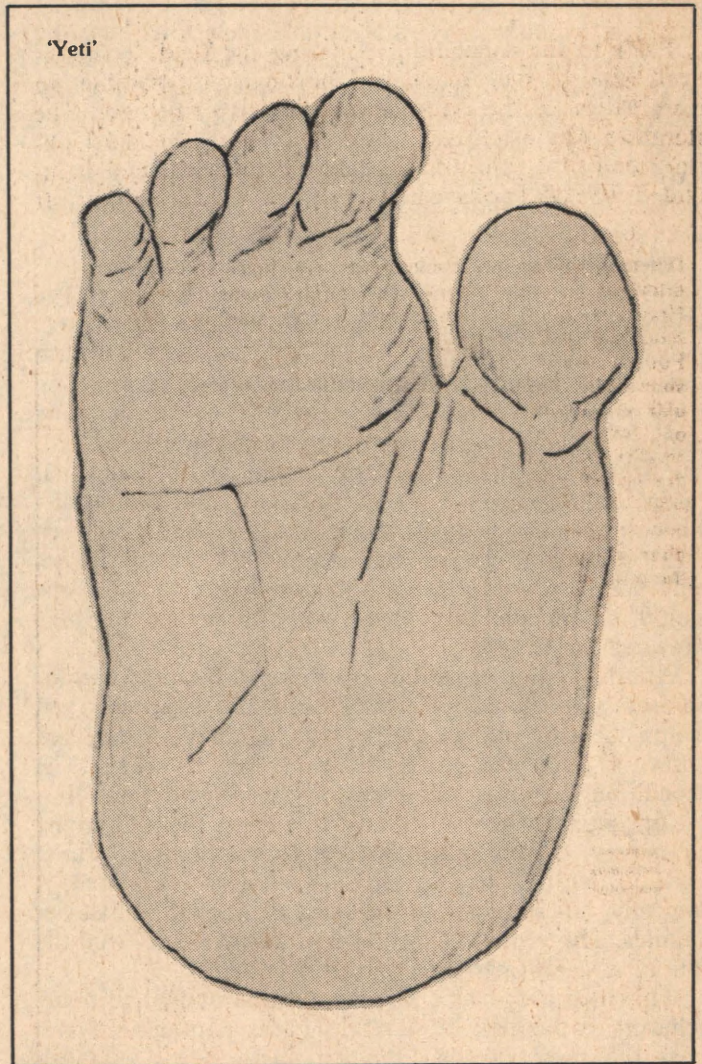
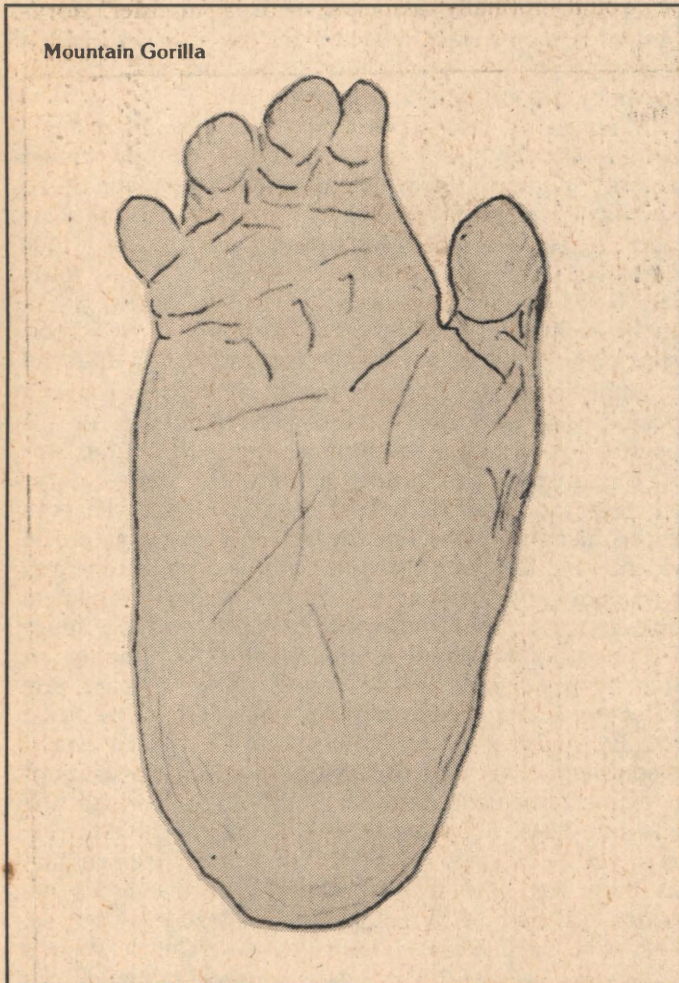
Although the sightings must be taken on faith, the photographs of yeti footprints contribute concrete data. The most noteworthy discovery of footprints was made by Eric Shipton and Michael Ward during the 1951 British Mount Everest Reconnaissance. The prints were made on a thin layer of crystalline snow lying on firm ice, indicating that little erosion or melting had occurred. The photographs are exceptionally clear and sharp, thus enabling definitive comparisons to be made.

The yeti's foot is large, some twelve and a half inches long by seven and a half inches wide, with the heel nearly as broad as the forepart. A conspicuous humanlike arch is absent. The great toe, or hallux, is quite large, with the second toe the longest and relatively thin, while the remaining three toes are short, stubby and united toward

their base. The hallux is separated from the second toe in an opposable manner that is more like the thumb on a human hand than the big toe on a human foot, and suggests a more primitive condition than that of modern man. These photographs have since become the "type-specimens" of yeti prints.

Possible identification of the yeti footprints as those of a known creature ranges from bears, snow leopards, wolves, eagles, and langur monkeys, to the barefoot man. Shipton's yeti prints are too large, the hallux is too opposable, and the heel is too broad for us to accept a human foot as its author. The prints are also too large to be that of any known species of monkey; the entire musculature is different, and the width/length ratio of, for example, a langur foot is on the order of 25 percent, while the yeti print is more than 60 percent, making even a giant monkey foot too narrow to be considered. Hypotheses that entertain the possibilities of snow leopards or wolves (which have nearly round prints) and eagles (which have four narrow toes arranged in a palmate structure) are really more the property of the sensational press than a serious investigation.

Bears, because of their size, habits and habitat, are the most likely candidates. Several forms of bear are known to inhabit the higher Himalayas, including the "blue bear" (*Ursus arctos pruinosus*), the "red bear" (*Ursus ar-*



ctos isabellianus), and the Himalayan "black bear" (*Selanarctos thibetanus*). During the expedition's stay in the Arun Valley, we encountered numerous bear prints which the local villagers would occasionally identify as yeti prints. But the prints of all three forms of bear invariably showed the equally sized, *symmetrical* arrangement of toes typical of the group. In contrast, Shipton's yeti prints show distinctively larger and smaller toes, arranged in a characteristic *asymmetrical* pattern. Further, bear prints typically have a narrow, drawn-out heel, while Shipton's photograph shows with exceptional clarity a broad, rounded heel.

Shipton's photograph is in fact so detailed that the movements of the foot can be ascertained. Like the hominid foot, the prints have the deepest impression along the outer side of the back of the heel, where the foot first touches the ground; the next deepest impressions are along the inner side of the hallux, which is used to propel the foot forward. Such details are known from criminological studies and strongly suggest that, like man, the yeti uses bipedal progression, that is, walks on two rather than four feet. Shipton himself commented that the series of yeti prints he discovered appeared to be made by a creature walking bipedally.

Bipedalism in the yeti seems to have aroused the greatest controversy and is a source of disbelief among skeptics. It is often thought by the uninformed that bipedalism is unique to man among the primates, but in fact it is by no means rare among apes. Gibbons, the most arboreal of the apes, consistently walk upright when on the ground. Adriaan Kortlandt found that the chimpanzees he was studying walked bipedally for 10 to 15 percent of the distance they covered. George Schaller has shown that gorillas occasionally revert to bipedal progression for short distances when traveling through wet vegetation, apparently to keep their hands dry.

Bipedalism is not even a recent adaptation of the apes. According to David Pilbeam and Elwyn Simons, "The Miocene apes and their Oligocene ancestors probably showed a high degree of trunk erectness and doubtless spent much time walking or running bipedally either in trees or on the ground." A particular bit of damning evidence against the skeptics has been discovered by Sydney Britton of the University of Virginia, who found that captive chimpanzees he was studying walked bipedally when there was snow on the ground, probably to keep their hands from getting cold. In careful analysis, it not only seems possible, but altogether likely that an ape would use bipedal progression when traversing the high snows of the Himalayas.

Another point of serious controversy between the advocates and the skeptics has been the supposed yeti scalps. Several monasteries in the Khumbu Valley are known to keep what are purported to be yeti scalps. The expedition that was sponsored by the World Book Encyclopedia managed to borrow one from the Khumjung monastery. It was taken directly to museums in Paris, London and Chicago, where zoologists examined it carefully, comparing it to the skins of known Himalayan animals. The verdict of the experts: a fake made from the skin of a serow (goat antelope).

This judgment was a terrible disappointment to many believers in the yeti. They realized that photographs and even the most detailed reports might never establish

anything. Only a solid, incontestable piece of evidence, such as teeth, bones or skin, would resolve the question. That the first piece of "hard" evidence examined at a museum should turn out to be a fake was a shattering blow to many.

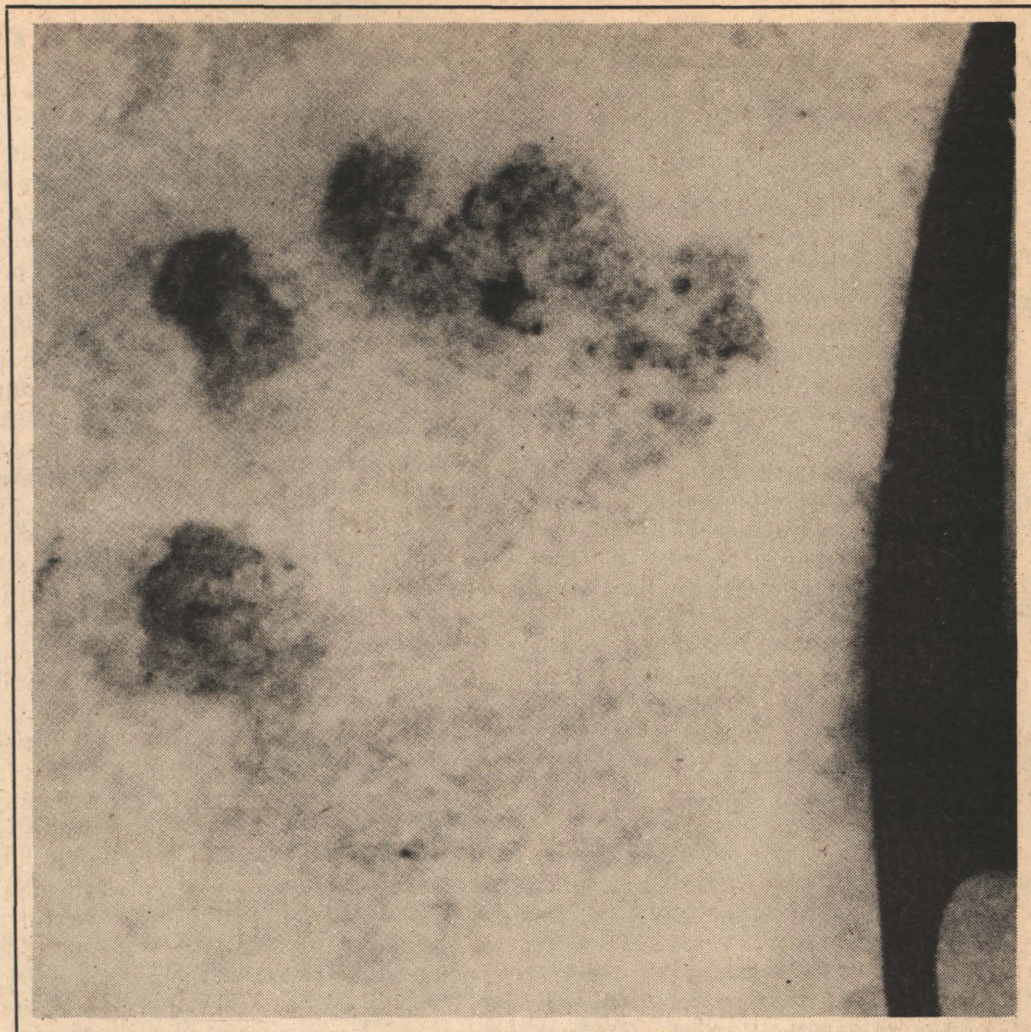
But the verdict was not unanimous. Dr. John Hill at the British Museum pointed out that the hairs from the Khumjung scalp had a simian quality despite their gross resemblance to serow hairs. Comparing the granules of pigment in the hair, he detected a symmetrical arrangement quite different from normal serow pigments. In addition, ectoparasites from the scalp were also strangely different. According to Hill, the mite ectoparasites recovered from the scalp were unusual in respect to their sculpting of the cuticle, the arrangement and conspicuousness of hairs, and the size of limbs. Such ectoparasites are normally very host-specific, and it would be highly unusual to find non-serow mites on a serow skin. Either the serow population in the Khumjung area had unique ectoparasites, or the scalp was not serow.

Also, the very identity of the scalp was in question. In their excitement in getting the scalp out of Nepal to where it could be tested, the scientists from the expedition failed to mention some important qualifications. The scalp was known to be at least several hundred years old, and none of the Sherpas alive at the time could, realistically, vouch for its authenticity. In fact, several of the Sherpas had insisted from the beginning that the Khumjung scalp was a fake, made in imitation of the real yeti scalps found at other monasteries to enhance the reputation of the Khumjung monastery. Such a scalp was considered a powerful talisman by the villagers, and a necessary item for the religious ceremonies and spiritual powers of any monastery.

In reviewing yeti literature, it becomes increasingly obvious that the biases of the scientists involved, rather than any inductive logic, determine the interpretation of the data. Responsible authorities operating with the same evidence reach completely different conclusions. One notable scientist who visited the Himalayas stated flatly that, based on his discovery that known animal tracks can be melted by the sun into facsimiles of yeti footprints, "the yeti does not exist." Not only is it a doubtful accomplishment to recognize that snow melts; it is also a serious insult to logic, ideally the tool-in-trade of the scientist, to assert that an unknown thing does not exist.

Comparison of the evidence for the existence of the yeti with the accepted scientific ideas reveals the even deeper dilemma of the fine distinction between empirical evidence and fact. Fossilized material is a significant part of modern scientific dogma, used in supportive argument for everything from systematic evolution to the ecology of dinosaurs. But fossil records are the rock molds left after bone material dissolves and, in that sense, are analogous to the snow and mud molds left by the yeti's feet. By studying a few fragments of fossilized bones, paleontologists are able to construct a specific account of an extinct creature's general morphology, ecology and behavior. These accounts are highly theoretical constructions, yet we still rely on them. The yeti, by comparison, has been seen, for lengthy periods, on numerous occasions, in many different areas, by dozens of people. What is it that makes us so reluctant to credit the reports of the yeti? Even at this late date, we seem hindered by a

Author's photo of one of the prints which Sherpas on the Cronin expedition identified as yeti prints. Each of the 10-15 clearest impressions was about 9 inches long by 4¾ inches wide. The length of the stride was less than 12 inches along the trail between two tents, indicating that the nocturnal visitor had walked slowly and cautiously while in the camp area.



conservatism and parochialism that do disservice to the potential of science.

Any creature existing today must have had ancestors, and it may be that the antecedents of the yeti can be found among the known fossil forms. Numerous possibilities are mentioned in the literature, including *Oreopithecus*, *Australopithecus robustus*, and *Homo erectus*, but one in particular, *Gigantopithecus*, seems especially likely. Remains of *Gigantopithecus* have been found in the foothills of the Himalayas, not far from where many of the modern sightings of the yeti have occurred. Other remains have been found in Kwangsi province of southern China, indicating an extensive range throughout South Asia. The dating of this material is as early as nine million years ago, and as recent as 500,000 years ago, or middle Pleistocene age, which would make it a contemporary of *Homo erectus*.

Gigantopithecus's size and shape are what make it such a likely candidate, for it closely resembled the description of the yeti as given by eyewitnesses. Based on the remains discovered so far, it was a large ape, and undoubtedly had the large jaw and teeth mentioned in yeti descriptions but, also like the yeti, lacked conspicuous fangs or elongated canines. Also, the large mandible of *Gigantopithecus* meant extensive jaw muscles. In apes, this is often associated with a tall sagittal crest, which is required as an attachment point for these muscles, and

would exactly duplicate the pointed head so consistently mentioned in the sightings of the yeti, and observed in the scalp. In contrast, man has a relatively weak jaw, few jaw muscles, and thus, their attachment is confined to the side of the head; there is no sagittal crest, but rather the round smooth surface that marks the human skull.

There are ecological reasons to support *Gigantopithecus*. It probably came in contact with evolving man in India, and there would have been strong competitive pressure between them. A basic principle of population biology, the Competitive Exclusion Principle, states that whenever two allied forms have a similar range, niche, behavior and ecology, one will invariably gain a selective advantage over the other and soon displace it. The less-successful form either becomes extinct or is forced to migrate.

During the middle Pleistocene age, man had already learned about fire and had an extensive use of stone, bone and wooden tools. *Gigantopithecus* was found in association with a mixed habitat—forests, open areas and areas transitional between the two—indicating sufficient behavioral flexibility to invade new habitats, such as those of the higher mountains. While man would have been a powerful, almost overwhelming competitor against such allied forms as *Gigantopithecus*, *Gigantopithecus* would have had available to it a mountain range

(Continued on page 128)

The Tuscarora Mountain T-Birds

by Carl Larsen

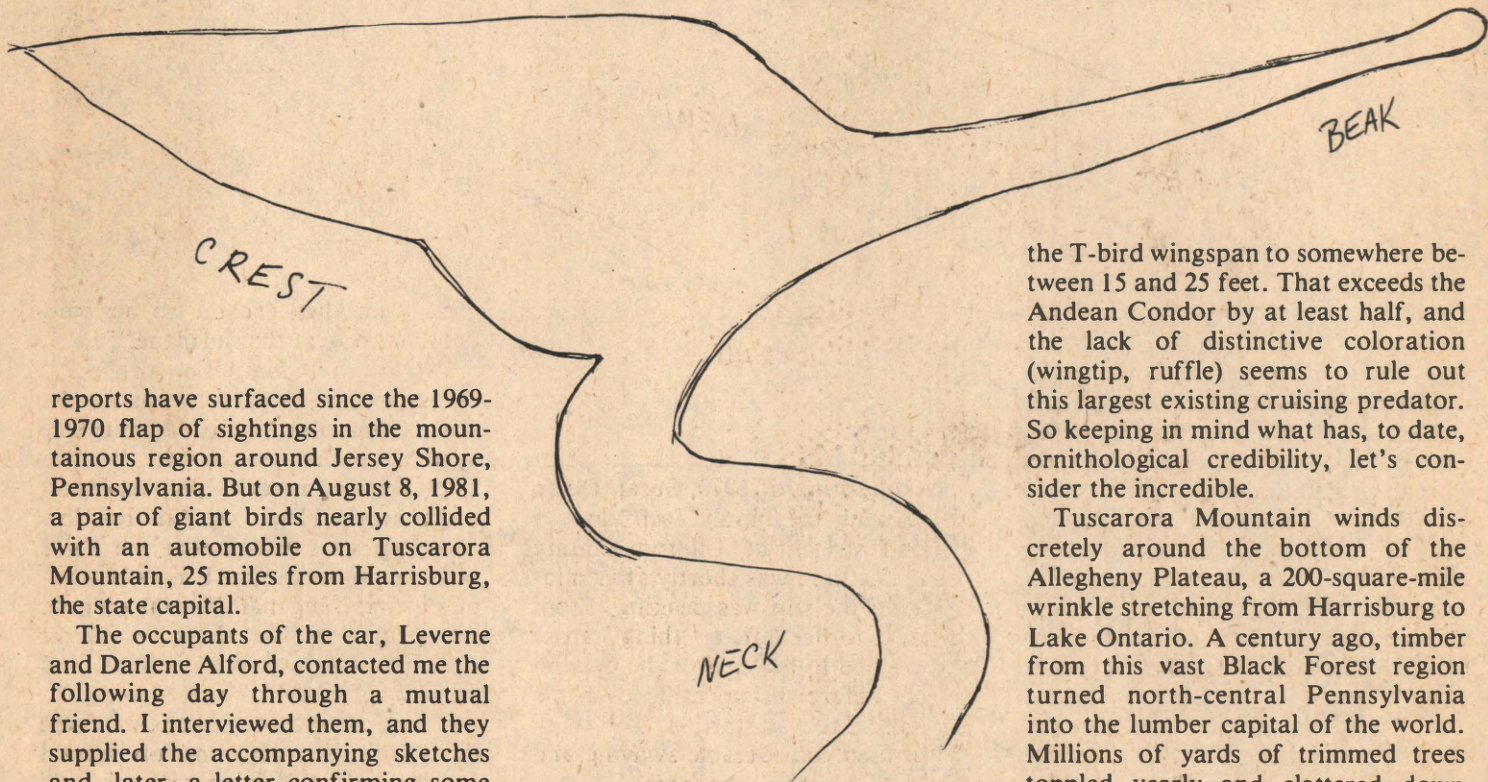
THUNDERBIRDS HAVE SOARED through Pennsylvania folklore for more than a hundred years, and there is some recent evidence for the possibility that the legendary big birds have not yet flown the coop.

Although rural rumor (e.g., "Hey, my cousin knows a guy who had a friend who saw one!") in north-central Pennsylvania would place the Thunderbird population equal to that of the American Cow, few eyewitness

Strictly speaking, birds like these could not exist in north-central Pennsylvania or elsewhere on this planet in this day and age. But the witnesses do not doubt what they saw, and their answer to the skeptics is a smile and just two words: "They're here!"

those of us who delight in possibilities but remain skeptical. (See Jung, see Fort, see the St. Louis Cardinals going en masse from first to third in the last World Series.) Estimated bird-dimensions increased with time, then began to shrink with the advent of handy, measurable environmental yardsticks like roads, and shadows thereon.

From interviews with witnesses in three separate cases, we can narrow



reports have surfaced since the 1969-1970 flap of sightings in the mountainous region around Jersey Shore, Pennsylvania. But on August 8, 1981, a pair of giant birds nearly collided with an automobile on Tuscarora Mountain, 25 miles from Harrisburg, the state capital.

The occupants of the car, Leverage and Darlene Alford, contacted me the following day through a mutual friend. I interviewed them, and they supplied the accompanying sketches and, later, a letter confirming some of the details of their sighting.

The Alfords seemed to be sane, middle-class, responsible people, both in their early thirties. Leverage works as a counselor at a youth development center, and Darlene is a housewife and former counselor at the same agency. Their close encounter—they came within two yards of a collision—with a pair of unidentifiable and oversized flying creatures left them understandably curious. Few birds of flight leave one with the impression that they were "awesome" or "overwhelming."

For some basic background and/or speculation on Thunderbirds, see *Pursuit*, Vol. 5, No. 2; Vol. 8, No. 2;

and Vol. 9, No. 2. As noted therein, the late Robert R. Lyman gathered dozens of published sightings dating back as far as 1845. His pair of books, *Forbidden Land* and *Amazing Indeed*, cover a multitude of Pennsylvania anomalies and are still available from The Potter Enterprise, Coudersport, Pa. Other references are published in the Corliss Sourcebook entitled *Strange Life*.

Legends of the Pacific Northwest Amerindians tell of Thunderbirds plucking whales from the sea and depositing scarred carcasses in the treetops. Sliding across the ages from totem to Tuscarora is easy enough for

the T-bird wingspan to somewhere between 15 and 25 feet. That exceeds the Andean Condor by at least half, and the lack of distinctive coloration (wingtip, ruffle) seems to rule out this largest existing cruising predator. So keeping in mind what has, to date, ornithological credibility, let's consider the incredible.

Tuscarora Mountain winds discretely around the bottom of the Allegheny Plateau, a 200-square-mile wrinkle stretching from Harrisburg to Lake Ontario. A century ago, timber from this vast Black Forest region turned north-central Pennsylvania into the lumber capital of the world. Millions of yards of trimmed trees toppled yearly and clattered down sluices into the Susquehanna River, to be gathered and bound at the locks. Eventually, the industry moved on to more accessible woodlands. Left were three million square acres of forest that even now are sparsely populated and have enough room between the bordering mountains to provide a sanctuary for even the shyest of feathered friends.

On August 8, 1981, Leverage and Darlene Alford left their home in Carlisle, Pa. Their destination was Lock Haven, 75 miles to the north, where they would visit the home of a well-respected local lawyer (the "mutual friend" who brought about our contact).

The most direct route was via State Highway 74 which winds over Blue Mountain and Limestone Ridge before it crosses Tuscarora Mountain. An early morning fog had drifted into the valleys but it began to clear as the Alford's ascended and neared the town of Ickesburg.

At approximately 9:30 a.m. they approached a large pile of rocks by the side of the road, known locally as a favorite nesting place for rattlesnakes. Leverne suddenly veered the car as he took sight of two giant birds scrambling for safety, urged on by the threatening noisy approach of a steel-clad monster. Like planes on the deck of some nightmarish aircraft carrier, the birds rumbled down the

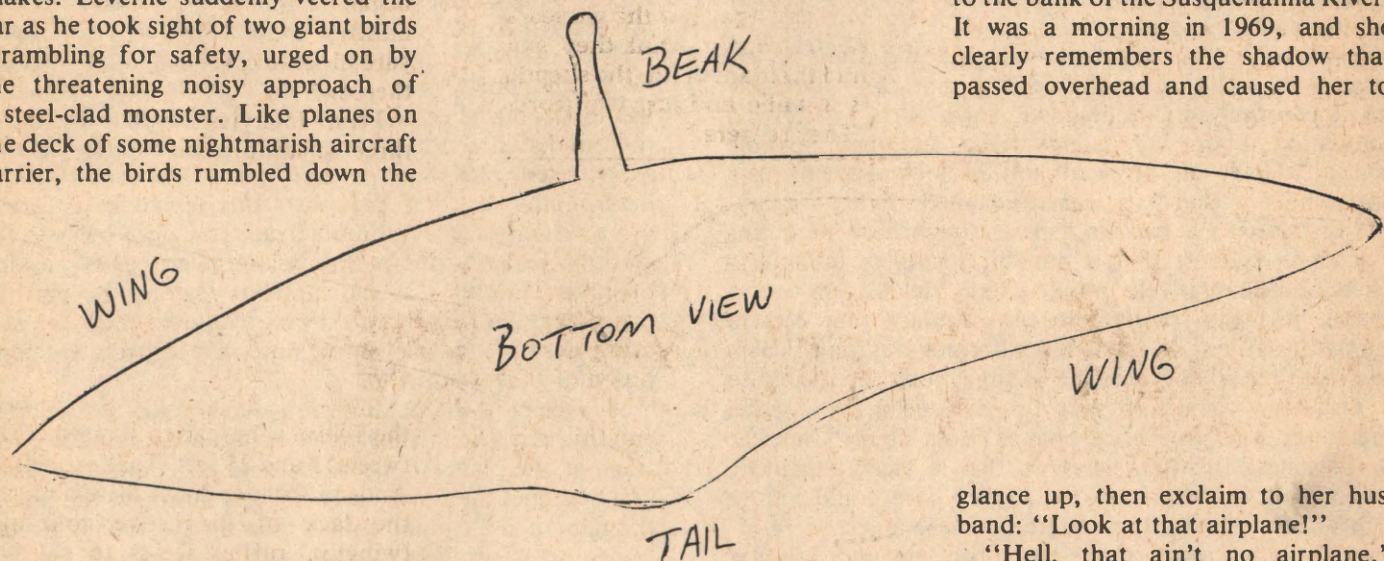
pressions of eyes or feet on the two beasts.

The sincerity of the two reporters was as convincing as all other aspects of the unusual sighting. They had, and have, nothing to prove or gain from it. Discussions with other bird-sighters, although based on encounters that had taken place in the 1969-70 flap, only confirmed or added definition to the Alford's story.

and why so many of the scientifically sanctified manage to locate tidier corners of the dusty universe in which to ply their trade.

Another survivor of the decade-old flap is Anna Mincer, who earned the monicker "Bird Lady" by publicly admitting that she saw what she saw. In a telephone interview, she recalled her first Thunderbird sighting.

She and her late husband were in their back yard, which reaches down to the bank of the Susquehanna River. It was a morning in 1969, and she clearly remembers the shadow that passed overhead and caused her to



highway in front of the car, gaining speed for a takeoff. Six feet before the point of collision, the nearer bird began to pull away.

During an interview the following day, Leverne estimated that the birds stood three feet from tail to beak, and that their wingspan covered the entire 15-foot width of the highway lane. But it wasn't size that impressed him the most.

"They didn't seem to have any feathers," he said. "They looked like they were covered with skin. I immediately thought of those prehistoric birds."

"They were both about the same size," he recalled, "with long necks curved in an S-shape. They were dark gray in color, with rounded beaks."

As the strange birds rose and flew directly above the highway, the Alford's followed for half a mile and Darlene was able to observe them in full-flight configuration from the passenger side of the car. She later drew the "bottom view" sketch and inked-in Leverne's penciled profile. The birds were in view for about fifteen minutes before they had gained enough altitude to disappear from sight. The Alford's retained no im-

In the spring of 1970, Susan Dolan was driving the family Jeep along a wooded stretch of Clinton County road. The time was shortly after midday, and the sun was peaking. From the trees to her left, a "thing" arose and seemed to hover over the moving vehicle before disappearing over the treetops. She was startled. The thing had caused considerable swaying and commotion among the trees.

Mrs. Dolan, a graduate of the University of Michigan and an outdoors enthusiast, stated: "It was huge. It blotted out the sun. The shadow covered the road from side to side." The paved portion of the road, as measured, is 25 feet wide.

"My husband and I have hiked all through these mountains, and I have identified birds from robins to eagles. But we've never seen anything like this," she said.

Familiar with the local Thunderbird tradition, Mrs. Dolan related the story to her family when she got home—with predictable results.

Which is one reason why more extraordinary events are not reported,

glance up, then exclaim to her husband: "Look at that airplane!"

"Hell, that ain't no airplane," he replied. Whatever it was in the sky, it was the size of an airplane but as soundless as a cloud.

"It was mammoth. Very dark colored, nearly black. And it flew low enough for us to see that the claws were as big as my husband's hand—and he was a big man." Anna paused. "It seemed to soar along on the air currents. Then it would circle, and move back toward the mountains."

They saw what looked like the same bird later that day, and on several occasions the following year.

Awesome? Huge? Mammoth? Perhaps the Black Forest of Pennsylvania harbors a Loch Nessian nest of Pteranodons. Out of circulation a mere 65 million years, those leathery winged prototypes of the hang glider had a counterbalancing crest on the head that matches the Alford sketch, and were of comparable size.

Whatever the cause, whatever the nature of these oddities, all eyewitnesses agreed: On separate occasions, they saw something remarkably large. They saw something that flies in the manner of a bird. They saw something they could not identify.



Parting the Curtains of Prehistory for a Look at The Nether World

by Michael Baran

IS IT REASONABLE to suppose that modern science has remained unaware of the existence of a unique, critically important energy source?

I believe that ancient men were able to harness an extremely powerful source of energy naturally available near the densely gravitomagnetic earth core. In deriving postulations about core-energy fields and their possible unusual effects on physical and biologic systems, my key premise is that hypergravitomagnetic fields are capable of inducing a *nuclear hyper-resonance* in the atoms of a target system. If it is possible to derive fabulously strong and qualitatively unique energy fields from such a source, it seems reasonable to speculate that certain anomalous effects on physical and biologic systems which have been reported from time to time, could be related to it. Ordinary magnetism acts by influencing the spatial orientation and state of resonance of an object's nuclear sub-particles. It seems possible that a gravitomagnetic field arising directly from the earth's core could induce such an abnormally high degree of resonance or reverberation in a target's atoms that properties like solidity, visibility, and gravitation might be altered.

If one considers the core region's position and structure, a potentially high energy level may indeed emanate from what science believes is a dense and massive concentration of molten iron—although no probe has ever gone deep enough to test the hypothesis. Near the core, dense matter would exist in all directions, boosting the ambient gravity field levels very high; away from the core, at points near the surface, the atmosphere—with little mass effect—would reduce the gravitomagnetic energy ambience to a fraction of that present internally. A dynamic electromagnetic and hypergravity ambience available in very deep regions could well be capable of exerting unusual effects on surface objects coming under its influence. (Such a field exerts its effects similarly to other forms of energy via minuscule quantum particles, called gravitons by physicists who believe them to be close cousins to photons, electrons and other minute packets of energy.) An abundance of ancient sources link the so-called "secret force" to deep-earth regions.

A companion concept proposes that extensive open regions exist in the "middle earth," the deep-crustal layer. A system of natural recesses close to the earth-core

would be an area where any unusual properties the hypergravitomagnetic fields might possess could be duly noted by ancients who may well have been aware of those regions. A likely locale for extensive open regions would be in the polar areas, subcontinental water seepages having produced confluences that flow toward the nearer pole under direction of a magnetic factor such as high iron-content picked up in deep strata near the core. Underground rivers, through vast eons, could have carved out a system of interconnected canyons, deep beneath the land masses and culminating in a large concavity—a kind of Grand Canyon—in the subpolar regions. Beyond the concavity, the nether waterflows would re-enter the surface system. (It is relevant to note that icebergs are composed of *fresh* water.)

Travelers in the polar regions have not often reported entering any such sequestered areas, but compass directions at the ends of the earth tend to confusion: when one "reaches the pole" (zero degrees latitude), the pole is thought of as a point rather than as the rim of a concavity, so the traveler immediately veers away from true north or true south. Nevertheless, some modern eyewitness accounts describe a transition zone in the region of the North Pole where the climate becomes milder and strange things are noticed, such as volcanic dust and an unusual kind of red pollen, sometimes in very large quantities.¹ These accounts tell of a water source within the earth, contiguous with the ocean at the surface.

In the internal region, it is said, day and night and sunlight as we know it do not exist, and twilight is "eternal." Illumination of twilight quality could derive from magmatic pockets contiguous with the molten core; or it might arise from a process analogous to the aurora borealis. According to one esoteric tradition, the region is known to its inhabitants as "Lu," while other sources identify it as "Upper Eden." Somewhere "further on" are verdant lands, said to be situated on both sides of an immense river. Homer's *Odyssey* tells of such a place as it recounts Odysseus's journey to the great river Okanos and the farther realms of Hades and Persephoneia, Odysseus having gained access through the North Pole passage.

The strongest evidence from modern sources for the existence of such a world comes from the Navy's polar expeditions under Admiral Richard E. Byrd in the 1940s and 1950s, although much of the information he obtained was classified and still remains in the realm of conjecture. In the aftermath of his Antarctic polar flight of 1929, Byrd stated: "I'd like to see that land beyond the poles. It is the center of the Great Unknown." He was describing a land containing green forests and large animals. Details of his later flights for the Navy are

A native of Boston, Michael Baran earned his undergraduate and doctoral degrees at Boston University in the 1960s. His first book, *Atlantis Reconsidered*, was published last year and is reviewed in the Books section of this issue. His second book, *Insights Into Prehistory*, came out this year and is scheduled for review in a subsequent issue of *Pursuit*.

unavailable, but according to rumor, each polar cavity was penetrated to distances of well over a thousand miles.

Edgar Cayce, referring to life in ancient Atlantis, spoke of the "use of the elevator in buildings in the earth,"² which sounds like some sort of deep excavational activity. Relating this to a mysterious energy source, Cayce said: "There was the creating of . . . radial activity from . . . the sun* that was turned upon the crystals into the pits . . . connections with the internal influences of the earth." (Was this crystal technology turned into space flight?) Cayce again: metal machines traveled "through the air and under the water;" they were guided by "remote control" and motivated by "radioactive forces."³

A Mandan Sioux legend makes a connection between Atlantean core activities and the Great Flood: "The world was once a great tortoise† borne on the waters, and . . . one day, in digging the soil, a tribe of white men who had made holes in the earth at great depths digging for badgers, at length pierced the shell of the tortoise; it sank, drowning all the men except for one," who saved himself in a boat, later sending out a dove to find out when the waters began to ebb.⁴ Could ancient men have been so over-zealous in tapping core energy as to account for the worldwide cataclysms of ancient lore?

The Methuselan theme recurs frequently in ancient sources. Widespread and ingenuous folk traditions infer that a rejuvenative entity exists; it is almost always connected with a past residence in the "underworld." The Lipan Apache tribe preserves a legend which describes in great detail their "group-therapy" sessions on how to deal with aging and death following "emergence."⁵ Even today, the reclusive Seri Indians of Mexico are said to visit the cave of a "mountain god" to obtain a rejuvenative elixir. "If you visit the holy cave, you never get old like other men," say the Seri.⁶

Could core-fields possess a salutary biologic effect? Any such biotrophism might be related somehow to the known action of magnetic fields, in this instance possibly inducing a stimulation of nuclear resonance in the organism. Is it reasonable to extrapolate a beneficial outcome? Suppose, if you will, that the first organic molecules to acquire the essence of life, billions of years ago, received the stimulus from a high electromagnetic energy ambience; that is to say, the life-initiating chemical reaction was stimulated electrically: Would not all descendant living systems (including modern man's) encountering similar field conditions, undergo re-exposure to optimal conditions for basic life processes? This hypermagnetic milieu would be the natural one for all living systems, but constant exposure to a different milieu (as on the earth's surface) might be expected to further the deteriorative processes of aging and death.

In a variant interpretation of our theoretic model, we may come to a better understanding of the aquatic monster phenomenon. There is a pervasive association in archaic sources between such a creature and the "underworld." Plato, in his *Timaeus* and *Critias* dialogues about life in Atlantis, related that there were many elephants and other large beasts; then, as if in passing, he refers to "the largest and most voracious of them."

* "Sun" here might be a way (in the ancient lexicon) of referring to the earth's molten core.

† "Tortoise" is an old Indian allegorical term for "island."

What was Plato talking about? A beast larger than an elephant? Clearly, Plato was saying that a highly unusual animal lived in Atlantis, and it could well have been one of those "wild voracious animals" which Edgar Cayce described as causing the Atlanteans no end of trouble. If we assume that certain Atlanteans were conducting deep-earth excavations, could they have breached the nether passages, thus allowing strange subterranean animals to reach the surface? According to Cayce, the animal "invasions" became so serious that ways of "disposing of them" were necessary to protect the people against "being disposed of themselves."⁷

Many experts believe that Loch Ness and similar bodies of water where small-headed, long-necked, huge-bodied animals have been seen on occasion, are too small to support populations of such creatures, yet there is no satisfactory theory to explain their origin. What evidence could we cite to favor a nether association?

Lipan Apache legends associate a huge and dangerous monster with their past residence in the underworld. The ancient Lipans called him "Big Owl." The Seri, too, tell of a monstrous creature they call "Big Snake." He lives in a cave in their sacred mountain. A drawing of Big Snake shows an animal with a large oval body, a long neck, and no head—merely a small, bulbous swelling at the end of the neck. In plesiosaur configuration, it closely resembles usual descriptions of the Loch Ness monster.

Some archaic sources blame the final prehistoric cataclysm, the Great Deluge, on attempted genocide by the Atlanteans: In hopes of destroying an enemy country in Asia by refracting a gigantic magnetic beam through the earth's core, they brought on the Flood.⁸ Perhaps the earth's polarity was thereby reversed, and also the direction of flow of the nether water-courses. Such a sequela could occur compatibly with the laws of physics, i.e., a strong electromagnetic force striking between the poles of a magnet will reverse the polarity. Enormous amounts of water in the subterranean region could have been attracted magnetically to the point of core-repolarization—to a point directly beneath Atlantis. A Delaware Indian legend tells about men in the water being "devoured by the many monsters there."⁹ Why "many monsters"? Could a great chasm have opened between the nether waterways and the surface to trigger the Flood? Perhaps the subterranean recesses afforded protection for the dinosaur-like creatures by shielding them from changes that would have caused their rapid extinction on the surface; with light and warmth available in the vicinity of magmatic pockets, aquatic saurians might have outlived more than one primordial catastrophe.

The UFO phenomenon, too, may possibly be linked to the antediluvian age. In *Atlantis Reconsidered* I quoted an ancient Egyptian reference to the god Horus which seems to be related to a UFO sighting.¹⁰ James Churchward, in his 1934 book *Sacred Symbols of Mu*, published drawings which he said were taken from original Lemurian tablets; the objects depicted are not unlike the vehicular type of UFO most often described by witnesses in our own times.¹¹

If UFOs originated in Mu and Atlantis, how are we to account for their current operations when there is no evidence of bases—at least, none visible on the surface? A longtime speculation puts the home of the UFO near or at the poles, travelers to those regions having made

quite similar reports of unidentified objects rising and descending there. The role the middle-earth could play in this scenario is already evident; indeed, it may have been a refuge of last resort for survivors of the great pre-historic cataclysms. Stations on the surface might not have been necessary for flights to the surface. A control base located, say a mile or so underground, might find the interposed layer of earth to have a negligible effect on the powerful, core-derived field-beam emitted from the base's crystal.

How might a control beacon work to motivate a UFO? We know that electromagnetic waves have the same velocity as light and other energy waves. Assuming that the source of the station's control beacon is metallic (i.e., the earth core), its force would be projected according to the beacon's wavelength (magnetic frequency). Variations in frequency patterns from station to station might be achieved by using crystal-faceting techniques and varying the metallic composition of the crystals. If a metallic object like a UFO (which may contain smaller crystals varying in faceting and composition to conform with crystals of certain stations) should lock itself into a certain station's beacon by adjusting its own crystals, the UFO might become a part of the beacon itself. Being strongly magnetized to a variable degree by the beacon through crystal adjustment, the UFO might then act as a partial energy quantum. As a following beacon magnetized the space particles in its path, a UFO in a state of variable magnetization and quantization might be able to travel at almost any desired velocity. For the adjustment of two different crystals to come into phase with each other in respect to wavelength frequency, metallic composition would be important. (Dowsers believe that a rod "loaded" with a metal such as gold can "pull selectively" toward a gold deposit. A more familiar example of "selective attraction" is the common magnet, which is selective for iron.)

The Endless Procession

(Continued from page 99)

to be operating outside or beyond the human race, manipulating us constantly. That's the part we should worry about.

The gods of the ancients are returning, says Erich von Daniken. But actually they have been there all along. While many millions of people have been having casual sightings of strange things in the sky and on the ground, other millions have literally been abducted by the phenomenon and subjected to a brainwashing process. They emerge from the experience with total amnesia, or with a vague dreamlike theory of what happened. But their lives change suddenly and remarkably. Their I.Q. is elevated. Their characters and personalities are altered. In several well-documented cases, their chronic ailments have suddenly been cured. They divorce their wives, abandon their families, even change their names and move into new and better jobs. The process is more sophisticated now than it was in the time of the caveman because we are more sophisticated ourselves. We have changed slowly, and improved slowly, over those thousands of years.

In other ages these experiences were regarded as supernatural and mystical. Today we try to fit them into a

Thus could a UFO pilot, by adjusting his crystals, be enabled to switch instantaneously from one station beacon to another, to execute the scarcely believable near-reverse turn that so amazes the many who have witnessed it. That varying magnetic frequencies could play such a strong role is reasonable if one accepts the hypothesis that core-reflective control beacons possess enormous intensity.

Until science undertakes a serious investigation (with such funding and technology as can only be imagined), the validity of the core as an historic and/or contemporaneous force-field must remain in the realm of speculation. The foregoing model suggests some of the valuable insights which might be obtained by diverting a portion of interdisciplinary attention from the outside to the inside of the globe we live upon. Although it is difficult to guess when such a diversion might take place, do not doubt that the great depths will someday be plumbed. The human mind has its own limitless force-field, called curiosity.

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6. Coolidge, Dane and Mary R.: *The Last of the Seris* (Rio Grande Press, Glorieta, New Mexico, 1971), p. 94.
7. Cayce, op. cit., p. 60.
8. Montgomery, Ruth: *The World Before* (Coward, McCann, and Geoghegan, N.Y., 1976), p. 95.
9. Donnelly, op. cit., p. 91.
10. Baran, Michael: *Atlantis Reconsidered* (Exposition Press, Smithtown, N.Y., 1981), p. 60.
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technological framework. Some view the contact stories with alarm, fearing that an alien race is trying to take us over. One group of ufologists is, in fact, convinced that some of these brainwashed humans have managed to attain top jobs in government and industry, and that the affairs of the world are now being controlled by extra-terrestrial aliens.

However, the phenomenon does not really seem interested in our mundane, day-by-day affairs except where they may influence the mysterious long-range plan. Darwin was partly right, perhaps, when he speculated about a process of evolution. But he did not see it as a completely controlled process. He lacked the historical perspective needed to view the development of man as a series of rungs on a long ladder of enlightenment. The phenomenon was completely hidden from view in his day, accepted as the exclusive province of religion.

The flaw in the ancient astronauts theory is the absence of motive. They arrived quietly, gave us some guidance, and then went away just as quietly. Were we just the recipients of an exercise in benevolence? Or were they already making plans for us?

If we really are biochemical robots constructed by some Tinker Toy addict in ancient times, we were undoubtedly meant to serve some purpose. An Adam and

(Continued on page 144)

How Much Do You Know About UFOs?

50 Questions To Test Your Knowledge Compiled by Thomas B. Burch

JUNE 24, 1947 ushered in the Modern Era of UFOs when a private pilot reported seeing nine disc-shaped objects flying in formation near Mt. Rainier, Washington. This year marks the 35th anniversary of that history-making UFO report. Do you know the name of the pilot whose sighting made "flying saucers" a household word? How much do you know about the people, places and events that form the basis for this continuing topic of scientific controversy? Take this test and check your knowledge. How much do you know about UFOs?

True or False

(Circle T for True, F for False)

1. A 1978 Gallup Poll found that 58% of the American population thought that UFOs are "real."
T or F
2. It is frequently reported that animals react to the presence of UFOs before human witnesses do.
T or F
3. In 1977 the "Washington Whispers" column of *U.S. News and World Report* said there would be "unsettling disclosures about UFOs by the Government before the end of the year."
T or F
4. In Aurora, Texas, on April 17, 1897 a UFO reportedly struck a windmill and exploded, killing the UFO pilot. Recent investigations have proven this case to be a hoax.
T or F
5. On December 5, 1945 five Navy torpedo bombers disappeared while flying over the Bermuda Triangle. The final radio transmission of this doomed flight allegedly included the warning: Don't come after me... They look like they are from outer space." No plausible explanation for this disappearance has ever been offered.
T or F
6. One state in the U.S. has never experienced any reported UFO sightings.
T or F
7. There are no disagreements among UFO researchers about the value of hypnotic time-regression procedures in the investigation of UFO reports.
T or F

8. In his book *Flying Saucers: A Modern Myth of Things Seen in the Skies* Sigmund Freud defined man's "Collective Unconscious" which he attributed as the cause of many UFO sightings.
T or F

9. The term "flying saucer" was used by pilot Kenneth Arnold to describe nine unusual air vehicles he observed while flying near Mt. Rainier in Washington state.
T or F

10. French mathematician and engineer Aime Michel is known for his theory of orthoteny which holds that UFO sightings occurring on the same day are frequently arranged along a straight line.
T or F

11. Walter Andrus is the founder and director of the Aerial Phenomenon Research Organization (APRO).
T or F

12. On the basis of data compiled since 1947, the UFO appears to be a global phenomenon.
T or F

13. Law enforcement officials rarely report UFO sightings.
T or F

14. Dr. Michael Persinger of Laurentian University, Canada, has theorized that many UFO reports are the product of "piezoelectric discharge."
T or F

15. Cornell University space scientist Carl Sagan, who wrote the book *Communications with Extra-Terrestrial Intelligence*, objects to the U.S. government funding of UFO studies.
T or F

Multiple Choice

(Only one of the four suggested answers is correct. Check your preference!)

1. The "invisible college" is a term used to describe scientists who are privately engaged in UFO research yet are reluctant to admit their interest to their scientific peers. The UFO researcher who coined this term is:

- J. Allen Hynek
- Stanton Friedman
- Jacques Vallee
- Gray Barker

2. In 1959 a famous UFO sighting took place at Papua, New Guinea. The name of the primary witness was William B. Gill. What was Mr. Gill's occupation?

- Photographer
- Pilot
- Archeologist
- Missionary

3. He previously served as the chief investigator for the Center for UFO Studies and wrote *The UFO Handbook*.

- Allan Hendry
- Stanton Friedman
- Sherman Larsen
- James Harder

4. On October 15, 1957, a farmer reported being abducted by extraterrestrials. He also claimed that he had been sexually seduced by a female member of the UFO crew. Name this farmer.

- Paul Trent
- Antonio Villas Boas
- Billy Ray Taylor
- Calvin Parker

5. On July 24, 1948 one of the earliest reports involving a commercial airliner's encounter with a UFO was filed by the pilot and co-pilot of an Eastern Airlines DC-3. Name the pilot and co-pilot.

- Chiles & Whitted
- Cummings & McGregor
- Mantell & Keenan
- Valentich & Jefferson

6. He was selected as scientific director of the Scientific Study of

Tom Burch is the coordinator of public information representatives for the Center for UFO Studies (CUFOS) based in Evanston, Illinois. He compiled this questionnaire at the request of *Pursuit's* editors.

UFOs conducted by the University of Colorado between 1966 and 1968.
Thornton Page
Berthold Schwarz
Edward Condon
Carl Sagan

7. One of the following books was not written by ufologist Jacques Vallee:

Passport to Magonia
Flying Saucers—
Serious Business
Messengers of Deception
Anatomy of a Phenomenon

8. The first major UFO wave in reported history took place in:

1745
1896
1917
1947

9. *The Andreasson Affair*, written by Raymond Fowler, documents what event in UFO history?

Cattle mutilation case
UFO overflight of
a SAC base (Strategic
Air Command)
UFO abduction case
Classic radar/visual case

10. In 1975, Stanford University astrophysicist Peter A. Sturrock polled members of the American Astronomical Society to determine whether the members considered UFOs worthy of scientific study. Of members responding to the poll, what percentage of the AAS felt that UFOs certainly or probably deserve scientific study?

13%
33%
53%
73%

11. In 1977 an agency was organized under the auspices of the French government for the study of UFOs. The agency was named:

BUFORA
MARCEN
VELON
GEPAN

12. The name of the first director of the National Investigations Committee on Aerial Phenomena (NICAP)?

Richard Hall
Townsend Brown
Donald Keyhoe
James Lorenzen

13. Headquarters for the USAF Project Blue Book was?

Wright-Patterson AFB
Ohio
Lackland AFB, Texas
Edwards AFB, California
Andrews AFB
Washington, DC

14. June 24, 1982 marked the 35th anniversary of what major event in UFO history?

Betty and Barney Hill
abduction case
UFOs over
Washington, DC
Kenneth Arnold sighting
Lonnie Zamora/Socorro,
New Mexico case

15. A series of UFO study reports issued by Projects Grudge and Blue Book were, in fact, prepared by a civilian organization. Name the organization:

General Electric
Battelle Memorial Institute
Hughes Aircraft Corp.
NICAP

16. Name the former newspaper reporter and amateur naturalist, born in the 1800s, who collected some of the earliest documented UFO sightings:

Ivan Sanderson
Charles Fort
Samuel Clemens
William Randolph Hearst

17. In September 1980 a prestigious organization sponsored a symposium on unidentified flying objects which allowed a panel of proponents and skeptics to debate their views on the UFO phenomenon. Name the organization:

Smithsonian Institution
Stanford Research Institute
Massachusetts Institute
of Technology
United Nations
General Assembly

18. The most frequently reported UFO sightings are:

Nocturnal lights
Daylight discs
Radar/visual cases
Physical trace cases

19. In the early 1950s a motion picture depicted a UFO landing in Washington, D.C. Name this landmark science-fiction film.

*They Came from
Outer Space*
This Island Earth
*The Day the Earth
Stood Still*
*Earth vs. the Flying
Saucers*

20. In 1973 two men reported being taken aboard a UFO while fishing near Pascagoula, Miss. One of the men was named Calvin Parker. What was the other man's name?

Fred Valentich
Barney Hill
Travis Walton
Charles Hickson

21. The "Physical Trace Catalog" compiled for the Center for UFO Studies contains more than 1000 cases of physical evidence associated with UFO landing sites. Name the compiler.

Lucius Farish
Ted Phillips
Jim Moseley
William Spaulding

22. The Delphos, Kansas and Socorro, New Mexico, UFO reports are two of the most completely documented and thoroughly researched reports in UFO history. Both reports involved:

multiple witnesses
abduction
physical evidence
police department witnesses

23. The McMinnville, Oregon, Great Falls, Montana and Tremonton, Utah UFO reports all had what in common?

photographic evidence
radar/visual observation
physical trace evidence
cattle mutilations

24. Ocala, Florida and Lakenheath, England were the sites of what type of UFO report?

nocturnal lights
daylight discs
close encounters of the
third kind
radar/visual sightings

25. Which one of the following "UFO projects" was *not* funded by a Government agency?

Project Grudge
Project Magnet
Project Starlight
Project Sign

26. In 1948 a National Guard pilot was killed while pursuing a "sky-hook" balloon which he thought was a UFO. The name of the unfortunate pilot was:

Gary Powers
Fred Valentich
William Fortenberry
Thomas Mantell

27. A classic UFO photo report was made when Mr. and Mrs. Paul Trent took two photographs of a UFO which flew over their farm on May 11, 1950. The Trent farm was located in:

Hillsdale, Michigan
Lubbock, Texas
McMinnville, Oregon
Exeter, New Hampshire

28. The first case of abduction by UFO dates to September 1961 when Betty and Barney Hill were allegedly taken aboard a UFO and subjected to a physical examination at the hands of the UFO "crew." The technique used to corroborate their abduction claim was:

sodium pentothal
hypnotic regression
psychological stress
evaluator
polygraph machine

29. Who was the author of *The UFO Experience: A Scientific Inquiry*?

J. Allen Hynek
Donald Keyhoe
John Keel
Frank Scully

30. The author of *UFOs Identified* and *UFOs Explained* was:

Carl Sagan
Robert Sheaffer
Philip Klass
James Oberg

31. The primary cause of most UFO sighting reports?

satellite re-entry
false radar returns
astronomical phenomena
hallucinations

32. In 1979 a member of the Committee for the Scientific Investigation of Claims of the Paranormal won an essay contest sponsored by Cutty Sark. The winning essay, entitled "The Failure of UFOlogy," was submitted by:

Carl Sagan
Robert Sheaffer
Philip Klass
James Oberg

33. What publication offered one million dollars "for positive proof that UFOs come from outer space and are not natural phenomena"?

Newsweek magazine
National Enquirer
OMNI magazine
Skeptical Inquirer magazine

34. While piloting his aircraft on the night of October 18, 1973 Capt. Lawrence Coyne reported an encounter with a cigar-shaped UFO over Mansfield, Ohio. What type of aircraft was Capt. Coyne flying?

Goodyear blimp
Army helicopter
Boeing 747
F-4 Phantom

35. In two separate incidents on September 19, 1976 American-built F-4 jets lost communication while chasing a brilliant UFO. The sky-chase took place over:

Iran
West Germany
Israel
South Korea



Answers to the quiz will be published in the next issue of *Pursuit*.

SITUational Sidelights on the UFO Phenomenon

Report Cites Evidence Some UFOs Are Russian-Made

A UFO subcommittee of the Washington-based Committee for the Scientific Investigation of Claims of the Paranormal reported in June on its study of "some of the most striking unidentified flying objects of the last two years"—giant luminous objects passing over South America and the Soviet Union. The study presents what it calls "conclusive evidence" that these UFOs are part of a Soviet early warning satellite network that keeps tabs on U.S. rocket launches. According to the study:

—the sightings reported from the Soviet Union and South America match known Soviet launches, including one of the most widely discussed of recent sightings, that of a UFO appearing first over central Russia and, about an hour later, over South America, where it was photographed near the moon in the western sky.

—the Soviet rockets tracked in the study were all launched from Plesetsk, the secret spaceport located about 125 miles north of Archangel. The rockets follow an orbit which brings them over Argentina, Brazil and some other parts of South America, about one hour after launch-

ing. Observers see sunlight glinting on the hardware and rocket flashes; under certain light conditions, excess fuel dumped by a rocket sometimes appears to be a "glowing cloud."

—the virtual coincidence of the UFO inclination (62.8° at the equator) and the inclination of a rocket's first orbit from Plesetsk (about 62.7° north latitude) further identifies the UFO sightings with Soviet satellite launchings because the inclination of a rocket's initial orbit is the same as the latitude of the launch site when the satellite is launched to the east.

—a UFO was seen over central Russia when the early warning satellite known as Kosmos 1188 was launched, and observers reported a UFO over South America about one hour later.

We Regret . . .

a production error in Stuart Greenwood's article in the previous issue, "Ancient Space Flight: Search for Evidence." Please turn to page 55 in *Pursuit* No. 58 (Vol. 15, No. 2, Second Quarter 1982) and note the third line in the fourth paragraph, left column: The word "altitudes" is incorrect; it should read *latitudes*.

A UFO similarly reported on October 31, 1981, was likewise identified with the early warning satellite Kosmos 1317.

The study was made for the UFO subcommittee of CSICP by Philip Klass, senior avionics editor of *Aviation Week and Space Technology*; Robert Sheaffer; and NASA's James Oberg, author of *Red Star in Orbit*, a recent critical assessment of the Soviet space program since Sputnik.

SOURCE: Robert C. Cowen for Globe-Democrat Christian Science Monitor News Service, St. Louis *Globe-Democrat*, 6/9/82.

CREDIT: R. Nelke.



'Sorry, Sir . . . er, General!'

Gen. William C. Westmoreland, former commander of U.S. troops in Southeast Asia, was not kidnapped, was not taken aboard a UFO last August, and has never had a Close Encounter of the Third Kind, or any other kind, with aliens from outer space.

But MPs at Fort Bliss thought all this, and perhaps more, had befallen the general when they were alerted by a military all-points bulletin and failed to find him at home or in any

(Continued on page 137)

IN AND AROUND THE FRINGES of Covent Garden there are some of the most celebrated theatres of the world—the Theatre Royal, the Adelphi, the Lyceum and the long-gone Royalty to name a few—all rich in fantasy and providing a fascinating wealth of tales. Of these the most famous and prolific in its spectral mythology is undoubtedly the Theatre Royal, Drury Lane, whose chief ghost has been seen by many, from an imperturbable char-woman to the whole cast of *The Four Musketeers*.

“The Man in Grey” appears only in the daytime and is quite content to take a seat and watch rehearsals, or to stroll unhurriedly from one side of the Upper Circle to the other, melting into the wall and vanishing promptly at 6 o’clock; so harmless is he that plans to exorcise him were unanimously rejected by everyone connected with the theatre. Descriptions of “The Man in Grey” are consistent: young, of medium height, strongly handsome and obviously of “breeding,” garbed in the clothes of the early 18th century—long grey cloak, riding boots, powdered hair or wig and a tricorn hat which he sometimes carries and—so clearly does he manifest himself—even the end of his sword has been seen beneath the cloak.

For many years his identity remained a mystery, for his quiet courtliness suggested no Thespian leanings, but just over 100 years ago a gruesome discovery was made during alterations to the building. Although the theatre had been almost entirely rebuilt in 1796 and badly damaged by fire in 1809, parts of the original thick walls remained and workmen in the 1850s engaged on the Russell Street side of the Upper Circle discovered, amongst the stonework, a tiny, bricked-up room or closet. Within was a find worthy of the stage below—the cobwebbed skeleton of a man with a dagger lodged between his ribs and crumbling fragments of corded cloth that could have once been a cloak. Speculation immediately forged a link and it is now thought that “The Man in Grey” was a young gallant who lost his heart to a show-girl and was murdered by her actor lover, who feared to lose her to a wealthy and generous rival. The specter seems to bear the theatre no ill-will, appearing only before or during successful productions such as *Glamorous Nights*, *The Dancing Years*,

Theatrical Ghosts

by Frances Mary Moore

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Harrisburg, Pennsylvania 17105.

Oklahoma!, *Carousel*, *South Pacific* and *The King and I*—and contemptuously ignoring Noel Coward’s *Pacific 1860* which failed dismally.

Other ghosts of the Theatre Royal are easier to identify. Stanley Lupino and his wife saw the face of the long-dead but well-remembered Dan Leno reflected beside Stanley’s in the mirror of the dressing-room—a room Leno was known to favor. Several members of the audience present at a 1948 performance of *Oklahoma!* were astonished to see King Charles II and his courtiers passing down the gangway, mounting the stage and mingling with the cast—possibly to check that the theatre still deserved the royal charter bestowed upon it after the Restoration. On another occasion, two sisters, perturbed that their brother apparently could not see the strangely-dressed playgoer seated further along the row (and even more agitated when the fellow simply disappeared) later identified him from a photograph as Charles Kean, the 19th century actor-manager.

There is a theory that another ghost, one with a long, white-painted clown face reportedly glimpsed behind people in one of the boxes is that of Joe Grimaldi as, for reasons best-known to himself, he insisted on decapitation before burial and so should

appear “detached.” However, Grimaldi’s name has also been suggested for a benign invisible presence with very strong views on how certain parts should be played and at least two young actresses attribute some measure of their success to his unseen hand. Betty Joe Jones, upset at not getting the “feel” of a particular scene whilst playing “Ado Annie” in *Oklahoma!*, one night felt a tug at her skirt and gentle hands leading her downstage, turning her body to a new position. To her delight, the laughter welled up immediately and from then on she played the scene as guided, to the audience’s ever-growing approval. Similarly, Doreen Duke, inexperienced and almost too nervous to sing at her audition for *The King and I*, felt a kindly pressure on her shoulders which calmed her—and led to her getting the part.

Generally, the ghostly population of the Theatre Royal appears affable and happy to set a seal of approval on performances, but there is one exception who stalks distractedly across what used to be the pit, his tall, thin, hatchet-faced figure reflecting bitterness and anguish. He is believed to be the tortured spirit of the fiery Irishman Charles Macklin who, in 1735, killed another actor—either Arnold Woodruffe or Thomas Hallam—by driving a stick into his eye during a quarrel over a wig in the Green Room. Perhaps it was he who disturbed Harry Secombe in his dressing-room by rattling coat hangers in a cupboard and banging on walls during the run of *The Four Musketeers*.

But the ghosts of this fine old theatre are more loved than feared, and their stories are woven deep into the tapestry of its history.

If Drury Lane can boast the greatest number of specters, then the Adelphi in the Strand can lay claim to the most restless, for their ghost has been known to wander into Maiden Lane at the rear of the theatre and even into the Covent Garden underground station nearby. There is no argument as to his identity or even the manner of his death on December 16, 1897—an event a mummer called Lane curiously dreamt in accurate and gory detail the previous night: He “saw” the much-loved Victorian actor William Terriss, bleeding to death inside the back door of the theatre, surrounded by shocked



Theatre Royal in London’s Drury Lane

Theatre Museum, London

and horrified members of the company. On relating his premonition the next day, he was treated to laughter and ridicule, but that evening, as Terriss turned the key in the lock of the Maiden Lane entrance, another actor, Richard Archer Prince—unstable enough to be known as "The Mad Archer"—plunged a knife into his back. The stricken man fell into the passage and died with his head in the lap of his leading lady, Jessie Milward, playing out the mummer's dream in awful finality.

Terriss's ghost has been seen by a variety of people in a variety of places, and strange noises have been heard in Terriss's favorite dressing-room. Some thirty years after his murder a stroller was surprised when a handsome figure swept past him and disappeared into thin air as he reached the door through which the actor had made his last fatal entrance. A theatre electrician late one night watched with incredulity as a grey-suited, white-gloved and wing-collared apparition passed through a whole row of seats and into a wall. More recently, one Christmas Eve in the 1950s, a traveling inspector of the underground, making up the daily log in the mess room of Covent

Garden station, opened the door in time to see a tall man, dressed almost identically to that seen by the electrician but this time wearing a Homburg, drift down a spiral staircase and vanish at the bottom. Since that time acceptance of his visits has become just part of the job for the station staff on the night shift. Some claim to have seen Terriss up to forty times, and one unfortunate West Indian porter fainted at his first experience. Eventually, a four-page report was sent to the London Transport Executive divisional headquarters; they took the matter seriously and sent along a spiritualist named Eric Davey. A seance was held which revealed the letters Ter... connected with a murder close by, and Davey made a psychic sketch of the ghost which bore a strong resemblance to photographs of the dead actor.

To vary this history of male apparitions are the stories of three ladies who, at one time and another, haunted the old Royalty Theatre that once stood in Dean Street. Sadly, since its demolition in 1955 and the subsequent construction of an office block on the site, nothing more has been seen of the three.

The first legend apparently dates

from the days when a large house stood on the theatre site, for the ghost of a young and beautiful lady dressed in the fashion of the Queen Anne period was seen drifting down the staircase into the vestibule where she dematerialized with a scream. At that particular place, a skeleton had been found—in the original cellars of the house—presumably the lady's as a result of her murder.

But hers was not the only body secreted on the premises. Walls of the original house were incorporated into the theatre, so it is not known for how long the almost-mummified body of a young gypsy girl had been entombed, although it is more likely that she would have been drawn to the later theatre than the earlier house, however attractive. The gruesome find was made by workmen when carrying out alterations, this time in a hollow wall and, strangely, the body was completely encased in plaster of Paris. Her ghost, however, was not affected by the white of the imprisoning plaster, for when the theatre orchestra played she would be seen dressed in green and scarlet, rattling her tambourine. Perhaps the music attracted her spirit, the strains of the violin calling her to search for



Theatre Museum, London

her Romany fiddler lover . . . or murderer!

Far less disquieting was the third ghost, who fitted perfectly into the Royalty Theatre with its tall mirrors, its gilt and its crushed-strawberry drapes. In 1840, the Royalty was built and decorated to her specifications, and it seems that she remained resident long after her own death until the theatre's final razing, gently pottering around in the hours of daylight, disturbing nobody. She was often seen in her ringlets, silk dress and bonnet—a typical little old Victorian lady—watching rehearsals from a box, or bustling along intent upon some long-forgotten errand.

Another much-loved ghost wanders still at large through the Garrick Theatre in Charing Cross Road, so freely that even the box office is honored by the occasional visit when, in answer to his tap on the door, he is always politely invited in; and as with "The Man in Grey" at Drury Lane, offers of exorcism have been firmly and immediately turned down by all the staff.

For many years he was assumed to be the shade of the founder of the theatre and leading actor of his time, David Garrick, who died in 1779, but clearer sightings of the figure indicate costume of a later date. He is now believed to be the ghost of actor-manager Arthur Bouchier, a theory that has been strengthened by the discovery of an old postcard showing Bouchier and his wife, celebrated actress Violet Vanborough, which has now been enlarged to hang in the foyer.

Theatre "linkman" Freddie Booth, who has worked there for more than 25 years, is a great authority on the ghost and has experienced many of his little jokes. Once, standing alone in the Dress Circle, he was almost knocked off his feet by a thump in the back. His stumble forward and involuntary swing-around to remonstrate with the invisible attacker was witnessed by another member of the staff who then confided that the same thing had happened to her a few days before. Many people have felt a tap on the shoulder when in the circle, and one usherette, a scoffer at ghost tales, tried sleeping in the same area during the period between the matinee and the evening show—but tore downstairs half an hour later having been roughly shaken awake

by an unseen hand. She told her friends she still didn't believe in the supernatural but "wasn't taking any chances."

Perhaps in honor of his longstanding connection with the theatre, Mr. Booth is one of those who has actually seen the apparition. One night, having opened the iron door onto the gallery at the top of the circular "phantom staircase"—as it has long been known—he saw a figure standing against the wall opposite. Since the ghost's face was partly shadowed by a large brimmed hat and the chin sunk on the chest in an attitude of deep thought, comparison with the picture of Bouchier in the foyer proved difficult, but the old-fashioned hat and the enveloping opera cloak were of the right period. After a few seconds, the ghost vanished.

Quite recently the Garrick has experienced a completely unique form of haunting, one which has proved most frustrating for the actors and has been given wide publicity by the BBC. During the run of a play called *Death Trap*, leading actor William Franklin and other members of the cast found their lines being said seconds before they reached them. At first, suspicion fell on some practical joker in the audience, but as the days passed and the irritating interference continued, careful watch was kept until human agency simply had to be ruled out; it was unlikely that any individual could know each part so well, manage to utter the lines before the actor every time, and repeat the trick over a number of performances, yet not be discovered. The voice was eventually traced to the corner that once housed the old prompt box and the phenomenon was marked down as another of Bouchier's ghostly high-jinks.

A more gruesome, but somehow appealing, specter was noted at the Wellington Street Lyceum—now for many years a famous dance hall. In the late 1880s a couple occupying a box were idly passing the intermission time, gazing at the rest of the audience, when both happened to notice a woman in the stalls below with a strange burden on her lap. Realization of what the awful "thing" was dawned on the man and wife independently and immediately—the palely dead head of a cavalier, with mustache, pointed beard and long, wavy hair. As they watched, horri-

fied, the woman moved her arm and the folds of her flowing dress covered the face which they never saw again completely, although they abandoned all interest in the play. The head's custodian seemed unaware of its presence as she chatted with her neighbor and moved freely in her seat, and for the moment the incident seemed closed.

But some years later the husband, an art dealer, was invited to an old hall in Yorkshire to value the pictures. Towards the end of the day his host produced two portraits that had lain forgotten in the attic and the dealer suddenly found himself gazing at the face he had once seen, white and dead, nestling amongst soft skirts at the Lyceum. Astonished, he related the story to the landowner and his family, who gleefully revealed that the cavalier, an ancestor, had indeed been beheaded in the early days of the Commonwealth and, moreover, had owned the ground upon which the theatre now stood. One wonders how often he exercised his penchant for ladies' laps, and if the said ladies ever realized what they nursed during their evening's entertainment.

Theatre ghosts thus appear to fall into two categories—the horribly murdered, tied forever to the site of the crime, or the successful actor or manager reluctant to leave the life he loved.

The theatrical world must stand alone in earning such devotion and loyalty, even after death, from its devotees. Should ever the theatres lose their phantom visitors, there are many who would be sad to miss the cold spot in the foyer, the unexplained step on the stair, the gentle tap on the shoulder.

Perhaps the last tale should be of a humble, unidentified, though cherished ghost of the St. James's Theatre—possibly a dresser or cloak-room attendant—who helps people on with their coats and removes bits of dust with a ghostly brush. Should he ever honor you with his ministrations, try thanking him—you might be rewarded with a far-off, disembodied "G'night, Sir!"

FURTHER READING

- Haunted Houses*, by Joseph Braddock (London, 1956)
The Lost Theatres of London, by Raymond Mander and Joe Mitcheson (London, 1968)
I've Seen a Ghost: True Stories from Show Business, edited by Richard Davies (London, 1979)



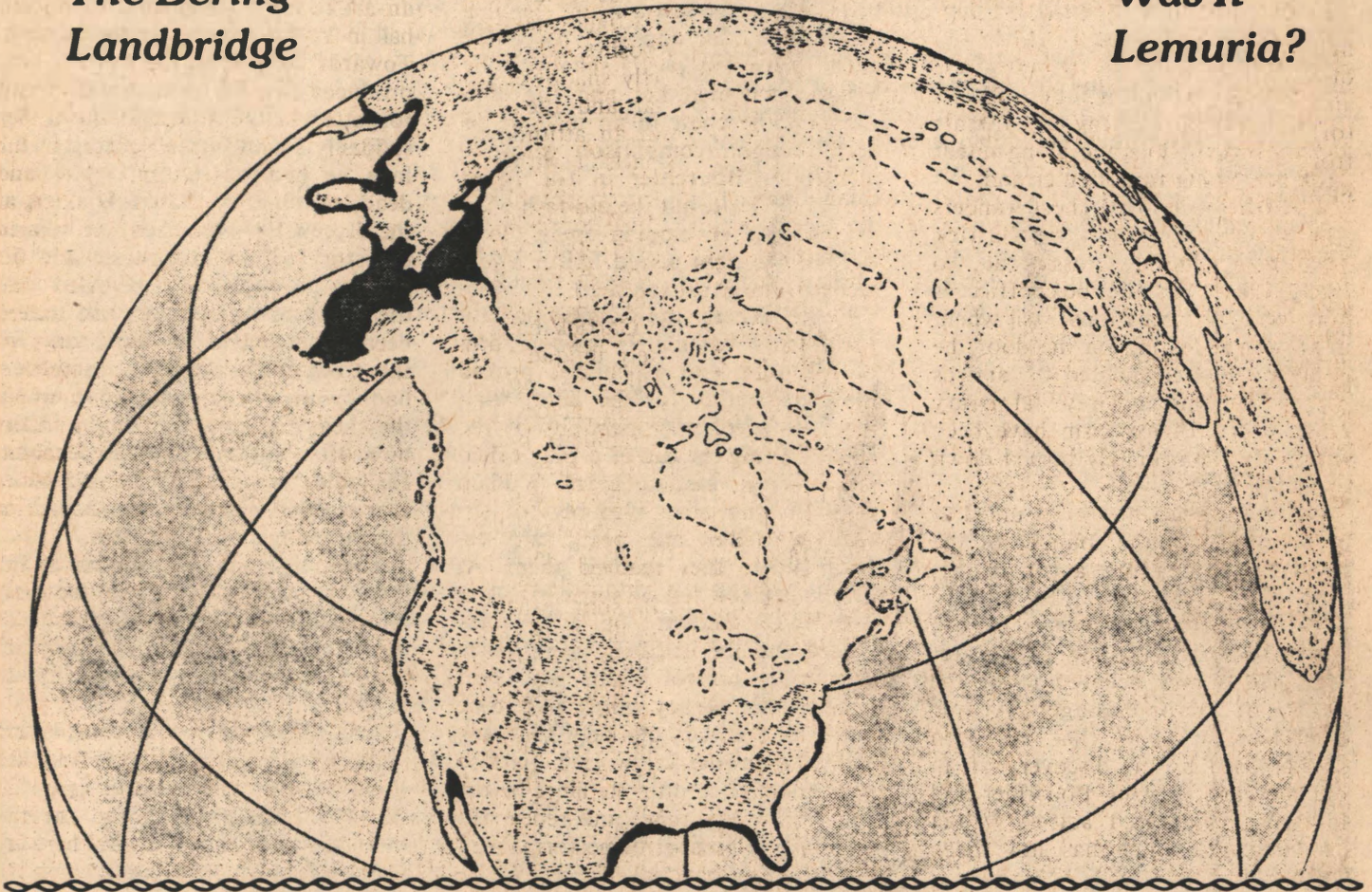
The Origins of Lemuria

by Jon Douglas Singer, M.A.

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*The Bering
Landbridge*

*Was It
Lemuria?*



Part III

IN PREVIOUS CHAPTERS we reviewed the evidence for and against the presence of ancient Lemurian-type civilizations along the western coasts of northern South America, Mexico, and southern North America. Looking now at Alaska and the Bering Landbridge, we find evidence of large, recently submerged land-masses that were populated by Stone Age tribes. First, however, we should examine the few Indian legends that seem to offer clues to Lemuria or to some other ancient, now-vanished, inhabited region which might reasonably be called a "lost continent."

Indian Legends of Mu

Many Indian tribes of the U.S. West have tales of great floods, but few are as interesting as one that is told by certain Hokan-Siouan tribes of California.¹ Their ancestors once lived on Elam, an island in the western ocean. They

worshipped a deity whose name was Mu, and they fought a war against a tribe called Rock Giants whose chief was Keb Muti. This Elam was probably not the historical kingdom of Elam which once existed in what is now western Iran; the Middle East kingdom perished in 640 B.C. when King Ashurbanipal of Assyria conquered it with fire and sword. (No doubt someone has speculated that a small number of the Elamites escaped, sailed down the Mesopotamian rivers, and crossed the Pacific to America where they settled in California and intermarried with Indians!)

Another legend tells of the land of Taluga, which sank near the Cortes Bank off southern California about 1000 years ago.²

A third legend comes from the Canadian province of British Columbia. The Okanagan Indians have a saga surprisingly like that of the Hokan-Siouan tribes. They say that in the distant past there was an island in the middle of the ocean named Samah-tumi-woolah, which means "White Man's Island." By coincidence, or maybe *not* by

coincidence, the Norsemen also had a Whiteman's Land near their Vinland! . . . But, to return to the Indian legend, the Okanagans relate that the island was ruled by a white queen with supernatural powers. Her name was Scomalt. As time went on, two tribes of supernatural giants, known as Tamahknowis, warred against each other until the enraged queen split the isle in half. One portion sank, and only one man and a woman escaped by canoe to America. En route, the sun burned their skins to a reddish brown and that is how the Indians got their present skin color.³

The Bering Landbridge

It seems, therefore, that there may be some truth to the tales of Lemuria, and the mysterious land of Mu may be more than a mere figment of occultists' imaginations. What, after all, inspired the Indian legends? They do not resemble the story of Noah and do not seem to have been influenced by missionaries in post-Columbian times. It seems more likely that the inspiration for the legends was the actual submergence of the Bering Landbridge.

How did the notion of the Bering Landbridge originate? The migration of primitive Indians from Siberia via the Bering Strait was suggested as early as 1637 and again in 1648.⁴ By the 1960s the idea had been accepted as fact, and geological studies confirmed the existence of sunken land between Siberia and Alaska. What was it like, this landbridge that archeologists and geologists call Beringia?

Hansjorgen Muller-Beck suggested that a drop in the sea level to at least 40 meters below present depth would have created dry land at least twice during the last part of the Pleistocene epoch. The landbridge was formed between 28,000 and 10,000 years ago. Artifacts and skeletal fragments from both periods have been recovered on the American mainland, and similar types of remains have been found in Siberia.⁵

Oregon anthropologist Don Dumond wrote that Beringia had wide grassy plains from which big animals took their sustenance—animals like the woolly mammoth and the long-horned bison (the *bos primogenius* or *aurochs*). As the animals migrated, they were followed by bands of Cro-Magnon-type hunters.⁶ William Haag added other animals to the list: various types of rodents, camels, musk oxen, moose, elk, mountain sheep and goats, wolves, bears, foxes, and the horse. Horses died out at the end of the Pleistocene and didn't reappear until the time of the Spanish and Portuguese conquistadors who brought their own.⁷ Presumably, saber-toothed tigers and the restless ancestors of the mountain lion also crossed over to America via Beringia. This warm plain with its herds of beasts reminds one of Churchward's description of Mu. Did he get his impressions from the anthropologists' findings?

How big was Beringia? Jennings suggested that it was 1000 miles wide, in a north-south direction.⁸ Dumond said that it was 1500 kilometers from north to south, about the same width as Jennings' estimate.⁹

Now that we have an idea of what Beringia looked like, we can trace the migrations of the Stone Age tribes across it. So far, orthodox archeologists have found only primitive stone tools and campsites not worthy of being called architectural remains. It seems clear that the "lost continent" of Beringia was probably not civilized, as we are accustomed to the use of that term; nor have any inves-

tigations lent credence to the occultists' visions of "golden cities" rising in ancient times in the distant northwest.

In 1944 Frederick Johnson found 15 campsites between Alaska and northwestern Canada. Douglas Leechman found similar sites in the same area in 1945; they dated to perhaps 9000 years ago.¹⁰ Muller-Beck reported in 1966 that the so-called Folsom and Lano people were generally believed to be the oldest known tribes; their famous stone spearheads were found in the southwestern U.S. and in northern Mexico, and dated to about 12,000 years ago. Another ancient Stone Age culture, called Toldense, developed in South America.¹¹ In the mid-1960s, Canadian archeologists found a caribou bone which carbon-14 dating ascribed to a period 25,000 to 32,000 years ago.¹²

Later excavations in the 1970s led to even more dramatic discoveries which turned back the chronology of the migrations to yet older times. California scientists Dr. Jeffrey Bada and Roy Schroeder of the University of California and Dr. George Carter of Texas A.&M. University developed *racemization*, a new method of dating bones. By analyzing the changes in the amino acids in remains of animal tissue, the new technique enabled scientists to measure remains older than 40,000 years and raised by many thousands of years the limit long imposed by the carbon-14 method. For Stone Age archeology, there was a new beginning.¹³ Bada, Schroeder and Carter found that skulls unearthed at La Jolla and Del Mar, California in the 1920s and 1930s dated as far back as 44,000-48,000 years. Thus we come to the time period of the earlier ice-free corridor or landbridge which existed more than 40,000 years ago.

By September 1975, scientists attending the Pacific Science Conference in Vancouver, B.C., were ready to admit that ancient people had reached Beringia as early as 30,000 years ago, while California claimed evidence of population dating back 50,000 and 65,000 years.¹⁴ Another site, called the "Old Crow," in the Yukon region, was dated to 30,000 years, and some experts suggested that Early Man could have reached Beringia and America as far back as 70,000 years before present time. However, the Beringia sites are about half the age of the California sites, thus oddly contradicting the supposition that Man arrived in Alaska first. For example, one of the oldest known animal remains from Alaska's Yukon region was recently found by University of Washington geologist Lee Porter; the bison limb bone he discovered at the bottom of a gold mine dated to 29,700 years.¹⁵

Meanwhile, Russian archeologists were advancing their investigations in the frozen wilderness of Siberia. They found that the Dyuktai people had worked-stone tools similar to the Folsom and Lano types of paleolithic tools excavated in America.¹⁶ One group of Dyuktai artifacts was dated between 35,000 and 30,000 years.¹⁷ Soviet discoveries near the Ulalipke River in Gorny Altai have made it possible to trace evidence of a culture dating between 150,000 and 100,000 years ago! Soviet scientists also recovered ancient tools that bore stylistic resemblances to "Paleo-Indian" cultures and which dated back 14,000-10,000 years. These objects were unearthed in Kamchatka; unsurprisingly, they resembled artifactual tools of the Aleuts and Eskimos.¹⁸

It is probable that some of these ancient cultures were quite sophisticated, even if they didn't have cities or knowledge of metallurgy. For example, the Aleut people have

(Continued on page 123)

A Treatise on Anti-Gravity and Light

by Dr. Joseph L. Intelisano

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SINCE THE DISCOVERY of the Pyramids of the Giza plateau in Egypt, contemporary Homo sapiens has stood in awe of these massive structures, becoming ever more perplexed as to what functions they served. Views have ranged from burial sites of royalty to storage of grains. These views are acceptable to an immature mind, but as the longitudinal and latitudinal positions are studied, we see a rather unique comparison between these Pyramids, Stonehenge in England, the recently discovered Pyramids in the Gulf of Mexico, and those in Mexico, Central and South America. More important are the pyramids in the Tibetan Mountains north of India, yet to be rediscovered. These Pyramids are even greater in mass than those of Egypt and as certain metaphysical schools insist, were placed there by the Lords of the Third Root Race (of our seven great races or ages). It should be noted that we are considered the fifth sub-root race of the fifth or Aryan Race. There are supposedly seven great ages, each age embracing one great race with seven sub-races. Theoretically, we are to complete our evolution in about three billion years, more or less.

It is not plausible that mankind at some earlier dawn traveled over our globe and built these massive megalithic structures haphazardly and for such miniscule purposes as aforementioned.

The ancient religious texts, as is now somewhat common knowledge, spoke of great gods and lords traveling in the skies in their flying machines or "birds." These folklore stories are still told today by the American Indian and other more nomadic peoples. Relatively recent texts speak of the pre-Biblical seven Babylonian Tablets of Creation and boldly assert that these gods and lords were indeed physical; whereas other metaphysical texts, such as *Oaspe*, state that these individual beings were of the etheric or fifth-dimensional world, a world just beyond our ability to see, since it is a portion of the invisible electro-magnetic spectrum or light spectrum.

Although the above theories are in all probability true, we still don't know whether they are factual. Also, in all prob-

ability one or both of the above groups, the etheric lords and lords or gods who were astronauts from another planet, erected these megaliths ages ago, not just five thousand or so years ago. In fact, both of the above groups may be one and the same—masters of time and extra-dimensional travel and therefore, by definition, lords of interstellar travel. Again, the question is for what purpose were these Pyramids and other megaliths built?

Let us view the definition of Pyramid first. In the ancient Semitic tongue, the word pyramid means "temple of light." As noted above, there are two viewpoints as to who built these structures. Since "temple of light" is used, we will observe that the etheric lords exist beyond our normal vision, or in the fifth dimension where a portion of the light spectrum is not visible to us. It is known by science that these etheric or light-worlds exist, but due to the fine energies being dealt with, it is difficult to experiment in these areas. One subject which is now being investigated is Kirlian electrophotography. This is the photographing of the human aura or aura (invisible energy fields) of all objects via the introduction of a high D.C. current into the object being photographed and then onto a film. This object may be a leaf, a mouse's tail, a coin, or a human finger-pad. My research in this area has produced some interesting results. The science is growing in some important diagnostic areas, as both Soviet and American researches indicate.

This aura or light energy field is in fact our etheric body; it identifies man as more than merely a physical entity. The arcane schools hold to the concept that the physical body is actually the other third-dimensional manifestation of a higher archetype form. The etheric body is actually pre-formed prior to our physical conception and the physical body simply grows into the pre-formed or pre-programmed etheric archetype. The etheric or "light" body as it is sometimes referred to, is the energy field of light and is fifth-dimensional. It is of a substance

which not only holds the physical body together via certain acupuncture meridians; but more important, it acts as a shell of an egg around the yolk and albumin of the inner egg—our physical bodies. In other words, the etheric body gives form to the physical and unites it to the spiritual or higher-dimensional world.

During the death process this etheric shell breaks down first, so as to permit the exiting of the various layers of the soul, or soul-complex. This complex is divided from below-upward into the following levels of consciousness and dimensional worlds: (1) Astral or emotional; (2) Mental; (3) Buddhic or intuitive level; (4) Atmic; (5) Monad ("division spark"); (6) Divine level or omniconsciousness. This does not negate the fact that spirit or fine energy also permeates these levels or worlds. It is by capturing these energy fields that speed-of-light and extra-dimensional travel is accomplished, as well as actual manipulation of the geometric matrices of matter which is the basis of the two modes of travel.

The physical brain, depending upon its ability and the past experiences of the soul-complex during prior incarnations, receives data or past experiences and/or data (flashbacks) for synthesis via the etheric body which thus acts as a reversed electrical rectifier by changing (so to speak) the D.C. current of the etheric and higher spiritual worlds into A.C. (alternating) energy pulses or brain waves which are then picked up as thoughts or may be recorded on a graph, as in electroencephalography. (The physical brain acts as a di-polar electrical field.)

Upon death of the physical shell we then ascend to the level of consciousness out of which we are usually functioning on the physical level. Stated another way, these higher worlds are very similar to our third-dimensional world (fourth-dimensional if time is to be included), but less dense physically than our world. They are in essence etheric or fifth-dimensional. Even at this etheric-astral level we see more matter and less thought-form. The higher we travel in these worlds the less dense the matter becomes and the greater the thought forms and fine energy; at the

highest levels, we note pure thought-force via light, too fine to measure physically. Thus we find the Old Testament view of God as a God of Light (energy intelligently directed). It must be understood that the energy or light is still second to the intelligence behind it as the prime mover.

The Pyramids are Temples of Light and were built to function as harmonic resonators of light and etheric forces based upon geometric location and inherent structure of the quartz stone or magnetic stone used. Their purpose, then, was to act as resonators for extra-dimensional travel via manipulation of light, etheric forces and thus on the geometric matrix of matter itself—to manipulate the latter for travel or to travel through it. When light-speed is mastered, then time, (a function of light and inversely related to consciousness), shall also be mastered.

This then reverberates a familiar ring from Genesis, chapter three, verses 22 through 24, the story of Adam and Eve. In action prior to the above verses, Adam and Eve erred by eating of the fruits of the famed Tree of Knowledge of Good and Evil; and the "error" has been discovered:

Verse 22: *Then the Lord God said, "Behold, the man has become like one of us, knowing good and evil; and now, lest he stretch out his hand and take also from the Tree of Life and eat and live forever..."*

23 *Therefore the Lord God sent him out from the Garden of Eden, to cultivate the ground from which he was taken.*

24 *So he drove the man out; and at the East of the Garden of Eden he stationed the Cherubim and the Flaming Sword which turned every direction, to guard the way to the Tree of Life.*

In verse 22: "... become like one of us," the use of the plural without question denotes more than one "god" involved. Hence, the strong probability of one or more etheric lord being involved in the genetic synthesis of man from the original or prototype is asserted.

The real fear of these overlords was not the fact that Adam and/or Eve had the knowledge of good and evil but that they might somehow take also from the Tree of Eternal Life, and eat and live forever. Man was not to become immortal, for he had gained knowledge of the physical by knowing good and evil. In other words, his consciousness had grown to a point of individuality or true separateness from his creator(s). Man was seen as falling from

Discovery of the Second Law of Gravitation

by Craig Gunnufson

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ALMOST EVERYONE has heard the story in which an apple fell on Newton's head and dramatized the discovery of the Universal Law of Gravitation, which is:

Any two bodies attract each other with a force proportional to the product of their masses and inversely proportional to the square of the distance between them.

$$F = GMm/r^2$$

I believe I have made a basic discovery which could be called the Second Universal Law of Gravitation. It came about as an outgrowth of my Ether Displacement Theory. The Second Law of Universal Gravitation states:

Matter absorbs and re-radiates energy from the medium (ether) which is responsible for the phenomenon known as gravitation. The rate of energy being radiated is proportional to the square of the mass.

$$dE/dt = kM^2 = \text{power,}$$

$$k = 7.2 \times 10^{-34} \text{ erg/gm}^2 \text{ sec}$$

Therefore, an intrinsic property of matter is that it absorbs energy from the ether.

The rate of acceleration of a falling object, which acquires kinetic energy, is a measure of energy-flow via conduction through the ether. For example, under Newton's law of gravitation, if one of the masses in question were doubled, it would follow that force and therefore the rate of acceleration would also double. Since the kinetic energy is proportional to the second power of the velocity, we would also expect the energy-flow via conduction to be proportional to the second power of the mass times some constant.

The solar energy output is not less than 3.89×10^{33} erg/sec. If we assume that fusion and the gravitational mechanism are the only methods of energy production, then the ether must supply 2.8×10^{33} erg/sec since the neutrino measurements account for only 27% of the Sun's energy.* Then "k" was calculated to be 7.2×10^{-34} erg/gm² sec and values were calculated for the planets:

Celestial Body	Mass (M) gms	Predicted Min. Energy Output Erg/Sec (dE/dt)
Earth	5.97×10^{27}	2.6×10^{22}
Jupiter	1.88×10^{30}	2.5×10^{27}
Saturn	5.60×10^{29}	2.3×10^{26}
Neptune	1.00×10^{29}	7.2×10^{24}
Uranus	8.60×10^{28}	5.3×10^{24}

There is much disagreement among geophysicists as to the Earth's total rate of energy dissipation. Values of heat-quantities measured are

* From laboratory work it is known that nuclear fusion reactions give off neutrinos. It has been generally accepted that the Sun's energy is the result of fusion, but, over the last ten years, counts of neutrinos emitted by the Sun have been less than expected. In *Science*, Jan. 1976 issue, J. N. Bahcall and R. Davis, Jr. [3] reported finding only 1.5 SNU (Solar Neutrino Units). Under the standard solar model, 5.5 were expected. If these figures are correct, then only 27% of the Sun's energy may be produced by fusion.

in the order of magnitude of 10^{20} erg/sec. [1] However, Williams and von Herzen pointed out in 1974 that much more heat could be lost due to hydrothermal circulation of sea water. Some estimates place this heat-loss at 100 times greater than continental heat-loss. Therefore, at the present time, the total energy released by the Earth is highly speculative. My calculation of 2.6×10^{22} erg/sec is within the range of possibilities.

From the data received by the probes sent to Jupiter, there is an outer layer of atmosphere that is quite cold, but under this colder layer is a much hotter layer, around 400°C . [2] Because the outer layer acts as insulation, we would expect only some portion of the energy radiated by the inner layer to escape the planet. Using the Stefan-Boltzmann Law, it is possible to calculate the upper limit of the rate of energy lost through radiation:

$$E = kT^4 (5.7 \times 10^{-5}) (713^\circ\text{k})^4 = 1.47 \times 10^7 \text{ erg/cm}^2 \text{ sec}$$

$$E_t = E (\text{area}) = (1.47 \times 10^7) (6.48 \times 10^{20}) = 9.5 \times 10^{27} \text{ erg/sec}$$

Since some portion of this amount is able to escape through the outer layer, my figure of 2.5×10^{27} erg/sec is within probable range.

Newton himself recognized that bodies were attracted to each other, but the actual mechanism remained a mystery to him. In the nineteenth century, Lesage theorized that a medium of hyperfine particles could account for the inverse square law discovered by Newton. Lesage's theory also showed that gravity was a push, not a pull or attraction. Since then, others have come up independently with similar theories.

However, Lesagian theory has had its critics, Richard Feynman and Willy Lay among the most notable in recent times. In a 1979 essay, "The Case for a Lesagian Theory of Gravitation," John Kizer† presented some of the arguments made by these critics. [2] One argument:

That the friction generated by the impacts of these ultramundane particles upon masses such as the Earth would, of necessity, make the Earth white-hot within a short period of time.

In this statement the critics are right qualitatively, but not quantitatively. My calculations show that the Earth does not have sufficient mass to become white-hot, but the Sun does.

With this new law of gravitation we can calculate the rate of energy radiation of celestial bodies. These rates confirm the idea that space, or the ether, has usable energy. Much research is presently ongoing for the purpose of tapping this energy. While confirmation further legitimizes an important area of research, a further increase in "respectability" would attract more capital. If adequate funding were to be forthcoming, the ether technology now present would become further developed and many applications discovered. With our planet on the verge of destruction, such an investment might prove to be our best security.

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† In the *Association for Pushing Gravity Research*, 1979 Mutual Aid edition.



In a letter granting permission for this article to be reprinted in *Pursuit* the author wrote: "I am not the first to suggest that stars derive their energy from the ether, but I am the first to show a mathematical relationship between mass and the rate of energy being radiated from any given celestial body and the connection with gravity."

the etheric to the physical level, or as has also been said, falling from the grace of God.

Verse 23 "... from which he was taken." This sentence indicates Man was not created directly or instantaneously from the soil of the earth as such, but was sent out of the spiritual-etheric levels (Garden of Eden) and onto the soil from which he was taken. This would indicate that Man was already a genetic physical model or prototype and was simply returned to the earth-plane.

Verse 24: "... at the East of the Garden of Eden..." This tells us that the portal of entry (time-light travel or extradimensional travel) was to the west of Man's re-entry into the physical level.

"... and the Flaming Sword which turned every direction, to guard the Way to the Tree of Life." This "Flaming Sword" would be some type of force-field guarding the portal of exchange between "our" physical and "their" etheric worlds.

To review the above: Man was created etherically or in the fifth dimension; has an etheric or fifth-dimensional body called the etheric body; and became physical as he exited the portal from the Garden of Eden or etheric world to the west of a force field and onto the physical plane—earth. As the molecular vibration or resonance of the etheric body slowed down, Adam and/or Eve became more physical, in a sequence which the creation of all matter seems to follow, however variously it is described.

The question, What portal? is answered by a careful review of Genesis. It tells us the position of the Garden of Eden: in Babylonia near the Tigris and Euphrates rivers. This is the eastern boundary and also the location of the "Flaming Sword;" all important, however, is the western boundary. The western boundary is the Pyramids, and they are piezoelectric-paramagnetic resonators, built to harmonically vibrate and manipulate light and etheric waves. Thus they are portals for extra-dimensional travel via the controlled manipulation of light (electromagnetic spectrum) and etheric waves at all levels. As instruments for traveling beyond light speed, they are by logic also the instruments to time-travel and the manipulators of geometric matrices when activated. When mastery of light-speed is accomplished for interstellar travel, then time too is mastered for time-travel, via geometric form or matrices. (*Dr. Intelisano's article will be concluded in the next issue.*)

Obesity and the Enterprise

by J. N. Williamson

ON Friday, June 11, 1982, at 1 p.m., my wife Mary and I were seated in a small movie theater on the outskirts of Indianapolis, Indiana, waiting to see "Star Trek II: The Revenge of Khan." It was the first showing on the first day of the movie's local run, and Mary was humoring this fifty-year-old, two-hundred-pound Trekkie to whom she is married, by taking the afternoon off. These facts are relevant to understanding an experience which, I feel certain, Charles Fort would have greatly relished.

We had arrived at the theater about forty minutes before the one o'clock showing and were in our seats at approximately 12:30, by which time the place was already half filled. My impatient somnolence was interrupted when I caught sight of a boy in his late teens laboriously proceeding down our aisle. No easy job, I thought, seeing as how his weight was probably in the neighborhood of three hundred pounds.

Now, I'd like it to be noted that neither Mary nor I are weight-conscious joggers, although I am certain she wouldn't appreciate the recitation of precise statistics; they do not, however, add up to anything like three hundred pounds, not even close to two hundred, either.

Also pertinent is the fact that neither of us is a rude individual by nature. We are not so unkind as to point out people who are merely overweight, and we never laughed at or otherwise ridiculed any of the persons described in this article. But the three-hundred-pound teenager headed a virtual parade of inordinately obese people of both sexes who came to see a film about the Unexplained which, however, did nothing to unravel the mystery of their simultaneous presence under one roof, at the first show on the first day of a local screening.

Before the movie began, I noticed two ladies who, I'd estimate, were in their early thirties, seated in a section other than that occupied by the obese lad—and their weight surely

added to something like seven hundred pounds.

Then another teenage boy came down the aisle. He made the earlier arrival look relatively like the Thin Man. The second boy took a seat a few rows in front of the first; they did not converse. Moments later, there arrived in this small (capacity about two hundred) movie house:

—a woman who, in her forties, appeared to match the preceding ladies, pound for pound;

—a young man of about twenty-five who I'd say gave the scale a hard tip around the four-hundred-pound mark; and finally,

—a young miss, almost petite by comparison, at perhaps not more than three hundred twenty-five.

It is to the film-maker's credit that his product engaged my attention. I was bug-eyed. All these people at "stage right" in front of us, I couldn't believe. Only the pair of ladies who came early appeared to know each other. All, however, were on our side of the theater, prompting me to suggest to my wife—giddily, I confess—that if two more came, the building would surely fall on its side.

When "Star Trek" ended and as we dried our eyes over the plight of poor Mr. Spock and followed the crowd toward the doors, we saw a number of similarly well-endowed persons standing in a roped-off area, awaiting the next show. Finally we were in the lobby and about clear of the crowd when another sight so startled me that I forgot all those parental precepts to mind good manners. I caught Mary's arm and nodded my dazed head in the direction of the outer doors.

On his way in, with ticket in hand, was the most *immense* young man I have seen this side of a country carnival. He was of such girth that he'd been obliged to slit his trousers at the sides to accommodate his legs. As he waddled past, wheezing, Mary and I glanced back—not, I must admit, without an uncanny chill at the back of our necks—and we agreed that his weight was well within the range of five hundred to six hundred pounds!

While my bewildered spouse visited the ladies room, I asked the theater manager if he knew of the presence in town of a carnival or circus. He said no. I inquired if Weight Watchers or some other group of obesity victims had purchased block or discount tickets; again, the reply was negative. Baffled, I approached the pretty girl behind the concession stand and repeated the question.

Her reply fascinated me: "I'm relieved that somebody else noticed," she said, with a noticeable shudder. "I've worked here almost two years and I've never seen *anything* like it!"

"Am I crazy," I asked, "or didn't the smallest of those people weigh at least three hundred pounds?"

Her honey-blond curls shimmered when she nodded. "I'd guess three-fifty." She paused before turning to wait on another customer. "And the last gentleman probably weighed like seven hundred."

Having been a professional astrologer before turning novelist, I checked the horoscope for the day and found it singularly uninformative. The Sun was in Gemini, of course, the moon nearly trining it in Aquarius. Both zodiacal signs tend to slenderness, not obesity. Only Venus in Taurus that day shed any light. Many natives of Taurus are overweight, and Venus, loosely said to govern "other people," transiting a twelfth house, could be read as a motivator for bulky Taureans to feel fenced-in and wish to get out and away. Still, the reading didn't satisfy, if only because those newspaper horoscopes are much too general to appeal to the serious student of the world's oldest organized discipline.

What explanation remains? Are Trekkies obese? Are those who are mammoth disposed to attend the first show on the first day of *any* movie? Was it—Scott Rogo, pardon the reference—mere coincidence?

Or did my wife Mary and I inadvertently visit neither Captain Kirk and Mr. Spock nor the *Enterprise* . . . but the Twilight Zone?



The Origins of Lemuria

(Continued from page 118)

been living on the Aleutian Islands since the time of Beringia, 9000 years ago. According to Curtis Fuller, the Aleut culture inherited an astonishing variety of achievement: from excellent kayaks to advanced medical practices; from acupuncture to gynecology; from anatomy to autopsy. The ancient Aleuts knew no writing, but they made good maps to guide their hunting and fishing. Concern for some sort of "hereafter" was expressed in the mummification of their dead.¹⁹

We know that Beringia was a place—in ancient millenia a land-link of subcontinental size. We have examined the sketchy available evidence and have found some basis for believing that Beringia was inhabited. One big question remains, and it is the most difficult to answer:

Was Beringia Civilized?

So far, only one ancient city has been found in Alaska. In 1939-40, archeologists Froelich Rainey and Magnus Marks uncovered a true city of some 600 ruined houses of which 23 were excavated in two seasons of digging. The population was estimated to have been as high as 4000. It was further estimated that possibly 200 or more houses lay buried beneath the sand. The city had five avenues and perhaps four rows of houses.

The Rainey-Marks city, located at Ipiutak on the shore of the Arctic Ocean, is unique in Alaskan antiquity. Unable to explain why the city had come and gone or what had happened to its people, Rainey theorized that the inhabitants had emigrated from northernmost Japan (Ipiutak art resembles the aboriginal art of Japan's northernmost island of Hokkaido), or from the region of the Amur River in Siberia (the Ipiutak flint artifacts were much like the artifacts of northern Asia). However, it appears that Ipiutak is "too recent" to provide evidence for Lemurians in Alaska. Perhaps awaiting discovery are other cities like it,²⁰ and there is at least the possibility that the Ipiutak population might have evolved from more-primitive Stone Age "Beringians."

An intriguing story is recounted by Alexander Badlam in his book *Wonders of Alaska*.²¹ During the Alaskan Gold Rush a Californian named James O'Dell was panning for gold near Mt. St. Elias. Suddenly he caught sight of an "ancient city" which he thought was actually a reflection of submerged ruins. O'Dell's site hasn't been rediscovered by archeologists, and perhaps the story is best regarded as a contribution to "tourist lore."

More elaborate and bizarre is Badlam's saga about the George Kershon discovery in the Yukon. In the summer of 1888, Kershon was a member of an exploring party. After an argument, he left his partners and took passage with two Indians in their canoe. They paddled down the Yukon and came to an unmapped fork where they had to decide which of two river-branches they should follow. The branch they chose brought them after a long journey to a wild region of many cliffs; eventually this gave way to a well-wooded plateau with such rich vegetation and easy access to water as would invite the regular attendance of every kind of wild creature from miles around. For Kershon, however, the most remarkable feature of the wilderness paradise

was a ruined city, submerged beneath a thick layer of ice. Buildings and streets were clearly visible but Kershon did not investigate much of the site because, he said, the Indians grew fearful of the place and wanted to leave without delay. No more details about this remarkable find have been added during the almost one hundred years since the story came out. If it is not just another tall tale contrived for tourist consumption, it could be a clue to a long-gone ancient civilization.

The Hoonah Indians, a branch of the great Tlingit tribe, have a legend about Klemshawshiki, in translation "The City on the Sand at the Base of the Mountains." It was located near Bartlett Bay and the Beardsley Islands. The Gorner Glacier and other glaciers sent an icy avalanche rolling down the mountains to smother the city; ice broke in massive chunks from the parent mass and tumbled into the water to create great tidal waves. After the sacrifice of two slaves, the god Sitth-too-Yekh at length relented, the waters subsided, and a remnant of the population was saved. Was Klemshawshiki the capital city of Beringia-Lemuria? We can only wonder; its ruins haven't been found.²²

No account of legends of lost cities in Alaska would be complete without a summary of the bizarre appearances of the so-called Mirage City or Phantom City. The supposed mirage is of a great metropolis, ancient or medieval or oriental in its splendid array of spires and domes, and it recurs from time to time near the Muir Glacier in southern Alaska. Vincent Gaddis's *Invisible Horizons* first drew my attention to this perplexing mystery. L. R. French of Chicago supposedly photographed the "city in the sky" near Mt. Fairweather in 1889. He reportedly saw well-defined streets, trees, tall spires rising over large buildings, and structures like mosques or cathedrals. He compared it to an ancient European city.

A pioneer named Willoughby was another early eyewitness. He tried to substantiate his sighting with a photograph of the Phantom City, as the newspapers of 1887 dubbed the spectral metropolis, but Willoughby's claims were received with much skepticism and one writer denounced the photograph as fraudulent.²³ An account of the Mirage City was published by C. W. Thornton who said the mirage was "genuine" and that it depicted a large city, but he gave no details.²⁴

During the 1920s Charles Fort collected a large number of "mirage city" reports from all over the world. In one of his books on unexplained phenomena he noted that a man named Taber had photographed the Phantom City of Alaska; it was described as very exotic, complete with a coliseum.²⁵ Fort noted that some critics questioned the authenticity of Taber's film.

What is, or was, this extraordinary Phantom City or Mirage City? Newspaper stories speculated that it was a mirage of Toronto, Montreal, or even Peking. But there were many reservations about most of the eyewitness accounts; they were generally insufficient to substantiate resemblance to any of those places.²⁶ Another popular theory held that the phenomenon was a mirage of Bristol, England. Alexander Badlam thought that the mirage was caused by reflections from spire-like pinnacles of ice on the Muir Glacier or other adjacent glaciers.²⁷ That explanation would probably be acceptable to most scientists, but the resemblance to Bristol is another matter. Although

mirages can be "projected" over open seas for a few miles, it is hard to believe that the detailed mirage of a city could be transmitted thousands of sky-miles around the earth and years before the dawn of electronic technology.

Many other explanations abound: In 1897, for example, it was suggested that the spectral vision might be a reflection from another world on the "other side" of the North Pole.²⁸ Occultists have asserted that the mirage was a photograph, imprinted in some way upon the local atmosphere. This, they say, would produce the so-called Akashic Image—a vision of the past which recurs or which is seen once but never again. An historic example of such an image is the first battle of the English Civil War in 1642, reenacted in the sky long after it had taken place on the ground.²⁹ Perhaps the Phantom City is an Akashic Image of a long-destroyed city of ancient Beringia.

The latest geological discoveries tell us that several great subsidences of land occurred as the sea level rose sporadically toward the end of Pleistocene times. Muller-Beck said that Beringia vanished 10,000 years ago.³⁰ Hopkins summarized reports of several sinkings of land: One rise in sea level took place between 20,000 and 18,000 years ago; another happened 14,000 years ago. The last great rise in sea level was contemporaneous with the melting of the last great glaciers, a mere 10,000 years ago.³¹

There is also the possibility that the disappearance of Beringia was violent and sudden, quite the opposite of the gradual subsidence traced in many sources. William Corliss' *Unknown Earth* was recently reviewed in the periodical *NEARA Journal* and evidence was adduced for a catastrophic flood of the type which supposedly destroyed "Mu."³² C. Warren Hunt, a scientist, presented evidence in 1977 which suggested that an enormous tide swept over the Rocky Mountains and into the Great Basin between 11,500 and 10,000 years ago. Hunt opined that a cosmic body could have caused such a deluge. Perhaps this is the Great Flood of countless legends; a common bond of circumstance seems to tie many of these flood narratives together, to form a consensus explanation for the disappearance of Beringia—and "Mu."

* * *

Thus ends our quest for the lost Lemuria. We have found almost no evidence for a recently sunken island or continent in the mid-Pacific that might have been the home of either a primitive or a highly developed ancient civilization. There is, however, incontrovertible evidence for the Bering Landbridge.

Land of a thousand-mile width did connect the continents of Asia and America and bound two hemispheres together at their northern extremity. Anthropological evidence of migrations across the landbridge, over a lengthy span of millenia, is quite compatible with a more recent theory which holds that the less-primitive and later immigrants of nearer pre-Columbian times came to America in boats. The American "melting pot" is older than we know; it was being filled with a vast variety of ethnic ingredients long before history began to be written, and who can say which areas or what people contributed, and how much or little, to the ultimate conglomeration?

If we believe that great legends grow slowly, and only where small seeds of truth were planted, we should not abjure the possibility that there were ancient cities in that far-northern land that sank beneath the sea.

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ARGOSY

In April 1973, this photo-portrait of the Crystal Skull made the cover of a mainline magazine, popular in its time but no longer published.



BONUS: TREASURE HUNT FOR LOST ATLANTIS MYSTERY OF THE CRYSTAL SKULL

(Continued from page 98)

later, some 25 feet away. So far as we are aware, no other crystal skulls have been found in the Maya area, although smaller examples are reported from the Mixtec-Aztec area of central Mexico, from the post-Classic period.

The Mitchell-Hedges skull and mandible weigh 11 pounds 7 ounces; dimensions are 5 inches high, 5 inches wide, and 7 inches long. The skull was carved from a single quartz crystal of unusually large size. At some later time, the mandible was apparently removed and altered. Perforations were made on each side, so that tiny weights could be inserted, to allow the mandible to swing freely.

The crystal is by no means clear. There are many flaws and intrusions, and these differentially distribute any light played upon the skull. Interestingly, the eye sockets seem to act as a focal point for releasing collected light.

One of the first questions raised about the Crystal Skull's validity was the apparent absence of large crystals of suitable composition in the Mayan area. While adequately large crystals have been found in several places in central Mexico and Baja California, their composition and impurities do not match those of the Mitchell-Hedges skull. In the early 1970s, we found a very large deposit of crystals near Nacori Chico, Sonora—a town deep in the foothills of the northern Sierra Madre Occidental. Here again, the sufficiently large crystals were laced with tourmaline intrusions, notably missing from the Mitchell-Hedges skull. To date, the crystal

construction most nearly like that of the skull in question comes from a quartz deposit in Calaveras County, California.

Several crystal skulls known to have come from central Mexico all belong to the Mixtec-Aztec period (A.D. 1200 to 1500). Many were taken to Europe by French and Spanish soldiers or diplomats after tours of occupation duty in Mexico. Today, such skulls may be seen in the Christy collection of the British Museum; the Musée de l'Homme, Palais de Chaillot in Paris; and in the Metropolitan Museum of Art in New York City. The largest and best, in our opinion, is in the British Museum, and appears to be of authentic prehistoric manufacture; slightly smaller and lighter than the Mitchell-Hedges skull, its material matches crystal specimens recorded from the Mixtec-Aztec culture area.

The British specimen, however, lacks the sophistication, accuracy of detail and esthetic qualities of the Mitchell-Hedges skull. Its lower jaw is not separated; the teeth in both the mandible and maxilla are crudely shaped and differentiated by indentations which were probably made by the abrasion of quartz on quartz.

The late Dr. George C. Kennedy, a longtime friend and Distinguished Professor of Physics at the Institute of Geophysics at UCLA, was also a collector of artifacts on a worldwide scale. He had a serious and lasting interest in Mayan archeology and conducted research in thermoluminescence in order to be able to tell the real from the fake items in his extensive pottery collection. During

this period of intense research in techniques to distinguish genuine artifacts from recent copies, we discussed the Mitchell-Hedges skull at length and we agreed that it belonged to the post-Classic or early historic period. (It is true that mosaic death masks of jade are known from this period in Mayan archeology although crystal skulls are not.)

If the Lubaantun ruin was abandoned around A.D. 800, some 400 years before crystal skulls are known in the Mixtec-Aztec area, the Crystal Skull must have been introduced after the ruin was abandoned. It appears to be both out of known range and too early a context.

If the skull was introduced after the ruin was abandoned, who left it there? We see three possible explanations:

1) Pre-Columbian Indians brought the skull from central Mexico to the already abandoned city of Lubaantun in post-Classic times and buried it under the altar, an example of religious practices;

2) An unknown person planted the skull at this location to encourage Frederick Mitchell-Hedges in his excavation of the site; or

3) The excavator himself may have placed it there, in order to bring joy to an adopted daughter—the actual discoverer of the object—on her birthday.

In *The Crystal Skull*, Richard Garvin quotes a significant statement from the first edition of Frederick Mitchell-Hedges' autobiography: "How the skull came into my possession I have reason for not revealing." (This does not appear in the later editions.) There is also a strange request that upon his death the skull be buried with him. If the Crystal Skull were, in fact, a sensational and legitimate archeological find from Lubaantun, it would properly belong in the permanent collection of a museum—not hidden forever with the body of Frederick Mitchell-Hedges. In 1959, when he died of a stroke, his wishes in the matter were disregarded, and the crystal became the property of his adopted daughter, Anna Mitchell-Hedges, a lady now in her 70s.

Whatever the truth of its origin, the Crystal Skull is still an outstanding work of art.



Notes and Quotations on Thinking

by Richard L. Clark, Ph.D.

Thinking requires care in application and an open attitude of judgment.

Edward de Bono made several valuable contributions to the knowledge of human thought processes. Two inherent limitations of the data processing (thinking) in humans is the sequence or step method used and the self-organizing storage of mental data by the brain system:

There are two aspects of this inherent limitation in the handling of information by a self-organizing memory surface. The first aspect is the necessity to proceed by steps which can only reflect experience, which may be first- or second-hand. Abstractions or combinations of separate experiences are possible but they remain experience-dominated. The collection of new information is also experience-dominated since new information is only selected if it fits in with existing patterns—relevance is all-important. ...

The second aspect of the inherent limitation of a self-organizing memory surface is the way the organization of information is cumulative. Past information controls what happens to new information. Patterns are created, become established, and grow ever more rigid. ... Once again education reinforces these tendencies by means of the "labeling" device which freezes established patterns and divisions.¹

Arrogance in thinking does prevent the emergence of new ideas, to paraphrase de Bono:

The third basic principle of lateral thinking is the realization that vertical thinking by its very nature is not only ineffective in generating new ideas but also positively inhibiting. There is an extreme type of temperament which compulsively seeks for tight control of what goes on in the mind; everything has to be logically analyzed and synthesized. ... This is an extreme type of mind, but there are a great number of minds which show this inclination to lesser degrees.²

Dr. James L. Adams, director of the design division of the Stanford School of Engineering, teaches thinking as opposed to reacting:

Cultural blocks are acquired by exposure to a given set of cultural patterns. ... Some examples of cultural blocks are:

1. Fantasy and reflection are a waste of time, lazy, even crazy.
2. Playfulness is for children only.
3. Problem-solving is a serious business and humor is out of place.
4. Reason, logic, numbers, utility, and practicality are *good*; feeling, intuition, qualitative judgments, and pleasure are *bad*.
5. Tradition is preferable to change.
6. Any problem can be solved by scientific thinking and lots of money.³

Returning to the work of de Bono on why human thinking "locks up" in most people, he checks out dominant ideas and crucial factors:

Everyone is confident that they know what they are talking about, reading about or writing about, but if you ask them to pick out the dominant idea, there is difficulty in doing so. It is difficult to convert a vague awareness into a definite statement. ... Unless one can pick out the dominant idea, one is

Dr. Clark is a systems engineer resident in southern California.

'Pure' Science vs. 'Applied' Science

William E. Spicer, professor of engineering at Stanford University, had this to say about the problem in a recent interview with the university news service:

One of the real problems we face today is the schism between pure

science and applied science. The end result is that there is one group of people who think of themselves as pure scientists, with little contact with the applied world. On the applied side, I can give you many examples of hundreds of millions of dollars which are lost by groups taking empirical approaches—Edisonian approaches—rather than trying to understand scientifically what is going on, and building from there.

going to be dominated by it. ... The dominant idea resides not in the situation itself but in the way it is looked at. ... A crucial factor is some element of the situation which must always be included no matter how one looks at the situation. ... Like a dominant idea, a crucial factor can immobilize a situation and make it impossible to shift a point a view.⁴

This leads into the area of concepts, divisions, and polarizations as covered by de Bono:

A limited and coherent attention-span arises directly from the mechanics of the self-maximizing memory surface that is mind. This limited attention-span means that one only reacts to a bit of the total environment. ... Separation into units, selection of units, and combination of units in different ways together provide a very powerful information-processing system. ... When a unit is obtained by dividing up the total situation or by putting together other units, it is convenient to "fix" that unit by giving it a separate name. ... The name establishes it as a pattern in its own right instead of just being part of another pattern. ... The named assemblies of units (which are called concepts) are even more restricting because they impose a rigid way of looking at a situation. ... The dangers of the polarizing tendency may now be summarized: Once established, the categories become permanent. New information is altered so that it fits an established category. Once it has done so there is no indication that it is any different from anything else under that category.... The fewer the categories the greater the degree of shift.⁵

Oakley worked out the theory of man's thought-evolution and development based on a generic meaning of *Man the Tool-Maker*. His balance point was between tradition and invention in social groupings:

Human culture in all its diversity is the outcome of this capacity for conceptual thinking, but the leading factors in its development are tradition coupled with invention. ... Imagination, observation, deduction, and speculation ultimately led to art, science and religion, but at first these were scarcely separable from each other.⁶

Immanuel Velikovsky wrote the most controversial book of this century—*Worlds In Collision*. His comments on thinking and reality vs. "law" are interesting:

If, occasionally, historical evidence does not square with formulated laws, it should be remembered that a law is but a deduction from experience and experiment, and therefore laws must conform with historical facts, not facts with laws.⁷

And finally, let us look at the reception of anything that is new, controversial, or different:

NIH ... is a technological slang acronym for Not Invented Here. The very existence of such a phrase in the jargon of technology attests to its ubiquity. The NIH reaction is as common as the gravel of the road and strikes all men with equal force.⁸

Of primary importance is to be able to think about thinking.

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In order to do what I call scientific engineering, you have to have a big backlog of basic knowledge that you can draw on to guide you. You can't do it without the knowledge being available. It wasn't available in Edison's time. There are lots of areas in which it is not available today. It is disturbing that very little premium is placed on gathering basic knowledge in areas of critical basic need, as opposed to areas where it

is not clear whether there will ever be a practical need.

This is an area in which one has to tread very lightly, because you don't want to destroy the ability of science to find new, unexpected things. On the other hand, our scientific establishment is getting rather large to justify, and is in financial difficulties because of this.



Evidence for the Yeti

(Continued from page 105)

well known for its ability to isolate populations of animals in its steep valleys where they would be protected from outside competition. There is no valid reason to believe that the Himalayas could not harbor a population of relict apes as they do harbor populations of other relict species.

Gigantopithecus was originally discovered by G. H. R. von Koenigswald when he encountered unusually large anthropoid teeth in a collection of "dragon bones" in a Chinese pharmacy in Hong Kong. On examining the material, he explained that "despite its large size, *Gigantopithecus* has more 'man-like' teeth than any living anthropoid ape." Other researchers interpreted the teeth to mean a truly phenomenal size for *Gigantopithecus*, a weight up to 600 pounds and a height of possibly nine feet when standing erect. Koenigswald felt that "we had best suspend judgment on the whole matter (size) until the missing limb bones themselves have been discovered. In any case, *Gigantopithecus*, whose teeth are larger than those of the gorilla, is likely to have had a larger cranial capacity as well."

Since cranial capacity is often correlated with intelligence in the early stages of man's development, it seems likely that *Gigantopithecus* might have been an exceptionally intelligent ape. Koenigswald felt that *Gigantopithecus* probably had a cranial capacity corresponding to that of early man. Consequently, although there is still much disagreement, *Gigantopithecus* is usually placed somewhere between the pongids (or ape forms) and the homids (or human forms). First hailed as the missing link, the yeti is doubtfully a living form representing a transition between ape and man, but if it is a *Gigantopithecus* descendant, it probably does constitute an evolutionary offshoot that still possesses characteristics common to such a form.

How would *Gigantopithecus* have fitted into the Himalayas? It is a valuable question in that it helps dispose of two common misconceptions about the yeti: 1) that the yeti is a resident of the harsh climate of the perennial snows; and 2) that it seems unlikely that a large primate could hide from the numerous investigators for such a long time.

My experience in the Himalayas suggests to me that a yeti-*Gigantopithecus* would not inhabit the snowlands. It would favor the dense vegetation of the steep valleys in the middle-altitude zone. The yeti is encountered in the snows because, like the mountaineers who discover its tracks, it uses the snowy passes as routes from one valley to the next. The topography of the Himalayas forces any animal traveling across its country to use the limited number of gaps, ridges and passes as roads from one area to the next.

A creature like *Gigantopithecus* could easily survive in the lush forests of the valleys. The succession of vegetational zones on the steep slopes provides a diversity and abundance of plants, and a complex, small-mammal fauna including rats, mice, voles, moles, and pikas, that would offer a large omnivore a more than ample supply of food. Numerous large mammals already enjoy the rich conditions and maintain sizable populations. In the

mountains of Africa, gorillas are known to inhabit areas at altitudes of up to 12,800 feet. A large primate would do equally well in the Himalayas.

The yeti would have little trouble escaping detection in these dense forests. In many places, the vegetation presents a nearly impenetrable wall. The thick, compacted undergrowth of bamboo, rubis and rhododendron greatly constricts one's ability to hear, see and move, so that a large mammal could easily hide nearby and remain unnoticed. Even the irregular topography contributes places to hide. In the best monster tradition, the yeti could disappear among the numerous gullies, canyons, cliffs, rock shelters and varied slopes. The slopes fold back and forth upon themselves to include a prodigious amount of land.

In addition, these forests are seldom visited by people. The mountaineers hurry to and from their icy peaks and keep on the main trails to facilitate transport of supplies. The villagers are primarily agriculturists and pastoralists who have little purpose in exploring the forests; those villagers who regularly hunt are also the ones with stories about the yeti, but they are a small minority. Surprisingly few naturalists have spent any length of time anywhere in the Himalayas, and even they usually keep to the trails. As in mountain country throughout the world, the trails follow the natural signposts of the topography, the ridges and streambeds. The vast area of slope is virtually isolated.

Further, the ability of large mammals to escape documentation by science is infamous. The kouprey (*Bos sauveli*), a large wild bison, was not discovered by Western science until 1936, when the first specimen was identified inside the Paris zoo. This animal favors the open woodland and savanna areas of Cambodia, where the terrain and vegetation leave him highly visible. Other creatures, such as the mountain gorilla, pygmy hippopotamus, and giant panda, were all known from village reports and yet remained unknown to science for years.

Finally, adding to the difficulty of discovery, the yeti is probably nocturnal. Like many other large mammals that suffer from man's disturbance of the wilderness, the yeti has probably developed the habit of hiding and sleeping during the day, and confining its traveling and feeding to the hours of darkness. Many elephant populations of South Asia have adopted the same strategy.

Thus, the sum total of evidence demonstrates that although by no means do the traditional zoological data required for naming a new species exist; there is no zoological, paleontological or ecological reason to suppose that an unknown anthropoid does not exist in the Himalayas. In fact, a significant body of data suggests there does.

In December 1972, Howard (Emery) and I decided to make our first research trip to the high altitudes. Choosing Kongmaa Laa mountain as a site, we wanted to use this trip to investigate the winter conditions of the ecosystem. We joked about the yeti before we left, warning our compatriots that they should join us, for it would be the first expedition trek to "yeti country," the alpine ridges north of the Kasuwa. Jim and Karen (Foster) declined, saying they were busy at base, but Jeff said he would accompany us at least part way.

We left base camp in the Kasuwa Khola on December 14. The first days were a slow trek through the upper temperate forest. Later we encountered heavier snows which made traveling difficult, and Jeff and our porters turned back. On the 17th, accompanied by two Sherpa assistants, Howard and I emerged on a high alpine ridge connecting to Kongmaa Laa. The weather was beautiful, with a clear sky and warm sun. The icy summit of Makalu dominated the horizon to the northwest. In the late afternoon, we discovered a depression in the ridge at about 12,000 feet—a flat place with firm snow which seemed suitable for a camp.

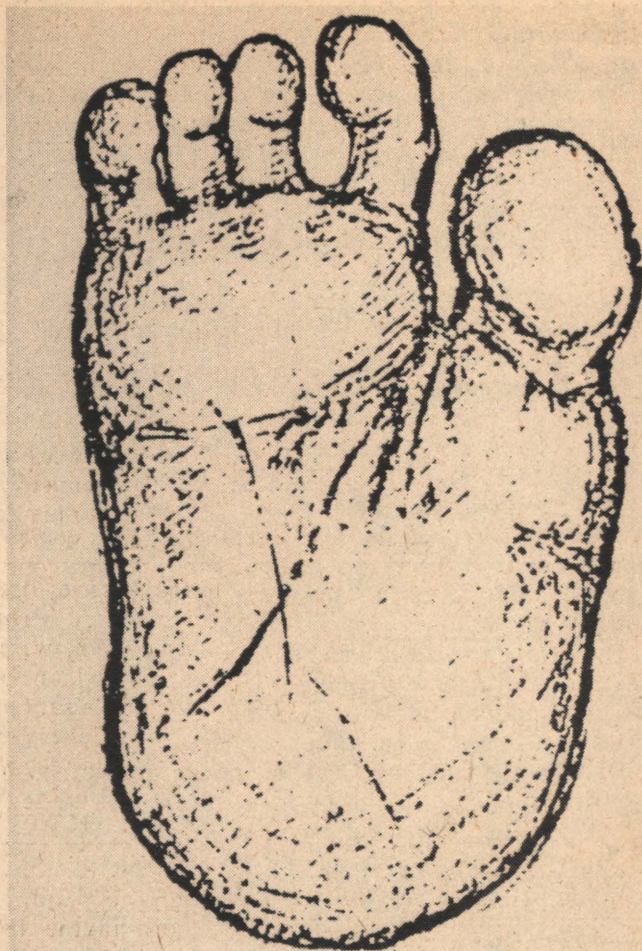
The area was small, less than half an acre, a clear snowfield unmarked by animal prints. The slopes on the side of the ridge were precipitous, falling several thousand feet to the Barun River on the north and to the Kasuwa River on the south. We made camp, pitched two light tents, had dinner around an open fire, and retired just after dark. The evening was calm.

Shortly before dawn the next morning, Howard left our tent and the next moment called excitedly. There, beside the trail we had made to our tents, was a new set of footprints. While we were sleeping, a creature had approached our camp and walked directly between our tents. The Sherpas identified the tracks, without question, as yeti prints. We, without question, were stunned.

We immediately made a full photographic record of the prints before the sun touched them. Like the conditions Shipton had encountered, the surface consisted of crystalline snow, excellent for displaying the prints. These conditions were localized to our camp area and were the results of the effects produced on the depression by the sun and winds of earlier days. The prints were clearest in the middle of the depression, directly beside our trail, where some ten to fifteen prints, both left and right feet, revealed the details of the toes and general morphology of the creature's foot. Some of the right footprints were actually on our previous trail, making them difficult to interpret. Other prints of the right foot were distinct.

The prints measured approximately nine inches long by four and three quarters inches wide. The stride, or distance between individual prints, was surprisingly short, often less than one foot, and it appeared that the creature had used a slow, cautious walk along this section. The prints showed a short, broad, opposable hallux, an asymmetrical arrangement of the toes, and a wide rounded heel. These features were present in all the prints made on firm snow. Most impressive, their close resemblance to Shipton's prints was unmistakable.

We then proceeded to explore the rest of the trail left by the creature. By the direction of the toes on the clear footprints, I determined that the creature had come up the north slope. I investigated these prints first, following the trail back down the slope. Because the north slope received less sun, it was covered with very deep snow, and the tracks consisted of large punch holes in the snow revealing little detail. I descended several hundred yards, but the heavy snow made walking impossible, and I was forced to cling to the slope with my hands. The creature must have been exceptionally strong to ascend this slope with these conditions prevailing. From a vantage point I could look back down the trail which continued toward the bottom of the valley in a direction generally perpendicular to the slope; but there seemed little advantage in



Reconstructed yeti print, drawn to show all known characteristics

climbing farther down, and I returned to the top of the ridge.

From our camp, the tracks continued out onto the south slope, but here the increased exposure to the sun had melted most of the snow, and there were bare patches of rock and alpine scrub which made following the trail extremely difficult. We walked farther up the ridge toward Kongmaa Laa to get a view of the trail from above, and discovered what appeared to be the prints of the same creature coming back onto the top of the ridge. The prints crossed back and forth several times. Here, the ridge was covered with low bushes, which enabled deeper snow to accumulate, and again, the prints were confused punch holes. The trail then went back down onto the south slope, and we attempted to follow but lost the prints on the bare rock and scrub. The slope was extremely steep, and searching for the prints was arduous and dangerous. We realized that whatever creature had made them was far stronger than any of us.

We considered the possibility of a hoax perpetrated by our Sherpas, but discounted it, realizing that the Sherpas were not capable of making the full trail of prints we could see from the top of the ridge. They would not have had the time. We also doubted their ability to make prints which were so consistent with each other and that so closely matched the yeti footprints we were familiar with from photographs.

We sent word with one of the Sherpas down to the other members of the expedition, and Jeff came up to the

ridge later with plaster of paris so that we could make casts of the prints.

During the next three days, we kept a careful watch for the possible reappearance of the creature. We made a new camp farther up the ridge, and spent days examining other snowfields. At night, taking advantage of a bright moon that clearly illuminated the surrounding slopes, we watched from the front of our tent for possible nocturnal activity. There were no further signs.

Upon reflection, there are several aspects of this incident which contribute valuable information to the controversy about the yeti:

1. The circumstances eliminate the hypothesis that all yeti prints are a function of melting by the sun or wind erosion. We know that the prints were made during the night of the 17th, or very early on the morning of the 18th. We photographed them before the sun touched them. We knew wind had not affected them, since a comparison of our own footprints made on the morning of the 18th with our footprints made on the 17th showed little, if any, distortion.

2. The prints are not referable to any known fauna of the area. During the expedition, we devoted special efforts to examining all large mammal prints made in snow; we noted possible variations produced by different snow conditions, terrain, and activities of the animal (i.e., running, walking, etc.); a photographic record was made whenever possible. From comparisons of these photographs with the photographs of our yeti prints, we feel we can eliminate with assurance the possibility that the yeti prints were made by any known normal animal of the eastern Himalayas.

3. The prints support the hypothesis that the various yeti reports refer to one species. The prints are very similar to those photographed by Shipton, differing only in being smaller, with a shorter hallux, which probably indicates an immature male or a female. Sexual dimorphism, i.e., a difference in size between the sexes, is known from *Gigantopithecus* and many other primates, and could easily account for stories from villagers about different species of yeti.

4. The prints support the hypothesis that the yeti is an anthropoid. Dr. George Schaller, who spent a year in the mountains of Africa studying a free-ranging population of gorillas, commented after examining the plaster casts of the prints made on the 18th day that they "demonstrate a close resemblance to those made by the mountain gorilla."

5. The arrangement of the prints supports the hypothesis that the yeti uses bipedal progression. The prints demonstrated a left-right-left-right pattern, with no overlapping and no indication that more than two appendages were used in making a lengthy series of prints.

6. The weight of the creature that made the prints was less than or equal to the weight of an average man. My footprints (I weighed approximately 185 pounds, including winter clothes and boots) were slightly deeper, thus suggesting that the creature weighed about 165 pounds.

7. The circumstances support the hypothesis that the yeti is nocturnal.

8. The creature displayed some inquisitiveness, since it made a detour along the ridge in order to enter our camp and pass between the tents. From careful exam-

ination of the terrain, it appeared likely that the creature approached our camp by following a natural spur up the ridge to cross from the Barun to the Kasuwa Khola at a point which would enable it to avoid the heavier snows farther up the ridge. Although it is possible that the creature saw our camp during the first hour of darkness when the campfire was burning, it seems more probable that, given the angle of the slope, it did not know our camp was there until it was almost upon it. The point at which it reached the top of the ridge was some 20 to 30 yards east of the camp, but rather than turn back or cross the ridge at that point, it turned west to walk along the ridge toward our camp, finally passing between the tents. It is possibly significant that the creature appeared to be an immature one, from the size of its feet.

9. The presence of its tracks supports the hypothesis that the creature inhabits the forested regions, using the snowy passes only to cross from one valley to the next. The tracks came from the heavily forested valley of the Barun and, instead of going in the direction of the higher snowfields, crossed the ridge and continued toward the forests of the Kasuwa and Iswa Kholas.

10. The tracks of the creature suggest that the yeti is exceptionally strong and well-adapted to traveling across Himalayan terrain. At several points along its track, it walked directly along the branches and limbs of the rhododendron bushes, using the displacement ability of the vegetation to support its weight above the deepest snows. I have seen, in their tracks, that both snow leopards and bears frequently use this technique.

11. The prints lend credibility to the theory concerning the yeti. Their resemblance to the numerous footprints previously reported, some of them decades ago and more than a hundred miles from Kongma Laa, suggest a uniformity of data strongly indicating the existence of an unknown creature in the Himalayas.

Based on this experience, I believe that there is a creature alive today in the Himalayas which is creating a valid zoological mystery. I do not want to mince words or argue definitions, but I am not saying that I believe in the Abominable Snowman. I am saying that there is a real and unresolved enigma concerning a creature that walked by my tent one night. It is possibly a known species in a deformed or abnormal condition, although the evidence points toward a new form of bipedal primate. Or perhaps an old form—a form that man once knew and competed with, and afterward forced it to seek refuge in the seclusion of the Himalayas.

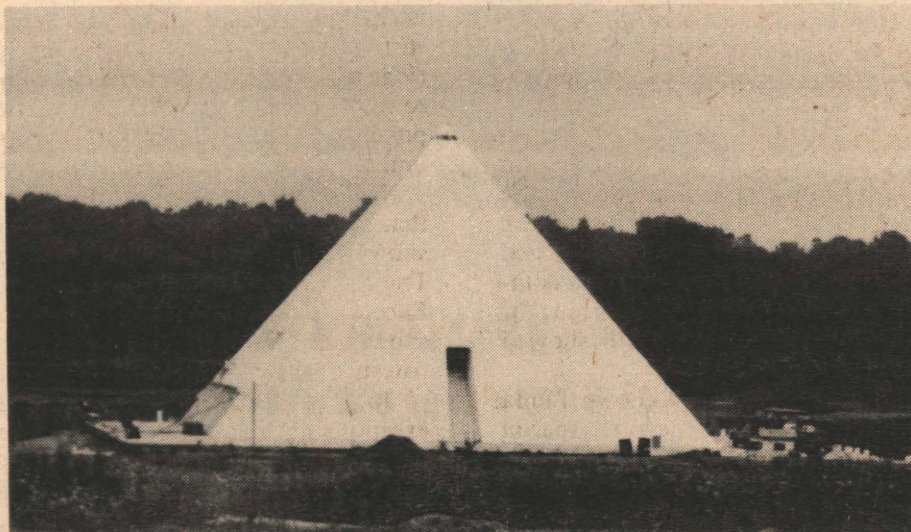
Even though I am intrigued with the yeti, both for its scientific importance and for what it says about our own interests and biases, I would be deeply saddened to have it discovered. If it were to be found and captured, confined and studied, we might well slay our nightmares. But the mystery and imagination it evokes would also be slain. If the yeti is an old form that we have driven into the mountains, now we would gain another possession, another ragged exhibit in the concrete world of the zoological park, another Latin name to enter on our scientific ledgers. But what about the wild creature that now roams free of man in the forests of the Himalayas? Every time man asserts his mastery over nature, he gains something in knowledge, but loses something in spirit.



High Hopes for A New-Age Pyramid

by Fred Wilson

Nancy Paulsen for SITU



THE GOLDEN PYRAMID at Gurnee, Illinois is due for completion in 1984. Already the gleaming tip and massive truncated sides give it dominance over an area north of Chicago where rolling meadows and clumps of woodland are yet untouched by urban sprawl.

When finished, the pyramid will indeed be golden—not just the tip as it is now, but the entire 9,500 square feet of exterior sheathed in 23-carat gold leaf, applied by hand in 3-inch strips of 67-foot length at an estimated cost of \$500,000. A one-ninth scale model of the Great Pyramid of Khufu at Giza in Egypt, the Gurnee pyramid stands 59 feet high and has a base measurement of 65 feet. Plans made five years ago called for the first side to be precisely faced toward true north; a survey after framing found all sides in perfect alignment along both axes, north-south and east-west.

If this replication of ancient pyramid design enables builder James Onan to address the mystical forces which many think are uniquely possessed by the pyramid form, one of his two hopes for the venture will be realized. He is unsure whether “pyramid power” can really cause razor blades to stay sharp, food to stay preserved for months, aggression to be reduced, and pain to be alleviated. But he is quite certain that Egypt’s Great Pyramid, built ca. 2800 B.C., was originally covered with gold, stolen long ago, and that only gold may sufficiently amplify the bio-physical energy which pyramids are supposed to gather and store, and even transmit, as some enthusiasts believe.

Onan is also very sure of the need for various protective measures to keep the gold coat his pyramid will wear from being ripped off, as he thinks Khufu’s was. Just after construction began, a moat-like lake was dug around the property, to a depth of 30 feet in some places; and two businesslike guard dogs are pictured patrolling

SITU member Nancy Paulsen visited the Gurnee area this past summer and made these comments on the photos she took: “If you look closely, you can see the line where the gold leaf ends on the tip of the pyramid. . . . From the highways it doesn’t seem so huge, but compared to the size of the truck shown next to it in the pictures, the pyramid-house must be vast. . . . Truly, I admire this man who had the initiative to build a house like this. Just think, instead of merely wondering what happens inside a pyramid, this lucky man will actually get to find out.”

behind a fence in front of the pyramid in newsphotos recently published.

As for the interior, it will have 17,000 square feet of floor area in six stories. The first floor will be open to invited members of the public who wish to study pyramid power in an aura-conditioned setting; for large groups of students there will be a sizable meeting room with a pyramidal fireplace. The five stories above the first will be the new home of the Onan family—James and his wife Linda, and their five children, four boys and a girl of ages from 10 through 20. The second floor has been allocated to dining use and includes a large, open-style kitchen. Floors three through five will contain bedrooms, and the remaining space, on the sixth level just below the peak of the pyramid, will be used for storage.

The second of Onan’s hopes for his pyramid-house is that it will be “the most energy-efficient home in the U.S.” Only 50,000 BTUs should be needed to heat it, he told a reporter, hopefully.

Asked to estimate the cost of it all, Onan mentioned \$1 million; but the reporter, who works for *Dodge Construction News*, thought a better estimate would be in the neighborhood of \$2.5 million.



Dialogue on How We Came To Be

Pursuit's editors welcome the following articles by two veteran SITU members as evidential contributions to *scientific* understanding of the "creation process," i.e., how we and other earthlings came to be.

Dr. Lorenzoni's references are to his previous article, "The Transformist Myth," in *Pursuit* for Spring 1978 (Vol. 11, No. 2).

Dr. Lorber's references are to his previous article, "Transformism Reconsidered: Darwin in Perspective," in *Pursuit* for Fall 1980 (Vol. 13, No. 4).

Below, Lorenzoni presents a rebuttal with paragraphic references to Lorber's "Darwin in Perspective" article. Following, on the opposite page, is Lorber's "Re-affirmation," in response to the Lorenzoni rebuttal.

Further Notes on the Transformist Myth

by Dr. Silvano Lorenzoni

ACCEPTING an invitation from the editors of *Pursuit* to do a "follow-up," I am happy to write these notes which are intended to complement and, to a certain extent, answer what was expounded by Dr. Lorber in his article published in the Fall 1980 issue, pages 155-6. But first, I want to extend my thanks to Dr. Lorber for what he has written. *Constructive* and competent criticism of the kind Dr. Lorber offers is exactly what is needed to push ahead with any *free* scientific inquiry.

I shall now attempt to answer Dr. Lorber in paragraphs numbered to reference the paragraphs of his article, which see.

LORBER PARAGRAPH 3: As for the ideas that the word "evolution" carries implicitly a connotation of "betterment" (and that it should therefore, perhaps, be avoided in favor of "development"), and that the adherents of darwinian transformism often intend to do nothing else but brainwash the general public into the "darwinian religion,"¹ those remain my opinions; I simply differ with Dr. Lorber.

PARAGRAPH 4: In Dr. Lorber's view, for darwinism to function, it is not necessary that mutants appear which are substantially different from the old population, owing to the cumulative effect that small variations would have over geological aeons. This way of seeing things, which necessarily assumes that the small variations envisaged are all in the same direction and oriented to the same goal, could possibly comfort some sort of teleological (or finalistic) transformist theory or proposed mechanism,² but *certainly not darwinism*.

The core of darwinism is that *each* mutation implies some sort of *utility*³ for the mutant in order to work favorably for natural selection. Take, for example, the case of the development of the eye, in small steps from originally blind organisms. The first step presumably would be the formation of soft spots in the skin, bones or carapace

of such organisms, which because of their blindness would be more vulnerable to predators and parasites, and therefore destined to destruction and disappearance according to "natural selection" ("harmful mutations soon remove themselves from the picture"), or be overwhelmed by the fitter, older population. This point ("cumulative effect") is well made in Sermonti & Fondi's book *Dopo Darwin: critica all'evoluzionismo*.⁴

PARAGRAPH 6: What Dr. Lorber says about dominant and recessive genes is, I think, entirely correct, but, in my opinion, is beside the point here.

PARAGRAPH 7: ". . . until a more realistic and scientific evolutionary mechanism is identified . . . we can do no less than lean in the darwinian direction . . ." From this I dissent. Once a theory has objectively been proven to be untenable (as I believe to be the case with darwinism), I do not think one is justified in clinging to it merely because no alternative has been offered; one should just accept the fact that the phenomenon at hand does *not yet* have a satisfactory explanation. However, the fact that I offer no alternative to the darwinian mechanism does not mean that others have not done so; Sermonti & Fondi give a long list of authors who have,⁵ although their work has been systematically ignored by the academic press and never brought to the attention of the public at large. (How often the "conspiracy of silence" attends these circumstances!) The same two authors mention in their book that a slightly modified form of lamarckism is at least as likely to be as reasonable as darwinism—but to mention Lamarck is now tantamount to blasphemy in academic circles.

PARAGRAPH 8: There appears to be *no* "infinite wealth of scientific evidence" in favor of darwinism. It is not unlikely that the semantic confusion I attempted to dispel in my article "The Transformist Myth" is still creeping around and in between *evolution*, *transformism*, and *darwinism*. That no rival theory except that of divine

presence really exists, is simply not true; many, many authors have presented such alternative theories, but their work has been ignored or boycotted. And I would like to insist upon due consideration of an argument made in my previous article and which is discussed at great length by Sermonti & Fondi, namely, the total lack of remains of intermediate forms (the famous "missing links"—quite appropriately called so) in the fossil record.

PARAGRAPH 9: "Imbedded in the 'secrets' of evolutionary process are not only the explanation of the origin of life . . ." In my opinion, this is entirely right; but again the fossil record does not comfort the point of view of a gradual inorganic/organic-living crossover (i.e., "chemical evolution").

SEQUEL TO DR. LORBER'S PARAGRAPH 9: My colleague goes into a little philosophizing about "the divine presence." While it is not quite clear to me in what direction he is trying to lead, I shall recall that I had mentioned, in "The Transformist Myth," those "subtler forces which . . . pervade the entire Universe." I was referring to the non-physical facet of things (call it what you will—according to individual religious and/or metaphysical opinions or convictions or knowledge). It should be noted that at least two authors have faced the problem of evolution, biogenesis and speciation, and have tried to include this specific "facet of things."⁶ That I know of no others does not necessarily mean that there *are* no others. The "conspiracy of silence" so often encountered by non-darwinist transformists has been even more insidious for them.

I must again thank Dr. Lorber and the editors of this journal for the opportunity to amplify what I have pre-

viously published, and to perhaps clarify a few points which, in my previous article, may have seemed slightly obscure.

REFERENCES

1. See: Norman Macbeth, *Darwin Retried* (Gambit Inc., Boston, Mass., 1971). This book is an extremely thorough and excellent criticism of darwinism from a semantic and juridical point of view. It does not attack it, however, from a strictly biological, palaeontological or genetic angle.

2. As envisaged, for example, by Piero Leonardi (*L'evoluzione dei viventi*, Morcelliana, Brescia, Italy, 1950).

3. When one looks at darwinism from a broader point of view than the strictly biological, one realizes that it is *nothing else* but the transposition to biology of the doctrine of *profit* as expounded by the English economists of the Industrial Revolution, Smith and Ricardo. Probably Darwin himself did not realize that he was engaging in such a transposition since he lived in an atmosphere so saturated with their economic ideas.

4. Giuseppe Sermonti & Roberto Fondi, *Dopo Darwin: critica all'evoluzionismo* (Rusconi, Milan, Italy, 1980). Having read this superlative book, co-authored by an internationally famous geneticist and a well-known palaeontologist, I must unconditionally recommend it to anyone honestly interested in evolutionary problems.

5. A partial list of authors who accept transformism but deny darwinism, and therefore propose alternative transformist schemes, includes: A. H. Clark, O. H. Schindewolf, G. Colosi, D. Rosa, W. Hennig, L. Croizat, L. S. Berg, R. Goldschmidt, A. C. Seward, J. C. Willis, and W. Thompson D'Arcy.

6. (i) Edgar Dacque: well-known palaeontologist and author of many books, written ca. 1920-1940, all of them now exceedingly difficult to find because they have not been republished since World War II. Dacque has not only been systematically ignored by the scientific establishment, but actively boycotted. After some four years of searching, I managed to procure a copy of what is possibly one of the more representative of his works, *Urwelt, Sage und Menschheit* (Oldenburg, Berlin/Munchen, 1928). (ii) Rene Quinton, "Les poles, foyers d'origine," in *Revue de metaphysique et de morale*, No. 1, 1933.

Darwinian Transformism: A Reaffirmation

by Neil M. Lorber, Ph.D.

THE FOLLOWING brief comments are in response to the adjacent notes of my honored and esteemed colleague, Dr. Silvano Lorenzoni. I believe my comments appropriately clarify and enhance what I earlier stated in "Transformism Reconsidered: Darwin in Perspective" (*Pursuit*, Fall 1980).

In the second point that Dr. Lorenzoni makes, he appears to recognize the occurrence of small biological variations over time and to question only their significance, i.e., their capacity to provide for an adequate mechanism for the operation of (Darwinian) evolution. Contrary to Dr. Lorenzoni's apparent belief, the core of Darwinism is *not* that *each* mutation must carry some sort of utility; it is, rather, that those mutations that don't, simply tend to drop out of the picture (since they therefore do not enhance prospects for survival), whereas those mutations that do (which the non-useful mutations must compete against for the same life space—or "evolutionary niche") tend to survive and multiply more rapidly due to the very reason of their relative superiority. Evo-

lution is a matter of waiting for the right thing to happen to come along—but the wait may be one of unrushed aeons. Natural selection does the rest: the fittest are more likely to survive and thus to produce progeny—"carbon copies" of themselves—and thereby to insure their biological continuity. The unfit are more likely to fail in this effort. This, then, is the other half of the Darwinian evolutionary mechanism.

More specifically, the oversight (in my view) in Dr. Lorenzoni's line of reasoning is his apparently not recognizing that even a single favorable mutation occurring in but a single individual member of a species potentially has the capacity (at least if the mutation is dominant) to ultimately become the trait characteristic of the entire population—a capacity which it will, eventually, most likely fulfill (due to its relative superiority over its non-mutated rival genes). Thus, ultimately, countless numbers of this same mutation—perhaps, in time, the entire species—will be ready and waiting for the next favorable mutation to happen to come along and further improve

individual fitness and survivability. That even the next one thousand mutations in members of the species *may* be unfavorable does not negate this genetic preparatory state. The first mutation is "firmly in place." (In any event, such unfavorable mutations will likely be weeded out of the picture by the process of natural selection.) Sooner or later, another "right" mutation—i.e., another favorable mutation—will happen to come along and, in time, it too, if dominant, will become the trait characteristic of the species at large.

Dr. Lorenzoni's mention of the structural development of the eye represents a valid criticism of Darwinian transformism; I have never personally come across a satisfactory explanation of it in traditional (i.e., Darwinian) evolutionary terms. However, I was not blind to this and similar weaknesses in Darwinian theory when I wrote "Transformism Reconsidered: Darwin in Perspective" and believe that I need now merely refer to my emphasis then of the fact that the best explanation of a phenomenon need not *necessarily* be a perfect, comprehensive explanation, and that the overwhelming wealth of collected scientific data—though not *all* of it—is strongly in support of the Darwinian viewpoint. (Indeed, Darwinian "theory," it should be noted, is as close to representing established fact as a theory can ever hope to get in this world.)

The key, essential requirement for any serious *scientific* challenge to Darwinian transformism would be the identification of a *scientific* non-Darwinian evolutionary *mechanism*. To be *scientific*, such a mechanism would have to (1) have or yield observable, quantitative, measurable aspects, (2) operate in the domain of physical reality, and (3) be reasonably in keeping with widely established scientific facts and generally accepted scientific data. (I wanted to emphasize this point—but admittedly failed—in my original article.) Moreover, to be *scientifically* creditable, an alternative theory must be not only based on such a mechanism but must explain its workings in detail and precisely. (By these standards, there is, as yet, *no* credible *scientific* alternative to the Darwinian/Neo-Darwinian concept of evolution.) Such a mechanism is not offered in *Internal Factors in Evolution* (by Lancelot Law Whyte), in *Mathematical Challenges to the Neo-Darwinian Interpretation of Evolution* (edited by Moorhead and Kaplan), or in the various publications of such organizations as the Institute for Creation Research. Nor is it offered in Pierre P. Grasse's *L'Evolution du Vivant* or in the work of Jesuit paleontologist Pierre Teilhard de Chardin (who similarly fails to explicate an alternative scientifically operational mechanism by which evolution has occurred). Nor is it offered in the work of French philosopher Henri Bergson—or in Lamarck's work either.

I have not yet read Sermonetti & Fondi or Dr. Lorenzoni's other references, but I doubt very much if they provide such a mechanism. Theories of evolution that do not provide one are still theories of evolution, but they are not *scientific* theories. Rather, they merely represent essentially philosophical, metaphysical, spiritual, mystical, or religious positions and perspectives—or just plain unscientific speculation or fancy. Much public confusion

currently exists because proponents of such theories have launched widespread media campaigns in which the theories are unjustifiably purported to represent *scientific* alternatives to Darwinism and in which it is claimed that the theories should therefore be taught side-by-side with Darwinism as part of the *scientific* curriculum of the public schools. The notion of divine creation and/or divine intervention, for example, constitutes religion and not science and, accordingly, does not belong in the science classroom. Unfortunately, the lay public is easy, unwary prey to the failure for such a distinction to be made:

Subjects such as the matter at issue cannot rightly be approached without some serious reference to, and consideration of, the larger framework of certain recognized evaluative standards. These standards are, namely, widely acknowledged, time-tested criteria for the evaluation and comparative assessment of any theory. Inasmuch as these standards of assessment have universal applicability, they should be of wide-ranging, general Fortean interest. It should be emphasized, however, that the standards represent theoretical ideals and that, accordingly, no one theory can be expected to score very high on *all* the criteria. Indeed, such a theory will never be found. It is, in fact, the rare, outstanding theory that even scores well on the majority of the criteria enumerated on the following list.

CHARACTERISTICS OF A GOOD THEORY

1. Provides causal explanations.
2. Provides precise, specific descriptions.
3. Provides accurate descriptions, with point-to-point "fit" (correspondence) with objective reality; is consistent with (explains) the available, existing facts.
4. Organizes, orders, systematizes the relevant data; consolidates, synthesizes, and clarifies the data.
5. Is clear, unambiguous, comprehensible.
6. Implies a method for collecting data; is testable, leads to (stimulates) research; generates hypotheses which can be tested for their tenability through empirical research; is amenable to methods of experimental control.
7. "Survives" empirical testing; yields accurate, reliable predictions.
8. Is concise, parsimonious; manifests "economy of means" (simplicity) as by being based upon a minimum number of terms.
9. Is internally consistent: is self-integrated (homogeneous); is not self-contradiction in its individual aspects.
10. Is externally consistent: is consistent with (integrates) established, recognized knowledge and theory (e.g., accommodates prevailing extant theories and systems); introduces a minimal number of new terms.
11. Is sufficient: has breadth and comprehensiveness; systematically describes and "defines" all of the available empirical data; speaks to and explains all aspects of all the objective facts.
12. Is generalizable, i.e., is not limited in its applicability to a narrow, specific domain.
13. Is relevant; provides needed, useful insights.





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 article appeared, and your first initial and last name (or membership number only, if you prefer to be credited in that way).

The Good News

If you are struck by lightning, shot by an enraged spouse, or lose your pulse for as long as 30 minutes in childbirth, you may yet live and be not much worse for the experience.

• In Lee's Summit, Missouri, a mail carrier was knocked "half the length of a basketball court" by a bolt of lightning. Emma Wooldridge was making her rounds during a thunderstorm and had just opened a mailbox when she was struck.

"There was a tremendously loud boom and a ball of fire," she said from her bed at the hospital. Although she wasn't burned, she admitted to feeling "kind of numb. I can't believe I could go through that and survive." Her main complaints were a stiff neck and "prickly feelings" in her shoulder, hands and toes.

• In Tarpon Springs, Florida, Jane Comenzo got into an argument with her husband, Edward, and locked him out of the house. Determined to get back in, Edward picked up a heavy statue in the yard and sent it hurtling through a pair of glass doors; whereupon Jane took aim with a .22-caliber handgun at a range of 15 feet and fired one round at his midsection.

In between the bullet and much of Edward Comenzo was his belt buckle, and that was enough to stop the bullet. "She couldn't do it again in a thousand tries," a sheriff's deputy declared. "I've seen a lot of people shot, but this was just amazing."

The bullet splintered and the buckle was mangled, but Comenzo suffered only cuts and bruises from the force of the buckle gouging his skin. "It was just a common, ordinary belt buckle, maybe one inch and a half or two inches square," the deputy noted as Jane Comenzo was led away to face a charge of aggravated battery.

• Doctors at Hahnemann University Hospital in Philadelphia believe that a patient from their city is the first woman to "come back to life" after her baby was delivered by Caesarean section and she was given up for dead.

The unidentified woman, eight months pregnant, was admitted to the hospital because she was coughing up a small amount of blood. About 30 minutes into her examination, the woman paled, began coughing up massive amounts of blood, and lost all vital signs. Half an hour of advanced cardiopulmonary resuscitation produced no signs of life.

"We felt the situation was one where we probably weren't going to salvage the mother," and further CPR attempts were mainly for the baby's sake, said the physician in charge. At that point, an obstetrician was called in to perform a Caesarean section. In less than four minutes, the doctors lifted a baby girl from the mother's womb, and for the first time in over half an hour, her pulse came back. By the time the baby was two weeks old both she and the mother were able to leave the hospital.

"Our big concern, which was brain damage or some neurological impairment, has not been

borne out," said one doctor. "The mother is quite active—she rides a bicycle." As he explained it, the problem was the baby's pressure against vessels that carry blood to the mother's heart. Once the baby was removed, the blood returned. However, the obstetrician who performed the Caesarean was less exuberant. He said the woman was "moribund" but "obviously not dead" when he operated. "Of course, we can't reverse death. It was dramatic, but it wasn't reincarnation."

SOURCES: AP, *Asbury Park Press*, 10/10/82; UPI, *Schenectady Gazette* (New York), 9/2/82; CREDITS: Member #432; J. Zarzynski.



The Bad News

In a word, *nightmare* adds a time component to a Middle English noun, *mara*—the generic term for a mythical specter which sat on a sleeping person's chest and rendered him or her incapable of crying out.

In more complicated times, nightmares have come to be regarded as either "bad dreams" or premonitions of impending disaster. Nowadays, if you don't have the wisdom to tell the difference, better play it safe, the experts say: assume you have been warned and try to avert the danger.

• Marcos Gonzales, owner of a retail candy business in Manila, Philippines, dreamt about a beautiful woman coming into his store during the night. He awoke, got dressed and rushed downtown to find Menchie Tazanas, a sumptuous 23-year-old dancer, ransacking the cash register. He had her arrested, but since she hadn't actually taken anything, the police could charge her only with attempted burglary.

• Not so clearly did the Harveys, of Mesquite, Texas, comprehend the signals broadcast by their youngest daughter, seven-year-old Alicia, who for five nights, Saturday through Wednesday, awakened screaming from fearful nightmares. "She came to me every night," said Tina, her eldest sister, age 12. "Sometimes she dreamt I had died, and sometimes that she had. It was something different every night."

About 1 a.m. Thursday, as the family lay sleeping, an extension cord to a room air-conditioner short-circuited. A smoldering fire filled the hall and bedrooms with smoke for several minutes before firemen arrived and quickly extinguished the small blaze. Rodney Harvey, his son, Rodney Jr., and his wife, Louise, escaped, as did Tina, the 12-year-old. Alicia's body was found in a closet, and the body of the Harveys' third daughter, 11-year-old Rita, was on the floor when firemen found them. With no burns or other injuries apparent, officials concluded that the sisters died of smoke inhalation.

SOURCES: *USA Today*, 10/15/82; UPI, St. Louis *Post-Dispatch*, 9/19/82. CREDITS: D. Whitcomb; R. Nelke.

Poltergeist Power

You don't much believe in ghosts—or poltergeists, as their noisy and sometimes destructive cousins are called? You would if you worked for Victor Couch who runs a furniture factory in Thomasville, North Carolina, or if you were a neighbor of Catherine and Charles Burden, harassed out of their home in Bournemouth, England, in late summer, 1981.

Mr. Couch had to suspend the night shift at his furniture plant after production slipped 30 percent and a dozen workers quit, claiming they were bothered by a *visible* ghost. The workers had been hearing large objects fall, only to find nothing amiss when they investigated. At other times, employees would find their tools moved or stacks of lumber shuffled about.

"When the first people quit, we wouldn't admit we had a problem," Couch said. "But we knew they were telling the truth because my partners and I had seen him, too." The 6-foot-tall figure appears only at night, looks to be about 50 years old, and always shows up neatly dressed in a checked work shirt and khaki pants. "He has never spoken to anybody and he has never hurt anybody," Couch asserted.

Since he couldn't coax his night-shift people back to work, Couch was half hoping the ghost might stay on: "He could be the very best 'watchdog' I ever had—he doesn't need a gun to scare somebody off."

Of a different character and in no way comparable to Mr. Couch's night-shift ghost was the poltergeist that drove the Burden family from their home in Bournemouth, the old-time resort city on England's south coast.

Bizarre events began one Friday morning shortly after Mr. Burden left for work. His wife reported that a heater suddenly flew across the floor, dishes were flying about the house, and a television was overturned—all by someone she never saw or by some force she didn't comprehend. Police and social workers came. They said they witnessed some of the phenomena but could offer no natural explanation.

The Burdens wondered whether the presence of their adopted son, Bradley, had anything to do with the ghastly rampage. He is eight years old and mentally retarded. Mr. Burden had been told that "the spirit is attracted to a little boy. It picks on young children, particularly if he's a weaker boy."

Late in the day a retired priest performed a rite of exorcism and mediums held seances on Saturday, but the strange events continued. Finally, the family moved out Saturday night—and, according to the neighbors, quiet returned.

"I never believed in ghosts before," said Mr. Burden at the hotel where he sought solitude. "But after the scenes we had, I'm convinced there is a rotten spirit about. He's a real rotter, a vile spirit . . . I have no crockery left."

SOURCES: *Nashville Tennessean*, 10/31/82; *Monitor*, Concord, N.H., 8/20/81. CREDITS: H. Holland, K. Moak.

Methemoglobinemia

Yes, the word does have 17 letters, and it represents a disease you and most people are unlikely to get. But if you should meet a person with skin "as blue as Lake Louise on a cool day," methemoglobinemia is a name to remember.

Fewer than 500 cases of the genetic illness have been reported worldwide. It is caused by an enzyme deficiency that reduces the oxygen-carrying capacity of the red blood cells. Health workers in Appalachia encounter the most U.S. cases, perhaps because the transmission of genetic disease is facilitated by the inbreeding still prevalent there. The mountain people sometimes identify themselves as "blue people."

The malady seems unconnected with other health problems and is easily controlled; but it can be embarrassing. One member of a blue family told his doctor: "We don't go to town. People think we look funny." A TV director was also embarrassed. In the 1970s he sent a film crew to Troublesome Creek, Kentucky, to make a documentary on the disease. After spending several days in the region, and lots of money, the crew packed up and left. Reporting to his boss, the director explained the difficulty: "They couldn't find anyone blue enough," he said.

SOURCE: *Parade*, 10/17/82.
CREDIT: H. Holland.



Policing the Psychics

While the psychic gift itself ranks high on the list of Unexplaineds, the performance of those who claim to have the gift is often seen as less than admirable. Nevertheless, some increase in the use of psychics and their perceptions as adjuncts to criminal investigation is becoming noticeable. Whether the psychics' legitimacy and accuracy will likewise improve is a question now before the law-enforcement professionals. The need for improvement is apparent in these two recent reports:

Missing since April 20 from his home in Johnstown, New York, 23-year-old Paul Sekel was last seen about 3 a.m. that day by a friend who told investigators that Paul was riding with two other men in a car with New Jersey license plates.

Five months passed without any word from Paul to his parents, Leo and Virginia Sekel, or any but negative replies to their frequent telephone calls asking police whether they'd "heard anything."

In late September, the parents were visited by Dorothy Allison, described in the report as a "nationally known psychic." She told them she perceived their son had been murdered, that more than one person was involved in the disappearance, and that his body was in a thickly wooded area with a tan, yellow, or gold car nearby.

The next Saturday, about 130 volunteers and members of the National Guard turned out to help the Sekels look for their son. They searched near the Fulton County Airport, an area that Leo Sekel said closely matched the psychic's description of the spot where Paul's remains would be found. Thorough as it was, the search was in vain; no body was found.

In the same month, children playing in an undeveloped area of Clarendon Hills Cemetery

near Darien, Illinois, found a body that authorities identified as that of 21-year-old Lorraine Borowski, missing since May 15 from the family home in Elmhurst. Investigators found her clothing near the decomposed remains, and the identification was deemed positive after comparison with her dental charts.

When interviewed, Lorraine's mother said that family members had searched the cemetery last summer after a psychic told them the missing daughter would be found "within 18 miles in a shack in a cemetery."

"What bothers me is that we were there. . . . If we had stayed longer, we might have found her," Mrs. Borowski said, through her tears. She also mentioned that the psychic whose perception had proved partially correct was one of several persons purporting to be psychics who had called the family during the months following Lorraine's disappearance; some of the callers had refused to reveal their identity.

So far, the police have not disclosed any evidence in the case beyond a statement from other employees at the Elmhurst real estate office where Lorraine worked, that she left the building on May 15 at the usual quitting time.

SOURCES: *Times Union*, Albany, N.Y., 10/3/82; *Chicago Tribune*, 10/12/82.

CREDITS: J. Zarzynski, S. Guadagnoli.



Follow-Ups

Bigfoot. After carefully examining casts of the footprints found in early June in Umatilla National Forest, Washington (*Pursuit* No. 58, pp. 71 et seq.), Prof. Grover Krantz of the anthropology department at Washington State University said they appear to be authentic and are "the best evidence yet" that Sasquatch exists. He told a meeting of the International Society of Cryptozoology in Vancouver, B.C., that the intricate pattern of skin ridges visible on the prints "would be almost impossible for the best hieroglyphics expert to fake."

"Getting prints of a Sasquatch is nothing new," he continued, "we've got thousands of cases of Sasquatch sightings and plaster casts of prints. But this set has dermal ridges and that's what sets them apart."

Dracula. In the July 1982 issue of *Diagnosis*, a professional magazine, Dr. Thomas McDevitt, an allergist, reported his behavioral evaluation of Dracula, the 15th century Hungarian count who seemed to enjoy eating most when the view was best of victims impaled or being impaled in his presence (*Pursuit* No. 57, p. 43). Dr. McDevitt's diagnosis, at a distance of 500 years, suggested that Dracula's savage behavior may have stemmed from an allergic addiction to high-protein foods, including blood, the Son of Satan's favorite beverage. "Many people who are allergic to substances also develop an addiction to them, and when they are deprived of those substances, they can react in a bizarre or greatly agitated manner," the doctor wrote. "It's not an easy thing to understand," he added. "But it's like smoking. You don't feel good when you smoke, but you feel worse if you don't."

'Champ.' So far, the year has been good, if not great, for the Lake Champlain phenomenon known as Champ (*Pursuit* No. 54 et seq.). Legislation to assure the well-being of all anomalous creatures residing in lake waters contiguous to Vermont and New York was adopted by the governing bodies of both states,

much to the satisfaction of SITU member Joe Zarzynski who has been lobbying for years to get such laws on the books. Otherwise, Zarzynski noted, Champ seems to be keeping a low profile; he was seen only six times during the "sighting season," the period from late spring to Columbus Day. Sightings in the 1981 season totaled 21.

'Chessie.' Chesapeake Bay, however, was the scene of much livelier action provided by Chessie, a large, anomalous water-creature that bears some resemblance to the Loch Ness phenomenon. Robert Frew videotaped, for three minutes, his sighting of a snakelike, 30-foot undulating body of about 10 inches' girth, with a small head, as it appeared in three-to five-foot water just off his property at Love Point, Maryland, May 31. The tape's soundtrack clearly recorded the voices of Frew and his wife, Karen, as they shouted warning to nearby swimmers that a big creature was approaching. But it dived, then appeared beyond them, Frew said. He noted that "there would have been mass panic if they'd seen it at eye-level."

Less clear than the sound was the graphic portion of the tape. A Baltimore-based investigative group, the Enigma Project, called in a video engineer who examined it and gave assurance that no "studio effects" had been added. Frew next took his tape to the Smithsonian Institution where it came under the scrutiny of a number of scientists, including George Zug, chairman of the institution's department of vertebrate zoology. In a preliminary opinion, the group agreed that the tape pictured a genuine water-creature of some kind but was not sufficiently clear to allow detailed identification. Dr. Zug suggested, and the Frews consented, to send the tape to the Jet Propulsion Laboratory, Pasadena, California, where it will be enhanced by computer and further studied. The publicity given the Frew tape caused a number of other persons to recall their own sightings of Chessie and express a variety of opinions about the phenomenon.

'Nessie.' There's little new from the shores of Loch Ness, other than to report the defamation of Nessie by a Scottish engineer who insisted, in a magazine article, that what is seen in the loch is neither monster nor creature but just an old pine log that occasionally floats on the surface. Robert P. Craig described a sequence that begins when water pressure crushed the soft outer cells of a waterlogged pine trunk lying on the loch floor where it would partly fill with gas; the gas would buoy the log to the surface from time to time; there it would make a brief appearance to display great lumps of resin that look much like a monstrous snout—and the log would sink again as gas was expelled.

SOURCES: AP, *Tulsa World*, Okla., 10/24/82; UPI, *News and Observer*, Raleigh, N.C., 6/25/82; *County Courier*, Enosburg Falls, Vt., 10/14/82; *Morning News*, Wilmington, Del., 7/12/82; *The Sun*, Baltimore, Md., 7/18/82.

CREDITS: F. Roales, P. Thompson, J. Zarzynski, H. Hollander, D. Whitcomb.



Kick Those Ills Away!

Magnetic shoes are now being recommended by Chinese doctors as a cure for high blood pressure, nervous exhaustion, insomnia and dizziness. Of 30 patients throughout China who volunteered in the recent testing of the new

shoes made in Peking, about 300 reportedly got better in various degrees, with 85 of them showing "impressive recoveries."

The shoes look like ordinary cloth ones worn by many Chinese. But the soles have either two or four magnets about a third of an inch in diameter. "These magnetic discs touch specific points on the soles," said Yuan Zhonghua, head of a national research group. "There are points all over our body that are sensitive to electricity. At the sole of the foot, there are a number of such points. When stimulated by a magnetic field like that of the discs, they act on the nervous system, relieving pain and soothing the body."

Twelve hospitals in Peking, Shanghai, Hangzhou and Canton have used the shoes which are produced by the Peking March 8 Shoe Factory.

An outstanding recovery was experienced by Lu Ying, 56, an army officer who suffered from high blood pressure, nervous exhaustion and several related symptoms including dizziness, restless sleep and ringing in the ears. After wearing the magnetic shoes for two weeks, the symptoms vanished; after another two weeks his blood pressure returned to normal.

SOURCE: UPI, *Nashville Tennessean*, 9/16/82.
CREDIT: H. Holland.



Volcanic Effects

Nineteen eighty-two may go down in history as the Year of the Volcanic Clouds. Huge gas-clouds orbiting the earth have been observed over many regions with such regularity as to suggest they were on some kind of schedule:—

In February, NASA ordered U.S. spy planes to probe an 11-mile-high cloud that covered large parts of North America, the Atlantic, and Europe.

About March 1, scientists doing a routine weather scan in Hawaii discovered a massive cloud orbiting the earth and tracked it for five weeks. They attributed it to an "unidentified volcano."

One week later, University of Wyoming scientists tried but failed to link the cloud-effect their Hawaiian colleagues had noticed with one they discovered at a much higher level. In their opinion, the first cloud resulted from an eruption of Mt. Pagan in the northern Mariana Islands.

On April 4, El Chicon volcano erupted in Mexico and sent up a mass of sulfurous gas which covered the earth in a uniform thick band from an altitude of 10 to 18 miles, "clearly the biggest thing to happen in the northern hemisphere since 1912," as a NASA scientist described it. (Volcanic clouds have long been known to reduce the sunlight on earth as much as 10 percent. In 1912, Mt. Katamai in Alaska erupted and a year later was blamed for giving the coldest summer on record to Vienna, Budapest and all of western Europe.)

Also in April, the 7,155-foot Galunggung volcano 110 miles southwest of Jakarta, Java, became active and erupted a dozen times over several weeks; on May 18, a severe eruption injured eight people and drove thousands from their homes.

In June, a British Airways 747 Boeing jetliner with 155 tourists on board from Perth, Australia, flew over Galunggung at an altitude of 37,000 feet when the volcano shot up an eight-mile-high plume of hot ash. "I looked out

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—Bob Warth

to see the near engine on my side apparently on fire and the two engines on the other side to be burning, too," said a passenger. Then, all four engines went dead and the plane plunged almost 25,000 feet in 12 heart-pounding minutes. At 12,500 feet the pilot succeeded in starting the engines and landed the jumbo jet at Halim airport, Jakarta. The Vulcanology Institute in Bandung said the eruption that brought the plane to the threshold of tragedy was one of Galunggung's fiercest; it covered the streets with an inch of ash and dust.

The cloud-and-volcano reports were duly tabulated, considered and evaluated. For once, weather scientists in the Government seemed to almost agree.

Murray Mitchell, speaking for the National Oceanic and Atmospheric Administration (NOAA) said: "Preliminary, limited data has produced calculations that global temperatures could drop an average of half a degree Fahrenheit next year."

Brian Toon, of the National Aeronautics and Space Administration (NASA), thinks the temperature drop could reach a full degree. If he is right, we're in for *two years* of cooler weather.

SOURCES: *The Wall Street Journal*, 2/5/82; *The Morning News*, Wilmington, Del., 3/3, 3/12/82; *Chicago Tribune*, 4/23/82; *Star-Ledger*, Newark, N.J., 6/12/82.

CREDITS: F. Wilson, H. Hollander, S. Guadagnoli, M. Wiegler



Army Retrieves Lost General

(Continued from page 113)

of the places he frequents on the huge military post north of El Paso, Texas, where he has been living in retirement since the U.S. disengagement in Vietnam.

The bulletin was issued following a report to police in the town of Monahan, 200 miles distant from the base. A distraught woman had come

into the police station to complain that she had been traveling with Westmoreland when their car was disabled and they were robbed. Later, the woman told officers that *she* was a five-star general and that Westmoreland had been "taken away in a flying saucer."

When the general was located, the alert cancelled and the woman committed for psychiatric observation, the Monahan police said their action was "precautionary." Ed Starns, spokesman at Fort Bliss, agreed: "It was just an odd coincidence that he could not be reached immediately when this kidnap report came to us. We had to go through the motions to physically locate the general after the report came to our attention."

Least affected by all the motions was the general himself. Westmoreland expressed surprise at having led an extensive military maneuver he knew nothing about until his real captors told him.

SOURCE: UPI, *St. Louis Post-Dispatch*, 8/19/82.

CREDIT: R. Nelke.



Did Dust Destroy Dinosaurs?

His forecast that we may be in for years of cooler weather as a result of sulfurous gas clouds thrown up by volcanic eruptions (see adjacent columns) is based on one of two theories held by NASA atmospheric scientist Brian Toon. His other theory also involves clouds, but dust clouds in ancient times rather than the volcanic variety of the present.

According to Toon, a giant asteroid or comet crashed to earth 65 million years ago. For perhaps two months, the planet was wrapped in a cloud of dust so thick that the sun was obscured and temperatures over land everywhere fell below zero. Within six months, the landscape was littered with carcasses; species after species became extinct; plants stopped growing; and dinosaurs and many lesser creatures couldn't find enough food and died.

The extinction of the giant reptiles launched the age of mammals; they survived because they were small enough to burrow underground for warmth and "could probably stumble across enough food. But, if you're a big guy like a dinosaur, you've got to find a lot of food," Toon said, adding that cold and the inability to find food probably killed off any creature that weighed more than 75 pounds.

Addressing a meeting of the American Geophysical Union in late 1981, Toon said that his theory was based, in part, on a 1980 study by a team of scientists led by Walter Alvarez of the University of California's Lawrence Berkeley Laboratory. The study advanced the idea of a dust-producing collision and presented geologic evidence that a thin layer of debris was deposited around the earth about 65 million years ago.

SOURCE: AP in *Asbury Park Press*, 12/27/81.
CREDIT: Member #432.



Skulls & Bones

Paleontologists may count the past summer as one of their most productive in many years.

• In Ethiopia, scientists from the University of California recovered bones which they dated

as 400,000 years older than the famous "Lucy" skeleton found in 1974 and thought to be from the oldest human ancestor of man—an ape-like hominid that walked on two feet, had a small brain and lived four million years ago. Tim D. White, chief paleontologist on the expedition, said the bones found in July came from an area 45 miles south of the site where Lucy was uncovered. He said the area was "littered with fossils. Elephant jaws are sticking out of the hillsides. You can't even walk without stepping on fossils. They include the full range of African fauna over six million years."

• In the Wyoming Badlands of the U.S., 35 fossilized foot bones have been recovered in the last four years which belonged to *Cantius trigonodus*, a primate that walked the earth more than 50 million years ago. The bones make an important revelation, according to Robert T. Bakker, a paleontologist at Johns Hopkins University who compared them with older fossils previously found. The new remains are distinguished by an opposing big toe equipped with a nail rather than a claw.

"The evolutionary advent of the grasping toe, according to a long-standing theory, was the key event which initiated the most important evolutionary trends leading to higher primates," he said. "Our findings lend important new support for that theory."

Bakker said the grasping toe enabled primates to move more quickly than other

animals across small branches, allowing them to escape predators, reducing the need for high birth rates and extending their developmental period.

• In the Samburu Hills of northern Kenya, Japanese scientists have found an eight-million-year-old jawbone that may fill-in a critical time-gap which has long bothered paleontologists trying to trace evolution from ape to man. The discovery was described by Richard Leakey, director of the Kenya museums and son of the pioneer anthropologists Louis and Mary Leakey. He said the bones were the same size as those of a female gorilla and that the creature they belonged to was probably 18 to 20 years old when it died. Hidemi Ishida, whose team from Osaka University, Japan, worked side by side with Kenyan scientists, said the creature appeared to have had many human characteristics as well as those of an ape.

SOURCES: New York Times News Service in St. Louis *Post-Dispatch*, 6/2/82; UPI in *Post-Dispatch*, 6/11/82; Reuters in *Chicago Tribune*, 9/6/82.

CREDITS: R. Nelke, N. Paulsen.



Symposium



'Human Monkey' Found

Also from Kenya comes the report of a "monkey man" of our own times, perhaps more closely related than our readers are to the ancient fossils described above. The wild man acts like a monkey but looks like a man, says Dr. Paul Maundu, district health officer of Homa Bay on the shores of Lake Victoria.

The man was found in March of this year by gatherers of charcoal wood in the rugged Lambwe Valley Forest, 175 miles northwest of Nairobi. He was brought to a hospital, given the nickname John, and assigned to quarters in the hospital yard where he now spends most of his time.

Dr. Maundu describes the creature as "almost certainly human," but "his behavior is just like that of a monkey—even the way he eats bananas. He eats them whole, skins and all." John does not sleep in a bed but prefers to squat like a monkey. According to Dr. Maundu, the man displays "nibbling, silly behavior with fast movements" similar to a monkey's. He cannot speak any known language but uses distinguishable utterances to ask for food and water. He shuns vegetables and prefers his meat served raw.

SOURCE: St. Louis *Post-Dispatch*, 5/6/82.

CREDIT: R. Nelke.

I have in my files about 1,000 articles on "spook lights." These lights are numerous all over the continental U.S. and in Canada, Mexico, Hawaii, Africa, Australia, Europe and South America. I have a theory about what they are and what causes them, and I know when to look for them.

The Inca Indians in South America believed the lights were beacons, attracting them to locations where gold and silver might be found, and they had huge amounts of both metals as proof. They called silver, "Teardrops of the Moon," and gold, "Teardrops of the Sun." In a similar association, a white light indicated the presence of silver and a yellow light showed where gold might be found. Each time I come across another spook-light story, I go through my files in search of a "treasure connection" and I usually find one.

What got me started on the subject was an article I read about Edgar Cayce, in which he said (while in a trance) that all metals have an aura, the aura of silver being white and that of gold, yellow.

Spook lights have varied characteristics. For example, the Simcoe Lights near Toronto, Ontario, emit a sound like water poured on a hot stove; the lights in Hawaii, however, seem to be accompanied by music.

One of the oldest and best-known spook lights is outside Maco, North Carolina. It has been observed since the early 1800s. Observers say it moves always in the same way: down the railroad tracks toward Maco and onto a trestle over Hood's Creek, where it stops. (I have a photograph of the light as it moves toward the camera, also a letter from the photographer describing the action.) Over these tracks, it is said, the remaining cash assets of the Confederate States were moved at the end of the Civil War. The shipment, consisting of gold and silver coins, was valued between \$400,000 and \$500,000 at the time, but

it never reached its intended destination. Instead, the money was dumped from a flatcar into a river which was then in flood condition, according to reports. Could this treasure still lie under the trestle that carries the tracks over Hood's Creek? The light says so!

A somewhat similar tale is told about an area just south of Temple, Texas, where the Leon, Lampasos and Salado Rivers merge to form the Little River. The Karl Steinheimer treasure, consisting of ten mule-loads of gold and silver, was buried somewhere nearby. A brass spike driven into an oak tree may point toward the exact spot, but a light that moves across the area is a more dramatic indicator; it is about the size of a basketball, and it moves, stops, and disappears.

In my investigation of the phenomenon, I have come to the conclusion that the lights are controlled by phases of the moon. From the full moon to the new moon, energy is stored in the metal, either as static electricity or as positive or negative ions, or in some other form. Release begins on the first day of the new moon; the light grows stronger on the second and third day, weaker on the third and fourth day. On the sixth day it is strongest, and that is the last phase until it gets "charged" again. The lights are best seen on the third and sixth day of the new moon, up to one hour before the moon sets.

Stories which tie ghost lights to buried treasure are so numerous as to suggest that there may be some truth in them. If only someone would find a treasure where a light indicated it might be found, we would have something to go on.

I would like very much to hear from anyone who has had experience with ghost lights, spook lights, will-o-the-wisps and the like.

—Ernest Bellam

949 Scottsville Mumford Road
Scottsville, NY 14546

Letters

I can identify the nature of the "petrified fetus" mentioned in the *SITUATIONS* column in *Pursuit* No. 57, First Quarter 1982. Dr. Temer's cautious statement that the petrification seems to have occurred within a woman's uterus is correct. Beverly Halstead and Jennifer Middleton describe this bizarre result in their 1972 book on bone anomalies—"Bare Bones: An Exploration in Art and Science," as follows:

The body appears to have the facility for calcifying objects as opposed to merely coating them. A foetus which dies, but instead of being aborted is retained within the uterus, will become impregnated with calcium phosphate. Sir William Cheselden, surgeon to Queen Anne, described in 1733 such a stone child (or lithopedion) that had been in a woman for 26 years.

What Ricardo Liendro found was probably the last resting-place of an elderly woman who died in the Calchaqui valley. When her body returned to the elements, the little petrified embryo was left behind as a biological memorial to her demise.

—Morgan Eads

A note of comment: *Pursuit* Vol. 15, No. 2 is a natural by-product of the growing awareness of the importance of the Unexplained in our culture today. The ideas, ideals and commentaries are compiled and expressed with emotion and logic.

The thoughts given in *Pursuit* are the behind-the-scenes force for unity and consistency of creation. "Ancient Space Flight" and "The Search for Ancient Astronauts" are in tune with Vol. 15, No. 1, in which "The Planetary Grid" and the article about the Giza pyramids are enlightening.

—Linda Sawicki

I read "Tom Bearden Further Explains" in the First Quarter 1982 *Pursuit* with considerable interest. I found direct parallels between Bearden's comments and the views of Tarthang Talku in his book *Time, Space and Knowledge: A New Vision of Reality* (Dharma Publishing Co., 1977). Talku's book gives numerous mental experiments to experience time and space with new perspectives.

According to Talku, "space" is coming to be understood in a more positive way, as an active structuring medium rather than an abstract void. Talku views objects, their states and their interrelationships as somehow being a function of "time" itself. This parallels Bearden's view that "ether" is the same as vacuum and spacetime.

—Thomas P. Betournay

I am sure the readers of *Pursuit* have noted how replete much of the UFO literature is with references to the shape of these objects: the disc, lenticular or two-saucers-joined-at-the-rim shape.

Assuming that these craft have an exotic type of propulsion, their configuration seems to be ideal to produce the flight patterns described by witnesses: the abrupt turns of 90 degrees or less, the sudden reversals and the incredibly rapid acceleration.

The disc configuration offers the least amount of resistance to air or water, no matter in which direction the vehicle moves. So I'm puzzled whenever people snicker about "flying saucers," as if they had some personal preference for a different shape.

Has anyone done any aerodynamic studies of a disc-shaped aircraft? I have never come across such a study. If one were to be made, it could produce some worthwhile benefits—for ufology, perhaps for the future of aerospace travel, and perchance also for those of us who are tired of listening to snickers about "saucers."

—William Kingsley

Mr. Kingsley and other readers who share his interest in disc-shaped configuration and exotic means of propulsion for spacecraft will be as disappointed as we were to receive the following recent report which originated with the "Daily Telegraph" in London and has been reprinted as a feature in a number of U.S. papers:

BRITISH RAIL GIVES UP ON FLYING SAUCERS

British Rail, beleaguered by more earthly problems, has abandoned a bizarre project to build the world's first flying saucer.

A patent for the disc-shaped, nuclear-powered spacecraft was taken out nine years ago, but the idea has been quietly shelved in the struggle to sustain Britain's nationalized rail transit system.

The saucer was designed by the British Rail research and development staff, which visualized a saucer-shaped vehicle capable of carrying 22 passengers into space at speeds far in excess of existing aircraft. But British Rail could not afford the development costs, which would have run into billions of dollars.

Specifications and drawings for the patent, No. 1310990, now lie gathering dust in the Patent Office in London. No prototype of the spacecraft was built and not even a scale model exists.

Plans show a disc-shaped vehicle about 120 feet in diameter, powered by a nuclear reactor and a series of laser beams. It would have been propelled by highly charged particles of energy deflected around and below the craft by an array of electro-magnets.

Its capacity for acceleration and sustained high speeds would have been so great that it was hoped artificial gravity would be created inside the spaceship to eliminate the problems of weightlessness for the passengers.

LETTERS to the editors are always welcome. Please send to Fred Wilson, 66 Bortic Road, P.O. Box 134, Cedar Grove, NJ 07009. Letters are subject to abridgment as necessary to insure fair sharing of the limited space available.

Books

ATLANTIS RECONSIDERED by Michael Baran
(Exposition Press, Inc., Smithtown, New York, 1981)

Reviewed by Jon Douglas Singer, M.A.

The author believes that Atlantis had an advanced civilization which utilized powerful crystals, called "firestones" by Edgar Cayce. The firestones were used as construction tools, weapons and as engines for those elusive craft we now call UFOs. Baran has apparently accepted, at least partially, Dr. Raymond Bernard's theory of Atlantean survivors hiding in vast caves under the earth, especially in the polar regions. Aircraft, which we mistake for spaceships, issue forth from these caves on patrol. Baran suggests that UFO activity in the Bermuda Triangle may also be linked to patrols by Atlantean descendants who may have a base in that area. The author has even invented a new term, *intraterrestrials*, to describe the subterranean Atlantean refugees. Although he quotes extensively from Plato's original accounts of Atlantis, there is no direct evidence in that account (the first mentions Atlantis *by name*), which supports modern theories about Atlantean aircraft and spacecraft.

Baran thinks that ancient astronaut sightings may have been derived from reports of Atlantean aircraft or spacecraft. There is again no direct evidence in Plato's tale of Atlantis for such a theory. Other sightings of UFOs in the early times took place, but two cases cited by Baran have been denounced by *Fate* magazine, one of its writers claiming a hoax and the other saying that witnesses were victims of a misperception caused by unusual weather.

The first case, cited by Baran on pages 71-73, is the famous LeRoy, Kansas, Cownapping of 1897 when a giant "airship" lowered a rope and hoisted a cow aboard so that the humanoid occupants could have a steak dinner. Jerome Clark, in *Fate* magazine, issue of February 1977, claimed that the aerial-rustling case was a hoax perpetrated by the local Liars' Club whose members entertained each other by telling wild stories at meetings.

The second case which Baran says offers evidence of abduction by Atlanteans, is the case of the British regiment which supposedly turned into a fleet of UFOs that looked like loaves of bread! In 1915, a British regiment engaged in the Gallipoli campaign in Turkey, apparently marched right into a bread-shaped cloud bank. The soldiers did not emerge from the other side of the clouds, and legend has it that the warriors are now bivouacked somewhere in space or quartered on a base in the Bermuda Triangle. Melvin Harris, in *Fate* magazine dated January 1982, has debunked this version of the incident, although the debunking claim was probably published too late for Baran to mention it in his book. Harris said that the clouds were really an out-of-season mist, and that the regiment was decimated by Turkish attacks.

Aside from the inconclusive and dubious evidence of UFO connections with the Atlantis mystery, there are some minor factual errors. The first is on page 67, where Atlantologist Egerton Sykes' last name is erroneously spelled Sikes (that may be a typographical error). The second error is an historical one: On page 61, Baran says

that the Sumerians were Aryans. Although it is known that they had trade connections with the *pre-Aryans* of the Indus Valley civilization, it is certain that the Sumerians were not Aryans. Their precise ethnic relations with other peoples such as the Egyptians or the Semites are unknown, and the Sumerians seem to have been a unique linguistic group. But there is no direct evidence that they came from outer space, Atlantis, Lemuria, or elsewhere. The Sumerian civilization evolved sometime between 6000-4000 B.C.; the Aryan civilization did not evolve until around 2000 B.C. The people of the Indus Valley civilization were not Aryans but Meluhhans and were conquered by the Aryans.

There is no biographical data on Baran, but he seems to have some knowledge of the latest research on magnetic fields. He infers, via the Cayce readings, that the Atlanteans had developed the science of electromagnetism to a high level and used it to power their machines. On page 5, he discusses Cayce readings on Atlantean proficiency in electrical science; he suggests that phenomena of the Bermuda Triangle type have been caused by the Atlanteans' power sources submerged under the sea in the Bahamas and vicinity. There is no direct evidence that the phenomena which take place there are caused by Atlantean machines or structures. The ruins found in the Bahamas appear to be real structures and not just beach-rock formations, but it is unlikely that they are responsible for plane and ship disappearances. There is nothing in Plato which suggests that the Atlanteans had electromagnetic knowledge or capability, except perhaps for the "Thunderbolts of Zeus" and the flying chariot of the sun-god Helios!

In my opinion, Atlantis did exist, probably not in the center of the Atlantic, but perhaps somewhere on now-submerged portions of the continental shelves of western Europe or eastern North America. I do not think that it had a supercivilization; its people were probably more like the barbarians in those Robert E. Howard fictional "Conan" stores. Atlanteans may have had cities, as my articles for *Pursuit* have suggested, but there is no direct evidence for Atlantean aircraft or spacecraft. The "flying ships" of Hindu and Irish legends are not Atlantean, whatever else they may be.

Baran makes only one direct reference to the submerged ruins found by Dr. J. Manson Valentine in 1968, and makes no reference to the large numbers of similar sunken ruins found since then by Valentine and his colleagues, Dr. David Zink and Pino Turolla, for example.

Baran admits that there is not much evidence for Atlantis near the Azores, radioactivity studies of the Mid-Atlantic Ridge having indicated that there have been no islands in that area for at least 72,000 years. However, he appears to have not known about the Ampere Seamount which was indeed dry land 12,000 years ago and, as I noted in my *Pursuit* articles, there are fascinating reports which date back to World War II of sunken ruins in that area. Oddly enough, Baran does not mention the numerous reports of sunken cities featured in Charles Berlitz's books to which he refers extensively.

THE PARAPSYCHOLOGICAL IMPACT OF THE ACCIDENT AT THREE MILE ISLAND by Larry Arnold (*Parascience International*, 1025 Miller Lane, Harrisburg, PA 17110, 1980)

Reviewed by E. Macer-Story

Larry Arnold's book is an interesting compilation of premonitions of disaster associated with the near-catastrophe at the Three Mile Island nuclear reactor site near Harrisburg, Pennsylvania, on March 28, 1979.

It is difficult to proceed along the conventional lines usually open to the reviewer: examination, quotation and assessment. The book is not put together in a professional manner; it is greatly overburdened by numerous lists which have not been coordinated in useful fashion to aid the reader's comprehension. His reason for writing the book, however, is entirely laudable. Few will disagree with his contention that clusterings of premonitions as to impending disasters should be heeded *before the fact* by governments and officials who have responsibility for the public well-being.

Arnold's plea advances from the personal experience of having written a fictional newspaper story describing a meltdown in detail, months before the near-meltdown at Three Mile Island; it must have been frustrating for the author to discover that his publicly documented premonition was treated as mere annoyance by several official agencies.

As one who has also made accurate predictions—and who has fictionalized events before the fact as Arnold did—I share some of his frustration. Apparently, most citizens and the officials who represent them just won't listen to these inspirations until tragedy occurs. Perhaps we should institute a new malady and call it the "Cassandra Complex." Cassandra, you remember, was the prophetess who failed to warn Agamemnon convincingly that he would be murdered by his wife. Cassandra was right, but nobody was interested.

However, when we attempt to deal with the ability of a psychic, or psychics in general, to *alter* the future by prediction, we find ourselves on very sticky ground. If the psychic "predicts" a disaster and gives warning, and the disaster doesn't occur, the prediction is more likely to be faulted for "inaccuracy" and for having caused needless alarm than to be recognized as having forecast the event in such timely detail as to enable steps to be taken for its prevention.

In my practice as a psychic, I know when events can be changed. When there is *contingency*, I am aware of a "vacuum" around the images—an absence of ordinary emotion. However, when it seems fairly certain that a tragic event *will* occur, I feel a flux of emotion surrounding the prediction; I suppose this is not my emotion, but the emotion of the people who will suffer in the tragedy. As is readily apparent to common sense, if a tragedy can be averted, the emotion of reaction to it may thus be absent from the psychic prediction of the possibility.

Although Arnold's emphasis on the emotional nature of the correct premonitions regarding Three Mile Island is understandable, it strikes me that he should pay equal attention to non-emotional premonitions if he hopes to contribute much to the prevention of tragedy. One of parapsychology's sacred precepts is that accuracy of ESP impressions is always emotional. I disagree.

I am seated at my desk in an absolutely calm and non-emotional state. It is my perception that Larry Arnold's career has been interfered with by persons who find his statements on the current scientific ignorance of the energy-state of the atom to be dangerous, in a "practical" sense; but I think the situation can be altered.

However, it can be altered only by a shift of emphasis from consideration of prophecy to what Arnold has to say about energy. The predictions in his book are true and documented; yet within the paradigms of modern physics, "it's impossible." This can only mean that practical physics is somewhere "wrong."

Let us hope that Arnold will look about himself with increased awareness. He has presented modern physics with an ultimatum, and there may be people around who don't much like the idea.

UFO REPORTS INVOLVING VEHICLE INTERFERENCE by Mark Rodeghier (*Center for UFO Studies*, P.O. Box 1402, Evanston, IL 60204, 1981, 144 pp., illus., \$9.60 incl. postage and handling)

Reviewed by Robert Barrow

During the fifties and sixties, pioneer UFO research organizations attempted to keep their members abreast of cases in which a UFO seemed to affect the electrical and/or mechanical function of a nearby motor vehicle. These incidents became known as electromagnetic, or simply EM, cases, and their value has been discussed in numerous publications over the years. The current entry by Mark Rodeghier bears the subtitle "A Catalogue and Data Analysis."

While UFO-related EM events have involved vehicles on land and water, aircraft, TVs and radios, and power-generation (e.g., "blackouts"), etc., this statistical study is confined to a random survey of 441 cases which includes only land (primarily) or water vehicles.

Pages 1-75 provide brief descriptions, in chronological order, of electromagnetic-interference incidents covering the years 1944 to 1979 (there is one case from 1909). Selected mainly from a variety of published UFO sources, the cases are representative of EM events internationally, and even casual readers will find this chapter of interest. The author explains, however, that "the central purpose in doing this study, nevertheless, was not to compile a catalogue. . . . Rather, I wished to form a statistical description of the characteristics of EM events, one that would serve future investigators as a basis for further study."

Following the lengthy section of case summaries, the author begins to virtually "hammer away" at thinking minds with apparently computer-derived data; the flow of numbers, percentages and, hence, relationships, is intense as he lists and discusses unusual EM characteristics, witness-involvement (age, sex, etc.), weather conditions, duration of events, etc., among the 441 documented cases.

The author goes on to discuss the presumed physics behind the EM effects as he examines patterns and summarizes his findings—or, we should say, his feelings. He takes great care to caution the reader that, at this point in UFO-EM investigation, it is more appropriate to suggest than to prove or attempt to prove much of anything.

An appendix, reference and source list complete this truly scientific display.

The Notes of Charles Fort

Deciphered by Carl J. Pabst

ABBREVIATIONS

★	For some obscure reason, Fort cut a notch on the right side of the note.	Jour. de St. Petersburg	<i>Journal de St. Petersburg</i>
★★	For some obscure reason, Fort cut a point on the left side of the note.	Jour. Roy Inst Gt. Brit (KBR)	<i>Journal of the Royal Institute of Great Britain</i>
ab	about	lat	latitude
Ac to	According to	L.B.	Lady Birds
A. J. Sci	<i>American Journal of Science</i>	Liv. Age	<i>Living Age</i>
(A 1)	[? Almanac ?]	LT	<i>London Times</i>
Amer	American	Mag Nat Hist	<i>Magazine of Natural History</i>
An Phil	<i>Annals of Philosophy</i>	Metite	Meteorite
An Reg	<i>Annual Register</i>	mets	meteors
Arcana of Sci.	<i>Arcana of Science</i>	MWR	<i>Monthly Weather Review</i>
BA	<i>Report of the British Association for the Advancement of Science</i>	Myst dth	mysterious death
BCF	<i>The Books of Charles Fort</i>	N. England	New England
Belg.	Belgium	N.M.	No More
bet.	between	N to S.	North to South
Bib. Univ.	<i>Bibliographie Universelle</i>	N. W. Africa	Northwest Africa
Bull. Soc. Belge de Geol.	<i>Bulletin de la Societe Belgium de Geologique [?]</i>	Op. Mars	Opposition of Mars
(C)	[?]	p.	page
(C)	<i>Chaos</i> [Fort's working title for <i>New Lands</i>]	phe	phenomena
corr.	correspondent	Phil Nat. Gazette	<i>Philadelphia National Gazette</i>
C.R.	<i>Comptes Rendus</i>	P Ladies	Painted Ladies
D-75	<i>The Book of the Damned</i> , page 75	Pop. Astro.	<i>Popular Astronomy</i>
det. met.	detonating meteor	Pop Sci Rev	<i>Popular Science Review</i>
disap.	disappeared	Proc. Amer Phil. Soc.	<i>Proceedings of American Philosophical Society</i>
Edin J Sci	<i>Edinburgh Journal of Science</i>	q	earthquake
Edin New	<i>Edinburgh New Philosophical Journal</i>	Quar Jour Roy Inst	<i>Quarterly Journal of the Royal Institute</i>
E.N.E. to W.S.W.	East-Northeast to West-Southwest	Rept BA	<i>Report of the British Association for the Advancement of Science</i>
Eng	England	S.A.	South America
E. Siberia	Eastern Siberia	Sc Am Sup	<i>Scientific American Supplement</i>
ext. obj.	extraordinary object	Sci. Gazette.	<i>Scientific Gazette [?]</i>
(F)	<i>Fletcher's List</i>	Sumner Co., Tenn.	Sumner County, Tennessee
F. ball	Fireball	S.W. to N.E.	Southwest to Northeast
Gent. Magaz	<i>Gentleman's Magazine</i>	th stone	thunder stone
Gt Brit	Great Britain	th storm	thunder storm
h	hours	u. s. Col.	United States of Columbia
H House	Haunted House	V. Cardui	Vanessa Cardui
Ind.	Indiana	Vienna Museum of Nat. Hist.	Vienna Museum of Natural History
Inf. conjunction	Inferior conjunction	volc eruptions	volcanic eruptions
(It)	Italy	W.I.	West Indies
J. F. Inst	<i>Journal of the Franklin Institute</i>	wrms	worms
		W to E	West to East

Continued from Pursuit No. 58, Vol. 15, No. 2, Second Quarter 1982, page 96.

1826

May 24 / 1:20 p.m. / q. at Trente / [H]ad been cloudless. After the q., clouds [Reverse side] gradually collected. / BA 54.

June / Huge column of Vanessa in Switzerland. / In March, in [Reverse side] Piedmont, flying

from N to S. / Mag. Nat. Hist 7-610.

June / P Ladies / See Junes of 1827, 1828.

June 8 or 10 / See March, last.

June 10, period of / Large sunspot / Niles Weekly Register, June 17.

June 17 — or May 17 / —U.S. Columbia / q preceded by long continued drought / immediately followed by

[Reverse side] "a very heavy rain" / BA '54 / Shock on Dec. 8,

immediately followed by rain. / [Front side] See June 3, 1827.

June 17 / "Immense sunspot coming on the sun / according to a corr. / Edin J. Sci 5-245.

June 17 / U.S. Columbia / q / III / [Heavy / BA 1911].

summer / Piedmont / swarm of V. Cardui, like 1879 / Nature 20-255.

July / D-84 / Moradabad, India / fish. / Liv. Age 52/186.

★★

[BCF, p. 86 / See July, 1824] about / Fish / Loch Levan, Scotland / J. F. Inst 4/43.

★

July or August / (mirage) / ac to M. Perrey / Image of Langres on clouds in sky / CR 12/768.

July 21 / Heidelberg / F. ball / [BA] 60.

July 29 / Florida / F. ball / BA 60.

July 31 / Another Stark Vulcan /

See 1820, Feb. / black spot crossing the sun / C.R. 83/623.

[BCF, pp. 412-413:

Things that crossed the sun, July 31, 1826, and May 26, 1828—see *Comptes Rendus*, 83-623, and Webb's *Celestial Objects*, p. 40. From Sept. 6 to Nov. 1, 1831, an unknown luminous object was seen every cloudless night, at Geneva, by Dr. Wartmann and his assistants (*Comptes Rendus*, 2-307). It was reported from nowhere else. What all the other astronomers were doing, September-October, 1831, is one of the mysteries that we shall not solve. An unknown, luminous object that was seen, from May 11 to May 14, 1835, by Cacciatore, the Sicilian astronomer (*Amer. Jour. Sci.*, 31-158). Two unknowns that, according to Pastorff, crossed the sun, Nov. 1, 1836, and Feb. 16, 1837 (*An. Sci. Disc.*, 1860-410)—De Vico's unknown, July 12, 1837 (*Observatory*, 2-424)—observation by De Cuppis, Oct. 2, 1839 (*C. R.*, 83-314)—by Scott and Wray, last of June, 1847; by Schmidt, Oct. 11, 1847 (*C. R.*, 83-623)—two dark bodies that were seen, Feb. 5, 1849, by Brown, of Deal (*Rec. Sci.*, 1-138)—object watched by Sidebotham, half an hour, March 12, 1849, crossing the sun (*C. R.*, 83-622)—and an object that was watched, four nights in October, 1850, by James Ferguson, of the Washington Observatory. Mr. Hind believed this object to be a Trans-Neptunian planet, and calculated for it a period of 1,600 years. Mr. Hind was a great astronomer, and he miscalculated magnificently: this floating island of space was not seen again (*Smithson. Miscell. Cols.*, 20-20.)

Aug 3 / Frankenstein / F. ball / S.W. to N.E. / BA 60.

Aug 3 / Leipzig. / f. ball. / E.N.E. to W.S.W. / BA 60.

Aug 8 / [London Times], 3-f / L.B. at Brighton / "A great fall at Brighton [Reverse side] and in the sea." / N.M.

August / th stone / Large stone fell on Mt. Galapean (Lot-et-Garonne), ac to Quetelet, in th storm. / rept BA 1860-71 / (See Sept 5, '14.)

Aug 8 / Odensee / F. ball / [BA] 60.

Aug 11 / Halle / Fireball / BA 60.

Aug 18 / q / I [Light] / Jamaica / BA '11.

Aug 18 / Fireball / BA 60 / England.

Aug 26 / Fiery whirl at Carcassonne / Flammarion, The Atmosphere, [Reverse side] page 387, says 14 sheep asphyxiated by it.

Aug 26 / Fiery Wind / Carcassonne

(Aude) / Great heat in the morning. At noon, massing clouds in the west. Then a thick black cloud suspended over a field. Crackling and hissing and air rushing toward the cloud. A loud [Reverse side] detonation and an enormous column of fire traversed the field—throwing down walls and trees and picking up and killing sheep. A strong sulphurous odor. Nothing said it burning anything.

Sept 1 / 20 sunspots. Had been many in August.

[Reverse side] But after Sept 1, none till 23, when another outburst. / [London Times], Oct 6-3-d.

Sept / See Aug 7, 1823. / Waterville, Maine / night / great det met / a stone picked up / "probably not really meteoric" / BA 60-72.

Sept 4 / Halle / F. ball / [BA] 60.

Sept. 7 / Sea brilliantly luminous / Gulf St. Lawrence / Jour. Roy Inst Gt. Brit 1-194.

Sept 13 / Bordeaux / Daybreak / Met / BA '60.

Sept 18 / Most tremendous q in 50 years in Cuba. / Arcana of Sci. 1828-131.

Sept 28 / Innsbruck, in the Tyrol / 1:30 a.m. / q and sound like thunder / [Reverse side] BA 54.

Oct 6 / [London Times], 3-d / Sun Spots.

Oct 26 / Lecce, Italy / q / I / [Light / BA 1911].

Oct 29 / India / Nepal / Katmandu / Patun / q / II / [Medium / BA 1911].

Nov. 10 / [London Times], / 2-f / Aurora.

Nov 18 / Passage of comet across sun / Flammarion, Pop Astro, p. 521.

Dec 1 / (In Arctic) / Comet that had been indistinct 2 nights before, became brilliant in west. / Franklin, "Narrative of a Second Journey, p. 295 / It formed a trapezium with Alpha Aquilae, Alpha Lyrae, Alpha Coronae Borealis.

Dec 23 / 15 h / Venus / Inf. conjunction / (A-1).

Dec 26 / Dark Day / Glasgow / LT, 1827, Jan. 5/4/b.

Dec 31 / Dammerung / Fireball / BA 60.

1827

ab / Light of Cornwall / Gentlemans Mag 142/part 2/637 / For Invaders and H House see Oct, 1834.

Jan last / Myst dth / Times 1827/ Feb 5/3/e.

about / Charcoal / England / (28).

[BCF, pp. 73-74: Dr. Angus Smith, in the *Lit. and*

Phil. Soc. of Manchester Memoirs, 2-9-146, says that, about 1827—like a great deal found in Lyell's *Principles* and Darwin's *Origin*, this account is from hearsay—something fell from the sky, near Allport, England. It fell luminously, with a loud report, and scattered in a field. A fragment that was seen by Dr. Smith, is described by him as having "the appearance of a piece of common wood charcoal." Nevertheless, the reassured feeling of the faithful, upon reading this, is burdened with data of differences: the substance was so uncommonly heavy that it seemed as if it had iron in it; also there was "a sprinkling of sulphur." This material is said, by Prof. Baden-Powell, to be "totally unlike that of any other meteorite." Greg, in his catalogue (*Rept. Brit. Assoc.*, 1860-73), calls it "a more than doubtful substance"—but again, against reassurance, that is not doubt of authenticity, Greg says that it is like compact charcoal, with particles of sulphur and iron pyrites embedded.

Reassurance rises again:

Prof. Baden-Powell says: "It contains also charcoal, which might perhaps be acquired from among which it fell."

This is a common reflex with the exclusionists: that substances not "truly meteoric" did not fall from the sky, but were picked up by "truly meteoric" things, of course only on their surfaces, by impact with this earth.

Rhythm of reassurances and their declines:

According to Dr. Smith, this substance was not merely coated with charcoal; his analysis gives 43.59 per cent carbon.]

/ J. Frank Inst 4/49 / Shells fell, early in 1827, at Monastereen, Kildare.

[BCF, p. 381:

Clerke, *The System of the Stars*, p. 295—a nebula that changed position abruptly, between the years 1833 and 1835, and then changed no more. According to Sir John Herschel, a star was central in this nebula, when observed in 1827, and in 1833, but, in August, 1835, the star was upon the eastern side of the nebula.]

Jan 2 / Montague (Orne) / q / Arcana of Sci 1828/155.

Jan 9-10 / Hurricane / Ireland / 16th, hurricane and "noises in the air like explosions of artillery" / Mag Nat Hist 8-25.

Jan 11 / [London Times], 3-a / q / Crawford / Lead Hills.

Jan 16 / [London Times], 2-e / Hurricane / Eng // 23-4-b. / Belg. and Teneriffe.

Jan 16 / China / q. / III / [Heavy / BA 1911].

Feb 9 / 7 p.m. / "A tremendous explosion was heard. Listed as a q. / Roper, List of Earthquakes, p. 32.

Feb 16 / Mhow (Azamgarh, N. W. Provs), India / (F).

Feb-March / Hupeh (Yunyang), China / small q's / BA '11.

Feb 16 / [London Times], 3-b / q / Alicont / Eng?

Feb. 23 / March 21 / Dec 3 // q's in Holland where q's rare/ Quar Jour Roy Inst 27/202.

March 25 / ab 2 p.m. / Supposed q—burst explosion of a ship off coast of Lancashire. / An Reg 1827/59.

March 28 / [London Times], 3-c / Subterranean fire / Arrington, Dorset.

March 29 / (Gent's Mag, Ap., 1827, p. 360, 396, 638) / Smoke from the cliffs opposite Weymouth. Apertures, or craters, formed. Said had been smoke at intervals for three years. / Holworth Cliff.

[Reverse side] But it was a slaty limestone that the people burned for a substitute coal.

April / Manna-grain / Persia.

Ap II / Ischia, Italy / I / q / [Light / BA 1911].

Ap 17 / Austria / q. / I / [Light / BA 1911].

May 9 / Drake Co., Tenn., Metite / (F).

May 9 / Nothing in Phil Nat. Gazette.

May 9 / 4 p.m. / Sounds like cannonfire in aerolite / Drakes Creek, Sumner Co., Tenn. / A. J. Sci 18-378 / [Reverse side] Immediately picked up. Was cold. / See May 8, 1829.

May 9 / "Another shower of stones" / ac to Amer papers at Nashville, Tenn. / [Reverse side] Gent's Mag, July, p. 78.

May 20 / Geneva / 6 inches of rain in 3 hours / Q. J. Roy Inst 25-232.

May 22 / or Aug 22? // Somer Co / Metite very similar to that of Utrecht / See June 2-1843.

May 30 / Lima, Peru / II / [Medium quake / BA 1911].

summer / Hay-silex object / Pop Sci Rev 6/475.

June / Eruption of Albay, in the Philippines, at least to middle of Feb, 1828. / BA 54.

June 3 / Martinique / Unprecedented drought of 66 days. Upon July 21, a violent shock. Others in Oct and Nov.

[Reverse side] Then a slight q and rain. / BA '54 / See June 17, 1826.

June 8 or 10 / See 1826. / Great migration of painted ladies in Switzerland. / A. J. Sci 14/389 /

[Reverse side] Stream lasted 2 hours.

June 12 / Tehuacan, Mexico / II / [medium quake / BA 1911].

June 25 / perforation. / Italy / Edin New 26/107.

June 29 / Ab 20 leagues E of the Azores, Capt. Le Sauvage traversed [Reverse side] a space 3 leagues in width covered with volcanic stones, sugar canes, straws, and pieces of wood. He supposed they were the debris of a volcanic eruption.

[Front side] Nothing volcanic mentioned / BA '54—June 12—violent shock, Tehuacan, Mexico—finds nothing looking a year back—Milne / BA '11 gives this [Reverse side] medium rating. / See ab March, 1905. /

[Front side] Arcana of Science 1829-174.

July 5 / 6 a.m. / and Aug 9, at night // Shock at New Albany, Ind. / National Gazette (Philadelphia), July 23 /

[Reverse side] Aug 9—Gazette of 25th / on 9th, 2 / 10 p.m., and 1 a.m. of 10th.

Aug 7 / New Albany, Indiana. / I / [light quake / BA 1911].

Aug 8 / qs and volc eruption in Kamtschatka / BA 54.

Aug 22 / or May 22? // "Somer Co., U.S.A. / stonefall / ac to Wolf. / BA 67-416.

Aug 28 / Aurora / N.Y., etc. / A. J. Sci 14-91.

Aug 30 / At Kuld-Schu, stones fell, ac to Baumhauer. Doubtful, ac to Greg. / BA 60.

Aug. / China / Stonefall / BA 60.

Aug and Sept / Auroras / Gt Brit / Am J. Sci. 14/95, 108.

Sept / —Aug = 15/199 // A[urora?] / France / A.J.S. 14/107.

Sept / A / Denmark / A.J.S. 14/107.

Sept. 25 / Ext. aurora / London / Quar Jour Roy Inst 24/385 / Arcana Sci 1828/150.

Sept 25 / early evening / at Portland, Maine / Streamers of light from all points of horizon, focussing at zenith.

[Reverse side] Fewer streamers in north, where sky blood red. / National Gazette (Philadelphia), Oct. 3.

Sept. 25 / 11 p.m. / Great aurora / London / Gent's Mag, Oct, p. 354.

before Sept 26 / Great q / Lahore / BA '11.

Sept 27 / [London Times], 3-c / 28-3-b / Aurora.

Oct 5 / (F) / stonefall / Bialistock, Russian Poland / Greg asks if date = Oct 8. /

[Reverse side] BA 60.

Oct 8 / right date // Belostok, Russia / bet 9 and 10 a.m. / great

detonation and fall of stones / Q J. R. Inst 25-232.

Oct 9 / Jour des Deb, 18th, tells of other great rains, especially on 11th, and

[Reverse side] floods. Rhone highest since 1801.

Oct 9 / Mag of Nat Hist 1-384 / Joyeuse (Ardeche) / 29 inches of water fell in 2 hours. In 11 days, 36 inches fell.

Oct 9 / At Joyeuse (de l'Ardeche), fell 29

[Reverse side] inches of rain. In eleven days in Oct there fell here 36 inches of water, or about double the quantity for the whole year at Paris. /

[Front side] Arcana of Sci 1829-201.

Oct 17 / wrms / Jour. de St. Petersburg, Nov 14, copied in Edin J. Sci 9-154 / At town of Pokroff, in Russia, "a prodigious quantity of worms of a black color, ringed, and in length three-quarters of a verschok". "They had on each side three feet, by means of which they appeared to crawl very fast upon

[Reverse side] the snow. Body from head one-third down looked like black velvet. In a vessel filled with snow several lived nine days, although the thermometer 8 degrees below zero. Those carried to a warm place soon died. / D-92.

[BCF, p. 96:

Immense number of black insects in a snowstorm, in 1827, at Pakroff, Russia. (*Scientific American*, 30-193.)

Oct 21-23 / Caucasia / I / [Light quake / BA 1911].

Oct 31 / Along coast of Kent, extremely high tide. Banks of Thames

[Reverse side] flooded, and many sheep drowned. / Gent's Mag, Nov, p. 457.

Nov 15 / Frankfurt / F. ball / [BA] '60.

Nov 16 / U.S. Columbi[a] / Violent q.—great destruction, detpnations, "occurring at intervals of thirty seconds

[Reverse side] with wonderful regularity. Gases discharged and masses of mud. / BA 54.

Nov 16 / q. / Bogota / and extraordinary rains / Mag. Nat. Hist 6-300.

Nov 16 / 6 p.m. / Great q / U.S. Columbia // 17 / 9 a.m. / severe shocks / E. Siberia // BA 54 /

[Reverse side] Almost exactly same time.

Nov. 18 / U.S. Columbia / eruption of volcano of Parace. / BA 54.

(To be continued)

The Endless Procession

(Continued from page 110)

Eve could not fulfill that purpose. It has taken a very long time, and required the careful conditioning of billions of people. Now the nature of that conditioning is slowly being revealed to us, perhaps as a first step toward revealing the entire master plan. The final revelation may not come in our generation, however, or even in the next dozen generations. The phenomenon is in no hurry.

We were first controlled directly by our manufacturers. We called them gods and worshipped them. Before they departed they set up a system of rule based on "god-kings" . . . human beings who had been processed and given hereditary powers not possessed by the general population. The planet was divided up among about thirty of these god-kings and their system remained in effect for thousands of years, surviving well into the modern Industrial Age. But the mode of control gradually became diluted and polluted by human greed, politics, and religion. Finally it collapsed altogether. The legendary conflict between the serpent people and the rulers of the biochemical robots has continued, however, and the situation is now so desperate that both sides seem willing to expose their *modus operandi* to us through overt action in the framework of the UFO phenomenon.

In other ages, we accepted this conflict as a battle for men's souls. Now it is becoming apparent that there is more at stake. We, the biochemical robots, are the prize! The serpent people—the anti-human forces—are imitating the UFO phenomenon through hallucinations and distortions of reality to confuse us, while the gods are trying to reveal more of themselves and their purposes to us. Millions of people are now able to see beyond the visible spectrum and to sense the presence of these forces, and our two very different worlds are beginning to overlap. The future will bring a series of small climaxes, explosions of sudden insights and information, and a gradual strengthening of the communication channels between us and "them." As our awareness increases we may become more and more subservient to these forces, sliding back to our ancient condition when we were enslaved by them. The process of change is already underway. The UFO phenomenon is rapidly becoming a new religion—a religion based on the premise that we are inferior to some advanced race from another world, a race that is coming to save us from ourselves. The basic theme of UFO contact has been anarchism and the promise of a marvelous new socio-religious system. It has almost been an election campaign. The promises have been dazzling but there has been no attempt to fulfill them. The ancient gods, and their successors, the god-kings, lied to us and manipulated us, and there's no indication that the tactics of the modern Ufonauts are any different.

If we *are* biochemical robots helplessly controlled by forces that can scramble our brains, destroy our memories, and use us in any way they see fit, then we are caught up in a poker game being played with marked cards. Someone seems to be trying to tip us off about the marked deck, but we are like the inveterate gambler who, when informed that the game is crooked, shrugs and says, "Well, it's the only game in town."



THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

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

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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.

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Understanding the Unexplained

I am standing in front of a gas range. Standing alongside of each other on the range are two pans so much alike that one may be mistaken for the other. Both are half full of water. I notice that steam is being emitted continuously from the one pan, but not from the other. I am surprised at this, even if I have never seen either a gas range or a pan before. But if I now notice a luminous something of bluish color under the first pan but not under the other, I cease to be astonished, even if I have never before seen a gas flame. For I can only say that this bluish something will cause the emission of the steam, or at least, *possibly* it may do so. If, however, I notice the bluish something in neither case, and if I observe that the one continuously emits steam whilst the other does not, then I shall remain astonished and dissatisfied until I have discovered some circumstance to which I can attribute the different behavior of the two pans.

—Albert Einstein