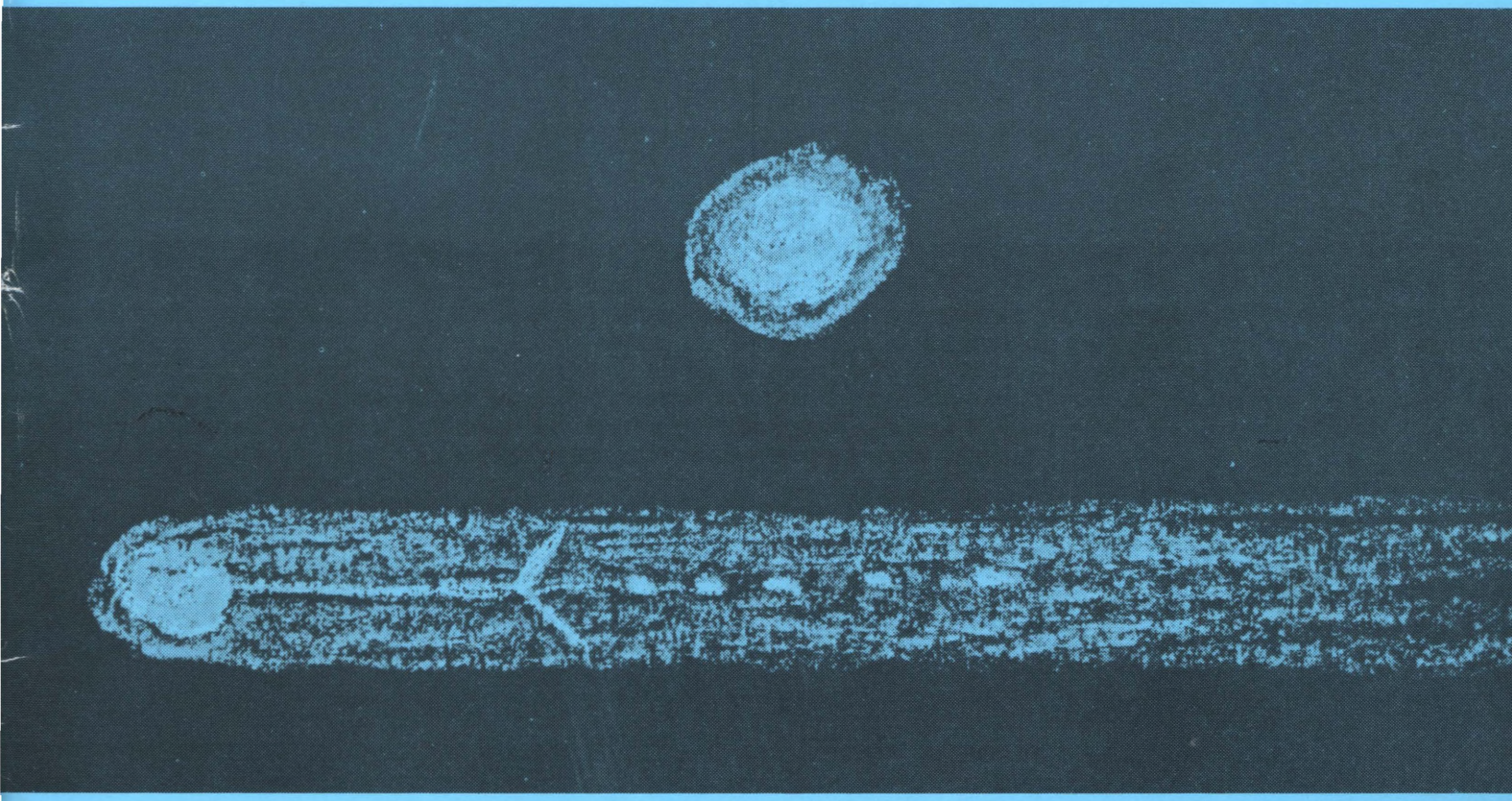
Journal of SITU
The
Society for the
Investigation of
The Unexplained

Pursuit®

Volume 16
Number 2
Whole 62
Second Quarter
1983

'Science is the Pursuit of the Unexplained'



A Train of UFOs

by Warren Eggé (as told to Bob Warth)

For the past several years Warren Eggé has sailed the oceans, photographing many aspects of aquatic life but with particular attention to the plight of the humpback whales. Warren, with his friend Lou Burlingame and both their wives, left Sea Bright, New Jersey, Sunday afternoon, June 5, 1983, aboard the Eggés' 44-foot, two-masted ketch *Beluga*. Their destination was Bermuda. His story is as follows:

The sun had set in the evening of June 6, and at 21:30 hours EDT, Lou and I came on deck to pull a double watch so that our wives could get four hours' sleep before they in turn replaced us.

We were heading in a southeasterly direction at about six knots and were about 150 miles due east of Cape May, N.J. at 21:50 hours when I took a LORAN fix of 71° 5″ N, 38° 55″ W. There was the usual sea-haze that obliterated our view of the horizon; however, I estimated the horizontal visibility to be 5 miles in all directions. The sky was clear and star-filled, with no lingering pollution as found on land.

About 22:00 hours EDT I first noticed a two-tone blob of light (Fig. 1) approaching from the west. Both Lou and I observed it for about 7 to 9 seconds as it passed silently overhead. Later, we agreed that there were only two shades of blue in the coloring of the object. The interior of the blob or ball was similar to the light-blue part of a Bunsen burner flame, while a darker blue corona surrounded the center details and swept back in a long tail.

It didn't seem like a solid object. It was a lighter blue in the center, translucent like a burner flame, or even

(Continued on back cover)

THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

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

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

SITU exists for the purpose of collecting data on unexplaineds, promoting proper investigation of individual reports and general subjects, and reporting significant data to its members. The Society studies unexplained events and "things" of a tangible nature that orthodox science, for one reason or another, does not or will not study.

You don't have to be a professional or even an amateur scientist to join SITU.

MEMBERSHIP

Membership is for the calendar year, January-December: in the United States, $12 for one year; $23 for two years; $33 for three years. Membership in other countries is subject to surcharge, to cover higher cost of mailing. Amount of surcharge, which varies according to region, will be quoted in response to individual request. Members receive the Society's quarterly journal *Pursuit* plus any special SITU publications for the year of membership.

SITU welcomes members' participation. Articles, photographs, newspaper clips, book reviews and other contents including "letters to the editors" should be sent to Fred Wilson, P.O. Box 1895, Montclair, NJ 07042 USA if they are to be considered for publication in *Pursuit*. Other mail, including changes of address, library orders, postal errors, back issue requests, renewals, gift memberships and donations should be sent to SITU/PURSUIT at the post office box address at the top of this page. Please allow six or more weeks' advance notice of change of address.

OPERATIONS AND ORGANIZATION

SITU has reference files which include original reports, newspaper and magazine clippings, correspondence, audio tapes, films, photographs, drawings and maps, and actual specimens. Reasonable research requests will be answered by mail but, because of the steadily increasing demands upon staff time, a fee for research will be charged. Members requesting information should enclose an addressed, stamped envelope with the inquiry so that they may be advised of the charge in advance.

The legal affairs of the Society are managed by a Board of Trustees in accordance with the laws of the State of New Jersey. The Society is counselled by a panel of prominent scientists designated the Scientific Advisory Board (see inside back cover).

IMPORTANT NOTICES

- The Society is unable to offer and will not render any services to non-members.
- The Society does not hold any political, religious, corporate or social views. Opinions expressed in *Pursuit* concerning such matters, and any aspect of human medicine or psychology, the social sciences or law, religion or ethics, are those of the individual member or author and not those of the Society.
- The Society's membership list is restricted to mailing the journal *Pursuit* and special SITU publications, and as necessary to the administration of SITU's internal affairs. Names and addresses on this list are not available for sale, rental, exchange or any use except the foregoing.
- Contributions to SITU, but *not* membership dues, are tax deductible to the extent permitted by the U.S. Internal Revenue Code, and in some states as their taxing authorities may permit.

PUBLICATIONS

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

The contents of *Pursuit* is fully protected by international copyright. Permission to reprint articles or portions thereof may be granted, at the discretion of SITU and the author, upon written request and statement of proposed use, directed to SITU/PURSUIT at the post office box address printed at the top of this page.

THE QUARTERLY JOURNAL OF THE

Pursuit®

SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

'SCIENCE IS THE PURSUIT OF THE UNEXPLAINED'

Contents

The full "cover story" is printed on the cover of this issue, under the illustrations, so that you may share, insofar as possible, the experience of the witnesses and know some part of what they sensed, as the silent train of light passed overhead and into never-to-be-forgotten memory.

	Page
Vaults of Time by Andrew Paul Tomas	50
Physics of Short-Range Teleportation by Daniel Eden	54
Space Law—"Contact with Extraterrestrial Life: Some Legal Considerations," a Library of Congress Report by Daniel Hill Zafren	56
Now You See It . . . by Sarah Fitzjarrald	59
More Clues in the Search for Ancient Aquanauts by Harry Lebelson	61
Niagara Fishfalls by Dwight Whalen	64
The Ultimate Cover-Up by Robert C. Girard	67
How the Psychic Consultant Aids Decision-Making in the Business World by Roderic Sorrell	70
Relativity and the Afterlife: Is There LIGHT After Death? by Arlan Keith Andrews, Sr.	72
Hallucinations and Illusions by Sue Blackmore	73
Shamanism by Michael Baran	75
Loch Ness "Monster's" Fiftieth Birthday Is Quietly Unobserved by Joseph W. Zarzynski	78
Traditions of Submen in Arctic and Subarctic North America (concluded from previous issue) by Ivan T. Sanderson	79
Symposium	80
A Cat Called Calico by Sabina W. Sanderson	82
SITU*ations*	86
Books Reviewed	89
Letters to the Editors	92
The Notes of Charles Fort Deciphered by Carl J. Pabst	94

EDITORIAL:

The Sanderson Prescription

Ivan Sanderson, SITU's founder, talked early, late and often about education. He thought of education as neither art nor science but as a function of living; the acquisition of knowledge he saw as a natural process, a habit like breathing or walking, formed so early in life that no one ever remembered learning to do it. Teaching, in his view, had little to do with education but everything to do with training, and he never missed an opportunity to explain the difference between technique and knowledge, between training and education.

All the talk now going on about the "crisis in education" has suggested that newer members of SITU might welcome an opportunity to become better acquainted, and veteran members would appreciate refreshing their memories, with Ivan T. Sanderson's prescription for alleviating educational malaise, written originally for *Pursuit* in 1971 (Vol. 4, No. 1). The essential ingredients are here reconstituted for the use of practitioners, patients and others who may wish to test his remedy. We quote:

The real trouble of course is that we don't have an educational system, in that we are still trying to *teach* rather than educate. Teaching is a technological process suitable only for imparting techniques; education is or should be a mental exercise, and not just to encourage learning but to foster understanding. It should be offered in three fundamental aspects—simultaneously—(1) the provision of factual information, (2) the principles and methodology of classification, and (3) and most important of all, the stimulus to cerebration. The last is defined by the dictionary as: "Action of the brain, conscious or unconscious" (please note)—in other words, how to *think*.

The primary duty of educators should therefore be to stimulate the pupil, of whatever age, to use whatever "brains" he or she has to comprehend reality. The best way to do this is to present them

(Continued on page 96)

Pursuit Vol. 16, No. 2, Whole No. 62, Second Quarter 1983. Copyright © 1983 by The Society for the Investigation of The Unexplained. ISSN 0033-4685. No part of this periodical may be reproduced without the written consent of the Society. Robert C. Warth, Publisher; Frederick S. Wilson, Production Editor; Martin Wiegler, Consulting Editor; Charles Berlitz, Research Editor and Oceanographic Consultant.

VAULTS OF TIME

by Andrew Paul Tomas

Ancient Greeks believed that most of their myths were disguised history, and they were right. Heinrich Schliemann considered the *Iliad* as a story of actual events and found Troy. Arthur Evans took the legend of the Minotaur seriously and discovered the Minoan civilization on the island of Crete. As the collective memory of the human race, legends often resound as echoes from the distant past.

A myth of antiquity declares that before their return to the stars, the divine civilizers of early mankind buried treasures with the help of men; in order to mark the whereabouts of their "time capsules," they raised huge monuments. Modern scientific speculation has reached a similar conclusion. Dr. Frank Drake, an American astronomer, said some 25 years ago it was possible that the visitors from space could have hidden artifacts under archeological ruins. Dr. Matest Agrest, a Soviet physicist, wrote: "We may assume that ancient astronauts took special care to preserve the evidence of their visit for the benefit of future, more enlightened generations.

Legends of the "treasure of the gods" are strangely similar in countries separated by vast oceans or walled-in by lofty mountain ranges.

Hindu folklore speaks of flying Nagas, the serpent-gods, who live in underground palaces and whose deep caverns store fabulous treasures illuminated by flashing precious stones. Tibetan Buddhists believe that some of their sacred books had been kept in the Naga caves after the death of the Buddha and then released to the world. Such is the old tradition of India and Tibet.

China is called the "Celestial Empire" because it was founded by the Sons of Heaven who had arrived in a fiery dragon from the star Regulus. The ancient books of China say that there exists a community of starmen in the Kun Lun mountains in central Asia which is ruled by Xi Wang Mu, the goddess of the West. The companions of this legendary queen are said to have the ability to travel to faraway stars. A third-century Chinese scholar, Ko Yuan, wrote that all knowledge had come to mankind from the learned immortals of the Kun Lun; a huge underground library is said to be in their possession on the border of China and Tibet.

During an expedition to central Asia, Nicholas Roerich and his son, Dr. George Roerich, an orientalist, saw old books in Tibetan monasteries in the 1920s which had descriptions of "iron serpents" that traveled in space and carried dwellers of other worlds. The Roerichs also knew about a deep grotto under the Potala Palace in Lhasa which held artifacts of the sky gods.

In his *Treasure of the Snows*, Nicholas Roerich describes crossing the Karakorum Pass. Pointing to the rocky ridge, his native guides said: "Deep down there are extensive underground vaults and in them are gathered treasures from the beginning of the world." Roerich recorded Tibetan legends about treasures buried in the Himalayas by the servants of celestial visitors. In the same book he wrote: "Some have even seen the stone door which has never been opened because the date has not arrived." He added that mighty guardians protect the sacred caverns by walls of fire which destroy all intruders.

Writing about the desert folklore of central Asia, Helena Blavatsky found a similar reference to include in her book *The Secret Doctrine* a century ago: "Built deep in the bowels of the earth, the subterranean stores are secure and their entrances are concealed; there is little fear that anyone would discover them."

In his autobiography *Beasts, Men and Gods*, Ferdynand Ossendowski described his adventures in Mongolia in the 1920s. The lamas confided in him that the secret galleries and crypts were flooded with a soft light; none but the wisest among them had the right to enter these tunnels.

Across the Pacific Ocean, far away from Asia, we encounter similar legends.

In Mexico there is a myth that Quetzalcoatl buried 52 golden tablets containing the history of the world up to the time he became ruler of the Toltecs. When the Spanish conquistadors heard the tale, they started searching for the buried tablets, but neither they nor anyone else ever found Quetzalcoatl's treasure.

Garcilasso de la Vega (1535-1616), a descendant of the great Incas, wrote that the treasure of the Children of the Sun lay buried in the Andes. The Spaniards left chronicles about crypts under Cuzco and Sachsayhuaman. They also recorded an Indian legend describing an extensive system of tunnels in Peru and Bolivia. British author Harold Wilkins says that there are secret native societies in South America which guard these galleries and vaults and their hidden treasures, particularly the Golden Image of the Sun which disappeared from Cuzco during the Conquest.

Among the archives of Cuzco is a parchment written by Felipe de Pomares about Carlos Inca, descendant of an Inca emperor. He had been insulted by his Spanish wife, who loudly proclaimed that he was "only a poor Indian." To teach her a lesson, he took her blindfolded one night to a concealed vault under a Sachsayhuaman hill. There Carlos removed the blindfold and in the light of his torch the Spanish lady saw gold statues of Inca kings and artistically fashioned jewelry displayed about the chamber.

The chronicles of the conquistadors mention a vault with a precious crystal which only kings and priests were allowed to see. These writings assert that the crystal showed pictures of the past and the future.

Mme. Blavatsky, mentioned above, visited the Sun Temple in Cuzco. She asserted that a map of the tunnels and caves in Peru was in her possession at the time she wrote about her visit. It may be the same chart as the one now said to be under the custodianship of the Theosophical Society in Adyar, India.

Erich von Daniken's *Gold of the Gods* describes the subterranean galleries discovered by Juan Moricz in Ecuador. He alleged that they held metallic books containing the history of a vanished civilization. The walls and ceilings of these vaults are finely polished, a fact which indicates that an advanced technology was used in their construction; details of the process or method are unknown.

In Babylonia, as elsewhere in the Middle East, we find many legends of the Vaults of Time.

Sumerian sources state that their first kings were survivors of the Great Flood, sent to the Near East by the sky gods to rehabilitate the human race. The 4,700-year-old *Epic of Gilgamesh* speaks about wise Gilgamesh who engraved on a stone the story of the Flood, including the flight of the gods into the sky as the waters rose.

Flavius Josephus, first-century Hebrew historian, wrote that before the Deluge, the ancients inscribed their scientific discoveries upon monuments. He indicated that one of the monuments was in Syria. There actually is a stone structure in Lebanon which nevertheless could be the monument of Flavius's report because Lebanon has belonged to Syria during more than one period in the history of that restless region. The monument is called "Baalbek." The French scholar Count de Volnay wrote about it in 1787. He said that Arab sources had told him the gigantic stone slabs of the Baalbek platform had been put in place only to protect the priceless treasures in the vaults below.

Gnostic mystics produced a curious work in the second century entitled *The Book of the Cave of Treasures* in which the following passage appears: "In the time of the Flood, Noah took with him into the Ark books of hidden mysteries. They were later placed in the Mountain of Victories to the east of the country of Syria, in a grotto."

Nowhere is the lore about secret vaults more abundant than in the Land of the Nile.

The so-called Leiden Papyrus, dated to the first century, was discovered in the tomb of an Egyptian priest and sent to the Dutch city of Leiden, hence its name. The papyrus spells out a ritual of initiation. Dedicated to Osiris, the ancient document describes dark corridors and an illuminated crypt with seven doors. The Greek historian Herodotus, who wrote c. 450 B.C. a monumental survey of the whole of mankind's history, stated that the god Osiris had appeared some 15,000 years before his time. Herodotus borrowed his chronology from the Egyptian priests, saying: "They claim to be quite certain of these dates for they have always kept a careful written record of the passage of time." Herodotus wrote from experience: he had been shown 345 statues of Egyptian high priests in lineal succession beginning with the year 11,795 B.C.

A Roman historian of the fourth century by the name of Ammianus Marcellinus believed in the reality of secret vaults in ancient Egypt, built to safeguard historical records and artifacts. He claimed that the subterranean passages and chambers had been constructed by men before the Flood to insure that vestiges of their civilization would be preserved. The writings of Crantor, a Greek commentator of Plato (300 B.C.), speak of secret monuments in Egypt which contained the history of Atlantis. He said that certain privileged Greeks, Solon and Plato among them, had seen the monuments.

When the Arabs occupied Egypt in the seventh century they encountered Copts, the descendants of ancient Egyptians; in the course of time, Arab scholars recorded many Coptic legends. The works of Masoudi, Makrisi, Muterdi and Biruni, who lived in the tenth century, are still in existence. So are the writings of ninth-century Arab historians Ibn Hokim and Abou Balkh. These scholars wrote extensively about prehistoric treasures. They also handed down a Coptic legend which bears quoting:

> Three hundred years before the Great Flood a ruler of Egypt, called Surid, had a strange vision of the whole earth turning over and the stars falling down. The king assembled his 130 priests and asked them to explain his frightening dream. The chief priest-astronomer predicted a world cataclysm, whereupon the king ordered that the three Giza Pyramids be built in order to provide secret underground vaults. He filled the vaults with all kinds of treasures as well as written records about the sciences of astronomy, mathematics and physics. According to Al Hokim, some very unusual things were deposited—iron objects which did not rust and glass that could be bent. (Were these rustless steel and plastics?) Mechanical statues (robots?) were installed in every pyramid so as to prevent anyone from entering the concealed storehouses. When everything was finished, the priests "planted invisible spirits to guard the entrances from intruders except those who, by their conduct, were worthy of admission."

Muterdi and other Arab writers narrate that explorers of the Khufu Pyramid saw in its depths stone doors open and close by themselves, and flashes of light in the dark corridors were also observed. At the bottom of a 300-foot well in Giza are three abandoned tunnels, one leading to the Sphinx and the others in different directions. They are heavily blocked with stones and sand. Dr. Egerton Sykes, the famous Egyptologist who lived in Cairo for several years, told me in London that the location of the tunnels was well known but the cost of clearing them was prohibitive. In their present state they do not add much to our knowledge of the area and its monuments; but someday they may provide invaluable links to the Vaults of Time.

Of special interest is the tradition of Rosicrucians and Freemasons.

The Rosicrucian manifesto printed in Germany in 1614 and addressed "to the learned of Europe" recounts the opening of the tomb of Christian Rosenkreuz. His sepulcher had seven doors leading to storehouses; the vault was brilliantly lit by an "artificial sun" in the ceiling. This is strangely reminiscent of ancient Egyptian texts about

secret crypts, though written in language which the German Rosicrucians could not have understood in 1614; the decipherment of Egyptian hieroglyphics was not possible until well after 1799 when the Rosetta Stone was discovered.

In its rituals, Freemasonry maintains a tradition of an underground crypt where priceless articles from a bygone age are kept. In 1789 Count Alessandro di Cagliostro was arrested by the Inquisition for establishing an Egyptian Rite Masonic lodge in Rome. He was thrown into a dungeon where he died six years later. Church officials found among his effects a curious manuscript written in French and attributed to another mystic, Count de St. Germain. When Napoleon Bonaparte took Rome in 1798, one of his generals reclaimed the confiscated manuscript from the Vatican; it was returned to French custody and is now in the library at Troyes. The manuscript, full of allegories and symbols, bears the name *La Tres Sainte Trinosophie*. It arouses a suspicion that its author might have visited the hidden vault in Egypt. Section 2, marked with a symbolic pyramid, states that a deep underground gallery led to a round, brightly lit hall with crystal walls.

In his *Memoirs* Count Cagliostro wrote about his voyage to Egypt: "I entered such places as no ordinary traveler ever entered before." In the *Trinosophie* manuscript found in Cagliostro's possession at the time of his arrest, there is an interesting description: "At last I found a door that opened on a flight of stairs which I descended. After a long march I came to a chamber in the middle of which shone a crystal star."

The tradition of 18th-century secret societies concerning passages and rooms under the Pyramids was suitably formulated by Christian Pitois who wrote under the name P. Christian. He served in the French ministry of education in the reign of Napoleon III and was a scholar and writer and a dignitary of the Rosicrucian lodge in Paris. His book *Histoire de la Magie* was published in France in 1876; in colorful language it discloses information pertinent to our quest:

> The Sphinx of Giza served as the entrance to the sacred subterranean chambers. This entrance, obstructed in our day by sands and rubbish, may still be traced between the forelegs of the crouched colossus. It was formerly closed by a bronze door whose secret spring could be operated only by the magi. In the belly of the Sphinx were cut out galleries leading to the subterranean part of the Great Pyramid.

The Druzes of Lebanon and Syria also preserve knowledge about the secret vaults of Egypt.

Their doctrine teaches that mankind was created by the Sons of God who came from the heavens. They revere Thoth-Hermes, the cosmic messenger. The Druzes have coded books which only five initiated chiefs own and understand. I have met two of these learned men and heard them speak perfect French, English and Arabic. Like the Freemasons, the Druze initiates possess secret recognition signs and passwords.

In response to my questions as to the hidden treasuries in Giza, the late Prince Kemal Joumblat replied that his oath prevented him from discussing this great mystery. However, he challenged me to disclose my own knowledge and said he would stop me if my information was wrong. After listening calmly to what I had to say he added an important fact: In the course of centuries, he said, initiated Druzes had left their seals and signatures on the walls of hidden galleries leading to the ancient crypt. The presence of these graffiti suggested that the Druze chiefs had been inside the subterranean passages. The ancient storehouse would be opened before the end of this century, Joumblat predicted. He did not deny that the Druzes, together with other fraternities, were presently guarding the entrances to the vaults.

In the collection of so-called Mahatma Letters, first published in London in 1923, is one from a sage of the East named Koot Humi, written to Alfred P. Sinnett, a British journalist in India. The letter was written in 1882 at a time when British troops occupied Egypt. The Himalayan master expressed apprehension about the British military operations which could "involve such local consequences to the body of occultists still remaining there and *to what they are guarding*, that two of our adepts are already there, having joined some Druze brethren." (Quotation is from Letter XVI.) Sinnett explained the cause of this alarm in a book, *Selected Fruits of Occult Teaching*, published in London about 60 years ago:

> The purpose of the Great Pyramid was the protection of some tangible objects of great importance having to do with the occult mysteries. These were buried in the rock, it is said, and the pyramid was reared over them, in form and magnitude being adapted to render it safe from the hazards of earthquake and from the consequences of submergence beneath the sea.

It appears that many remarkable incidents have taken place in the Khufu Pyramid. On August 12, 1799 Napoleon Bonaparte, then only a general, went inside the Great Pyramid and asked to be left alone in the King's Chamber. After awhile he returned, obviously shaken, but refused to explain what had happened. When Napoleon became emperor in 1804 he confided to his close friends that in the pyramid he had received a revelation about his destiny. Before his death in exile he almost disclosed to a companion what had actually taken place in the King's Chamber but then changed his mind and said: "You'd never believe it anyway."

In the 1930s two close friends of mine, husband and wife, saw a repetition of extraordinary happenings at the Giza Pyramids like those reported by Arab writers a thousand years ago. Although both had given a pledge of secrecy in respect to the location of a secret entryway near the Sphinx, they shared with me a portion of their amazing experience inside the monument.

My friend was an official of the International Municipal Council of Shanghai, China, in 1933 when he received his all-expense-paid, six months' vacation in Europe—a fringe benefit accruing to European employees every five years. He and his wife boarded a French ocean liner in Shanghai and disembarked at Suez for a stopover in Cairo. Informed of their affiliation with an esoteric fraternity connected with the Egyptian Rite of Cagliostro, an Egyptian initiate came to their hotel and took them to the Sphinx late at night. There he opened a secret door and led them down a long underground corridor where they noticed a light in the distance. As they approached, the

light spread and took the shape of a luminous curtain, blocking their further advance and indeed, any view of what might lie beyond. They came to a halt in front of the barrier and suddenly a succession of holographic scenes from the past and of the future appeared as if projected by an optical time-machine hidden behind the fiery curtain. They observed scenes of the coming World War II, six years before its outbreak. This evidence of a superior technology at work in that underground passage provoked the question, Did Napoleon see similar pictures that prophesied his victorious campaigns and subsequent downfall when he made his historic visit to the King's Chamber?

In his book *The Great Pyramid*, Tom Valentine relates a curious story about King Farouk of Egypt and an American colonel who was on the staff of the U.S. military attache in Cairo in 1945, near the end of World War II.

One evening, at a diplomatic reception, the king and the colonel opened a conversation about Freemasonry. On the spur of the moment, Farouk invited the American to take a ride to the Sphinx. (It may be surmised that the officer had been pledged to secrecy.) When they reached the Sphinx, Farouk touched something on the monument and a slab door opened. King and colonel descended into a passage along which they proceeded to a large chamber where a tall figure stood guard—apparently one of the robots mentioned by Arab writers in the tenth century.

There are some blank spots in this story which I will try to fill in. The colonel was very likely an American Freemason, while Farouk must have belonged to the French-speaking Grand Orient Masonic Lodge which accepted Mohammedans. The lodge has been linked with the Egyptian Rite of Cagliostro and the Rose Croix Fraternity, both of which cherish the tradition of pyramid vaults.

There is on record another alleged discovery of a secret storehouse in the Khufu Pyramid; it is attributed to the eminent British archeologist Sir Flinders Petrie (1853-1942) and an American biblical archeologist, John O. Kinnaman (1876-1961). Dr. Kinnaman, who held both Ph.D. and D.D. degrees, wrote a book titled *Diggers for Facts* in which he described his archeological work in Egypt and Palestine, some of it done in association with the great Sir Flinders. Shortly before his death in Sacramento, California, Dr. Kinnaman confided his strange story to a local teacher named Willi Semple:

It was during their exploration of the Great Pyramid in 1924 that Kinnaman and Petrie discovered by accident a hidden vault which they entered through a gallery on the south side of the pyramid and descended to a great depth before reaching it. In Dr. Kinnaman's words, "It contained things you'd never believe." In a lecture given some 25 years ago, he described some of the things they saw; an anti-gravity machine and "thousands" of enigmatic crystal prisms were the most sensational. The two archeologists presumed that these artifacts had come from the legendary empire of Atlantis which, according to Plato, was destroyed by a geological cataclysm some 12,000 years ago.

According to teacher-confidante Willi Semple, who told the story in the July 1962 issue of the *Rosicrucian Digest*, Sir Flinders and Dr. Kinnaman decided not to make their fantastic discovery public because "the world in general is not ready to understand and cope with this knowledge, much less really believe that it actually exists."

Admittedly, Semple's story can be questioned. However, the decision of the two archeologists to seal their lips can perhaps be explained by the tense situation in Egypt, then occupied by British troops. Revelations about an advanced civilization which had existed before the legendary Flood could have been as upsetting to the Islamic world as to the biblically oriented Anglo-Saxon culture which Dr. Kinnaman and Sir Flinders represented.

Thousands of miles east of the Great Pyramid an even greater natural pyramid towers above the clouds—Mount Kanchenjunga in the Himalayas, third highest peak in the world. In the Tibetan language, Kanchenjunga means "the five treasuries of the great snow." It is suitably dedicated to Lakshmi, the Indian goddess of treasures, who was reputed to have descended on the mountain after her celestial voyage. On the western side of this snow-capped peak lies a valley with a lake. Located "somewhere near" a cluster of houses with Chinese roofs there is a secret underground museum which selected lama novitiates from Himalayan monasteries are allowed to visit on rare occasions. It contains not only relief maps of vanished continents and skeletons of prehistoric giants but also texts from another planet.

Now for the crucial question about the Vaults of Time: Why were they built in the first place, and for what purpose?

In the snowy Himalayas I received an answer which seemed very logical. My oriental communicator said that evolution follows a circular or spiral path and passes through parallel situations in the course of cycles. This is the law of eternal recurrence taught by the Buddha and Pythagoras, and it is referenced in Hindu scriptures which tell of a time when mankind had "a terrible bomb" that shone "like a thousand suns." (In one of his articles, atomic scientist Robert Oppenheimer referred to this ancient nuclear weapon.) In Eastern folklore and sacred books are many references to predecessors who destroyed themselves by triggering a vast geological catastrophe. My communicator declared that the opening of the Vaults of Time would come during the prologue of a planetary crisis as a stern warning: "What happened to that lost civilization, can also happen to you." But until exhibits from a bygone era become visible on our TV screens, their reality and message are likely to remain in the domain of ancient tradition.

* * *

We have traveled a long way from the Egyptian tomb described in the Leiden Papyrus, the secret places mentioned by Herodotus, Flavius Josephus and Ammianus Marcellinus, and more recently by Arab scholars. The legends of Maya priests watching the golden tablets of Quetzalcoatl, of the Naga serpents guarding the treasures of the sky gods in the Himalayas, and of secret fraternities protecting the treasure of the Sphinx, immortalize the lore of the Vaults of Time.

We ourselves have buried several time-capsules in this century. In 1938 the Westinghouse capsule was sealed in New York; it contained a large number of microfilms. In 1940 at Oglethorpe College in Atlanta, books, newsreels, recordings and models were sealed within a "Crypt of Civilization." The people of antiquity could have done the same thing thousands of years ago.

Physics of Short-Range Teleportation

by Daniel Eden

IN "Barrier Physics Notes" (*Pursuit* No. 61, First Quarter 1983) I used two fundamental postulates* to set up a tentative model of higher space. An important deduction from this model was that objects can "oscillate" for a time, in and out of our world, by a process called "barrier oscillation." The equation to characterize this oscillation is:†

$$f_b = \frac{1}{2\pi}\sqrt{\frac{k}{m}}$$

Actually, f_b will not be the frequency value that we will "measure" in our world. Instead, we will observe exactly twice this amount. Why? Because a single barrier oscillation of one cycle actually penetrates through the origin (our world) two different times: "one" on the downstroke, and "two" on the upstroke, so to speak.

The frequency that we will actually measure I propose to call the *coining frequency*, f_c, in deference to SITU member Tom Bearden who has documented this effect in his book *Excalibur Briefing*. In the book he shows several photographs of UFOs that seem to be appearing and disappearing in rapid succession; he says "I often refer to this type of action as *coining*, since it resembles a bright quarter or nickel that is photographed by stroboscopic light while rolling around."

The coining frequency is related to the barrier frequency as follows:

$$f_c = 2\, f_b$$

We must remember to utilize this conversion factor whenever we wish to go from actual experimental data to theoretical calculations.

Barrier oscillation is a very important phenomenon because it can give rise to a natural means for an object to make short-range "skips" through seemingly solid walls or other obstructions. When a mass is barrier-oscillating and is also given a component of velocity directed toward a wall, it will have a tendency to swerve around the wall in R_4. It can do this in such a way as to miss the wall completely. In the following abstract diagram, imagine that the x-axis is a one-dimensional world called Lineland. The q-axis represents a higher space into which a one-dimensional object is vibrating. The diagram traces the path that the mass takes when it vibrates around a one-dimensional obstruction, or line segment, called Δx.

This diagram shows one complete barrier cycle, or a tracing that is exactly one-wavelength long. If you study the diagram, you will be able to make a general observation that the wavelength λ must be at least twice the thickness of the obstruction. That is, $\lambda \geq 2 \bullet \Delta x$.

Now, the wavelength of any wave is a function of both the frequency (f_b) as well as the speed (v) by which it travels. An equation that relates these factors is $\lambda = v/f_b$. This gives us a way to estimate the minimum velocity that a mass must have to penetrate any given wall thickness (Δx):

$$\lambda = v/f_b \text{ or equivalently, } v = \lambda \bullet f_b,$$

and, since $\lambda = 2 \bullet \Delta x$, then the minimum velocity is

$$v_{min} = 2 \bullet \Delta x \bullet f_b \text{ or in coining frequency, } v_{min} = \Delta x \bullet f_c.$$

Now if we had some kind of a general expression to describe the motion of a mass when it oscillates around a wall, then we would have an equation that effectively describes short-range teleportations. In fact, there is a mathematically precise formalism to describe this motion. It is simply the equation of a sine wave. Thus, we can immediately write the equation for a short-range teleportation as follows:

$$q = A \sin\left(\frac{2\pi x}{\lambda} \pm \phi\right),$$

where, A = the "amplitude" into R_4
λ = the wavelength
ϕ = a phase constant

In this equation, the term "x" represents the distance along an imaginary straight line that should be drawn from the object (when it is in our world) over to the wall, and then on behind the wall. It is only when the oscillating mass intersects with this imaginary line that we can observe it. During most of its motion the mass will not be visible to us because it will be displaced into higher space. The term "q" represents this higher space, and the equation as a whole actually traces out the path that the mass will take both *in* our world and *out of it*.

It is the series of intersections with our world that causes the object to look like it is "coining." Besides UFOs which coin, another possible illustration of the effect is given in Raymond Fowler's book *The Andreasson Affair* (1979). In the book, abductee Betty Andreasson described how some humanoids walked through her closed door in a sort of slowed-down coining. She said that the creatures moved in a "jerky motion, leaving a vapory image behind." Betty drew a sketch of this phenomenon; it shows a humanoid moving in exactly the manner predicted by our teleportation model. By the way, assuming her sketch is reasonably accurate, it bears witness that the creature's apparent wavelength was at least twice the

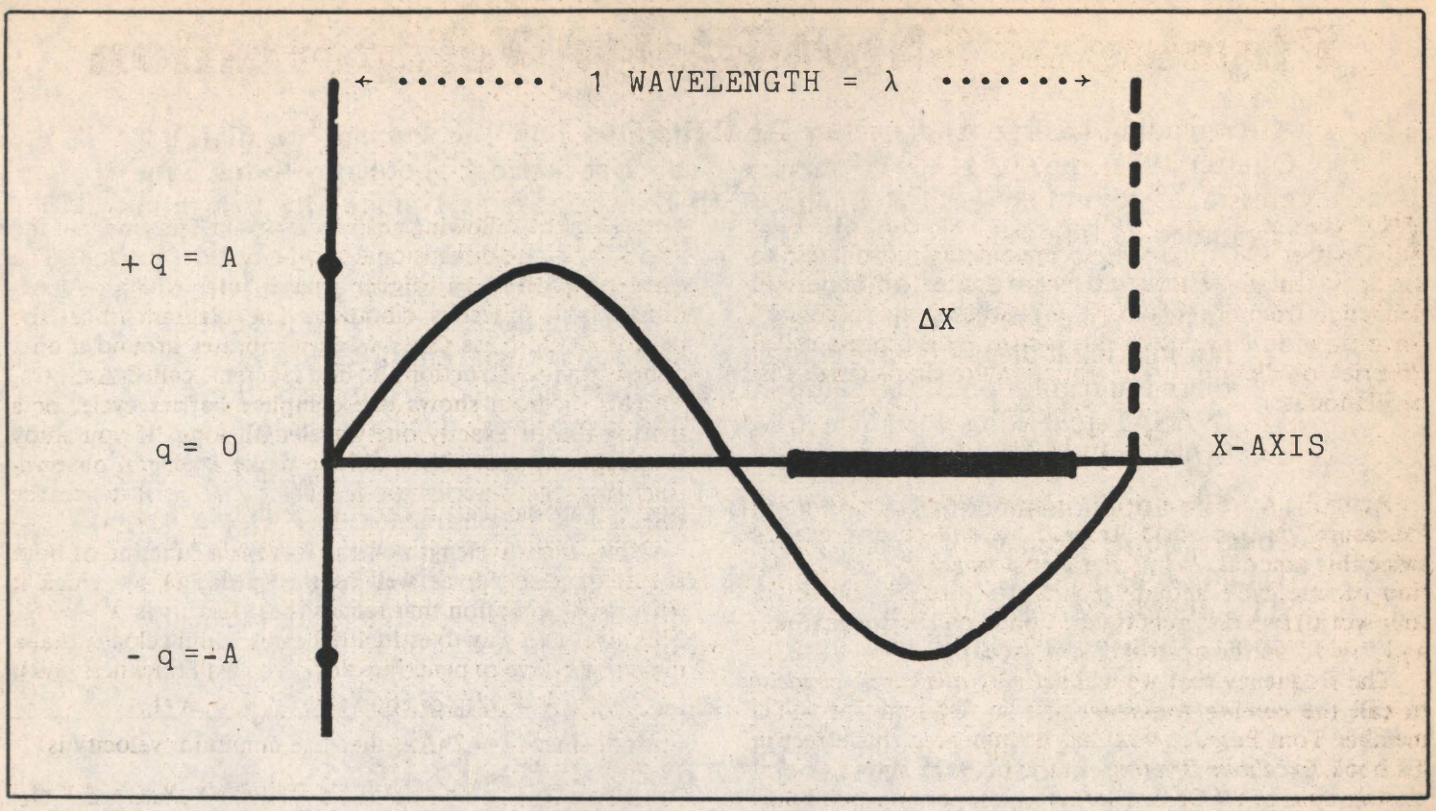
---

*It may be necessary to add a **Third Fundamental Postulate** to the first two. This involves a restriction on the possible rotation states available to a macroscopic mass moving in R_4. Such a restriction prevents mirror-inversion-rotations of large-scale objects. This postulate would act to preserve the distinction between the left- and right-handed objects we see in our world. That nature should inhibit certain rotational states on a macroscopic level may seem absurd; however, such restrictions do occur on the atomic level. For example, the direction of orbital angular momentum for electrons moving around the hydrogen atom takes on fixed parameters when the atom is exposed to an external magnetic field. To call this *space quantization* is a pretentious way of saying that certain directions of rotation are sometimes prohibited in nature.

†Actually, the barrier frequency equation that we are using ignores the slowing of oscillation that will be due to the "intrinsic friction" (**Second Fundamental Postulate**) in R_4. A possibly better approximation might be the following:

$$f_b = \frac{1}{2\pi}\sqrt{\frac{k}{m} - \frac{\vec{u}}{4(m)^2}}$$

Here "u" is the coefficient of friction and the frictional force is assumed to be of the form: F(frictional) = - u•v.



thickness of the closed door. This, as we have already shown, is the minimum wavelength that would be needed to penetrate such an obstruction.

I do not wish to intrude upon the issue of the "reality" of the alleged humanoid events described; I seek only to demonstrate as simply as possible the means by which this model can make predictions. We can, if we wish, ignore all humanoid and UFO-type cases and still find plenty of Fortean evidence to test the model.

One annoying technical snag that I see in our equation is the amplitude term "A" . How can we determine the amplitude, or distance, that an object moves into higher space if we cannot normally see it move in that direction? Perhaps a trained OBE-er could help? Alternatively, let me suggest a somewhat indirect method by which we can determine "A":

The total energy of the barrier oscillating system is the sum of the kinetic plus potential energies, $E = T + U(r)$. Here we only consider the energy actually due to oscillation, not the energy associated with any translational motion (observable in our world). This will simplify the physical argument. When the mass has extended its full length into R_4, then all of the energy will be in the form of potential energy, thus:

$E = U(r)max = \frac{1}{2}k(qmax)^2 = \frac{1}{2}kA^2$ which means,

$$A = \sqrt{\frac{2E}{k}}$$

Here we have an equation that relates the total energy of oscillation to the amplitude. Now, if we could only measure "E", then we would be able to calculate "A" In fact, we can get a measure of "E" because all of the energy of oscillation is, presumably, going to be turned into waste heat (see my argument in "Barrier Physics Notes"). Therefore, by measuring the heat absorbed by the mass, we will be able to determine the original total energy "E" and thus "A".

Example Problem: Suppose a chunk of iron with a mass of 1.0 kilogram (approximately 2.21 lbs. "weight") is subjected to barrier oscillation. Immediately after it has returned to normal, we find that it has been raised 10°C above normal room temperature. Let us assume‡ that the barrier constant "k" is given by $K = 6.45 \times 10^5$ kg-Hz^2. What is the estimated total energy "E", and what is "A"?

Answer: The energy of oscillation, having been converted into waste heat, is given by $E = m\ c\ t$, where m = mass, c = specific heat (for iron, c = 0.11 cal/g°C), and t = the temperature increase:

$E = (1000g)\ (0.11\ cal/g°C)\ (10°C) = 1100$ calories

Or by using a conversion factor (1 calorie = 45 kg-ft^2-Hz^2), we find that $E = 4.95 \times 10^4$ kg-ft^2-Hz^2. If we plug this value into our amplitude equation, we have:

$$A = \sqrt{\frac{2(4.95) \times 10^4\ \text{kg-ft}^2\text{-Hz}^2)}{6.45 \times 10^5\ \text{kg-Hz}^2}}$$

$$= 0.39 \text{ feet}$$

$$= 4.7 \text{ inches}$$

From this demonstration calculation we can see that the displacement into R_4 may not be very large. This is fortunate, because large oscillations are less well approximated by our equations than are the smaller ones, due to the "small displacement" assumption that was used to

(Continued on page 58)

‡The value that I give for "k" should not be taken too seriously. It is the result of some crude estimations based on imperfect data. It is included here only to illustrate the calculational procedure to find "A"

Space Law

After reading George Andrews' article "The E.T. Law" in *Pursuit* No. 61 (First Quarter 1983), pp. 10-11, SITU member Gene Kelch sent a photocopy to his Congressman, Rep. Lawrence Coughlin, 13th District, Pennsylvania. Mr. Coughlin responded as follows:

> "Enclosed is information from the Library of Congress which I trust will answer your questions in this regard. As you will note, there is no federal law making it illegal to have contact with extraterrestrial entities. However, there is a regulation of the National Aeronautics and Space Administration (NASA) governing certain extraterrestrial exposures. This regulation is explained in detail in the attached material."

The attachments consisted of a staff report submitted January 27, 1983 by the Congressional Research Service, Library of Congress, with a copy of the NASA regulation appended. The report and the regulation are reprinted here in full, and SITU thanks Mr. Kelch, Rep. Coughlin, and Daniel Hill Zafren who wrote the report, for a most helpful contribution to our thinking. —The editors

Contact with Extraterrestrial Life: Some Legal Considerations

by Daniel Hill Zafren
Specialist in American Public Law
Congressional Research Service
The Library of Congress

Washington, D.C.
20540

It would be presumptuous for modern man to assume that in this infinite vastness of the cosmos, the homo sapiens on Earth were the only manifestation of intelligent life. Of course, our present technological methods and scientific tools seem vastly inadequate to permit any direct contact with extrasolar civilizations. However, for the generations to come who will be able to advance far beyond the present destinations of our spacecraft or the reaches of today's lasers and radiotelescopes, the discovery of such life is highly probable and will be an extremely fascinating and challenging task.[1]

As space technology advances, scientific interest and examination increases as to the possibility of encountering nonhuman intelligent beings. Popular curiosity has been aroused by the recent hit movie "E.T." Certain commentators on the law of outer space have recognized for a number of years that whether in the discussion or decisions on the legal status of celestial bodies or otherwise, such eventuality will represent legal issues as well as other problems.[2] In fact, there is one outstanding present legal issue which is of itself quite fascinating and related to law in general and to other areas of technology. Should laws be fashioned to meet a future possibility before it happens when circumstances may be speculative? Should laws be made to control or otherwise regulate new technology before that technology becomes developed to a point when it is known or can be predicted with reasonable assuredness what it does, can do, and who or what will be affected by it?

* * *

There is diverse opinion by space law observers on an answer concerning contacts with extraterrestrial life. Some indicate that if in the course of space research extraterrestrial inhabitants are met, some adquate interplanetary law should be considered, but that at the present time such a philosophy of law is in a remote domain and therefore premature.[3] One has even stated: "The science of space law renders a disservice to its own credit by including speculative conditions in its subject matter. Our legal relations with cosmic beings are Utopian questions . . . (Law) is a social reality based on technical, economic and social foundations; therefore the science of law should be engaged with actual facts, real social phenomena, and not have recourse to the world of science fiction."[4] On the other hand, others believe that law as a social science must be kept parallel to the natural science recognition of the possibility of other forms of cosmic life, and that if such other life is discovered without prior thought to such a legal problem then we are faced with the woefully inadequate choice of proceeding with no rules or guide, or simply extending existing rules.[5] The legal thought that seems to have the most support in this direction is the development of "metalaw", which is based on a humanitarian concept

with the following basic premise: "We must do upon others as they would have done unto them. To treat others as we would desire to be treated might well mean their destruction. We must treat them as they desire to be treated."[6] This "metalaw" concept has been given book-length treatment.[7] Recognizing certain initial problems such as contact not being made with the extraterrestrial life itself but with some mechanical or robot emissary, or through telecommunication, criteria are fashioned for characteristics to which metalaw can apply—life, intelligence, detectability, three-dimensionality, and a will to live—eleven specific rules are proposed:

1. No partner of metalaw may demand an impossibility.
2. No rule of metalaw must be complied with when compliance would result in the practical suicide of the obligated race.
3. All intelligent races of the universe have in principle equal rights and values.
4. Every partner of metalaw has the right of self-determination.
5. Any act which causes harm to another race must be avoided.
6. Every race is entitled to its own living space.
7. Every race has the right to defend itself against any harmful act performed by another race.
8. The principle of preserving one race has priority over the development of another race.
9. In case of damage, the damager must restore the integrity of the damaged party.
10. Metalegal agreements and treaties must be kept.
11. To help the other race by one's own activities is not a legal but a basic ethical principle.

If some form of extraterrestrial life "visits" the United States, such would be subject to the territorial jurisdiction of the United States. Any person or object that enters such jurisdiction is within potential legal control by the United States. Thus, depending on the particular facts and circumstances, any number of federal laws and regulations might be applicable concerning such physical presence. Presumably, such a "visitor" would also have the benefit of the protection of those laws as well as would any alien visiting the United States, including relevant constitutional rights. Theoretically, some laws of those States in which the "visitor" or its transport is present may also be potentially applicable.

The only federal measure that specifically pertains to some aspect of extraterrestrial life is a regulation of the National Aeronautics & Space Administration (NASA) governing certain extraterrestrial exposures, and which is set forth in Part 1211 of Title 14 of the Code of Federal Regulations (set forth as an Appendix to this paper). Basically, it provides for authority to impose quarantines in the event that a NASA manned or unmanned space mission returns from contact with the atmosphere of a celestial body and carries back to Earth some form of life or matter as a result of that exposure. A criminal penalty is set forth for a violation of any such imposed quarantine. The regulation would not appear to cover an instance where a life form "visits" here on a mission of its own.

Some interesting international legal questions might arise in the event of such a "visit." For example, would it be an activity concerned with the use and exploration of outer space so as to make applicable any relevant provisions of space law treaties to which the United States is a party? In any case, what obligations would the United States have in affording other nations access to the visitor or participating in the contact with that visitor, or sharing the results of such a meeting?

REFERENCES

1. Wernher von Braun, in "Foreword" to E. Fasan, *Relations with Alien Intelligences* (1970), p. 7.
2. For a synopsis of some authors' ideas on this theoretical problem, see G. Gal, *Space Law* (1969), pp. 202-204.
3. N. M. Matte, *Aerospace Law* (1969), p. 354.
4. G. Gal, *Space Law* (1969), p. 205.
5. A. G. Haley, *Space Law and Government* (1963), pp. 409, 413-414.
6. Ibid., p. 395.
7. E. Fasan, *Relations with Alien Intelligences* (1970).

APPENDIX

PART 1211 — EXTRATERRESTRIAL EXPOSURE

Sec.

1211.100 Scope.
1211.101 Applicability.
1211.102 Definitions.
1211.103 Authority.
1211.104 Policy.
1211.105 Relationship with Departments of Health, Education, and Welfare and Agriculture.
1211.106 Cooperation with States, territories, and possessions.
1211.107 Court or other process.
1211.108 Violations.

Authority: Secs. 203, 304, 72 Stat. 429, 433; 42 U.S.C. 2455, 2456, 2473; 18 U.S.C. 799; Art. IX, TIAS 6347 (18 UST 2416).

Source: 34 FR 11975, July 16, 1969, unless otherwise noted.

§ 1211.100 Scope.

This part establishes:

(a) 18 U.S.C 799.

(c) Article IX, Outer Space Treaty, TIAS 6347 (18 UST 2416).

(d) NASA Management Instructions 1052.90 and 8020.13.

§ 1211.101 Applicability.

The provisions of this part apply to all NASA manned and unmanned space missions which land on or come within the atmospheric envelope of a celestial body and return to the Earth.

§ 1211.102 Definitions.

(a) "NASA" and the "Administrator" mean, respectively the National Aeronautics and Space Administration and the Administrator of the National Aeronautics and Space Administration or his authorized representative (see § 1204.59 of this chapter).

(b) "Extraterrestrially exposed" means the state or condition of any person, property, animal or other form of life or matter whatever, who or which has:

(1) Touched directly or come within the atmospheric envelope of any other celestial body; or

(2) Touched directly or been in close proximity to (or been exposed indirectly to) any person, property, animal or other form of life or matter who or which has been extraterrestrially exposed by virtue of paragraph (b)(1) of this section.

(d) "Quarantine period" means a period of consecutive calendar days as may be established in accordance with § 1211.104(a).

(e) "United States" means the 50 States, the District of Columbia, the Commonwealth of Puerto Rico, the Virgin Islands, Guam, American Samoa and any other territory of the United States, and in a territorial sense all places and waters subject to the jurisdiction of the United States.

§ 1211.103. Authority.

(a) Sections 203 and 304 of the National Aeronautics and Space Act of 1958, as amended (42 U.S.C. 2473, 2455 and 2456).

§ 1211.104 Policy.

(a) *Administrative actions.* The Administrator or his designee as authorized by § 1204.509 of this chapter shall in his discretion:

(1) Determine the beginning and duration of a quarantine period with respect to any space mission; the quarantine period as it applies to various life forms will be announced.

(2) Designate in writing quarantine officers to exercise quarantine authority.

(3) Determine that a particular person, property, animal, or other form of life or matter whatever is extraterrestrially exposed and quarantine such person, property, animal, or other form of life

whatever. The quarantine may be based only on a determination, with or without the benefit of a hearing, that there is probable cause to believe that such person, property, animal or other form of life or matter whatever is extraterrestrially exposed.

(4) Determine within the United States or within vessels or vehicles of the United States the place, boundaries, and rules of operation of necessary quarantine stations.

(5) Provide for guard services by contract or otherwise, as may be necessary, to maintain security and inviolability of quarantine stations and quarantined persons, property, animals, or other form of life or matter whatever.

(6) Provide for the subsistence, health, and welfare of persons quarantined under the provisions of this part.

(7) Hold such hearings at such times, in such manner and for such purposes as may be desirable or necessary under this part, including hearings for the purpose of creating a record for use in making any determination under this part or for the purpose of reviewing any such determination.

(8) Cooperate with the Department of Health, Education, and Welfare and the Department of Agriculture in accordance with the provisions of § 1211.105.

(9) Take such other actions as may be prudent or necessary and which are consistent with this part.

(b) *Quarantine.* (1) During any period of announced quarantine, the property within the posted perimeter of the Lunar Receiving Laboratory at the Manned Spacecraft Center, Houston, Tex., is designated as the NASA Lunar Receiving Laboratory Quarantine Station.

(2) Other quarantine stations may be established if determined necessary as provided in paragraph (a)(4) of this section.

(3) During any period of announced quarantine, no person shall enter or depart from the limits of any quarantine station without permission of the cognizant NASA quarantine officer. During such period, the posted perimeter of a quarantine station shall be secured by armed guard.

(4) Any person who enters the limits of any quarantine station during the quarantine period shall be deemed to have consented to the quarantine of his person if it is determined that he is or has become extraterrestrially exposed.

(5) At the earliest practicable time, each person who is quarantined by NASA shall be given a reasonable opportunity to communicate by telephone with legal counsel or other persons of his choice.

For example, if person or thing "A" touches the surface of the Moon, and on "A's" return to the Earth, "B" touches "A" and subsequently, "C" touches "B," all of these—"A" through "C" inclusive—would be extraterrestrially exposed ("A" and "B" directly; "C" indirectly).

(c) "Quarantine" means the detention, examination and decontamination of any person, property, animal or other form of life or matter whatever that is extraterrestrially exposed, and includes the apprehension or seizure of such person, property, animal or other form of life or matter whatever.

§ 1211.105 Relationship with Departments of Health, Education, and Welfare and Agriculture.

(a) If either the Department of Health, Education, and Welfare or the Department of Agriculture exercises its authority to quarantine an extraterrestrially exposed person, property, animal or other form of life or matter whatever, NASA will, except as provided in paragraph (c) of this section, not exercise the authority to quarantine that same person, property, animal, or other form of life or matter whatever. In such cases, NASA will offer to these departments the use of the Lunar Receiving Laboratory Quarantine Station and such other service, equipment, personnel and facilities as may be necessary to ensure an effective quarantine.

(b) If neither the Department of Health, Education, and Welfare or the Department of Agriculture exercises its quarantine authority, NASA shall exercise the authority to quarantine an extraterrestrially exposed person, property, animal or other form of life or matter whatever. In such cases, NASA will inform these departments of such quarantine action and, in addition, may request the use of such service, equipment, personnel and facilities of other Federal departments and agencies as may be necessary to ensure an effective quarantine.

(c) NASA shall quarantine NASA astronauts and other NASA personnel as determined necessary and all NASA property involved in any space mission.

§ 1211.106 Cooperation with States, territories and possessions.

Actions taken in accordance with the provisions of this part shall be exercised in cooperation with the applicable authority of any State, territory, possession or any political subdivision thereof.

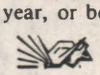
§ 1211.107 Court or other process.

(a) NASA officers and employees are prohibited from discharging from the limits of a quarantine station, any quarantined person, property, animal or other form of life or matter whatever during an announced quarantine period in compliance with a subpoena, show cause of any court or other authority without the prior approval of the General Counsel and the Administrator.

(b) Where approval to discharge a quarantined person, property, animal or other form of life or matter whatever in compliance with such a request, order or demand of any court or other authority is not given, the person to whom it is directed shall, if possible, appear in court or before the other authority and respectfully state his inability to comply, relying for his action upon this § 1211.107.

§ 1211.108 Violations.

Whoever willfully violates, attempts to violate, or conspires to violate any provision of this part or any regulation or order issued under this part or of any quarantine station in disregard of the quarantine rules or regulations or without permission of the NASA quarantine officer shall be fined not more than $5,000 or imprisoned not more than one year, or both (18 U.S.C. 799).



Physics of Short-Range Teleportation *(Continued from page 55)*

derive the original force equation (referred to in "Barrier Physics Notes").

An interesting feature of this displacement is that it holds for every atom in the chunk of iron. When the mass gets displaced there should be nothing of it left for us to see. Even a tiny displacement of a three-dimensional object into R_4 completely hides it from our view. Similarly, even a small displacement of the object can allow it to teleport through an obstruction if it has enough speed.

If large displacement into R_4 seems to be involved in a particular case, then we should probably seek a better approximation of the barrier-force equation than I have utilized. At this point it may be up to experimentalists (Forteans, presumably) to determine the range over which the present equations seem valid.

It will be some time before we can have any real confidence that equations involving higher space are describing reality. The very nature of the "evidence" suggests that it would tend to be excluded by mainline scientific publications. You are not likely to find Scientific American describing the temperature increase in poltergeist stones, or Nature magazine seriously considering the Betty Andreasson abduction. As skeptical but open-minded Forteans, we may have scored an important "advance" beyond the conventional-science media. I say, let's run with the data, and make a go of it!



Important Notice!

The editorial office of *Pursuit* is being moved this fall from its present location to Montclair, New Jersey. After November 15, manuscripts, photographs, newsclips, book reviews and other contents, including "letters to the editors," should be addressed as follows if they are to be considered for publication in *Pursuit*:

Fred Wilson, P.O. Box 1895, Montclair, NJ 07042 USA

All other mail, such as changes of address, library orders, postal errors, back issue requests, renewals, gift memberships and donations, should continue to be sent to SITU/PURSUIT, P.O. Box 265, Little Silver, NJ 07739 USA.

Now You See It . . .

by Sarah Fitzjarrald

IF I were a fanciful person, I might say that my grandfather's mustache cup is sitting there on the shelf behind the glass doors of the china closet, mocking me. But there have been too many science and economics classes in my life to lend myself to very much fantasy.

However, what happened to the cup defies everything that is now known about the natural order of things, and I would not blame anyone for not believing it. Even my good husband, Mac, still balks at accepting the facts. And how can we explain the disappearance of the cup from our house in Arkansas and its subsequent reappearance in my sister's home in Phoenix, Arizona? We can't; yet it happened.

To begin with, the china closet is actually a curio cabinet. Built into the wall, its four large shelves hold a wildly assorted collection of memorabilia—objects with more sentimental value than monetary worth. Also among the clutter is my grandfather's mortar and pestle and the small balances he used to weigh the herbs and chemicals he ground into medicines while he was a practicing physican after the Civil War. He died in 1887 when my mother was not quite three years old, so she could tell us little about him except that he was a doctor.

•

My sister Mary is my fraternal twin and she and her husband David have lived in Phoenix for several years. There has been some controversial research on *identical* twins, but psychologists seem to be in general agreement about fraternal twins and say they are siblings who just happen to be born at the same time.

Although Mary and I can attest to a rather unusual closeness that goes beyond the typical sibling relationship, neither of us has ever taken psychic phenomena as seriously as some people do. We accept what we have, and it is really no big deal. At one time we conducted some amateurish experiments in telepathy, but the results were more disappointing than spectacular.

Several years ago, I tried to reach Mary by telephone one weekend, but she and David travel rather extensively and I realized after the third try on a Friday evening that they were not at home. All day Saturday and Sunday morning I thought about them and continued to dial their number. Each time I let the phone ring awhile, thinking, "Mary, wherever you are, answer your phone."

Sunday afternoon when *our* phone rang, I spoke into the mouthpiece even before I had the receiver clasped to my ear: "Hello, Mary."

She was in a public phone booth in San Francisco and said she knew I had been trying to reach her, but this was the first opportunity she had had to get back to me.

Except for a few episodes such as this and some events which are no more coincidental with us than with other members of the human race, we are not very psychic. I can find water with a dowsing stick (if that is psychic), and Mary lays claim to an out-of-body experience (more about this later).

•

When our mother died in 1964, Mary and I and our brother shared the things she had left. That is how I acquired the mustache cup and the other curios. The cup has been around a long time and I am often asked to "show it" because most visitors to our house are immediately attracted by the curio cabinet.

We grew up in a small town in western Oklahoma, and every spring during Memorial Day weekend the town plays host to our high school alumni association's "convention." It is always nice for me and Mac to go and meet Mary and David there and visit with them. We had attended several of the alumni meetings before 1978 when the weird series of events began.

During the Christmas holidays of that year we had overnight guests from Minnesota. Our daughter lived there then and the visiting young couple and their four children were friends of hers (and ours).

Mac romped and played with the youngsters while I showed off the "goodies" in the curio cabinet to young Mike and his wife, Penny. Mike was proud of his heavy beard and mustache and he picked up the cup, held it to his lips and remarked, "Wow, Penny! Just what I need!"

•

After the holidays were over, and sometime in early January of 1979, I took what I can only call "a real housecleaning fit." I thought it would be a good idea to take an inventory of the things in the curio cabinet and mark each item with its origin and date for the benefit of our children who might someday wonder where all the things came from. It was not until the second day of this tedious chore that I missed the mustache cup. It was nowhere to be found.

Mac's immediate response was that Mary and David had gotten it when they were last here. I had told her that she was welcome to any of our mother's things, but I knew she had not asked for, or taken, the cup. After much diligent thinking back, I remembered that their last visit to our house was in 1975—for the past four years we had done our visiting only at the alumni reunions.

Mac persisted, however, and suggested that I write to Mary and ask whether she had the cup. I knew from the letter I received in reply that she was rather miffed. She asked quite pointedly what had happened to the mustache cup. I called her and assured her that I would be only too delighted if it were safely in her possession. After moping around a few days I put the cup out of my mind, except when I glanced at the shelf where it was always kept.

We went back to the hometown for the alumni meeting in the spring of 1979, and I recall it was a good year. Mary and I talked about the cup and wondered who might have taken it. More than the usual number of graduates from our class attended this re-

union. The gracious classmates who still lived in the area outdid themselves in giving parties and luncheons.

At one party, as the women were visiting in the living room and the men had found refuge in the den, one of our classmates told about an out-of-body experience when she had "nearly died on the operating table" the year before. She related that after she had regained consciousness from the anesthesia, she told her doctor about "floating" above the scene and repeated some of the conversation she had heard between him and the other doctors and the nurses, during the surgery. Her doctor merely shook his head and said that wasn't the first time he had heard such a story.

It was, however, the first time at one of our conventions that the conversation had ventured into the realm of the unusual and unexplained. Thus encouraged, my sister then told about *her* out-of-body experience, and it was a surprise to me since I too was hearing the story for the first time.

Just as she was dozing off for a nap one afternoon, said Mary, she found herself in Paris, France, where she saw and heard a man and his wife engaged in an ordinary conversation. (I did not think to ask if they were speaking French; Mary does not speak French!)

I remember thinking, "Everybody wants to be psychic!", and as quickly as I could, I steered the conversation away from out-of-body experiences. I had the feeling that Mary was making a face at me mentally—the same kind of face we used to make at each other as children.

After the alumni meeting we returned to our respective homes and kept in touch as usual by letters and telephone calls.

•

Some weeks afterward a young woman dropped by who had visited us before and had seen the mustache cup. She not only remembered it but described it and reminded me that she had scolded her twelve-year-old daughter for picking it up.

In September (1979) I visited our daughter and her family in Minnesota. I called our young friend Penny and asked her if she or her husband remembered seeing the cup when they visited us during the Christmas holidays. "Yes," she said. "Don't you remember Mike holding it to his lips and saying it was just what he needed?" She further described it in detail.

Another Christmas came and went, and early in 1980 (I can't recall the exact date) Mary called from Phoenix.

"Light a candle," she said.

"Why?" I asked.

She laughed and said, "You should ask forgiveness for all the mean things you have thought about whoever might have taken the mustache cup." She added, "We have the cup."

She said she found it wrapped up in a Fort Smith newspaper and lying on top of some things in a box in the closet. At that moment we were so pleased it had been found that the strangeness of the disappearance/reappearance did not immediately get through to us. Much later that night I startled Mac awake by suddenly sitting straight up in bed and saying, "She can't have Grandpa's mustache cup! It's impossible!" By this time Mac had just about had it with the cup, so he mumbled something and went back to sleep.

I called Mary the next evening and asked her about the date on the Fort Smith newspaper. She told me calmly that she had already thrown it away. Mary holds a record for "neat and clean;" discarding the paper was normal for her, but it was a jolt to us both when we realized she had destroyed the only clue to when it all happened. If only we knew!

"Do you remember ever taking the cup from our house?" I asked.

"No," she replied. "If you recall, you offered it to me, but I would not even take it in my hands because I thought I might drop it and break it."

I teased her then and told her she might have come and gotten it during another out-of-body experience. I added that I wished, the next time it happened, she would at least wake me so we could have some coffee together.

She and David kept the cup until the next alumni meeting in the spring of 1980. They were not about to send that mustache cup with all its hocus-pocus through the mail. They wrapped it in tissue paper, put it in a heavy cardboard carton and sealed the carton with strong tape. When we were together again they gave me the carton. I opened it, held the cup in my hands, and turned rather cold all over. I was seeing it, but I still could not believe it. The reaction from Mac and David was noncommital courtesy—and who could blame them, with their logical minds?

•

A few months later, Mac and I received another small shock. The high-school classmate who had related her out-of-body experience during surgery stopped by to see us. I told her about the cup while Mac listened in. She countered with a story about her silver pocket knife that had been a gift from a friend.

She was driving alone to western Oklahoma where her parents lived, to be with her mother and help out during an aunt's terminal illness. Enroute, she used the pocket knife to peel herself an orange. When she got to her destination, she left her car at a garage for a maintenance check and unthinkingly left the knife on top of the dashboard. When she later realized what she had done, she borrowed her mother's car and rushed back to the garage, but the knife was gone.

Several months after that, she said, she decided to sell a house she owned in a small town in northern Arkansas. She had lived in the house briefly at one time and later rented it for income. There were some old trunks stored in the attic and as she was cleaning them out, she found her silver pocket knife in an old purse in one of the trunks. She had not been inside the house for two or three years, and she knew she had stored the trunks in the attic much longer ago than that.

There is always a temptation to jump to conclusions and read things into events which are just not there. But the thought occurs to me occasionally, when I look at Grandfather's mustache cup, what a weird coincidence it is that two people who related out-of-body experiences should also be involved in disappearance/reappearance phenomena.

Mary and David are not the real names of my sister and her husband. They are very private people, and when I suggested one time that we send our story about Grandpa's mustache cup to the television show "That's Incredible!", Mary cheerfully announced that she might commit mayhem.



More Clues in the Search for Ancient Aquanauts

A sequel to Harry Lebelson's article "The Search for Ancient Aquanauts," published in *Pursuit* No. 58, Second Quarter 1982, pages 57-61.

by Harry Lebelson

IN the previous article I mentioned two French anthropologists, Marcel Griaule and Germaine Dieterlin, who suggested the possibility of prehistoric visitations to the Dogon tribe in Male, West Africa, by intelligent, amphibious extraterrestrial beings. These creatures, known as "Nommanes," were the equivalent of the Sumerian/Babylonian "Oannes," legendary fish-like beings somewhat resembling men. Recent research has uncovered additional documentation which indicates these cultures were not alone in experiencing alien contact.

In his book *Spacemen In The Ancient East*, W. Raymond Drake* draws evidence in support of these contentions from Tibet's Sacred Books of Dzyan, in which the Lhas of the High (known as the Dragons of Wisdom), interacted with men who had fish-like bodies. Tibetan history, veiled in myth and legend, describes the Lhas as ancient Asiatic "spirits" who built the Celestial City of Lhasa. The Lhasa of legend was located on a mysterious island in central Asia; it was inhabited by the "Sons of God" who worked magic and dominated Earth and Sky with wonders.

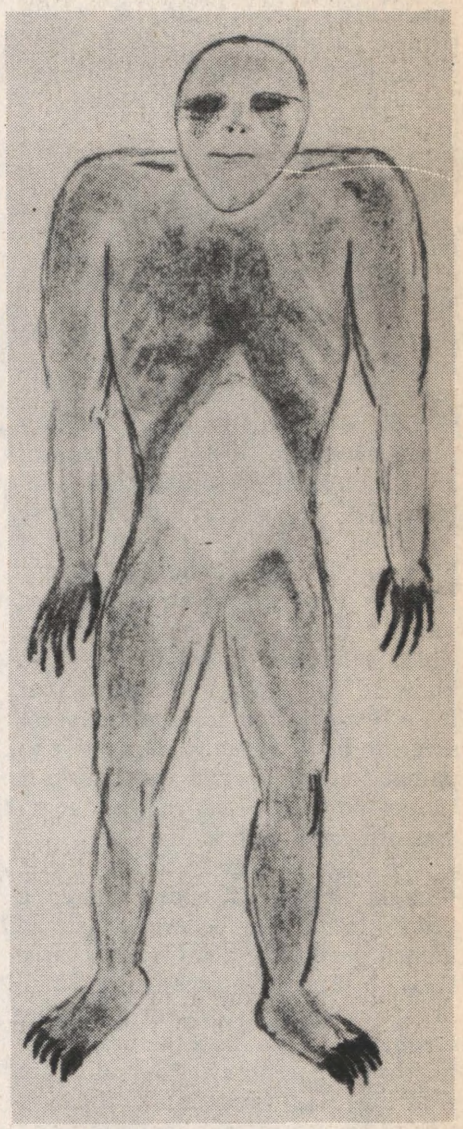
The ancient aquanaut theme persists amid much contemporary speculation about the possibility of extraterrestrial visitations by reptilian creatures. In an article titled "Life in Darwin's Universe," in the September 1979 issue of Omni magazine, author Gene Bylinsky tried, through a combination of biological and physiological methods, to examine the probabilities and improbabilities of the appearance that alien beings are likely to take. Among his conclusions: "If reptiles became a planet's dominant life form, there is no reason why they could not develop superior brains."

The famous Early Patterson encounter of October 17, 1973* involved much more than the ex-Vietnam pilot's description of a "thing" about 15 to 20 feet high, "shaped like a saucer and a coffee cup" which he said "filled up the highway from one side to the other and was hanging off the shoulder on both sides" of Rt. 82 near Eupora, Mississippi. Thousands of reports more or less like his have zapped across the airwaves and pulsed the world's phone lines periodically during three decades. What gave Patterson's sighting special significance was a second "thing" that "came out of the top" after the first "thing" landed: a creature about 6'3" tall that "looked like a catfish" from the waist up, had two arms with two hands that "looked like fish or seal fins" —and it had *webbed* feet! Most remarkable of all was the "one big eye in the center of the head" which, as Patterson put it, "glowed like a flashlight."

On a summer night in June 1970, tractor-trailer driver Chuck Henderson experienced a somewhat similar phenomenon. Henderson and his friend, Walter Harlock, both of Clinton, Iowa, were walking early one evening in a field known as Bulger's Hollow, close by the Mississippi River some four or five miles north of town, when they encountered a six-foot-tall humanoid creature.

"We had a head-on confrontation after the being walked up the riverbank and stood facing us at a distance of about ten feet," said Henderson. The creature had a large head with glowing red eyes and a slit for a mouth. It was broad-shouldered, had dark, dull-gray skin of a scaly nature and appeared to weigh about 250 pounds. The creature stood facing the two startled men for approximately one minute, after which time it scampered down the embankment and disappeared into a wooded area along the river. Although no UFO was seen at the time of the encounter, reports of UFO activity had been circulating in the vicinity of Clinton for at least five years.

Petrified Forest National Park, which encompasses 93,493 acres of desert badlands in northern Arizona, is an apparently inexhaustible store-



From a distance of 10 feet the creature's eyes seemed to "glow."

*Neville Spearman, London, 1968.

*Early Patterson described his encounter in detail in a taped interview with station manager Jack King at radio station WROB, West Point, Mississippi, a few hours after the sighting. A verbatim transcript of the tape was published in *Pursuit* No. 58, Second Quarter 1982, page 61.

house of new knowledge for paleontologists. During the summer of 1982 a team headed by Robert Long of the University of California, Berkeley, discovered three species of fossilized animal skeletons from the Triassic period previously unknown to science. One of the species was the *Placerias*, a mammal-like creature about the size of an adult rhinoceros. It had huge tusks, probably traveled in herds and is believed to be the largest plant-eating reptile ever to roam the Petrified Forest. Most notable were the creature's three eyes, one of which was conjectured to be a light-sensing organ located in the middle of its forehead. Whether the third eye had reflective qualities or "glowed like a flashlight" as did the one big eye seen by Early Patterson, we will never know; the tissue of Placerias's eye dessicated eons ago. When asked to speculate, paleontologist Long replied: "I hesitate to guess the properties of the third eye of the Placerias. The delicate quality of its fossil pieces makes evaluation slow."

Biologists conjecture that highly intelligent, land-dwelling life-forms would possess a body shape with many humanoid features, regardless of the basic evolutionary stock. In his article "Probing the Cosmic Haystack" in the Canadian magazine Equinox, scientist Terence Dickinson reasons that a certain similarity should be evident among these life-forms because of the strong chemical and biological evidence for life-molecules everywhere in the universe being substantially the same size as life-molecules on Earth. He argues: "This is simply the best utilization of the key connecting-element carbon, which is the required link for life as we know it." Dickinson also believes that for a being to operate on land, there seems to be no effective alternative to paired, jointed legs and arms; muscles cannot be fully effective without an anchoring framework.

The late biologist Robert Bieri* thought that intelligence required a certain size. He believed that an animal must have a sufficiently large body to support a large brain. Small brains, he said, as evident in earthly creatures, do not have the brain connections necessary for abstract reasoning. He also notes that the location of the central nervous system and

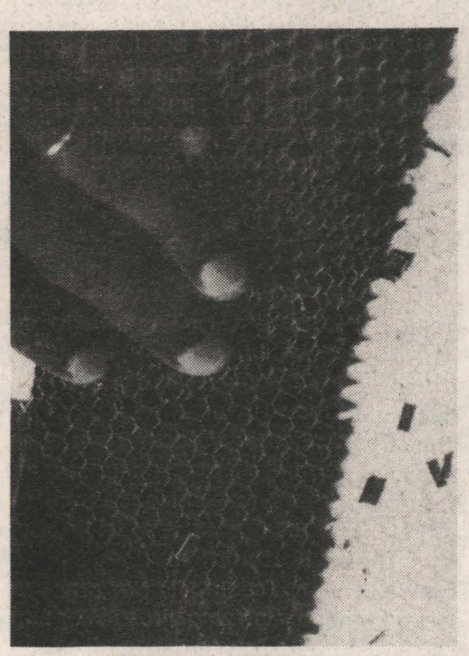
*Quoted by Terence Dickinson



Modeled head of the Placerias showing the "third eye" centered in forehead.

the main sensory organs close to the brain has been the logical pattern of development for all higher forms of life on Earth; he sees an evolutionary advantage in having a head with the important things placed in it.

Another recurrent question posed by the Early Patterson report and other well-documented sightings has to do with the honeycombed structural design of the UFO. Patterson said: "It appeared to have a funny look. It looked like a honeycomb effect with a spider web going all through it. It had all sharp-cut corners like a beehive effect all over." His description closely matches one given by Oscar Magocsi, a Canadian electronics technician who encountered a UFO while on vacation in 1975. He observed the pearl-gray honeycomb pattern throughout the craft and said it looked more like fiberglass than metal.



Formerly described as exotic, fiberglass and other new-age substances are now formulated, fabricated and applied to maximize heat-loss from critical outside surfaces of air and space vehicles. Photo above shows honeycomb core of heat-resistant phenolic (HRP) fiberglass being removed from uncured adhesive. This type of fiberglass protects as it ventilates the sensitive electronic equipment inside the nose radome of most heavy aircraft, including the F-14.

Do fish-like reptilian-type creatures really exist? Are there highly intelligent, amphibious, extraterrestrial beings here today, with sophisticated vehicles made of honeycomb-sandwich core material like that used in such military aircraft as the Navy's F-14? Or are the ancient myths and recent eyewitness accounts of alien visitations the recycled product of overcharged imaginations? Could the fish-like creature witnessed by Early Patterson have been a visiting counterpart of an earthly crewman dressed in protective gear?

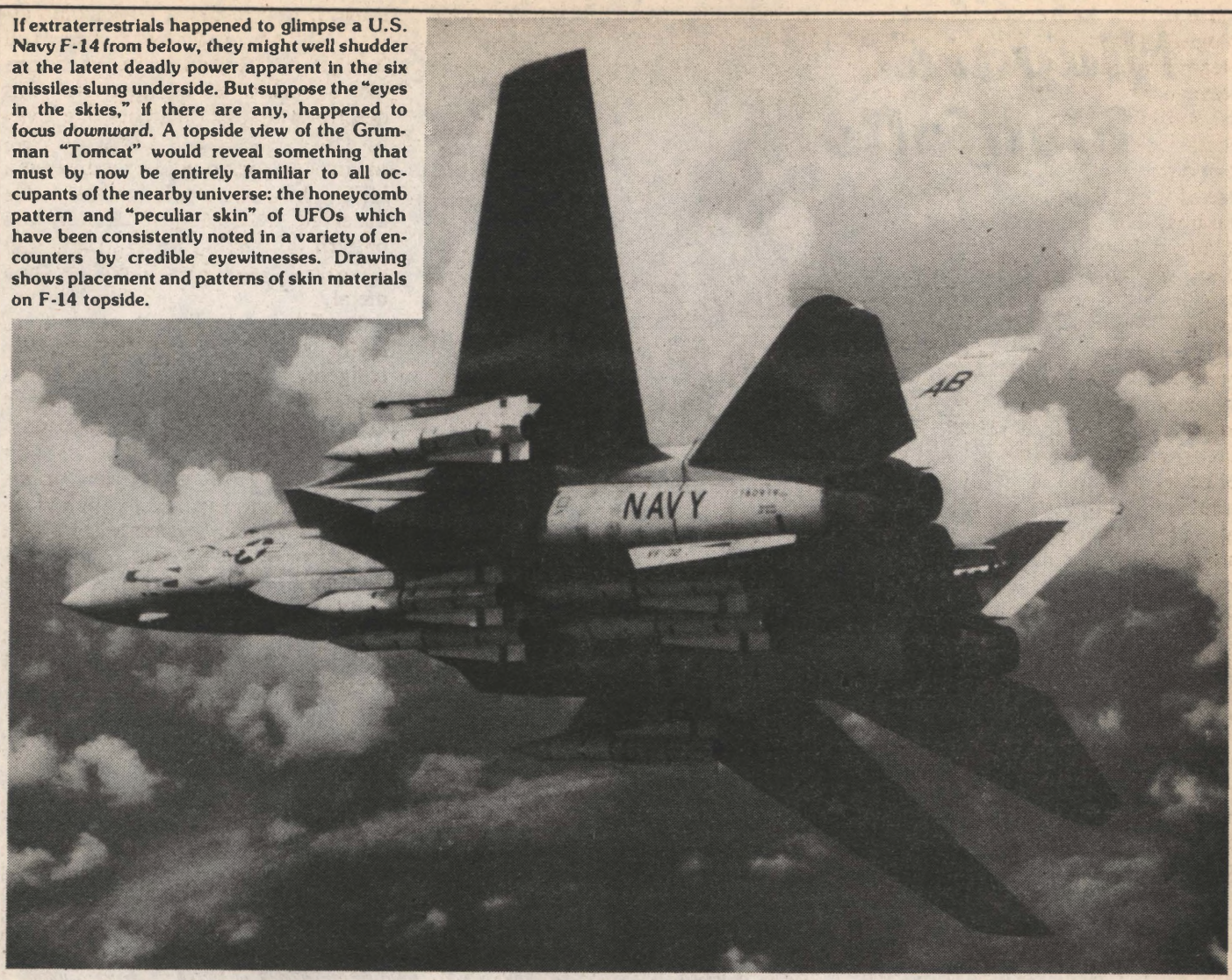


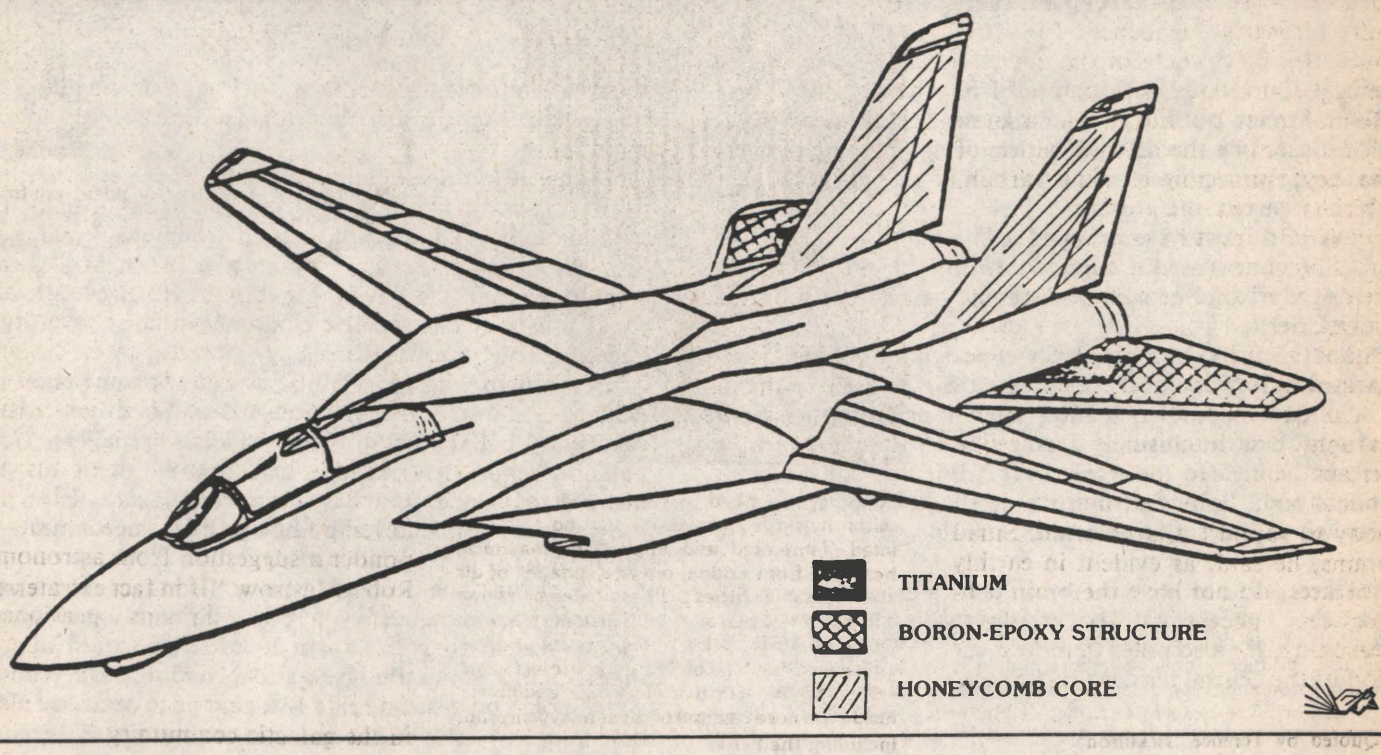
Members of a nuclear accident control team dressed in protective gear for a training exercise at Fort Ord, California.

Was the vehicle from which the creature emerged perhaps a prototype U.S. military aircraft, forced by some (classified) malfunction to abort its test mission and make an emergency landing on a Mississippi highway?

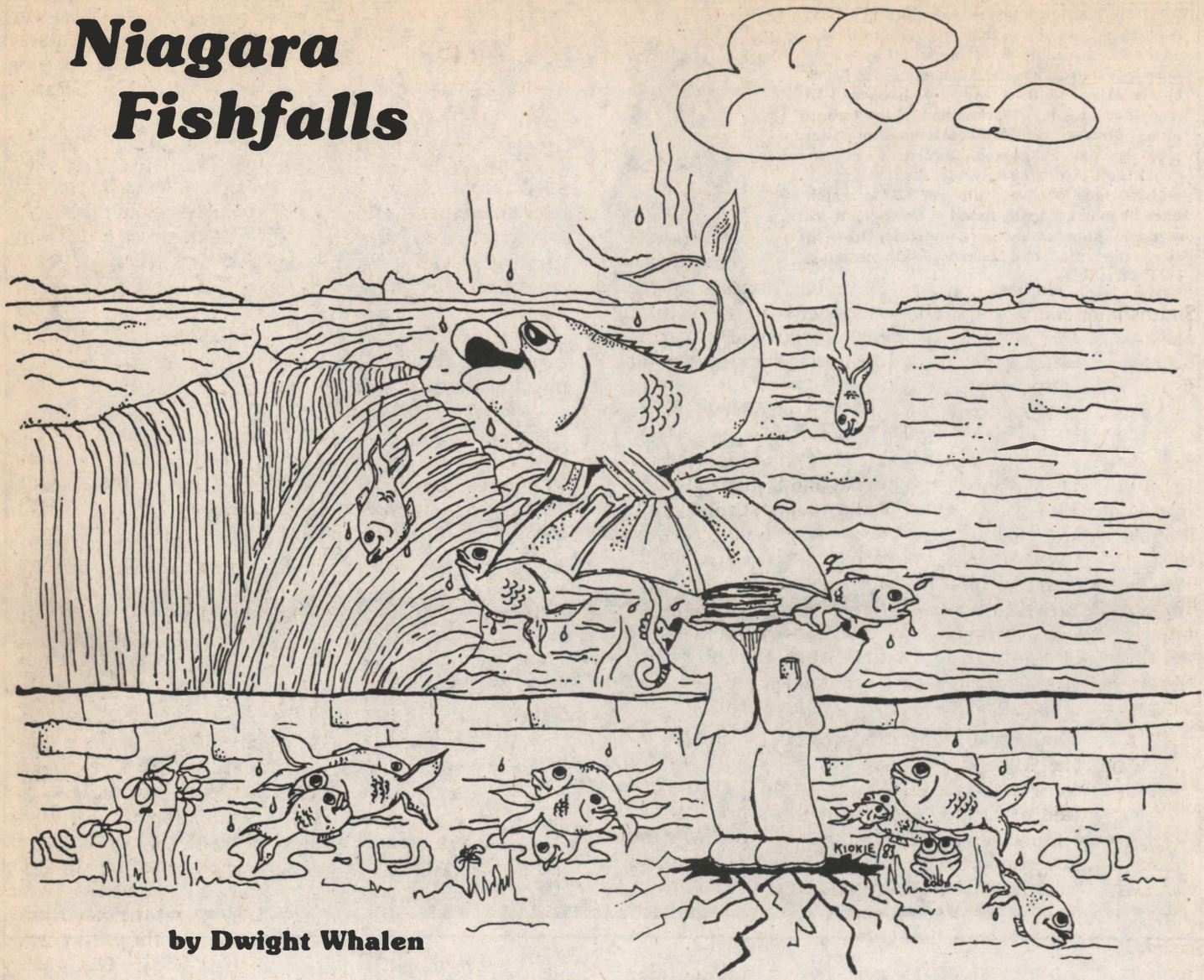
It may be just as well that answers to these questions seem likely to develop slowly. We need time to ponder a suggestion from astronomer Robert Jastrow: "If in fact extraterrestrials do exist, perhaps occasionally they might look in on Earth to glimpse the latest tribal squabble and wonder when we will emerge to seek our place in the galactic community."

If extraterrestrials happened to glimpse a U.S. Navy F-14 from below, they might well shudder at the latent deadly power apparent in the six missiles slung underside. But suppose the "eyes in the skies," if there are any, happened to focus *downward*. A topside view of the Grumman "Tomcat" would reveal something that must by now be entirely familiar to all occupants of the nearby universe: the honeycomb pattern and "peculiar skin" of UFOs which have been consistently noted in a variety of encounters by credible eyewitnesses. Drawing shows placement and patterns of skin materials on F-14 topside.





Niagara Fishfalls



by Dwight Whalen

ON June 30, 1819, a fish fell from the sky onto Main Street, Buffalo, New York, near the Phoenix Coffee House. It was a 13-inch herring weighing nine ounces. Many people reported seeing the fish at a height of 20 feet before it struck the ground.

"A bird must have dropped it."

"Someone tossed it over a rooftop."

"A whirlwind or waterspout must have swept it out of Lake Erie."

That Buffalo-bombing fish conceivably could be explained by any one of these possibilities—or none of them. The phenomenon of fish and frogs falling from the sky in various quantities, usually during a heavy thunderstorm, is well-authenticated the world over.* But it is still not well understood. Some attribute fishfalls to the action of whirlwinds. Passing over ponds, streams, rivers, or lakes, their violent tornadic force can suck up fish shoaling near the surface and deposit them on land, according to this hypothesis.

Plausible as this explanation sounds, it raises hard questions for Forteans: Why do fish and frogs usually fall without associated items of their environment—mud, pebbles, weeds, shells, etc.? Why are the fish nearly always small ones, and the frogs only thumb-nail size? Why are the fish usually one specific kind only, with an occasional "red herring" thrown in?

In searching out reports of Fortean phenomena on the Niagara Peninsula and in western New York state I have scanned over 100 years of Niagara Falls newspapers. Many baffling reports turned up, but they all pivot on one historic fact: lands that lie along the Niagara River and nearby Lake Erie and Lake Ontario have been repeatedly bombarded with rainfalls of fish.

Could this be explained, I've wondered, in terms of a southwest wind pattern whereby whirlwinds and waterspouts, vacuuming fish from Lake Erie, would deposit them inland along the Niagara River? I have read of waterspouts on eastern Lake Erie and have one old record on file of a waterspout spinning down the upper Niagara.

*The notes and books of Charles Fort are replete with references to "fish falls" and "frog falls" which he found numerously reported during the first half of the 19th century. An example is the February 19, 1830 fish fall near Feridpoor, India, soberly recounted in two scientific journals of the time; some 90 years later the reports were noted and excerpted by Charles Fort. These excerpts are included in the segment of Fort's Notes published in this issue, page 95, last column. —Ed.

But none of these were seen to scatter fish through the air.

For some bewildering reason, as the following chronology will show, Niagara is a corner of the world historically favored for fishfalls. Perhaps the strangest feature of all is that from 1937 through 1940 fish rained down along lands bordering the Niagara River each year, never falling much more than a mile from shore, and usually landing a lot closer. That's pretty accurate shooting for whirlwinds!

Prominent among the fishfalls and possible frogfalls listed here are two locations within New York state but outside the Niagara region—Canandaigua, about 100 miles east of Niagara, and Ithaca, about 50 miles further in a southeasterly direction. I have included their reports because of the reasonable proximity of these localities to "The Honeymoon Capital of the World" (or should it not also be called "The Fishfall Capital of the World"?).

1859 "The Canandaigua *Messenger* is responsible for the following story," said the Niagara Falls Gazette, August 9: "A fish six inches in length was shown us yesterday, by Thomas M. Howell, Esq., which was seen to fall from the clouds during a shower on Monday. That the fish came down, Mr. Howell knows, but how it came up there who can tell? We have heard of frogs and worms coming from the clouds, and small fish even, but chubs six inches in length exceeds anything we ever heard of!"

1879 A rainfall of fish occurred at Stonebridge, Ontario, an old settlement near the shore of Lake Erie. The Welland Tribune reported: "This appears to be an age of wonders and the latest that has taken place here was a rain of little fishes, about the 15th of April. Several were found alive in temporary puddles along the roadside which connect with no stream whatever where fish exist. One little fellow about two inches in length was placed in a glass jar at Mrs. Whiteman's Hotel, where it is still alive and apparently enjoying itself, the water being changed daily.

"To make it more certain that these fishes did not come from the canal or lake or any adjacent water, the specimen at Mrs. Whiteman's is wholly unlike any fish known to residents of the place. Old 'salts' and others have examined it, but cannot give it a name, and it is commonly called 'the Stonebridge fish.' It has a number of spines like little pins along the back which it erects and depresses at pleasure. There is no fin connecting them, and when erected they look like little swords standing in a row."

1900 Dr. E. W. Gudger, a noted authority on rains of fish and frogs, wrote in a January 1929 article, "More Rains of Fishes" (*The Annals and Magazine of Natural History*, Ser. 10, Vol. 3), of minnows found on a Buffalo street after a heavy downpour:

"Mr. Bailey Williams, of 5 West 125th Street, New York City, wrote me in July 1922 that after a hard shower in the summer of 1900 he and his boy companions found fishes in the puddles at the intersection of Barthel and Genesee Streets, Buffalo, New York. These fishes were so abundant that '. . . we boys dashed excitedly about at the close of the shower gathering the little fish in tin cans from the puddles in the asphalt.' These were fishes of a kind well known to the boys as being found in a creek not far away."

1901 "All Ithaca is suffering from a frog pest after the recent heavy rains," reported the Cataract Journal, July 8. "The frogs have appeared in great numbers. The ground in the vicinity of Penwick Park is covered with them.

"A train which left for Auburn late Saturday night had difficulty in working its way through the myriads which appeared on the track which became so slippery from the ones killed that the wheels would not take hold of the rails.

"Traffic on a branch of the Ithaca street railway line on Stewart Avenue has been impeded and thousands of the frogs appeared in the vacant lots of the Fiske-McGraw mansion.

"The little animals have invaded houses and destroyed many of the gardens of the residents of the lower part of the city. It is difficult to proceed on walks in that vicinity.

"It is thought that the frogs came down during the heavy rains of Saturday. Another explanation is that they have come from the swamps south of Renwick. As a result of the wet season, many pools are left in that vicinity, affording opportunities for the breeding of tadpoles."

1902 "'Was Lockport visited by a shower of frogs this morning?' asks the Union-Sun of Saturday." The Niagara Falls Gazette reiterated, March 31: "Wherever they came from, the sidewalks and streets abounded in frogs after the heaviest downpour of rain this forenoon. Aristophanes wrote of 'The Clouds' and 'The Frogs,' but did not connect the two in the relationship of source and supply. There were clouds and showers this morning and after them a deluge of frogs. In the popular mind, showers of frogs from the clouds are not unusual.

"Will Lerch of the Staats newsroom found three large frogs this morning on the stone sidewalk in front of the Hodge Opera House. In other parts of the city frogs were reported in large numbers. Mr. Lerch called the attention of a Union-Sun man to the frogs on the Market Street sidewalk. They were not the bull frog, but the marsh frog, *rana palustris*, which is sometimes called the grass frog or leopard frog because of its spotted body. This variety clings especially close to vegetation, but hundreds of specimens were found on the hard pavement this morning, blocks away from a spear of grass."

1927 Following a thunderstorm on the night of July 13, Frank Hagar of Almond Street, St. Catherines, Ontario, was amazed to find a number of fish sprinkled about his backyard.

"The fish were not large but were visible nevertheless," reported the St. Catherines Standard. "One perch measured nearly four inches in length. How they got there is not known beyond the supposition that they descended from the rains during the night."

1933 A downpour on the morning of May 24 had just expired. From his shanty at the Portage Road railway crossing, Niagara Falls, New York, flagman John Fornadel looked out the window to see if the rain had damaged his tomato plants. On the ground beside the shanty he was surprised to find 14 little fish. Scattered in groups of three, three, and eight, they were chubs ranging from two to three inches long. Some were dead, as if killed in falling, some were alive.

There was no brook, pond, or any other body of water within a half mile of the railroad crossing that might have

served as their habitat. No one saw them fall from the sky, but none of the minnows had been hooked and no one saw anybody place them by the shanty. Fornadel fed them to his cat.

1937 Following a night thunderstorm, May 28, Fort Erie, Ontario, residents were puzzled next morning to find several acres of farmland on Bertie Road dotted with minnows. The place was more than a mile from the Niagara River and a little farther from Lake Erie. Local fishermen claimed that minnows sometimes rained down along the fringes of Lake Erie during sun-showers.

The Batavia Daily News of October 6 reported the story of Mr. and Mrs. James P. O'Donnell, who said they witnessed a shower of tiny frogs in a storm near Clarendon, New York, the previous evening while driving to Anthony Sobo's farm.

"I thought there were leaves coming down with the rain at first," Mr. O'Donnell told the News. "Then I could see the frogs hopping around on the road."

"I thought they were frogs," said Mrs. O'Donnell, "but I knew Jim would tell me I was crazy if I said anything about it. Neither one of us said anything about frogs until we got to the farm and Mr. Sabo . . . asked us if we had ever seen it rain frogs before."

The News asked Mr. O'Donnell if he could explain the frog shower.

"Sure," he replied, "that's easy enough. They are drawn up when the sun draws water. I've seen snakes and worms on the ground that had been drawn up in just that way."

The same night the frogs rained on the O'Donnells, "hordes of jumping frogs startled and surprised many motorists on No. 20 Highway between Allanburg and Fonthill, Ontario," reported the Niagara Falls Evening Review. "According to reports of motorists, thousands of frogs filled the highway, and the hundreds killed by cars made driving precarious. Those who understand frogs declare that the unusual scene was perhaps caused by the fall migration to deeper water for the winter." The following night more rain and more highway-hopping frogs were reported from various parts of the peninsula.

1938 "No longer is it correct to say, 'It's raining cats and dogs,'" said the Niagara Falls Evening Review, February 16. "What you should say is, 'It's raining fish.' The fact is, it did rain fish here during the heavy rain storm the first of the week according to Mrs. James Hardy, of Leader Lane, near River Road, who claims she found seventeen minnows on her lawn, which she is sure came with the rain.

"The fishes were between two and three inches long, and appeared not to have been handled. Their silvery scales shone just as if they had been taken from the water. She placed some of them in a bowl of water, but none revived.

"'I'm sure they came down with the rain,' declared Mrs. Hardy, 'because they were not on my lawn prior to the storm.' Where the fishes originally came from still remains a mystery, but it is quite apparent they did come during the rain storm."

On the morning of June 11, farmworkers in Queenston, Ontario, found thousands of fish, from two to three inches long, strewn about the orchard of Colonel Harold C. Sheppard. A heavy rain had fallen the night before. Many of the fish were lodged in the branches of fruit trees. A hundred were found alive. Next day, Doubting Thomases came from miles around to see the evidence for themselves. Someone recalled that a number of people had reported a fishfall near St. Catherines "several years ago."

By the strangest coincidence, less than 48 hours before the Queenston minnow shower another Niagara fish phenomenon had been seen in the Niagara River below the American and Horseshoe Falls. Jack Cowie, a fireman on the Maid of the Mist tour boats, reported seeing an extraordinary creature in the river on the morning of June 9. As the Maid chugged past the Cave of the Winds, Cowie said he saw a huge fish, 10 or 12 feet long, leap out of the water. An unidentified passenger saw it, too.

Cowie told the Niagara Falls Evening Review, "It certainly did not look like anything I have ever seen at the end of a line."

It was spotted again a few days later, according to the Review of June 14:

"Yesterday an official of the Maid of the Mist Company was rewarded after a long vigil, by seeing the fish, if fish it be, splash about in the water of 'Big Eddy' near the Maid of the Mist landing. Several other people also saw the threshing of the water and ran to the river's edge, but the water became calm and the 'thing' did not put in another appearance."

Great Lakes sturgeon of up to seven feet long have been verified, but nothing like the monster Cowie claimed he glimpsed.

1939 In an early evening thunderstorm at Buffalo, September 29, hundreds of minnows poured from the sky onto lower Main Street, opposite the Lehigh Valley Railroad terminal. Frank Thompson, a porter at the terminal, said the fish covered the street from curb to curb. He scooped up a handful for proof. The rest were soon ground into slime under the wheels of passing cars.

1940 Finally, after two years of intensive target practice, the fish hit the bull's-eye. A shower of minnows fell on parkland directly opposite the thundering Niagara Falls cataracts. The Niagara Falls Evening Review, July 29: "A freakish incident which accompanied the tempestuous rain storm last Thursday morning was told by park police today. After the storm, according to their story, the vicinity near the arch entrance to Queen Victoria Park was literally covered with a small species of fish, which apparently fell with the violent downfall of rain. Park road crews were called out to clean the fish from the road."

With these fish falling within sight of the majestic American and Horseshoe Falls, was some kind of "need" at last satisfied? Permit me a flight of fancy. I have pored through 75% of the Niagara Falls Evening Review from 1940 to 1960 without finding another reported fishfall. It is almost as if falling at the Falls was what these creatures were attempting all the while. For years fish fell near, far, up and down along the length of the Niagara River, never quite landing at the wondrous cataracts. Once they did, they seem to have stopped falling in the Niagara region altogether. Like tourists who for years longed to visit the Falls, they finally succeeded and were satisfied. There was no urgent need to return.

But return they did—off target, as usual—though not

The Ultimate Cover-Up

by Robert C. Girard

(Disclaimer No. 1) This is a message. Its content does not originate with the writer, nor does the writer know if the message (which was a seed planted within him two years ago under unusual circumstances) represents a seedling, a well-rooted sapling or a mighty oak. The writer has only recently come to understand and to accept the fact that he was intended to communicate it, and now. —The Editor

Whatever happened to Ufology—you remember that often mystical neo-science which flourished some years back when the skies and the newspapers were cluttered with Unidentified Flying Objects? Was Ufology, as John Keel has suggested, killed off by Hollywood in a surfeit of special-effect products such as "E.T.," "Hangar 18" and "Close Encounters of the Third Kind?" Did Ufology, as Keel has also suggested, commit suicide by allowing so many of its house organs to decline and die? Or was Ufology just a vivid dream that failed to come true—after 30 years or more, did its fair-weather friends finally tire of waiting at the White House lawn for the promised extraterrestrial landing, turn their backs and head quietly for home?

Ufology is still alive, but not well. Ufology was an opportunity given to us, but most of us failed to understand that and failed to put The UFO Experience into its proper perspective in a larger panorama. We failed to grasp the opportunity even though The UFO Experience was *changed* for us during its tenure on Earth, its content being deepened dramatically from those simple fly-over days of the late 1940s into the extraordinarily complex abduction cases of recent years, as if to club us over the head, screaming "It's so obvious! *Think* about this, you dolts!"

Ufology was handicapped, to be sure, by the rise of the hoaxers, the rise of the space-brother mystics, the rise of the debunkers, the rise of personality clashes within the UFO community. But most of all, Ufology was doomed from the beginning because of the human condition, bringing to mind Walt Kelly's famous bull's-eye, "We have met the enemy and he is us." It is we who have fumbled the ball. But, this was a nearly inevitable outcome. We had been sent out onto the field by our coaches, not having been told the rules of the game, or to whose team we belonged, or who owned the franchise and what his principles might be, and not even who invented the game or who thought of *any* of this in the first place!

This smacks of a Cover-Up. And not coincidentally, as Ufology wanes, the "Larsen File" and "Critique" herald the waxing of the next opportunity being given to us: The Age of Conspiracy. Here is your chance to leap into the advance ranks of conspiracy study. For when you finish this article you will possess an advantage which first-generation Ufologists did not enjoy: the panoramic view needed to put this "Son of Ufology" into proper perspective.

It is important for us *not* to waste time focusing on minor or insignificant conspiracies such as U.S. and foreign government UFO cover-ups, CIA-KGB games, Hollow Earth and pole-shift conspiracies, or even such old favorites as Watergate and the Kennedy assassination. These are actually red herrings, in effect representing the workings of a far more ominous mechanism embracing a master conspiracy: the Conspiracy to Keep Us Human. This is the heart of the matter. The minor conspiracies keep us occupied, sometimes for centuries, and are designed to prevent us from detecting and recognizing the nature of the Ultimate Conspiracy. Virtually all of our everyday conspiracies may be dismissed as being relatively unworthy of our concentrated attention; if they are of the human-to-human variety, such as a Roswell-type cover-up or a Watergate, then move on to bigger game. It is far more enlightening to determine the parameters of the great non-human-to-human conspiracy. To do this will mean that for the first time in your life you will be using your eyes to see and your ears to hear.

It is quite difficult to grasp the concept of the Ultimate Conspiracy. This is because *all things within our 3-dimensional environment have been put here for human consumption.* The first of several word-pictures to be employed in this article may help to clarify: we are enclosed in an egg whose interior has been completely silvered. No matter in which direction we look, we see ourselves (humanity) reflected back upon us. We assume we are secure. We marvel at the harmony apparent in all things—the "balance of nature." We become experts in various disciplines and skills, learning all the rules, developing degrees of authority which allow us to lead and command the respect of the less-expert, while at the same time respecting and believing the authority of those who are expert in areas in which we are not. This we call "civilization," based on our utilization of all the things in our 3-dimensional environment. This permits our egg to glide relatively smoothly through time and space, for the egg is not allowed to wobble too dangerously. True, countless numbers die in wars, famines, accidents, murders, natural catastrophes and the like—but then, such events are part of the Conspiracy—"acts of God," our experts in human-to-divine relations sometimes call them. We sometimes meditate on the seeming unfairness of life—and then doze off for another night's rest, for we must be fresh for tomorrow's day at the office, factory or

---

by much, considering it may have been their first visit in thirty-eight years:

1978 A ripping gale struck Niagara Falls, N.Y., June 12, uprooting trees and knocking down power lines. In its aftermath, John Baltzly of Van Rensselaer Avenue found 20 little fish in his yard.

"There must have been a twister or something," he told the Niagara Falls Gazette.

A funnel-shaped cloud had been spotted in the Upper Mountain Road area, but no one reported any twisters touching down.

* * *

Something causes fish to rain from the heavens. Something must explain why the phenomenon has occurred in and around Niagara so persistently for over 150 years. Who knows? Maybe the beautiful Falls of Niagara is one of the world's *un*natural wonders.



farm. This is our frame of reference; it is all we know, and we "can't" do anything about it.

Our word-picture has more: In addition to the silvered egg and all the things it contains for our use, we are maintained in a hypnotic trance-condition. We would quickly tire if things didn't constantly change. Our interest must be kept up. We must have our "thrill-quotient" filled and refilled. Our experts help some, by introducing a steady flow of innovations, improvements and inventions into our environment by discovering new ways in which to rearrange the things (right down to the atoms) which are here for our use. Our advertising people, P-R representatives and politicians create the needs and desires in us to want and need these things. We take the things seriously. We come to *like* them. They are worth "working" for. We rarely, if ever, trouble ourselves to ask: *"Where is all of this evolution coming from?"*

We create some of it, but the really important impetus comes from outside the egg. Each of us is a combination of transmitter and receiver. We are constantly beaming impulses ("Tulpa"—a word not to be found in my huge Webster's International, perhaps for good reason) outward, throughout the 3-dimensional environment (which is porous to certain radiations) and beyond. Once released from our psyches, these impulses acquire an existence of their own and even go on to create Tulpa-children, each bearing the mark of their original creator. We create Tulpas day and night, consciously and unconsciously. We also *receive* these impulses from all sides and dimensions, and we sometimes are impelled to act upon them. It goes something like this: in a June 26, 1983 newspaper story concerning the sacking of the deputy editor of the Vatican newspaper after he had published a story saying that ". . . Polish labor leader Lech Walesa was politically finished" even as the Pope was still in Poland, the following appeared: "The Vatican official said (Rev. Virgilio) Levi was not in Poland for the trip and the official said he could 'not imagine' what prompted Levi, who had been the newspaper's deputy director since 1972, to write such an article 'without knowing exactly what went on in Poland.'"

If you are using your eyes to see and your ears to hear, your daily newspaper will reveal many such incidents. These Tulpas are the link between human and between human and non-human. They are the mechanism through which the Ultimate Conspiracy is maintained, reinforced and changed constantly for us. A human-to-human Tulpa will be roughly limited to 3-dimensional affairs within the egg. But a non-human-(or other-dimensional)to-human Tulpa may introduce a "mutation" within the societal egg—an externally introduced change forward, backward or sideways.

What is the origin, for example, of Legionnaire's Disease or AIDS? Where was acid rain in the year 1928, when the smokestack industries truly lived up to the name and countless thousands of steam locomotives belched clouds of coal-smoke into the atmosphere? Why does the era of vulcanism seem to be building up in the California-Oregon-Washington area—possibly on a scale making the eruption of Krakatoa seem as harmless as the eruption of a pimple on an adolescent's face? On the other hand, why have certain cold-war tensions relaxed somewhat in recent years? What caused the 1982 gypsy moth invasion in the northeastern U.S. to suddenly cure itself? Why was the winter of 1982-83 so benevolent (or at least mercifully non-wintry) in the northeastern U.S.? Man is not responsible per se for these large-scale mutation-events within the egg. Rather, it is a push-pull process, in which tensions are alternately thrust upon us or relieved on a macrocosmic to microcosmic scale, as if a virtuoso pupeteer with 10,000 hands controlling 50,000 strings is performing, forcing our egg-society to rivet its attention on the *illusion* while failing to notice at all the virtuosity of the manipulation. Under our carefully prepared ethic we are quick to seize on these mutations and to capitalize on them by finding new arrangements among the things which are here for our use. Not only does it behoove us to reflect on this process, but we had better damn well be able to distinguish among different Tulpas and be able to recognize them for what they are or are not. One's very survival is at stake!

The Tulpa-process may be considered a "connection." Most connections are human-to-human, the kind we are most likely to act upon, and are designed to maintain and promote the status-quo within the egg. Others—a few—are designed to introduce mutations into society, to prevent us from stagnating. But there is another class of Tulpa, also originating from beyond the egg, which is designed to provide surreptitious clues from which we may arrive at the Truth if we are astute and careful observers. Some of the Tulpas reach us in the form of "phenomena." Our primary interest lies with these, for our purpose here is to focus on concepts which will lead to our greater understanding and advantage. The most important aspect of a Tulpa is this: *it is made in supreme confidence.* It is a connection very like the one we make when we entrust a valued friend with an important secret.

Another word-picture: one day a stray dog appears in your backyard. There is no direct communication between you and the dog—the levels of understanding are different—yet a kind of bond is struck immediately. You know from the dog's appearance—filthy, flea-bitten, with its ribs showing—that it is in need, and therefore you bring it a generous platter of table scraps. The next day the dog comes back, and this time you give it a meal, a bath and a flea collar to boot. A few more days of this and the dog is much improved over its former condition. *You*, however, remain disinterested, in the sense that you do not relate directly to this member of another species/level of existence, nor do you trouble yourself about what the dog does or where he goes after his visit. Perhaps you are not in the market for a house pet just now. But one day you see the dog coming again—this time bringing ten other hungry strays with him. It seems he has told his associates about the wonderful phenomenon—the connection—which has befallen him. What is your reaction *then*? You chase them all away, or call the dog-catcher; none are welcome at your door from that day on. The dog proved to be his own worst enemy. He *told*. He betrayed a supreme confidence, meant only for him.

We egg-dwellers do the same. We tell. In fact, the entire body of UFO-Fortean-cryptozoological-paranormal literature is nothing less than a sad record of broken connections, of things that *might* have been, had the percipients and the authors not been so foolish as to reveal too much.

Any phenomenon, be it a ghost, a vivid dream, a Bigfoot sighting or a UFO, qualifies as a connection. It does not fit into our carefully controlled 3-dimensional environment; it violates our physical laws and our under-

standing. Some humans experience many of these events ("psychics," we call them), while others have become so deafened to these impulses that they virtually never undergo any (such persons often go on to become "debunkers"). We may think of a phenomenon as Square 1. But because we are hypnotized to concentrate on the illusion rather than on the manipulation in the Conspiracy To Keep Us Human, we are conditioned with the overwhelming urge to *report* a phenomenon to our fellow human. Re-live your own "paranormal experiences." When you awoke from an intense dream, did you not tell your spouse or a close friend as soon as possible? When you spotted that UFO, didn't you run to tell someone—*anyone*? And that puma in the garden . . . ? In effect, you brought those ten stray dogs to your benefactor's door, and at that moment your benefactor shooed you away in disgust, for good. You never made it past Square 1, nor will you make it beyond it when the next connection is made if you continue to react like that. Your conditioning nipped a threat to the Ultimate Conspiracy in the bud.

If you would attempt to reach Square 2 and beyond (which you certainly can do), you must begin to investigate. The true investigator will not reveal his discoveries prematurely, knowing that his connections are vital to his quest for greater understanding—and possibly, to greater advantage over his fellow human. He knows the consequences of betraying a supreme confidence: back to Square 1!

It is an excruciating ordeal to overcome that terribly urgent need to "share" a paranormal experience. This is because you have been conditioned to struggle against the "impossible," that which will mark you with the stigma of "weirdness," that which will set you apart from your peers in the egg. You feel as if you will go mad if you do not report a possibly prophetic dream or a UFO abduction. You do not realize it, but you have been conditioned to *seek the attention* of your fellow egg-dweller. This is a defense mechanism introduced by The Others who control the egg-environment, for they are keenly aware that 1) there is a diametrically opposed intelligence which would lead us to an *open*, as opposed to a closed environment, and 2) that connections between human (inferior) and non-human (more advanced) levels will be severed as a result of the sharing process. The investigator's only recourse, then, is to remain silent until he has made his great personal breakthrough—and sees through the walls of the silvered egg.

The truth of the preceding paragraph may be detected if you will stop to consider the demises of some of the well-known "psychics" and other experts in various fields. How often has a "psychic" had a wonderful track record—*until* he or she becomes a media-event? How fast does that talent seem to desert the "psychic?" Or how often has an "expert" pontificated on some aspect of life from within his egg-reflected frame of reference—only to be proven dead wrong? Why did his "expertise" suddenly fail him?

Another word-picture: in the beehive are countless identical eggs. One, however, is singled out to receive the exclusive "Royal Jelly" which will transform it into the queen, the leader of all, the center of gravity for the entire society. All others are relegated to subservient roles in the bee-society, and must obey implicitly or be killed. It is the same in the silvered egg. Some are chosen—disinterestedly—to receive a kind of jelly which is royal with respect to the insipid flavors "enjoyed" by the rest of society. The feedings may be withdrawn at any moment if the chosen subject proves to be unreliable. The shell of the egg is porous to other-dimensional influences/impulses/Tulpas. If we would only understand, *anything* and *everything* is possible, even inside the egg. But the control over the egg-society is so severe, and even members of the society, like so many hypnotized worker bees, are conditioned to police society of "security risks," that we are conditioned to rebel against the "impossible."

The individual who has reached Square 2 discovers, however, that his problems are not over, but are, in fact, only beginning. He knows that the Conspiracy To Keep Us Human is a zealously guarded state, the absolute necessity for The Others. He knows that there are methods of eliminating "troublemakers" which would make the CIA and the KGB drool with envy. Yet he is also driven to help those who have eyes to see and ears to hear; they *must* be instructed, albeit in a disinterested manner, to keep the Truth alive. To speak directly, to identify and expose The Others and their conspiracy, is to invite instant annihilation—for we are all being "monitored" at all times. But to speak *indirectly*, via the parable or the word-picture—*that* is a different story. This is permitted, for it betrays no connections directly, and is a subterfuge which is permitted by The Others because it falls under the heading of "sharing" experiences, which is actually part of the built-in defense mechanism in the egg-society.

Our quester on Square 2 recognizes one more thing: his own survival is essential. And that he travels alone. One last word-picture will convey the message: in the male testicles are 100,000,000 sperm, all awaiting the inevitable scramble-horn. We can imagine them—some playing pinochle and drinking beer to pass the time, some napping, some writing letters home, some fired with desire to Get On With It, some praying for guidance, some reading the textbooks concerning their mission, some swimming extra laps in the pool to give them extra stamina. When the horn blares and the upheavals begin, all hundred million are launched within a few seconds, swimming furiously. But only one (and in rare cases, two) will reach the goal—will go on to unite with an alien entity and create an independent life-form. Which one? The one best prepared, the one who did not jeopardize his own chances by helping stragglers, the one who understood The Conspiracy Within The Testicles. The others were lost quickly, dead in tangled clots of themselves, dead of early exhaustion, dead of fear, dead from lack of desire, dead for lack of reliability, dead. We can hear 99,999,999 screams, sighs, death rattles as they perish.

Whatever happened to Ufology? It is not important. Only the Conspiracy To Keep Us Human is important.

(Disclaimer No. 2) The writer considers himself indebted to one who understood the silvered egg and who managed to teach himself to see beyond its shell. The writer is aware that as a beginner, he may not survive to see this work in print. If this should prove to be the case, do not lament; he has simply miscalculated and has paid the price. It will remain for those who have eyes to see and ears to hear to carry out the rest of the investigation. —The Editor



How the Psychic Consultant Aids Decision-Making in The Business World

by Roderic Sorrell

© R.E.N. Sorrell 1981

MAKING the right decision is the essence of the successful business person. Carrying out that decision in an effective and harmonious manner is also of great importance; but if the initial decision is not correct, no amount of administrative skill will right it.

Two different skills are used in making decisions. The first is the ability to carefully evaluate past records and then project what will happen in the future. This is extrapolating: the estimation of something unknown on the basis of known facts. The second necessary skill is the ability to grasp the whole situation, and by an intuitive leap, arrive at a satisfactory conclusion.

The future is never an exact and predictable projection of the past; unknown elements may crop up and alter the entire situation. This is the limitation of the extrapolative method; it can never take into account the unexpected.

The second ability somehow does manage to take into account the unexpected *and* the unknown. In popular parlance it is variously called "gut feeling," or "hunch," or "instinct," or "intuition," or just "luck."

Psychologically, the first method is called logical or vertical thinking. This means "working it out," step by step. In the second method, called intuitive or lateral thinking, the conclusion is reached first; how we got there is worked out afterwards.

Medically the two processes are described as left-brain and right-brain functions. The left hemisphere of the brain works on a conscious, particularized basis with specific facts. The right hemisphere works on an unconscious, holistic basis, making use of apparently irrelevant data to arrive at a conclusion.

On the one hand, we are working from the known (the past) to predict the unknown (the future). On the other hand, we grasp the whole picture and see the future directly.

Although the two sets of characteristics are unlikely to be found fully developed in the same person, it is also evident that genius — in any field — takes into account the intuitive as well as the logical faculties. The following extract from *Science Digest* (July 1981) illustrates the point:

". . . the German chemist Friedrich Kekule shook the world of chemistry when he found the structure of benzene, a problem that had baffled him during years of research. Sitting before a fire on a cold winter night, Kekule dozed off and envisioned chains of atoms that writhed about like snakes. When one of the "snakes" took its tail into its mouth, Kekule awoke "as if struck by lightning"; his problem was solved. Carbon compounds such as benzene are not open structures but closed rings resembling the snake in his dream. "Let us learn how to dream, gentlemen," Kekule later told a group of colleagues, "and then perhaps we will discover the truth."

The situation can be summed up as follows: We tend to be either logical or intuitive in our decision-making. The optimum solution is reached by making use of both methods in a complementary fashion. The business world tends to favor the logical mind, but changing times demand that the intuitive element be added to the decision-making logic being used. It is like two hands working together.

The psychic consultant can provide the intuitive element, but there is sometimes a strong emotional response of rejection to such an idea. This response is the psychological condition of "misoneism"—a fear of the new and unknown. Despite eminent and reputable research into the psychic area, such unreasoned fear still bothers many a solar plexus.

Organizations find various uses for psychic consultants, though as can be seen in the following excerpt from *TV Guide* (October 3-9, 1981) the consultation sometimes takes place in secret:

"Psychic Beverlee Dean gained fame last year when it was revealed that she had spent two years on ABC's payroll as a creative consultant to help high management decide what shows to make."

Psychics work in different ways. My colleague and I frequently make use of the I Ching or Chinese *Book of Changes*. This form of divination has been in use for over five thousand years. Knowledge of the I Ching and the Confucian classics was among the prime requirements for a government post in China until the communist regime took over. For thousands of years, court astrologers had advised emperors and kings.

The *Book of Changes* contains sixty-four chapters. Each chapter has a name: "Conflict," "Harmony" and "Stagnation" are examples. Each chapter contains six paragraphs and each paragraph describes a different variation on the theme of the chapter. For example, the fifth paragraph of the chapter called "Conflict" advises arbitration as a successful course of action. The second paragraph of the same chapter warns against confronting an enemy bigger than oneself.

The psychic process leads the consultant to one or more paragraphs in a particular chapter which describe the situation and advise on it. A second chapter is also consulted; this indicates the nature of the outcome. Here are some brief examples of readings given:

Ref. I-48 July 30, 1980

Question: Should we enter into a partnership with R.F. in this quick-print franchise?

The client in this case was inquiring about setting up a junior executive in a franchise operation. The proposed

---

Roderic Sorrell is a psychic consultant who divides his time between the United States and the United Kingdom. His previous article in *Pursuit* (No. 55, Third Quarter 1981) reported on his use of the I Ching in making political predictions.

partnership was with the current franchise owner. The franchise was in a rundown condition; the owner R.F. was ill and likely to retire soon.

Answer: The first chapter, describing the current situation, was called "Careful Conduct." Two paragraphs of this chapter were pointed out for special attention. Here is a modern interpretation of these paragraphs (*The I Ching Workbook* by R. L. Wing, Doubleday, 1979):

"Maintain an ambiance of modesty and moderation. Do not harbor expectations or demands. Do not get involved with the dreams of others or hold overly ambitious goals. In this way you will meet with good fortune."

"What you propose to do is dangerous, yet your awareness of such danger will give you the strength to succeed. The time requires a firm commitment to your endeavor. If you do not have a real commitment in your heart, reexamine your path."

The second chapter, describing the future situation, was called "Biting Through an Obstruction with Clenched Teeth." The advice was for the junior executive. I said that he should tread carefully in this situation. I warned him against going along with ambitions others had for him without a firm personal commitment of his own. The reading confirmed the poor condition of the franchise.

I advised the senior executive to honestly find out whether her junior really wanted this partnership. If he did want it, his determination would see him through a difficult situation. He would not prosper, but he would survive.

In this example, the intuitive answer closely matched the apparent situation. This meant that the logical evaluation of the situation harmonized with the divinatory evaluation, an ideal instance of "one hand supporting the other." It turned out that the partnership was undertaken and a year and a half later was found surviving though not thriving, as had been indicated.

Ref. I-80 September 1980

Question: Will A.L. buy the printing company from B.D.?

The company was owned by B.D. The client was a senior executive in the company and wanted to know if A.L. would buy it, for the purchase would surely affect his career.

Answer: The first chapter indicated was called "Increase." Two paragraphs were specifically mentioned. One of them referred to the client and the other referred to A.L. An interpretation of the first paragraph (*The I Ching Workbook*) states:

"You have the opportunity to act as a mediator between someone in a higher position than yourself and those below you whom you represent. If you express yourself in a reasonable manner, and make benefit to all concerned the first priority of your interests, your advice will be followed. This influential position can have far-reaching effects."

The client was in the position of mediator. He knew A.L. personally. He was in favor of the sale because it would give him the opportunity to expand from a stifling position. But the final decision was B.D.'s; he owned the company. The paragraph for A.L. said:

"While you seem to have the means to benefit others, you actually do not. This is not in accord with the demands of the time. You will lose your position of influence and become open to attack. This is unfortunate indeed."

It meant that the sale would not take place; the client, however, would benefit from the encounter at a later stage since the second chapter, referring to the future and called "Adapting," signified a new situation or position to be adapted to.

* * *

Nine months later the client returned and asked about a proposed move from his position with B.D. to A.L.'s employment. He was slated to head up a new company which would give him opportunity for the expansion he wanted. This became the subject of the next case history:

Ref. PL-121 June 30, 1981

Question: What are the client's prospects with A.L.?

Answer: The first chapter was called "Small Gains." It pictures a time of transition that can only be managed by careful attention to detail. One paragraph is referred to which states (in *The Portable Dragon* by R. G. H. Siu, M.I.T. Press 1974, a translation of the I Ching):

"Because of the lack of able helpers, the prince is unsuccessful in his attempts to set the world in order. He searches intently for the required talents among those who have retired from the public scene. The right man with a demonstrated record of achievement is finally found and the difficult task completed."

This means that A.L. (the prince) needs a highly qualified assistant (helpers) for his new company (to set the world in order). He searches out the client who has reached the limit of his potential in his current position (retired from the public scene). He takes him on as head of the new company (difficult task completed).

The second chapter was called "Attraction." It said that a good relationship would develop between the client and his new employer. The events followed as predicted.

A final example:

Ref. I-68 September 1980

Question: The next year for my mail-order business: how will it go and how to handle it?

Answer: The first chapter was called "Moderation." The paragraph in the chapter (in *I Ching Workbook*) said:

"If you can carry out your proposed endeavor quietly, competently and thoroughly, without obvious announcements of your intentions, you can achieve even significant aims. With a modest and disciplined attitude, you do not create resistance or invite challenge."

The business had recently been started. My advice was that it would need hard, steady work before it succeeded. Any laziness would end in failure.

The second chapter was called "Defeat of the Light." This meant that the business would not survive, but personal benefit would be realized by the client in terms of the experience gained.

We learned sometime later that the mail-order business had not succeeded and that she, the client, had become involved in other business.

* * *

From these case histories it can be seen how the psychic consultant is valuable to the business community. The advice given no more robs an executive of the decision-making function than does an analysis of projected profit and loss figures. It simply provides another tool useful to the management of a career or of a business—a professional service available on a consultancy basis.



Relativity and the Afterlife: Is There LIGHT After Death?

by Arlan Keith Andrews, Sr.

WHEN Einstein delivered his universe-shaking Theory of Relativity, did he also establish the final proof of the Afterlife? In the awesome mathematical description of the intertwining of Time, Space, and Energy, can we find direct proof of survival after death? There is evidence that answers YES.

An amazing correlation exists between the two fantastic concepts—the mind-boggling universe of Relativity and the shadowy, mysterious world of the Afterlife reported in hundreds of Near-Death Encounters—a unique direct link, too incredible to be coincidence, describable only in terms outside ordinary human experience.

Einstein invented a new mathematics to describe what his intuition revealed to him: that the Universe itself, even Space, curves and twists, and that only Light is somehow free of such constraint, save its own speed. However, persons who have returned to life after seemingly undergoing death, report directly similar phenomena.

If we are to compare experiences in terms of the Theory of Relativity and in terms of Near-Death Encounters, we have to understand both concepts clearly. They are quite easy to understand in broad terms.

What Is Relativity?

Einstein knew that experimental results show that the speed of light is a constant, regardless of how fast the light-source moves. As contrary to so-called "common sense" as it may seem, the light coming from a light bulb in your living room is going at precisely the same speed as light coming from a beacon light on a Jupiter-bound spacecraft doing 25,000 miles per hour! To accommodate this experimentally proven fact, it is necessary that Space curve on itself, and that Time go at different rates for people traveling at different speeds. As contrary to common sense as these statements seem, they have been proven time and again.

In our ordinary slow-paced world, these effects do not occur in any measurable degree. It is only near the speed of light—186,000 miles per *second*—that Relativity becomes important, and only at that speed does our common sense begin to fail.

Relativity's bending and stretching of Space and Time occur every day in the high-speed nuclear research facilities around the world. And of course, the radio, TV and microwave transmitters emit their electromagnetic waves at the speed of light. We are used to these devices and take no notice of their Relativity effects. Precise tests on jetliners and even satellites detect only a very small Relativity effect. So we are safe in our common-sense world for the foreseeable future.

To a being traveling closer and closer to the speed of light, however, Time slows down (also contrary to common sense—but also proved over and over again). Such a being would have a wild ride! As it approached closer and closer to the speed of light, the effects of Relativity would make the whole horizon appear to contract in front of the direction of travel, eventually shrinking to a single, bright spot of light. The visual effect would be of a fast trip down an endless tunnel. At the precise moment of attainment of light-speed, there is no telling how a person would perceive his or her surroundings.

What Is a Near-Death Encounter?

Dr. Elizabeth Kubler-Ross and others have studied closely the accounts of persons who have apparently died and then revived. Of those who had memory of the interval between blackout and wakeup, many of the hundreds of subjects in the investigations reported phenomena which are describable only as "Near-Death Encounters."

A composite, typical "encounter" finds the dying person hearing a humming noise which fast diminishes, after which comes awareness of a rapid trip being made down a seemingly endless tunnel of darkness, toward a bright spot of light at the end. Suddenly, the trip ceases and the subject finds him/herself confronted by a being of "pure light" and experiences a sensation of overwhelming contentment and serenity. Sometimes the subject sees an entire lifetime "spread out" as if for review. Nearly every report of such an encounter includes mention of a desire to "go all the way" and to stay "over there." Obviously, we have no reports from or about those subjects who might have chosen to stay, since all of our witnesses have returned. The Tibetan Book of the Dead and other ancient references describe similar phenomena associated with the dying process. There seems to be adequate historical precedent for the currently fashionable research now ongoing.

Relativity vs. "Encounters": Are They Similar?

Various critics of the Afterlife Theory of Near-Death Encounters include Dr. Carl Sagan, who proposes that the experience is merely a replay of the phenomenon of birth: out through a "dark tunnel" into "bright light," with a "superbeing" at the end of the trip. However, in his TV series "Cosmos" Sagan presented a sequence of the predicted effects of traveling at nearly the speed of light. There, on his own show, were all the reported phenomena of the Near-Death Encounter: the impression of speeding through a darkened tunnel, the bright light at the end. Indeed, Sagan indicated that, to an observer traveling at exactly the speed of light, Time would stand still and there would be an "Eternal Now." Is this coincidence, or is it another correlation with the ancient promises of eternal life in a timeless place?

Relativity theory essentially predicts that at light speed, Time would run backwards for the person traveling at that rate. This would account for an observer merely reviewing Time from his own perspective, that is to say, his own lifetime.

So here we have a physical effect that has only been

Hallucinations and Illusions

by Sue Blackmore

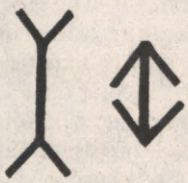
HALLUCINATIONS have long been studied by psychical researchers as well as psychologists. In fact, one of the first studies carried out by the Society for Psychical Research in the 1890s was the "Census of Hallucinations," and there is still much to be learned about the paranormal from the study of hallucination and of illusion.

Even defining an hallucination is difficult: roughly speaking it is an apparent perception with no corresponding object—in other words, seeing, hearing, or feeling something which is not physically there. Of course, hallucinations may be perceived through any sense—sight, hearing, touch, and so on, but here I shall mainly discuss *vision.*

Some people only count as a true hallucination one which convinces the person that it is real, but such hallucinations are relatively rare. Very often, especially with the use of certain drugs, the person sees something and knows it is hallucinatory, but this does not make it go away, or seem any the less realistic. These have been called pseudo-hallucinations; I shall refer to both kinds as hallucinations.

I have included illusions because, in many instances, people do not hallucinate in the absence of any stimulation when there is nothing else there at all, but they do mistake one thing for something else. For example, I frequently think I've seen my cat out of the corner of my eye when, in fact, it was only a coat on a chair or a cushion on the floor that I saw. This is not really an hallucination but a rather common kind of illusion. Nevertheless, the two are related and might be seen as ends of a continuum. At one extreme are full-fledged, totally convincing hallucinations, perceived in the absence of any stimulus at all, which are very rare. At the other extreme are various types of simple illusion to which almost everyone is subject.

Starting with the simple illusions, almost everyone sees the two vertical lines as unequal in length in the following figure:



This was specially designed to trick the eye and brain, and it does so very effectively because of the way in which the visual system works. In this example the brain is carrying out its normal processes, but these are inappropriate in this situation, and an error results.

Other errors occur because of the complexity of the task and the shortcuts the brain has to take in organizing perception. All the time it is analyzing the masses of information coming in and trying to make sense of it all in the easiest possible way. Usually any mistakes are short-lived. One looks again and sees the cushion, not the cat; one asks, "What did you say?" and on the second or later attempt, comes to the right conclusion about what is meant. We constantly test reality, not only making sense of what we see, but separating "reality" from imagination. Although most people are capable of at least fairly vivid imagination, they rarely confuse it with "the real thing." Under certain conditions, however, the distinctions do break down, and that is what we are interested in here.

When we mistake some everyday object for something else, three factors are important: (1) the nature of the object, (2) the conditions under which it is seen, and (3) the state of the person looking. Obviously, unambiguous and familiar objects are the least likely to be confused. When we are familiar with something we need hardly give it a glance to identify it, but new things, and old things in unfamiliar surroundings, take a longer look and can be mistaken for something else.

When anything is seen very briefly, in poor lighting, or on the periphery of the visual field, or in any other way degraded, mistakes are more likely. The brain has less information to go on and will make "guesses." Its guesses will be reasonable in the circumstances, and since the brain is only doing what it normally does all the time, they can be very convincing guesses, too. One sees what one expects to see. This is a very powerful effect, and occurs all the time.

Next, the condition of the person is vitally important. If you are fresh and alert you are less likely to make mistakes than when you are tired or under stress or after taking

---

described by Relativity Theory in this century, and direct reports from the accounts of "witnesses" who independently report the same phenomena. Both paths of knowledge lead to very unusual results—the tunnel, the light, the slowing and reversal of Time. Can this be mere coincidence, or does the human mind possess the electromagnetic qualities of light waves? Does our consciousness wend loose from the body, undergo a humming vibration in the process, then spring free at the speed of light? If so, then the human soul rides the infinite spaces of the wide universe with Time slowed to a single moment in the Eternal Now. And when the soul finally realizes its new state—total immersion within the ebb-and-flow of the universal pulse of electromagnetism—then the final contentment arrives and Paradise is at hand.

How near the ancient promise: eternal peace, eternal radiance in a literal sense, and a complete union with the Oneness of the All—the fulfillment of all religious goals, and possible in a real, physical sense, not merely in a metaphysical or spiritual sense.

Because of the potential importance of this fantastic correlation between mathematics and mysticism, I would suggest that researchers in both fields compare their detailed results ever more closely. Perhaps experiments can be designed to further complement the similarities already found. Maybe, at long last, the Afterlife can be proven scientifically, and the human race will finally mature.



Dr. Sue Blackmore is a parapsychologist at the Brain and Perception Laboratory, University of Bristol, England. This article is reprinted from the May 1981 issue of the British quarterly *Common Ground* by kind permission of the publishers, Kevin and Sue McClure, and the author.

certain drugs such as alcohol. The brain gets lazy or changes its responses, and more mistakes get through. Disc-jockeys competing for the staying-awake record have mistaken coats for piles of live snakes, and cups of coffee for steaming lakes full of monsters. These are extremes, but we all know about pink elephants; interestingly, it is often small animals and caricature people that are seen in hallucinations.

Thus we can see that these illusions/mistakes tend to occur when an unexpected object is seen under poor conditions by a person who is tired, stressed, or drunk. And what is "seen" will often be what is expected, hoped for, or feared.

Turning now to hallucinations, it is interesting that there is so much consistency in what is experienced under different conditions. Hallucinations can occur with sleep-deprivation, during sensory deprivation (when a person is kept for some time in a soundproofed room, or even floating in a tank of tepid water) and when taking certain drugs such as LSD, mescalin or hashish. Of course, hallucinations also occur as symptoms of certain types of "mental illness," but we need not consider these here. Remarkably similar hallucinations can occur in fevers, when waking up or falling asleep, and in crystal gazing. This has been known since ancient times when people first began experimenting with opium and hashish, but recent systematic research with hallucinogenic drugs has confirmed the early findings.

In the early stages of typical hallucinatory experiences, simple geometric forms predominate and are seen even in total darkness. They tend to take four forms: the spiral, the tunnel, the cobweb, and the lattice or checkerboard. Colors which begin with blues and yellows shift more to red as the experience deepens. Next, more complex imagery may be seen against a background of, or within, a tunnel form. Often a tunnel has a light at the end of it, and the person seems to be traveling along it with complicated visions seen only at the edges. This is particularly interesting because the tunnel is a common feature of near-death experiences, in which it is often interpreted as a pathway to another world, and the light at the end is seen as Christ, or some other religious figure.

Tunnels are also sometimes forerunners of mystical and out-of-the-body experiences, and Robert Crookall, among others, has interpreted them as being caused by the astral body drawing out of the physical. However, since there are sound physiological reasons for expecting tunnel forms in hallucinations, many people would prefer to reject the more esoteric types of explanation.

When the hallucinatory experience further deepens, more complex imagery begins to appear. This is imagery from memory, and is often characterized by scenes from earlier life, by caricature people and animals, and by very pleasant sunlit scenery. At first, the images may be seen within a tunnel-perspective and are described by subjects in drug experiments as "like . . . (something or other)" or "as if . . .", but gradually this gives way to complete identification with the hallucinations, and the subjects describe them as totally real. Subjects may fly around over hallucinated scenery, take part in imaginary dramas, and sometimes experience mystical states. In some experiments it has been found that subjects taking hallucinatory drugs have frequently seemed to leave their bodies.

An understanding of hallucinations can give a better insight into various supposedly psychic phenomena, for example, the near-death experiences already mentioned. Since there are many physiological changes occurring when a person is close to death, we would expect them to hallucinate. Some features of the typical near-death experience, such as the tunnel, can be seen as typical of hallucinations in general, and require no special, paranormal interpretation. What now becomes important is to use what we know about hallucinations to determine whether every aspect of the near-death experience can be best seen as hallucinatory, or whether there are aspects which do point to a life after death.

I have been particularly interested in out-of-the-body experiences (OBEs). It is now my opinion that they are best understood as a form of altered state of consciousness in which the "astral world" is created from memory under hallucinatory conditions. I think the evidence better fits this view, than that something leaves the body in an OBE. Whether this proves to be the right interpretation or not, the study of hallucinations can assist us in the further investigation of OBEs.

From a similar study of the visionary element of apparitions, hauntings and some kinds of clairvoyance and UFO perceptions, we should be able to find out if these bear the hallmarks of hallucination, or contain elements only explicable on paranormal grounds. If many of these events are actually hallucinations, it may be that the hallucinations themselves act as vehicles or mediators for the action of psi. This may be so as much for OBEs as for crystal gazing or for apparitions. If it is so, then we clearly need to know a lot more about the relationship between ESP, psychokinesis, and hallucinations.

BIBLIOGRAPHY

Blackmore, S. J. *Parapsychology and OBEs*, Society for Psychical Research, London, 1978.

Crookall, R. *The Study and Practice of Astral Projection*, Aquarian Press, 1961.

Crookall, R. *The Interpretation of Cosmic and Mystical Experiences*, James Clarke & Co., London, 1969.

Moody, R. A. *Life After Life*, Bantam Paperback, 1976.

Second-Chance SITU*ations*

As pointed out by the authors of the two preceding articles, a familiar scenario for the "near-death encounter" includes three elements: 1) the tunnel, 2) the "light at the end of the tunnel," and 3) the subject who in such case is also the witness.

Less familiar is another scenario in which the supposed demise is reversed in the presence of external witnesses and the subject revives with little or no recollection of a close "brush with death."

In Champaign, Illinois, a young woman who was believed dead from an alcohol-and-drug overdose, stirred and began breathing as a pathologist made ready to perform an autopsy.

The woman, about 20 years old, was found lying on the floor of her apartment after neighbors called police. The responding officers were unable to note any vital signs in the woman's body. Being unsure of what might have caused the death, they sealed the apartment pending the arrival of homicide detectives.

Two hours elapsed before a team of investigators reached the scene. Detective Gary Wright will long remember his words as he confirmed the death: "Not once did she seem to move, breathe or twitch."

But minutes after she had been placed on the autopsy table in a hospital morgue, Wright noticed her breathing and she was rushed to the emergency room. Two days after admission, she was released from the hospital in "satisfactory" condition.

"I'm telling you, I've seen dead people a hundred times in my life, and she was dead," said

(Continued on page 86)

Shamanism

(Pronounced SHAH-manism)

by Michael Baran



This modern shaman, in traditional regalia, is about to begin the ritual of therapy for an afflicted member of his tribe in the Ivory Coast region of West Africa. Independent since 1960 and now one of the more prosperous republics on the African continent, the Ivory Coast has about 60 tribal groups. Tribal languages and animist faiths predominate.

From *Sorcerer's Village* by Hassoldt Davis. Copyright 1955, 1983 by Hassoldt Davis. Reprinted by permission of the publisher, E. P. Dutton, Inc.

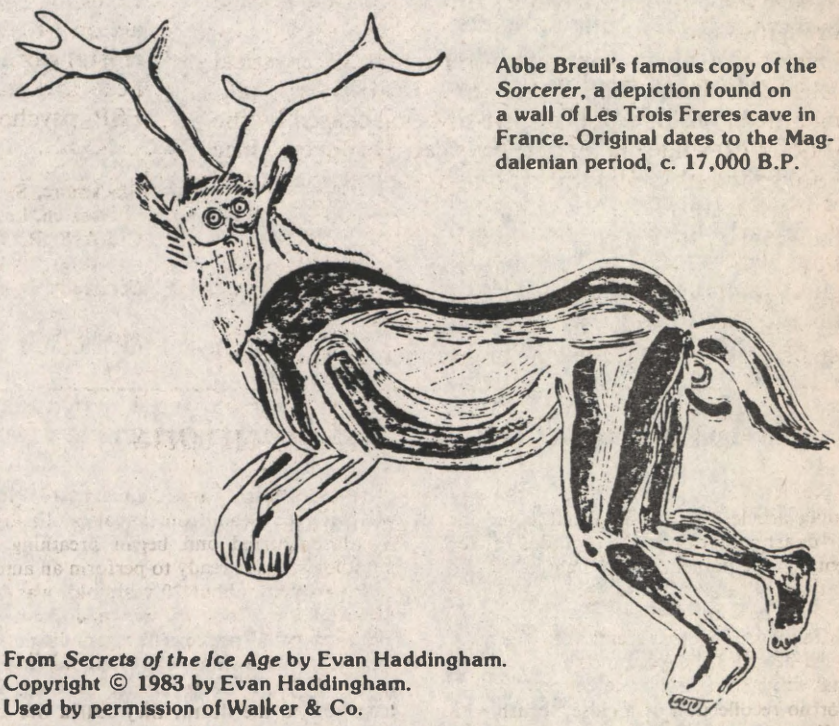
WEBSTER defines *shaman* as "a priest or conjurer of shamanism" and *shamanism* as "a primitive religion of northern Asian, European and Amerindian groups, in which the unseen world of gods, demons and ancestral spirits is conceived to be responsive only to the shamans." The pervasive similarities of shamanism among widely separated ethnic groups hints of some common, probably remote, root-source. Such an antiquity is also suggested by the cave-drawing (bottom, right) which most experts have concluded represents a sorcerer, probably dating back to the Paleolithic Age.

Shamanism is or has been practiced among primitive populations in both Americas and in Europe, Asia, Africa, Oceania and Australia. Despite the shaman theme's ubiquity and prominence in ancient culture, 20th century literature has dealt sparsely with it. There seems to be only the one comprehensive treatise, *Shamanism* by Mercia Eliade, a 500-page book published in 1964.[1] Eliade derived most of his data from a spate of works by 19th-century Russian and Asiatic scholars, written at a time when tribal shamanism had passed its golden age but still retained much of the vigor it displayed prior to the inroads of Western ideologies.

Technique of Ecstacy

The shaman establishes liaison with the unseen forces of the "other side" and acquires his occult privileges and powers through what Eliade calls a technique of ecstacy. The novice usually receives introductory training in his future vocation from older shamans (the "masters"). Shamanist doctrine asserts it is also possible to obtain instruction through dreams from ancestral shaman spirits. Among the Lapps of northern Europe, where shamanism still persists, the vocation is transmitted by family.

Candidate practitioners are sometimes selected for their predisposition toward nervous afflictions such as violent mood swings (what modern psychiatry describes as bipolar behavior or mania), and in some groups neurotic individuals and even epileptics seem to be preferred. However, the Yamans of the Tierra del Fuego region at the southern tip of



Abbe Breuil's famous copy of the *Sorcerer*, a depiction found on a wall of Les Trois Freres cave in France. Original dates to the Magdalenian period, c. 17,000 B.P.

From *Secrets of the Ice Age* by Evan Haddingham. Copyright © 1983 by Evan Haddingham. Used by permission of Walker & Co.

South America lean toward the selection of ascetics and other contemplative types. Generally, a capacity for intense ecstatic experience is the dominant quality sought in the candidate shaman.

The legendary era of the great shamanizers has long since passed and the role of today's shaman is usually that of a symbolic ritualizer. Even today, however, some belief remains among inhabitants of both polar regions that their practitioners actually enter a "true" trance and communicate with beings from the "other world." Studies of the shaman phenomenon in the last century suggested that Arctic and sub-Arctic shamans were the best because they attained the most complete trance-states. Present-day clan-groups in Siberia consider shamanism to be nearing total decadence, but according to their tradition the early shamans were like the gods themselves and regularly performed feats far beyond anything in the lexicon of modern practitioners.

The Lapps believe that in ancient times their shamans were able to fly through the air.[2] The Yakuts of northern Asia say that "not long ago there were shamans who really flew into the sky": according to legend, a white charger "sailing" through the air was followed by the shaman's magic drum, and the shaman himself brought up the rear of the procession.[3] The Caribes of the southwest Atlantic believe their old shamans actually met the highest-ranking spirits, physically saw them, and had the ability to return the dead to life; today's Caribe shamans are far less capable, only occasionally effecting cure through the attainment of a super-ecstatic trance-state.

In the early history of the Shaker religious sect in the U.S.,* certain individual members were allegedly capable of returning the recently deceased to life. Amerindian shamans who joined John Slocum's primary Shaker group replicated many of their own traditional mystic themes and rituals.

*The Shakers were a *sect*, though often misidentified as a *cult*. Robert Bellah[4] defines a cult as an "aberrant" individualist-oriented splinter group, a recent example being Jim Jones' infamous Guyana colony. Sects, on the other hand, are exclusive social groupings which attempt to work harmoniously within the existing culture although rejecting certain of its values and embracing some precepts that the mainstream culture abjures.



Aleut totem. Bird at the top typically denotes the heavenly aspirations of the tribe.

From *Spaceships in Pre-History* by Peter Kolosimo. Copyright © 1976 by Peter Kolosimo. Published by arrangement with Lyle Stuart.

Apprentice Sorcerers

The major event in the life of a primitive shaman is his initiation. Many groups in the Americas and in Australia hold initiations in caves, to symbolize the candidate's visit to the "underworld." In Asia the initiate lies comatose within a large tent. From his physical body the future shaman's soul ventures forth to visit the place of the spirits where it is subjected to a variety of symbolic tortures—ecstatic dismemberment, disembowlment and decapitation. After several days to a week, the soul returns to the body and so fills it with other-worldly shaman-power that the returnee may need to be re-instructed in such basics of real-world living as what to eat and how to get dressed.

The other members of the tribe now consider him to be a "ghost" of his former self as he assumes a unique place in the tribal society. Like our modern physician, he typically enjoys the highest respect. He does not participate in social activities in quite the same way as others in the community. His affiliation with the "other world" sometimes extends to having a "celestial wife" in place of a physical one. The shaman is truly a key member of the clan; the clan "lives" in him as it does in no one else because that is where its ancestral spirits and demi-gods also abide.

Depending on the route taken in his mystical soul-journeys, a shaman is usually one of two kinds: the "white" shaman ascends to celestial heights where he becomes a servant to the white demigods; the less-common "black" shaman (*kara kam* in Altaic) descends to the underworld. Only Yakut shamans are said to be able to invoke both higher (celestial) spirit-

forces and those of the inferior, or nether, realm.

To reach the goal of his celestial journey the white shaman must pass through a certain "gate" in a twinkling, before it "shuts." The ascent is symbolized in some tribal traditions by a tall tent-pole which the shaman, in a kind of controlled semi-trance, climbs to the top. The classic symbol of the white shaman is the bird, and it is typically featured at or near the top of tribal totems such as those carved by the Eskimos and Aleut Indians (see photo above).

Shamanistic practices in the northern hemisphere focus on the polar region, especially on the Pole Star which points to the heavenly ascent's ultimate goal. The Pole Star, commonly called "meru" by primitives, has embodied the loftiest aspirations of many cultures since very ancient times. The Amerindians referred to it as "Mount Meru." The Kalmyks of northern Asia call it "Mount Sumer" and the Buryats perceive the Pole Star as resting on the summit of the cosmic mountain that marks the "center of the world." According to the 19th-century mystic Helena Blavatsky, the root-race Lemurians regarded the North Pole as "heaven."

That a soul-entity's celestial journey proceeds toward the polar region calls to mind the similar patterning of the Earth's magnetic fields which converge there. A speculative correlation of the ancient shaman scenario derives from experimental physics which recently verified the existence of isolated, self-sustaining, small energy fields called solitons—microscopic systems that some physicists believe may provide a path to scientific evidence for the existence of a soul-entity.

Case Histories

Anecdotal accounts abundantly hint of more substance in the shaman phenomenon than mere power of suggestion and primitive superstition. For example, in 1981 the *Journal of the American Medical Association* published an article in which a physician named Richard Kirkpatrick cited the case of a patient with medically confirmed end-stage kidney disease who was apparently suddenly and completely cured following a visit to the village where she had grown up and where she was ministered to by the local shaman.[5] The physician-author concluded his report with a question which he made no attempt to answer: "How in the world did a village witch-doctor cure terminal, medically intractable nephritis?"

In former years, until about 1940, the medical literature was fairly well dotted with similar anecdotal accounts as well as general surveys of witchcraft phenomena, cult-medicine and the like; these were mostly "outside" overviews or case reports that lacked scientific documentation. But an article in the *American Journal of Surgery* in 1936[6] included enough evidence not only to establish the credibility of the report but also to suggest that one shaman, at least, may have understood the "whole-person" approach to healing long before doctors of the present generation began to gather their myriad specialties under the umbrella of "holistic medicine."

Following is a summary of the published report by Harlow Brooks, M.D., of Bellevue Hospital in New York City:

During an extended stay at a Navajo Indian reservation, Dr. Brooks observed a young Navajo female patient with rapidly generalized tuberculosis. The relentless deteriorative course of the disease seemed to have been dramatically altered following a shaman's ministrations. At the mission hospital the young woman was reported having soaking sweats nightly, with accompanying high fever and a "constant" racking cough; her profuse sputum contained bacteriologically confirmed tubercle bacili.

Dr. Brooks further stated that she had "widespread tuberculous lymphadenitis" (generalized tuberculous infection of the lymphatic system). As Dr. Brooks put it, "Since little could be promised by the white physicians, the relatives decided to resort to Indian measures." A native healer well known for his curative achievements was called upon. According to Dr. Brooks, the rigors of the week-long ritual almost applied the final quietus to the weakened patient; yet, according to the report, when Brooks saw her later on the reservation, he found her smiling and happy about the apparent recovery and her completely changed health status. While no medical tests—follow-up X-rays and the like—were performed, Dr. Brooks affirmed that the young woman's appearance and attitude fully expressed the self-confidence of a normal, healthy person.

A Revitalizing Force?

As I suggested in a previous *Pursuit* article,[7] there is a possible mechanism by which a biologically eutropic, pantherapeutic, rejuvenative entity could exist occultly in nature. If a theoretic model of a subterranean cavitated and energized world* postulates that life itself could have arisen from the sustained energization of such regions, and all bio-systems including surface-man's should later be re-exposed to energy field conditions simulating that ambience, the bio-optimal state would be reconstituted, and dramatically therapeutic, perhaps even revivifying, effects might be the result.

Residents of the fabulous subterranean realms of Shamballah and Agharti, accessible only through closely guarded cave-openings in Tibet and in Brazil's Mato Grasso region, are said to enjoy an enormous, even permanent, longevity, free from illness and disease. One is readily led to the further conjecture that certain privileged agencies on the surface, like the shaman, become allied with the technology of such a culture and thus gain access to a biologic force wholly outside our modern experience.

Visitors to primitive areas sometimes experience afflictions that border on the bizarre. For example, in his book *The Sorcerer's Village,*[9] Hassoldt Davis relates what happened after he incurred the enmity of a native porter by firing him: Davis became afflicted with a painful hemiparalysis of one entire half of his body, from the top of his head to the tips of his toes. (This pattern does not conform to any known "stroke" syndrome [cerebral vascular attack]; in its classic form the hemi-paralysis always affects a more delimited, circumscribed body area; in addition, a "stroke" of such magnitude would inevitably be associated with some disturbance

*The intense energization of very deep (subcrustal) strata is obvious when a volcano erupts. Theoretically, it is possible that a "transitional," uniquely energized stratum exists at somewhat less abysmal depths. The violent electronic (lightning) activity often associated with volcanic eruptions could not occur unless the subterranean materials were magnetically energized so as to induce electronic discharges in the atmosphere on contact.[8]

of consciousness and mental confusion, which did not occur in Davis's case.)

As any sensible, civilized person would do, Davis first sought the assistance of the area's missionary physician but was advised to engage instead the services of a sorcerer, and without delay, in order to have the curse removed. Davis did so, and he promptly recovered.

For the edification of skeptics it should be noted that Hassoldt Davis was a down-to-earth individual, circumspect, self-disciplined and so respectful of truth that he won a special accolade from Ernest Hemingway: "magnificent" was the only word for Davis's book *The Jungle and the Damned,* said Hemingway.

Contemporary medical and surgical technologies, for all their sophistication, are direct descendants of medicine's struggling past, going all the way back to the art (and certainly very often, artifice) of the primitive tribal healer. Many herbal concoctions and some theoretic formulations of disease dating to pagan times persisted into the classical and medieval periods. In the pre-modern era of medicine, quackery and patent medicines were everywhere, undeniable evidence of the ineffectiveness of standard resources available to the physicians of yesteryear.

The 19th century saw Morton's introduction of ether as a general anesthetic in surgery, and the work of Lister and Semmelweis established the critical importance of antisepsis. The turn of the century heralded the appearance of a broadly effective array of medications for diseases.

Today, "prescribe-and-pray" medicine and painful, sepsis-prone surgery are but an untreasured memory for civilized cultures. Yet even now, in areas where primitive groups have access to modern health care, the tribal shaman continues to occupy an important place in community life.

Why does the primitive mind cling to the shaman mystique? Is it simply a matter of blind loyalty to venerable tradition? Or has a mysterious, powerful, biologic force long been known to primitive cultures?

REFERENCES

1. Eliade, Mircea, *Shamanism*, Pantheon Books, New York, 1964.
2. Ibid, p. 224.
3. Ibid., p. 233.
4. Bellah, Robert, *Science 83*, May 1983, p. 56.
5. Kirkpatrick, Richard, "Witchcraft and Lupus Erythematosus," *Journal of the American Medical Association*, May 15, 1981, p. 245.
6. Brooks, Harlow, *American Journal of Surgery*, Jan. 1936, p. 184.
7. Baran, Michael, "Parting the Curtains of Prehistory," *Pursuit* No. 59, Third Quarter 1982, p. 108.
8. Stemman, Roy, *Atlantis and the Lost Lands*, Aldus Books, London, 1976, p. 100. (The volcanic-electronic atmospheric phenomenon is shown in a photo of the 1963 eruption that created the isle of Surtsey south of Iceland.)
9. Davis, Hassoldt, *The Sorcerer's Village*, Little, Brown and Co., Boston, 1955.

Loch Ness 'Monster's' Fiftieth Birthday Is Quietly Unobserved

by Joseph W. Zarzynski

ONE of the world's most famous phenomena celebrates its fiftieth anniversary in modern history this year.

On April 14, 1933 a Mr. and Mrs. John Mackay reported "an enormous animal rolling and plunging" in Loch Ness, Scotland. The published account of the sighting in a local newspaper, The Inverness Courier, on May 2, 1933, attracted international attention and touched off unending speculation as to what mysterious animal(s) the Loch might contain.

The Courier editor, Dr. Evan Barron, edited his correspondent's article and wrote in the word "monster;" the name stuck, and inaccurate though it may yet prove to be, "monster" seems likely to remain the preferred identifier for the Loch Ness phenomenon among media writers. Most on-the-scene investigators, however, will probably continue to speak of their search for "Nessie," a name which attaches no hint of potential violence to either the hunters or the hunted.

There is no report of any special observance being held to mark the fifty years of modern "monster" history at Loch Ness. But another visit to the loch country in the summer of 1982, followed by a request from SITU for a report, suggests that *Pursuit* readers may find some sidelight impressions of the place more interesting than having to wade through another pile of statistics.

The allure of the Scottish lochs, and Loch Ness in particular, is inescapable; it springs from many sources and finds expression in unexpected ways. For example, some of the vessels that furrow its waters in the cause of science seem to acquire a mysterious affinity with the legendary Loch in both name and crew-attitude. But the most spectacular craft ever seen in the region was a 6,000 hp speedboat called *Crusader*, brought to Loch Ness on a mission that had nothing to do with water animals. Its owner was John Cobb, an Englishman who set out in 1952 to capture the world speed record. During one of its runs the *Crusader* reached 206 mph before it ran into a patch of turbulence and broke apart. Cobb died from crash injuries sustained while breaking the record in a vessel named for his personal quest.

Individual Nessie explorers and even some of the scientific organizations have selected names for vessels that aptly describe their mission. What could be better than the *Hunter*, used by the American-based Academy of Applied Science? Next on line you see a boat named *Kelpie*, and start to wonder about people being a little too cutesie; you feel better after you learn that "kelpie" in Lowland Scottish dialect means "water monster." Tim Dinsdale, the pioneer Loch Ness searcher, preferred an equestrian version, in plain English. He called his craft *Water Horse* and gave the same name to his book about Nessie. Owners of vessels more recently arrived have felt pressured to advertise their state-of-the-art equipment with exotic references such as *New Atlantis*, the name given to a boat operated last summer by the Loch Ness & Morar Project. In the 1960s, when underwater was the way to go, two submersibles appeared on the Loch with the names *Viperfish* and *Pisces* inscribed on their bows.

But the strangest vessel ever to

(Continued on page 88)

Traditions of Submen in Arctic and Subarctic North America

by Ivan T. Sanderson

In the previous issue the author told us about a book entitled "The Strangest Story Ever Told" by one Harry Colp "which gives an account of incidents that were alleged to have occurred to a number of people in a somewhat limited area east of Thomas Bay—and centered apparently around the headwaters of the Patterson River—on the coast of the Alaska Panhandle." Sanderson's last sentence, before he got cut off because of our lack of space, was, "Through all these stories there runs, nonetheless, a thread of reference to hairy, stinking humanoids." The article now continues:

But it is the last chapter of Harry Colp's book that is the most interesting. In this he tells, albeit second-hand, the history of a trapper in 1925 who penetrated the same area but up the Muddy River from the south. This was related by a farmer resident at the mouth of that river.

The trapper had laid out a line of traps up to one of the odd-shaped lakes mentioned above but had had to take up this line because all the traps along it were sprung by some creature that left foot-tracks of a nature that this trapper had never encountered before in a lifetime in that general area. He tried to trap the creature itself but failed; and then, one night, his dog vanished after alarmed barking and a disturbance. Following its tracks he found them paralleled by the unknown's and then, at some distance, those of the dog stopped abruptly. The trapper followed the unknown's but discovered in time that it was just ahead of him, for it made two complete circles back to the point where it had presumably picked up the dog!

The trapper described the tracks as being for distances *bipedal* but then—alternating with these stretches—*quadrupedal*. The hind prints he described as "about seven inches long and looked as if they were a cross between a two-year-old bear's and a small barefooted man's tracks. You could see claw marks at the ends of the toes, toe pads and heavy heel marks; between toe-pad marks and heel marks was a short space where the foot did not bear so heavily on the ground, as if the foot were slightly hollowed or had an instep. The front set looked like a big raccoon's tracks, only larger."

It should be pointed out here that the Amerinds farther south on this coast speak of these creatures as "apes," in English; while several reports of the *Meh-Teh* type of ABSMs, made by native Nepalis in the Himalayas, speak of these creatures occasionally dropping onto all fours like a gorilla. Further, the outline of a raccoon's front feet are not unlike a diminutive man's but for the prominent claws.

The trapper is stated to have returned to his camp but never to have been seen again. His effects were found three weeks later, and a number of his traps were sprung.

The author has received over the past fifteen years a number of letters from interested parties, giving accounts of alleged ABSMs in a large number of localities spread all across Canada from the Mackenzie, Stikine, and Rocky Mountains in the west, to Labrador in the east. Two of these warrant special comment.

The first relates an incident alleged to have occurred about 1911 in the northern tip of Minnesota. According to a lady who was a resident of the area at the time, two men were hunting in the deep forest several miles from a small town when they noticed some strange foot-tracks. Following these, they came upon what they described as "a human giant which had long arms and short, *light* hair, covering *most* of its body (italics mine). One man remained while the other ran back to town, collected a posse, and returned. The woods were then beaten for a considerable distance but nothing more than the tracks was found. Northern Minnesota is on the southern fringe of the great northern boreal forests and, even today, little but a highway separates it from them. If ABSMs existed in those forests in 1910, there is no reason why one should not have wandered south to this point. Of significance in this report is the color of the hair. It agrees with several reports of the larger Sasquatches.

The other item of interest is a series of new expressions on the nature of the famous "Wendigos" or "Wentigoes" of the northern-forest Amerinds. These ghosts, spirits, or demons of Amerindian myth and legend have always had much in common with the "Trolls" of Scandinavia and other traditional humanoid monsters in other parts of the northern subarctic. In a brief article for a Canadian magazine, a retired fur-trader related a description of Wentigos given to him by an old Cree of Amisk Lake, named George Custer. This, like other previous descriptions, stated that Wentigos were mentally unbalanced persons who did not respond to treatment by local medicine-men and who, being exiled to the woods, developed certain supernatural aspects. However, George Custer's description mentions that medicine men could "smell" them at a great distance; that they traveled in packs like foxes; followed trails but always kept off them; defended themselves by biting; lived underground; and were finally exterminated by his people. In fact, it seems clear that there is much of ancient factual observation of ABSM-type primitives involved in the tradition of the Wendigos—a tradition which, incidentally, is spread almost all across Canada. (The Wendigo, Windigo, Whitico, or "Ice-Giant" of the Algonquins is of the same tradition.)

One of the most extraordinary accounts of what we call ABSMs that has come to my attention may be found in a book entitled *True North* by Elliott Merrick, and concerns

certain affairs on the Traverspine River at a point where that stream flows into the Grand or Hamilton River near Goose Bay, Labrador; and specifically at the homestead of a family named Michelin. The date was about 1913. The author of this book regarded the report as a "ghost-story" and notes that such are very real in what he describes as "this land of scattered, lonely houses and primitive fears." However, in the light of discoveries made since his book was published, one may perhaps now legitimately consider it in quite another light. It is best quoted directly; and for permission to do this we are indebted to the publishers, Messrs. Charles Scribners & Sons, of New York. The pertinent passage reads as follows:

> About twenty years ago one of the little girls was playing in an open grassy clearing one autumn afternoon when she saw come out of the woods a huge hairy thing with low hanging arms. It was about seven feet tall when it stood erect, but sometimes it dropped to all fours. Across the top of its head was a white mane. She said it grinned at her and she could see its white teeth. When it beckoned to her she ran screaming to the house. Its tracks were everywhere in the mud and sand, and later in the snow. They measured the tracks and cut out paper patterns of them which they still keep. It is a strange-looking foot, about twelve inches long, narrow at the heel and forking at the front into two broad, round-ended toes. Sometimes its print was so deep it looked to weigh 500 pounds. At other times the beast's mark looked no deeper than a man's track. They set bear traps for it but it would never go near them. It ripped the bark off trees and rooted up huge rotten logs as though it were looking for grubs. They organized hunts of it and the lumbermen who were then at Mud Lake came with their rifles and lay out all night by the paths watching, but with no success. A dozen people have told me they saw its tracks with their own eyes and it was unlike anything ever seen or heard of. One afternoon one of the children saw it peeping in the window. She yelled and old Mrs. Michelin grabbed a gun and ran for the door. She just saw the top of its head disappearing into a clump of willows. She fired where she saw the bushes moving and thinks she wounded it. She says too that it had a ruff of white across the top of its head. At night they used to bar the door with a stout birch beam and sleep upstairs, taking guns and axes with them. The dogs knew it was there, too, for the family would hear them growl and snarl when it approached. Often it must have driven them into the river, for they would be soaking wet in the morning. One night the dogs faced the thing and it lashed at them with a stick or club, which hit a corner of the house with such force it made the beams tremble. The old man and boys carried guns wherever they went, but never got a shot at it. For two winters it was there. They believe to this day it was one of the devil's agents or more likely "the old feller" himself.

This item was kindly brought to our notice by Mr. Bruce S. Wright, director of the Northeastern Wildlife Station, operated cooperatively by the Wildlife Management Institute of Washington, D.C. and The University of New Brunswick at Fredericton, N.B., Canada.

From the reports cited above, together with the now-massive reports of the Sasquatches which have continued for over a century—and the numerous other isolated incidents claimed by people to have occurred all across Canada, it would seem manifest that at least one, if not two (should the pigmies of the Canadian Arctic Islands be rediscovered in skeletal form) type of hairy primitives or submen were once widely distributed over the arctic and subarctic belts of North America. Further, it would now appear to be increasingly difficult to assert positively that none of these could have survived until today.

The obvious question is then—and it is quite permissible—what exactly might these creatures be?

We have mentioned the name of Gladwin. This student, though never professionally employed as an anthropologist or archeologist, prosecuted a great deal of worthwhile and original field work; and the foreword to his book was written by none less than Earnest Hooton. In this preface, moreover, Hooton states that, while several of Gladwin's opinions were not then acceptable to established thinking, his basic thesis required most careful consideration. This thesis states simply that several waves of Hominids passed over the Bering Strait from eastern Asia and thence spread all over the New World. Gladwin's chronology hints at, first, subhominids (such as Pithecanthropines) arriving; next, Neanderthal types; then representatives of what we call Primitives (as represented today by the Bushmen, the Negrillos, and the Negritos); then some early Modern Men of, in his estimation, a Proto-Caucasoid, or Australoid type; and finally, the Mongoloid Amerinds and Eskimos.

Whether all these types did so immigrate to the New World is, of course, very far from being accepted; in fact, it is only very recently that it has ever been considered that *any* hominids, other than modern Mongoloids, *ever* reached North America. But, the possibility that more primitive peoples did so, cannot be positively denied; while there seems to be some valid reason for supposing that some did. The Pekin Pithecanthropines lived at the same latitude and on the edge of the same vegetational belt as the ABSMs of Canada, and we have recently received information from Professor B. F. Porshnev, of the Russian Academy of Sciences, that ABSMs have lately been reported from far eastern Siberia. There is no reason why such creatures should not have crossed over the Bering Strait. If they did so, in either the first or middle Interglacial, along with several other large mammals, there is no reason why, later, more-developed types such as the Neanderthalers (who were available in far eastern Asia) should not also have done so; and still later, the Negrito-Negrillo or "Pigmy" type; then the Proto-Caucasoid, or Australoids; and finally, Mongoloids. As each of these successive waves of more highly "cultured" races appeared, the former immigrants must have been pushed back into the less-hospitable areas.

And, it is from just such areas throughout South, Central, and North America that reports of hairy primitives and other ABSMs emanate today!

REFERENCES

Burbanck, W. D. and M. P., and Edwards, J. P. (1948), *Toleration of lowered oxygen tension by cave and stream crayfish*, Ecology. 29, 3, pp. 365-367, Brooklyn.

Symposium

Habeas Corpus?

Were it a highly likely thing that Nessie, Morag, Champ, Bigfoot, the Yeti, assorted sea monsters and such, were just a tad away from being discovered as bonafide *animals*, as were the coelecanth, the okapai, et al., then I could see some merit in "cryptozoologists" presenting a united front to the public and to the skeptics at the Smithsonian and the British Museum of Natural History. But this is not the case, and anyone who thinks it is, is looking only at selected facts and ignoring those that don't fit.

Item: The famed Loch Ness Monster was first reported over 1400 years ago. Reported sightings now average 14-20 per year, not to mention the many that go unreported for the usual reasons. The loch is a lake and a mere 24 miles long. Lake Superior it is not. Lake Champlain it is not. True, it is deep. However, not once, during 1400 years, has any act of nature or act of man produced even one smelly, bloated carcass, either in a net or washed up on a beach, or floating, or caught on rocks or damaged by collision, or any of the ways that whales, for example—in habitats that are thousands of times deeper than Loch Ness and Loch Morar and tremendously colder—manage to die, get caught, wash up, etc., weekly all over the world.

Item: Reports by white men of Bigfoot, the Yeti, etc., started in the 1700s and 1800s. Indian and native reports go back as far as their oral history. "Wildman" reports in Europe date to the time of Beowulf. Yet despite all the accidents that produce dead bears, dead cougars, dead coyotes, dead cows, dead yaks, dead people and dead wolves, not to mention hundreds of alleged shootings of Bigfoot-type creatures, not a single verifiable killing and recovery has occurred. No zoo, no museum, no college has a certifiable Bigfoot/Yeti/Wildman type of creature on file. Yet the sightings have passed 4,000 on record, and no doubt there are thousands more unreported. Encounters with trucks, cars and trains continue; track photos continue to be taken, blood and hair samples collected and casts made of footprints, but no solid, dead or wounded physical Bigfoot/Yeti/Wildman turns up.

We are in a different game than that played with the coelecanth, okapai, gorilla or platypus. This one is played in a different ballpark. Let's realize that we are dealing with *anomalous* animals or creatures, not simply hidden or undiscovered animals. I suggest that *all* tools available be used on the problem, including ESP and psychic help, in addition to the usual scientific tools. I suggest that semi-scientific prejudice be tossed out the window. If we are going to play the game of science, let us look at *all* the data, not just what fits our pet theories. Researchers of all persuasions should be able to work together toward a common goal—which I suggest is *knowledge*. The present methods are just not working.

I therefore offer an expanded definition: *Cryptozoology is the search for undiscovered, unclassified and anomalous creatures and/or animals.*

—Jon Beckjord

Hyperresonance

Einstein's time-relativity principle, as applied in his Special Theory of Relativity, can be theoretically related to "hyperresonance" models, and certain paranormal phenomena, such as have been attributed to UFOs in flight, may then be better understood.

Time-relativity, of course, refers to the concept that time is actually a fourth physical existential dimension; and this depends on the relative conditions of motion of different physical systems. Time is seldom manifested perceptibly as a physical dimension because differential motions in the surface world are not comparable in terms of propagation to the velocity of light. Einstein used the simple model of two observers, one on the ground, the other on a moving train, to exemplify that the perception of different events occurring at a distance (event-horizon) differs very slightly because of factors relating to the propagation of light. In attempting to apply this principle to variable subatomic resonance, it should first be noted that photonic light-quanta are behaviorally similar (in quantum unit size and velocity of propagation) to all other energy transmissions—gravitonic, electronic, etc. I believe it is reasonable to substitute "subatomic dynamics of different objects within a given time-event horizon"—say, UFO and surface observer—for Einstein's "photonic propagation-dependent event horizon as perceived by objects in varying

(Continued on page 85)

Burns, J. W. (1920), *Introducing B.C.'s Hairy Giants*, Maclean's Magazine, (April 1), Toronto.

Colp, H. D. (1953), *The Strangest Story Ever Told*, Exposition Press, New York.

Derouet, L. (1950), *Respiration of the Cave Spider Meta menardi*, C. R. Acad. Sci., 230, 14, Paris.

Fage, L. (1931), *Biospeliologica*, Arch. Zool. Exp., T. 71, Paris.

Foxe, Capt. Luke (1894), 2 vols., Nos. 88 & 89, The Hakluyt Society Works, London.

Franklin, S. (1959), *The Sasquatch*, Weekend Magazine, April 4, v. 9, No.14, Canada.

Gladwin, H. S. (1947), *Men Out of Asia*, McGraw Hill, New York.

Kortlandt, A. (Current studies at the Zoologisch Laboratorium, Amsterdam University, Amsterdam, Holland).

Merrick, Elliott (1933), *True North*, Chas. Scribners & Sons, New York.

Moody, H. (1960), *Canadian Christmas*, Atlas Steels Ltd., Welland, Ontario.

Porshnev, B. F. (1962), private communication.

Rasmussen, K. V. J. (1929 and on), 10 vols. *Reports of the Fifth Thule Expd., 1921-4, the Danish Expedition to Arctic North America*, Glydendalske Boghandel, Nordisk Forlag, Copenhagen.

Sanderson, I. T. (1961), *Abominable Snowmen—Legend Come to Life*, The Chilton Company, Philadelphia.

Scherman, K. (1956), *Spring on an Arctic Island*, Little, Brown and Company, Boston.

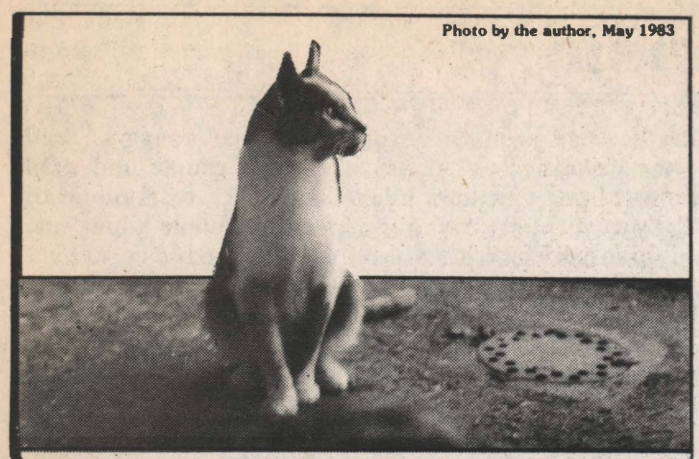


Photo by the author, May 1983

A CAT CALLED CALICO

by Sabina W. Sanderson

DURING the spring of 1982 my cat population was hit by what was probably a viral infection. It killed a couple of kittens but the other cats seemed to recover completely. The only thing that I noticed after the epidemic had run its course was that Calico, a calico-and-white female, underwent a definite change in personality. She became a loner and would sleep in one corner while all the others curled up together in another corner. She also seemed rather nervous, ducking as if startled if I bent down and stroked her, and reacting rather violently toward any cat or kitten that sneaked up behind her. She also became apparently mute, never purring or mewing. Otherwise she seemed normal and went about her daily routine of ridding the place of mice.

At the very beginning of August I was distressed to see her coming down the stairs (see illustrations) in a very odd fashion. Each footstep took several trials before she finally planted her foot firmly on the step. My first thought was that she might have had a very mild stroke that had affected her gait, but I was puzzled since she displayed no difficulties in walking, once she was down in the areaway, or any symptoms or signs after she had curled up in the sun on one of the steps.

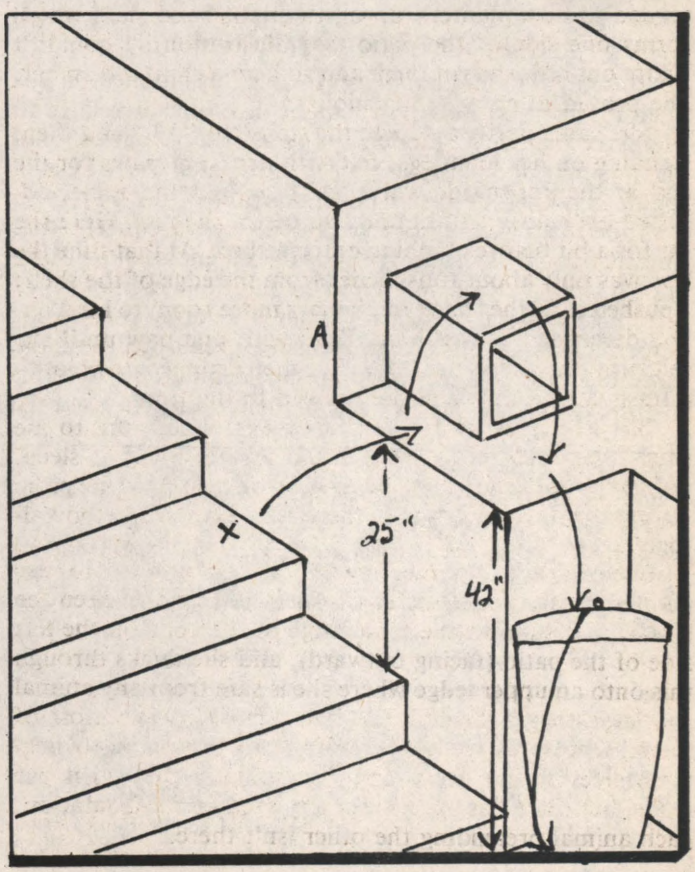
On the afternoon of August 5 I was in my office sorting some papers when I noticed Calico walking quite normally, though perhaps a bit cautiously, across the lawn on the other side of the driveway. She continued to walk straight into a large piece of farm machinery, and it dawned on me that she was blind.

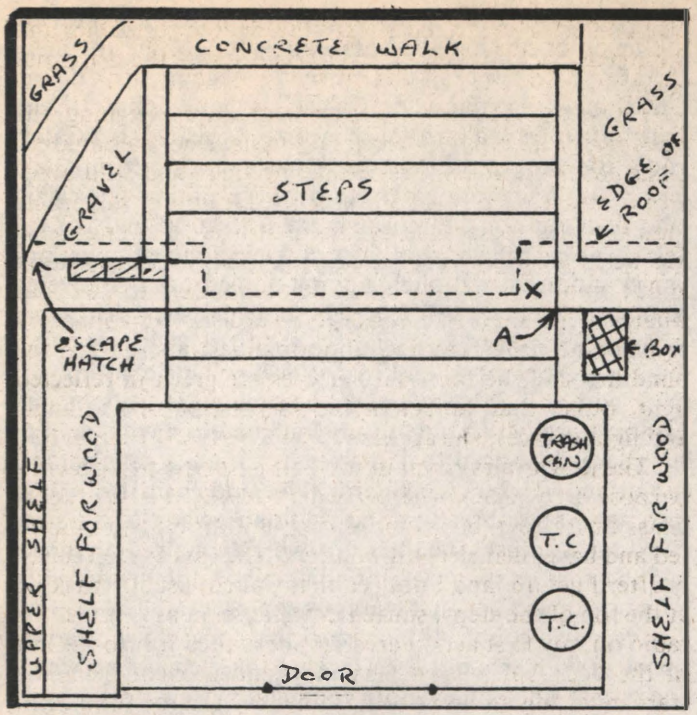
I went outside to watch her. She had backed off a bit and then made a considerable detour around the machine until she found the path to my vegetable garden and followed its familiar course. Her progress back to the house provided ample confirmation of my diagnosis as by trial and error she found a way between the vegetables and the weeds back to the path and home across the drive and lawn.

I spent a couple of rather bad days weighing the possibility that it might be kindest to have her euthanazed. I had lost several cats to marauding dogs and wild predators, and Calico was presumably far more vulnerable than any of these victims had been. However, after observing her for several days I decided that she was getting about quite well and should be permitted to live out whatever life-span fate chose to award her. Examination revealed no other physical abnormalities; apart from the blindness and the fact that her eyes are green in reflected light, rather than amber or red (depending on the angle and light source), she appears to be a perfectly normal cat.

The downstairs room in my house is a kind of general-purpose area, one corner of which serves as a bedroom. Glass doors open onto the sunken patio where the cats are fed and have their sleeping quarters. The cats are fed shortly after I get up, and I noticed that Calico, usually basking at the top of the steps, started down as soon as I turned the radio on, my first act on arising. She waited just to the left of the door but proved very independent right from the start, rejecting attempts to push her toward the food dish. She reminded me forcibly of a line in an early television commercial: "Please, mother, I'd rather do it myself."

She preferred to come down the side of the steps near the wall but seemed to know how many steps there are, obviously relaxing when she reached the top or bottom of the stairs. She seemed to have a mental picture of the local topography and spatial relationships and it became apparent that she was using the character of the footing as a major aid to navigation. On the 9th of August I watched as she traveled up the drive almost to the barn where she was





Drawings by the author

chased into some small grass by Golden Eyes, a tommy much inclined to throw his weight about (he tangled fatally with a car not long afterward). Calico returned over the woodpile and across the gravel drive, with a sharp right turn when she hit the lawn in front of the house, and a sharp left when she hit gravel again, following this to the concrete apron at the top of the stairs.

On that same day she presented me with a mystery. I found her sleeping on top of the "cat box" (originally intended to be a planter), up on the right-hand shelf which forms one side of the patio (see illustration). I couldn't figure out how she got there and so kept a close eye on her. She proved to be most ingenious.

She came part way down the stairs (to "X") and then, standing on her hind legs, felt with her front paws for the end of the upper side wall ("A"), gauged the angle, adjusted her stance and jumped up beside the box. Here she sat for a bit before climbing onto the box. At that time the box was only about four inches from the edge of the shelf; I pushed it farther back to give her more room to land on. She descended by reaching down with one paw until she felt firm footing on the ledge. She then dropped down onto a trash can from which she jumped to the floor.

She kept this up for several weeks, reassuring to me since she could hardly have found a safer place to sleep, but by the 25th she preferred to sleep on a chair in the patio during the day, and shortly thereafter gave up the box altogether.

She suddenly "remembered" and continues to use another means of self-defense. There is a gap between the blocks that support the front edge of the roof on the left side of the patio (facing outward), and she ducks through this onto an upper ledge where she is safe from any animal too large to get through the hole, which means most of them. Opossums do come down into the patio to help themselves to cat food and occasionally they visit the ledge, but there has never been any kind of confrontation, each animal pretending the other isn't there.

During this initial period she did a fair amount of "traveling" on the 21st, turning up at my landlord's house some 100 yards away, apparently to investigate his cat's food dish, and returning safely to my house. The next day the landlord saw her disappear into an overgrown field some distance past my house in the other direction and reported that she looked as if she were "going hunting." She was missing until 6:45 p.m. on the 23rd when she turned up in perfectly good health. She seemed somewhat affronted by the welcome I gave her which suggested a certain lack of faith in her ability to take care of herself.

From this time on, her confidence seemed to grow steadily. She no longer waited by the door for the morning feeding but came to the dish directly from wherever she happened to be when she was alerted that food was on the way, either by the behavior of the other cats or, on occasion, simply by the click of the latch. The steps gave her no trouble at all. Also, she became quite friendly with the kittens and took to sleeping with the other cats.

It was about this time that I made a decision: since she could no longer hunt (so far as I knew, but see below), her diet should be augmented by a special breakfast. Attempts to feed her inside the downstairs doorway did not work well, so after a few days I decided to feed her upstairs. I therefore went out the front door, found her, carried her inside and fed her in the entryway, raised one step from the general floor level. This was repeated the next day. On the third day I was fixing her breakfast when I heard mewing outside and discovered that Calico had turned up on her own. She maneuvered neatly around the outer (storm) door when I opened it, had her breakfast, and then sat there purring until I put her out. Why she had remained mute for so long I don't know, but she now purrs so loudly sometimes that for a moment I think something has gone wrong with the refrigerator; she sounds like a motor laboring in a brownout! She likes being petted but as a rule does not like being picked up or, in particular, carried, because she loses her orientation.

She discovered the edge of the step down from the entry but never attempted to negotiate it; she had never been inside before and had no idea how much of a drop there was.

Things continued pretty much the same until the 23rd of September when I started off on my daily walk. I had gone about fifty feet down the lane when I heard the patter of little feet coming behind me and turned around to find that Calico was trotting after me. She followed me all the way up the farm road to the top and then, with some difficulty but in determined fashion, along a rather overgrown track some 500 feet into the upper field where I was keeping an eagle eye on an orchid.* We then walked all the way back together, a total distance of over a mile and a half. She stuck quite close to me, and I found that she did better if I kept up a running conversation with her. She went with me again the next day but declined to go out into the upper field, waiting for me in the road between two bits of woodland and, from the sound of it, giving the squirrels and chipmunks the wimwoms just by being there. On this

*A Nodding Ladies'-Tresses (*Spiranthes cernua*). I must note that I take violent exception to John Kieran's statement in *Footnotes on Nature* (p. 222) that they are "not much to look at" and are a "mediocre representative of an aristocratic family." He obviously didn't inspect *them* with his magnifying glass; the individual blossoms are exquisite.

occasion I found that an occasional word of encouragement was all that was needed; she was following the sound of my footsteps.

She missed my departure the next day but, as reported by my landlord, attempted to follow, traveling *at a run* down the road to the bridge (2/10 mile) where she apparently gave up and went home again. On subsequent days she followed me down to the pond and up the hill across our country road, and I could not help thinking that she was using me to do her borough surveying without fear of getting lost. I never saw her across the main road again, but traveling down a newly made farm road toward the pond and then turning off into a field became a daily routine for her. She also continued to take walks with me on occasion, though this became a bit of a trial when the leaves started dropping. Her hunting instinct remained strong and every time she heard a crackling sound—almost always a leaf dropping— she wanted to investigate it. Our progress was extremely slow, and I finally resorted to carrying her part of the way home. She was very annoyed!

For some time after she became blind I scrupulously avoided moving outdoor furniture, flower pots, and such, since she seemed to use these as landmarks, but eventually it became necessary to put things away for the winter. Calico never showed any sign that she found this disconcerting and in fact adapted easily to the introduction of new items, or the rearrangement of old ones, in and around the patio.

Her peregrinations were disrupted rather badly the first time it snowed (December 21). Though the accumulation was little more than an inch and did not really cover the grass, she lost her usual navigational aids and became very reluctant to leave the shelter of the patio. On January 15 it snowed again, roughly six inches this time, and my landlord plowed the driveways and farmyard pretty thoroughly, though this did not of course remove all the snow. Calico took this snowfall pretty much in her stride. In particular I watched her plow her way across the lawn almost to the edge, then turn left and follow a pretty fair approximation of her usual path back to the concrete apron without setting foot on the plowed area. How she judged the distances, I don't know.

The third snowstorm caused her very little grief. With again about six inches of snow on the ground, she plowed her way across unbroken snow to the barn and apparently spent the day there. She came home just before dusk, this time using plowed paths, but stayed only about ten minutes. She showed no inclination to come inside and I watched as she stalked majestically back toward the barn, where presumably she spent the night.

The blizzard of '83 caused her some problems the day after the storm. I don't know what the official figure was, but we had a basic accumulation of about 18 inches of snow with, of course, considerable drifting. My landlord used his bulldozer to clear preliminary paths about the place, thus creating a kind of maze, and Calico kept running into two-foot walls of snow. She eventually figured things out: she climbed the "wall" and slogged off across the snow toward the barn. Here she was stymied, since her usual entry—a hole in the wall—was completely blocked. She returned home by a somewhat circuitous route, but considering the conditions did remarkably well. Later on, she regularly climbed up and over a small mountain of snow to reach one of her usual paths to the barn.

To go back a bit, at about the time of the first snowfall all the other cats had died or disappeared (Mope Jr., missing for two weeks, did turn up again just before Christmas)—so much for Calico's "vulnerability"—and the weather took a turn for the worse. I decided that Calico could come in for the night, partly as a safety measure, and let her in just before I went to bed. She parked herself inside the door. In the morning when I sat up and put my feet down over the edge of the bed, I encountered something warm and furry, definitely not my slippers, and discovered that she was curled up right next to the hassock that serves as a bedside table.

The next night when I let her in she made a beeline for "her corner." Subsequently it became clear that she had explored pretty thoroughly and had made a mental map of the place. I noticed that she seems to make considerable use of her whiskers in avoiding table and chair legs. She is also able to go directly to her food and water dishes near the door, and uses the litter box which I showed her once.

She took a dim view of the stairs until February 14 when she made her first cautious exploration. The bottom step is only a couple of inches off the floor and she had no problem with this but then tackled the second step where she sat for some time before coming down again. The next night she climbed to the top, where the hard, recently polished floor unnerved her a bit, giving her no purchase. I don't know whether it was this or simply that she found nothing of interest upstairs, but she has not, as of the time of writing this, been up since—so far as I know.

Occasionally she plays, sometimes with Mope Jr. but more often by herself, batting pebbles or leaves about in what looks to me like practice for mousing, or getting under a plastic sheet that covers the woodpile and playing with a torn strip that hangs down or, even more fun apparently, snaking her paw through a rent in the plastic and dabbing at things outside, including Mope Jr.

I don't know whether Mope Jr. realizes that Calico is blind or for that matter whether she knows what blindness is. When the weather turned really cold I relented and let Mope in for the night, whereupon, after a few minor *contretemps*, her behavior was very odd. She seemed to model her behavior on Calico's. The latter is the perfect house cat: she never jumps up on tables or shelves or tries to help herself to my dinner. Mope picked a spot at the top of the stairs in the direct flow of warm air from the convection-type wood-burning stove and, apart from visits to their food and water dishes or the litter box, stayed there unless I went upstairs, when she follows me about to see if I was doing anything interesting. The past tense is due to the fact that she eventually sinned away her day of grace. I could put up with the unnerving spectacle of her coming down to watch birds on television, tail twitching, but when she showed a predatory interest in my goldfish, she was exiled.

Calico does not of course watch television, but she seems to like music and on a number of occasions has parked herself right by the tape recorder (which sits on the floor), apparently listening intently. She appeared to be particularly taken by a recording of Rachmaninoff's Piano Concerto #4.*

The one thing I have not yet been able to determine is whether Calico hunts successfully. She has extraordinarily

*This is played so infrequently that there may be those who will think this is a typo. It isn't.

fast reflexes, as I learned the hard way on one occasion when I put my hand down in front of her nose without speaking to her first—she was half asleep and I startled her. My reflexes are pretty good, but hers were a lot better, and it is possible that she can catch mice. Rather early in her blind career, she was sitting near the vegetable garden when one of the kittens approached her. On hearing the little rustling noises in the grass she swiveled round and came down hard with both forepaws, missing the kitten by a mere fraction of an inch. (It bolted in obvious fright.)

My landlord reported that she did take a mouse away from one of the kittens, this not very long after she became blind, and in mid-autumn she very nearly caught a wood rat that had got down behind the wood stacked on the left-hand shelf in the patio. She probably would have caught it if I hadn't decided to "help." It is interesting that none of the other cats caught it as it made its escape, and in fact they never even seemed to know what was going on.

Calico now disappears for hours at a time, sometimes in the direction of the barn and, as noted earlier, unless there is snow, daily into the field beyond the stream. When the weather is warm enough and the snow is gone, I plan to take a day off and follow her about to see what she does, and specifically whether she can hunt successfully.

Calico's is an ongoing saga and this article could be continued indefinitely as each week, at least, produces some new evidence of her ingenuity. I am afraid that at the moment she is being thoroughly spoiled. She is adept at taking advantage of my tender heart and soft head and browbeats me into letting her in if the weather doesn't suit her, to snooze comfortably on a cushion she has commandeered, while Mope Jr. is heartlessly left to her own devices outside. Actually there are a number of places where Mope can find more than adequate shelter; she really doesn't need to be coddled. Nor, in fact, does Calico, who simply doesn't see any good reason why she should put up with less than optimal conditions when she can bully me into letting her lead the life of Reilly. She will find me less amenable as the weather warms up, though my impression is that this won't bother her; she is already demanding to be let out in the morning, usually at some ghastly hour.

Barring illness, and provided she stays off the main road—and she shows a healthy respect for cars and tractors, bolting in the direction of safety when she hears one coming*—there seems to be no reason why she cannot live to a reasonably ripe old age. The only other real peril is dogs that kill cats. (I wouldn't mind this so much if they killed for food but they don't; they kill just for the fun of it.)

None of this may seem terribly Fortean, but a blind animal is generally considered to be fatally handicapped unless it is a house pet living in a very restricted and protected environment; in the latter case blindness is usually a concomitant of old age and the animal is relatively sedentary. Calico is a young animal, three or four years old at most, and has never lived inside. Her adjustment to being blind has been, I think, rather remarkable, though it must be admitted that she has always appeared to be a very intelligent cat. Mope Jr. is very sweet but not terribly bright, and I seriously doubt if she could cope with blindness as Calico has.

Certainly one cannot with safety make any assumptions concerning animal behavior on the basis of Calico's performance. Even if Calico proves to be able to hunt successfully, she is not dependent on this ability as a wild predator would be. It would be premature to speculate on possible parallels in wild animals, but Calico's behavior provides another bit of proof that animals not only think but *reason* as well. "Instinct" my foot!

—

*Oddly enough, she shows relatively little fear of *my* car. Possibly she recognizes the sound of the engine and knows that *that* car is not going to run her down.

Symposium

(Continued from page 81)

states of gross motion;" and that Einstein's two observers, one on the ground and the other on the train, are analogous in terms of time-event horizon to the UFO-and-surface-observer pair. In the latter case, however, the relative motion occurs on the subatomic scale and the conditions of time-relativity are quite different from Einstein's example.

Generally speaking, subatomic dynamic transmissions are chaotic by comparison with Einstein's orderly illustration of a single train in which both observers and event are relatable by simple rectilinear coordinates. Nevertheless, with an enormous number of particles resonating in every conceivable direction in each of the multitudes of atoms of two different objects, there will be many at any random moment whose directional orientations will conform to the conditions for differential time-event horizons, should the atoms of the two objects be in different states of resonance. Proton accelerators have demonstrated that nuclei can be split and that a single proton gives off a myriad of different particles which vary somewhat in size but are all roughly of quantum-unit dimensions: mesons, bosons, pions, neutrinos, electrons, photons, etc. *Hyper-*resonance means a greater number of smaller particles in free quantum motion within the atoms of one object than in the atoms of another object. If there are more unbound subparticles in free quantum motion in one physical object, that object will possess a different time-event horizon than a second, less-energized object.

In the UFO-and-surface observer scenario, the time-event horizon is the stage on which the "gross objects" are the players; their roles are determined by the *relative* motion or inertia of their atomic substructures and can be translated three-dimensionally to each other, and to third points, such as other atoms in space or on the ground.

One can rationally propose that semi-quantum phenomena, such as the apparently fabulous speed of the UFO, are mainly a manifestation of vastly differential time-frames; thus the Special Theory of Relativity may open a way beyond our perceptive horizon to a new understanding of time and quantum dynamics. An essential, but currently debatable, prerequisite for considering the above model is the true existence of such paranormal phenomena as UFOs.

—Michael Baran

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).

Sardinia's *Nuraghi*

"The towers are huge; only a giant could have built them. Who else could have lifted such tremendous boulders so high?"

—TOUR-GUIDE RHETORIC HEARD OFTEN ON SARDINIA

Such language is wasted on even the unsophisticated visitor who views for the first time, close-up, the great stone towers on the Mediterranean island of Sardinia. The sight alone is enough to inspire the deepest feelings of awe and trigger several minutes of fantasy indulgence. Speculation and questions come later, when the visitor learns that the ruins of *more than 7000* similar ancient towers have been discovered on an island that encompasses about the same area as the state of New Hampshire.

Called *nuraghi* in Italian, the towers were the product of a Bronze-Age culture which flourished c. 3500-1000 B.C. At some time during the early part of that period, the first *nuraghi* appeared. They were basalt or limestone structures with one tower and a single chamber. Refinements in the basic plan responded to some unknown need and the architecture grew more complex. Some towers were built three stories high, with large central chambers at each level and interior staircases for easy access. In time, other *nuraghi* were transformed into multi-turreted complexes with appended settlements of stone huts.

Little else is yet known about the towers. Most historians and archeologists believe that the massive style of construction could have been dictated only by a need for security. Critics of this theory point out that many of the towers lacked bastions and were situated in the worst possible places on the island to resist attack, whether overland or from the sea.

Other historians, speculating that the towers were silos or granaries, are not much dissuaded by skeptics who wonder what huge crops the ancients could have planted to need all that storage space for their harvests.

In still wider-eyed views, the towers are seen as administrative headquarters of local chieftains, or as temples of worship. Some claim that the multi-storied style provided "business class" accommodations for officials—large meeting rooms at ground-level and family living quarters above. Students of esoteric cult practices disagree, saying that such limited concepts leave unexplained the far greater number of *one-story* towers. Whereupon they delight in pointing to the fairly uniform shape of all the towers in which design is still discernible; all had to be places of assembly where the perpetuation of life was celebrated in worship of the human phallus, grossly simulated in piles of stone.

Whatever their purpose, the *nuraghi* towers are unique in Sardinia. There are no *nuraghi*-type structures elsewhere in the Mediterranean world, not even in nearby Corsica, nor on the European mainland.

The tour-guide suggestion that "only a giant could have built them" is a legendary hand-me-down that modern-day architects, engineers and craftsmen agree should be thrown out. Exactly how the *nuraghi* were built remains as much a mystery as why they were built. But the artifacts of Bronze Age tribes in this region picture their people as quite like the present-day Sardinians in stature and appearance: short, full-bodied, broad-shouldered, anything but giant. As they had in other ancient civilizations, ordinary men moved, dressed and fitted the massive stones without mortar, creating structures of a size significantly large to cause people of later times to wonder at their prowess.

SOURCE: The Inquirer, Philadelphia, 2/27/83.
CREDIT: H. Hollander.

Second Chances

(Continued from page 74)

Det. Wright. "I saw a resurrection. I'm going to my grave believing she had a second chance and this is a miracle."

Dr. Stanley Bobowski, the pathologist who had been scheduled to perform the autopsy, admitted to sharing the belief at first that the woman was a DOA ("dead on arrival"). "Her temperature was so low she didn't have to breathe or have a fast pulse," he said. This gave the appearance of death but it really was a sort of hibernation, Dr. Bobowski explained. He called the incident a medical "fluke" of a "very rare" kind.

* * *

Fluke of quite a different sort are found in ocean waters far distant from landlocked Illinois; and a recent report is convincing that not all fluke stories currently being bandied about the condo colonies on southern Florida's "gold coast" are fish tales. Take the strange case of Earl Allen, for example:

Mr. Allen, 59 years old, was aboard a 22-foot fishing boat when he slipped and fell into the Intracoastal Waterway near Miami. According to reports, he was still in the water—very still, and face down—when Metro-Dade Police Officer Bart Cohen came by in a patrol boat. Cohen radioed his headquarters that a drowning victim's body had been sighted and would be retrieved. No sooner had the rescuers pulled the rescued aboard than the "victim's body" jerked to a sitting position and "spat out a fountain of water." Then Allen began to flail about with his arms and Cohen's amazement increased to total: "He had definitely been under water, face down," said Cohen, a six-year veteran cop and former lifeguard.

Following treatment for submersion, Allen was interviewed in the hospital. He told reporters he couldn't remember anything about his two-hour ordeal. "I remember hitting the water, and that's it," he said. The next thing he recalled was "the police pulling me out of the water up into that boat. I remember thinking "Where was I?'" Allen admitted to having consumed eight cans of beer before falling into the water but insisted he wasn't drunk and said it was "possible" he floated on his back most of the time.

* * *

Less mysterious but far more significant was an Asiatic fluke that "raised" a Chinese woman from the grave and provided a powerful incentive for the recent adoption of a new definition of death in the Peoples Republic.

A peasant woman "died" in a hospital in East China two years ago. When her son visited her grave the day after she was buried, he heard a faint voice crying "I'm not dead. Quick, let me out." Thinking he had heard a ghost, the son ran back to the village and rounded up several residents to come with him to hear the voice and help him investigate.

The best way to begin, they decided, was to dig up the coffin. As soon as it was opened, the occupant sat up and began conversing with her son. She was taken back to the hospital and the official process of self-criticism commenced.

On the negative side was the hospital's original mistaken conclusion that the woman was dead. True, her heart and her breathing had stopped; her brain, however, had not. Positive factors were the local customs that provided for burial instead of cremation and directed that the coffin lid be rather loosely affixed and the grave mound raked only lightly so air could enter and anyone within might recover if they were otherwise able.

This incident did much to bring the Chinese concept of death into closer alignment with modern Western views. Formerly, a person was ruled dead if the heart stopped beating and breathing stopped. Now, said the national newspaper Guangming Daily, a person is certificably dead only after brain activity ceases.

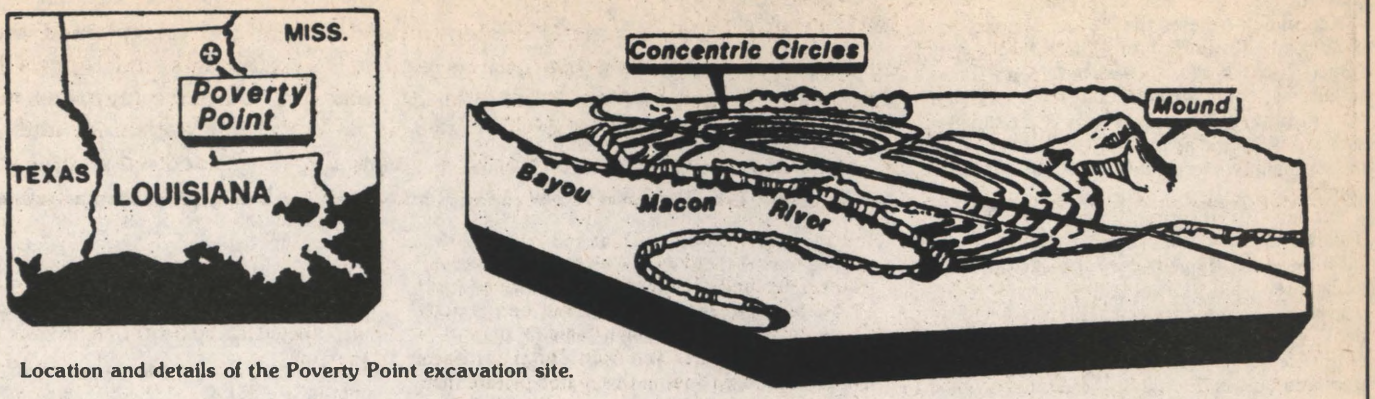
SOURCES: UPI - The New York Times, AP - St. Louis Globe-Democrat, 4/18, 5/18/83; UPI - Chicago Tribune, 6/30/83.
CREDIT: S. Guadagnoli, R. Nelke, F. Wilson.

Paws for Refreshment?

Are there sleek black panthers lurking near the city's water treatment and sewage plants, gobbling up the scraps discharged from the local Jeno's pizza factory?

If you call the Division of Wildlife, they will patiently explain that the last panthers disappeared from the state in the mid-1800s. Ask them if panthers—if they were here—would like pizza with sausage for a midnight snack and they will laugh uncontrollably for about 30 seconds. But the panthers, whether they exist or not, are something more than a laughing matter in the town of Wellston, Ohio.

Bill McCumber, who works at the water treatment plant, has said that he saw one of the cats about three months ago. Now he won't talk



Location and details of the Poverty Point excavation site.

Piecing-In the Puzzle of Poverty Point

About the time Bronze-Age residents of Sardinia were putting up their *nuraghi* (see opposite page), unknown tribespeople in North America were building earthen structures as large and as mysterious as anything that has yet come to light in the Old World. A notable example is the largest of four mounds at Poverty Point, located in what is now the northeast corner of Louisiana. The mound stands 70 feet high and contains 35 times the volume of Egypt's Great Pyramid. The Cahokia Mound in Illinois and the Emerald Mound at Natchez, Mississippi, are even larger in terms of cubic yards of earth—dug up, placed in baskets carried by human hands or on human heads and shoulders, and dumped at the site according to an orderly plan.

Human bones recovered from burial grounds atop the mounds at Cahokia and Natchez give ample proof that people lived there over a period of at least ten centuries. But only one bone has so far been found in the Poverty Point main mound, and archeologists see that fact as a tiny piece of a puzzle they say may take as long as 50 years to put together.

The three smaller mounds within three miles of the largest mound are somehow related; but most mysterious of all are the six "concentric circles"—ridges that spread like gigantic waves of earth from the slope of the largest mound to the banks of the Bayou Macon River, a tributary stream that meanders southward many miles before merging with the Mississippi (see diagram above).

At eye-level the ridges are scarcely visible; from the air the circular pattern is well defined, and the 15-foot-wide, tree-covered top of the main mound is likewise apparent along its entire length of 700 feet. "There's nothing like this anywhere else in North America," says Sharon Goad, an archeologist from Louisiana State University. It "shows a system of ridge-building that you don't find much of until 200 B.C., but the Poverty Point Indians had already abandoned it for all practical purposes by then."

Poverty Point, named for a nearby plantation, was inhabited as early as 6000 B.C., but most of the evidence points toward full-scale occupation between 1800 and 300 B.C., at times by as many as 5,000 people. Excavations have yielded 150,000 artifacts, including thousands of spear points, stone beads, small stones worked into drill-bits, clay statues, and plummets which were probably the weights of bola weapons.

Dr. Goad, who is directing a three-year project at the site, says that the most puzzling thing is the age of the ridges and mounds; they were built about 2,000 years ahead of similar man-made formations elsewhere in the world. Yet the people who built them were "hunters and gatherers," says Dr. Goad. "The question is, how did they manage a cooperative effort to get people to do this?"

Why they did it is another part of the puzzle. Dr. Goad says there is no evidence that the circular arrangement denotes an ancient astronomical laboratory "like Stonehenge," as some imaginative writers have speculated. Neither does she believe it was intended to be used only as a ceremonial center; the diggers have found contradictory evidence of homes at the site. The heavy concentration of population, evidenced by the thousands of personal belongings recovered, and tests that show some of the artifacts made of stone that came from outside the area, tend to support Dr. Goad's preliminary hypothesis that Poverty Point was a trading center.

The mounds at Poverty Point have been known to archeologists for more than one hundred years; the ridges were discovered more recently. Samuel Lockett mentioned the mounds in his survey of 1872 for the Smithsonian Institution. The "concentric circles" lay unnoticed beneath their farmland cover until 1950 when an archeologist discovered them while casually inspecting some aerial photographs taken at low altitude. The contours were soon verified on the ground and serious investigation commenced.

SOURCE: UPI - Schenectady (N.Y.) Gazette, 3/1/83. CREDIT: R. Girard.

about the incident. Jim Adkins, who works at the nearby sewage plant, said McCumber is not the only one to have seen panthers around one of the ponds near the plant. He said the sightings started about three years ago. "We don't like to go out alone at night in case we meet up with one of them," said Adkins, who has yet to claim confrontation with a panther. A spokesman for Jeno's pizza factory said no company employee has had the bad luck to have a five-foot black cat cross his path.

Bill Carper, the Jackson County game protector, said a search turned up "many responsible people who claim there are big cats there." He listed McCumber, several other plant employees and a police officer among those who believe they have seen a panther. Carper said his search also turned up lots of dog tracks around the Jeno's plant. "It's just not the type of area that would attract wild animals," he said. "It's my conclusion that they are dogs."

Carper's wife, Marianne, has her own opinion about people in an area that has also produced several reported Bigfoot sightings. "The moonshine does something to them," she said. "There's some real colorful folks around here."

SOURCE: Columbus (Ohio) Citizen-Journal. CREDIT: W. Jones.

Missouri Spook Light

It's known as the Hornet Spook Light and its home is a rural area south of Joplin, Missouri. It has been seen and lavishly written about for more than 80 years. It has been studied by field researchers from the National Geographic Society, the University of Michigan, the University of Arkansas, the National Bureau of Standards and the U.S. Army Corps of Engineers. All of the investigators agree that there *is* a moving light, but asking *what* it is gets little more than a shrug of official shoulders or a tossed-off "that's a good question."

Speculations abound. Some people dismiss the light from serious consideration in the belief it is only an optical illusion, a reflection or refraction of lights on cars and trucks traveling on a nearby highway. Others say it is foxfire, a luminescent gas given off by decaying wood; or, it is plasma, an ionization of atmospheric gas that causes a glow.

The failure of "hard science" to deliver a credible explanation of a recurring event often provides the incentive needed to move the investigation onto another plane (where it may have belonged in the first place). That's what happened this spring in the search for the source of the Hornet Spook Light.

Dale Kaczmarek, president of the Ghost Research Society based in Oak Lawn, Illinois, headed a group that visited the Missouri site in May. They brought along various types of cameras and film, intending to do a better investigative job than had been done by the institutional agencies. The group stayed long enough to view the light under "perfect conditions," which Kaczmarek said included clear weather and times between 11 p.m. and 12 midnight "when the traffic slows down" and the light is not being "chased" by other researchers and curiosity seekers. He noted that the light

"moves around a lot and seems to react to (other) light, movement and sound."

Kaczmarek believes the Hornet Spook Light is not caused by reflections and refractions of vehicle lights because it varies in size, shape, brightness, color, distance and movement. He also disputes the theory that it is anything as rare and sporadic as foxfire; the Missouri light is seen nightly except under the worst weather conditions.

On one visit, the group spotted the light at a distance of 75 to 100 yards, directly above a farmhouse. "I thought the barn was on fire," Kaczmarek said. "That's how bright it appeared. . . . We didn't actually see a ball of light. We saw a diamond-shaped object with a hollow center" . . . and "you could actually see trees and bushes through it." He said he would best describe the light as looking like a super nova light or exploding star that pulsates as it sends off gas; the pulsations of intensity and flickers like candlelight leave a shimmer or glow in the "wake" of the light.

The photographs taken at the site have been used to gather a variety of opinions, including those of reputable psychics. One of the latter said she felt that the Hornet Spook Light was not a light but rather "some type of a doorway, perhaps to another dimension, out of this very plane."

SOURCE: The Joplin (Mo.) Globe, 5/18/83.
CREDIT: R. Carson.



Poltergeist Profiles

A roundup of apparent poltergeist activity in recent months suggests that these hyperactive ghosts are not much different from ordinary live people: some are friendly and devoted to good works; others are ineffectual and invite doubt they even exist; only a few are real baddies, and these sometimes wreak havoc beyond the limit of human imagination. The following examples fit the descriptions in categorical order:

• The ghost of the Irish Castle on Chicago's South Side produced a vision, visible to many, of a little Irish girl in a long white dress and a wee hint of a brogue in her speech. What Irish-American heart would not be stirred, and pocketbook plucked, by so lovely a sight and sound? Money collected from viewers soon reached a total of $150,000. The funds will assure restoration of the Irish Castle to some semblance of its former glory and prevent the sale or demolition once contemplated by the owners who had allowed the structure to deteriorate almost to the point of no return.

• Strange happenings at Simpson College in Indianola, Iowa, suggest that the Old Chapel may be haunted, but campus opinion is divided over who or what is doing the haunting. In the 1930s, a student fell to her death from the top of the chapel. Some people believe that the young woman's ghost still walks about at night inside the building. Others blame nocturnal intruders but admit that their means of access is unclear since the windows were boarded up and the doors locked and barred when the new chapel was opened and the old building turned into a storage facility. Three break-ins have occurred this year, but nothing was taken. George Ewers, the superintendent of college buildings, fixes blame on "ghost hunters" rather than the ghost itself. He also rejects the suggestion of anti-poltergeist forces operating from outside against a counterpart inside. Ewers says he has been in the building many times at night and has never seen a ghost nor heard the eerie echo of footsteps other than his own.

• In Wharncliffe, West Virginia, flames leaped from electrical outlets and closets in a home occupied by a clergyman and his wife, and when the couple moved to the church next door, bulletin boards there ignited. A mystified fire chief called the series of blazes "like something you'd see in a movie."

"It beats all I've ever seen," said Jerry Grimmett, chief of the volunteer fire department called from the neighboring town of Gilbert when the outbursts began in the home of the Rev. and Mrs. Gene Clemons. The couple reported seeing "fire shooting six inches" from the electric outlets, said Kendall Simpson, the assistant fire chief.

Isolated fires continued even after firemen had turned off the power and the Clemsons began moving their belongings into the church next door, the chief said. After controlling the flames, firemen called the electric utility and the responding crew disconnected all power except the ground wire at a pole behind the house. Soon after the firefighters arrived back at their station ten miles away, they were summoned back to the Clemons home where they discovered scorched trash cans and burned roller skates in a closet.

At that point, according to the chief, his men disconnected all three of the power lines at the street corner while the Clemons family continued to move furniture and household belongings into the basement of the church. It was then that two bulletin boards at the church were found smoldering, the chief said.

SOURCES: AP - The Morning News, Wilmington, Del., 4/12/83; USA Today, 5/23/83; AP - Chicago Tribune, 6/16/83.
CREDIT: H. Hollander, F. Wilson, N. Paulsen.



Person to Person?

Trying to make a long-distance call is often difficult, but scientists at Stanford University are engaged in a near-impossible task: making contact with extraterrestrial life. The problem lies not in sending the messages but rather in determining whether any have been received and if a reply has been sent.

A multi-channel spectrum analyzer has been developed which can scan 74,000 different sounds simultaneously, and it's only a prototype. A later version will be able to scan 8 million channels at once.

The prototype will be focused on 778 stars that are within 1,000 light years of Earth. At that distance, any signal received will have been sent during the Middle Ages on Earth, and the civilization that sent it will be much older and more advanced than ours.

The project has a current budget of $1.5 million, but the final cost is likely to be much higher—especially if any of the incoming messages is sent "collect."

SOURCE: The Atlanta (Ga.) Constitution, 6/83.
CREDIT: Member *#692*.

Loch Ness 'Monster's' 50th Birthday Is Quietly Unobserved *(Continued from page 78)*

reach Loch Ness from across the sea must have been the ship that bore the Irish missionary St. Columba on his journey to proselytize the western Scots. Ancient history credits Columba for a primary sighting of Nessie back in A.D. 565; and, according to Peter Costello, author of *In Search of Lake Monsters*, the saint's ship has "re-materialized" before the startled eyes of witnesses on three occasions within our century: in 1902, 1942, and 1962. The 1942 eyewitness testified that the apparitional vessel was "spotlighted by something fluorescent, whitish and bluish and magical. . . . She looked like an ancient craft from biblical times."

A final look around the Loch calls to mind a story that even the most hostile Nessie critic would hardly dare to deprecate. The tale involves neither a research vessel nor a ghost ship, but rather, a wooden effigy.

In 1969 a 30-foot-long model made of wood was used during the filming of "The Private Life of Sherlock Holmes." The model's quasi-plesiosaur configuration featured three huge humps, a long neck, and a gargoyle head; apparently it bore a close resemblance to what the producer thought Nessie should look like. Alas, soon after the filming began, the big dummy plunged to the bottom of the Loch as it was being towed through choppy water. Tim Dinsdale wrote a suitable epitaph in his book, *Project Water Horse*: The monstrous model was really not lost but as a local newspaper put it, "went to join its ain folk."

Joseph Zarzynski is the director of the Lake Champlain Investigation, a research organization devoted to the identification and protection of "Champ," the collective given name for water animals of unknown species in our nation's second largest lake system. Zarzynski enjoys a close liaison with the many groups in the United Kingdom similarly concerned with the anomalous water animals of the Scottish lochs. This report was prompted by his sixth visit to the loch country. He is already making plans to go again in 1984.



Books Reviewed

PSI CAN BE A BUCKING BRONCO

Review by George Andrews

Dr. Berthold Eric Schwarz is a psychiatrist with impeccable academic credentials* who has used the methods of his profession to examine highly unusual and extremely elusive, yet persistently recurring, phenomena in a trilogy of master-work.

The first volume is *Psychic-Nexus: Psychic Phenomena in Psychiatry and Everyday Life* (Van Nostrand Reinhold, 1980). This book investigates religious ordeals involving temporary psychosomatic immunity to fire, strychnine, and poisonous snakes. It then explores the subjects of telepathy, telekinesis, precognition, genius, and interspecies (human-animal) telepathic communication. Its final chapter concerns a UFO contactee with the ability to make inter-dimensional photographs, using equipment that had been thoroughly checked to eliminate any possibility of fraud.

Among the many nuggets of concentrated perception that are scattered through Dr. Schwarz's text is this particularly astute statement: "It cannot be stressed enough that the psychic function blasts the time-space barriers and is seldom the same when it is confined to the laboratory where telepathy, clairvoyance, and precognition are asceptically separated, often stripped of emotional valence, and reduced to ciphers. Psi can be a bucking bronco. You cannot tell which direction it will take and what surprises await you. In life, as seen in a clinical situation, these variegated aspects of psi are often intermingled or occur in rapid-fire volleys that pierce the time-space barrier, shooting back into the past, as well as staying with the present and on occasion leaping into the future. Psi has no boundaries. The definitive laboratory tests for psi have yet to be devised."

The rest of the trilogy has just been published as a two-book set under the title *UFO-Dynamics: Psychiatric and Psychic Dimensions of the UFO Syndrome* (Rainbow Books, 2299 Riverside Dr., Moore Haven, FL 33471).

As a psychiatrist already known for his investigations of a wide variety of different types of paranormal phenomena, Dr. Schwarz found himself being called in on cases involving UFO contact with ever-increasing frequency. Many of these requests for his services came from reputable research organizations which had already screened the contactees and checked out their stories, and were submitting the cases to multi-disciplinary examinations by academically qualified specialists in different fields. Psychiatric evaluation showed these cases to be of high complexity and very difficult to understand. Neat, conventional theories did not fit the facts of what had happened.

Dr. Schwarz describes first-hand field and office interviews with individuals claiming UFO contact. He probes the role of the unconscious mind in such adventures and considers them from the psychic as well as from the psychiatric point of view. He compares the enormous discrepancy between the widespread public interest in UFOs expressed through the popular press and the nearly total absence of serious scientific research in this academically taboo domain. Although the findings of the "Condon Report" were negative, that did not put an end to the sightings. As UFOs apparently will not go away, we may as well distill what meaning we can from the substantial bulk of information already on file. Many close encounters are associated with telepathic communications, telekinesis, teleportation, precognition, materialization, dematerialization, the causing or healing of diseases, and entities or humanoids of varying sizes, shapes, and colors.

Dr. Schwarz points out that frequently close encounters are repeater-experiences: the individual has had previous UFO experience, or will have a subsequent UFO experience. Sometimes psychic experiences are intermingled with UFO experiences. Many close-encounter UFO cases have striking parallels with spontaneous psychic events that are not UFO-related. Whatever the physical parameters of UFOs may be, their psychiatric and psychic aspects are in need of attention.

After describing the Presque Isle, New Jersey, case of July 31, 1966, Dr. Schwarz asks if it is likely that the group involved had an objective, reality-bound, close encounter with a UFO. Psychiatric evaluation indicated an affirmative answer.

I'll bring this review to a close with some direct quotations that give a glimpse of the sparkling jewels of insight to be found in *UFO-Dynamics*:

"The Mayo Clinic collaborative investigations of whole families by a team of highly skilled physicians has provided a major breakthrough to the question of trauma, fact versus fantasy. These up-to-date studies seem applicable to the problem of validity for the UFO experiences. For example, one such study of 91 patients and the relatives revealed that the majority of schizophrenic patients had actual traumatic assaults by parents or parental surrogates. It was clearly demonstrated how the first schizophrenic delusion represented in "a striking, specific manner the essence of a parental assault." By analogy and comparison to the first schizophrenic delusions, the UFO experiences of the healthy subjects—those who did not suffer from gross psychopathological distortions—take on even greater significance for objective reality. Fantasy and delusion versus objective reality is a complicated process, but for the skilled therapist experienced in collaborative psychotherapy dealing with both parent and child, it is entirely possible to separate fact from fantasy. In a healthy person the task is that much easier. Therefore, in the absence of psychodynamic motivation for conscious or unconscious fabrication, it seems reasonable that the four UFO ex-

*Berthold Eric Schwarz graduated from Dartmouth College and Dartmouth Medical School and received his M.D. from New York University College of Medicine. After interning at Mary Hitchcock Memorial Hospital, Hanover, New Hampshire, he became a Fellow in Psychiatry at the Mayo Foundation and received an M.S. degree from the Mayo Graduate School of Medicine. Dr. Schwarz is a diplomate of the American Board of Psychiatry and Neurology, a Fellow of the American Psychiatric Association and the Academy of Medicine of New Jersey. He is a charter member of SITU's Scientific Advisory Board.

amples are factual and objectively correct. The problem is the interpretation. . . . While it is evident that the physician will undoubtedly come across some crackpot and irresponsible accounts, as a practitioner of an ancient art and science he should scrupulously avoid ridicule and keep an open mind lest he unwittingly discourage significant reports from those who have had valid experiences, and thus inflict damage on them. A condemnatory attitude is as scientifically reprehensible as a gullible one. As Dr. Adelaide Johnson said, in Psychoanalytic Quarterly (Vol. 1, No. 25), 'We can now see, that in years past, patients were lost or driven into psychosis by our failure to believe them because of our conviction that much of their account must be fantasy.' . . . In thirteen years of private practice in which I have seen 3,391 patients in psychiatric examinations and have participated in thousands of hours of psychotherapy, I have never noted symptoms related to UFOs.

"A similar finding was confirmed on questioning Theodore A. Anderson, M.D., a senior psychiatrist, and Henry A. Davidson, M.D., then medical director of the Essex County Overbrook Hospital. Dr. Davidson recalled no patients with gross UFO symptoms out of 3,000 inpatients, nor among all those presented to the staff while he was superintendent; nor of 30,000 patients who had been hospitalized since the turn of the century. My own check of standard textbooks and journals in psychiatry, psychoanalysis, and neurology also confirmed this absence of UFO-like experiences in various 'nervous' and mental diseases. . . . A computerized search of the medical literature in the National Library of Medicine's 'Medlars' system retrieved zero citations covering the years 1964 to 1973. In view of the dearth of data both from practice and the medical literature then, it is indeed interesting that in the past, and even currently, the media and official statements have seen fit to attribute much of UFO phenomena to psychopathology—hallucinations, delusions, religious wish-fulfillment, etc. What a specious way to stigmatize and intimidate those who might have had UFO experiences! . . . Why hasn't there been an outcry, if not raucous laughter, over the recent totally unsupported allegations of psychiatric pathology for masses of UFO witnesses by those who are not psychiatrists? . . . In many cases and maybe most, the underlying force for both psi and the UFO experience could be identical. . . . Is there, and has there always been, another dimension that surrounds us?"

THE CATALOGUE OF UFO PERIODICALS by Tom Lind (privately published by the author, P.O. Box 711, Hobe Sound, Florida 33455, 1982, 281 pp., $13.25 postpaid)

Reviewed by Robert Barrow

Everything you ever wanted to know—and *didn't know* you wanted to know—about UFO publications? Not quite, but Tom Lind does provide a good deal of nostalgia and current information on American and international UFO journals, magazines, newsletters, bulletins and various other formats in a bibliographic package that might best be termed a researcher's delight.

Literally from A to Z, Lind conducted an exhaustive search for early defunct and ongoing UFO-related periodicals. By his own admission, his efforts yielded over 1100 titles. Should the reader have any doubts about the thorough intent poured into this project, consider, for example, that Lind discovered no less than eight publications whose titles start with the word "Probe." Obviously, this reviewer would prefer not to count the number of periodicals that have titles which begin with the term UFO.

Generally, each title listed on the 8-1/2x11-inch pages includes country of publication, publisher, editor, address, date of first and (if applicable) last printing, and frequency of appearance; a liberal number of footnotes offer interesting historical details.

Particularly helpful is Lind's decision to refine his bibliography enough to show whether publications deal primarily with UFOs or happen to branch out into categories such as ancient mysteries, contactees, religion, the occult or space exploration.

Of course, it would be impossible for a few errors not to have crept in during preparation of a reference source of this magnitude, and a few mistakes have indeed been made. However, Lind is attempting to solve this problem with the issuance of update sheets now and then which contain corrections as well as information on other current or old UFO periodicals he learns about.

Yes, there is a rather lengthy listing on page 161, sandwiched between the PUFORG Newsletter and Pyramid Guide, about a journal called *Pursuit*.

INSIGHTS INTO PREHISTORY by Michael Baran (Exposition Press, Inc., 325 Rabro Drive, Smithtown, NY 11787-0817, 1982, 114 pp. with figs., biblio., notes, $8.50 postpaid)

Reviewed by Jon Douglas Singer

This book is a sequel to Baran's earlier work, *Atlantis Reconsidered*. He not only assumes that Atlantis and Lemuria actually existed but that both were advanced technological civilizations replete with "science-fictional" achievements; what destroyed them was their abuse of technological devices and occult powers derived from mysterious crystals and from electromagnetic energy sources buried beneath the Earth.

This work is an improvement over Baran's first book, but that does not exempt it from criticism on a number of grounds. We are told by a note on the jacket that Baran is a native Bostonian, that he earned undergraduate and graduate degrees in biology and physics at Boston University, and that he is credited for technical articles published in scientific journals and is mentioned in *Who's Who*. From an author with such qualifications one would expect a much better account of current research on Atlantis than is summarized in this book.

What are some of Baran's clues to the existence of the lost civilizations of pre-Egyptian times? On page 4, he tells us that a researcher named Richard Wingate found the legendary Fountain of Youth on Bimini Island in the Bahamas, a locale which has long been linked to the Atlantis tale. This mysterious fountain, according to Baran, has fantastic curative powers, including the alleviation of geriatric symptoms such as wrinkles and arthritis. Alas, there are no further details on Wingate's work.

Wingate, however, is known to have explored many of the extensive submerged stone structures around the Bahamas; he has concluded that at least some are ruins of

antiquity, not just beachrock formations as skeptics have asserted. By careful examination of certain jetties located along Miami Beach, Florida, Wingate learned that they are not modern construction materials but were composed of huge stones taken during the 1920s from sunken ruins located on the Bahaman Grand Banks. He found symbols cut on many of the stones which could not be modern graffiti but appeared to relate in some way to the ancient mystical inscriptions that typically adorn Old World megalithic sites.

It seems odd that Baran did not refer to this extraordinary find despite his apparent knowledge of Wingate's work. Baran also undervalues, with but one fleeting reference, the explorations of Dr. David Zink who reported the results of his years of research at Bimini in *The Stones of Atlantis*. Zink's book sturdily supports the theory of ancient, man-made origin for the Bimini ruins.

On pages 28-29, Baran adduces further evidence for advanced technology in prehistory. He quotes passages from Rene Noorbergen's *Secret of the Lost Races* which attribute the catastrophic destruction of certain cities in ancient India to intense heat from a nonvolcanic source. Baran draws the conclusion that these cities were destroyed by thermonuclear weapons, citing evidence that the stones were vitrified or melted. According to Baran, the ruins are located in northern India in the region between the Ganges River and the Rajmahal Mountains as well as in the forests of the Deccan. Other vitrified ruins are supposedly located in California's Death Valley, but to the best of my knowledge there are no orthodox archeological texts on California prehistory that mention them, and no photographs to show that they even exist.

On page 29, Baran describes the work of ex-NASA scientist Maurice Chatelain who claims that machine-tooled artifacts, made of metal, have been found in coal or rock strata hundreds of feet underground. If these fossil-encased artifacts (OOPARTS in Ivan Sanderson's acronym) are authentic, they must be millions of years old and thus could not be evidence of Atlantis. Only the daring would speculate on what they might be evidence of: ancient astronauts, perhaps, or time travelers from the distant future, or a super-race of intelligent beings which evolved from an unknown primordial species, flourished for a time but later declined and became extinct by the end of the Cretaceous period, about 65 million years ago.

A lengthy footnote on page 79 suggests that the study of ancient place-names may reveal tangent clues to Atlantis. Taking his cue from a note in Helena Blavatsky's *The Secret Doctrine* which equates the biblical "Race of Cain" with the Atlanteans, Baran dissects a number of ancient place-names with "-ca" in them and categorically denotes three ancient neolithic sites in Turkey—*Ca*tal Huyuk, Alac*a* Huyuk, and *Ca*noyu as Atlantean colonies. However, these sites date to c. 6000 B.C. and there is no direct evidence linking them to Atlantis. The names given by Baran are modern Turkish ones, not older than the era of the Turkish invasions of A.D. 1100-1500. We do not know the ancient names of these places.

Baran's work suffers from his continued reliance on largely discredited occult writings about Atlantis and Lemuria, especially those of Helena Blavatsky, founder of Theosophy, and Col. James Churchward, the author of several books on Mu. Blavatsky's volumes are mostly imaginative despite the reworking of material from folklore and mythology. Churchward's works are based on his supposititious discovery of the Naacal Tablets, brought from Mu to India and Tibet. To the best of my knowledge, nobody has ever verified the existence of the tablets, so Churchward's books are best read as science fiction.

Baran also refers to Edgar Cayce, the only occult writer in modern times whose writings about Atlantis have been partially verified by the discoveries around Bimini which Cayce predicted as far back as the 1920s and 1930s. However, Baran then proceeds to accept as factual Cayce's enthusiastic descriptions of Atlantean energy-producing "fire crystals." Unfortunately, no such crystals have been discovered (with the possible exception of Dr. Ray Brown's enigmatic crystal ball which he claims he found inside a submerged pyramid while diving alone "somewhere" in Bahamian waters).

My final criticism of *Insights* has to do with Baran's apparent support of the Hollow Earth Theory. The author surmises that prehistoric tribes and monsters migrated to and from the surface via cavities which lead down to the nether world, but his one or two bits of evidence are not convincing. For example, he thinks there may be a bottomless pit beneath the Altamaha River in Georgia, near the spot where a serpentine water-creature was sighted by a couple of fishermen a few years ago. Also, the anomalous tree, Gordonia Altamaha or Franklinia, is only found in its natural state in that region. Baran is persuaded that the tree may have originated beneath the Earth and that seeds were transported to the surface along passages from the sub-world. Further exploration of "the lost world of the Altamaha" may improve on this evidence which, though tantalizing, is far from convincing. There are indeed ruins, which I and others have described, of age-old man-made tunnels, possibly even underground cities, but these are not proof of a hollow Earth, nor can they be linked directly to Atlantis.

Baran is at his best when he presents occasional bits of hard evidence for Atlantis or other lost civilizations, but his work is marred by continual references to long out-of-date material. He is on the right track when he discusses old legends of sunken islands or the Great Flood; some of these are Indian folk tales and Eskimo myths, and a little-known Lithuanian story is particularly charming. Sunken-city legends are plentiful in the folklore of natives who live along the southern shores of the Baltic, for example. But legends are not enough; they need to be supported by hard evidence in the form of ruins or artifacts. I suspect that Atlantis and Lemuria, or civilizations like them, may have existed, but not as technical superpowers. The ancients could have had megalithic cities without science-fictional devices. Contemporary research suggests that these communities were probably located along the now-submerged portions of the continental shelves of the Atlantic and Pacific Oceans or on small, now-sunken volcanic islands.

REVIEWER'S REFERENCES

1. Wingate, Richard *Lost Outpost of Atlantis* (Everest House, New York, 1980).

2. Zink, David *The Stones of Atlantis* (Prentice-Hall, Englewood Cliffs, N.J., 1978).

3. See back issues of *Pursuit*, 1970-1974 for articles on "OOPARTS."

4. Singer, Jon, articles on Hollow Earth Theory in *UFO Review*, New York, issues 10, 11 and 12, 1981.

5. Singer, Jon, articles on Atlantis and Lemuria in *Pursuit*, Spring 1980, Fall 1980; 1st, 2nd and 4th Quarters 1981; 2nd and 3rd Quarters 1982.

Letters to the Editors

I would like to comment on Daniel Eden's letter (*Pursuit* No. 61, First Quarter 1983, page 44) regarding a supposed error in my scalar wave concept.

Basic electrostatic and electrodynamic concepts are certainly familiar to anyone completing the M.S. degree in nuclear engineering at Georgia Tech, as I did in 1971. Rest assured I did not fail to notice that in present theory $E = -\nabla\phi - \dot{A}$, and he underestimates my theoretical background in assuming what would be a very elementary error indeed.

However, unknown to most working scientists and engineers, the entire foundation of physics—including particularly electromagnetic theory—is in serious difficulty, and has been for some fifty years or so. Foundations physicists know this to one degree or another, but foundations work is rarely of interest to the more-casual working scientist/engineer, or even to most university professors.

Specifically, in my approach the standard equation $E = -\nabla\phi$ is quite wrong in vacuum, but it is correct in the electron gas in a transmitting or receiving antenna, or radiating/absorbing object. The electron gas waves are what we always detect and measure, not the vacuum waves. Briefly, force may be taken to be mass × acceleration (nonrelativistic case) which means that force consists of a slightly smeared (in time and length) accelerating mass. A true definition is an identity, and since force is defined as the time rate of change of momentum, and momentum as mass times velocity, one can see that—a priori from the definitions—force *is* and *consists of* the presence of mass. Hence, neither a force nor a field of force can exist in vacuum, which is the absence of mass. Hence, no E field or B field exists in vacuum—else one must throw out the basic definitions at the heart of physics.

Since transverse (Hertzian) vector EM waves are specified in terms of E and H force fields, they do not exist in vacuum. Transverse Hertzian vector waves are matter waves a priori, and do exist in the electron gases of transmitter/receiver antennas. Longitudinal (zero-transverse-vector, hence "scalar") waves exist in vacuum, just as Tesla stated. Hertzian transverse waves are caused by precession of charged particles side-to-side when exposed to a passing longitudinal scalar wave in vacuum.

Together with Dan Eden, I am a great admirer of the fine work being done by William Corliss; he is simply a national treasure. I've also been admiring Dan's own series of papers in *Pursuit*, and am eagerly awaiting his next article dealing with teleportation physics.*

In addition, I commend Dan for the gentlemanly tone and professional manner of his letter expressing disagreement. Far too often among us Forteans and investigators of the paranormal, personal attack and abuse are immediately heaped upon anyone with an opposing view or insight. It is not at all necessary that we Forteans agree—even on basics—with each other individually. Any of us can be wrong; far too little is presently understood of the basic causative factors and mechanisms of the phenomena. Ultimately, experiment will have to confirm or negate (or, more likely, significantly modify) any theory or model anyone presently advocates. What is important is that we all continue to share our findings in open forums such as *Pursuit*, and in case of disagreement, we share our disagreements calmly and like gentlemen.

It is gratifying when criticism is offered in a professional, unemotional manner, and I'm happy to furnish this additional information showing a deeper basis for my approach to a new electromagnetics.

—Tom Bearden

*The third article in Daniel Eden's series on "the barrier physics" begins on page 54 of this issue. —Editor

I would like to correct some errors (my fault mostly) in parts I and II of my article "Higher Dimensions and the Barrier" in *Pursuit* Nos. 60 and 61.

Part I, page 154. I mentioned the tunnel effect, also called "barrier penetration" by physicists. I should have emphasized that the physicists' general use of the term "barrier" should not be confused with my specific use of the term "the barrier."

Part I, footnote on page 177. I wrote a force in terms of its vector components. However, each component should have been followed by a letter representing a "unit-direction-vector-component." For non-technical readers, this is simply a way for a person to keep up with which direction each component is acting in space.

Part II, page 8. A word was inadvertently left out of the first line under the subhead **Oscillation and Damping.** It should more correctly begin: "Now suppose a small R_4 *force* bumps an object . . .". (The word "force" was left out.)

Part II, page 10. Toward the end of the article I sought to describe the effect of the "Russian hypothesis" (that Earth's gravity does not extend into R_4) upon an object that was "barrier oscillating." I wrote in terms of an "apparent mass" which was less than the "original mass," when I should have described an "apparent acceleration" which is related to the *frequency* of the oscillation. It is not the mass that has changed in the situation; it is the acceleration (g) which has become weaker. This concept may lead us a step closer to the dream of Ivan Sanderson, that we should develop a "new mechanics of motion" for slow-falling poltergeist stones, and the Russian hypothesis about human "levitation" as well.

—Daniel Eden

I feel obligated to issue a strong reply to Mr. Pawlicki's letter in *Pursuit* No. 61 which was critical of my review of the book *Verdict on the Shroud* by Kenneth E. Stevenson and Gary R. Habermas.

Mr. Pawlicki may be an expert in some fields, but it would do him well to read the books he criticizes. His basic objections were covered quite effectively by the authors in chapters 6, 7, and 11. He does not seem to understand the meaning of the word "negative" when used in reference to the shroud.

Secondly, there is no evidence of anything remotely like the diffusion process used in the production of the shroud.

Finally, the use of Mr. Pawlicki's suggested methods results in a grossly distorted image, not the highly detailed image portrayed on the shroud.

—Dennis W. Prater

Readers of T. B. Pawlicki's letter in *Pursuit* No. 61 (First Quarter 1983), concerning *Verdict on the Shroud* by Stevenson and Halbermas (*Pursuit* No. 60, Fourth Quarter 1982), should realize that radiation from the human body does not behave in the same manner as light emitted from a fluorescent bulb, as applications in radionics and nuclear magnetic resonance (NMR) bear out. While Pawlicki's point is well-made, it just may not cover everything.

Furthermore, if the shroud itself be analogous to photographic film, then, of course, we must keep in mind that there are both positive films and negative films; therefore, it is hard to say that the image must be positive and not negative.

The energies we are dealing with are probably a little more complicated than we are accustomed to, and certain simple explanations may be misleading.

—Hillyer Senning

In the first part of the reprinted article "Traditions of Submen in Arctic and Subarctic North America" (*Pursuit* No. 61, First Quarter 1983), the late Ivan Sanderson noted the geographic predilection of the large-footed hairy creatures for the region of North America north of the 40th parallel and near the western coastline. He also pointed out the apparent antiquity of the phenomenon, as indicated by identical themes in the ancient legends of the Eskimos. Netsilik Eskimo legends have it that giant beings called the Tunrit *preceded* their earliest ancestors in North America (Balkci, Asen: "The Netsilik Eskimo," Natural History Press 1970, page xv).

Sanderson described this subject as "esoteric," our customary reference points affording no clues as to where such homonids—if that is what they are—came from. However, if one is willing to venture into certain bodies of cultural esoteric tradition, analogous themes are found:

—H. P. Blavatsky, in *The Secret Doctrine*, cites a tradition of the Tibetan Lhasa that the earliest race to inhabit the legendary land of Lemuria in the Pacific was gigantic in size, "ape-like," and "unable to reason in our sense."

—Tibetan tradition holds that the Second Race of humanity (the one creatively preceding the Third, or Adamic, Race) was "without reason or sense." (Blavatsky, *The Secret Doctrine*, the 49 slokas)

—Scandinavian mythology records that the race which "bred" modern man (via a selective asexual process) was gigantic in size. The Norse term for the pre-human creature was "Ymir." Ymir was later "slain by the gods."

—Aztec legend claims man's First Land was "ruled by giants" who were "eaten by animals" when the First Age ("Earth Sun") ended in catastrophe.

The present-day ape-like hominid's habitat—mainly eastern Asia and western North America—suggests a connection with the ancient legends concerning Pacific Lemuria. It is at least food for thought.

* * *

In the same issue of *Pursuit*, Harriet Boswell, in her interesting article "Energy Forges the Armor," states that to see the aura, one need only place a subject in front of a background such as a movie screen in a dimly lit room and stare at a fixed point such as the subject's face; a light eventually appears around the head, which Mrs. Boswell identifies as the "aura."

I would have liked some scientific discussion substantiating this claim. I do not doubt the existence of the auric effect—which can be demonstrated conclusively through Kirlian photography; however, I do question whether it can be seen under fairly ordinary conditions by simply "staring."

A visual effect which could be analogous is the so-called "McCullough effect." If one stares at a computer video display long enough, one may see a pink fringe at the edge of a white paper. The McCullough effect is thought to result from an adaptation of brain cells receptive to color-form stimuli. The familiar "after-image" effect is believed to originate in the retina of the eye.

Without documentation, I am left with an element of doubt concerning Mrs. Boswell's identification of the movie screen effect as "the aura."

—Michael Baran

Although editors don't agree with me, I believe that the social psychology prevailing in science is the critical factor that determines why mysteries defy solution, why obviously true solutions are denied, and what (and whose) solutions are accepted. Solutions presented to the public without including the unpleasant facts of suppression contribute to the prevalence of erroneous beliefs about the operation of the scientific enterprise, vitiate the solution and ensure that suppression will continue. The problems of free energy, for example, do not remain unsolved simply because the technology defies human ingenuity. Free energy is unavailable because Tesla is suppressed—and before Tesla, who knows how many others. Henry Moray is incontrovertibly suppressed.

The belief that only minds of the greatest genius can possibly solve the great mysteries is a psychological rationalization determined to perpetuate and protect suppression. This canard makes it easy to blame suppression of truth on wicked, reactionary and avaricious parties holding the reins of power. But this is not true. The most vehement agents of suppression are the very researchers and interested lay people seeking solutions. By believing that the solutions they seek are superhumanly difficult, they are excused from trying sincerely to tackle the problems in an efficient and intelligent manner. The social penalty for blowing the whistle on the conventional wisdom is social and economic ostracism, as Velikovsky and most other radicals have found out—including myself. These penalties are not imposed by powerful parties but by the people nearest us—our colleagues in the crime of suppression.

—T. B. Pawlicki

Letters to the editors are always welcome. Please send to Fred Wilson, P.O. Box 1895, Montclair, NJ 07042. Letters may be edited for clarity and abridged as necessary to assure fair sharing of the limited space available.

The Notes of Charles Fort

Deciphered by Carl J. Pabst

ABBREVIATIONS

(*DA)	library call letters
ab	about
Ac to	According to
(Al)	[?Almanac?]
Amer	*New York American*
Am J. Sci	*American Journal of Science*
An Reg	*Annual Register*
ap.	appearance
Arc Sci	*Arcana of Science*
Astro Reg	*Astronomical Register*
attrib	attributed
BA	*Report of the British Association for the Advancement of Science*
BCF	*The Books of Charles Fort*
bet	between
Bib. Univ	*Bibliographie Universelle*
B.M.	British Museum [?]
BO	"It is clear from the arrangement of the notes that he [Fort] was searching his chronological arrangement and plucking out specific notes for a future book in which he would refer to these data as opprobrious to the Scientists for their *odor*, 'B O'," (*The Fortean*, #3, p. 14, c. 1)
Bombay Geog. Soc (L)	*Transactions of the Bombay Geographical Society* (L[?])
Bull Seis Soc. Amer	*Bulletin of the Seismographic Society of America*
Cel. Objs.	*Celestial Objects*
Clinton Co., Tenn	Clinton County, Tennessee
Cor	Correspondent
C.R.	*Comptes Rendus*
D-62	*The Book of the Damned*, page 62
Deb.	*Journal des Debats*
det. met.	detonating meteor
dets.	detonations
dist. artillery	distant artillery
Dr W	Doctor Wartmann
ext. light	extraordinary light
F.	*Fletcher's List*
F. ball	Fireball
Finley's Rept.	*Finley's Report*
(Fr)	France
Gents Mag	*Gentleman's Magazine*
Greg's Cat of Meteors	*Greg's Catalogues of Meteors*
G's Island	Graham's Island
Inf conjunction	Inferior conjunction
It Sounds	Italian Sounds
Jour des Deb.	*Journal des Debats*
Jour F Inst	*Journal of the Franklin Institute*
Kingston, Miss	Kingston, Mississippi
L--	[?]
La Nat	*La Nature*
La Sci Pour Tous	*La Science Pour Tous*
Lbs	pounds
Loc. Met	Locus [?] of Meteors
LT	London *Times*
Mag of Nat. Hist	*Magazine of Natural History*
Mag. Pop Sci (P)	*Magazine of Popular Science* (P[?])
Metite	Meteorite
Met Mag	*Meteorological Magazine*
met train	meteor train
M Notices	*Monthly Notices of the Royal Astronomical Society*
Mts	Mountains
N.M.	No More
N or N.W.	North of Northwest
N. Reg	*Niles' Weekly Register*
NS	New Series
N.Y.	New York
ob.	observation
Obs.	*Observatory*
O h	[?]
Op Mars	Opposition of Mars
p.	page
phe.	phenomena
Phil Trans.	*Philosophical Transactions*
Polt	Poltergeist
q's	earthquakes
R.A.	Right Ascension
Rec Sci	*Recreative Science*
Rept B.A.	*Report of the British Association for the Advancement of Science*
/// [Reverse side]	probably not related
Sch	Schomburgk
Sound phe	Sound phenomena
spon. gen.	spontaneous generation
sul-fog	sulphurous fog
Switz	Switzerland
vol.	volume
volc	volcano
W. Indies	West Indies
wld	wild
YB	*Year Book of Facts*
YRA	library call letters
+ +	

(Continued from Pursuit *No. 61, First Quarter 1983, page 48)*

1829

May 28 / See 5th. / Monroe Co., Ga. / fall of stones / C.R. 3-51 / [Reverse side] I think this is newspapers of 28th.

May 30 / Eels / not said where / Niles Register of, copying from the Maine Patriot. / [Reverse side] Said fell a few rods north of Capital Hill—presumably fell in capital of Maine. / A fall of living eels. "They were of various sizes, generally from a foot to a foot and a half in length."

June / Murcia / Series / qs / Jan., 1883.

June / Huesca, Spain / spring of 1871 / Metite / qs of 1883, etc., here.

June 1 / q in Spain / 7th, "violent storm of rain, producing inundations" / See Ap. 1.

June 1 to 5 / 68 shocks in Valencia, Spain. "On the 7th, a violent storm producing inundations." / BA '54-206.

[June] Murcia, Spain / mets there / Aug 18, 1870 / Nov 5, 1851 / Dec 24, 1858 / Catalonia / [Reverse side] Huesca, Spain / spring of 1871.

June 7 / Violent fall of rain, producing floods / Valencia, Spain / BA 54.

[June] / See Murcia, Spain. / See July 8, 1811, near Murcia.

June 10 to 15 / 24 more shocks / Valencia / one very severe / BA 54.

May, June and July— / Remarkable th storms in many parts of Europe. / BA 54-208, 206.

June / Shocks in Murica continued occasionally at least to Ap. 17, 1833. / BA 54.

June 15 / (+) / See preceding. / Ice / Spain / N / (D-276) / See July 24.

June 15 / "On June 15, 1829 there was a hailstorm at Cazorta, Spain that crushed in houses
[Reverse side] ; some of the blocks of ice weighed 4½ lbs." / Flammarion, The Atmosphere, p. 445.

[BCF, p. 185 / See May 8, 1802]

June 25 / Treves / After a storm a moving column like a chimney in the sky, discharging smoke and fire. / Annales de Chimie, Dec., 1829 /
[Reverse side] Moved with sounds like those of great numbers of clattering stones. For 18 minutes it discharged fires, itself a great greyish mass, finally disappearing, leaving a strong odor of sulphur.

June 25 / dets of phen of Treves / An. de Chimie, 1829, p. 420, of one of the vols /
[Reverse side] P.P. 1495.

July 1 / q / rain / Hungary / Reddish clouds on horizon and an appearance like lightning. / q / heavy rain / preceded by some hai[l] BA '54-208.

July 10 / Aurora? / Near Namu? / Cor. to Mag of Nat Hist. 3-199 / 6 p.m. / Appearance like a
[Reverse side] rising sun. Upon a low bank of clouds—shafts of light divurging from a luminosity like the sun clouded over.

July 20 / Fishes / Moradabad, India / Lin. Soc Trans. 16/764 / (D-84).

[BCF, p. 86 / See July, 1824.]

July 24 / bet 10 and 11 p.m. / Murcia, Spain / Shocks, violent storm, and hail of unusual
[Reverse side] size. "Some of the hailstones weighed 10 or 12 ounces." / BA '54-208.

Aug / "The storms of July still continued in many parts of Europe. / BA 54-210.

Aug 4 / Hungary / II / [Medium quake / BA 1911].

Aug 7 / 3 a.m. / Colmar, etc. / q and sound like dist. thunder / BA 54.

Aug. 14 / Gumbinnen / 3 fireballs / BA 54 / [Kiesw. "should be vol. 60"].

Aug 14 / (F) / Deal, N.J. / Meteorite / Farringtons list / Mems Nat Acad of Sciences, vol. 13.

Aug 15 / Hun / [London *Times*], 3-a / q / Hungary.

Aug 26 / Parina / Met / [BA] '54 / [Kiesw. "should be vol. 60"].

Sept / (Frgs) / Rouen, France / multitude of young frogs in a heavy th. storm / Arcana of Sci 1830-217.

Sept 6 / Cremona, Italy / I / [Light quake / BA 1911].

Sept 9 / Krasnoi-Ugol, Rjasan, Russia / Met-ite. / (F).

Sept 9 / Rasan / Stonefall / ac to Kamtz / BA 67-416.

Sept 15 / Violent local whirlwind, all calm around it, at Gorschoff, Pskow, Russia. /
[Reverse side] Arc Sci 1830-246.

Sept 18 / after 7 a.m. / 2 strong shocks at Calcutta / Arc. Sci '30-170.

Sept. 26 / Fireball, ac to Kamtz / stones, ac to Baumhauer / Dusseldorf /
[Reverse side] BA 60.

Sept. 26 / Shocks and volc eruptions / 27, 28 and Oct 1 / Chile / Am. J. Sci 2-12-426.

Sept 26 / q / Chile / I [light] / BA 11.

Sept 24 / Murcia, Spain / q / "Storms and heavy rains continued to prevail in many parts of Europe during this month." / BA '54-210.

Sept 29 / See F. / Krasnol-Ugol, Kasan Russia / Metite / BA, '60.

Sept 29 / Ext aurora or zod light / Phil Mag 2/4/465 / See Sept 29, 1828.

1828 ab Oct 1 / Aubonne (Vaud), Switzerland / Brilliant det meteor "followed by gusts of wind and snow
[Reverse side] showers." Several shocks were felt. / BA 54.

Oct. 17 / First attack on K. Hauser.

[BCF, pp. 703-710 / See May, 1828.]

Oct 19 / Det met / Cape Town / BA 60/72.

Oct 25 / Fog in London / on sun seen (N.E.) a large spot near the center / Mag of Nat Hist 5-396.

[BCF, pp. 157-158:

A bizarre little lost soul, rescued from one of the morgues of the *American Journal of Science*:

An account, sent by a correspondent, to Prof. Silliman, of something that was found in a block of marble, taken November, 1829, from a quarry, near Philadelphia (*Am. J. Sci.*, 1-19-361). The block was cut into slabs. By this process, it is said, was exposed an indentation in the stone, about one and a half inches by five-eighths of an inch. A geometric indentation: in it were two definite-looking raised letters, like "I U": only difference is that the corners of the "U" are not rounded, but are right angles. We are told that this block of stone came from a depth of seventy or eighty feet—or that, if acceptable, this lettering was done long, long ago. To some persons, not sated with the commonness of the incredible that has to be accepted, it may seem grotesque to think that an indentation in sand could have tons of other sand piled upon it and hardening into stone, without being pressed out—but the famous Nicaraguan footprints were found in a quarry under eleven strata of solid rock. There was no discussion of this datum. We only take it out for an airing.]

Nov. 11 / Volc / Bromu / Java / C.R. 70-878.

Nov 13 / See Nov. 19, 1830. / Prague / Met fell and burned surface of a field brick red. / BA 65/128 / [Kiesw. "See note on 13 Nov 1835"].

Nov 18, 19 / 2 great q's / China / BA '11.

Nov 19 / Metite / stones / ac to BA '60.

Nov. 19 / Great q / China.

Nov. 23 / Bucharest / q and "strong atmospheric perturbations." / BA 54.

Nov. 24 / China / III / [Heavy quake / BA 1911].

Nov. 24 / S.W. Russia and Roumania / III / [Heavy quake / BA 1911].

Nov 26 / ab 4 a.m. / from Transylvania to Kieff, Russia / violent
[Reverse side] q—in Moldavia, shocks followed by a heavy fall of snow / BA 54.

Nov 27 / Mondavio and Todi, Italy / q preceded by violent gust of wind / BA 54.

Nov. 27 / La Rochelle / Rochefort (Char-Inf.) / q—explosion seemed high in air. / B As. '54 / 4:05 p.m.—shock again at 5.

Nov 29 / 4:05 p.m. / La Rochelle / Sound appeared to be high in the air and was thought the explosion of a meteor, by many persons. / An. de Chimie, Dec., 1829.

Nov 30 / Siberia / I / [Light quake / BA 1911].

Dec 22 / after 1825 / Phe continuing at Belley, dept. of the Ain. / fo[r] in[s]tance, Dec. 22, 1829, seve[r]al / and Jan 5, 1838.

1830

1830 and for 18 months / House near Chesterfield, occupied
[Reverse side] by a Mr. J. Ashwell / Bell ringing / See Major Edward Moor's "Bealing's Bells."

/Fishes / herring / Islay, Scotland / Eng Mec. 108/118.

Jan 10—etc. / Immense group of sunspots / E. limb of sun /
[Reverse side] On 17th, 3 groups and one isolated spot. / An. de Chimie 1830-392.

Jan 18 / Philippines / III [Heavy quake / BA 1911].

Feb 8 / q and fog / Agram, Hungary /10:40 a.m. / BA 54 /
[Reverse side] Ab an hour later "the heavens became obscured by clouds as before, and a thick fog of a disagreeable smell prevailed for 3 hours.

Feb 8 / q—fog / Agram / "A fog having a very bad smell spread itself abroad and lasted for three hours." / BA '50/75.

Feb 9 / [London *Times*], 3-g / q. / Valparaiso.

Feb. 11 / (F) / Bedfordshire / Met explosion / "Things Not Generally Known," p. 30, by E.J. Lowe.

Feb. 15 / (+) / Launton, Bicester, Oxfordshire / Metite / (F) / (Nature 94/258).

Feb. 15 / Birmingham / Met = Moon / N.E. to S.W. / ab. 7:30 p.m. / BA 54 / [Kiesw. "should be vol 60"].

Feb 19 / Fish—"mut" / India / 38 / (D-84, 85).

[BCF, p. 86 / See July, 1824.]

[BCF, pp. 87-88:

Amer. Jour. Sci., 1-32-199:

That according to testimony taken before a magistrate, a fall occurred, Feb. 19, 1830, near Feridpoor, India, of many fishes, of various sizes—some whole and fresh and others "mutilated and putrefying." Our reflex to those who would say that, in the climate of India, it would not take long for fishes to putrefy, is, that high in the air, the climate of India is not torrid. Another peculiarity of this fall is that some of the fishes were much larger than others. Or to those who hold out for segregation in a whirlwind, or that objects, say, twice as heavy as others would be separated from the lighter, we point out that some of these fishes were twice as heavy as others.

In the *Journal of the Asiatic Society of Bengal*, 2-650, depositions of witnesses are given:

"Some of the fish were fresh, but others were rotten and without heads."

"Among the number which I got, five were fresh, and the rest stinking and headless."

They remind us of His Grace's observation of some pages back.

According to Dr. Buist, some of these fishes weighed one and a half pounds each and others three pounds.]

March / Maury Co., Tenn. / Tornado / Finley's Rept.

/ Near (Dunkeld), Perthshire / (?) / (D-84) / fish / Liv Age 52/186.

★★

[BCF, p. 86 / See July, 1824.]

March 7 / —3 h / Venus / Inf. conjunction / (A 1).

Mar. 9 / Fish / island of Ula / Argyleshire / Penny Mag. 12/127.

★★

[BCF, p. 86 / See July, 1824.]

March 9 / Caucasia / III / [Heavy quake / BA 1911].

March 13 to May / Submarine explosions near Iceland /
[Reverse side] Smithsonian Inst. Rept 1885-510.

Ap. 1 / [London *Times*], 4-b / Met / London.

Ap. 6 / Vesuvius active. / BA '54.

Ap. 12 and 23 / Guatemala / III each time / [Heavy quake / BA 1911].

Ap. 14 / Violent q / St Domingo, W. Indies / BA 54.

Ap. 27 / also Etna / Vesuvius / great eruption / Mag Nat Hist 6-301 and 302.

May 9 / Persia / I / [Light quake / BA 1911].

May 12-22 / China / II / [Medium quake / BA 1911].

May 15 / Dust / Malta / and at Sardinia / A. J. Sci 2/11/373.

May 16 / volc and dust cloud / Great eruption of Etna—fall of red dust. Yet a writer in
[Reverse side] Mag of Nat Hist 1833-298 says that the dust was of cause attrib to the eruption, but that inasmuch as the
[Second page] principal depositions were south of Etna, the substance was brought from somewhere else—
[Reverse side] He thinks from the Sahara.

May 16 / at Siena / An organic materia[l] collected from leav[es] of trees in the Botanical Garden of Siena. Thought to have fallen from the sky.
[Reverse side] Said to be vegetable matter.

May 16 / Siena / Organic matter.

May 16 / Etna—ashes to Calabria / 8 villages destroyed / Gent's Mag 100/1/551, 639.

May 17 / (F) / fell in th. storm / Trans. Perthshire Soc Met. Sci 7/pt. 2 / City of Perth.

[BCF, pp. 403-405:

The situation at Comrie, Perthshire, is similar [to Irkutsk, Siberia]. A stone fell, May 17, 1830, in the "earthquake region" around Comrie. It fell at Perth, 22 miles from Comrie. See *Fletcher's List*, p. 100. Upon Feb. 15, 1837, a black powder fell upon the Comrie region (*Edin. New Phil. Jour.*, 31-293). Oct. 12, 1839—a quake at Comrie. According to the Rev. M. Walker, of Comrie, the sky, at the time, was "peculiarly strange and alarming, and appeared as if hung with sackcloth." In Mallet's Catalogue (*Rept. B. A.*, 1854-290) it is said that, throughout the month of October, shocks were felt at Comrie, sometimes slight and sometimes severe—"like distant thunder or reports of artillery"—"the noise sometimes seemed to be high in the air, and was often heard without any sensible shock." Upon the 23rd of October, occurred the most violent quake in the whole series of phenomena at Comrie. See the *Edin. New Phil. Jour.*, vol. 32. All data in this publication were collected by David Milne. According to the Rev. M. Maxton, of Foulis Manse, ten miles from Comrie, rattling sounds were heard in the sky, preceding the shock that was felt. In vol. 33, p. 373, of the *Journal*, someone who had lived seven miles from Comrie is quoted: "In every case, I am inclined to say that the sound proceeded not from underground. The sound seemed high in the air." Someone who lived at Gowrie, forty miles from Comrie, is quoted: "The most general opinion seems to be that the noise accompanying the concussion proceeded from above." See vol. 34, p. 87: another impression of explosion overhead and concussion underneath: "The noises heard first seemed to be in the air, and the rumbling sound in the earth." Milne's own conclusion—"It is plain that there are, connected with the earthquake shocks, sounds both in the earth and in the air, which are distinct and separate." If, upon the 23rd of October, 1839, there was a tremendous shock, not of subterranean origin, but from a great explosion in the sky of Comrie, and if this be accepted, there will be concussions somewhere else. The "faults" of dogma will open; there will be seismic phenomena in science. I have a feeling of a conventional survey of this Scottish sky: vista of a fair, blue, vacant expanse—our suspicions daub the impression with black alarms—but also do we project detonating stimulations into the fair and blue, but unoccupied and meaningless. One cannot pass this single occurrence by, considering it only in itself: it is one of a long series of quakes of the earth at Comrie and phenomena in the sky at Comrie. We have stronger evidence than the mere supposition of many persons, in and near Comrie, that, upon Oct. 23, 1839, something had occurred in the sky, because sounds seemed to come from the sky. Milne says that clothes, bleaching on the grass, were entirely covered with black particles which presumably had fallen from the sky. The shocks were felt in November: in November, according to Milne, a powder like soot fell from the sky, upon Comrie and surrounding regions. In his report to the British Association, 1840, Milne, reviewing the phenomena from the year 1788, says: "Occasionally there was a fall of fine, black, powder."]

Aug 9 / Shower ice / Staffordshire / Edin. Jour Sci 9/354.

Aug 19 / Kioto, Japan / III / [Heavy quake / BA 1911].

Aug 29 / Spots seen, in Algiers, on sun, almost across disc in a line. Sept 1, had collected in [Reverse side] 2 groups. / Athenaeum 1833/405.

Aug 30 / Fall of fine sand at Tripoli / Galignani's Messenger, May 25, 1870 /
[Reverse side] It was as hot as if it had come from a furnace.

last of Aug / near d'Avallon (Yonne) / frgs / (L'Institut 2-386).

Sep 19 / Op. Mars / Mem. R.A.S. 6/223.

up to Sept 25 / Noted in Scotla[nd] / Auroras / Before and after, nearest were May 5 and Oct 5. / Sept. 7, 10, 12, 13, 17, 19, 20, 21-25 / Annales de Chimie, Dec., 1830.

Nov 19 / See Nov. 13, 1829. / Prague / little red stones? / BA '60.

Dec 4 / Russia and Taman Peninsula / I / [Light quake / BA 1911].

Dec 14 / Insects / Orenburg, Russia. / D-92.

★★

[BCF, p. 96:

Fall, with snow, at Orenburg, Russia, Dec. 14, 1830, of a multitude of small, black insects, said to have been gnats, but also said to have had flea-like motions. (*Amer. Jour. Sci.* 1-22-375.)]

Dec. 14 / Warsaw / F. ball / BA 60.

Dec. 31 / q. / India / Chittagong / I [Light] / BA '11.

1831

Jan-Feb / Messina / I / [Light quake / BA 1911].

(To be continued)

The Sanderson Prescription

(Continued from Contents page)

with enigmas and paradoxes, which is to say the unexplained. Parroting the explained is a pure waste of time. This can be looked up in textbooks. But our so-called system is today collapsing primarily because the second essential has been wholly ignored. This is taxonomy or the expertise of classification.

It is quite useless to try to come to a decision about anything unless you know the facts, and you can't gather these if you can't find them. What is more, no amount of technique that you may have been taught will help you if you have never been presented with an overall set of pigeon-holes into which you can put anything and everything, and the outer limits of which have been defined, and the division and subdivision of which have been laid out for you. The Three 'R's' are techniques. They do *not* constitute education, let alone knowledge.

The best teachers start each semester with a definitive course in taxonomy, then proceed to the main subject for the rest. Since competence in the three 'Rs' should be implied by a certain age, books to read and lab work to be done are listed on a blackboard, and the educator is then free to devote his or her entire time to stimulating the interest and inquisitiveness of the pupils. The collecting of credits is assinine, and defeats its purpose which is the assimilation of facts. Facts cannot be assimilated in lumps without reference to all other facts. All subjects should be taught simultaneously and continuously up to a certain level, and examinations be held in each and all at the end of each semester. Above this level only one specialty should be *taught*, and on the assumption that the pupil is by then educated. The one subject that should be added to the three 'Rs' is geography, and this should be continued until degrees are bestowed. This is the European system; and it *is* a system.



THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

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

GOVERNING BOARD

Robert C. Warth, President; Gregory Arend, Vice-President; Nancy L. Warth, Secretary and Treasurer; Trustees: Gregory Arend, Donald DeLue, *pro. tem.*, Steven N. Mayne, Nancy L. Warth, Robert C. Warth, Martin Wiegler, Albena Zwerver.

SCIENTIFIC ADVISORY BOARD

Dr. George A. Agogino, Director of Anthropology Museums and Director, Paleo-Indian Institute, Eastern New Mexico University (Archeology)
Dr. Carl H. Delacato, Director, The Institute for the Rehabilitation of the Brain Injured, Morton, Pa. (Mentalogy)
Dr. J. Allen Hynek, Director, Lindheimer Astronomical Research Center, Northwestern University (Astronomy)
Dr. Martin Kruskal, Program in Applied Mathematics, Princeton University, Princeton, New Jersey (Mathematics)
Dr. Samuel B. McDowell, Professor of Biology, Rutgers the State University, Newark, New Jersey (General Biology)
Dr. Vladimir Markotic, Professor of Anthropology, Department of Archaeology, University of Alberta, Canada (Ethnosociology and Ethnology)
Dr. John R. Napier, Unit of Primate Biology, Queen Elizabeth College, University of London, England (Physical Anthropology)
Dr. Michael A. Persinger, Professor, Department of Psychology, Laurentian University, Sudbury, Ontario, Canada (Psychology)
Dr. Frank B. Salisbury, Plant Science Department, College of Agriculture, Utah State University (Plant Physiology)
Dr. Berthold Eric Schwarz, Consultant, National Institute for Rehabilitation Engineering, Vero Beach, Florida (Mental Sciences)
Dr. Roger W. Wescott, Professor and Chairman, Department of Anthropology, Drew University, Madison, N.J. (Cultural Anthropology and Linguistics)
Dr. A. Joseph Wraight, Chief Geographer, U.S. Coast and Geodetic Survey, Washington, D.C. (Geography and Oceanography)
Dr. Robert K. Zuck, Professor and Chairman, Department of Botany, Drew University, Madison, N.J. (Botany)

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.

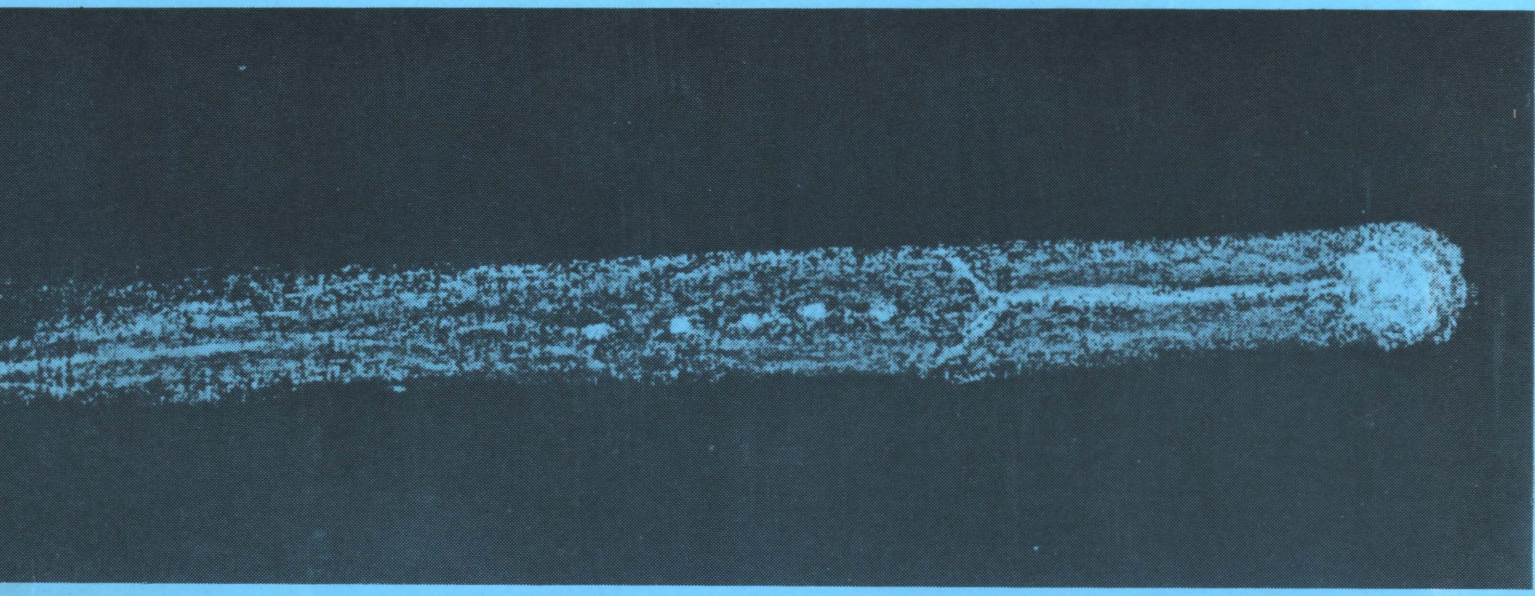
Newsletter No. 2, dated March 1968, announced new plans for the Sanderson foundation: a structure larger than its architects had first envisioned was to be built upon it, the whole to be called the Society for the Investigation of The Unexplained, as set forth in documents filed with the New Jersey Secretary 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.

Printed in U.S.A. ISSN 0033-4685

840124 B



(Continued from front cover)

like a halogen lamp. And, there appeared to be a V-shaped "shock wave," then several individual dashes or light blue spots that seemed to trail off into the darker blue of the tail (Fig. 2).

Within 10 or 15 seconds after the object disappeared toward the east a second blue blob of light approached from the west, that is, from the direction of the New Jersey coast. This sequence of objects or lights continued until at least a dozen more of the things flew by during a period of some 10 or 15 minutes.

I should note that as we witnessed the succession of objects, our boat was traveling on an unchanging course. The first object traversed the sky from west to east almost directly over the bow. The second passed directly overhead, and all the objects that followed were successively behind us until the last one we saw was approximately 45° above the horizon past the boat's stern. Also, some of the objects traveled in clusters of 3 or 4, but in different sizes as if, perhaps, they were traveling at different altitudes but at the same speed and direction relative to each other.

We had no frame of reference to judge the size, speed or distance of the objects. Since they appeared about 45° above the ocean's surface after our boat had moved approximately one nautical mile, we can only guess that the objects were about a mile high above the ocean in their course.

It should be noted here that Warren said he served nine years with the U.S. Air Force as an aircraft mechanic and in his last four years as a senior photographer. He also said that he could not identify the objects with any conventional aircraft in his experience. He greatly regretted that neither Lou nor he had gone below deck for any of the half-dozen cameras they had brought along with several types of film and an assortment of lenses. He said they both were overwhelmed by what they were watching, and of course they did not realize that each object would be followed by another until the last one disappeared.

Anyone having other information that might be useful to corroborate or add details to the above report, or provide evidence of a related sighting of objects, is encouraged to share that information with us.

—R.C.W.