Pursuit

'Science is the Pursuit of the Unexplained'



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See "Possible Levitations of Peter Sugleris," page 2.

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The Society For The Investigation Of The Unexplained

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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.

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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 I 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 libraries of colleges, universities and high schools at $10 for the calendar year.

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THE QUARTERLY JOURNAL OF THE

Pursuit®

SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

'SCIENCE IS THE PURSUIT OF THE UNEXPLAINED'

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With this issue ***PURSUIT*** begins its twentieth year of publication. SITU's officers like to believe that Ivan Sanderson, founder of SITU, would agree that his efforts have not been in vain.

From a four-page flyer for a couple of issues to the present forty-eight page, advertisement-free, internationally respected journal, ***PURSUIT*** has not occured by chance. A great deal of enthusiasm coupled with hard work and sacrifice has become part of all those in the past and present who put this publication together. Thanks to persistant and often exhausting efforts, we are now producing a quality journal.

Like any group that is enthusiastic about its product or like parents "proud of their baby" we want to see SITU's ***PURSUIT*** improve, and grow, and prosper.

Happily, during this twenty-year period we had to increase our membership fee only one time, despite ever-rising costs of printing (***PURSUIT*** is commercially-computer typeset), paperstock, postage, etc.

In the past year we were pleased to upgrade the quality of the journal's paper and to purchase some needed new office equipment. More improvements are being planned, but improvements generally do not come free.

To this end, we are making tentative plans to increase our staff in a larger office facility to handle the increase of new members — thanks to our improved quality of subject matter in ***PURSUIT*** and the enthusiasm expressed by our members and readers.

As all improving organizations require, we need strong financial support and to do this, one program we plan to propose is the introduction of a $5,000 annual scholarship fund for students interested in unexplained phenomena.

Anyone wishing to offer their particular talent(s) such as legal advisor, experience with a scholarship committee or soliciting financial support for special projects will be welcome.

If you are interested please let us know.

—The Editors

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Possible Levitations of Peter Sugleris

by Berthold E. Schwarz, M.D.

Instances of reputed human levitation are rare. However, there are reports about the lives of saints, allegedly possessed people, mystics and mediums indicating that this phenomenon did occur. Outstanding representatives in this last category are the Rev. Stainton Moses, D.D. Home, and Eusapia Paladino.[1] Aside from Rogo's[2] chapter on levitation, claims or even anecdotal accounts of modern examples in the serious literature are almost non-existent. A search of articles indexed in the National Library of Medicine's MEDLINE database from 1966 to 1986 yielded no articles on levitation in the medical literature, and only a few articles in parapsychological journals where human levitation was, for the most part, mentioned in reference to other aspects of telekinesis or only in passing. The database indexes more than 3,000 journals.

I have seen many patients during my training and in numerous general and psychiatric hospital settings, including having sporadically attended, for over forty years, numerous psychiatric hospital staff meetings. Specifically, in the last thirty-one years, I have seen 4,731 patients in private psychiatric consultation, and thus, I have spent thousands of hours with many patients in their psychotherapy. In all this experience, I heard of only one example of alleged levitation, and that pertained to a young man whose great-uncle in Lebanon, a Maronite priest of saintly reputation, supposedly levitated on several occasions. Therefore, it would seem to me that in medical practice in general, and in psychiatry in particular, this singular event is almost non-existent.

Omitting Devereux's speculations,[4] and Eisenbud's superb commentary on St. Joseph of Copertino,[5] there has been a paucity of psychodynamic attention to this extraordinary psychosomatic phenomenon. Two recent examples of levitation, with an abundance of surrounding data of fascinating possible psychodynamic significance, can be found in Richards' account in which (1) "Dr. Neihardt's chair levitated with him seating in it and floated approximately three feet toward the bay window in the south wall of the living room. He cried out in surprise and gratification, and the chair floated gently to the floor before anyone could take a proof photograph,"[6] and (2) "the chair in which Joe was seated began to vibrate. It rocked back and forth, then levitated straight upward approximately three inches. It slowly rotated on a horizontal axis until Joe tumbled gently to the floor."[6]

In contrast to human levitation, there is a growing body of data on closely related telekinetic phenomena. As in Richards' observations, the English psychologist, Batcheldor,[7] has brilliantly pioneered innovative group experiments where he lucidly defined the apparently relevant psychological substrates for spectacular successes.

During investigations of gifted telekinetic sensitives,[8,9,10] I heard about Peter Sugleris,* a twenty-two year old man who had, according to newspaper accounts, on numerous occasions during public performances psychically bent and snapped tableware; bent twenty-five cent pieces; and telekinetically stopped and started allegedly defective time-pieces; moved a compass needle; levitated wooden pencils; turned the pages of a telephone book; and raised a box of food items. I observed many of these claims during a public performance on August 28, 1985. At no time in these successful instances of presumed telekinesis did Peter supply the various objects or apparently use confederates or resort to the magician's familiar techniques of "distraction and switch." In many cases, he never touched the items. As a possible personal example of Peter's skills and the psychic nexus, when my wife and I found out where we could buy the tickets for the public performance, we immediately drove to purchase them. However, when we stopped on the way for gasoline, we were shocked to learn that when the tank was full, the motor wouldn't start. An experienced auto mechanic informed us that our new battery was dead and he could not determine the cause. The battery was replaced under the manufacturer's warranty. Simultaneously with this, my wife's battery-powered wrist watch also failed. Two weeks later, she brought the non-functioning watch to Peter's performance at the Westmont Country Club in New Jersey. She and the gentleman sitting next to her, along with several others with broken watches, subsequently went to the stage while Peter went into a trance-like state and made his clonic clenched fist passes over my wife's, and the gentleman's and others' timepieces. Both my wife's and his watches started to run. The gentleman later told us that he took his wife's anniversary wrist watch from her jewelry box and, prior to Peter's effort, the watch had not run for several years. Apparently the other watches, which Peter did not handle, also started.

During their honeymoon, Peter and Esther came to Florida and visited my office for some videotaped experiments from October 5 to 9, 1985.[10] With minimal effort, Peter bent two heavy metal keys and on thirteen occasions he moved a compass needle up to several degrees. He and his wife were disappointed that the needle did not do a 360° spin. During these videotaped interviews, Peter also told of other psychic experiences that occurred to him in both public and private, sometimes spontaneously. He recalled how he developed his psychic abilities as a boy of eight; recounting numerous telekinetic experiments, including induction of apparent spontaneous combustion, in addition to countless telepathic, clairvoyant episodes and some alleged precognitive experiences. He detailed some of these events and occasional attempts at healing people. His other alleged psychic experiences, which are beyond the purview of this study, are being prepared for future publication.[11] He also mentioned past episodes of levitation. His wife, who was present throughout many of the interviews, supported her husband's claims and, furthermore, said that she witnessed, photographed and videotaped some of the episodes. Esther was not completely unfamiliar with levitation, not to omit other forms of possible spectacular psi, since she had heard accounts of these from her father and his brother, a Roman Catholic priest, who had allegedly witnessed their mother levitate under rather unusual circumstances. This was confirmed by the father and his brother.

Peter's levitation experiences were further reviewed on August 4, 1986, when I visited Peter and Esther in their New Jersey home. I also met their five-month-old daughter and interviewed Peter's mother, father and father-in-law. I had previously met and questioned Peter's brother, Angelos, and his friend, Martin Ridder, and several of Peter's cousins, one of whom recalled once seeing the paint brush move over an oil

*For felicity in communication, Sugleris and his wife will often be referred to by their first names: Peter and Esther.



Figure 4

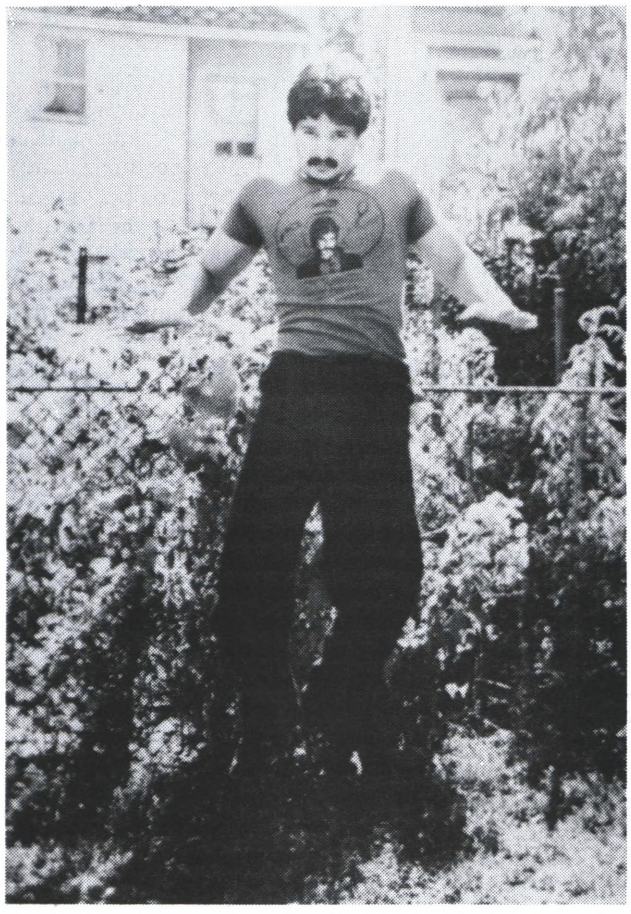


Figure 5



Figure 6

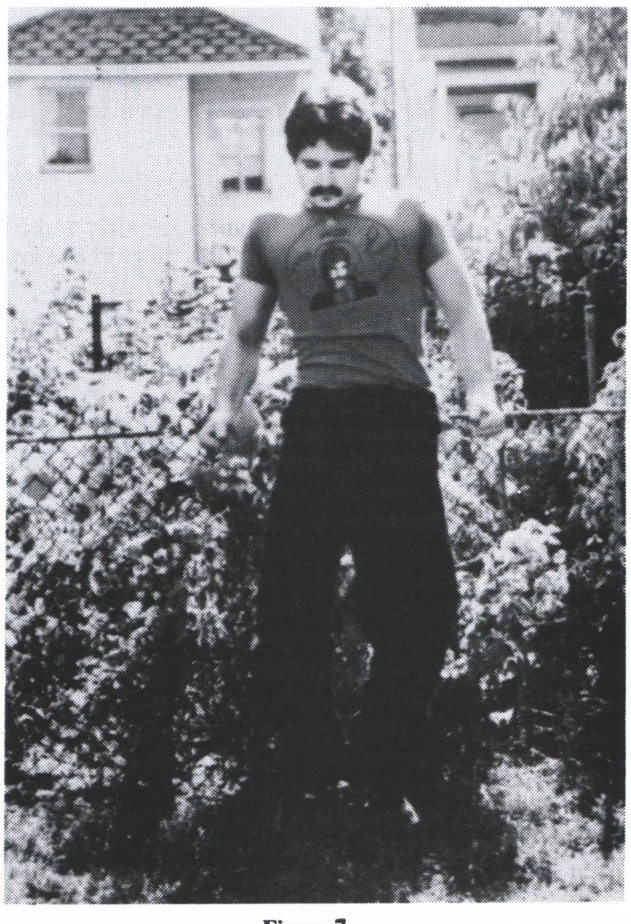


Figure 7

painting, totally unaided and out of Peter's hands, while Peter stood back in an apparent trance. During my home visit, Peter, while being videotaped, bent a quarter and did some telepathic stunts. The television camera also caught, in the corner of the frame, the apparently spontaneous telekinetic flight of an empty beer can. Peter showed me a composite of videotaped possible psychic data including bending several keys and a thick rectangular metal key tag; he also showed taped sections where he allegedly levitated a brass key several seconds for five times in a sealed glass jar, and over a prolonged sequence, allegedly levitated a personally signed dollar bill three times.

Peter also showed me and let me make a videotape copy for scientific purposes, two of his alleged total human levitations. The following accounts summarize the previous related phenomena and the claimed instances, including a levitation which occurred in the winter of 1986, after I had met Peter and shown an interest in his unusual abilities.

The following material is based on audiotaped and videotaped interviews of Peter and Esther Sugleris, and experiments conducted at my office in Vero Beach, Florida, on October 6, 7 and 9, 1985, and later at Peter's home in New Jersey on August 4, 14, 18, 23 and 30, 1986, when Peter, his wife, Peter's mother and father, brother Angelos, Aunt Aime and cousins, and close friend, Martin Ridder, were also interviewed.

1. Through Peter's English-Greek interpretive skills, his mother, Mrs. Toula Sugleris, told me that her maternal uncle had levitated twice in Greece when he was sixteen and eighteen years of age. Although Mrs. Sugleris did not witness these events, she had heard about them from her grandfather and other members of her family. Peter said that he never knew about this until our interview.
2. Peter's mother recalled how Peter was called "Hercules" as a baby: "Once when Peter was three years old and lying in bed, his whole body went up except his head." In response to this, as well as other possible psi-related feats, the maternal grandfather said that Peter was "going to be something."
3. When Peter was approximately twelve years old, one day he went to visit his girlfriend and future wife, Esther. He brought a bicycle given him by a neighbor lady for Esther's younger brother. However, Peter was disappointed to learn that the high fence and steel wire gate door was locked. Peter could not lift the bicycle over the fence; and Esther recalled that "Peter flew over the fence." The fence was (and is) approximately ten feet high.
4. One time when Peter was a teenager and visiting his maternal Aunt Georgia (Drakolias), he asked her to come into the kitchen with him while the rest of the family remained in the living room. He claimed that he levitated before his Aunt the estimated height of an ouzo [wine] bottle (about one foot) for approximately five seconds. His Aunt said, "Wow, some day you will fly to the moon." She told her sisters and other members of the family. The Aunt, who was not interviewed, wrote from Greece and confirmed this. Peter, who is five feet, ten and one-half inches tall, said he weighed approximately one hundred sixty-five pounds at this time.
5. Shortly afterwards, Peter was visited by two "self-professed psychics" who asked him what was the most spectacular thing that he ever did. He told them "levitation," and then allegedly proceeded to rise from the floor approximately two inches for what he estimated to be a few seconds. Unfortunately, Peter did not have a record of who the "psychics" were or a written account of what happened.
6. Once, when a teenager, Peter went bowling and become infuriated, he said, when some young men in an adjacent alley shouted obscenities. Peter went outside to the parking lot and lifted the front end of their Fiat automobile askew in the parking lanes, in such a way that he made it difficult for them to drive away.
7. One day, when nineteen years of age, Peter and Esther went to Mill Pond, Milltown, New Jersey. Esther brought her Polaroid "One Step" camera with her. While courting Esther, Peter was interested in impressing her with some of his unusual talents and, in particular, to him the rarest of all events: levitation. While dressed in a sweat suit and black sneakers, he allegedly levitated two feet above and approximately five feet from the water's edge.[3] In seconds, he "slowly came down into the water." Esther continued, "I thought I was seeing things...he got mad for thinking that I felt he was faking so he did it again (minilevitations) three or four times. I said, 'Peter, you are up next to the trees above the branches. When you were going up I snapped the picture.' He didn't talk when he went up. I was screaming. I took pictures when he was going down but then I ran out of film." That same afternoon, Peter and Esther went to another part of the park where there were gardens surrounded by stacked railroad ties. Peter again levitated and Esther took some Polaroid photographs (see Figures 1, 2). Obviously, it would be more desirable to have had professionally made photographs, but because of the uniqueness of the event, this imperfect data should not be overlooked. Possibly computerized enhancement could clarify some of the relationships: i.e. Peter's bodily parts in reference to the tree and so forth. One photograph seems to show what looks like a double exposure and is similar to known "control" double exposures made with a Polaroid camera. However, when a distinguished expert on thoughtography was consulted, he could offer no explanation for the possible levitation without more data. It was impossible to locate a woman who, with her baby, allegedly witnessed this event in the park that day. Esther said, "The lady was terrified — turned around and looked at Peter's feet and body." When visiting Peter and Esther, we all went to the site of the alleged levitations and reviewed the sequences.
8. Towards the end of August, 1981, Peter, during the middle of the day and in broad daylight, attempted levitation in his parents' backyard. He prepared for this experiment by losing seventeen pounds over a period of several weeks (he weighed approximately one hundred fifty-five pounds). In the daylight, he positioned himself an estimated eight feet in front of the grapevine on the wire fence while his brother, Angelos, who is two years younger than Peter, and his friend, Martin Ridder (also the same age as Angelos) videotaped the whole procedure. They also took, using cousin Nick's camera (make not specified) while the television camera ran uninterruptedly, five thirty-five millimeter frames of this levitation as shown in Figures 4-7.

   Martin recalled, "He showed me how to use the video camera. I never used one before. He was concentrating. Then he rose up. My God! Right in front of my eyes he lifted up. It was terrific. He did it twice that day. He had lifted (levitated) pencils in front of me and once a signed



Figure 1



Figure 2

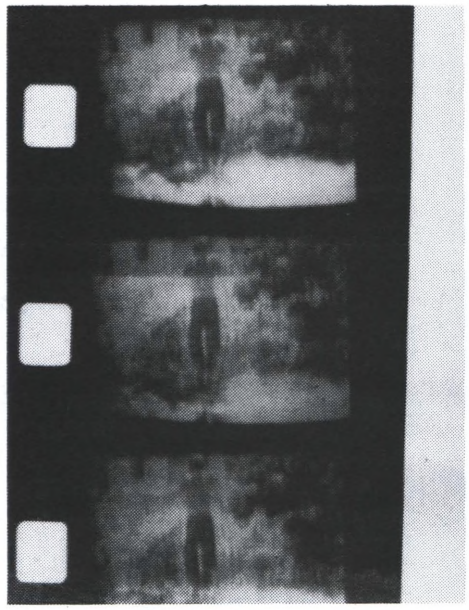


Figure 3

dollar bill."

Angelos said, "I'd seen him trying it many times. Once, when I was about eight feet away, he went up two inches."

Peter said, "(It was) like walking a tightrope. Your feet want to stay on the ground and your head wants to go up."

From scrutiny of the videotape, it appears that Peter was approximately fifteen inches in the air for eight seconds. His mother witnessed the entire event and his father, who was working close by, also saw much of the feat. The paternal grandfather, who was in his late seventies and who lived with Peter's parents, might also have seen the elevation. Unfortunately, he died a few days before I got to Peter's house for the interviews. A visiting teenage neighbor girl allegedly saw the levitation and started screaming. Peter showed me the videotape and permitted me to copy the levitation sequence for study. Figure 3 is one of the photographs of Super 8 motion picture film of the videotape which shows that Peter was up in the air as he said he was, which tends to support the authenticity of the televised levitation.

His account, as presented, was confirmed on detailed interviews of Angelos, Martin and Peter's parents. There were no discrepancies in their narratives and no attempt was made by anyone to exploit this phenomenon. The parents are warm, outgoing and friendly people. The father, a technician for a corporation, denied any psychic faculties for himself or any of his relatives. He proudly recalled several feats that Peter had performed and he was particularly impressed by his son's once bending and snapping a mechanic's small "unbreakable wrench" that was brought to him by his body-builder cousin, Perry, and tested beforehand and which, until Peter took it, could not be bent.

9. The most recent episode of reputed levitation happened near the end of February, 1986. Peter, in New Jersey, telephoned me (BES) in Florida shortly afterward. He had prepared himself for two months by generally following a vegetarian diet and even resorted to eating baby food. (Peter has a history, like his father, of possible duodenal ulcer. He uses no drugs, but on occasions has consumed small amounts of wine or beer. He infrequently smokes cigars.)

This levitation episode was videotaped by Esther, who had never handled a television camera before. Because of the distance between the wide-angle camera lens and Peter (five feet, ten and one half inches tall; approximately 160 pounds), it was impossible to frame the picture of his whole body and surrounding room articles.

It was approximately 8:00 p.m. All the electric lights were on and the videotape clearly shows the alleged levitation. Although not scientifically valid, it still seemed possible that study of the videotape might have some merit by providing possible clues to this rare event, in view of the previous videotape recording which did show Peter's whole body allegedly levitating in relation to the surrounding structures. Here, Peter's alleged kitchen levitation was approximately eighteen inches above the floor and lasted forty-seven seconds, judging from the t.v. camera timer which was "on" during the recording. The event was also witnessed by Peter's paternal cousin, Nick Bouloubasis, age seventeen, who said, "I was next door with Angelos and Martin...ready to leave. I came over to get Peter and as I was walking in, Esther put her hand up and I looked up: Peter was suspended in air. Shocked... after I walked in, he was suspended ten to fifteen seconds. I tried to talk to Peter (immediately after the levitation) but he couldn't for one to two minutes. I never saw anything like it." Martin arrived shortly after the alleged levitation. Seconds of the videotape alternately showed Peter's lower extremities, his trunk, or his head and neck and upper extremities. As in the videotaped out-of-doors levitation, Peter seemed to sway a few degrees from side to side. He said, "It felt like there was a wind. I'd blow this way and that." His extended fingers seemed to be alternating in clonic and spastic positions. The contractions of his platysma and superficial facial muscles might have given him the grotesque expression (not seen here) that frightened Esther: "I

thought he would burst, he was so inflated," she said. His feet were dorsiflexed (not seen here) approximately ninety degrees "so they could not say that I was faking," Peter said later.

Following this event, Peter claimed that he was nauseated, exhausted and drowsy. He had generalized, profuse perspiration and "drank lots of water, and ate two or three potatoes. It took ten to fifteen seconds to recover my consciousness. I realized I was falling down...as if it was eight feet from the ceiling when it was only a little over a foot. I was confused, dizzy and I felt that I'd black out. This was done out of anger. I wanted to prove I could do it."

Although anecdotal and anticlimactic in comparison with the alleged kitchen levitation, all possible clues, no matter how seemingly inconsequential, should be checked. One day, in approximately the same month, Esther found Peter sleeping on the bed. "She touched me and I flew up and out and landed on the floor on my (partially extended left upper and lower extremities) hand and foot," Peter said, and he demonstrated this event with his right extremities extended upward.

Peter unsuccessfully attempted levitation at a municipal park in Little Silver, New Jersey, on August 23, 1986, in the presence of Mr. and Mrs. Robert Warth, publisher of SITU's ***PURSUIT***, their young friend Marisa, Angelos, Martin, my wife, and myself, and a changing group of curious onlookers. The unsuccessful levitation attempts were recorded by three television cameras and numerous thirty-five millimeter cameras, too.

Peter offered no excuses for his failure, but he was deeply disappointed. He had stayed up much of the previous evening with his infant daughter. His brother was also exhausted having had little sleep the night before. Peter was demoralized with recent events in his life which may have affected him emotionally to feel he could not levitate. Earlier in the day he was weighed (198 lbs.) and he also attempted to levitate then, although under less than desirable conditions, while his feet were placed on portable spring scales.

During Peter's attempts, Angelos developed two punctuate hemorrhagic areas without apparent cause: One was on the right terminal phalanx of the middle finger and the other on his left terminal phalanx index finger. Angelos did not knowingly prick his fingers with a needle, any sharp object or plant thorns.

Peter concluded the four hours of attempted levitation by bending a dime in the hands of a thirteen-year-old boy and, later, he bent a quarter held in the fingers of a boy approximately nine years of age.

Likewise, more recent attempts at levitation in Vero Beach, Florida, on December 11, 1986 were unsuccessful. Professional videotaping during the study period, sometimes under excellent clinical conditions, shows Peter moving compasses, making coins bend (at times in the hands of others), making spoons bend and snap, causing cracks on the inner surface of a sealed glass jar and apparently bending, to a minimal extent, a spoon inside that jar and to cause clinking sounds to issue from the same jar.

Also during his visit there were alleged spontaneous phenomena including the apparent blistering of a ping pong ball in a glass jar sealed with Duco cement and human hair. He presumably caused a light bulb to explode inside another jar sealed with Duco and wax with impressions and made a methylene blue tablet break in half.

Although coincidence obviously cannot be ruled out, it is of interest that an outside office bulb, which was new, blew out during Peter's visit, and the thermostat switch, that he manually adjusted for the comfort of his room, also ceased to properly function for a few days during his stay.

Once again, Peter was dejected over his failed attempts to levitate either himself or material objects. Both these New Jersey and Florida trials were preceded by extreme stress and frustration: as for instance in Vero Beach, Peter had long since "peaked" in his hypothesized energies and was demoralized by the inexcusable delay of two hours waiting for the t.v. cameraman to arrive. And, by then, instead of warm sunshine the sky became clouded and the air cool. Also when he wanted to levitate objects with the collaboration of a compatible telekinetic paragnost, Katie,[10] and it seemed as though matters were ready to succeed judging from past observations, the experiment was abruptly terminated by the take-over, bull-in-the-china shop behavior of one of the onlookers.*

Discussion

As purported data should not be uncritically accepted, it also should not be rejected out-of-hand because of a priori notions that "it is impossible; it is a trick, an obvious hoax." Certainly when alleged psychic events occur in the matrix of other clinically well-documented and -recorded (presumed telekinetic or levitation) material, the possibility of associated human levitation becomes more attractive. Furthermore, for a hoax or conscious deception to occur means that not only the protagonist, Peter Sugleris himself, but his wife, mother, father, father-in-law, brother, relatives and friends would de facto have to be part of the conspiracy of lies and supposed spurious videotaped data. If that were so, I ask, "What is the evidence for this supposed deception? What have they gained? How did they technically accomplish this? And, if fake, why are there no cognitive-affective discrepancies in their accounts of what they have either observed or learned shortly afterwards?"

It is my impression that the Sugleris family, relatives and friends, whom I interviewed, have expressed integrity. Their accounts do not change. They independently support one another for various particulars. If there has been any material or financial gain from Peter's efforts, that is not demonstrable. On the contrary, Peter Sugleris has won no awards and scant recognition. In an interview, Esther once said: "Peter is raised like the ancient Greeks. If he is told he did something bad, he will feel guilty for the rest of his life."

In the course of his budding public career, Peter Sugleris has also jousted with a self-proclaimed "charlatan, a liar, a thief and a fake altogether"[12] and despite the latter's possible panic over losing his proffered monetary challenge to those who could demonstrate genuine psi, Peter came close[13, 14] to winning and overcoming this so-called, self-proclaimed charlatan's harrassment.[15]

The questionable and often sad role of magicians in serious scientific investigations of psi has been intriguingly documented by Brian Inglis.[12] As an example, when Harry Keller,[16] the most celebrated magician of his time, according to his peers and Joseph Dunninger, tried to prevent the medium William Eglinton from levitating, he had to admit he found himself carried up with Eglinton to the ceiling.[12] If the evidence is what it appears to be, human levitation is a most noteworthy achievement and merits serious consideration and a continuing, intensive investigation.

*Editor's Note: Does a "performance" before an audience that contains non-friendly persons affect the potential levitator's attitude?

It should be stressed that Sugleris' alleged levitations were, in most instances, consciously planned for demonstrations. One videotaped levitation in the daylight took place outside in his mother's back yard with multiple witnesses. His subjectively important confidence was at a high pitch and he had prepared by fasting. Presumably, he was in excellent physical condition and could focus all his concentration on this feat. Like D.D. Home, more than a hundred years ago, Peter Sugleris specifically knew what he was going to do beforehand and allegedly proceeded to achieve the "impossible."

Despite the admitted shortcomings of limited recorded observations, the rarity of the levitations justifies speculations on its possible effects. It would be helpful to have, concomitant with his levitation, solid data of noninvasive telemetered physiological measurements of possible changes and effects in cardiovascular and neurophysiological function: electrocardiographic and electroencephalographic studies.[17,18] It would also be a splendid opportunity to attempt finding any correlates for supposed chemical and endocrine changes that accompany the dissociative paranormal parameters.

Peter's post-levitation physiological response is, in some ways, similar to the space adaptation syndrome[19] of nausea, vomiting, anorexia, headache, malaise, drowsiness and lethargy. His levitation facies might also partially resemble the space travelers' characteristic response: a puffy face, often with distended veins and "bird legs." Could modern technology measure possible acute, short-lived levitation effects of psi-induced microgravity? Are the similarities and differences accountable?

Would there be clues for the study of antigravity? Peter's post-levitation symptoms and signs might be, in some aspects, post-ictal, and they also are reminiscent of body image and physical changes observed in a gifted telekinetic paragnost' and in a gifted male subject studied by Naumov and Michalchik.[20]

In summary, it cannot be "proven" here that Peter Sugleris levitated but, if it can be assumed that he might have, certain speculations are in order. How did he do it? How might his feat be correlated with his presumed affirmative possibly genetic history, and specifically psychodynamically permissive family attitude toward levitation, his "belief" system, supreme self-confidence, relative fearlessness, lack of derogatory or superstitious viewpoints, and his strong ego and lack of self-consciousness when confronted with critical, "non-believing" witnesses? And, in conjunction with this, how can his levitation be viewed as part of the whole psychic nexus: the interrelationships of the various forms of psi involving many significant people and life events that are richly demonstrated in his case from infancy to the present, and extended into his marriage? How did Peter choose and fall in love with a lifemate who is not only supportive and understanding of his unique skills, but whose own family background is also positive for levitation, as in the example of Esther's father and priest uncle who witnessed their mother allegedly levitating?

What cells or particular areas of the brain might be activated? Contrariwise, what cellular aggregates, nuclei and tracts are inhibited, thereby releasing hypothesized mechanisms for levitation? What is the "force" outside the body which can seemingly defy direct measurement or, contrary to the laws of physics as they are known, defy being part of the electromagnetic spectrum? Why is levitation so rare when so many people seem to fulfill criteria that are similar to those in Peter's case? What variegated factors impede or cause resistance to levitation? Can everyday telekinesis, like the telepathy of everyday life, be part of a continuum...the psychic nexus...which is in front of our noses but, which, like the Emperor's new suit of clothes, escapes our attention or conscious awareness? Can telekinesis (and its *sine qua non* levitation), like telepathy, be part of a broad spectrum acting like an airplane that must first taxi along the well-marked runway (by analogy, use of sense organs for seeing, hearing, subliminal factors and so forth) before gaining sufficient speed and almost imperceptibly lifting up into the air (levitation or telepathy)? Can relatively paltry everyday telekinetic examples be expanded, as Peter has done, from induced perturbations of small objects to mass movement of himself? How does Peter, in the literalness and focused concentration of his mind-set and from his experiential past share with, or how does he differ from, better known and recognized saints, mystics, allegedly possessed people and physical mediums in their contemplative states, ectasies, raptures and trances? What might the role of suppressed and repressed anger and related fantasies have to do with his proper mind-set? What is the source and significance of this human, or extra human (for example, dissociated independent entity[DIE]?) force for the understanding of gravity, antigravity and its myriad extrapolations to many fields of science and to medicine? Although the observations are few, have many obvious deficiencies, and are perhaps sometimes even quaint, if levitation is genuine it is a faculty that might be profitably cultivated and studied, for as Camille Flammarion has stated, "the unknown of today is the truth of tomorrow."

Peter Sugleris is cooperative and curious about the measurement and mapping out of any possible psychic effects on himself, thereby chipping away at the mysteries of the mind-matter interphase. Something new might be learned about mind-body mechanisms that could have bearing on theoretical and practical problems in health and disease. The opportunity for correlating psychodynamic, psychic, physiological and psychosocial events with the near-perfect psychosomatic paradigm — human levitation — begs for exploration.

Acknowledgments

I thank Peter Sugleris, his family and friends for their excellent cooperation and indispensable help. My gratitude is extended to my friend and Fortean photographer, August C. Roberts, who alerted me to Peter's possible levitation by sending me staff writer Judy Voccola's article "Powers that be" (The *Herald-News,* Clifton-Passaic Edition, Thursday, July 18, 1985).

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Related SITUation

The Gospel According to a Metal-Bender

In the 1970s, Uri Geller displayed a seeming ability to bend metal through mental energy. In the '80s, some say, anybody can do it.

The idea has come to the East Coast and found an ardent teacher and proselytizer in Diana Gazes, an energetic, 40ish New Yorker who calls herself a futurist.

Gazes, a former CBS television executive, is spreading the gospel of the fork and spoon. She says that metal-bending will prove to be vital for coping with the world.

Skeptics say metal-benders just respond to a charismatic personality who so-energizes them that they believe they are drawing on a cosmic force, when they are simply exerting the pressure themselves.

Gazes speaks regularly on radio and has a cable-television show, *Gazes Into the Future,* in which she reports on future trends and "the cutting edge of the paranormal." But it is through frequent workshops that she most dramatically spreads the word.

In New York, Gazes holds the workshops in her Upper East Side living room, which is dominated by an enormous pyramid hung with "powerfully energizing" crystals. Workshop participants, who pay $50 apiece, are invited to sit under the pyramid whenever they feel their energy lagging.

"High technology is speeding along on a high-speed track. We're recognizing that we can be buried in all that information unless we continue to develop the finest computer on this earth, which is the human mind."

Gazes, who said she used to see auras around her colleagues while giving boardroom presentations ("a little distracting"), thinks of metal-bending as just the beginning, in terms of what mental power can accomplish.

The idea behind metal-bending, she said, is to harness and direct psychic energy onto a spoon or fork with such intensity that a "window in time" opens up momentarily. During that moment, the metal becomes warm and malleable enough to bend.

To reach that point, doubts and preconceived notions must be released, Gazes said. To get the workshop into the right frame of mind, she started "white light" exercises:

"Imagine a ball of white light coming down from the heavens, pouring around and through you, clearing away, washing away any resistance, any stress that may be in your body. Feel that ball of energy in your fingers, take a breath and really pump that energy up."

Gazes, who said she would soon be traveling to Australia, New Zealand and other distant lands, also imparts her philosophy to several corporations as a consultant.

Bending metal is just one technique she uses in self-exploration. She also uses a pendulum to help her make important decisions and is not above calling on angels ("the spirit guides") in times of need.

She believes in meditation, psychic surgery (no implements — just hands) and psychic dentistry.

"The reason I've explored all these things," she said, "is, if anyone on this planet can do any of these things, I can do it. And if I can do it, you can do it. And the first step toward doing these things is bending forks and spoons."

SOURCE: Anna Sobkowski in The *Inquirer,* Philadelphia, PA 1/6/87

CREDIT: H. Hollander

Abductions in Perspective

by Hilary Evans

Abduction reports are the most dramatic manifestation of the UFO phenomenon. If they are valid — if abductions are really taking place as reported — we need look no further for an explanation of the UFOs and their visits to our planet. They would be clearly seen to be part of a larger scenario of extraterrestrial contact.

What is more, they would be, quite simply, the most important event in the history of mankind. So there's a lot depending on the answer to the question: are abductions taking place as reported?

There can be no doubt that *something* is taking place. That the abductees are having an experience of some sort is something we need not question; *but we may question their interpretation of their experience.* In one sense or another, abduction reports are real: *what is in doubt is whether that reality is the everyday reality of the physical world, or the private reality of the witness's mind.*

Like many other anomalous phenomena, abduction reports have a compelling plausibility. Reading an account such as Hopkins' *Intruders*,[8b] we find a bewildering assortment of elements which, at first sight, seem, like the pieces of a jigsaw puzzle, to be capable of being put together in only one way. It is only when we stand back, and view the puzzle in a wider perspective, that we start to wonder whether there may be an alternative picture?

Abductions in the UFO Perspective

If we are to accept that abductions occur, the problems raised by their association with UFOs must be resolved.

Abductions are by definition related to the UFO phenomenon, for it is in UFOs that the abductors travel to our planet, and onto UFOs that most abductees are abducted. Every abduction case, therefore, involves a UFO, whether or not one is actually reported.

But the moment we recognize that accepting the abduction story involves accepting the UFO without which the story cannot take place, we are faced by the UFO paradox in all its horror. For if physical human beings are being abducted onto UFOs, unless we are prepared to premise some temporary metamorphosis of the material substance of the abductee's physical body, those UFOs must be physical flying machines and the abduction act must be a physical act involving a flesh-and-blood human body being carried/beamed up/teleported through the air.

Yet though abductions are alleged to have occurred on hundreds if not thousands of such occasions,[8a] *not one abduction-related UFO has been conclusively detected by an independent witness, nor has anyone seen an abductee in the act of being taken on board or returning from a UFO.*

Nor have the abductees themselves been more successful in obtaining material proof of their experience. Every attempt to procure mementos and souvenirs has unfortunately been prevented.

Abductions in the Contactee Perspective

If we are to accept that abductions occur, it must be shown that they are different in kind from contactee experiences, which are ostensibly similar in many respects but almost certainly do not really occur.

The UFO phenomenon in its current form was only a few years old when it was "enriched" by the claims of the contactees to have met their occupants, who were for the most part benevolent Space Brothers or Cosmic Guardians. Concerned for the well-being of our planet, these beings selected from the entire human race a George Adamski, a George King or an Orfeo Angelucci, and entrusted him with a mission to save the world. The world, for the most part, found these claims unconvincing.

But then came the abductees, who have a more plausible story to tell. We are not asked to believe that abductees like Barney & Betty Hill[4] or Kathie Davis[8b] were chosen because they were *remarkable* people, only because they were *suitable* — for physical examination or for genetic experimentation.

This certainly makes their stories easy to believe. We can — and many of us do — devise plausible scenarios, in which the visiting ETs reach a point in their study of Earthpeople where they find it necessary to conduct physical examinations and breeding experiments with specimen humans.

But it is not enough to show that the abductees are *more believable* than the contactees, it must also be shown that they are *different in kind*. If the abduction stories are true, why were they preceded by a spate of contact stories, likewise offered as true but manifestly spurious?

Until such time as these questions are answered, *the suspicion will remain that today's abductees are simply yesterday's contactees in an updated, more sophisticated form.* And if we are inclined to explain the contactee wave on psychosocial grounds, the possibility will remain that the abductee wave can be explained in the same way.

Abductions in the Perspective of Imaginary Abductions

If we are to accept that abductions occur, it must be shown that they are distinct from other, similar "experiences" which are known to be imaginary.

Alvin Lawson's "imaginary abductee" experiment[9] showed that subjects in a suitable state of mind are capable of concocting an elaborate, detailed and dramatic "encounter" story — yet which is entirely fiction. Moreover, these stories are strikingly similar, not only in outline but in specific detail, to the stories told by the "true" abductees.

Because neither Lawson nor anyone else has replicated or developed these experiments, we should not draw more than preliminary conclusions from them. But the central finding is unequivocal: while the experiments do not prove that the "true" abductees are fabricating their accounts, *they do suggest that anyone who subconsciously wishes to do so can find within himself the necessary resources to fabricate a detailed and coherent abduction story.*

The Lawson experiments did indicate one major area of difference between the "imaginary" and the "true" abductees: the emotional effect, and sometimes the physiological effect, on the witness. The volunteers were not in a strongly emotive state, they had no psychological aftereffects such as amnesia, dreams, nightmares, or psychic experiences; "true" abductees are liable to have all these things, including physiological effects.

This is often interpreted by critics of the experiment as a demonstration of the reality of the "true" experiences. But it demonstrates nothing of the kind. True, it demonstrates that the "true" abductees are in a truly emotional state; but *it is just as likely that the abduction experience occurs as a result of the emotional state as that the emotional state is the consequence of an abduction experience.*

Nobody will question that the abduction witness has a genuinely emotional experience; no one who sees the video-

tapes of Yorkshire policeman Alan Godfrey's recall of his alleged abduction experience under hypnosis could be in any doubt of that.[10] But while this shows that he had something to be emotional about, we must not jump to the conclusion that the abduction experience was the *cause*; it may have been part of the cure. The abduction experience may be a means whereby the individual externalizes an internal psychological problem.[26]

Abductions in the Perspective of Psychological States

If we are to accept that abductions occur, it must be shown that they are distinct from the imaginary experiences characteristic of persons in altered states of consciousness.

The storytelling capability to which the Lawson experiments drew attention are just one of the astonishing range of "abnormal" abilities manifested by people in exceptional circumstances. Hallucinations of various kinds, enhanced "psychic" awareness, roleplaying as in "possession" and "dissociated personality" scenarios — these are just some of the manifestations triggered in people who are, for whatever reason, in the appropriate state.[2]

Jerome Clark wrote recently in *International UFO Reporter*:[1] "Every professional who has participated in this kind of direct investigation asserts that *there is no known psychological explanation for these experiences.*" But any behavioral scientist knows that there are many forms of human behavior for which no formal explanatory model is available: amnesia, precognition, the seeing of "crisis apparitions," dissociation of personality — many explanations have been offered for these experiences, but there is certainly no consensus. So the fact that there is no consensus model for abduction experiences is merely an indication that it is another of the many facets of human experience of which our understanding is incomplete.

The literature of psychology — the case reports of Pierre Janet for example — not to mention the literature of parapsychology, are full of experiences comparable in many ways to the abduction experience. Before we are ready to accept that abduction experiences are different in kind from, say, the hysterical illusion of diabolical possession, we need a lot more evidence than we have.

Abductions in the Perspective of Traditional Belief

If we are to accept that abductions occur, it must be shown that they are different from similar events which have been claimed or reported throughout human history.

The existence of a folklore tradition of kidnapping by fairies and other otherworldly entities[3,14] shows that the *idea* of abduction is widespread and deeply rooted. While this is not an objection to the abduction claims per se, it reminds us that it is a mistake to think of the abduction experience as a novel phenomenon born of the Space Age. Abduction has served as the basis for fantasy experiences in the past, and it may be doing so again.

UFO abductions are not the only kinds of experience in which an apparent internal plausibility is balanced by an external implausibility. Other examples include "possession," believed by fundamentalist Christians to involve molestation by the Devil, but interpreted otherwise by others; "poltergeist" experiences, once thought to be the work of "noisy spirits" but currently attributed to subconsciously manifesting psychokinetic powers; and witchcraft, once believed to be the devil's work, but today regarded as a manifestation of induced hysteria.

It is noteworthy that the traditional explanations for all these phenomena gained their force from a specific belief system. We must consider the possibility that the same thing may be happening with the abduction experience. If so, we should consider some such alternative scenario as this:

At any given time there are a number of individuals who are, as it were, shopping around for a suitable framework into which to project a private psychological hang up. Such a framework would not only have to meet their personal need but also conform to current socially acceptable beliefs. In former days diabolical "possession," witchcraft, lycanthropy and the like offered a suitable framework; later came communications with spirits of the dead; today the "authorized myth" is one of extraterrestrial visitation, derived from science fiction, space-age thinking and a millenarist "Cosmic Guardian" alternative to traditional religious belief.[2]

Since the myth is shared by the community, not only do the abductees find it easy to "believe themselves into" the story, but others find it easy to believe them.

For and Against the Abduction Experience

Abduction experiences, then, offer us only *stories* — told in good faith, no doubt, but none the less subjective and unsubstantiated, and with much in common with other categories of story which are known to have no basis in external reality. And as every psychologist and every schoolteacher knows, and as Lawson has shown to be no less true in this specific context, everyone can tell a story.

Nevertheless, those who, like Hopkins, feel that the weight of the evidence is in favor of real experience have persuasive grounds for their belief that in *this* case the stories are true:

- The abduction scenario, in its most elaborate form — for example, in the Kathie Davis[8b] or Whitley Strieber[13] cases — offers an internal plausibility which gives us the best explanation yet for the UFO phenomenon.
- Abduction experiences are spontaneously reported by witnesses who are not ostensibly seeking material advantage.
- They involve a genuine emotional response. Lie-detector tests confirm that the stress is real enough.
- In multiple abductions the accounts tally close enough to persuade us that the witnesses participated in the same experience.
- Recurrent features, reported by witnesses who could not be aware of others' testimony, suggest that the same external process is happening to many people. The discovery of scars, related to childhood incidents — often traumatic — is just one recurring example.
- Independent tests[4] have shown that abduction witnesses have no obvious pathological background or discernible predisposition to paranormal experience.
- Abductees often report a change in lifestyle and outlook. The Gansbergs, who carried out follow-up investigation of several American abduction witnesses, reported that in almost every case the witness felt his life had benefitted:[6] the same was true of the Aveley case in England.[12] Such real benefits suggest a real event.

This is a formidable challenge; however, the objections are hardly less forceful:

- The stories of ET/UFO visits are improbable in themselves — it defies reason that so many spacecraft should successfully avoid detection while visiting our planet, particularly since no two ET crews seem to be the same, implying a vast number of points of origin.
- The behavior of the abductors towards the witness is in many respects illogical, despite an overall plausibility. Clearly, we must allow for the possibility that ET logic may be different from ours. But how, for example, can we reconcile such contradictions as their frequently stated intention that

the witnesses will not recall their experiences, with their apparent ignorance of recall under hypnosis? Or their detailed telepathic monitoring of witnesses with their ignorance of such basic facts as that a witness destined for genetic experiments has undergone a vasectomy?[8b]

•There is a total lack of hard evidence. When witnesses try to retain souvenirs, they are always prevented. There are no convincing photographs of spaceships, not to mention the entities.

•No abduction has ever been independently witnessed. The closest we come to it is the 1975 Travis Walton case, but no one saw Walton actually go aboard the craft. The investigation of this case has in any case been criticized and the findings remain ambiguous.[12]

•Though psychological tests suggest that abduction witnesses are normal people who are telling the truth as they know it, they also indicate that they suffer from "a mild paranoia — hypersensitivity, wariness etc."[5] Hardly enough to build a case on, admittedly, but a reminder that we rarely have psychological data on witnesses *before* their experience. We do often have anecdotal testimony, however, and this often points to some kind of predisposition. Both Betty Hill[4] and Charles Hickson[7] have testified to anomalous experiences previous to their abduction.

•Not only do we know little about witnesses' psychological state, we are often not well informed about the outward circumstances of their lives, though these could well have a bearing on their attitudes and behavior. John Rimmer[11] noted that out of eleven abduction witnesses whose personal circumstances are known, eight were widowed, divorced or having sexual or marital difficulties at the time. He suggests that this would make them particularly vulnerable to suggestion.

•Apart from psychological factors relating to abduction witnesses as *individuals,* there is little indication that those who write about these experiences are familiar with the enormous range of behavior which can occur to anyone who, through whatever circumstances, is in an altered state of consciousness.

•The discovery of scars, and other such recurrent features, is at first sight a formidable challenge. Psychologist Aphrodite Clamar says: "The question persists: is the UFO experience genuine, or are those who claim to have been abducted the victims of hysteria or their own delusions? After spending more than fifty hours with a dozen subjects under hypnosis, I still cannot answer that question...It is the curious similarity of their experiences that gives pause."[8a,5]

The fact that one witness after another, who could not be aware of one another's experiences, comes up with similar stories containing similar bizarre details, is probably the most impressive feature of the abduction experience. It is this which seems to have convinced Budd Hopkins that abductions are physical and literal fact:

> For me, the conclusion is inescapable: They (the ETs) are already here...Though I do not *want* to believe this, and feel decidedly unnerved by it, I believe it is true: extraterrestrials have been observing us in our innocence for many years.[8a]

Apart from the similarity of the stories, he believes we have more tangible evidence. For instance, he finds that a great many of his subjects have inconspicuous scars, usually on their legs, and that these are often associated with some rather mysterious incident in childhood. The implication is that they relate to some kind of surveillance, and may indicate the implant of a monitoring device, or be the result of a blood test or some such.

Hopkins has more than once been able to successfully predict that a witness will find a scar on his body that he didn't know he had, and this certainly points to the reality of the phenomenon. But difficulties remain. If ETs are putting implants in substantial numbers of children, surely by now *some* doctor *somewhere*, examining a child, would have come across one? Again, our earthly surgeons can make incisions which leave virtually no scar: surely we could expect these advanced beings to have found a way of carrying out their tests without leaving tell-tale traces?

What alternative explanations are on offer? Coincidence; have you ever examined your body to check whether you, too, have such a scar you have forgotten or never even noticed you had? A form of stigmata, subconsciously created by the witness himself to back up his story? Or could it be that we have it back-to-front: was it the discovery of such a scar that prompted the witness to fantasize an abduction story? Admittedly, these suggestions are only speculative, but they show that it would be premature to abandon the search for alternative explanations.

•Sociologist Ron Westrum has noted a "contagion effect" whereby a rash of abduction reports occurs immediately after the publicizing of a story like that of Barney & Betty Hill.[5] This is a complex sociological phenomenon which can be interpreted in different ways; but one of the possibilities is that the abduction experiences has become as much part of American folklore as the phantom hitchhiker. That virtually every abduction encounter occurs in the Americas may simply relate to the social acceptability of being an abductee, but there could be a deeper explanation.

Setting these two sets of factors side by side, it is evident that neither adds up to a clear case for or against the reality of the abduction experience. Nor are they likely to until more satisfactory evidence is offered us.

Meanwhile, though, there is one simple consideration which may outweigh all others. Here we have accounts which, if they really occurred as we are asked to believe, are the most extraordinary and most significant events which have taken place throughout the history of mankind. Yet how do we learn about them? By purchasing commercial books published by commercial publishers and sold in neighborhood bookstores!

This incongruity between the events on the one hand, and how we learn of those events on the other hand, must induce doubt, if not outright disbelief, that abductions occur anywhere outside the imaginations of those who, for whatever reason, experience them, and of those who, with whatever motive, report them.

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The Talking Crosses of Southern Mexico

by George A. Agogino

Talking crosses have periodically occured in Mexico, but they seem to have first been discovered and are most prevalent in the south state of Chiapas. In 1841, talking crosses gained prominance when a Mextizo working with a local ventriloquist convinced the local Mayan Indians that the cross was actually talking and encouraged the Maya Indians to continue a hopeless struggle with the Mexican government over control of Chiapas. Thousands of Indians died in this one-sided conflict before the Federales destroyed the talking cross and silenced its voice forever by also executing the ventriloquist that made the cross speak.

The fad, however, has not died. Even up to the present, talking crosses still influence the Maya Indians. Today they need not even be crosses, for often it is a talking box or doll house that speaks the truth to those seeking advice. Some are cheap contraptions, with a ventriloquist producing the voice. Others are more elaborate electronic devices using cheap microphones and a small FM radio as a receiver. Both of these objects can be purchased for less than thirty dollars in the United States at Radio Shack, which now has outlets in Mexico. The charge for advice is small, usually only a few pesos, less than a dime in our currency. Two people with one of these simple "boxes" can make a good, but unethical living. The new electronically rigged crosses or doll houses are very impressive to the Indians, since they can perform out in the open fields where it can be clearly shown no ventriloquist is even present. The scam is so successful that the Department for the Protection of Mexican Natives confiscates these talking objects whenever they are found.

It must be understood that Mexico is a land where people believe more in magic than religion. There are more shrines that will protect the worker, traveler, even thieves and murderers than anywhere else on earth. The churches are utilized largely by the women as their only outlet from an unfair life determined by the dominant male society. Males, on the other hand, usually attend church only when they want to make a "deal with the Lord." A shrine is quicker in most cases and in their eyes just as effective as a visit to church for most of life's problems. Some taxi drivers in Mexico can be as dangerous as Kamakazi pilots and they become even more dangerous because they crowd their windowshields with countless religious statues as added security for their reckless driving.

Perhaps the most flagrant use of religion as a tool to control the people, it supposedly serves, is connected with the famous cross of Chan Santa Cruz in Chiapas. Frances Toor, in her 1985 book, *Mexican Folkways* (pp. 107, 108), indicates that the priesthood of that community has turned renegade. One of the Fathers claimed to be able to enter Heaven at will and confer with the Lord. The crosses under his control, three in number, were clothed with Maya huipls, and kept inside an elaborately decorated small room called La Gloria. No one but the priests and patrons of the crosses are permitted to view the "sacred" crosses. Even on fiesta days they remain secluded and proxy replicas are paraded before the natives in the procession. The crosses supposedly have the ability to write, presumedly in the hand of Christ, and letters from the cross are shown to the public. They were signed I, Jesus Christ of the Holy Cross, Son of God, or Creator of Christians. The local Caciqaues of the area utilized the priesthood and the crosses to create letters to the Maya Indians that increased their control over the superstitious Indians.

Religion can be used for both good and bad and the "talking and writing crosses" are, in my opinion, among the most cruel uses of religion to be found today. They are used for the exploitation of the people and to increase the power and wealth of a few. That the Priesthood may be involved is not unusual in Mexico. The leaders of the Mexican Revolution that freed Mexico from Spain were two priests, Father's Haldalgoa and Morales, both of which admitted to having fathered several children. In 1914, in the village of Canon de Torreon, the priest there openly admitted having "first night privileges" with all the young girls being married in the village. Apparently, from experience, he claimed "the girls of his village are very passionate." At the same time, however, I know priests of rural Mexico who represent the best in Catholicism, men of poverty and dedication, sometimes serving a dozen villages in the depths of the Sierra Madre mountains. These dedicated men are the backbone of Mexican Catholicism.

Related SITUation

Weeping Icon Proves the Power of Artworks

On the morning of Dec. 6, the feast day of St. Nicholas, a free-standing canvas painting on wood of Mary holding the infant Jesus was seen to emit fluid from the eyes of Mary.

Mary appeared to weep and has continued to do so, on and off, ever since. Tears brimmed up in her eyes and flowed down the painting to pool in the wooden frame below and drip onto the floor.

Thousands stood in lines that snaked around the parish hall, out into the cold and down the block. Some saw the droplets on the icon; others just saw the aftermath, a moist residue that streaked the painting.

Church officials arrived from New York a few days later and declared the event "a miraculous sign."

The church in question is the St. Nicholas Albanian Orthodox Church, 2701 N. Narragansett, and the painting is the now-famous weeping icon, the crying madonna of the Northwest Side of Chicago.

As the doors open to receive the faithful and the curious, an odd collision occurs. Exhaust-laden air rushes in to mix with the heavy smell of incense. Cold sunlight pours into a place where the dark atmosphere is lighted by votive candles and tinted by the stained glass that fills its windows.

The church is filled with art. Outside is a shell, but inside every surface is covered with images of Christ, Mary, the saints. It is as if the entire memory of a tradition of worship is recorded on the walls, windows and ceiling. No surface is left uncovered.

These images are about piety, suffering and faith. They are clumsily made, many of them, neither as graceful as the best of their kind nor as garishly striking as their slick, neo-expressionist knockoffs. But they have a power all their own, a power that comes from the unaffected sincerity of their purpose.

Art is supposed to move people, to jar them, to make them feel deeply and to express a coherent world view. This does.

To the suspicious and the merely curious, the church will seem foreign and gaudy. The phenomenon of the weeping icon may seem grotesque or silly or bizarre, an embarrassing joke or a cruel hoax. To the faithful, though, it all makes sense. The images that fill the church annotate and simplify beliefs that are otherwise ineffable.

The weeping icon in the midst of all this doesn't seem extraordinary and the nonchalant acceptance of the parishioners is part of the mystery.

For the record, the icon did appear to be crying.

SOURCE: Margaret Hawkins in the *Sun-Times,* Chicago, IL 2/2/87

CREDIT: Steve Guadagnoli

More On Stone Spheres

by Michael T. Shoemaker

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Editor's Note: *In "Strange Stone Spheres" (***PURSUIT***, Vol. 19, No. 4) Mr. Shoemaker discussed in some technical detail existing information and present theories regarding the origin and possible intended purpose of the nearly perfect, round sculptured stone spheres found in Costa Rica. Dr. Stone and Dr. Lothrup independently investigated these massive objects there. Now, in this article, Mr. Shoemaker moves from Costa Rica to other countries where similar spheres have been found and reports his findings to us.*

Parallels

Stone spheres of such enormous size, perfection, and quantity are found nowhere else in the world. Some comparable balls do exist, however, at many locations. Both Dr. Stone and Dr. Lothrop listed these parallels without discussing them or drawing any conclusions. This neglect has inhibited the search for the spheres' purpose and meaning. The parallels actually tell us a great deal, including the probable origin of the sphere-sculpting tradition.

In considering these parallels, we run the risk of equating completely unrelated balls. This is especially true of the small balls, by which I mean those that can be held in the hand, say, 6 inches or less. Such balls could have been used for several purposes not connected with the larger balls: in games or divination, as weapons, or as tools for smoothing and grinding. But as we shall see, the bulk of the data suggests that there often is a link between the small and large balls, so I think this justifies considering all of them.

Deciding whether the parallels are the result of cultural diffusion, or of independent invention, is also problematic. Those balls found throughout Central America and Mexico could have resulted from direct or indirect trading contact with the Diquis culture. Those that are farther away are more likely to be examples of independent invention.

Many sites in Costa Rica have small- and medium-size spheres. The most interesting is at Papagayo, on the peninsula beside Culebra Bay, in northwestern Costa Rica. Between 800 and 1200 A.D., this region supported the Nicoya culture, an independent group of tribes whose language and tradition had southern roots. Nicoya pottery has been found in the Diquis delta, so trade between the two is a certainty.

At Papagayo, four large foundations for houses show identical characteristics that indicate a general style. They are circular and were constructed with uncut stones. Resting on peg bases, stone sculptures of a single jaguar head and of multiple alligator heads surround each foundation. High-relief sculptures of columns (Dr. Stone called them "monoliths") are interspersed between the heads. (Similar decorative columns are found in the late Mayan architectural style.) Two or more medium-size stone spheres were found in close association with these sculptures. It is not clear whether two spheres were found at each foundation (making eight in all), or only two altogether. Nor are the spheres' precise locations clear.



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Dr. Smith inspecting a 5½ foot stone ball from Costa Rica now in the permanent collection of the National Geographic Society.

One wonders whether these spheres once sat on the top of the columns. Such a decorative device is found at the entrance to many old mansions in Europe, where it derives from Medieval symbolism in which the orb represented "the Infinite and Perfect One," according to antiquarian Harold Bayley.

In any case, the association of spheres with animal heads points to a totemic significance. The heads are certainly totems serving as guardians of the houses, for we know that the Indians throughout Costa Rica had an animistic religion in which alligators and jaguars had a special place.

No real parallels are found in eastern Costa Rica because the mountains were an effective barrier to cultural contact. Only crude balls used as smoothing or grinding tools were found at Las Mercedes, a plantation on an affluent of the Rio de la Reventazon. These are easily distinguishable because of their very small size and mediocre workmanship. Other small balls found in northeastern Costa Rica are considered slungshots.

The highland plains of the Cartago province hold genuine parallels, however. The site of an ancient settlement was discovered on a coffee plantation at Orosi, about 18 miles southeast of San Jose, Costa Rica's capital. At the turn of the century, C.V. Hartman excavated several stone-lined graves and an oblong mound found here in a grassy meadow surrounded by mountains.

The mound, about 12 feet high, stood beside a "courtyard" enclosure of ground-level stones. Treasure hunters had dug into it and uncovered seven stone balls which discarded, lay scattered in the grass below. Hartman dug deeper into the undisturbed layer and, in the process, discovered ten more balls along with potsherds and charcoal. He also found a skeleton in another part of the mound.



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A 12-ton granitic globe is measured by Dr. Stirling and his wife Marion near Palmar Sur, Costa Rica.

The largest balls had diameters ranging from 6 to 12 inches. Hartman offered no explanation for them, but noted, "In several other localities in the Cartago Valley similar stone balls have been found near the settlements of the ancient inhabitants." This area was occupied by the Guetar people, another distinct group of tribes contemporary with the Diquis culture.

The graves were undistinguished, but since the mound covered both a house site and a skeleton, it may be an example of a special memorializing custom. Perhaps when a chief or shaman died, a mound was raised over his house and body as a monument. We see again that spheres are associated with both house sites and death.

Large and small balls have also been found in Honduras, and were apparently brought there by the Lenca people. The Lencas may be either immigrants from Costa Rica who came during the early centuries A.D., or another colony from South America. They are different from the other Honduran tribes, and their language is closer to the Chibchan dialects of Costa Rica and Colombia than to the Mayan and Nahuatl languages of the north.

At Tenampua, 25 miles northeast of Tegucigalpa, the Lencas established a fortified village on a flat promontory overlooking the Comayagua River. Dorothy Popenhoe, who excavated the site, found numerous red sandstone balls in various places. Without giving an exact size, she said they are each nearly equal in size, fit into one's hand, and weigh about three to four pounds. She discovered a large concentration of them a third of the distance down the hillside. The balls had clearly been hurled in defense of the fort, either by hand or by sling.

Popenhoe, writing before the Diquis spheres were found, thought the balls had been naturally formed in a river bed, but admitted that the stone was not of local origin. This led her to make the lame suggestion that the balls had been transported from another area. But who would transport mere stones for throwing unless the stones had some added magical significance? Knowing what we do today, it is probable that the stones were both carved and transported. Water action is not likely to produce such a large quantity of relatively uniform, sandstone balls. The sandstone would probably crumble completely, or cleave along planes.



An especially intriguing detail is the red color of the stone. Could it be that this was meant to symbolize blood, perhaps in the hope of magically drawing blood from the enemy?

Another Lenca site has also yielded spheres. Dr. Stone found a large stone sphere (no exact size was given) at Travesia, on the Ulua River, some 90 miles downstream from Tenampua. It rested on the right side of the terrace of the Temple of the Carvings, the most important building at the site. Smaller balls, similar to those at Tenampua, were found inside the Temple.

Contact between the Lencas and the Mayas may account for two spheres found at the Mayan city of Benque Viejo. This city lies on the Belize River, in Belize (formerly British Honduras), near the Guatemalan border. The trip from Travesia to Benque Viejo is not far and can be made entirely by water, which was usually the easiest highway for travel in the ancient world. At this city, J. Eric Thompson found two granite spheres that both had a diameter of 1 foot, 10 inches. Since there is no local source of granite, these spheres must have been made somewhere else. As we would expect of a diffused artistic tradition, these spheres were carved more crudely than the Diquis spheres. Thompson found them on an artificially leveled area, so he attributed an unspecified ceremonial purpose to them. But given the likelihood that these spheres were imported, which is enhanced by the fact that no others have been found in the area, they may actually be nothing more than decorative souvenirs from a foreign land.

A single quartz ball, little more than an inch in diameter, was found in Chichen Itza when the Carnegie Institution excavated and restored the Caracol, the famous Mayan "observatory." This ball, too, could have come from trade with the Lencas. It is also possible that the Toltecs brought it from the west, where they in turn may have acquired it from the Pacific Coast Mixtecs. The Toltecs conquered Chichen Itza in about 1000 A.D., and most of the buildings in the city were built after this time. The Lower Platform on which the Caracol stands is dated to 800 A.D., but the dating for the Caracol itself is later.

The astronomical aspects of the Caracol have long overshadowed an intriguing fact about the structure. Its foundation is actually a kind of layered cemetery. The Lower Platform has about twelve burials within its *embutido* (the earthen fill inside the platform). And about 24 burials are in the Upper Platform's *embutido.*

Other buildings adjoin these platforms and form a single complex with the Caracol. In one of these, the West Annex, a quartz ball was found. The inner chamber of the West Annex has a dais with niches along the front base. Along with the ball, pottery fragments were found in these niches.

The ball is easily distinguished from the large quantity of stone beads found in the *embutido* graves. The beads are roughly round with a hole through the middle, but the ball is superbly spherical and lacks a hole. The ball was not naturally formed, for it shows signs of human workmanship.

No one has speculated on the purpose of the West Annex, but I would guess that it had a funerary purpose. Perhaps the body lay-in-state on the dais, while the niches held offerings to the dead.

A funerary connection is explicit for the rest of the Mayan spheres. Thirteen balls have been found at two sites that are only 30 miles apart in southwestern Guatemala. Although they span hundreds of years, all of the balls were found in graves.

At Zaculeu, four roughly spherical balls were found in some graves of the Atzan Phase (500-700 A.D.). They had been sculpted by pecking, and their diameters were 3.9, 5.5, 9.1, and 14.6 inches. A fifth ball, 2.4 inches wide, was found in a Chinaq Phase urn-burial (800-900 A.D.). Woodbury and Trik, the archeologists who excavated the site, also noted that river-worn pebbles were occasionally found in bowls in Atzan Phase burials. They believed these pebbles were ritual offerings and suggested that the smallest balls served a similar purpose.

Actually, the two larger balls are even more likely to have had a ritual significance, because they are too unwieldy to have had the ordinary practical uses that are often attributed to the smaller balls. The largest of these balls weighs 125 pounds.

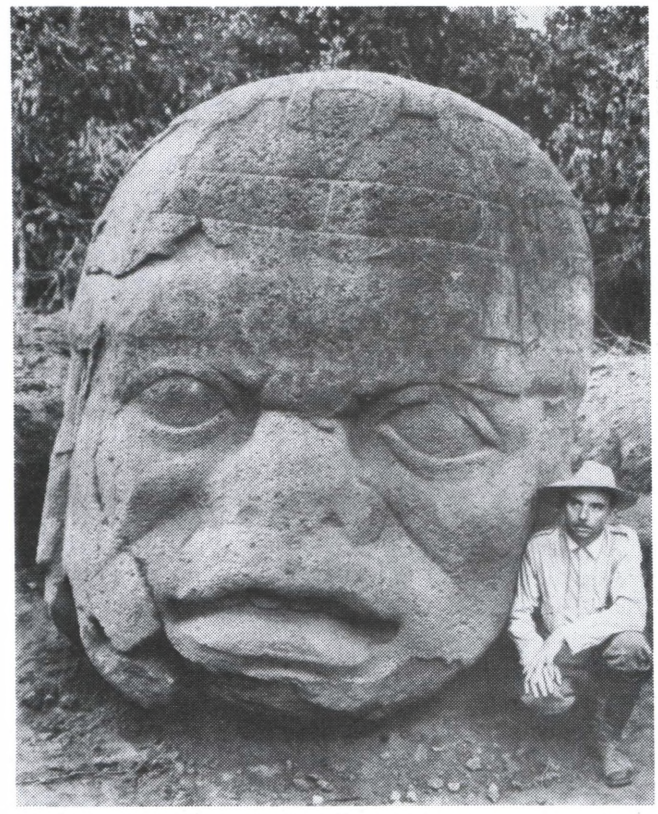
Practical uses have indeed been attributed to the eight balls found at nearby Tajumulco, which is dated to 1000-1250 A.D. These balls are all small, with the largest only 5.6 inches wide. They were found in a tomb with grave goods including mortars and other tools, and several of them have flattened and abraded surfaces consistent with tool use. Ironically, however, the one ball actually found *in* a grinding mortar had a very smooth surface that was not flattened. This does not sound like a tool, and its location in a mortar could be accidental. Two of the six mortars further confuse the question, for they have cavities that are too deep for use with a grinding ball.

Zaculeu and Tajumulco are close enough to the Pacific coast to have acquired sphere-sculpting directly from the south. But even if these spheres resulted from cultural diffusion, rather than from independent invention, the idea behind them obviously never became very popular.

The Olmec site of Cerro de las Mesas, fifteen miles east of the Bay of Alvarado, in Vera Cruz, has two of the largest spheres outside of Costa Rica. The site was apparently a ceremonial center, for it has the only stone monuments in the vicinity. These monuments were erected over a long period of time, probably by more than one culture. Two spheres are among the monuments found on a stone plaza. One is slightly oblate, and the other rests on a flat spot reminiscent of Costa Rica's coquina spheres. Matthew W. Stirling, who described the site, did not give sizes, but a photo shows that these spheres are about the size of a machete, perhaps 2 feet in diameter.

These spheres are presumably the work of the Mixtecs, a people from Oaxaca who were eventually conquered by the Aztecs. The Mixtecs occupied this site at some late time and erected groups of mounds throughout the area. Although the diffusion theory may apply to the Mixtecs, it is peculiar that no spheres have been found in Oaxaca, where we would most expect them.

Could sphere-sculpting have originated with the Olmecs (c. 1200-0 B.C.), as so much else in Meso-American culture did? Spheroid head-sculptures similar in size to the two spheres were also found at Cerro de las Mesas. These call to mind the



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Matthew W. Stirling beside the largest of the colossal, basalt, "olmec" heads found at La Venta.

Olmecs' famous, gigantic head-sculptures, which have a scale and general rotundity comparable to the Diquis spheres. Although the notion is rather fanciful, spheres could have been either the first stage of head-sculpting, or maybe an abstract style that grew out of head-sculpting.

Even if the Olmecs made spheres before the Diquis culture began — and keeping in mind that they probably did *not* — the tradition may still have derived from South America. Recent discoveries have shown that the bar-dot, vigesimal system of mathematical notation, which was first attributed to the Mayas and then to the Olmecs, was really invented in the Andes.

There is also a possibility that the spheres at Cerro de las Mesas have an altogether different origin than the other spheres considered thus far. Depending on the type of rock that composes them — for Stirling did not identify their composition — these spheres may be either naturally formed, or else inspired by naturally formed spheres.

Several hundred naturally formed, stone spheres lie on the slopes of the Sierra de Ameca, about 50 miles from Guadalajara, in Jalisco, Mexico. These spheres have diameters between 2 feet and 11 feet; but many of them are lopsided, and a few are even shaped like dumbbells (caused by the fusion of two spheres). Unlike the polished Diquis spheres, their surfaces are quite rough.

Dr. Robert L. Smith, of the U.S. Geological Survey team, examined the Jalisco spheres in 1968 and concluded that they "were formed during the Tertiary geological period, by crystallization at high temperatures in a matrix of hot ash-flow tuff." Based on other ash-flows, it is supposed that volcanic glass composes 80% of the spheres' weight, while air pores account for more than half their volume. The discovery of a sphere still encased in consolidated ash confirmed this hypothesized formation process.

This process *cannot* explain the Diquis spheres, however, because according to Dr. Smith, "Granitic rock never occurs naturally in large perfect spheres." Moreover, the polished surfaces of the Diquis spheres, and of the other spheres in Central America, indicate human workmanship.

Although the Jalisco spheres may be related to those at Cerro de las Mesas, and may have inspired the Olmec heads, it is doubtful that they exerted any influence outside of Mexico. The Diquis spheres would still be mysterious, however, even if their creation was inspired by natural spheres, because their purpose would remain unknown.

Stone balls, most of them small, have also been found at numerous sites in the United States. Considering the general lack of larger spheres, most of the small ones probably served one of the practical purposes already mentioned.

Four Hopi mounds near the central Petrified Forest, in Arizona, have yielded some sandstone balls. These balls are small, but very spherical and well-made. Walter Hough, who excavated them, said they were "probably used in games," but that is nothing more than a guess.

In the Burton Mound, at Santa Barbara, California, many elongated spheroids were uncovered. They had a groove, for a rope, around their long axis, and had been used as sinkers for fishing lines. Also found were "several worked spherical stones" that lacked a groove. These balls were about 2 inches wide and made of gray sandstone. In contrast to the sinkers, they had a smooth surface and excellent rotundity. The excavator offered no explanation for them.

Gerard Fowke, in an 1891 survey of "Stone Art," classified many of the small spheres as "hammers" or "hammerstones." He said they "show every stage of work, from the ordinary pebble...with its surface scarcely altered, to the highly polished round or ovoid 'ball.'" According to Fowke, they were used to fashion other implements and "were assigned to specified purposes when brought to a better finish or form." He gave as an example a superbly spherical granite ball from Ross County, Ohio.

Fowke's blanket classification is not satisfactory. While some deformed balls may have served as hammers, a polished spherical stone such as the Ohio ball could hardly have been a hammer unless it was never used. One of his observations is interesting, however. He said that the balls "seem to be of more frequent occurrence in the northern districts than in the southern states, though found everywhere." Unfortunately, he did not give a list of sites or numbers.

Fowke also reported two additional original uses for small spheres. The Shoshoni and Ojibwa Indians made a weapon in which the balls were "wrapped in leather, attached by a string of 2 inches to a handle 22 inches long." And the Indians of Queen Charlotte Island, British Columbia, Canada, used "elaborately carved round stones, mounted in handles as clubs."



Figure 1 - Inscription (actual size) on U.S. ball (after Wilson).

Most of the small U.S. balls seem to bear no relationship to the Diquis spheres. We have, however, one slight indication that some of them may have had an esoteric purpose. In *Prehistoric Man,* Daniel Wilson quoted (without reference) from the *American Ethnological Transactions,* in which the pioneering ethnologist Henry Rowe Schoolcraft described a stone ball from an unspecified Indian mound. The ball had a diameter of 1.4 inches, and a flattened circular spot with an inscription appearing on it (see Figure 1). Wilson said the circle had a 0.8 inch circumference, but he undoubtedly meant a diameter of the circle.

Schoolcraft identified a Greek delta in this inscription, but that is ridiculous, I feel, since the symbol referred to is connected to a long stem. In truth, the inscription is indecipherable. The signs are probably magical, rather than alphabetic or arithmetic. The ball certainly must have had some special significance.

A few large spheres have also been found in the U.S., although there is some question about their authenticity. A.C. Nelson, of Palisade, Minnesota, described some in a 1952 letter to *Fate.* He reported that in Mandan, North Dakota, he had seen some "perfectly round" sandstone balls that had diameters of about 10 to 12 inches. He was told that Cannonball, North Dakota, had similar stone balls, and that the balls had even inspired the town's name. Some people, probably referring to Indian legends, said that giants had made the balls, while others attributed the balls to the action of glaciers. Mr. Nelson made an acute observation when he said that "because of their round form and uniform size" he believed humans had made the balls.

J.S. Russell, of Orlando, Florida, wrote to *Fate* a few months later insisting that such balls resulted from stones rolling down streams and rivers. He said he knew of many stone balls at Graysville, Tennessee, between Lone Mountain and the Cumberlands. Their diameters range from a few inches to 6 feet. He admitted, however, that some of them are not round. This leaves us wondering whether *any* of them are truly round, or whether Mr. Russell lumped together man-made spheres with water-rounded boulders.

Mr. Russell's letter is really irrelevant to the question of the North Dakota spheres. If these spheres have been accurately reported, they must be of human origin for the reason that Mr. Nelson stated.

The existence of at least one large sphere in the U.S. is supported by a more authoritative source. Jacob Green, writing in the *American Journal of Science* in 1822, described a rocking stone located on the farm of Mrs. McCabbe, of Phillips Town, Putnam County, New York. (This rock should not be confused with the more famous "Putnam Rock," which once stood on the Hudson palisades near West Point.) Mr. Green provided an illustration that shows a hemisphere that looks exactly like half an egg balanced somewhat off-center. The curved sides are perfectly smooth, but the "flat" side is very jagged, *exactly as though a former sphere had broken in half.* Mr. Green said the stone was granite and was 31 feet in circumference. It rested on a "pedestal" that rose 1.5 feet off the ground. The stone could "be rolled a little by the hand and with a small lever it can be moved with great ease; notwithstanding this, six men with crowbars have been unable to roll it down from its pedestal."

I have been unable to determine whether this stone still exists, but there is no reason to doubt that it once did. Britain, and many other countries, formerly had numerous rocking stones, a few of which can still be seen. According to Harold Bayley's *The Lost Language of Symbolism,* "The Celtic *Clachabrath,* or rocking-stones, where spheres of enormous

size, balanced with such nicety that the slightest touch caused them to vibrate." Uncut boulders served as rocking stones in Cornwall, where such a stone is called a *logan.* Bayley says, "There is a town near Cambourne called Illogan, and the word *logan* seems to imply that the tilting-rock was regarded as *il-og-an,* 'our Lord the Mighty One.'"

The rocking stones suggest the existence of an earth-magic cult and may have been idols to an earth goddess. They may also be related to the practices of erecting dolmens (huge boulders resting on peg-stones), which served as grave markers and sometimes as commemorative monuments.

In Malta, we find the best example of small balls used either for a game or for a divination ritual. Some of the earliest and most colossal megalithic temples were constructed by an indigenous civilization on the Maltese archipelago. The temple at Tarxien, built before 2200 B.C., has a stone kiosk that stands by an outside corner near the entrance. Small holes cover the kiosk floor, and stone balls, also found at the site, fit into the holes. The temple has within it several sculptures of fat women, believed to represent a fertility goddess, which is usually associated with the earth. So we see again a possible link between stone balls and a cult of earth magic.

Some spheres that can be eliminated from consideration should also be mentioned. In the Sahara, elongated, medium-size "balls" have been found at many sites, but these were used, and are still used, to grind grain. Small balls, probably used as weapons, have also been reported from Haiti and Puerto Rico.

We come lastly to South America in our search for parallels. Although it has never before been pointed out, the roots of the Diquis sphere-sculpting tradition, like the roots of almost all Diquis culture, lie in South America, I feel.

Throughout the Andes of Peru, Ecuador, and Bolivia, holy sites called *huacas* were formerly marked by cairns. The Spanish destroyed most of them, or erected crosses in their places, but some still remain. Each cairn held a large sacred boulder, or *huancauri,* on top. The *huancauris* are also referred to as *willka,* or *vilca,* stones. *Willka* meant "sun" in the old Quechuan language, and it had connotations of "ancestry," "lineage," and "descent."

This relationship between the sun and stone is not as puzzling as it may seem. The sun was the supreme object of worship, the giver of life, in the Andes. Because sparks can be produced when a stone is struck, it was believed that part of the sun resides in rocks. The Andean myth of human origin reinforced this relationship. Kon Tiki Viracocha, the incarnation of the sun-god, is supposed to have fashioned the first man out of stone. Building on this myth, the Incan mythology said that three eggs (often symbolized by stones) descended from the sun and gave birth to the three districts of the Inca empire. (The "ancient astronaut" school of interpretation regards this as a visitation by spaceships.)

The *vilca* stones were not in themselves worshipped. They held the spirits of the dead and acted as oracles. This comes close to a totemic function; and indeed, *Villca* is a tribal name, indicating that the *vilca* stones probably did serve as totems occasionally.

Willkapampa, known to us as Vilcabamba, meant "Plain of the Sun." Old Vilcabamba (to distinguish it from a modern town of the same name) was the famous "lost city" to which Manco II and the Incas retreated after Cuzco fell to the Spaniards. Machu Picchu was once believed to be Old Vilcabamba, but this was wrong. Explorer Gene Savoy discovered the true site in 1964.

Among the ruins, Savoy found an immense boulder that looked like an egg sitting on a platform. As more of the city was uncovered, huge uncut boulders were found everywhere. He then realized that Old Vilcabamba was literally a city of *vilca* stones.

In 1965, while exploring the Amazonas and San Martin provinces of northern Peru, Savoy discovered extensive ruins of the Chachapoyas culture (c. 800-1480 A.D.). At the ruins of Gran Pajaten, he found many circular, stone buildings, some as small as 3 feet in diameter. Some of these buildings contained pure white boulders shaped like an egg and as big as a basketball. These boulders were worshipped according to local tradition, and they can probably be likened to the *vilca* stones.

The Chachapoyas culture probably derived from the Chavin culture (c. 2000 B.C.). This provides a possible origin of the reverence for boulders; one that is old enough to antedate the Diquis tradition. We will never know precisely where or when this practice began, but it clearly originated in the Andes, where it remained strong and widespread, and was exported to the Diquis delta, where it became a high art.

Theories and Conclusions

Although the preceding paragraph foreshadows my general conclusions, a review of the theories about the spheres will strengthen and clarify my position. Ivan T. Sanderson, the late eminent zoologist and writer on scientific anomalies, first set forth the seven general purposes that the spheres could have served. The categories are: astronomical, mechanical, topographical, frivolous, artistic, economic, and religious.

The astronomical uses (sight-lines or sky maps) are the most often proposed, but they are, ironically, the least likely. In fact, I think we can definitely rule them out. The forest and terrain make sight-lines impossible and sky maps doubtful today and probably then, as well. The size variations appear to have no special meaning (such as representing different star magnitudes), but probably reflect the sequence of production. If the balls formed sky maps, we would have to believe in several maps, some with only one or two balls, in order to explain their wide distribution. Most damaging are the positive clues — the associations with death and house mounds, and the evidence from Peru — which are absolutely inconsistent with the astronomical theory.

The mechanical theory includes using the spheres like steamrollers; or as weights, either for weighing, or for storing potential energy. Most of the balls are too small to serve as rollers, and they would not be of much use in a flood delta. As weights for weighing, the large balls far exceed the Indians' requirements for, I am sure, there is nothing that big to be weighed.

In an energy storage system, the balls could have been rolled up hills and released when needed. Such a system would offer the following advantages: control over time (like a battery), the accumulation of small amounts of force (if many balls are released together), and the steady application of an untiring force (in a ball's controlled descent). Delivery of the energy would require some attachment such as an axle, however, and there is no evidence of any high-energy work having been done (except for sculpting and moving the spheres themselves). Furthermore, the positive clues do not support a mechanical explanation either.

According to the topographical theory, the spheres could have been a system of boundary markers, or surveying tools that simplified the geometric calculations. But their distribu-

tion and range of sizes cast doubt on these uses, and an elaborate boundary system, with the markers often under water, is hardly believable for a fishing culture such as that of the Diquis delta. And the positive clues contradict this theory, too.

Although sphere-sculpting probably involved artistic motives, it is not likely that the spheres were made to be primarily ornamental. Art generally evolves, but the sphere-sculpting appears to have continued unchanged for centuries. Nor is it believable that such a laborious art could have continued through the long period of warfare after 800 A.D.

A frivolous, or gaming, use of the spheres is not as outlandish as it sounds. The Tarahumara Indians of northwestern Mexico, for example, play a marathon kickball game that often covers up to 200 miles. Although we cannot disprove that these balls were pushed around in some kind of game, the religious explanation is far more convincing.

Seemingly the strangest of all is the idea that the spheres were a form of money. But large stone money shaped like millstones *has* been used in some Pacific islands. In fact, this form of money has several advantages over our own. It has an intrinsic value (the labor to produce it), it cannot be counterfeited, and it is virtually impossible to steal or to conceal (thereby eliminating tax evasion). This theory offers an excellent explanation for the huge *number* of spheres, but there is no specific evidence in its favor, and it does not seem consistent with the existence of alignments.

Only the religious interpretation fits all the facts while remaining reasonable. Archeologists (including Dr. Lothrop) have often suggested that the spheres had religious significance, but none has ever attempted to explain what that significance may have been.

It is ironic that Dr. Lothrop refused to believe the Boruca Indians when they told him that the spheres represented the sun. His reason was that the sun is usually symbolized in the New World by a gold disk (as we see among the Aztecs and Incas). But multiple symbols may have existed for a variety of reasons. For example, the gold disks are valuable and rare; they would be suitable for the Emperor's priests, but hardly likely to be possessed by the poor mountain peasants. Or the disks may have been evolved symbols of later origin.

The Boruca Indians were indeed correct. As we have seen, the *huancauris* were *vilca* (sun) stones. Colonists apparently carried this tradition to the Diquis delta. Their attempt to perpetuate the tradition with river boulders and coquina proved unsatisfactory, so they began quarrying granite in the mountains. To them goes the credit for creating *vilca* stones that were perfect spheres. This development could have had an artistic or a philosophical motivation.

The association with death is perfectly natural. Sun symbols throughout the world are usually linked to the cycle of birth and resurrection, because the sun dies and is reborn daily. The spheres at the eastern and western boundaries of the Changuina cemetery are powerful examples of this symbolism.

As I have indicated, the *vilca* stones probably served as totems for some tribes in Peru. In the Diquis culture, the spheres appear to have been a tribal or supratribal totem; in other words, a totem that applied to everyone in the culture. Archeologists tell us that the Indians' religion was animistic (i.e. totemic), and the association between spheres and house mounds is also suggestive. The best supporting evidence comes from the Papagayo site, where spheres and totemic animal-heads were found together.

This interpretation accounts for the wide distribution and large number of spheres and for the small spheres, too. Just as crucifixes are found in most houses of a Catholic country, so the spheres are found on the house mounds (upper-class) and on the ground at stilt-house sites (lower-class). And just as some people wear crosses, so the ancient Borucas may have carried with them the small spheres in pouches.

Some questions are still unanswered, of course. The psychology underlying such a prodigious and single-minded enterprise is hard to comprehend. Why are the rest of the Diquis sculptures so crude? Did the alignments have a magical significance? Were the Old World dolmens similar to *vilca* stones; and if they were, did the idea spring from a fundamental of human consciousness, or from trans-Atlantic diffusion? Unless we invent a time machine, these questions will probably remain forever beyond science.

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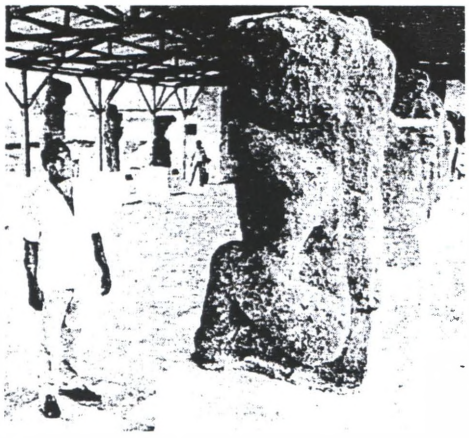
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Related SITUations

Brooding Idols Evoke an Ancient Nicaragua



A collection of massive stone idols carved by Indians as long as 1,000 years ago has quietly gone on display in this stately colonial town of Granada, Nicaragua.

The brooding statues, which range from about five to ten feet in height, were discovered by early Spanish explorers who visted the volcanic islands in Lake Nicaragua. But they were largely forgotten for centuries, and little is known about them or the people who made them.

Like the even larger idols on Easter Island in the Pacific, the Nicaraguan figures have inspired a variety of theories.

The first person to study and catalogue statues from the Nicaraguan Islands was E.G. Squier, who was the United States minister to Nicaragua in the mid-19th century.

"They are plain, simple and severe, and although not elaborately finished, are cut with considerable freedom and skill," Squier wrote. Some of them, he added, "conveyed so forcibly the idea of power and strength that they might have been used as a study for a Samson under the gates of Gaza, or an Atlas supporting the world."

Later in the 19-century, the Swedish Society of Anthropology and Geography sponsored a scholarly expedition led by Carl Bovallius, who identified more statues. Bovallius developed the theory that many of the statues had been used as pillars to support the roof of a large temple.

Time and mistreatment have taken their toll on the statues. Sketches made by Squier and Bovallius show much more detail than is now visible. "Being buried out on the islands for centuries protected them," said Rigoberto Navarro, an official of the culture ministry who has conducted excavations on Zapatera Island, where most of the idols were found. "Jesuit priests brought them to Granada and displayed them in a schoolyard where they were exposed directly to the elements. The priests also chopped off the genital organs so as not to disturb the children."

Although Nicaragua's archeological heritage is not normally considered as rich as that of other Latin American countries like Mexico, Guatemala or Peru, the statues displayed in an eerie double file behind an ancient convent here are unusual if not unique.

Mr. Navarro said they were probably carved between 800 and 1200 A.D. by tribes that migrated from Mexico. "The only way we will be able to tell their age for sure is to discover one buried with some biological waste that can be reliably dated," he said.

Research expeditions to Zapatera are continuing sporadically, under the culture ministry's jurisdiction. During an 11-day stay on the island in November Mr. Navarro and two American specialists found four previously unknown sites containing important relics.

Experts are not certain whether the statues were carved on the islands, which are of volcanic origin, or whether they were brought from elsewhere. Some have suggested that idols from various places might have been carried to the islands to protect them from destruction.

Accounts of the conquest of Nicaragua mention sprees of vandalism by Indians who, after conversion to Christianity, believed they were showing the sincerity of their new convictions by mutilating pagan artifacts.

Other investigators, such as the contemporary Nicaraguan writer Jorge Eduardo Arellano, speculate that the statues were used for religious ceremonies on Zapatera Island, which some believe had a ritual importance to ancient tribes.

While some of the statues on exhibit here are of simple human figures, the most intriguing ones are human-animal combinations. In some cases, the animals seem to be towering over or standing on the heads of crouched humans.

Because these mysterious stone titans form such a central part of Nicaragua's heritage, it was inevitable that the country's most famous literary figure, the poet Ruben Dario, who died in 1916, would have reflected on them. "The great idols have the air of oriental stone gods," Dario wrote. "They represent supernatural beings, coarsely sculpted in obscure basalt monoliths by the hands of fetishists."

SOURCE: Stephen Kinzer in The *Times*, NY 1/30/87

CREDIT: Jon Douglas Singer

Stone Heads Memorialize Ancient King



On top of this 7,150-foot mountain in eastern Turkey a dozen gigantic stone heads guard the tomb of an ancient king who didn't want to be forgotten.

Antiochus I, ruler of the small but strategically important Kommagene region in the first century B.C., built himself a showy funeral monument on the highest peak in his kingdom.

He claimed descent from Alexander the Great, who conquered the district 300 years earlier, and from King Darius, the 5th century B.C. Persian monarch.

In summer, tourists travel 70 miles by jeep from the town of Adiyaman to see the eight-foot-high stone heads turn pink at dawn.

But no one knows whether Antiochus finally was buried beneath the 160-foot-high mound of loose, fist-sized chunks of limestone that forms the centerpiece of the sprawling monument.

American archaeologists digging at Nemrud Dagi 30 years ago tunnelled into the mound but found no trace of a tomb chamber.

Archaeologists probing other funeral mounds around the ancient Kommagene kingdom on the Euphrates River had found burial chambers and skeletons.

Nemrud Dagi's remote location near the Turkish-Syrian border and the logistical problems of excavating on a bleak mountain peak discourage archaeologists from digging.

The American teams cleared two broad terraces east and west of the mountain-top mound. Each was overlooked by a line of identical seated figures, about five times life-size.

Antiochus, shown as a clean-shaven young man, was flanked by eagles, lions and ancient gods: Zeus, king of the gods in ancient Greek mythology; Hercules; Apollo the sun god, and Tyche, goddess of fortune.

All but one of the 14 colossal heads were toppled by earthquakes. The American team set them upright and recorded dozens of Greek inscriptions engraved on the statue bases.

The inscriptions gave detailed instructions to ensure that future generations would worship Antiochus as a god.

Priests were to crown the stone heads with wreaths of gold and slave musicians would perform as pilgrims gathered for sacrifices on the mountain top.

Antiochus was overthrown by Rome around 34 B.C. after apparently using some of his funding to support a local rebellion backed by the Persians.

And some scholars argue that Antiochus' remains will never be found beneath the Nemrud Dagi mound because the Romans would have forbidden a disgraced ally's burial in such a grandiose monument.

SOURCE: AP in The Beaumont *Enterprise* TX 11/22/86

CREDIT: Scott Parker via COUD-I

The Bakken Library of Electricity In Life

by Dennis Stillings

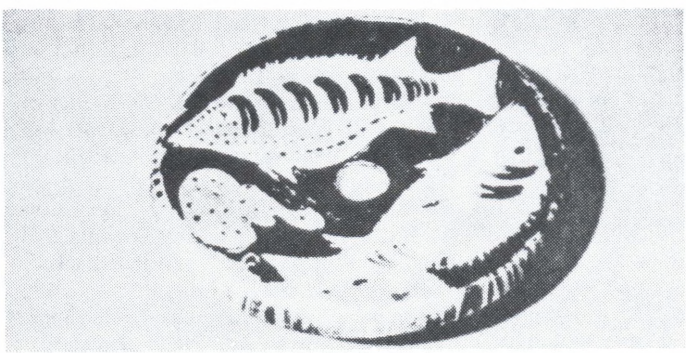


The Bakken Library of Electricity in Life, Minneapolis, Minnesota.

It has been said that many great British institutions have been created as an afterthought. While neither British nor very large, the Bakken Library of Electricity in Life, located in Minneapolis, Minnesota, came into existence in much the same manner — as an afterthought. But more on this later.

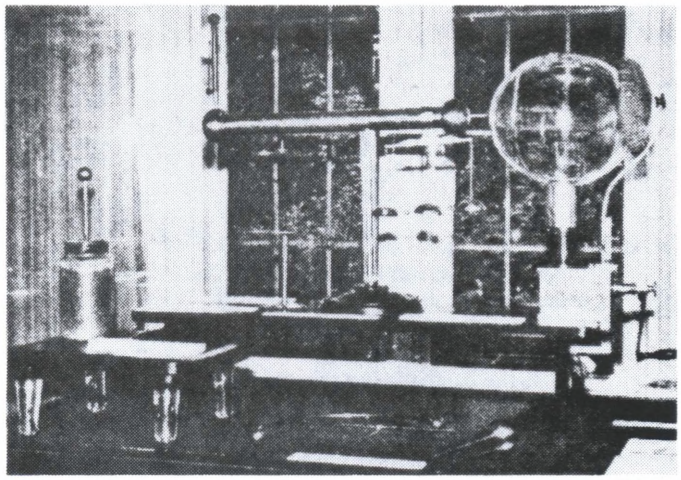
The current Bakken Library collections contain some 12,000 rare books and manuscripts dealing with the subjects of electrotherapy, electrophysiology, biomagnetism, mesmerism, neurology and, in short, virtually everything of a historical nature that can be found written on the subject of the wiring and electrification of living organisms. The books and manuscripts date from 1270 — the date of a manuscript of Vincent de Beauvais - the "Speculum naturale" — to an approximate cutoff date of about 1920.

Although the library was collected as a resource for research purposes, it contains some outstanding rarities: in addition to a number of incunabula, there are copies of the first three editions of Gilbert's *De magnete*, the rare offprint of Galvani's *"De viribus electricitatis,"* and a fine and complete copy of Robert Norman's *The newe attractive*...of 1581. Many other volumes of comparable rarity and importance are in the collection, most discussing biomagnetism or bioelectricity; but many are simply major classics in science, technology, and medicine.



Greek *pinax* (c. 4th century B.C.) showing the torpedo or "electric fish" between two larger fish. The torpedo served as the only medical electrical stimulating "device" from at least the 1st century A.D. until the time of Hauksbee.

Footnote: Bakken is pronounced as Bock'in.



Portable Electric kit (Nairne and Blunt, London, between 1773 and 1793). Globe-type electrostatic generators are now almost impossible to obtain.

Special collections include a number of superb Mesmer and animal magnetism manuscripts and, from a century later, a large selection of manuscript material of Albert Abrams, the founder of the Radionics movement. Over two hundred ephemeral items (advertisements, programs, broadsides, circulars, and instructional pamphlets of an electrotherapeutical character) and some three hundred trade catalogues round out this very colorful aspect of the collections.

There are also several complete runs of significant early journals including the *Philosophical Magazine*, the *Opuscoli Scelti*, the *Annalen der Physik*, and the Royal Society's *Philosophical Transactions* and *Proceedings*.

In 1969, Earl Bakken, then president of Medtronic, Inc., the major cardiac pacemaker manufacturer in the United States, asked me if I could find "some old medical electrical machines." I was a technical librarian at Medtronic at the time and had acquired something of a reputation for finding very difficult items in a short time. I set about to find these machines, but had very little luck at the start. There was no market among antiquarians for medical electrical devices, hence few were available, and those were of mediocre quality and desirability. Noticing that Mr. Bakken had requested a number of photocopies of material by Aldini (the nephew of Galvani) and by Duchenne de Boulogne, the father of modern electrotherapy, I suggested that it would be possible to obtain the original first editions of these researchers and build up a library that represented the history of developments in the use of electricity in medicine and biology. This was agreeable to him, and I began collecting in earnest. There was little market in those days for this material, thus several prime items were available at nominal cost, and we were soon on our way to building a very nice library on "electricity in life."

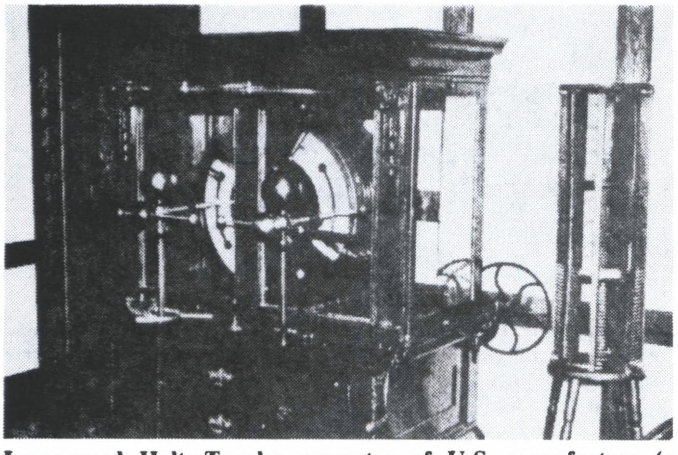
The problem of finding old medical electrical instruments still remained. Fortunately, I became aware of the outstanding collections gathered by Bern Dibner and then housed in the Burndy Library in Norwalk, Connecticut. I visited Mr. Dibner and was generously provided with several leads as to where I might

begin to look for old electrical machines. At the beginning, it turned out that dealers in rare books on science and technology were the best source. Very often those from whom they purchased their stocks of rare books also had a number of old pieces of equipment. When it was clear that I represented a market for such items, the dealers began to pay attention to these homeless devices and to notify me of their availability — at a price.

The typical European rare book dealer is a sophisticated and urbane connoisseur of elegant and beautiful things. Old electromedical equipment, rare though it may be, did not always excite the aesthetic sense of rare book dealers, and they would apologize for offering to me what they really considered to be junk. Of the first two "junk" items, one was the table-top glass-plate electrostatic generator of de Saussure illustrated in Bern Dibner's *Early Electrical Machines*.

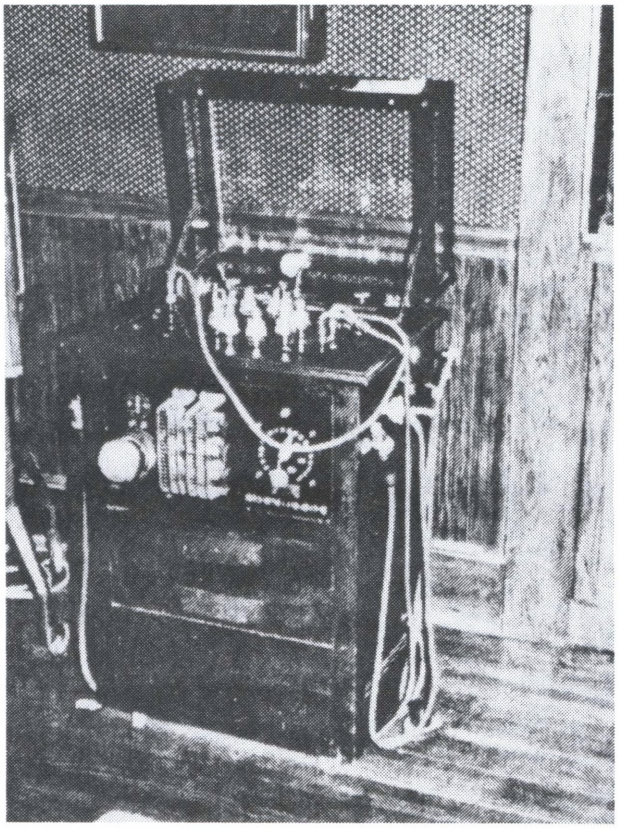
Nearly two years passed before I began to be offered significant early electrical devices. In the meantime, of course, the rare book collection had grown considerably, and this "afterthought" was beginning to resemble a decent research library. I put my full energy into this activity, backed by generous funding from Earl Bakken. My basic idea was to put together a library where one could do research in the areas of electricity and magnetism in life without leaving the premises. Of course, this was an unrealistic expectation, quite impossible to do, but with that ultimate carrot in front of my nose, I proceeded to gather together as much primary and secondary material as I could find. In the early 1970s there was little competition, and the collection grew rapidly at reasonable cost.

The acquisition of the electrical devices, however, was the greatest adventure. If one harbors even a small tendency toward superstition, it soon appears as if the machines are seeking you as determinedly as you are seeking them. One concentrates on finding the object, then relaxes and does something else, and a few days later there is a phone call or a letter. ... The energetic collector will recognize this pattern.

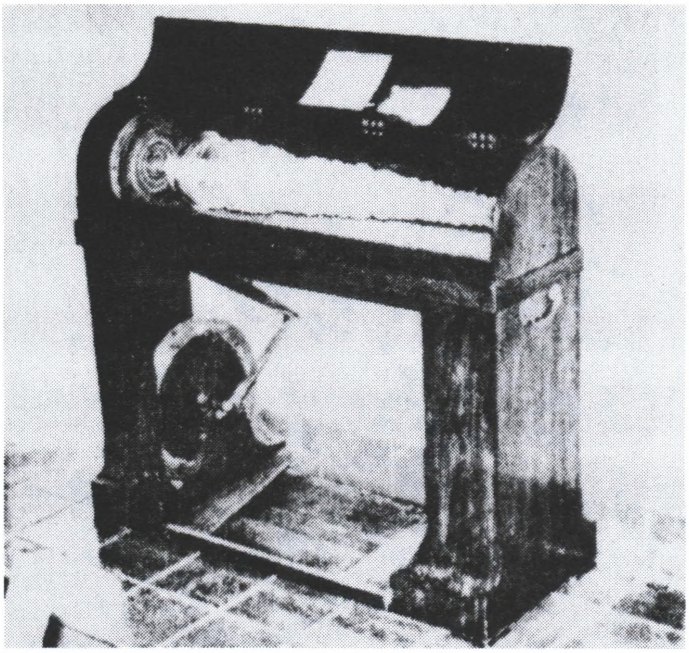


Large-cased Holtz-Toepler generator of U.S. manufacture (c. 1900), retrieved from Mexico. Used to power X-ray. An air-core high-frequency solenoid, also from c. 1900, on the right.

The two largest single lots of rare electrical devices to be added to the collection were gathered under quite unusual circumstances. In 1974, I received a call from a curator at the Smithsonian who informed me that there was a certain self-styled "Tropical Trader" in Miami Beach who had a good collection of medical electrical devices he wanted to get rid of. I went down to see "Trader Joe," as I began to refer to him, and sure enough, he had some excellent things including a large Holtz-Toepler machine and a very early EKG unit. But the story — and the old instruments — did not end there. Trader Joe informed me that he had acquired his collection from a doctor living in Morelia, Mexico. This doctor was a descendant of the last Mexican Emperor, Iturbide. This scientifically enlightened monarch, deposed in 1815 by Santa Ana, had early set about collecting a private *cabinet scientifique*, importing many scientific instruments from Europe, including a Volta pile contemporary with Volta. The Morelia doctor owned the remains of this collection and, in addition, had quite a collection of late nineteenth- and early twentieth-century medical electrical devices of his own. He was over 80 years old, very vigorous, and had a wife of about 30. He used his two small children, about 8 and 10 years old, for purposes of demonstrating all the functions of his Neurisco E.N.T. (eye, nose and throat) machine. Among these functions were light diagnosis, high-voltage "violet-ray" treatment, and low-voltage stimulation. I obtained this machine along with several others. After two days of socializing, Trader Joe closed the deal, and we went on to other parts of Mexico. On the way to Morelia we had gone over fog-shrouded mountain passes overlooking sheer drops to rock piles, which more than once constituted the last resting place of a broken-backed Mexican bus. On the return trip we ran into major flooding, major enough so that it was reported world-wide in the news. Within a few hours after my plane left Mexico City for Minneapolis, an earthquake struck, causing considerable damage to the Puebla area. We had felt tremors almost a week earlier, and my Mexican friends would then tell me why doors sometimes swung mysteriously on their hinges. If one were looking for archaeological treasures, one might expect to experience such an Indiana Jones-style adventure, but when looking for old electrical machines? The next, much bigger haul occurred under circumstances almost as strange.



Neurisco E.N.T. (eye, nose and throat) machine (c. 1920). Discovered in Morelia, Mexico. In good working condition and complete.



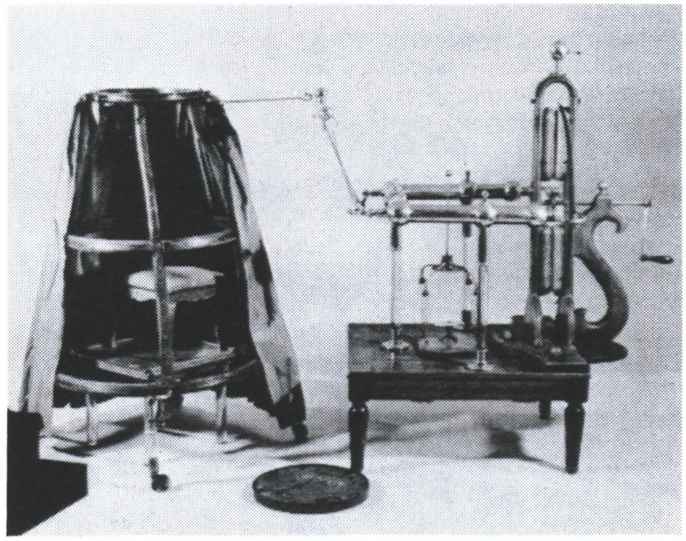
Glass harmonica, built by Benjamin Franklin in England and shipped to Paris. Before his return to America, Franklin gave the device to Mme. Brillon de Jouy, in whose family it remained until acquired by the Bakken Library in 1975.

About the same time as I was securing the Mexican material, I was contacted by the late great antiquarian Heinz Norden of London. Heinz had located an extraordinary collection of electrical devices of all kinds, owned "by a gypsy in Peckham" who had "rings in his ears and long, greasy black hair" — your average collector of rare antique electrical instruments, I thought to myself. This collection was housed in an ordinary, very run-down three-story house of which only the top floor was inhabitable. The rest of the building was occupied by a junky looking antique shop (junky looking, perhaps, but full of great items of every kind) — and by a collection of over 400 electrical motors, generators, coils, electric toys, and other pieces, all in superb condition and dating back into the eighteenth century. I gasped at the sight of it. The owner of this collection, who did not deviate markedly in appearance from Heinz's description, was himself a collector. Consequently, nearly two years passed before I could negotiate the acquisition of the material I wanted. Eventually we obtained 80 or more of the devices, just those that had something directly to do with electrotherapy or electrophysiology or that demonstrated some significant development in the history of biomedical instrumentation.

In addition to these two important "found" collections, certain dealers played significant roles in the history of the development of the BLEL collection of instruments. Most notable among these was, of course, the late legendary Alain Brieux of Paris. The bulk of the instruments in the collection are of either French or English origin, and Alain energetically searched out the former group of instruments. He located and offered to us classic devices of great rarity including a D'Arsonval induction *cage,* a Guilleminot spiral, a signed coil of Duchenne de Boulogne, a glass harmonica made by Benjamin Franklin for his French mistress Madame Brillon, and a wide variety of instruments he considered of special importance in understanding the history and development of the biomedical use of electrical instrumentation. A number of significant and especially fine devices were obtained through Harriet Wynter of London and two of our best rare book dealers, Jeremy Norman of San Francisco and Jacques Vellekoop (E.P. Goldschmidt, Ltd.), also of London, made it their business to keep a sharp eye out for a choice item. A small number of good finds may be added to their credit.

As W.D. Hackmann said of the Bakken Library, one may be able to put together something like it by combining the relevant materials from the libraries at Cambridge, Oxford, and the Wellcome, but nowhere but at the Bakken Library can you find a single resource of such richness for research into the history of medical and experimental uses of electricity in life. I have often, with considerable vehemence, encouraged historians to visit the facility. They have politely indicated their desire to see the Library, but have put it off, as we all do, for months and years. When they finally do come, I find myself the target of quite serious reproaches for not having emphasized strongly enough the scope and importance of the collection. "If I had known *this* was here, I would have been here much earlier!"

The task of collecting material in such a narrow subject area has led to several discoveries, some of them original. One learns that D.C. defibrillation was used in the 1770s, that electroacupuncture and low-voltage stimulation for bone-healing were well-known modalities throughout most of the nineteenth century, and that electrical control of the heart rate was accomplished by direct stimulation of the myocardium in the 1860s. That electricity might play a role in the functioning of the cardiovascular system was suggested at the time of Harvey. These and other similar facts were reported regularly in columns initiated by me in *Medical Instrumentation* ("Artifact") and in the now-defunct international journal *Medical Progress through Technology* ("Retrospectroscopy").



This arrangement constitutes the original ancestor of the cardiac pacemaker. The glass-plate generator was used to create a static field on the silk drape around the patient. An increase in heart rate of about eight beats per minute was observed. French apparatus from about 1775.

Important educational programs have been held at the Bakken such as demonstrations of the nature and operation of historical instruments by Samuel Devons of Columbia University. Fellowships and grant programs have been made available to qualified historians. Those interested in such programs, or those who simply wish to visit the Bakken Library and examine the holdings should contact the current Director of the Bakken Library, John Senior, at The Bakken Library of Electricity in Life, 3537 Zenith Avenue South, Minneapolis, Minnesota 55416.

The Colonel Had a Ghost!

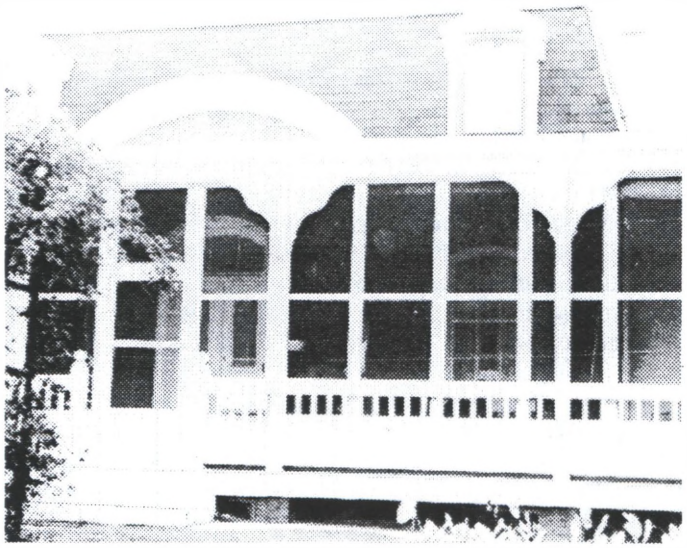
by Dr. Arlan Andrews

"Would Joyce be willing to go investigate a haunted house in Washington, D.C., tomorrow?" the caller asked. "We'll send up a private plane to pick her up and she would only be gone about a day."

"I'll ask her," I replied. Mr. William Roll, Director of the Psychical Research Foundation of Durham, North Carolina, seemed satisfied with that answer to his request and shortly hung up.

Joyce Sammons was my fiancée at the time of that call, back in May 1976, operating a psychic counseling service out of a downstairs room in my large house in Greensboro, North Carolina. When she finished her evening's counseling sessions I passed on Bill Roll's question.

"I don't know, Arlan, I wouldn't want to go around some dangerous ghost. Besides that, I've never been on a small plane." I asked her to check out the situation ahead of time by a psychic reading and she reluctantly agreed.



Colonel Miller's "haunted house" — the Old Soldiers and Airmen's Home in Washington, D.C.



Dr. Andrews and Joyce.

After an hour's meditation she came out of her consultation room and told me what she had learned from her session. "There was a gift from a dark couple at a far distance to an official, maybe a military man, a gift having to do with death. The ghost is associated with that situation. It is a foreign ghost and it wants to go home. It's not dangerous, just unhappy. I'll tell Bill Roll that I'll go investigate it."

About the private plane? "Oh, that? Well, I might be scared, there might be bad weather, but it won't really be dangerous. I'll go."

The next afternoon we stood waiting at the small Burlington, N.C., municipal airstrip near Joyce's apartment. A twin-engine Cherokee lit down and Bill Roll came down to greet us. With him were the famous astral projectionist Keith "Blue" Harary, and the pilot, our friend Frank Auman, a contractor and patron of paranormal research in North Carolina.

Bill Roll explained they had had one psychic cancel and invited me to come along to fill the empty seat on the airplane. Within three hours we were in a van, twisting and turning along the twilight-darkened streets of Washington, D.C., still with no idea of what lay ahead. Although Joyce and I told Bill Roll of her advanced reading on the trip, he refused to comment and advised her to save her energy.

We were both surprised when the van turned in through the gates of the Old Soldiers and Airmen's Home. We couldn't have imagined a haunting investigation on a U.S. Government base!

The subject house was an old two-story white frame home with a large screened-in porch, and we met with P.R.F. investivator Dr. Jerry Solfven, who was coordinating the visits of many prominent psychics to investigate the haunting. We still had no idea as to the events that had brought us to the place.

Blue Harary was the first psychic to enter the house. He took along a clipboard with a graph paper map of the house, which he was to mark for various observed phenomena. A portable tape recorder was to be used to record visual observations. Mr. Roll had Joyce relax in meditation on a front porch seat while Blue went about his business inside. He briefed her on what was expected.

When Blue was done, Joyce entered alone and spent twenty minutes investigating the house by herself, carrying a clipboard and cassette recorder. When she came out, Mr. Roll asked Frank Auman and me to walk through quickly and record *our* impressions. As controls, our observations would provide a baseline. Being non-psychics, if we thought a place looked spooky, the psychics' reactions could be attributed to purely psychological factors.

I entered through the living room and on my right was a large tabletop collection of various Oriental vases and statuettes. I roamed the basement, which did seem a bit scary in the semi-darkness and alone, and the upper floors. In one bedroom, at the foot of a bed, I felt a distinct coldness which was not the result of any wind draft I could find. Except for that place, the house was not creepy nor did I see anything that looked like a ghost.

After we were all through and Mr. Roll had collected our





Keith "Blue" Harary on porch of house after his walk-through tour.

William Roll (left) awaits the outcome of Joyce's "tour."

maps and tapes, we gathered in the kitchen in the rear, where within minutes a fiftyish man came in and introduced himself as Colonel Albert Miller, present occupant of the house and Assistant Quartermaster of the Old Soldiers and Airmen's Home. He brought in fried chicken and several bottles of Scotch to reward the psychic investigators.

Turning to Joyce, he asked, "And what do you think of my haunted house, young lady?"

"Well, Colonel, it's like a reading I did yesterday in Greensboro, before we even came up here. The ghost is from a foreign land and wants to go home. When I closed my eyes I could see it, a little old lady in black clothing, all bent over and scrawny. It originates from a statuette or a vase you have among the artifacts on the table in your living room."

The Colonel's eyes opened wide in surprise. Finally he said, "Let me tell you my side of the story, then." We all followed as he took Joyce into the living room. At his request she pointed out the pottery that she felt was the origin of the ghost. It was a statuette of a little Oriental man with a very large load of grain on his back, bent over nearly double by the weight of the load.

"That's where it emanates from," Joyce reiterated. "And she looks a lot like that figure."

Colonel Miller then told us the following story. When he was in Viet Nam years before, he had helped protect one village and when he left the village headman and the headman's wife gave him that statuette in gratitude. It had been part of funerary pottery, once used to stopper a large vase which had held the remains of a distant ancestor.

Once the Colonel had returned to the U.S. and unpacked the artifacts for display, strange poltergeist phenomena had erupted about the house.

An active bachelor, the Colonel had more than once been surprised by doorbells ringing at inopportune times, doors opening and closing by themselves, lights flickering on and off. "And the ghost I saw," he told us all, "was that of a small Oriental man in black clothing, peeking around the doorsills."

Joyce laughed. "Then what I envisioned as a tiny old lady in dark clothes was actually a tiny old man!" She realized that in her upbringing in the American South, a person so small and scrawny would at first be thought to be a female, not a male.

After she had absorbed the Colonel's story, Joyce remarked, "We could have saved ourselves the trip, honey. My reading yesterday covered just about the whole thing!"

I asked Colonel Miller what he planned to do, since Joyce had said the ghost wanted to return to Viet Nam. "No, I'm going to keep it," he said. "Now that I have independent verification of what it is, I'm not worried about it harming me, so I think I'll let it stay."

A year later, when I was writing a shorter version of this report for *Beyond Reality Magazine* (see the May-June 1978 issue) I called Colonel Miller again and asked what had happened since our visit. "I've still got the ghost and it's still acting up," he said. "Why don't you drop by the next time you're in the area and see it for yourself?"

During the on-site investigation I had asked several of the parapsychologists if they had thought of instrumenting the house to determine if the apparition could be responsible for temperature differentials, as is often reported in hauntings. They replied that such a project would require thousands of thermistors and would be impractical. I responded that there existed a video instrumentation camera capable of translating infrared emissions — heat radiation — into visible colors, the colors representing different temperatures. They had not heard of such a device but were interested. Because there had been such repeatable phenomena at the site, I contacted a representative of a national tabloid newspaper and requested that the publication rent the device, called a Thermovision camera, to video-record the temperature fields around the Vietnamese statuette, in order to photograph the ghost. There was no response.

In a short correspondence to the Journal of the American Society for Psychical Research in 1977, I proposed that such an instrument (marketed by AGA Vision, a New Jersey-based company under the name Thermovision) be utilized to record the temperature fields that are reported to occur in and around haunting, poltergeist, and experimental PK (psychokinesis) phenomena. By generating images in various colors

that correspond to infrared heat output, I believed the camera could photograph a ghost and determine its temperature, shape, and materialization characteristics. The expense of the camera at the time (rental of over $3000.00 per month) precluded me from financing the work myself.

Years later, when I finally had access to an IR instrumentation camera, I tried to locate Colonel Miller again, but he had moved from the Old Soldiers' and Airmen's Home and I was unable to locate him.

As a final postscript to the investigation, Bill Roll of the Psychical Research Foundation finally published a short note about the research and mentioned that "only one psychic determined an origin for the phenomena that was consistent with the known facts." Joyce was somewhat satisfied that she had outperformed all the well known "name" psychics in her one competitive test.

She still feels sorry that the Colonel did not send his statuette back to Vietnam to let the ghost rest in peace!

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1. "Yes, The House Is Haunted!", Arlan Andrews, *Beyond Reality Magazine,* May/June 1978
2. "The Use of Instrumentation to Detect Temperature Fields in Haunting, Poltergeist and Experimental PK Investigations," Arlan Andrews, *Journal of the American Society for Psychic Research,* July, 1977.

Related SITUation

Ghost Hunter Checks Out Bernardsville Library

Phyllis Parker is quite a favorite at the Bernardsville Public Library. She has been issued a library card, although she has never been known to use it. Several years ago, she was responsible for the library's raising several thousand dollars.

And more to the point: Phyllis Parker is a great conversation piece. Not that libraries welcome conversation all that much, but Phyllis is an exception.

Phyllis is the library's resident ghost. Though she didn't show up, she was the star of the library's fund-rasing Ghost Ball several years ago. People occasionally wander in and inquire about Phyllis. Library director Geri Burden figures that any entity that entices people away from their TV sets and into libraries is useful. Despite the fact that in her 15 years a director she has never personally encountered Phyllis, she'll not discourage the ghost from making her presence felt.

So Burden was happy to play hostess to Norm Gauthier, a 58-year-old ghost hunter from Manchester, N.H. Gauthier had heard about Phyllis — word gets around the psychic world — and wanted to spend the night in the library with his tape recorder just in case Phyllis talked.

Gauthier says he has recorded other ghosts in other houses. They have made such statements, according to Gauthier, as, "I'm here," "Who's the person?" "He should have got something" and "Are you sleepy?" Gauthier has compiled several of these voices, mixed with commentary in his own voice, on a 30-minute tape he has entitled, "Listen, the Dead Are Speaking." He sells this for $9.95.

Despite his spiritual business enterprise, Gauthier regards ghost chasing as simply a hobby, kind of like collecting stamps or coins. He earns his living, he says, with his one-man advertising and public relations firm in Manchester. Previously, he worked as a private detective, a bill collector and a radio talk show host. He is founder and director of something called the Society for Psychic Research of New Hampshire.

It is now 11 p.m., two hours after the library has officially closed for the night. Gauthier is setting up his tape recorder in the Reading Room, which fronts on Route 202. This is a pleasant room, light and white, filled with magazines and books and a grandfather clock. It is also one of the "original" rooms of the structure.

"Whole houses are never haunted," says Gauthier. "Only areas where the ghost made a habit of being during his life. A ghost won't roam an entire house."

Well, this is the place for Phyllis. During the Revolutionary War, this portion of the building was a small pub, the Vealtown Tavern. Phyllis was the daughter of the owner. As a teenager, she had a little fling with a Dr. Byram, a tavern tenant. Byram was a British spy, who stole plans belonging to another guest, Gen. Anthony Wayne, known as Mad Anthony.

Byram was ultimately captured and hanged; his body was brought back to the tavern in a box. Phyllis opened the box and screamed for quite some time.

The historians don't know what became of Phyllis, but the tavern went out of business and was converted to a private home. No ghost was recorded until 1877, when a woman living in the house reportedly heard Phyllis opening and closing a box and screaming.

This incident was not written down for 25 years, when, in 1902, the building was converted to a library. Accounts of the conversion spoke about Phyllis.

Phyllis subsided until about 10 years ago. A high school library page thought she saw Geri Burden in the closed building just before it was to be opened. When Burden pulled into the parking lot, the girl got frightened; how could the director be inside and outside at almost the same time? The girl's mother told Mrs. Burden she was convinced her daughter had ESP. The girl later married a minister and moved to England, where she still sees an occasional ghost, says her mother, who still lives in Bernardsville.

Once a psychic brought a class to the library. She felt "vibrations." It didn't phase her when she was told she was in a portion of the building which didn't exist until more than 100 years after Phyllis had her breakdown.

Six people are in the library late this night: Gauthier, four reporters and Martha Hamill; Geri Burden has gone home. Hamill has been a library employee for 10 years, and about five years ago, while working on a report in the library's kitchen — a space added about 10 years ago — heard voices, the kind of muttering one might hear in a Revolutionary War tavern.

Gauthier explains his procedure. He will record five minutes at a time. Everyone must be very quiet when Phyllis is given an on-the-air invitation. He will then rewind the tape and listen through earphones.

"I don't care about squeaking noises — that could be the heat," he says. "I'm looking for voices or footsteps." He adds that sounds made by ghosts often cannot be heard by humans; they are implanted on the tape not electronically through the microphone, but "magnetically."

The first five-minute sessions produces nothing. An occasional car passing. The tape machine itself squeaking. But about halfway through the second, the replay heats up. The noise is only a few seconds, and Gauthier passes the earphones around. I think it sounds like a little shuffling. Others believe it more resembles bumping into furniture, a rattling of a door or window or a "buzzing or cracking noise."

"It could be a door opening and closing," declares an excited Gauthier. "It is a definite sound that none of us has heard, so it must have come from another dimension." This kind of reasoning will not win the Nobel science award, but Gauthier does concede he cannot be certain it's Phyllis herself.

Over the hours, several more tapes revolve. Nothing much. The main sound on number four is when I inadvertently cough. We pass the earphones around to listen to me cough. It sounds like a cough.

It is now 2 a.m. We adjourn to the kitchen for brownies (baked by Martha Hamill's husband), cheese, crackers and soda. Gauthier isn't sleepy at all; he is full of ghosty chatter.

"If you renovate a house that's haunted, the ghost becomes more active," he says.

But I'm becoming less active. Phyllis could bellow in my ear, and I could see myself falling asleep. I leave Gauthier to his very-open-mike show, and say goodnight. I wonder idly what book Phyllis will check out when she finally gets around to using her library card. Probably something by Stephen King.

SOURCE: Mark Finston in The Sunday *Star-Ledger,* Newark, NJ 2/1/87

CREDIT: Martin Wiegler

SITUation Update

The following is an update on a SITUation that was printed in **PURSUIT** *Volume 19, #4.*

Bigfoot Hair Worth $400,000 Claim Possessors

Four strands of hair now gaining fame throughout the nation and being referred to as the Cacapon Bridge hairs or the West Virginia hairs have become a center of attention in the Bigfoot controversy.

Moreover, current possessors of the hair alleged to have come from a Bigfoot have placed a minimum price tag of $400,000 on the specimens.

A minimum acceptable bid of $50,000 for one-half of any of the four strands of coarse black hair about one to two inches long was unexpectedly announced when *The Advocate* conveyed to the possessors a request asking that they be donated to a California museum.

"We know that we have the only Bigfoot hairs known. They are valuable, and we don't intend to give them away," said the father of a father and son hunting team who claim to have recovered the hairs after an alleged Oct. 25 encounter with two Bigfoot in a mountain forest near this small, rural community.

The two men; both Maryland residents and financial executives in the Washington, D.C. area; have steadfastly refused to be publicly identified, on the grounds that publicity would harm their reputations and careers. They say they first reported their story to *The Advocate* because of a sense of "responsibility to warn the public."

Since November, through a series of news reports and related investigations, *The Advocate* has attempted to determine whether their claims are part of a hoax.

Investigations seemed to have reached a stonewall after the alleged witnesses announced in January that results of an analysis of the hair "proved it came from a Bigfoot."

Conversely, *The Advocate* interpreted the laboratory report has being inconclusive. Moreover, the witnesses — again claiming fear of notoriety — reneged a prior agreement to allow *The Advocate* to have a second analysis done.

For many reasons, some understandable, many persons who become involved in the Bigfoot controvery decline to be identified by the press. Such was the case of the well-known, reputable research center in a Maryland suberb of Washington that reportedly did the analysis.

Director of the center, however, did agree to be interviewed. (See January issue of *The Advocate*).

"We carefully studied the hair samples... and can only conclude that they came from some primate species," the director said.

The Advocate: Would you say that the hair came from some unknown species or some previously unidentified species?

Director: "No. We cannot state that because it could have come from some primate species that is not common."

The Advocate: Therefore, you are saying that you determined the hair was not from a gorilla, monkey, or a non-rare similar species?

Director: "We do not have samples of hair from every species of monkey, of which there are hundreds. We do know that the hair did not come from a gorilla or from one of the more common species of monkey. It certainly did not come from a human or non-primate."

The Advocate: What's your best guess as to what the hair came from?

Director: "We don't know, and I don't wish to publicly speculate. We did note that the hair had lice and flea eggs on it. This indicates that it probably came from a live animal or an animal not dead for long. Soil found on the hair was of a type usually found in a forest."

During February, Jon Erik Beckjord, director of the Cryptozoology Museum in Malibu, Calif., and founder of Project Bigfoot in Seattle, Wash., contacted *The Advocate* at various times by telephone and by letter, after reading the newspaper's reports.

According to Beckjord, he has four different samples of alleged Bigfoot hair; from Maryland, Washington, Oregon and California; which have been analyzed by reputable scientists. Analysis findings regarding these hairs are strikingly similar to those of the Cacapon Bridge hairs, he said.

"I believe that comparative analysis will probably show that the Cacapon Bridge hairs are of the same unknown type as the four samples we now have," Beckjord said.

He asked *The Advocate* to contact the possessors of the hairs and request that they donate them to the museum for further analysis and public display.

When first contacted by *The Advocate*, the possessors of the Cacapon Bridge hairs were only asked if they would donate them to the museum. They were not told of the existence of the other samples, and the plan for comparative analysis. At that time, they unexpectedly announced they would sell the hair to the highest bidder and would accept minimum bids of $50,000 for each hair or $200,000 for all four strands.

When recontacted, in an attempt to persuade them to provide the museum with a sample of the hair, if only on a loan basis, the alleged witnesses were then told of the other samples and the possibile findings that a comparative analysis might produce. It was then that they announced they had decided they would probably cut the hair to produce eight samples with a starting bid of $50,000 each.

The Advocate: That's ridiculous. The hair you have has not been proven to be of any significance. How can you place any value on it at this time?

The Father: "We know that it is of great value."

The Advocate: I can't help wondering whether this entire situation is not part of a well-planned hoax. Now, it's beginning to appear as an innovative con scheme.

The Father: "That's the way a reporter would think. Let me ask you this — if you had what you knew were the only Bigfoot hairs known, would you be willing to give them away?"

The Advocate: If I could conclusively prove the hairs were genuine — which you have not been able to do, and I doubt that you ever will — I might think differently.

The Father: "We know that they are real. We were there, you weren't. We saw the creatures. We know the hair came from them."

The Advocate: There is no proof that what you claim is true. You are asking people to believe extraordinary claims solely on your account, and now you are attempting to make a fortune from some hairs that might be fake.

The Father: "You read the lab report. You talked to the director. Now, you say this guy in California has four other sets of hair that came from Bigfoot, and that they are the same as what we have. What does that tell you?

The Advocate: Nothing. Beckjord is in the same position as you. He can't conclusively prove what the hair came from, and he is not unequivocally claiming his samples came from a Bigfoot. Reportedly, analyses of his samples were inconclusive, the same as your claimed analysis is.

As you previously agreed, will you loan *The Advocate* a sample of the hair you have; so we can have it analyzed by a laboratory or laboratories of our choice?

The Father: "No. It's too valuable. We know what it is, and we have proven it. You can think what you damn well please. I told you our terms, and they stand. Don't contact us again. We'll take care of anything that has to be done. There is no need for further discussion," he angrily said and slammed the receiver of his telephone down.

SOURCE: The West Virginia *Advocate* March, 1987
CREDIT: Warren E. Duliere

Related SITUation

Yetis: A Snow Job?

Villagers in the Indian Himalayas are reporting new sightings of the Yeti, or Abominable Snowman.

A night watchman on a mountainside sheep farm said he heard the Yeti — a shaggy manlike beast rumored to inhabit the mountains — clearly calling his name and the names of other workers on the farm in the night. He said when he and the workers rushed outside, they saw a hairy figure about four feet tall running away.

A health worker also heard the Yeti calling out from a mountain, the United News of India news agency reported. The Yeti distinctly asked for medical treatment.

Some folks want to go look for the possibly ailing creature.

SOURCE: The *Inquirer,* Philadelphia, PA 1/25/87
CREDIT: H. Hollander

UFO Update: Clouding The Superpower Nuclear Scene

by Harry Lebelson

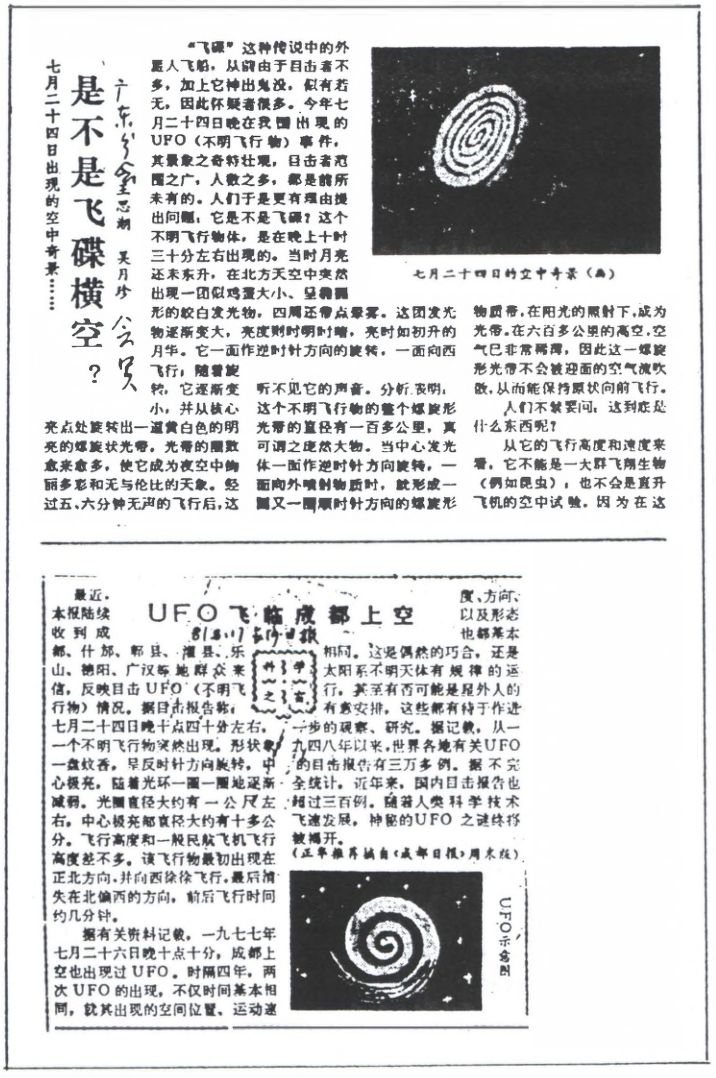
On November 28, 1986, the United States violated the limits of the Salt 2 Strategic Arms Treaty. By introducing into active service a B-52 bomber modified to carry nuclear-tipped cruise missiles, the U.S. breached the ceiling of 1,320 nuclear weapons allowed each superpower. As a result of this action the Soviets, poised with 818 land-based missiles with multiple warheads aimed at Western Europe, decided to deploy a new missile early in 1987. This additional step will be taken in spite of the fact that a large number of Soviet nuclear submarines already patrol our oceans armed with missiles aimed at the United States. This escalation, as well as the impending contention for nuclear parity by the People's Republic of China, already equipped with ICBMs and submarine-launchable missiles, brings the world closer to the precipice of nuclear confrontation.

In their quest for bigger and better bombs and missiles, the three superpowers today dot their landscapes with governmental and military nuclear facilities necessary to accomplish their goals. From the United States' Pahute Mesa, Nevada test site, to the Soviet's island test range at Novaya Zemlya, to China's Lop Nor nuclear test installation, the proliferation of these weapons continue to spiral as the rest of the international community watches and waits.

Recently released government reports from each of the Big Three countries provide documentation that these bureaucracies have taken notice of an unidentified threat to their nuclear security. It now appears certain that others also watch and wait.

UFOs, apparent masters of deceit and camouflage, have recently been observed over sensitive nerve centers and nuclear test ranges of this triad of superpowers. Using among other methods, as a mode of operation based on concealment, they have been documented by reliable eyewitnesses as having been seen generating their own cloud cover. In addition to first-person accounts, photographic evidence also exists to validate this method of operation.

While the United States involvement in investigating UFOs began in earnest in 1948, when it was unable to explain the "green fire-ball" phenomenon over U.S. military bases, China's baptism occurred much later. Although sporadic hauntings of strange aerial phenomena were seen in various provinces throughout the years, it was an October 23, 1978 overflight of UFOs across eight provinces, including the restricted airspace of Peking, that caused much concern. On that date, at approximately 8 p.m. Peking time, astronomer Chang Chou Shang of Yunan Observatory, sighted an oval-shaped, bright, aerial object resembling a whirlpool galaxy. With a brilliantly lit core, one-sixth the size of a full moon, it emitted continuous rings of white clouds and fog. "The object, inclusive of the fog-like clouds, appeared to be many times the size of the moon," stated Chang Chou Shang. Once fully materialized, the phenomenon moved from east to west and was visible to the astronomer for up to fifteen minutes. This incident, among others, prompted the Peking government to take action. At the behest of high-ranking members of the Chinese Academy of Science, an official study of UFOs was launched in 1980.



七月二十四日出现的空中奇景……

是不是飞碟横空？

"飞碟"这种传说中的外星人飞船，从前由于目击者不多，加上它神出鬼没，似有若无，因此怀疑者很多。今年七月二十四日晚在我国出现的UFO（不明飞行物）事件，其景象之奇特壮观，目击者范围之广，人数之多，都是前所未有的。人们于是更有理由提出问题：它是不是飞碟？这个不明飞行物体，是在晚上十时三十分左右出现的。当时月亮还未东升，在北方天空中突然出现一团似鸡蛋大小、呈椭圆形的蛟白发光物，四周还带点雾霭。这团发光物逐渐变大，亮度则时明时暗，亮时如初升的月华。它一面作逆时针方向的旋转，一面向西飞行，随着旋转，它逐渐变小，并从核心亮点处旋转出一道黄白色的明亮的螺旋状光带。光带的圈数愈来愈多，使它成为夜空中绚丽多彩和无与伦比的天象。经过五、六分钟无声的飞行后，这听不见它的声音。分析表明，这个不明飞行物的整个螺旋形光带的直径有一百多公里，真可谓之庞然大物。当中心发光体一面作逆时针方向旋转，一面向外喷射物质时，就形成一圈又一圈顺时针方向的螺旋形物质带，在阳光的照射下，成为光带。在六百多公里的高空，空气已非常稀薄，因此这一螺旋形光带不会被迎面的空气流吹散，从而能保持原状向前飞行。

七月二十四日的空中奇景（画）

人们不禁要问，这到底是什么东西呢？

从它的飞行高度和速度来看，它不能是一大群飞翔生物（例如昆虫），也不会是直升飞机的空中试验。因为在这

UFO飞临成都上空

最近，本报陆续收到成都、什邡、郫县、灌县、乐山、绵阳、广汉等地群众来信，反映目击UFO（不明飞行物）情况。据目击报告称：七月二十四日晚十点四十分左右，一个不明飞行物突然出现。形状象一盘蚊香，呈反时针方向旋转，中心极亮，随着光环一圈一圈地逐渐减弱，光圈直径大约有一公尺左右，中心极亮部直径大约有十多公分。飞行高度和一般民航飞机飞行高度差不多，该飞行物最初出现在正北方向，并向西徐徐飞行，最后消失在北偏西的方向，前后飞行时间约几分钟。

据有关资料记载，一九七七年七月二十六日晚十点十分，成都上空也出现过UFO。时隔四年，两次UFO的出现，不仅时间基本相同，就其出现的空间位置、运动速度、方向、以及形态也都基本相同。这是偶然的巧合，还是太阳系不明天体有规律的运行，甚至有否可能是星外人的有意安排，这些都有待于作进一步的观察、研究。据记载，从一九四八年以来，世界各地有关UFO的目击报告有三万多例。据不完全统计，近年来，国内目击报告也超过三百例。随着人类科学技术飞速发展，神秘的UFO之谜终将被揭开。

（正华报库摘自《成都日报》周末版）

UFO示意图

Document A

Due to the fact that the Chinese government now took UFO phenomena to be a serious threat to its security, a similar incident on July 24, 1981 was carefully documented. A 1200 word article distributed by the *New China News Agency* to two major mainland newspapers (Document A) detailed how a disc-shaped UFO was observed on that date, producing cloud-like spiral formations. Seen in over 12 provinces, a Peking astronomer, Wan Sichao, determined that the object was of totally unknown origin.

The Soviet Union, perhaps the most secretive of the three countries about the comings and goings of UFOs over its territories, finally acknowledged officially in 1967, that unidentified flying objects were of great concern to them. So great was that concern that in early December of '67, a retired Air Force general, Porfiry A. Stolyarov, announced on television that an official commission had been formed to study UFO reports.

NASA TECHNICAL MEMORANDUM

OBSERVATIONS OF ANOMALOUS ATMOSPHERIC PHENOMENA IN THE USSR: STATISTICAL ANALYSIS

Results of Processing First Sample of Observational Data

L.M. Gindilis, D.A. Men'kov, I.G. Petrovskaya

Translation of "Nablyudeniya anomal'nykh atmosfernykh yavleniy v SSSR. Statisticheskiy analiz. Rezul'taty obrabotki pervoy vyborki nablyudatel'nykh dannykh," USSR Academy of Sciences Institute of Space Research, Report Pr 473, 1979, pp. 1-74

NATIONAL AERONAUTICS AND SPACE ADMINISTRATION
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STANDARD TITLE PAGE

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16. Abstract

A statistical analysis of information in 256 reports of observations of anomalous atmospheric phenomena (UFO) in the USSR is presented. Certain statistical regularities of these phenomena are brought out, some characteristics of which are similar to those obtained in other countries. It is concluded that there is a type of phenomenon with stable statistical properties. The further development of methods of obtaining more reliable data and the expansion of the initial information file and deeper statistical analysis of some phenomenon parameters are discussed.

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NASA translation of the Soviet report (original size reduced here).

A team of scientists and specialists was convened to systematically study this phenomenon. The result of that probe was a 74-page report published by the General Physics and Astronomy Section of the Presidium Academy of Sciences USSR. The 1979 statistical analysis of information in 256 reports of observations of anomalous atmospheric phenomena (UFO) was authored by L.M. Gindilis - Shternberg State Astronomical Institute, D.A. Men'kov - Moscow Engineering Physics Inst. and I.G. Petrovskaya - Institute of Space Research.

In February 1980, a translation of the Soviet report was made by NASA. This unclassified study, according to NASA's title-page abstract, produced "certain statistical regularities of these phenomena, some characteristics of which are similar to those obtained in other countries." One classification of these phenomena studied was the type of object observed; type in this case referring to the aspects of transparency, shape and definition. Under the term "definition," were included three types of objects:

A. Cloud-like objects with indistinct, blurred edges.

B. Objects with distinctly outlined edges ("body").

C. Intermediate type objects.

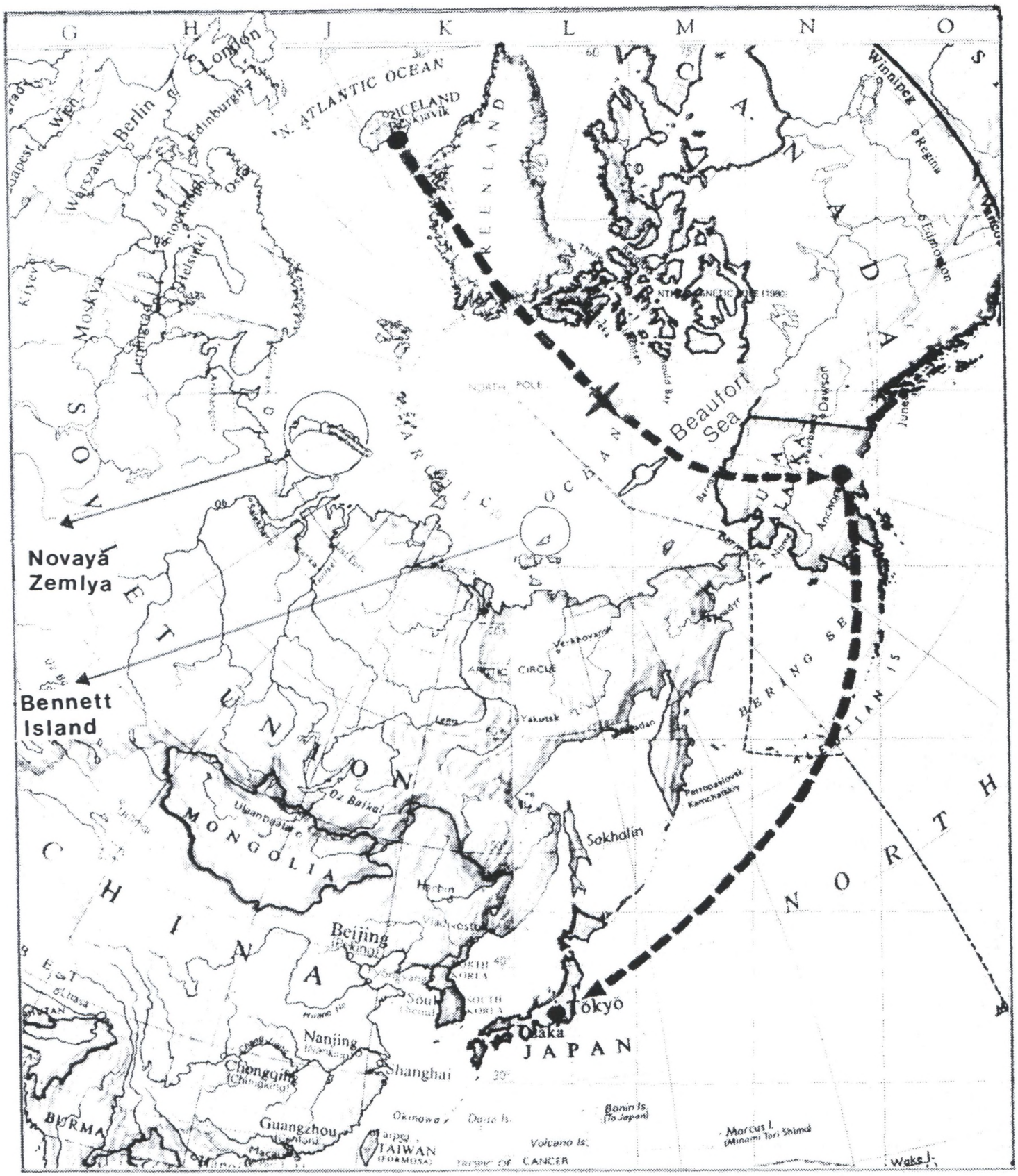
Of the total number of cases contained in the report, statistics showed that in 68 of them, UFOs either were observed emerging from clouds or the shape of the UFO itself, was a cloud-like form.

According to reports coming out of the Soviet Union, China and the United States, some photo documentation of "cloud-like" UFOs do exist to support this theory of clandestine observation. Although none were available to the author, two photos were obtained from sources other than government which illustrate this aspect. Photograph 1 was taken by M. Lauersen at Viborg, Denmark on November 17, 1974. Photograph 2 was taken 18 years earlier on a clear August day near Natal, Union of South Africa, by Mrs. Elisabeth Klarer, a meteorologist.

Due to the fact that the Big Three superpowers keep a tight lid on not only this type of photo but all other UFO photographs, as well, release to the public of these photos is rare. However, a strange and perplexing phenomenon observed recently by United States weather satellite cameras may ultimately prove to be the work of these strange visitors.

A *Cox News Service* article in the July 22, 1986 Miami *News* described in detail the events leading up to this unusual discovery. Since 1983, analysts from the National Oceanic and Atmospheric Administration (NOAA) working at the National Weather Service in Anchorage, Alaska, have been studying mysterious cloud formations appearing over Arctic islands. The clouds, observed over the past four years over Novaya Zemlya, the Arctic island long used by the Soviet Union for nuclear weapons tests, vanished as mysteriously as they appeared. First picked up as infrared images from NOAA satellites and then computer enhanced, the mystery clouds caused much consternation. According to the Miami *News* article, the Central Intelligence Agency was so intriguied by the phenomenon that it ordered a high-speed surveillance plane to the area to take a look. What the CIA determined has not been published.

Also seen over Bennett Island, a companion island of Novaya Zemlya north of the Soviet Union, the clouds, appearing to be independently produced, have been detected as originating in three distinct areas. Once produced, however,



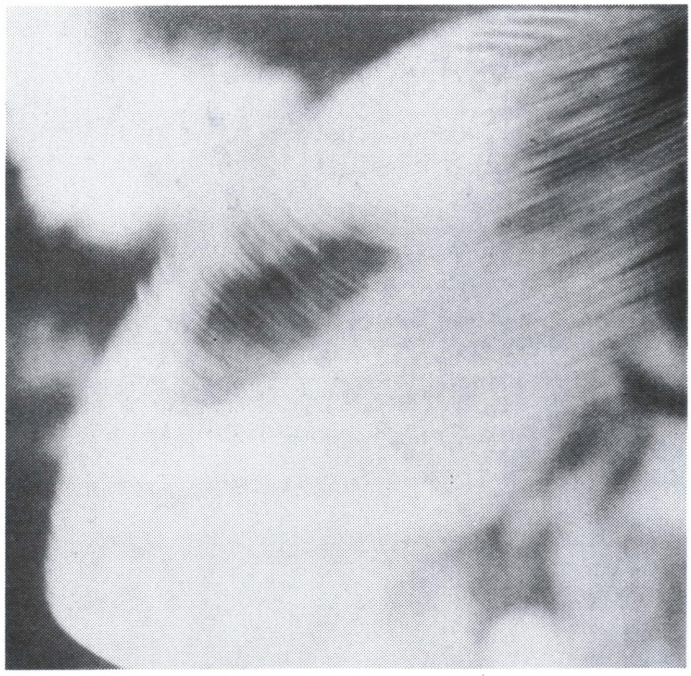
Map illustrating route taken by Japan Airlines cargo jet which encountered UFO near Arctic Circle.

they form plumes of gargantuan proportions, some as wide as six miles.

Officials and scientists at NOAA in Washington, D.C. have ruled out a multitude of causes usually associated with unfamiliar cloud development. Michael Matson, a hydrologist at NOAA, determined that the mystery clouds were not produced by ice, weather or volcanoes. He stated "the Novaya Zemlya plumes appear different from other mysterious clouds that have been sighted in other coastal areas."

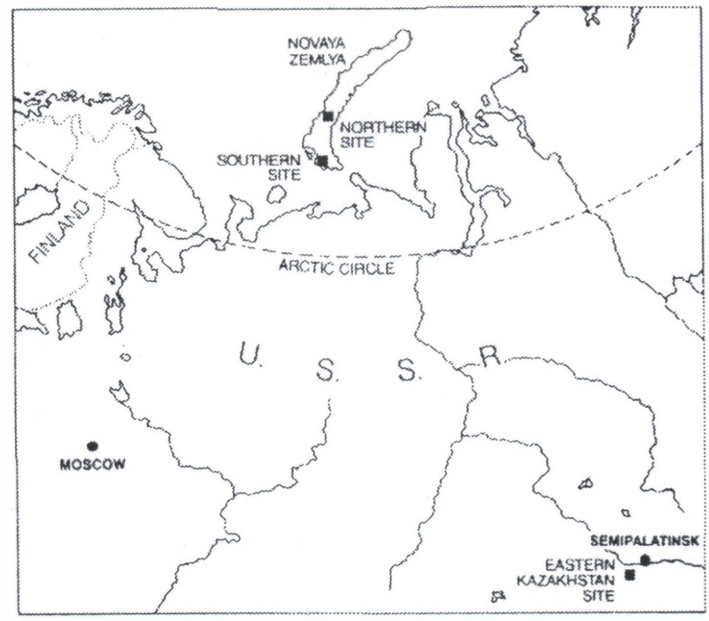


Photograph 1 — Photo taken by M. Lauersen, Viborg, Denmark on November 17, 1974.



Photograph 2 — Photo taken by Mrs. Elisabeth Klarer near Natal, South Africa, August 1956.

Matson went on to say that the Zemlya clouds were seen to appear and a few hours later disappear, as many as eight times since 1984. He ruled out volcanic activity and forest fires as a cause for the Novaya Zemlya clouds since the island is permanently covered with ice. Andre C. Change, a Washington seismologist, who studies unexplained phenomena for the federal government, ruled out methane gas as a cause because "the rock formations of the islands are too old to still hold methane."



Soviet nuclear test sites at Novaya Zamlya and Semipalatinsk.

While the mysterious happenings over Novaya Zemlya continue unresolved, a November 17, 1986 incident appears to lend plausibility to a UFO connection. According to *Newsweek* of January 12, 1987, while flying a Japan Airlines cargo jet across the Arctic circle enroute from Reykjavik, Iceland to Tokyo, a veteran pilot and his three-man crew encountered an enormous UFO. During his flight, one which took him near the vicinity of both Novaya Zemlya and Bennett Island, the UFO kept pace with the plane. The object, confirmed on radar by the FAA, was so enormous that, according to Capt. Kenju Terauchi, it dwarfed the jet.

Whether this incident is related to the clouds of unknown origin looming over the Soviet nuclear test site can only be determined by more extensive probing. This responsibility lies solely in the hands of the United States government and that of the Soviet Union. Even if this continued research comes about, the chances of us knowing the results of their investigations are slim at best.

Editor's Note: *Lt. Col. Thomas E. Bearden (ret.) wrote several technical articles that appeared in past issues of* **PURSUIT** *about Soviet weaponry and their use of Tesla's scalar energy theory to possibly be developing new thermal energy producing equipment. He also feels these new-type massive cloud formations over Soviet test areas, and perhaps elsewhere, are a result of Soviet testing, whereas the cloud-protected UFO phenomenon has been on-going for a much longer period as Mr. Lebelson discussed above.*

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Föhn Clouds

Dear Editor:

Perhaps SITU members are interested in the enclosed photographs of Föhn clouds. It has for long been my suspicion that we don't understand, in the real sense of the word, all the processes of cloud formation, e.g. these lenticular or quasi-circular Föhn clouds looking like a fleet of ships, or the other ones, lonely, also lenticular and in spite of heavy wind, standing more or less motionless for a long time. To this kind of suspicious phenomena may also belong the formation of wave-like structures, etc. in certain clouds...Does anyone associated with SITU study these abominalia?

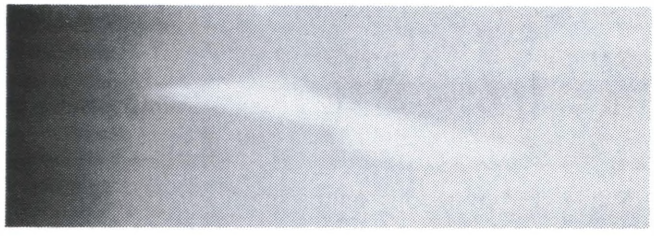
Sincerely,
H. Friedrich

While Dr. Horst Friedrich of West Germany is not making the same inference as Mr. Lebelson in the preceding article, the relationship between UFO-shaped clouds and UFO-made clouds is worth considering.

These types of lenticular-shaped clouds have been observed since the phenomenon of UFOs received international attention beginning in the mid 1940s.

However, I might note, if we can rationalize our own intelligence with one of a possibly extraterrestrial origin of unknown capacity, it would (combining the theme of these two items) seem ridiculous for a UFO to core a cloud of nearly identical shape, white against a blue background and many times larger in order to conceal itself as some readers' might conclude.

Editor













Sunken Cities and Lost Lands of the Baltic

by Jon Douglas Singer, M.A.

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The Baltic Sea is yet another region with an unusually large number of sunken city legends. In fact, after the Celts, the Baltic nations have the second largest number of such tales in all of Europe. Whereas there is little archaeological evidence for sunken Celtic cities, there does appear to be evidence for submerged metropoli which had been built by various Baltic ethnic groups. One reason for the plethora of such tales may be the fact that one of the major ethnic groups of the area, the Slavs, had a large number of cities, fortified towns and fortresses which have been destroyed by wars or natural disasters throughout the Dark and Middle Ages. Horrendous floods or storm tides struck many coastal areas of the Baltic during the Middle Ages particularly in the fourteenth and fifteenth centuries. These deluges devastated towns which were never rebuilt, and thus legends about them arose. The number of such stories may be due to the fact that the Slavs alone had as many as 2,000 forts of great size. Most of those were on dry land but the ruins of a few have been found beneath the frigid waves of the Baltic.

The Baltic Sea is in a state of flux. In the Ice Age its shape changed every few thousand years as the mighty glaciers advanced or retreated. Melting of the glacial ice and the floods which resulted caused rises in sea levels. As coast areas were flooded the settlements of early man were submerged, thus a look at the geological history of the Baltic is in order if we are to understand the existence of its sunken city legends.

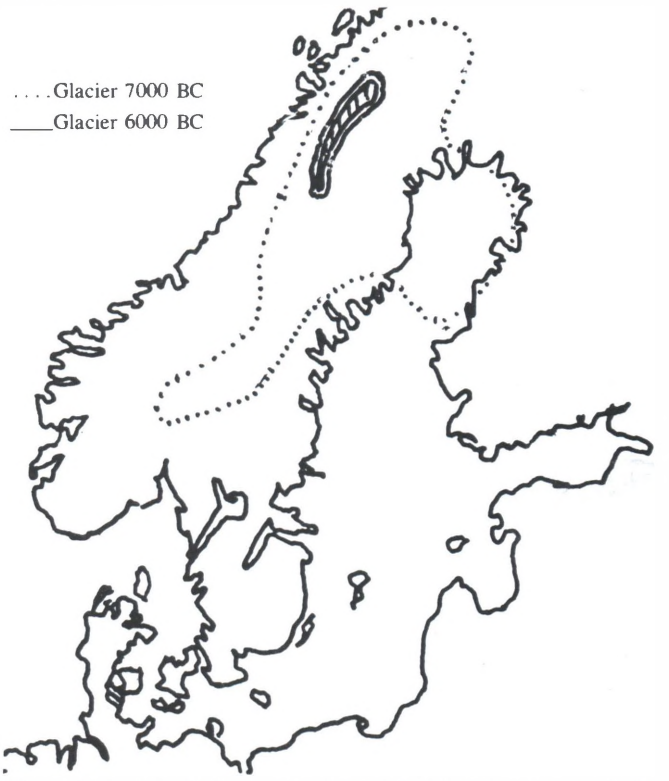
The Geological History of the Baltic

There are two excellent books on the ancient appearance of the Baltic Sea.[12,24] In 12,000 B.C., the Baltic did not exist. It was covered by vast sheets of glacial ice. There was a narrow gulf-like arm of the Atlantic Ocean surrounding what is now northern Denmark. The Danish islands were joined to the Danish Jutland Peninsula and much of the North Sea was dry land. The ice-covered Scandinavian landmass is called Fennoscandia by modern geologists after a combination of the names Finland and Scandinavia. No native name is known as no legends or inscriptions have come down from that time with the ancient placenames. At that time primitive "cavemen" lived in Scandinavia.

Archaeologists led by Danish expert Soren Andersen found stone artifacts dating back 45,000 years ago.[17] It was suggested that people could have lived in East Jutland as early as 60,000 to 100,000 years ago. They were hunters and fishermen, a fact implied by the discovery of artifacts or food remains. Prior to Andersen's expedition, it was thought that people had lived in Denmark only as early as 15,000 years ago, contradicting Scott who thought that the oldest primitive settlements in Scandinavia (Sweden, at least) dated to about 7,000-5,000 B.C.[24] We will not discuss the oldest Stone Age tribes since we are looking for submerged settlements and I have not found any reports of sunken Ice-Age sites.

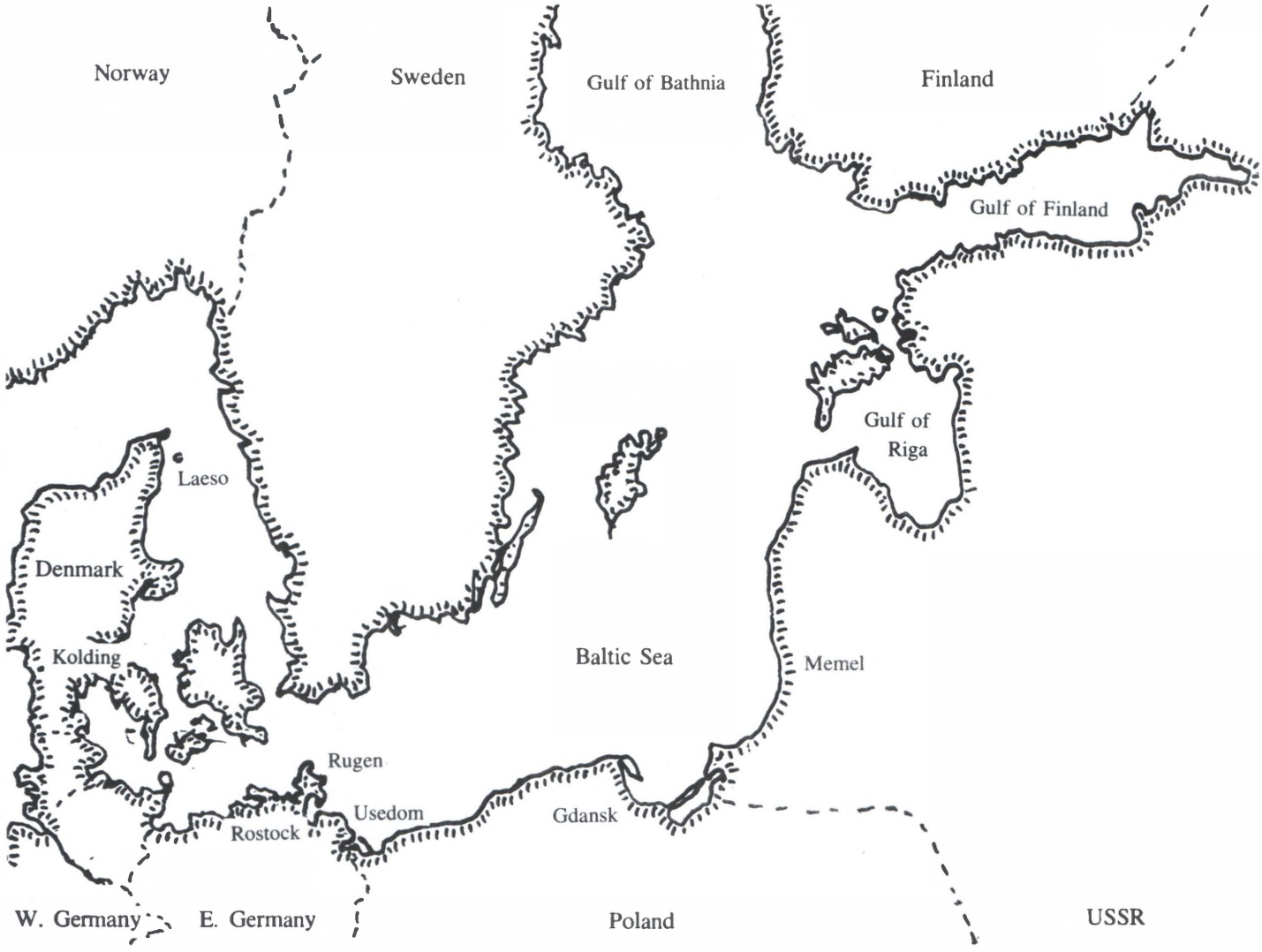
In 8,000 B.C. the glaciers were melting and the retreating iceflows left a great landlocked inland sea or huge lake which geologists calls the Baltic Ice Lake. Most of Scandinavia was still covered by ice but the Baltic now began to form. Part of it passed Denmark via the Kattegat and Öre Sound.

The Danish islands were still united to the Jutland Peninsula and the North Seas was still dry land. The coasts of what are now northern East Germany, Poland, Estonia, Latvia and Livonia were different and offshore islands were connected by solid shorelines which extended many miles north of the modern coasts.



A thousand years later there were more changes on a time scale which, for geologists, is so short that it could be called an almost catastrophic event. The ice continued to retreat although vast fields of glaciers still stubbornly clung to the heartlands of central Sweden and eastern Norway. Sweden had not yet been fully formed while Norway was scarcely recognizeable. Finland had not yet taken shape but was mostly submerged. It is curious that while much of the western Baltic land area was sinking, the eastern portion was rising! Modern geologists named the Baltic of 7,000 B.C. the Yoldia Sea. The Yoldia Sea was connected to the North Sea and Atlantic Ocean by means of the Närke Sound.

After another millenium and more cataclysmic changes altered the shape of the Baltic, most of the glaciers had melted and the Baltic was now land-locked. Geologists call it the Ancylus Lake. I should note that even as seacoasts changed, so did the climate, the flora and the fauna. Periods of cold or warmth gave rise to new conditions which invited or repelled different types of animals, trees and edible plants. The details again are relatively unimportant as they have little to do with sunken cities but readers should be aware that the environment was still in a state of flux. The type of available foodplants and game determined the nature of the culture of primitive tribes and whether they remained hunters or developed more advanced settled societies which became true civilizations.



During the era of the Ancylus Lake (or Sea, as Franklin Scott termed it) birch trees, oaks, pines, lindens, alders, aspens, hazels, maples, and elms spread to Scandinavia and their branches replaced the tundra vegetation of the Ice Age. Beavers, wildcats, lynx, red fox, badgers, polecats, red and roe deer as well as bears roamed the ancient woods and provided game for the primitive tribes then gradually moving into the land. There were larger animals as well, such as urox and elk. Crude settlements were founded at this time and must have consisted of wooden or bark huts of some sort.

Scott reported that at about 5,000 B.C. a catacylsm of gigantic proportions submerged even more land and the waters of the Ancylus Sea or Lake rushed out into the Atlantic Ocean, drowning the landbridge connecting Denmark to Norway and Sweden. The catastrophic deluge formed the Öresund between Denmark and Sweden, the Great Belt, the Little Belt and the Danish Islands. The floods were caused by water from remaining glaciers which were still melting.

In the next era, the Baltic was called the Litorina Sea, again a modern name invented by scientists. Around 4,000 B.C. portions of Uppland in Sweden were still submerged and Finland had not yet assumed its modern shape. Parts of land now beneath the North Sea were still above the waves and those now-vanished regions extended westward from the occidental shores of the Jutland Peninsula. Some of the primitive tribes of Denmark practiced cannibalism and it is tempting to suggest that legends of man-eating humanoid trolls or goblins might be based on this fact. After the era of the Ancylus Lake or the Ancylus Sea ended, the new period of the Baltic began. Geologists dub the Baltic of around 4,000 B.C. the Litorina Sea. Some portions of Denmark which are now drowned beneath the Baltic and the North Sea were still above the waves. P.V. Glob wrote that at the end of the Fourth Millenium there were more submersions and some settlements in what is now Denmark were plunged under the waters. Glob noted that one sunken settlement was actually found in Kolding Fjord at the town of Kolding on the east coast of the Jutland Peninsula, but he gave no details about the settlement's architecture.[7]

A few tantalizingly terse notes on other sunken towns of the Stone Age era Baltic were reported on by Alexander Kondratov. He said that a 7,000-year-old settlement was found underwater in a strait between Sweden and Denmark but he did not give the exact location.[11] He added that other Stone Age villages were found beneath the waters of the Danish and South Baltic coasts but again gave no details as to the locations and ages of the ruins. One example of a Stone Age settlement found beneath the Baltic at the harbor of what is now Rostock, now in East Germany, was found by accident during a dredging operation. It consisted of a burial vault and houses but again no other details are available.

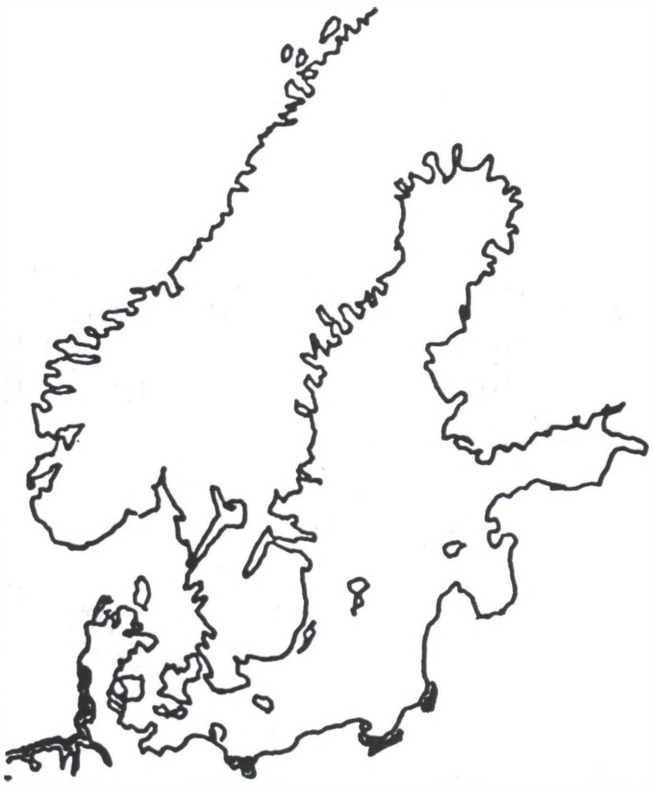
Kevin Crossley-Holland gave a detailed account of Aegir, Viking god of the sea, and Ran, wife of Aegir.[2] These mythical deities had an undersea hall or palace located at Hlesey Island, now spelled Läso or Laesø, off the northeastern tip of the Danish mainland. It is curious that this is approximately the location of the sunken settlement mentioned by Kondratov. However, the remote ancestors of the Vikings did not arrive in Scandinavia until about 2,000 B.C. or later so it is probable that the myth of Aegir and Ran is not derived from a tradition preserved from thousands of years ago. But it is not implausible to suggest that the ancestors of the Vikings could have heard the tale of submerged buildings from the aboriginal people and translated the myth into their own language. As further evidence for such a theory, we have a report that Stone Age settlements were found off many areas of the Danish coast.[3] No exact locations of those sunken towns were given and no methodical archaeological excavations had been conducted at their ruin sites. The ruins were found in depths of 20 to 30 meters. The report noted that Neolithic cemetaries and settlements were found underwater in southern Denmark and off the coasts of northern Germany.

The Baltic seems to have become more stable since about 2,000 B.C. and finally achieved its present form at about that time. There were some localized minor fluctuations of sea level which gave rise to legends about lost lands. Since the changes occurred in more recent times, writers preserved some accounts of them.

One of the best-known deluges in the early history of the Baltic is the Cymbrian or Cimbrian Flood. It is named after the old name of the Jutland Peninsula, the Cimbrian Promontory. The warring tribes called Cimbri and Teutones migrated south and gathered other folk to their forces by conquest or alliance. The federated tribes then attacked Rome but were ultimately defeated in 101 B.C. by the Roman legions. Herbert Schutz noted that these nations actually had tales about floods which drove them from their own country to new regions.[23] It is too bad that no native sagas of those deluges are preserved, only Roman summaries.

A few brief notes on the Cymbrian flood state that the great tempest took place in two stages and was actually a series of marine transgressions.[13] The first phase took place in 350-340 B.C. while the second series of storms took place in about 120-114 B.C. Wide areas of Jutland and northwestern Germany were affected but, that's all we know.

Great floods continued to swallow land in medieval times. The island of Rügen, off the coast of East Germany, lost half of its territory to the waves during a deluge of 1044 A.D. That isle suffered again in an even greater disaster which struck in the night of All Saints' Day in 1304 A.D. At that time, according to Hermann and Georg Schreiber, a portion of land on Rügen which was called the Ruden was actually separated from the island.[22] Also, during the same flood, areas of land at the mouth of the Oder River and the northwestern end of the island of Usedom at the mouth of the Peene River were submerged. A few historians as well as students of folklore have noted that Usedom Island is the traditional location of the lost city of Vineta. Vineta could be called the Atlantis of the Baltic because it is one of the best-known sunken cities of that sea. It is possible that Vineta existed and that it sank during one of the early medieval floods. (I will discuss Vineta in another article). The Baltic lost much land to the waves and a few primitive sunken settlements have been found by archaeologists but so far, only a couple of sunken cities have been located.

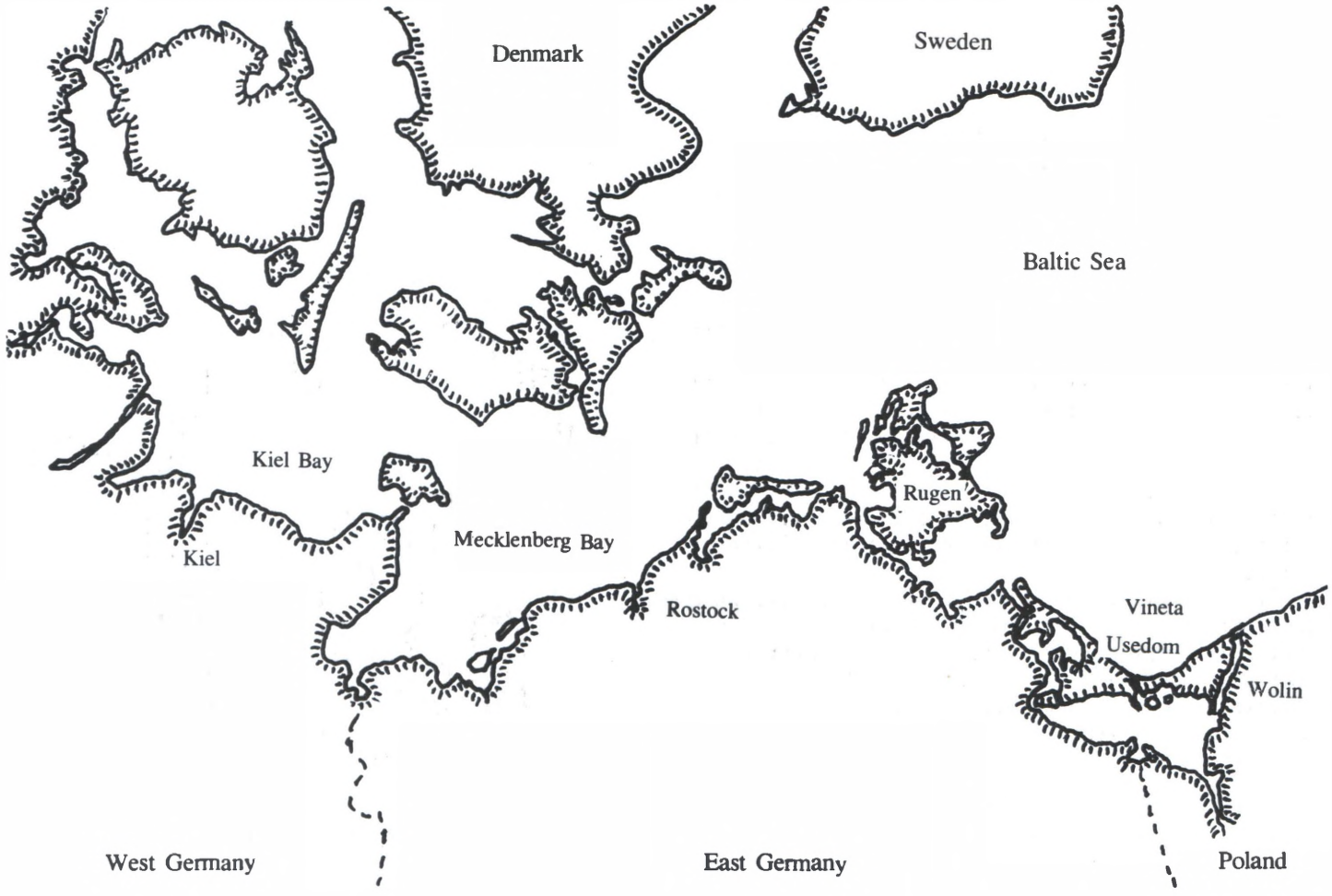


While there were many geological changes after the glacier (that covered the entire map area shown here) melted, only those areas on the present coast lines that are discussed in the text are indicated (darkened) as now under water.

When the shape of the Baltic Sea had stabilized and reached its modern boundaries that body of water attained a length of about 960 miles and a width of about 400 miles. It seems that the oldest known written accounts of the Baltic were first penned by Greek and Roman authors.

The Baltic was not always known by its present-day name. In ancient Greek and Roman times it was called the Amalcium Sea. This is a Latin form of a Greek word, *malkios,* which meant freezing according to Fridtjof Nansen.[14] The Romans also called it the Suebicium Mare or Suebian Sea after the Germanic tribe of the Suebi. Sometimes it was called the Sarmatian Ocean in the mistaken belief that the pagan nomadic Iranian-speaking tribe of Sarmatians had territory extending up to the Baltic; in actuality Sarmatia extended across southern Russia. Alternatively, the Baltic was known as the Germanic Ocean. In the Dark Ages it was known as the Morimarusa or Dead Sea because of its lifeless appearance when it was frozen over during the horrid northern winters. That name may be of Celtic or very old Germanic origin: scholars are not certain.

In Anglo-Saxon times the famous King Alfred the Great of England (849-901 A.D.) knew of the Baltic as the East Sea or Ost-sæ as it was called by his folk. That name is almost identical to the modern Scandinavian and German name for the Baltic. The Vikings also called the Baltic the East Sea, Austrimarr. The Byzantine Greeks and medieval Russians called the Baltic the Varangian Sea after the Swedish tribe or society of Vikings called Varangians, as George Vernadsky reported in *Ancient Russia.* Even far-traveling Arabs knew of the Baltic as Bahr Warank, Nansen noted.



The name Baltic Sea was popularized in the eleventh century by the German scholar, Adam of Bremen. In his book, *Description of the Islands of the North* (c. 1070 A.D.) he wrote that the name Baltic was derived from the medieval Latin word *baltei,* which meant belt.

Legends and Evidence

Professor H.H. Johnson wrote that the region of Posnania in northwest Poland has a large number of tales about sunken cities, drowned towns and submerged castles or villages.[8] He did not discuss the reasons for the large number of reports and did not present much evidence for the reality of those inundated metropoli. In fact, he appeared to be highly skeptical of most of those tales.

One nameless sunken city is in Lake Marcinkowo. Allegedly, its people did not give food to Christ who came disguised as a beggar so they were punished by an old-fashioned, Noah-style deluge. A second Posnanian drowned town is located at Zakrzewo. It, too, is anonymous (once again, as is the case with the French and Celtic lost cities, few of the names of these Baltic vanished towns are preserved). It appears that a holy man reading a Bible called a curse upon his town when he was interrupted by the visit of a boy who bothered him. That sounds like an extremely harsh punishment for interrupted reading. A third nameless sunken town is Posnania was doomed when a nobleman killed his extravagant wife. His castle and the adjoining town sank into a lake at Swierkowice. Yet another Posnanian sunken town is at Ritschenwald but, again, Johnson gave neither its name nor details of its legend.

These sunken Polish towns or cities may have existed. Once we dismiss the fabulous from the tales it is possible to suggest that great storms could have submerged the wooden buildings of Dark Age and early medieval metropoli, Marine archaeologists have, however, actually found submerged buildings and part of a fortress in the harbor of the great seaport of Gdansk!

Stepien Wieslaw reported on the discovery of medieval pottery and ruined wooden buildings including portions of a citadel which dated from the beginning of Polish history.[25] Since 1977 sporadic discoveries of potsherds and constructions arranged in regular rows were found in Puck Harbor near Gdansk, which is on the western side of the Gulf of Danzig. The style of the artifacts and structures was similar to known artifacts and ruins found on dry land and which had been dated to the age of medieval Gdansk. The constructions proved to be from timber ramparts and the ceramic material dated to the tenth through the thirteenth centuries A.D.

The Museum of Puck Region and Centre of Studies and Documentation of Monuments in Lodz organized regular archaeological expeditions and excavations of the site after 1979. Wieslaw was put in charge of the excavations and his crew brought up oak beams, potsherds and animal bones, among other remains, from the watery depths. The relics were dated by the carbon-14 method (a chemical test which determines the age of organic materials) to about 980 A.D., the very beginning of the first Polish kingdom. The site was large, about 12 hectares wide and it was 100 meters from the shore. The ruins were found at a depth of about 1.5 to 3

meters. The northeast end of a rampart, composed of paving stones, was found. Potsherds of pagan Poland were located and dated from about the seventh up to the thirteenth centuries. Granite quern stones were also discovered. Wieslaw characterized this sunken settlement as a large one.

A number of similar folktales are preserved in the lore of three regions now dominated by Russia; i.e. Livonia, Courland and Estonia. Courland is to the southwest of Latvia extending roughly from Memel (now called Klaipeda) north to Riga Bay's west coast. Professor H.H. Johnson asserted that there was a sunken city or town at Gross Eckau. It is told it rises every 300 years and if somebody guesses its name it will remain above the waves. So far, nobody had learned the metropolis' name. Johnson did not describe the city and did not say why it sank. It is fascinatng to learn that there is even a Courland "spell" to ressurect sunken cities.*

Moving to the northwest, we arrive at the land of Livonia. There, the city of Maalin has a rather complicated story about a drowned town. One day, in medieval times or even earlier, the peaceful folk of a prosperous city were taken unawares as treacherous invaders sacked their city. The invaders had disguised themselves as merchants, thereby gaining easy access to the place. Only the prince of Maalin escaped and he prayed to God for revenge, which was granted. The city was plunged into the watery depths. The present city of Maalin was later built near the sunken ruins of the old city.

At some time in the Dark or early Middle Ages, a ghostly woman prophecied that Old Riga would sink. It did a century later. New Riga was built near the site but there is no data on sunken ruins in the area.

Estonia has at least one sunken city legend. According to H.H. Johnson, the tale took place at Eheweraggi. A town called Wesenberg was punished for its inhabitants' sins by submersion. Many years ago a woman claimed that she saw houses under the water where drowned Wesenberg had once stood. That assertion is not too incredible as ruins of actual sunken cities have been seen in the Gulf of Corinth in Greece, for example, at the sites of the classical Greek cities of Helice and Boura. However, the story is less believable when we read that the witness heard the neighing of horses from the underwater town. That detail might dissuade some conservative researchers from accepting the possibility that the story is based on fact but, if we dismiss it as an embellishment added by imaginative folktale tellers, then the legend remains credible. The woman ran to tell her friends about the wondrous sight. Alas, when the lady returned with her neighbors, the submerged buildings were gone and only water was visible.

I did not find any sunken city legends near Finland proper but perhaps the tale of Wesenberg could be considered part of Finnish folklore if we include Estonia in a region of "Greater Finland." However, John Crawford mentioned Ahto, the pagan Finnish water god.[1] Ahto's dwelling was called Ahtola, which sounds distantly like Atlantis, but that is only speculation. It was Ivar Paulson who located the pagan Finnish kingdoms of the dead (Tuonela, Manala and Hiiela) beyond forests and oceans in the north and west.[19] If these lands were not in Norway or Sweden perhaps they were the vanished sunken lands which once existed above the Baltic waves.

*Legend says, recite Psalm LXXXVII three times to praise the Holy City of Jerusalem, but I do not think that *this* spell has worked, at least, in living memory.

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Unknown Passageways

by Lucía Pena Giudice

A trip to Ecuador is always an attraction, not only for its present-day life style, but for its past. Nevertheless, few know little of the existence of traces of an era lost in time — of elements of that era created by intelligent beings that we no longer reproduce today — nor of strange materials employed in some of the objects and constructions of that period. Such is the case of the Tunnels of Los Tayos in the province of Morona-Santiago.

A step-by-step expedition into the interior of the tunnels is difficult and would require much time. To explore all of them is impossible here. When one speaks of hundreds of entrances, few are known and fewer still are studied.

In 1965, Juan Moricz, Hungarian by birth and now an Argentine citizen, rediscovered these subterranean passages. His rediscovery was first made public in 1969, years after the exploration of many kilometers of tunnels in Ecuador and Peru.

In 1972, Erich von Däniken met Moricz and visited some of the tunnels. The result is in his book The Gold of the Gods.

An English-Ecuadorian expedition, whose honorary advisor was the astronaut Neil Armstrong, visited Los Tayos in 1976. He said, "...Signs of human life underground were found in what could be a major global scientific and archaeological event," *Quito*, July 21, 1976 (Latin).

To this day, Moricz and von Däniken are accused of fraud. We go now to take a closer "look" at these signs to see if this is, in fact, the term to adequately classify that which exists below.

To better appreciate the event, the guides made us travel the last 40 kilometers on foot. Thus, we were soaked by the trail and in sweat. The tropical elements exhausted us. We arrived at a hill in which many accesses to the depths of the Earth are found.

Slyly hidden among the vegetation is an entrance we explored. It is wider than a railroad station. We began to route a tunnel that is approximately 40 meters wide and whose smooth ceiling showed no visible construction joints.

The entrance is near the base of that hill and after at least the first 200 meters it follows a continuous angle of descent directing itself to the center of the mass. The height of this tunnel is of some 2.30 meters, and the floor is found, although covered in part by the droppings of birds and bats that inhabit it, to be of a thickness of about 80 centimeters. The clearing on the floor was made in careful fashion. Among the droppings, there still appears metallic and stone figures. The part already cleaned, initiates us into its marvel. The floor is of tooled stone. Thousands upon thousands of animals, some extinct for millions of years, seem to live on the floor and walls of Los Tayos.

We illuminated our way with carbide lamps. Outside air is conducted to the exterior by an unending duct system, but there was talk of a possible power failure of the lamps. For that reason, even flash photography was prohibited.

There were no traces of soot in these caverns. It is said that they were able to illuminate the way by means of gold mirrors that reflected solar light or with a system of concentrating light by means of emeralds. This last solution reminds us of the principle of the laser.

The walls are covered with perfectly tooled stones. The awe caused by the buildings of Machu Picchu diminishes in the light of this work. The stone is highly polished and of straight edges. The borders have not been rounded off. The joints were hardly visible to us. Later, they explained to us the construction system of the walls, but as suggested by observing some tooled blocks found on the floor, there was no cave-in since the surrounding walls are complete and are in perfect shape. Were the constructors of this so disorganized that they left behind pieces of stones after finishing their work? Were they going to be doing further work? The construction is a three-dimensional puzzle. Each block is worked horizontally and vertically. Perhaps whoever discovers the key will disregard it and thus, the secret of all these tunnels of America will be lost.

The walls are covered almost completely in relief with figures of various living and past animal forms. Dinosaurs, elephants, jaguars, crocodiles, monkeys, crabs, etc., direct themselves toward the center. We found a different engraving, a square with rounded corners of some 12 centimeters per side. Groups of geometric figures varied between two and four units of different longitude appear located in vertical or horizontal form. The order is not repeated from one to another. Is it a numerical system? A computer program? We are reminded of printed circuit boards.

The expedition carried an oxygen-supply system in case of an accident but it was never necessary to use it. Even today the ventilating ducts that are cut into the hill vertically are in good shape and fulfill their function. Some are partly covered with roots on their exit at the surface. It is difficult to find these from above. Occasionally there appears, among a group of rocks, a bottomless well. The ceiling to the tunnel is low and without relief. It seems to follow a certain wave in long segments. Its appearance is of a rugged tooled stone. Nevertheless, it is soft to the touch. But, it can't be! We touched it again. A transparent disguise stopped us from touching the stone that we saw. We began to realize that we were in a different atmosphere. Heat and humidity disappeared making the route easier. We came upon a wall of chiseled rock that divided our way. In each extremity of the wide tunnel, which we descended, a vein gave way to the opening of a narrower passage. We crossed over to the one on our left. Later we found out that the other passage led to the same destination. Upon completing our run through these passages, we walked about 1,200 meters, only to find a wall of stone that closed off our way. "Observe" they told us. We looked carefully at the wall seeing nothing more than engravings. Our guide leaned a hand on a point without effort and simultaneously opened two doors of stone of 35 centimeters in width. Although, aware of their location, we approached to about 20 cen-

timeters in order to observe a faint line that corresponds to the union of the two leaves of stone. We entered into a "Great Living Room."

Breathless, we stopped at the discovery of an enormous cavern with dimensions impossible to appreciate with the naked eye. The height alone was some five meters. It was said that this area is about 110 by 130 meters, although its form is not actually rectangular.

The guide gave a whistle and various shadows crossed the "living room." Birds and bats fled, no one knew where to. Various tunnels opened up here and their doors remain closed. No one discovered the ducts that ventilate this area and there are no traces of droppings or of dust here. Our guide said that this Great Room always remains clean. The animals and the squares are on all the walls, and always extend in the same direction in such a way that the latter is joined with the former, i.e. the "serpent bites its' tail." This time the figures seemed to vanish and were in low relief. They are always the same height on the wall as in a planned or thought out disorder. Some parts of the wall are smooth, but there are spaces, almost evenly distributed, apparently without an established order.

In the center of the Living Room there is a table and several chairs. The men sat down, leaning their shoulders against the backs of the chairs; but these chairs were fashioned for men much taller. They had been designed for statures of about two meters. At first glance, the table and chairs are of simple stone. However, upon touching, they seem to be made of plastic material almost worn and absolutely smooth. The table is approximately three meters wide and six meters long held only by a cylindrical base of 77 centimeters in diameter. The thickness of the top is 30 centimeters. The chairs number five on one side, six or seven on the other, three at the head, and one at the other.

Touching the interior part of the table top, one feels the texture and the cold of the stone, making one think that it can only be covered by an unknown material.

At first, believing our visit complete, the guide then conducted us to another hidden door. Again, without effort, two sections of stone opened giving us passage to another living area, only this one being much smaller. Twenty-five meters wide but what we were noting was its length. It was full of shelves that gave way to a center passage as in any modern-day book depository. These shelves too were of a cold material, soft with edges that almost cut the skin. Stone, petrified wood, wood or metal? It is difficult to find out. More urgent was the need to touch and to take out volumes that are there hidden away.

Each volume is of 90 centimeters in height and 45 centimeters in depth, containing some 400 tooled gold pages. Stacked, among which it is easy to lose one's self, there are approximately 200 volumes. Long live the relics of the codes of men!

These books have metallic covers four millimeters thick and of a color darker then the sheets they contain. They are not sewn or fastened. The imprudence of one of the visitors made us aware of another detail. He grabbed an open volume, taking out one of the metallic pages that, inspite of its depth of a fraction of a millimeter, was solid and even. The sheet fell to the floor and upon trying to pick it up, wrinkled like paper. Believing the archaically piece ruined, our guide spread it out over the other pages and grazing it with the back of his hand, he stretched it without leaving a trace.

Each page is engraved. The depth is so slight that it appears drawn with ink. It appears that they were printed by a roller, but a roller to make one single copy of every one of the millions of pages that are found here? Or is this the underground depository of just one cosmic library?

Pages in these volumes are divided into various squares with rounded corners. Here perhaps it is much easier to begin to comprehend the hieroglyphics. They are abstract symbols but, also, stylized human figures — heads with rays — hands with three, four and five fingers, etc. Among these symbols some seem to be similar to the great engraving found in the Museum of the Church of Our Lady of Perpetual Health in Cuenca.

It belongs to the objects of gold supposedly taken from Los Tayos. It is 52 centimeters long, 14 centimeters wide and four centimeters in depth with 56 different signs that could very well be an alphabet. Some believe that the writing of the books in this library ought to be read in groups or phrases formed by each square and in zig-zag. Following the system of the computer and of some printed primitive writings.

The covers of each volume carry a different inscription and together they are found to be only four great squares with different symbols in their centers. It was easy to recall here the description that the Lama Gelong and the Mongol Prince Chultun Beyli made about the subterranean reign of the Great King of the World:

"This kingdom is Agharti. It extends throughout all the subterranean accesses of the entire world. I have heard of the wise Lama telling Bogdo Kan that all the underground caverns of America are inhabited by ancient towns that disappeared from Earth although the footprints are still found on the face of the country. These towns in subterranean spaces depended upon a leader who knew the wisdom of the King of the World. His great wisdom was nothing of surprise. We know that in the two major oceans of the East and of the West, there were two continents. The waters swallowed them and their inhabitants passed into the subterranean kingdom." And about the documents of the King of the World, "One of our Buddhas and one of the Tashi Lamas received from him a message written in unknown characters and upon pages of gold. No one was able to read the document." (From *Beasts, Man and Gods,* Fernando Ossendowski, Tavel Memras, 1980).

The visit to Cuenca was invaluable for seeing the objects that Father Crespi in Our Lady of Perpetual Health has on exhibit, and also for the opportunity to learn about the native whites, blonds and blue-eyeds that visit this city from time to time. They are so respected by the rest of the native population, such that all step out of their way taking with them any obstacle to their path.

With their white tunics they look like North American "hippies" except for the beardless faces. The place they live has not been discovered though it is supposedly an unknown city near Cuenca. Although the darker natives believe that they bring good luck, they are fearful of their mental powers since they practice telepathy and according to what is said, they can levitate objects without touching them. Their average height is 1.85 meters for the women and 1.90 meters for the men. They definitely would be comfortable in the chairs of the Great Living Room of Los Tayos. *(Viaje de don Guillermo Valdeavellano,* 1979).

Tunnels in Peru

Francisco Pizzarro discovered entrances to deep caves about Hascaran in about 6,800 meters above sea level. In 1971, Peru began in expedition that gave shocking results.

Starting in Otuzco at 62 meters below ground, closed caves were found with hatches made of gigantic slabs of stone, eight meters high, five meters wide and 2½ meters deep. Only with the help of four men were they able to be moved and the bearing system of balls of stone remained intact. From here they followed tunnels with a slope of 14% and a floor of channeled pavement.

Nearly 100 kilometers later, where the tunnels were closed in by a landslide, they found themselves 25 meters below sea level. Perhaps they lead to the island of Guanape off the coast.

The magazine, *Bild der Wissenchaft,* reported about the expedition and its findings. Were they made by the same builders from Ecuador?

Thousands of Kilometers

In recent years, Professor Kanjibal of Calcutta, has identified a great portion of the symbols that appear on the engravings that are exhibited in the Museum of Our Lady of Perpetual Health in Cuenca, Ecuador. They correspond with an ancient writing used by the Brahamanes in India.

With reference to E. von Dãniken, *The Answer of the Gods,* the magazine, *Geo Mundo,* tells us of another strange coincidence. The Cunas Indians of Panama know how to interpret the religious Syrian and Babylonian drawings some 4,000 years old. They express the existence of one powerful God that punished the sin of man with a universal deluge, and they also mention demons and evil spirits similar to those believed by the worshipers of the Goddess Asiria, of love, fertility and war, with reference to Ishtar.

These coincidences, and the persistence with which the Cunas Indians have maintained their traditions intact, have made several noted anthropologists think that these tribes originated from the Euphrates Valley in Mesopotamia at more than 13,000 kilometers away.

During the construction of the Transamazonica Highway and the Perimetral North in Brazil, numerous discoveries were made that seemed to confirm ancient legends, such as the Indian of white skin and blue eyes that the Brazilian Welfare Services discovered in the region of Altamira, state of Para near the Rio Xingu. In another area, Acre, a state bordering Peru, the tenants were attacked by Indians. They were "tall, well-built, very beautiful and of white skin." (Reference to newspaperman, K. Brugger in the *Chronical of Akakor*).

From the Lima *Daily Express,* August 25, 1979, we are told, "A French-Peruvian expedition discovered a tribe of savages of great stature, white color in the jungle of Southeast Peru."

It was noted that, "these people were nomads roaming completely nude, knowing nothing of fire and eating raw meat who occupied an area on the banks of the Rio Tono River in the state of Madre de Dios bordering Bolivia and Brazil. These savages, 2 meters in height, are extremely ferocious and live in the Stone Age."

Related SITUation

Search For The Last Stronghold Of The Incas And Hidden Treasure

The Incan city Machu Picchu was rediscovered in 1911 by the American explorer Hiram Bingham; set 7,000 feet up in the Andes, in a saddle of the hills above the Urubamba River in Peru.

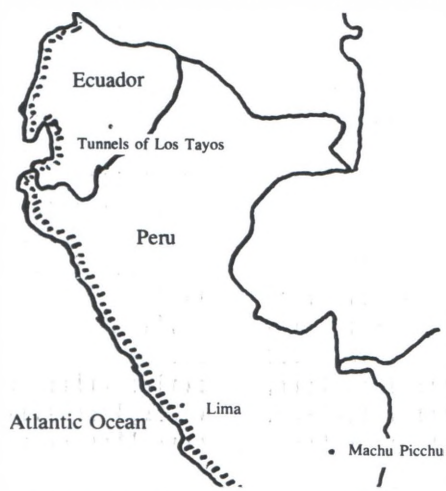
Originally, it was thought to be the city of Vilcabamba, which is presumed to be the last refuge of the Inca empire. Modern researchers, however, are divided over the questions of when Machu Picchu was built and what purpose it served.

Some researchers believe Machu Picchu is the lost city of Vilcabamba, which, according to a Spanish missionary of the 1500s, was a veritable "university of idolatry." Sorcerers and soothsayers — "masters of abomination" — were supposed to officiate there, joined in their secret rites by the Virgins of the Sun, "who worshipped before a fabulous golden disc."

Bingham described stonework at Machu Picchu as being "fine as the finest stonework in the world." He found that not just a few structures but the whole city was so well preserved "that only the reed and straw roofs needed to be replaced and it could again come to life."

In 1967, archaeologists discovered Gran Pajaten, another lost city of the Incas. Today, experts debate whether Gran Pajaten, Machu Picchu, or the rediscovered city Choqquequirau, or the city of Espiritu Pampa is Vilcabamba.

The throne of Tupac Amaru, last ruler of the Incas, was at Vilcabamba. He, as his brothers before him, was a staunch defender of the Inca crusade against the hated Spanish conquistadores which his father, Manco Inca, had launched three decades earlier.



On the morning of June 24, 1572, the Spaniards forced the gates of Vilcabamba but they found only the smoking ruins of a deserted town. Tupac Amaru and the last of his followers had fled into the dense vegetation of the Amazon jungle.

Some Indians informed on Tupac Amaru, and he was taken prisoner. Weak with exhaustion, he was led back to the city of Cuzco with a golden chain about his neck. There he was beheaded before a huge crowd of prostrate Indians who wept for days over his death.

No maps of the Spanish colonial era showed the exact location of Vilcabamba, and, in time, knowledge about the location of the city was lost.

The search for the last refuge of the Incas has intrigued scholars and adventurers for hundreds of years; particularly because many persons claim that the famous lost treasure of the Incas was buried there.

Gene Savoy, an American archaeologist took up where Bingham left off. He recently discovered another Inca city. Indians who live in the valley call these ruins Hatun Vilcabamba, which means Great, or High, Vilcabamba.

Still another set of ruins is suggested as the site of Vilcabamba. Knowledge of these ruins came to light when a Peruvian army brigade, crossing the area between the Apurimac and Urubamba rivers some time ago, had an unusual experience.

They were forbidden access to a group of imposing ruins by hostile Indians of the Paucapuris tribe, who kept guard over all the road and river entrances to the site.

The Indians claimed to be the legitimate heirs of the Incas and, since the fall of the empire, guardians of Vilcabamba. According to them, the priceless treasure of the Incas lay at the bottom a lake which only they could approach.

Researchers are cautious regarding identification of the last capital and last stronghold of the Incas. Their caution is understandable, for there are still a dozen or so remote, splendid ruins which have not yet been studied. If anybody knows the truth about the last sanctuary of the Incas, he is keeping the secret to himself, as the Indians did so many centuries ago — and as some might still be doing.

SOURCE: The West Virginia *Advocate* 12/8/86

CREDIT: Warren E. Duliere

Books Reviewed

MONSTER WRECKS OF LOCH NESS AND LAKE CHAMPLAIN, by Joseph W. Zarzynski, 1986, M-Z Information (P.O. Box 2129, Wilton, NY 12866), 112 pps., illus., $8.95.

Reviewed by Robert Barrow

If we took all of the books and articles ever produced about sea monsters and laid them end to end between Loch Ness and Lake Champlain, how many of them would "hold water?"

Joseph Zarzynski's would. Many people have written about scary water monsters, but Zarzynski's work has performed a far more noble service than protecting us from these creatures of the deep: He successfully prodded legislators of areas bordering Lake Champlain to pass laws protecting the Lake's alleged "Champ" *from us.*

His previous book, *Champ: Beyond the Legend* (1984), outlined this respected cryptozoologist's efforts on behalf of evidence firmly in support of Champ's existence, findings which lead him to conclude that Lake Champlain, Loch Ness and other substantial bodies of water support huge unidentified creatures.

Monster Wrecks, however, shows another side of the author's concerns — mystery-*related* aspects of lake and loch.

This book can be read quickly, but its pages glitter with pieces of history. For instance, each location boasts its share of shipwrecks, and Zarzynski's supplementation of several accounts with side-scan sonar "photographs" of ancient and contemporary sunken vessels is quite interesting.

Of course, water craft do not suffer alone with the distinction of being swallowed up. A high point is Zarzynski's report of a rare British Wellington Mark 1A twin-engine bomber, discovered deep in Loch Ness during what was intended as a hunt for "Nessie." The plane, a veteran of 14 combat missions which included a 1939 daylight raid on the Germany Navy, had plunged into the Loch in 1940. The author's description of a subsequent 1985 salvage attempt is like opening a time capsule.

An opportunity to learn the non-monster heritage of Lake Champlain and Loch Ness is certainly refreshing. In fact, one wonders what Nessie itself must think of its 30-40 foot long "movie double" prop of steel and leather, constructed in 1969 at a cost around $25,000, to be used in the filming of Billy Wilder's elaborate production, *The Private Life of Sherlock Holmes* — an outrageous creation which promptly sank in the Loch and remains there, abandoned by a highly upset film company which was forced to "make do" with a *small* Nessie model and the magic of special effects instead.

We are also informed of various Champ and Nessie expeditions, and of the exotic equipment used, from a Goodyear Blimp to diving suits and submarines. Water creatures possibly related to the larger enigmatic life forms are also examined briefly.

Zarzynski expresses himself well, and the reader should be particularly impressed with his integrity regarding the whole issue of investigating unidentified aquatic creatures. In essence, he says study them, but cause no injury or death, and *permanent* capture would be out of the question.

Whales and dolphins may not be Zarzynski's current pursuit, but I have a feeling that *Greenpeace* would like this guy.

COMMUNION by Whitley Strieber, Beech Tree Books (William Morrow & Co., NY), 299 pps., $17.95.

Reviewed by Dennis Stacy

Whitley Strieber fans, long accustomed to the author's best-selling science-fiction and supernatural novels, may find his latest offering even more outre than usual. Subtitled "A True Story," *Communion* is Strieber's first-hand account of his alleged abduction by, and contact with, "the visitors," bizarre beings from the Twilight Zone who inhabit a realm somewhere between everday awareness and the shadowy substance of the subconscious.

Wherever the largely nocturnal visitors hail from, Strieber argues, they lie outside the pale of contemporary psychological and scientific theory. For the unwitting percipient, however, they are as utterly real and vivid as a barbed wire fence in the middle of the night.

Scoffers are likely to wonder whether Strieber hasn't been abducted by his own over-active imagination. After all, isn't this the same man who gave us werewolves (*The Wolfen*) and vampires (*The Hunger*) dressed in contemporary sheep's clothes?

Well, yes and no. Strieber is the first to admit he makes a very nice living off what he calls "imaginative thrillers." But he's also quick to note his last two novels, *War Day* and *Nature's End,* co-authored with Austin's James Kunetka, eschewed supernatural themes altogether. Both were rigorously researched and critically-acclaimed treatments of near-future apocalypse brought on by limited nuclear war and environmental pollution, respectively. "I know when I'm running away with my imagination," Strieber says, "and when it's running away with me."

On the surface at least, *Communion* recounts a classic case of UFO abduction, if anything about being bodily lifted aboard some kind of flying machine and subjected to a grueling physical examination can be considered "classic." Victims typically describe their anonymous abductors as frail, diminuitive creatures who bear an eerie resemblance to human embryos, or fetuses. A huge, bulbous head is often supported by a fragile physique. Facial features like nose, ears and mouth are said to be vestigial, while the eyes are large, black and sometimes slanted. The stark countenance of one of the more unforgettable "female" creatures Strieber said he encountered graces *Communion's* cover.

Whatever the root causes of the experience, the consequences can be bewildering, even to one steeped in Strieber's background milieu. His own conscious recall of events began shortly after Christmas Day of 1985, and came only in fitful bits and pieces. Aroused from sleep in his upstate New York cabin, Strieber found his bedroom invaded by dwarflike beings who carried him outside into the woods, where he was lifted aboard what appeared to be some sort of flying craft. Inside, he was subjected to a complete physical examination that included tissue sampling, some sort of "operation" performed on his head, and both nasal and rectal probes.

Strieber writes he awoke the next day, exhausted and sore from where he had been handled, his memory apparently partially blocked by hypnotic suggestion. Admittedly a UFO skeptic at the time, Strieber first feared for his sanity. His writing suffered, and so did his relations with his wife and child. An undefinable fear gnawed at his gut.

While still trying to make sense of events, he came across a book that mentioned the work of New York abstract artist Budd Hopkins, a UFO researcher specializing in alleged abduction cases. Hopkins assured Strieber his terror and confusion were hardly unique, that in fact he belonged to a small but growing category of bewildered "abductees" from all walks of life who claimed strangely similar experiences. Strieber later took part in a group discussion with his fellow abductees. The transcript of that colloquy takes up a chapter of *Communion.*

In the meantime, Hopkins arranged for an objective third party, Dr. Donald Klein, Chairman of the New York State Department of Psychiatry, Columbia Univeristy, to serve as Strieber's therapist and hypnotist. A series of hypnotic regressions followed in which he was able to delve deeper into the abduction experience. Hypnosis stimulated Strieber's conscious recall to the point that he remembered a sequence of troubling episodes stretching back to his San Antonio childhood and college days at the University of Texas. Others occasionally present when he was "taken," including his wife and fellow writer Annie Gottlieb, were also interviewed for their corroborative testimony.

Communion, then, is Strieber's earnest attempt to make sense of what, on the surface, appears absolutely unbelievable. It includes the results of his own polygraph examination, and a statement by Dr. Klein, who administered a battery of standard psychological and neurophysiological tests, including checks for temporal lobe epilepsy, a brain disorder which frequently results in vivid hallucinations. Strieber received a clean bill of mental and physical health.

Does the evidence presented in *Communion* add up to proof of extraterrestrial intervention? Not everyone will be convinced. "I realize there are only two approaches to the book you can take," Strieber said on the eve of a two-week, sixteen city promotional tour. "If you're a skeptic, naturally you're going to think none of it ever happened."

Still, he hopes the book's straightforward reportage and the information it contains will attract serious attention. *Something* is happening to hapless humans, Strieber says, even if it can't be clearly categorized within the UFO abduction experience. Maybe the invasion is taking place in some as yet unexplored domain of the mind, perhaps in Jung's collective unconscious. "What I do know," he said, "is that the universe is a much, much stranger place than we realize."

Meanwhile, Strieber's publisher, William Morrow & Co., obviously anticipating a favorable terrestrial reception for *Communion* ordered a first-run printing of 150,000 copies.

Upcoming Conferences

The U.S. Psychotronics Association Annual Conference, "The Missing Link in Physics: Consciousness" will be held July 29-August 2, 1987 at the Colorado School of Mines in Golden, Colorado. Some of the expected speakers are: Dr. Robert Beck, Thomas Bearden, Thomas Valone, Ed Skilling and Elizabeth Rauscher. For further information contact: Bob Beutlich, 2141 Agatite, Chicago, IL 60625, (312) 275-7055.

World Conference of the Ancient Astronaut Society September 10 through 12, 1987 to be held at the Hotel Lisanj in the Adriatic resort town of Novi Vinodolski, Yugoslavia. Members in the U.S., Canada and Mexico may contact the Society Headquarters for details. All other members should write to Ancient Astronaut Society, Baselstrasse 1, 4532 Feldbrunnen/SO, SWITZERLAND.

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The American Society of Dowsers, Inc. will hold a "Mid-West Dowsing School & Conference" on August 12-16, at Regis College in Denver, Colorado. Some of the expected speakers will be: Bob Ater, Bill Cox, Earl Fruedegger, Jack Kumpf, Bob & Charmion McKusick, Greg Nielsen and Greg Storozuk. For further details please contact: Greg Storozuk, 5729 W. 26 Avenue, Edgewater, Colorado 80214 or call (303) 237-1184.

Omega Communications is presenting "The UFO Experience" on November 7-8, 1987 in North Haven, CT. Expected speakers are: John White, David Menke, John Timmerman, Lawrence Fawcett, Phillip Imbrogno, Marianne Shenefield, Patricia Sable, John Donoghue, Ellen Crystall, Betty Andreasson Luca, Bob Luca and Budd Hopkins. For further information please contact: Omega Communication, PO Box 2051, Cheshire, CT 06410.

CORRECTIONS

Mr. Luis Schoenherr has kindly sent us the following corrections to his article "Self-Starting Engines, UFOs and High Dimensions" which appeard in ***PURSUIT*** volume 19, no. 3.

p. 112, right — the correct reference number for Berger should have been 1 and not 7.

p. 118, upper right — "Yet he was unable to keep his position on the vehicle" should read "able to keep his position."

p. 120, right — ...rather a priori assumption...should read...rather an a priori assumption.

Notice

If you are planning to move, please notify SITU as soon as you know your new location (preferably 6 weeks in advance). Fill out change-of-address cards obtainable at your post office, or write a note giving your name the way it appears on your ***PURSUIT*** envelope and include both old and new address; mail to SITU, P.O. Box 265, Little Silver, NJ 07739 USA. Regrettably we must charge a fee for every returned ***PURSUIT*** journal due to change of address.

Letters to the Editors

Dear Editor:

Mr. Lebelson's research in "Who's Watching Us?" (***PURSUIT*** #73), reminded me of the U.S. Air Force reactions to the incident which triggered military interest in UFOs. The Air Force needed to determine if the phenomena was a threat to the U.S. and if the saucers were an enemy secret weapon.

I have enjoyed Forteana for half a century, including Ivan Sanderson and ***PURSUIT*** magazine. It has been natural for me to expand my horizons and "earth mysteries" have been an enjoyable hobby. Charles Fort and his heirs showed us a different, but not new, window to the Universe or "reality." But the long-time base of his explorations showed that history repeats itself; and those who do not know their history may repeat the same coverage.

In 1947, as a result of that graphic report from a pilot, the Air Force established Project Blue Book, an intelligence gathering and analysis function. I participated in some of the high level Pentagon meetings. At one of these, the gong in my mind went BOING; I recommended that they investigate the works of Charles Fort who had collected many similar reports and might have a better data base than they did. If they would accept that such phenomena and anecdotes had a history of many centuries, their perspective and their attitudes would change. It would eliminate the earthly "enemy weapon" theory, and reduce the anxiety associated with the "outer space" theory.

I don't believe anyone listened. Project Blue Book continued dutifully but was never given the broad resources that a real scare would have demanded. Little real advance was made; eventually the Air Force wanted to get off the hook, so there was convened a committee of scientists who swept it, more or less, under the rug.

Now I am skeptical about the Stansel/Werner "evidence" in the story "Kingman, Arizona — UFO Enigma, ***PURSUIT*** volume 76. While I was not privy to all classified information, if an intact saucer and body of an astronaut had been found it would have galvanized Washington, D.C. and set the Air Force on a new course. The walls of the Pentagon would have cracked under the pressure. Such secrets cannot be kept for long; certainly not 30 years. This and similar stories about crashed UFOs locked in a hangar at Wright-Patterson Air Force Base, and little green men locked in the freezer, are suspicious for this reason. Granted that the President or the Secretary of Defense could have decided that the "people" were not ready for the story; but surely later there would have been another President or Secretary of Defense who would have believed they dare not hold it from the people, the scientific community and the research-development industry. By now, everything including photographs would have leaked one way or another.

Forty years have passed and we aren't much more knowledgeable in spite of good men and resources devoted to the subject. Our ancestors didn't understand it either, if Fort was reporting similar "visitations;" and some believe UFOs were mentioned in the Bible. Perhaps we aren't asking the right questions? Or perhaps we aren't ready to believe the theories of those researchers who are closest to understanding the enigma.

—A. Maxwell

Dear Editor:

This rebuttal letter was written to clarify the "incorrect statement" Dr. Willy Smith found in my past article, "The Astounding UFO Invasion of Brazil."

The description "colored ping pong balls" came from a direct quote attributed to Otto Nogueira, an Embraer civilian pilot. Had Dr. Smith read the UPI dispatch of May 24, 1986, he would have known this. Since I did not interview the pilot personally, I assumed the quote was correctly transcribed.

To propose, however, that a plot of deceit exists, is ridiculous. Dr. Smith would have readers believe there was some sinister ulterior motive behind this simple identification label. There is no "debunking" symphony being played out by nebulous MIB's, except in the minds of those obsessed with the "conspiracy syndrome."

—Fred Bobb

Dear Editor:

I have a question and a comment about the article by Harry Lebelson in the volume 19, #4 issue of ***PURSUIT*** on the "Kingman, Arizona — UFO Enigma."

In several places he mentions Mr. William Moore's involvement and investigations into a 1953 incident concerning an alleged UFO crash. I was surprised when he first mentioned Mr. Moore that he introduced him as being co-author with Charles Berlitz of *The Philadelphia Experiment*. I think it would have been more appropriate, especially to establish background credentials, to have introduced him as co-author (also with Mr. Berlitz) of *The Roswell Incident* which dealt with their investigation of another alleged UFO crash in 1947 in nearby New Mexico. Was there any reason for this?

According to the information related to Mr. Lebelson by William Moore concerning Mr. Moore's investigation into the alleged Kingman incident, it was Mr. Moore's opinion that the occurrence was quite dubious: The editor of the local newspaper at the time "never heard of the incident," the former deputy sheriff "also knew nothing of the incident and said she doubted that it had ever occurred," a lieutenant in the Arizona Highway Patrol "claimed he knew nothing of the incident" and Dr. Ed Doll, who allegedly supervised the whole investigation at the time, told Mr. Moore "he knew of no incident of any sort involving crashed UFOs..." Having presented this non-corroboratory evidence from a credible source is quite contradictory to Mr. Lebelson's last sentence in his opening paragraph, to wit: "...we focus on one particular documented incident and present *direct proof* of it having happened...".

From an objective point of view, I see no direct proof and do not concur with Mr. Lebelson's statement. To the contrary, although he has a sworn affidavit by an *alleged* participant, that is all he has — pure hearsay. In his own words he presents testimony which completely contradicts this original statement. It is laudable to present both sides of the story but to claim that the uncorroborated written statement of one individual is "direct proof" stretches the limits of credibility and is not very tenable.

—Prof. Theodore G. Benitt

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).

Story of Vanishing Hitchhiker Won't Disappear

A couple of months ago, Dan Bammes, news director of Salt Lake City radio station KRSP, asked me* to tape an interview for broadcast. Among other urban legends, I discussed a story I call "The Vanishing Hitchhiker" — a classic ghost story that has been updated to modern times — and probably believed by many of its listeners.

A young girl wearing a light party dress hitches a ride with a motorist coming into town late on a cold rainy night. She gets in the back seat, and the driver, noticing she is shivering, lends her a sweater. When they reach the address she wants, the driver turns around and sees, to his astonishment, that she has disappeared, along with the borrowed garment.

The motorist knocks at the door of the house and tells the man who answers what has happened. The man (who often turns out to be the girl's father) tells the driver that his daughter died some years ago in an auto accident, on this very date, and that he is the (sixth, seventh, eighth, etc.) person who has picked her up. Her identity is verified by a portrait on the wall. Later, the man visits her grave — and finds his sweater draped over the tombstone.

The story is usually told as having happened to a "friend of a friend," on some local road, or in a nearby cemetery. Sometimes, the teller will even give the name of a tombstone and say "Go look for yourself," as proof that the story is true.

The same story was told as long ago as the turn of the century, with the ghost then hitching a ride in a buggy. When the auto became common, the story changed to fit the times. Many other versions, including some in which the driver himself is the ghost, are told around the world.

Recently the story was modernized in several ways, including a "Jesus on the Freeway" variation. In this version, a hippie-ish male hitchhiker (perhaps looking like you-know-who), often dressed in white, predicts that Judgment Day is coming soon, then vanishes from the back seat. This one is alleged to have happened on the New York Thruway (toll collectors have heard this a lot, apparently), on a back road in Arizona, and any number of other places.

Another version was collected by Seattle folklorist Elizabeth Simpson in September 1980, shortly after the eruption of Mount St. Helens. She told me:

"I stopped at a gas station in Centralia [Wash.], and one of the attendants told me not to pick up any hitchhikers on my way south. I told him I wasn't in the habit of doing that, and he said, 'Well, especially a woman in white. There's been a woman in a white dress hitchhiking her way up and down Interstate 5. She gets into the back seat, predicts that the volcano is going to erupt again between Oct. 12 and 14, and then she disappears.'"

Although these predicted eruptions failed to occur, hitchhiking ghosts remain in the folklore of the Northwest. Some people say that a hitchhiker had also predicted the earlier eruptions. I'm skeptical of this; no such stories were collected before the actual eruption.

Around the same time, when I was doing research in Romania, a controversy sprang up in a literary journal there concerning two versions of the hitchhiker story appearing in popular novels by different contemporary Romanian authors. What seemed at first to be possible plagiarism turned out to be simply that both had heard the story in Bucharest and then incorporated it into their plots. I expected legends about Dracula in Romania, but not about The Vanishing Hitchhiker (which, incidentally, is the title of my first book on urband legends).

Anyway, back to my radio appearance: When I tuned in to KRSP for the broadcast of my interview a few days later, I was amused that the song aired immediately after was Dickey Lee's 1965 "Laurie," which tells the vanishing hitchhiker story. The last chorus goes, "Strange things happen in this world!"

I sent a note to Dan Bammes, complimenting him on digging out this appropriate golden oldie. But, friends, it seems the selection wasn't intended; the announcer on duty had just picked this song as next up in the regular rotation, without knowing anything about the interview. Perhaps strange things do happen in this world!

**Professor Jan Harold Brunvand of the University of Utah writes for United Features Syndicate.*

SOURCE: The Morning *News*, Wilmington, DE 3/2/87
CREDIT: H. Hollander

Tree-cutting Truncated on Ghostly Road

Saratoga's famous Bragg Road ghost will continue to have a spooky road to haunt.

Champion International, a paper products company, has pledged not to cut the trees it owns along the dirt road and has fired a contractor who did cut some of the trees.

The straight, narrow road is a local landmark. Many people have reported seeing an eerie light on the road.

Some people say the light is an unearthly lantern carried by a train brakeman decapitated years ago when the road was a railroad spur line.

Others say it is the spirit of murdered railroad workmen or any one of several other kinds of ghosts. Still others say the light looks a whole lot like car headlights.

Whatever the light is, the trees hanging over the road give the place an atmosphere that would make any ghost feel at home.

Hardin County Justice of the Peace Kenneth Enloe and other local residents consider the road one of the county's natural resources and when he heard in late January that trees were being cut along the road, he went into action.

Enloe went to the scene and found a couple of Champion International technicians and some pine tree stumps and he hauled the workers into his Batson office to get things straightened out.

"I thought the county owned the right-of-way all along the road," Enloe said. "But we can't prove it does."

The road cuts through the northeast corner of a 640-acre section owned by Champion. The company owns the trees straddling the road for about a quarter mile of the road's eight-mile length, said Joann Meyer, Champion's district land manager in Cleveland.

Even though the company owns the trees, it has no plans to cut them down near the roadway, Meyer said.

"We recognize the unique character of the Bragg Road," she said Wednesday.

The company hadn't authorized cutting any trees along the road, she said.

A contractor had been hired to cut trees far from the road. Instead, he cut trees adjacent to the road when rainy weather made it too hard to get equipment into the area, Meyer said.

When Champion found out about it, the contractor was fired and Champion technicians went to clean up the scene of the cutting.

"We were dealing with it and the next thing I knew everybody was down at the JP's office," Meyer said.

Enloe said the cutting wasn't enough to ruin the spooky atmosphere of the road and he's glad Champion has promised to keep it that way.

Enloe, who sells cemetery monuments when he's not being a justice of the peace, has lived near the road all his life and has never seen the ghost light.

"There's plenty of people out there every Saturday night looking for it," he said.

SOURCE: Richard Stewart in the Houston *Chronicle*, TX 3/19/87
CREDIT: Scott Parker via COUD-I

FAA Reopens Probe into UFO Incident

The Federal Aviation Administration has reopened its inquiry into what happened the night a Japan Air Lines Boeing 747 cargo crew reported seeing UFOs over Alaska, an FAA spokesman said yesterday.

FAA investigators interviewed Capt. Kenju Terauchi, the pilot, for a second time Friday and are reviewing all radar records from the evening of Nov. 17 when an unexplained blip appeared on radar screens as the JAL crew reported seeing mysterious lights.

An unknown object appeared on radar screens monitored by the Anchorage Air Route Traffic Control Center, the Alaska Air Command at Elmendorf Air Force Base and in the cockpit of the JAL plane.

Only one object appeared on radar, but Terauchi said he believed there were two small brightly-lit objects and one enormous object.

SOURCE: The Sunday *Times,* Trenton, NJ 1/4/87

CREDIT: E.J. Toner, Jr.

Pilot Again Reporting Eerie Sight

A Japan Air Lines pilot who said his cargo jet was shadowed by a huge unidentified flying object over Alaska in November has reported another encounter of the eerie kind.

Capt. Kenjyu Terauchi and his co-pilot reported the sighting of lights Sunday morning while on a flight from London to a refueling stop in Anchorage.

"His statement to the controller was 'irregular lights,' looks like a spaceship," Federal Aviation Administration spokesman Paul Steucke said. He explained Sunday's sighting as possibly light reflecting off ice crystals in the atmosphere.

Terauchi, a veteran pilot, told the FAA he saw the lights twice Sunday, once for about 20 minutes and again for about 10 minutes as his plane flew at 37,000 feet, Steucke said.

The plane's co-pilot reported seeing the lights, Steucke said, but the flight engineer, who sits further back in the cockpit, "indicated he was uncertain whether he saw any lights at all."

Both the November sighting and the Sunday sighting were near Fort Yukon, but there were few other similarities, Steucke said.

On Nov. 17, Terauchi reported that two bright lights and an object as wide as two aircraft carriers placed end-to-end followed his JAL Boeing 747 cargo plane for more than 300 miles as it flew to Anchorage from Iceland.

In the sighting this weekend, the pilot said that in both cases, the lights approached from the front of the Boeing 747, went beneath the aircraft and reappeared to the rear.

In November, the object showed up on the plane's weather radar and may have appeared on FAA radar, but there was nothing shown on radar Sunday, Steucke said.

SOURCE: AP in the *Inquirer,* Philadelphia, PA 1/13/87

CREDIT: H. Hollander

South Devon UFO Pops Up Again

Spaceship suspense is hovering over South Devon after a second UFO sighting within a week.

On Tuesday the Herald Express reported that two Paignton men saw a mysterious object floating across the night sky of the resort.

The story prompted Joe Burrows, of Newton Abbot, to ring in about the strange craft he saw exactly 24 hours after the Paignton sighting.

Joe, secretary of Newton Abbot Athletic Club, says he's totally baffled by what he saw.

"It passed very slowly across the sky without making a sound. I thought it could be some sort of airship. There were two disc-shaped objects with vaguely colored lights. They were very bright. I've never seen anything like it before," said Joe, who lives at Mile End Road.

He first saw the object as he was driving in his car towards his home.

The phenomenon was also witnessed by his son and daughter before it disappeared in a northerly direction.

Hugh Merrick, one of the Paignton witnesses, said the object looked like a cruise liner illuminated at night.

"There were about ten rows of parallel lights with about 80 lights in each row. It was much bigger than any aircraft could possibly have been," said Hugh, of Penwill Way.

SOURCE: *Herald Express,* England 2/27/87

CREDIT: David Rossiter via COUD-I

Explorer Follows Tales, Footprints in Dinosaur Quest

The quest for the unbelievable — a live dinosaur — is a goal adventurer-photographer Jim Culberson does not laugh off.

Culberson, a 1975 graduate in marine biology from Florida Institute of Technology, recently risked it all in the African jungles of the People's Republic of the Congo on a three-week $20,000 expedition aimed at proving accepted science wrong.

After returning last week, Culberson said he spoke with people who told tales of encountering Mokele-Mbembe — a 40-foot modern dinosaur thought by many to live in a land that time forgot, the rugged 60,000-square-mile Likouala Swamp.

Even after battling hostile natives, poisonous snakes and government bureaucracy in the communist country, Culberson said he can't wait to go back for another try.

The purpose of the trip was "to further substantiate the existence of the creature and, hopefully, of course, to get a sighting and photograph it," he said.

The idea of modern dinosaurs, while astonishing to most Americans, is taken for granted in many secluded areas, he said.

Until the expeditions in search of the creature, no American had ventured into the region, he said. But its story is not new.

"Back in the 1700s, some French missionaries spotted very weird tracks in the jungle, and there have been reports and sightings and stories of it since that time," said Culberson, 36.

The elusive aquatic giant is described as having a body like an elephant, stout thick legs, a very long neck with a small head and a long tail, he said.

"There have been so few expeditions into the region that it's not inconceivable that something as large as this has been missed," Culberson said.

And there's more proof of the dinosaur than the doubting scientific community will acknowledge, he said.

"There are fresh dinosaur tracks in the mud in the Congo. I've seen pictures of that," he said.

"The tracks are about as large as frying pans, with three toes out front. The only tracks they match are found in fossil stream beds from several million years back."

But he said it was the eyewitness accounts of area natives that convinced him he was on the right track.

"The stories corroborate. You can go from village to village and talk to people who've had no social interaction over this whole area, and the stories are the same and the descriptions [of the dinosaur] all match," Culberson said.

The next expedition is organized for 1988.

SOURCE: George White in the Sunday *News Journal,* Wilmington, DE 3/8/87

CREDIT: H. Hollander

Vanishing Cats Baffle Montreal

This city's cats are disappearing.

Hundreds of them — mostly black-and-white ones — have vanished in the last few months, reports the Canadian Society for the Prevention of Cruelty to Animals. And no one seems to know who's taking them or why.

"My cat just vanished into thin air. We have no clues," said one Montreal woman who didn't want to be identified.

"We've got a 50 percent increase in cat disappearances," said Cynthia Drummond, CSPCA coordination director. "I'm getting 10 to 20 reports a day. It's really bizarre."

What's also bizarre, said Drummond, is that "80 to 90 percent of the cats are black and white."

Drummond said the majority of stolen cat reports came in late October and in November, but the disappearances continue.

"My first reaction was they were being snatched for research," said Drummond. "But now we don't think this is the case with the cats."

She said dogs are usually used for research. And besides, she said, "there are lots of cat breeders who breed specifically for this purpose."

She now suspects two other unsettling possibilities: "Fur or food."

As for pussycat fur coats, a Montreal furrier told local reporters it was unlikely. The fur is too soft, he said. In addition, it would take more than 60 house cats to make a coat.

While there have been reports of catnappers at work, no one has been arrested. Drummond said that "a tall, heavy-set man driving a gray van" was spotted stealing cats in a suburb.

And a Montreal woman saw a young man trying to lure a neighbor's cat with a piece of meat attached to a string. He ran away when he saw the woman watching him.

Another city woman reported finding her cat tied with a length of string to a bush. She rescued it, but a week later it, too, vanished.

Police say this is not enough to go on. They can only suggest that owners keep a closer eye on their pets.

SOURCE: Gerald Volgenau in The *Inquirer* Philadelphia, PA 1/18/87
CREDIT: H. Hollander

Scientists Tell of Dog's Life After Freezing

Scientists froze a beagle and successfully thawed out the dog in an experiment that might one day lead to bloodless surgery and human suspended animation, the researchers say.

Dr. Paul Segall, an associate professor of physiology at the University of California at Berkeley, and his fellow researchers are reporting the results of their work this week at the annual meeting of the Federation of American Societies for Experimental Biology in Washington, D.C.

The project was supported by the American Cryonics Society, Life Extension Foundation and Trans Time cryonics company.

Similar freezing experiments have been done on hamsters and dogs, but the other dogs have suffered debilitating side effects, Segall said.

"After nine months, the dog is happy, spunky and shows no signs of poor health," Segall and his associates said in a paper.

Last June, the dog named Miles was given anesthetics, cooled in a crushed-ice bath, hooked up to monitoring devices and surgically prepared for cardiopulmonary bypass.

The dog's normal body temperature of about 101 degrees Fahrenheit was lowered to 68 degrees, and his circulating blood was replaced with a blood substitute, the scientists said.

The animal's body temperature was then lowered to 37 degrees, his circulation stopped, and the life-support pumps turned off about 20 minutes. Miles then was warmed up and the blood substitute was replaced with his own blood, which had been refrigerated during the procedure.

Additional research is planned on monkeys, and Segall said he hoped to extend the freezing time to three hours.

"We think that will give us more time, so if the surgeon needs five or six hours to get a tumor out, they'll have it," he said in a recent interview.

Such capability also could allow doctors to store donated organs for transplantation, or preserve someone needing an organ transplant until one is available.

Is also could pave the way for placing someone in suspended animation and using powerful medication, which otherwise would damage healthy body parts, on cancer-ridden portions of a patient's body.

SOURCE: AP in The Asbury Park *Press,* NJ 3/31/87
CREDIT: Nancy Warth

First Dog Rex May Believe in Ghosts

First dog Rex might believe the old story that Abraham Lincoln's ghost is in the White House, says his master, the president.

Giving a Lincoln's Birthday talk to junior high school students from the Washington area, President Reagan noted the legend of Lincoln's ghost.

He told the students that Lincoln's bedroom is just down the hall from the room where he and first lady, Nancy, sleep.

"Now I haven't seen him myself," Reagan said, "but every once in a while our little dog, Rex, will start down that long hall toward that room just glaring as if he's seeing something and barking. And he stops in front of Lincoln's door, the bedroom door."

Reagan, during his appearance Thursday, said that once when this happened, he walked down the hall and opened the door, then stepped into the room.

"I turned around for him to come on, and he stood there, still barking and growling and then started backing away and would not go in the room."

Reagan then told the students that, "if he is still there, I don't have any fear at all. I think it would be very wonderful to have a little meeting with him and probably very helpful."

SOURCE: AP in The *Chronicle,* Houston, TX 2/14/87
CREDIT: Scott Parker via COUD-I

Ring Found by Psychic

Ventnor police said yesterday that they had discovered who pawned the ring that the owner said was found by a psychic in an Atlantic City pawnshop, but that the owner, Joan Siracusa, 46, of Ventnor, had declined to sign a complaint against the suspect.

"The case has been referred to the [Atlantic] County prosecutor," said Ventnor police Lt. Anthony Librizzi. A spokeswoman for the prosecutor's office said yesterday that the case had not yet been reviewed.

Siracusa told police that on Dec. 27 she found that her $6,000 diamond ring was missing. She consulted a psychic friend who performed "automatic handwriting" during which the name of an Atlantic City pawnshop was psychically transmitted, Siracusa said. The ring was later found at Smith's Gold Mine pawnshop.

SOURCE: The *Inquirer,* Philadelphia, PA 1/7/87
CREDIT: H. Hollander

Son Dies as Father Did

A man died of a possible heart attack while playing basketball on the same playground court where a heart attack killed his father a decade earlier, a relative said.

Rodney Harris, 18, was pronounced dead at 4:36 p.m. Friday in Bernard Mitchell Hospital, said Anne Duggan at University of Chicago Hospitals.

Harris' aunt, Tina Harris, said Harris and his father, Willie "Sonny" Harris, "died practically identically the same, on the same playground."

SOURCE: Asbury Park *Press,* NJ 2/9/87
CREDIT: Nancy Warth

Tug Missing 4 Months Reappears Like Ghost

When a tow line snapped and the unmanned tug Gordon Gill vanished in a raging North Pacific storm in Anchorage, Alaska last October, the crew of the tow vessel thought it was gone for good in the huge waves and fierce winds.

For six days, searchers found no trace of the 60-foot Gordon Gill. Its owner, Arctic Offshore Ltd. of Edmonton, Alberta, chartered planes to search the stormy seas 320 miles southeast of Dutch Harbor in the Aleutian Islands. Patrolling Coast Guard aircraft also came up empty. The Gordon Gill seemingly had vanished.

Then, on Tuesday night, like a ghost, the Gordon Gill came back.

Coast Guard spokesman Mark Farmer said yesterday the skipper of the fishing vessel Sea Star had spotted the tug 25 miles southeast of Dutch Harbor and was towing it there.

"It was in perfect shape after spending four months on the North Pacific," Farmer said of the tug, "and there's some bad weather out there."

SOURCE: AP in The *Plain Dealer,* Cleveland, OH 3/1/87
CREDIT: Wayne Cermak

19 Old Cities Found in China

Nineteen ancient cities have been uncovered in an area of China's far north previously thought to have been an uninhabited marshland.

The official Xinhua News Agency said Jan. 21 the discoveries challenged ideas that the area in Heilongjiang province had been a no-man's land for thousands of years.

The ruins, discovered on land reclaimed for farming, appear to have been occupied by the Yilou people 2,000 years ago, Xinhua said.

One city had two parts linked by roads, with 89 cave dwellings between them. The outer city of one part was surrounded by a 20-foot wide moat and the inner city by a 1,545-foot long wall and a 52-foot wide moat.

SOURCE: AP in the *Sun,* Baltimore, MD 3/1/87
CREDIT: H. Hollander

The Notes of Charles Fort

Deciphered by Carl J. Pabst

ABBREVIATIONS

A	Aurora
ab.	about
Ac to	According to
Am J. Sci	*American Journal of Science*
An Reg	*Annual Register*
Ap pf Madonna	Apparition of Madonna
Astro Reg	*Astronomical Register*
BA	*Report of the British Association for the Advancement of Science*
BCF	*The Books of Charles Fort*
B.D.	*The Book of the Damned*
Bel	Belgium
B of Cygnus	[?]
Cas.	Cassiopeia
C. et. T	*Ciel et Terre*
(Ch)	*Chaos* [Fort's working title for *New Lands*]
Co. Donn	County Donn
C.R.	*Comptes Rendus*
(Cu[t])	illustrated
D-209	*The Book of the Damned*, page 209
D News	London Daily *News*
Det met	Detonating meteorite
dif.	different
Edin N. Ph. J.	*Edinburgh New Philosophical Journal*
Ent.	*Entomology [?]*
Ext. whirlwind	*Extraordinary whirlwind*
(F)	*Fletcher's List*
F of I.	*Friend of India*
(Fr)	France
Frgs	Frogs
incend.	incendiary
Intro to Met	*Introduction to Meteorology*
It	Italy
La Sci Pou Tous	*La Science Pou Tous*
Le Mon. Un.	*Le Moniteur Universel*
LT	London *Times*
met or metite	meteorite
mt	mountain
MWR	*Monthly Weather Review*
Niles Nat. Register	*Niles' National Register*
N.M.	No More
NQ	*Notes and Queries*
obj	object
phe	phenomena
Polt	Poltergeist
P.P.	[?]
q	earthquake
Rept. B. Assoc	*Report of the British Association for the Advancement of Science*
Revue et Mag. Zool.	*Revue et Magasin de Zoologie*
(S)	[?] Sea
S.C.	South Carolina
Sc Am	*Scientific American*
Sim q's	Simultaneous [?] earthquakes
Spon Comb	Spontaneous Combustion
Symon's Met	*Symon's Meteorological Magazine*
(th. stone)	thunderstone
th. storm	thunderstorm
Timb's	*Timb's Year Book*
volc	volcano
Y.B.	*Year Book of Facts*

(Continued from **PURSUIT** *Vol. 19, #4, page 192)*

1846 June-July / England / Spon Comb green trees / *Times*, 1846, July 17/8/d.

1846 June 3 / Great det met / Moreton Bay, Australia / *BA* 60.

1846 June 7 / Darmstadt / Stonefall, ac. to Poggendorff's Annalen, 4-377 / *BA* 60.

1846 June 7 / Darmstadt / "not a stonefall, only slag / *BA* 67-416 / D-69.

[*BCF*, p. 71:
Something that was said to have fallen at Darmstadt, June 7, 1846; listed by Greg (*Rept. Brit. Assoc.*, 1867-416) as "only slag."]

1846 June 8-16 / Great q. / Greece / *BA* '11.

1846 June 14 or 7 / Ext. whirlwind at Greenheys, ac to Manchester Guardian before 20th /
[Reverse side] Ac to Notts Mercury before 27th / another peculiar whirl near Derby / hay taken up and held suspended half an hour.

1846 June 16, at least to / Shocks in Greece, though less violent, still continuing. /
[Reverse side] *D. News*, July 4.

1846 June 16 / 2:30 p.m. / Derby / Several wagon-loads of hay caught up from a field and held suspended nearly ½ hour. / *Times* 20-7-6.

1846 June 19 / Rhenish Provinces / Fireball / *BA* 60.

1846 June 20 / 8:30 p.m. / Autun, France / Fireball / *BA* 60.

1846 June 21 / Belgium, Baden, Bavaria / Large met / N to S / *BA* 60.

1846 June 21 / Smyrna, Asia Minor / q / II [medium] / *BA* '11.

1846 June 25 / q. / Smyrna / L.*T.*, July 20-8-a.

1846 June 27 / Vesuvius especially violent. / Leeds *Times*, July 25.

1846 June 29 / Parma / Fireball / *BA* 60.

1846 last of June / frogs / River Humber, England / MWR 45/221 / L. *Times*, July 7/1846.

1846 June 25 / "Hull Packet," July 3 / Little frogs fell upon vessels in the Humber. The seacoast was "covered with myriads of them." Near Hull.

1846 summer / Dumfrieshire / great numbers of the rare Convolvulus moth /
[Reverse side] Symon's Met 27-144.

1846 summer / (th. stone) / "A very peculiar meteoric stone, which was seen to fall at Richland, S.C., during a violent
[Reverse side] thundergust in the summer of 1846," ac to Prof. Shepard. / *A.J. Sci.* 2/10/127 / almost perfectly round, 2 1/10 inches in diameter /
[Front side] glazed outside — inside, the appearance of firebrick.

1846 summer / Great numbers of a rare hawk moth / Symon's *Met.* 27/144.

1846 summer / Stone was seen to fall at Richland, S.C., during a violent thundergust. / described in *A.J. Sci.* 2/10/127
[Reverse side] by Prof. Shepard / almost perfectly round / 2 1/10 inches in diameter. Coated by a dark reddish brown glaze / inside like ordinary firebrick.

1846 summer / Ent. / See back, May 9.

1846 summer / See to birds, Oct. 17-18, 1846.

1846 June / Frgs / Brief mention / L.*T.*, July 7-7-b.

1846 June 25 / In heavy th storm, ac to Hull Packet, July 3, frogs dropped upon vessels
[Reverse side] in the river Humb[er], and the coast near Kilingholme Light was "covered with myriads of the strange arrivals."

1846 July 1 / [LT], 8-d / Hecla.

1846 July 3 / Clouds of gnats at Manchester / Zoologist 4-1444.

1846 July 5 / Great thunderstorms in England. (See *Times*). At Sholver, near Oldham, "large quantities of hay were carried up by the whirlwind, and entirely disappeared. Similar phe in another place. / Leeds *Times*, July 11-8-1.

1846 July 5 / Tremendous migration of Painted Lady, at Dover.
[Reverse side] Supposed from Calais. / LT, 1879, Aug. 15-12-4.

1846 July 5 / From France to Dover — vast swarms of painted lady butterflies / L.*T.*, Aug. 15, 1879 /
[Reverse side] Darkening the air and / after them, an hour or so, a gale from their direction.

1846 July 7 / Invasion of coast of Kent, by white butterflies. / Zoologist, 4-1443.

1846 July 9 / Extraordinary flight of butterflies across the
[Reverse side] Channel from France to England — a cloud of them that obscured the sun. / *An. Reg.*

1846 July 12 / Paris / 10:15 p.m. / Meteor / *BA* 60.

1846 July 13 / Between Cologne and Ostend, prodigious numbers
[Reverse side] of butterflies of the Pontia rapae. / Gardeners' Chronicle, Aug. 1.

1846 July 13 / 9:30 p.m. / Va., Del., N.J., N.Y., Conn. / great met / full details in *Am. J. Sci.* 2/41/347.

1846 July 17 / [L*T*], 8-d / Spon. Comb.

1846 July 18 / Leeds *Times* of / A black swan and an American horned owl shot in dif. parts of England. Also a great flight of butterflies over the Channel. An hour after their arrival in England, though it was calm when they came, came a great gale
[Reverse side] in the direction they travelled in.

1846 July 23 / Bolide at Toulouse / *C.R.* 25-259.

1846 July 25 / Gardeners' Chronicle of / Black swan shot on the river
[Reverse side] Eden, near Niddry Mill. Believed to be the only occurence in Great Britain.

1846 July 25 / B. swan / Chronicle, Aug. 1, said should be Niddic Mill. Cor had written believed it was an escaped black swan — said that
[Reverse side] on a previous evening it been seen on river near Clayton, "perfectly tame."

1846 July 25 / [L*T*], 5-e / Many meteors ///
[Reverse side] 181 / 646.

1846 July 25 / (Ch) / (Cut) / Gloucester / Opening cloud — thing size of moon fall[s] and returns to cloud. *Brit. Assoc.* 1852/188 / C-29+.

1846 July 29 / q. / Bel / C. et. T 8/38.

1846 Aug. 1 / N.M. / Great hail / London / Symons' Met M. 12-82.

1846 Aug. 1 / One of the most terrific th. storms in Kent, England. / Galagnani's Messenger, May 7-3-3, 1849.

1846 Aug. 1 / Day of tremendous th storm in London and other parts of England / a tidal wave
[Reverse side] several feet high at Penzance, Cornwall / *D. News* — Sept. 10.

1846 Aug. 3 to Sept. / q's / China / 7-9, 14 — Italy / 17 — Switzerland / 18 — Siberia / q's / *BA* '11.

1846 Aug. 3 — to Sept. / China / q's / 7-9 — Italy / 14 — Italy / 17 — Switzerland / 18 — Siberia / q's / *BA* '11 /
[Reverse side] Sim q's / Feb. 18, 1889.

1846 Aug. 10 / Few mets / at Dijon / 14 in one hour / *BA* 47-16.

1846 Aug. 10 / 5 p.m. / Met. iron / Co. Donn, Ireland /*A.J. Sci.* 2/11/37.

1846 Aug. 12, 13 / Sept. 12, 19 / Oct. 24, 28 // It / Sounds / Sound phe / Italy / See 1816.

1846 Aug. 13 / 10:47 p.m. / Paris / meteor from B of Cygnus / *C.R.* 23-550.

1846 Aug. 14 / q — Italy / *BA* '11.

1846 Aug. 14 / Leghorn / qs to 21st / *D. News,* Sept. 1 // At Pisa before the q., heat was suffocating. / *D. News* — Sept. 4.

1846 Aug. 14 / q. / Tuscany / preceded by suffocating heat / details of q. in Niles Nat. Register, Oct. 3.

1846 Aug. 14 / 12:50 p.m. / q. / Leghorn. / boiling water cast up from earth / "There was a
[Reverse side] thick haze, which did not fail to make a sinister impression." / *D. News,* 25th.

1846 Aug. 14 / q in Tuscany / had been precede[d] by a great drought all summe[r] / *C.R.* 23/476 / 468 / especially in Naples and Tuscany.

1846 Aug., Sept. / Many locusts in England / Zoologist 5/1678.

1846 Aug. 14 / The Red Sea volc / smoke from / Zebayer Islands / Red Sea / Athenaeum 1846-1226.

1846 Aug. 14 / 12:50 p.m. / Leghorn, Italy / disastrous shock / sky clear but a
[Reverse side] thick mist / L.*T.*, Aug. 25-5-e.

1846 Aug. 14 / Men in mines felt no shock. / [L*T*], Sept. 1-6-e. / But fissures opened in the ground.

1846 Aug. 14 / Smoke from supposed extinct volc mt on Saddle
[Reverse side] Island, Red Sea, time of squally weath[er], thunder and lightning. / L.*T.*, Sept. 23-3-d.

1846 Aug. 14 / Cape Girardeau, Missouri / Met / (F).

1846 Aug. 14 / It / Pisan Hills / great q / [*BA*] '11.

1846 Aug. 17 / Dijon / N.W. to S.E. / Fireball / *BA* 60.

1846 Aug. 13 / Iskatsk / q / *BA* '11.

1846 Aug. 24 / Aurora / brilliant / Boston, Mass. / *D. News* — Sept. 16.

1846 Aug. 24 / Dordogne / E to W / great met. / *BA* 60.

1846 Aug. / great q's in China / [*BA*] '11.

1846 Aug. 25 / 5 a.m. / q / Mass. / *Niles Nat. Reg.,* Aug. 29.

1846 Aug. 25 / 2:30 a.m. / Meteor / Dordogne / *C.R.* 23-549.

1846 Aug. 26 / 4:55 a.m. / Boston and other parts Mass / q. / *D. News,* Sept. 16.

1846 Aug. 27 / 9:50 a.m. / Another damaging shock / Leghorn / *D. News* — Sept. 5.

1846 Sept. / About three pages of records of captures of locusts in various parts of
[Reverse side] England / Zoologist 4-1518.

1846 Sept. 1 / [L*T*], 6-b / Wild man of the prairies.

1846 Sept. 10 / *D. News* of / Russia? / Immense swarms of locusts in the districts of
[Reverse side] Cherson and Tauris. / *D. News,* Sept. 10.

1846 Sept. 12 / Gardener's Chronicle of / Large flight of locusts
[Reverse side] over Hendon. Settled on hedges and attracted a crowd to watch them.

1846 Sept. 19 / Ap of Madonna, La Salette / France / L *Times,* 1873, Aug. 22/3/[note crumbling].

1846 Sept. / About 20 captures of Vanessa antiopa (C. Beauty),
[Reverse side] various parts of England. / Zoologist 4-1506.

1846 Sept. 23 / [L*T*], 3-d / Volc in Red Sea.

1846 Sept. 25 / London, etc. / Met. det. / *BA* 60.

1846 Sept. 25 / 10 p.m. / London — meteor light so powerful
[Reverse side] like daylight / 30 seconds / *D. News,* 26th.

1846 Sept. 26 / Gardeners' Chronicle of / At Stowmarket, 4 specimens of Sphinx convolvuli,
[Reverse side] an exceedingly rare moth at Stowmarket.

1846 Sept. 27 / City in sky over Liverpool — supposed to be mirage of Edinburgh.
[Reverse side] There was at the time a panoramic mod[el] of City of Edinburgh and a party at Liverpool, perhaps suggesting the "identification." / Rept B. Assoc. 1847/2/39.

[*BCF*, p. 421:
Sept. 27, 1846 — a city in the sky of Liverpool (*Rept. B.A.*, 1847-39). The apparition is said to have been a mirage of the city of Edinburgh. This "identification" seems to have been the product of suggestion: at the time a panorama of Edinburgh was upon exhibition in Liverpool.]

1846 Oct. / Russia / polt in pile of logs.

1846 Oct. 1 / [L*T*], 6-f / Comrie / violent.

1846 Oct. 9 / 8:05 p.m. / bolide at Dijon. / *CR* 23/986.

1846 Oct. 9 / 8:45 p.m. / 10th, 8 p.m. / great mets at Ferte-sous-Jouarre / [Reverse side] *CR* 23-718.

1846 Oct. 9 / 9 p.m. / Great detonating meteor at Chartres /
[Reverse side] *C.R.* 23-814 / and Troyes / Said that at Loiret, ab 10 p.m., great met.

1846 Oct. 9 / Paris, Orleans, etc. / Met. det. / *B.A.* 60.

1846 Oct. 9 / 9:15 p.m. / Paris / bolide size of moon / *C.R.* 23-718.

1846 Oct. 10 / It / Sounds / Orciana (Toscana) / "subterranean rumblings" / See 1816.

1846 Oct. 11 / Destructive hurricane / Cuba / N.Y. *Herald,* Nov. 23-2-3+.

1846 Oct. 16-17 / Many birds with the dust storm. / *C.R.* 24-625.

1846 Oct. 16 and 17 / Southeastern France / Rain of organic substances. Details in *La Sci Pou Tous,* 1-127. Came all at once, after an uninterrupted rain of several days — like drops of blood and decomposed like the separation in a drop
[Reverse side] of blood of the serum from the red corpuscles. According to analysis by a chemist, it was earthy matter.

1846 Oct. 16, 17 / Vast red rain and birds fell in streets. / France / D-239.

★★

[*BCF*, pp. 251-253:

Tremendous red rain in France, Oct. 16 and 17, 1846; great storm at the time, and red rain supposed to have been colored by matter swept up from this earth's surface, and then precipitated (*Comptes Rendus,* 23-832). But in *Comptes Rendus,* 24-625, the description of this red rain differs from one's impression of red, sandy or muddy water. It is said that this rain was so vividly red and so blood-like that many persons in France were terrified. Two analyses are given (*Comptes Rendus,* 24-812). One chemist notes a great quantity of corpuscles — whether blood-like corpuscles or not — in the matter. The other chemist sets down organic matter at 35 per cent. It may be that an inter-planetary dragon had been slain somewhere, or that this red fluid, in which were many corpuscles, came from something not altogether pleasant to contemplate, about the size of the Catskill Mountains, perhaps — but the present datum is that with this substance, larks, quail, ducks, and water hens, some of them alive, fell at Lyons and Grenoble and other places.

I have notes upon other birds that have fallen from the sky, but unaccompanied by the red rain that makes the fall of birds in France peculiar, and very peculiar, if it be accepted that the red substance was extra-mundane. The other notes are upon birds that have fallen from the sky, in the midst of storms, or of exhausted, but living, birds, falling not far from a storm-area. But now we shall have an instance for which I can find no parallel: fall of dead birds, from a clear sky, far-distant from any storm to which they could be attributed — so remote from any discoverable storm that —

My own notion is that, in the summer of 1896, something, or some beings, came as near to this earth as they could, upon a hunting expedition; that, in the summer of 1896, an expedition of super-scientists passed over this earth, and let down a dragnet — and what would it catch, sweeping through the air, supposing it to have reached not quite to this earth?

In the *Monthly Weather Review,* May, 1917, W.L. McAtee quotes from the Baton Rouge correspondence to the *Philadelphia Times:*

That, in the summer of 1896, into the streets of Baton Rouge, La., and from a "clear sky," fell hundreds of

dead birds. There were wild ducks and cat birds, woodpeckers, and "many birds of strange plumage," some of them resembling canaries.

Usually one does not have to look very far from any place to learn of a storm. But the best that could be done in this instance was to say:

"There had been a storm on the coast of Florida."

And, unless we have psycho-chemic repulsion for the explanation, the reader feels only momentary astonishment that dead birds from a storm in Florida should fall from an unstormy sky in Louisiana, and with his intellect greased like the plumage of a wild duck, the datum then drops off.

Our greasy, shiny brains. That they may be of some use after all: that other modes of existence place a high value upon them as lubricants; that we're hunted for them; a hunting expedition to this earth — the newspapers report a tornado.

If from a clear sky, or a sky in which there were no driving clouds, or other evidences of still-continuing wind-power — or, if from a storm in Florida, it could be accepted that hundreds of birds had fallen far away, in Louisiana, I conceive, conventionally, of heavier objects having fallen in Alabama, say, and of the fall of still heavier objects still nearer the origin in Florida.

The sources of information of the Weather Bureau are widespread.

It has no records of such falls.

So a dragnet that was let down from above somewhere —

Or something that I learned from the more scientific of the investigators of psychic phenomena:

The readers begin their works with prejudice against telepathy and everything else of psychic phenomena. The writers deny spirit-communication, and say that the seeming data are data of "only telepathy." Astonishing instances of seeming clairvoyance — "only telepathy." After a while the reader finds himself agreeing that it's only telepathy — which at first, had been intolerable to him.

So maybe, in 1896, a super-dragnet did not sweep through this earth's atmosphere, gathering up all the birds within its field, the meshes then suddenly breaking —

Or that the birds of Baton Rouge were only from the Super-Sargasso Sea —

Upon which we shall have another expression. We thought we'd settled that, and we thought we'd establish that, but nothing's ever settled, and nothing's ever established, in a real sense, if, in a real sense, there is nothing in quasiness.

I suppose there had been a storm somewhere, the storm in Florida, perhaps, and many birds had been swept upward into the Super-Sargasso Sea. It has frigid regions and it has tropical regions — that birds of diverse species had been swept upward, into an icy region, where, huddling together for warmth, they had died. Then, later, they had been dislodged — meteor coming along — boat — bicycle — dragon — don't know what did come along — something dislodged them.]

1846 Oct. 16 and 17 / Fr / Drome and Isere / fall of sand / *C.R.* 24-625, 810.

1846 Oct. 16, etc. / Nothing in Sydney *Morning Herald.*

1846 Oct. 17 — to Dec. 17 / Mets uncommonly abundant at Whitehaven. The
[Reverse side] most remarkable were Oct. 17 and 26, and on Nov. 10, 11, 12.

1846 Oct. 17 / (S) / At Bourg-Argental (Loire), at ab 11:30 a.m., a fog appeared suddenly. / *C.R.* 24-811
[Reverse side] Then a red substance in rain. To the touch it was oleaginous. It ceased at 12:30. At 2, fell again. / but other places not current.

1846 Oct. 17 / hot winds, etc. / Grenoble / Sky covered with brownish, dusty vapor all day. No rain, but
[Reverse side] blasts of hot wind with the thunder and lightning, like the sirocco (spell right?). Ab 1 p.m., th. storm of rain. Many water birds thrown into houses by the wind. Found morning of 18th. /
[Front side] Le Moniteur Universel 26-1-3.

1846 Oct. 17 / Ab. 6:15 p.m., at Dijon, met size of Jupiter. / *C.R.* 23-985.

1846 Oct. 17 / At Ardeche, reddish matter unlike soil there. / *C.R.* 23-832 / Also in Isere.
[Reverse side] In all places, it was the color of blood — said had frightened many. Reported from Burgoin. Said was a ferruginous clay common to that region.

1846 Oct. 17 / Dijon / 6:15 p.m. / thr[ou]gh sky covered with clouds / *C.R.* 23-985 /
[Reverse side] A great meteor. / Duration said been 5 to 8 minutes. / (verified) / at Hanau.

1846 Oct. 18 / 2 p.m. / smart shock / Calcutta / Friend of India, Oct. 22 //
[Reverse side] Severe at Mymensing, Bengal / F of I., Oct. 29 / *BA* '11 = I [minor shock].

1846 Oct. 17 / (Ardeche) / Isere / several places, rain reddish earth / *C.R.* 23/832 //
[Reverse side] South East France / 24/625, 810, 822.

1846 Oct. 17-18 / night / Great storm along Loire. Bridge carried away. *Many*
[Reverse side] houses overthrown. / Le Moniteur Universel, Oct. 20 / See 24th.

1846 Oct. 17-18 / At Valence (Drome), tremendous thunderstorm. Considerable number
[Reverse side] of birds of different species driven into the town by the storm. Grives, macreuses, canards. / *Le Mon. Un.* 27-2-1.

1846 Oct. 19 or about / At Bourgoin, a rain of substance colored like blood. Switzerland?
[Reverse side] Also at Grenay, Le Verpilliere and several other communes. Usual attempt to explain that probably in a water-spout from the
[Front side] ferrig (what for iron-like) soil around Bourgoin. /
[Reverse side] *Le Moniteur Universel,* Oct. 26-1-3.

1846 Nov. / A / *Am. J. Sci.* 2/3/126.

1846 Nov. 3 / Deluges from previous rains and 2 shocks of quake. / Algeria /
[Reverse side] *D. News,* 14th.

1846 Nov. 6 / 7:30 p.m. / Met. train / 15 minutes / Dijon / *C.R.,* 23-985.

1846 Nov. 9 / 7:30 p.m. / Dijon / Meteor with intense light. /
[Reverse side] Report upon same or another met at Dijon for 8:05 p.m. / *C.R.* 23-986.

1846 Nov. 10-12 / Mets / See Oct. 17.

1846 Nov. 19, etc. / Nothing in N.Y. *Herald.*

1846 Nov. 19 / Novas / M. Jelenski saw, at Avranches, a luminous point in Cassiopeia about the
[Reverse side] magnitude of Sirius. / *C.R.* 23-986 / The diameter increased (accroitic) but the light diminished. Visible 20 minutes. / At same point in Cas.

1846 Nov. 23 / [L*T*], 2-4 — Girl in Wrenham, Mass., sent to jail for attempting
[Reverse side] to pass herself off upon her employer, a physician, as possessing supernatural powers.

1846 Nov. 24 / A little before midnight of 24th / Comrie / at Crieff / q / L*T*, Dec. 1-6-f.

1846 Nov. 25 / Lowell — obj seen coming as a meteor seemed larger than the sun. Names given in *Times* are Bostic, Dayer, Balicost, Collins.

1846 Nov. 26 / Mrs. Adam's father's name was Joel Powers. / *Nature* 84-106.

1846 Nov. 26 / New volcano in Chile, 30 leagues from Talca. / *BA* 50-82.

1846 Nov. 26 / Lowell / Substance / See July 28, 1910.

1846 ab. Nov. 26 / Lowell / Mass (?) / Luminous object in sky. Fell "a most fetid jelly, about 4 feet in diameter, which
[Reverse side] weighed 442 pounds." / L*T*, Dec. 18, 1846 / (See July 28, 1910.)

1846 Nov. 26 / Great gale / New England / N.Y. *Trib* / blizzard.

1846 [Dec 5] / Metite / Gergenti, in Sicily / *Le Moniteur,* p. 2744 / P.P. 9431.

1846 Dec. 5 / Girgenti, Sicily / At least says "il y a quinze jours". / See Feb. 10, 1853. / Not said was found. /
[Reverse side] *Moniteur Universel,* Dec. 14 / Aerolite had fallen. A yellowish cloud marked the place of explosion in the sky.

1846 Dec. 5 / [L*T*], 8-e / 10-6-b / 9-5-f / Dif incend. fires.

1846 Dec. 11 / [L*T*], 2-e / Singular delusions.

1846 Dec. 12 / Whirl on land and pillar of fire seen at sea. / L.*T.*, Feb. 19/1847, 3/f /
[Reverse side] Edin N. P. J 45/111 / B Assoc 18/41 / See Feb. 19.

1846 Dec. 21 / (It) / morning / Remarkable met / parma / *B.A.* 60-84.

1846 Dec. 24 / q. / Java / *BA* 11.

1846 Dec. 25 / (F) / Minderthal, Bavaria / Metite / *BA* 60-84.

1847

1847 / Rain of frogs / Cahors / L'Astro 6-273 /
[Reverse side] Had been another, ab. 1818.

1847/48 / Scotscraig, near Tayport / Charles B. Baxter, in Glasgow *Herald,* July 21, 1894 / small frogs fell / ground covered with / fell on his clothes /
[Reverse side] NQ 8/6/104.

[*BCF*, p. 426:

Beacon-like lights that have been seen upon the moon. The lights have been desultory. The latest of which I have record was back in the year 1847. But now, if beginning in the early 60's, though not coinciding with the beginning of unusual and tremendous manifestations upon this earth, we have data as if of greatly stimulated attempts to communicate from the moon — why one assimilates one's impressions of such great increase with this or with that, all according to what one's dominant thoughts may be, and calls the product a logical conclusion. Upon the night of May 15, 1864, Herbert Ingall, of Camberwell, saw a little to the west of the lunar crater Picard, in the Mare Crisium, a remarkably bright spot (*Astro. Reg.,* 2-264).]

1847 Jan. 8, 11, Feb. 2, 14, 19, 21, Ap. 1, June 9, Aug. 8 / qs / New England / See Nov. 9, 1810.

1847 Jan. 10 / Vienna / met train / 10 minutes / *BA* 60-16.

1847 Jan. 14 / Aurora / *C.R.* 24-89.

1847 Jan. 19 / Severe q / Copiapo / *BA* 50-82.

1847 Jan. 25 / Fr / Lucon (Vendee) / q / *BA* '11.

1847 Jan. 30 / In the Eifel, mountains near Blankenheim, [and] Bavaria, larvae fell with
[Reverse side] snow. / Revue et Mag. Zool. 1849/75 / (B.D.-93).

[*BCF*, pp. 96-97 / See 1806 winter.]

1847 Feb. 7 / Volc Java / severe q — Ap. 8 / *A.J. Sci.* 2/5/422 / In March, a mountain sank in a q.

1847 Feb. 19 / [L*T*], 3-f / Whirlwinds / Land's End.

(to be continued)

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ORIGINS OF SITU/PURSUIT

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

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

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

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

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

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