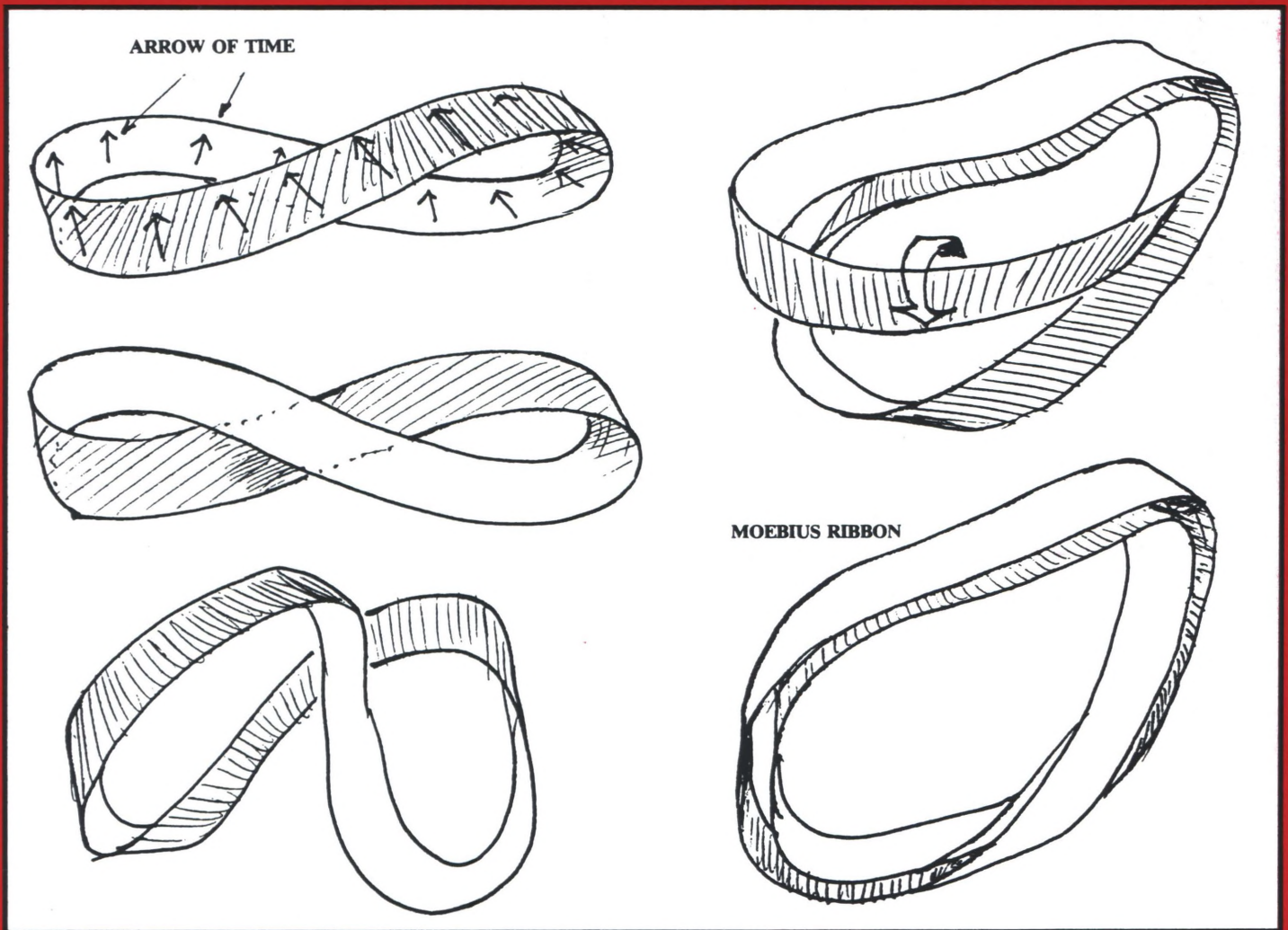


# Pursuit

*'Science is the Pursuit of the Unexplained'*



# The Society For The Investigation Of The Unexplained

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# Pursuit®

'SCIENCE IS THE PURSUIT OF THE UNEXPLAINED'

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### What are the limits and potentials of human vision?

A housewife claims she sees, with her unaided eyes, the major moons of the planet Jupiter when it is visible in a night sky. Her drawings of each moon's location is confirmed repeatedly by astronomers. A person sees the electrical field (aura) of another person and 'reads' that person's physical condition. A man awakes and sees a young boy sitting at the foot of his bed. When asked what he is doing there, the boy replies, 'I live here' and instantly vanishes. Later, upon telling a neighbor of his experience, he is told that a boy of that exact description died in that house three decades earlier.

But, if these are rare physical visions, what about other types of sightings (and these should, I imagine, be of particular interest to Fortean)? For instance, a person falls from a high place and unexpectedly survives. Upon recovery, he or she tells of watching their entire life in precise, reverse-sequence detail as it occurred. I asked one such survivor if she only saw the highlights, to which she replied, "I saw everything — every kindness, every touch, every hurt I had caused. It was all there. Everything, including things I had long forgotten or wanted to forget. Everything was there."

And what about the out-of-body experience (OBE) where people describe events in time and place never visited before but their descriptions verified to the minutist detail by others. Or the vast variety of "hallucination" and "apparation" visions that are claimed but are unverifiable?

(see 'visions' on p. 140)

# Lyonesse: The Lost Land of Cornwall

## Its Connection to Atlantis and Megalith Mysteries

by Jon Douglas Singer, M.A. ©

### (Part I of II Parts)

“Between Land’s End and Scilly Rocks  
Sunk lies a town that ocean mocks.”

—From *Historical Records of Cornwall*  
by Thomas Hogg, quoted by Robert Hunt <sup>22</sup>

In this article we will examine the evidence for Lyonesse, the various theories about it conceived by a number of scholars and we will look at sightings of ruins beneath the sea. I believe that there is, in fact, some evidence for Lyonesse but its story is quite complicated and the search for clues leads one down a labyrinth of reports, rumors and legends.

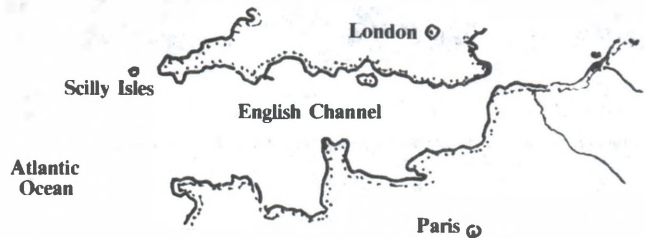
The submerged kingdom of Lyonesse is familiar to readers of Arthurian epics. It is a fabled land mentioned, for example, by Tennyson in *Idylls of the King*. Yet it is odd that, while Lyonesse is best known as the homeland of the famous knight Sir Tristan (or Tristram), little has been written about it. Much, indeed, has been written about the romance of Tristan and his lady Iseult but little has been published about the doomed knight’s mysterious country.

The lost kingdom, believed located somewhere west of Cornwall, England, was supposed to be the seat of many cities, towns and splendid churches. In a night of horror, it sank beneath the stormy waves of the Atlantic — a British Atlantis. To this day, Cornish fishermen and a few tourists occasionally claim they have seen submerged ruins when the waters are calm. A few even insisted that they have retrieved artifacts from the depths. It is also claimed that two noble families of England are descended from those lords of Lyonesse who escaped from the surging waves of the deluge by riding their horses to the safety of the Cornish mainland.

#### The Origin of the Name “Lyonesse”

The very meaning and origin of the name, *Lyonesse*, appears to be lost in mystery. The name seems Celtic but its age and meaning are unknown. The name resembles the English word lion but the resemblance is only coincidental. Incidentally, the spelling itself varies greatly. Some books add an extra *n* or change the *y* to an *i*. In several texts, the final *e* is occasionally dropped. The variety of spellings has led to the rise of a number theories about the location of Lyonesse itself. I use the form Lyonesse, which is one of the more popular modern forms. It is the spelling used by O.G.S. Crawford, founder of *Antiquity* magazine, and one of the first modern investigators of the enigma of the sunken land of Tristan.

Thomas Westropp spelled the name as Lyonesse, Lyoness or Lennoys.<sup>36</sup> Westropp wrote that it, “...was never placed on early maps and there is no evidence that it affected either the Irish or Iberian beliefs, though it secured a place in English literature through Tennyson and Swinburne.” I checked Swinburne’s *Tristram of Lyonesse* and learned that it was primarily a retelling of the Tristan and Iseult love story but added no interesting details on the lost land itself.



A.D.H. Bivar reported that the fabulous region’s name was sometimes spelled Leoneys, Leonoys, Leones, among other variations.<sup>4</sup> Thomas Malory’s *Morte d’Arthur* referred to Lyonesse as Lyones, Lyonas or Lyonesse. Richard Carew in 1602 wrote it as Lioness.

E. Brugger wrote in 1924<sup>5</sup> that Lyonesse could be traced to several old French spellings such as Lohenois (or Leoneis) and Loenois.

A couple of investigators have traced the old medieval (Middle English or Old French) forms of the name back to putative Latin original forms. If the Latin forms of the name could be accepted, one could, perhaps, pinpoint the sunken land’s location and trace not only old Roman accounts of it but one could then locate sunken ruins. Brugger traced the name Lyonesse back to Loudonia or Loudonesia, an old Latinized name of Lothian, a region of Scotland! The problem with that identification is that Lothian is still dry land whereas Lyonesse sank beneath the sea. The theory rests on complicated linguistic athletics whereby Brugger had endeavored to twist various early forms of the name of Lothian to get a spelling resembling the name Lyonesse. He sidestepped the issue of the submersion of the homeland of Tristram by picking up the country from its traditional location off Cornwall and by depositing it hundreds of miles away in the unlikely glens of Caledonia. This is a pretty good howler of a hypothesis.

Brittany has been suggested as another source of the name of the sunken realm. As I noted in my article on the lost cities of France,<sup>31</sup> that land has its share of sunken-city tales, such as Ker Ys, which date from the time of King Arthur or just after. Robin Palmer traced the name back to an older Celtic (actually Latinized Celtic) named *Lugdunensis*. That awesome name means something like Fort of Lug Country, being named after the god Lug. John Morris noted in *The Age of Arthur* that Lyonesse was in Brittany, France and its name was derived from the Latin original, *pagus Leonensis*, a place in northwest Brittany. It is still known today as Leon. One can find a map of the latter Roman Empire in the Fourth and Fifth centuries A.D. which has several provinces in Gaul (France) named *Lugunensis* (*Lugdunensis* in Latin).<sup>6</sup> Places named after the god Lug, one of the most powerful Celtic gods, were common in western Europe so if Lyonesse was not in Brittany, it could have been named after Lug or Lud (however spelled). Indeed, it is likely that the Breton theory is erroneous because in several versions of the epic of Tristan, the knight goes from Lyonesse to Brittany, a fact often downplayed by those linguistic athletes who wish to change

the traditional location of the lost realm to some other locality. In fact, Robin Palmer wrote that while an early form of the name was *Lugdunensis*, she located the country of *Lyonesse* off the Cornish coast. The problem of the submerged land's location is made more complex by the fact that there was a British kingdom in Brittany called *Cornouaille* but it appears that *Tristan's* home was in the British Isles, not France.

### The Appearance of *Lyonesse*

Now that we have traced the origin of the name to a Celto-Roman form, we can discuss the appearance of the country itself. What did it look like? Did it have towns and cities? Do we have tales giving the names of those drowned towns?

Two early English historians who described *Lyonesse* were the Sixteenth century scholar William Camden and the Seventeenth century historian Richard Carew. I will refer to Camden's report later but here are a few notes.<sup>7</sup> This is Carew's description of *Lyonesse*, which he spelled *Lioness*, "Lastly, the encroaching sea hath ravined from it the whole country of *Lioness*, together with divers other parcels of no little circuit; and that such a *Lioness* there was, these proofs are yet remaining. The space between the Land's End and the Isles of Scilly, being about thirty miles, to this day retaineth the name, in Cornish *Lethowsow*, and carrieth continually an equal depth of forty or sixty fathoms (a thing not usual in the sea's proper dominion), save that at midway there liveth a rock, which at low water discovereth his head. They term it the Gulf, suiting thereby the other name of *Scilla*."

In the Eighteenth century, the scholar Rev. Mr. William Borlase wrote, *Of the Great Alterations which the Islands of Scilly have undergone since the time of the Ancients* (1753). I do not have the complete text but here is a quote from O.G.S. Crawford's article,<sup>8</sup> "The flats...which stretch from one island to another, are plain evidence of a former union subsisting between many many distinct islands. The flats between Trescaw, Brehar and Samson are quite dry at a spring tide, and men easily pass dry-shod from one island to another, over sand-banks (where, on the shifting of the sands, walls and ruins are frequently discovered) on which at full sea, there are 10 and 12 feet of water." Trescaw and Brehar are the older names of two of the Scilly Isles — Tresco and Bryher today.

In 1871, Robert Hunt, Fellow of the Royal Society, summarized accounts of *Lyonesse* based on earlier research dating from the Nineteenth century and earlier times.<sup>22</sup> He stated, "A region of extreme fertility, we are told, once united the Scilly Islands with Western Cornwall. A people, known as the *Silures*, inhabited this tract — which has been called the *Lyonesse*, or sometimes *Lethowsow* — who were remarkable for their industry and their piety. No less than 140 churches stood over that region, which is now a waste of waters; and the rocks called the Seven Stones are said to mark the place of a large city."

At the beginning of the Twentieth century C. Lewis Hind's travelogue<sup>20</sup> discussed the mystery of *Lyonesse* and reported on a conversation he had with a couple of unnamed coastguardsmen at the Longships Lighthouse near Cape Cornwall. It is curious that they, native Cornishmen, apparently knew less about the lost land than the English visitor! Nevertheless, they did shed some light upon the elusive land. Hind spoke with them saying, "They say that the lost land of *Lyonesse* lies between." He was referring to the area of water between Cape Cornwall and the Scillies, thirty-four-and-a-half miles away.

Hind reported, "The coastguards were dubious, 'There's deep sea there,' said the bearded one, 'though the Seven Stones between here and Scilly be land sure enough,'" and "'We call the sea out yonder the *Lioness*,' said the shaven one. That sounds like *Lyonesse*."

Hind continued, "I told them that the land of *Lyonesse* is supposed to have stretched from the Longships Lighthouse to the Scilly Isles, and thence northeastward to Lizard Point, and that some suppose that the lost *Cassiterides* once formed part of *Lyonesse*."

It seems that at that point, there was a "scholarly folklore corpus," to coin a phrase, about *Lyonesse* which was far more detailed than the simple tales of the local people. The *Cassiterides* were either the Greek name for Britain or else a separate island group. I will discuss the *Cassiterides* mystery in a later monograph as they ultimately proved to be a separate, albeit related, tale.

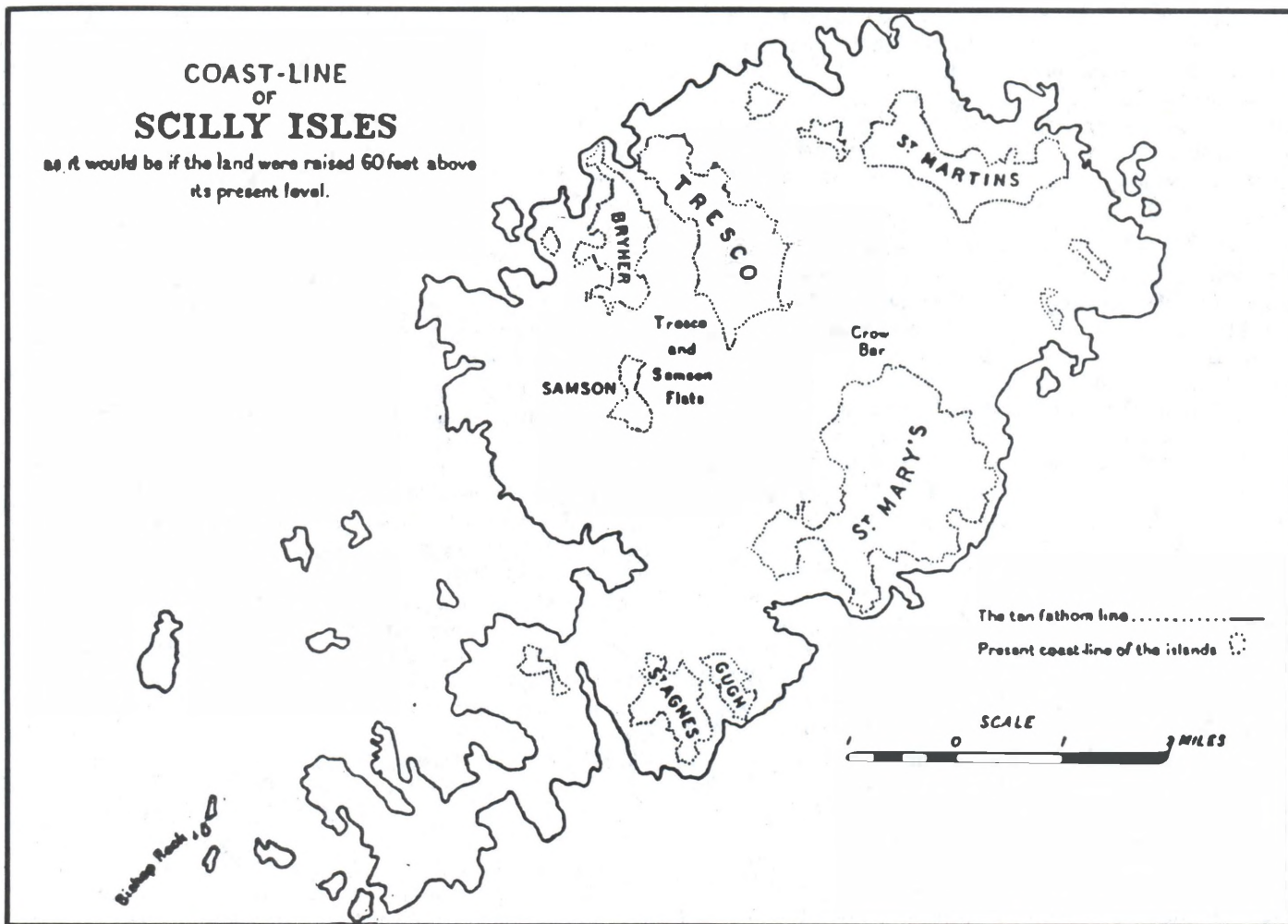
Archaeologist Lucille Taylor Hansen developed an elaborate theory about *Lyonesse*.<sup>18</sup> She included a rough map of her concept of *Lyonesse*, and depicted it as a huge, irregularly shaped landmass curving far to the north and west of Tresco in the Isles of Scilly. In fact, she asserted that portions of the ancient country extended as far north as an area northwest of the western coast of Ireland. She mentioned several Roman accounts of the Isles of Scilly, which were called *Sulina*, *Syllian* or *Silis* in Latin, among other forms. The Isles were named after the southern British tribe of *Silures*. It seems that after the fall of Rome, the name was changed from *Sulina* to *Lyonesse*. The Roman accounts dated from the Third to the Fourth centuries A.D.

Furthermore, Hansen insisted, evidence for *Lyonesse* could be found in E.K. Bowley's book, *The Fortunate Isles*. Bowley was certain that the present Scilly Isles were the hilltops of a single, partially submerged land. The large island had a jutting peninsula which stuck out into the Atlantic. At its end was the city of *Ys*. As I noted in my report on lost cities of France, *Ys* is usually located in the Bay of Douarnenez, Brittany, France, not off Cornwall. Hansen thought that some portions of the ancient landmass were still dry land during the Bronze Age of the Second Millennium B.C. She added that beyond the Isles of Scilly there was a land at the edge of the continental shelf (which was then not submerged). On that land, which was called the *Cassiterides*, was the lost city of *Cassidies* north of the Scillies and south of Ireland. This larger land would be part of what I would like to call "Greater *Lyonesse*." *Cassidies* would be a second city beside the capital located at the Seven Stones in the Scillies themselves. Unfortunately, she did not give the source of the name *Cassidies*, and she did not describe that city in any detail. This greater country existed, she said, at the time of Atlantis and sank in stages as the sea levels increased while the great iceflows melted.

It is clear that *Lyonesse* was at least thirty miles in extent during the Dark Ages of King Arthur's time (c. 500 A.D.) but in earlier ages, in the Bronze Age and the last Ice Age, it may have been of much greater extent, being part of the now-submerged region which once connected the British Isles to each other and to mainland Europe.

### The Sunken Cities of *Lyonesse*

In 1871 the writer Robert Hunt wrote about the rocks and reefs which the people of Scilly called the Seven Stones.<sup>22</sup> He quoted Borlase's early story, "The Cornish call the place within the stones *Tregva*; i.e., a dwelling; and it has been reported that windows and other stuff have been fished up,



Map taken from "Lyonesse" by O.G.S. Crawford, *Antiquity*, Vol. 1, No. 1, 1927.

and that fishermen still see the tops of houses under water."

From a single dwelling, we learn, the concept of undersea ruins has been expanded to include evidence, including sightings, of a sunken town. In the 1920's, Crawford added further data on this mystery. He said, "...The rocks called the Seven Stones, seven miles west of Land's End, are said to mark the site of a large city." Unfortunately, Crawford did not give the name of the city.

Geoffrey Ashe, however, was one of the few writers who did give the enigmatic metropolis a name, the City of Lions.<sup>1</sup> Again, though, we have no detailed description of the city nor did Ashe give the source of his data.

Hansen told us that off a place on Treasco Island in the Scillies, called Cornish, people have found artifacts from the sunken city when storms washed up antiquities onto the beach. The city was called simply "the town" or by the more exotic name, "city of the lions." Alas, no description of the city was given and skeptics can argue that the flotsam was from sunken ships, not a lost city.

Hansen did note that the esoteric City of the Lions had an acropolis but did not cite any source nor did she reveal further details about the city's appearance. From the name, we might guess that City of the Lions is derived either from a mistranslation of the name Lyonesse or else, perhaps, there were monumental sculptures of lions decorating the city's public buildings and plazas, like the sphinxes of ancient Egypt. It is curious that we have here the recurring number seven which often appears in connection with sunken-city or

lost-city legends. For example, I may remind readers about our own American legend of the lost Seven Cities of Cibola. One wonders if the name is simply a description of seven large rocks or could there be a wider implication, perhaps a reference to such things as the Pleiades or Seven Sisters, the star cluster which was important to ancient mariners.

One wonders why most authors do not give the names of the sunken cities. Nevertheless, there have been a few cracks in the veils of time and the names of a few of the lost cities of Lyonesse have been discovered beside the phantasmal City of Lions.

Hunt gathered together a few more medieval reports of sunken towns and cited *Whitaker's Supplement to Powhelle's History of Cornwall*, which I have not yet been able to obtain. Whitaker accepted the idea of the lost land of Lyonesse but was skeptical of the large number of destroyed churches. Two medieval writers, William and Florence of Worcester (England), claimed that Lyonesse had had 140 churches but Whitaker said, "The number of parish churches lost is so astonishingly great as to baffle the power of evidence, to preclude the possibility of conviction. I, therefore, take upon me to reduce the number from 140 to 40, — to cut off what any dash of Worcester's pen might have casually created, the first "figure." The number of 40 is still so impressive that one gets the idea that there was a large population on Lyonesse. The legend of the churches must date from Worcester's time (the Middle Ages) although Christianity reached western Britain during the Third, Fourth and Fifth centuries — i.e., dur-

ing the last centuries of Roman rule and the beginning of the Dark Ages just before the Anglo-Saxon invasions. Alas, Hunt did not give any lengthy accounts of Lyonesse geography. He did quote an 1854 translation of *The Chronicle of Florence of Worcester* which reported that in 1099 "...the sea overflowed the shore, destroying towns..." The names of the towns were not printed but it is obvious that there were more than just the enigmatic City of Lions.

Hunt then told a folktale about an unidentified lord of Goonhilly whose ancestor had escaped from Lyonesse on the eve of its cataclysmic doom. Hunt told us that that nobleman had founded Chapel Idne or the Narrow Chapel which had been an ancient chapel in Sennen Cove village in Cornwall. Goonhilly itself is in southwest Cornwall between Mullion and St. Reverne, and southeast of Mount's Bay. Tradition reported that this lord, "...owned a portion of the Lyonesse..." and escaped from the deluge but, "...by this war of waters several large towns were destroyed, and an immense number of the inhabitants perished." Again, names of the *large towns* are not revealed, either because records were lost or the authors who recorded the story were simply not interested in what must have seemed like "mythical geography." There is also at least one tale of a sunken town in Sennen Cove, which I will refer to later on in this article.

Sir Galahad, one of King Arthur's most famous knights, was said to have come from Lyonesse. In fact, he allegedly ruled a part of that land. Ashe reported<sup>1</sup> that Galahad's province was a district named Surluse but he did not say in what part of the sunken realm that land was located. He did not cite any sources of data on Surluse other than vague references to certain Arthurian epics. Perhaps the name was derived from Old French or Middle English. E. Brugger wrote that old forms of the name of South Wales were Surgalois, Surgales, Sorgales and Sugales. These sound like Surluse. Since the Silures lived in southern Wales and since they gave their name to the archipelago now called the Scilly Isles, it could be that Surluse is a garbled form of Siluria. Indeed, as we will see later, Siluria was in fact one of the Roman forms of the name of the Scilly Isles. It is not improbable that certain Silures colonized the islands. Perhaps Surluse was in northern Lyonesse since people could sail quickly from southern Wales to the legendary land's north coast.

Brugger added that there were at least two towns in Loenois, as he spelled Lyonesse, using an Old French spelling. One was Albine while the other was Lusin or Luisin. He was unable to identify them with any place in Cornwall or mainland Europe. He assumed that they were mythical. These towns are mentioned in the medieval epic called the *Prose Tristan*.

Two more cities in Lyonesse were named by Joseph Bédier, in his modern retelling of medieval tales composed by Bérout and Gottfried von Strassburg, among other early bards.

He says Tristan's father, King Rivalen, had a castle named Kanoel. There are no footnotes or explanations of the name and there were no maps of Lyonesse locating it but the text explained that it was somewhere on the seacoast. A second castle in Lyonesse was Lidán, castle of the royal seneschal Denis of Lidán. There, also, are no clues to its location and descriptions of it and Kanoel are very scanty. Robin Palmer noted<sup>26</sup> that Lyonesse had castles but did not describe its geography in any detail. Perhaps she was referring to Lidán and Kanoel.

Another city of Lyonesse was mentioned by a poet named Francis Brett Young. According to A. Bivar,<sup>4</sup> Young's 1944 poem, "The Island," referred to the tombs of Tristan and

"Isolt" as he spelled Iseult, in a place in Lyonesse which was called Careol. If Careol was not the City of Lions it could be some other place, a city where the royal necropolis was situated. If that name is not imaginary but derived from an old chronicle, then if Lyonesse is ever found Careol may be a Dark Age British equivalent of King Tut's tomb. It could have been a sacred city inhabited by the living but nearby, or within it, were the crypts which held the sarcophagi of the rulers of the doomed country, but that is only speculation until some fortunate archaeologist manages to discover Lyonesse.

...it may here be noted that in the Scilly Islands (which the Greeks entitled Hesperides) is a monument thus described: "Close to the edge of the cliff is a curious enclosure called Troy Town, taking its name from the Troy of ancient history; the streets of ancient Troy were so constructed that an enemy, once within the gates, could not find his way out again. The enclosure has an outer circle of white pebbles placed on the turf, with an opening at one point, supposed to represent the walls and gate of Troy. Within this there are several rows of stones; the spaces between them represent the streets. It presents quite a maze, and but few who enter can find their way out again without crossing one of the boundary lines. It is now known when or by whom it was constructed, but it has from time to time been restored by the islanders."<sup>1</sup>

This Troy Town is situated on *Camperdizil Point*.

<sup>1</sup>Lyonesse, a Handbook for the Isles of Scilly, p. 70.

from *Archaic England* by Harold Bailey, pub. by Chapman and Hall, London, 1919, pp. 585-586.

—Editor

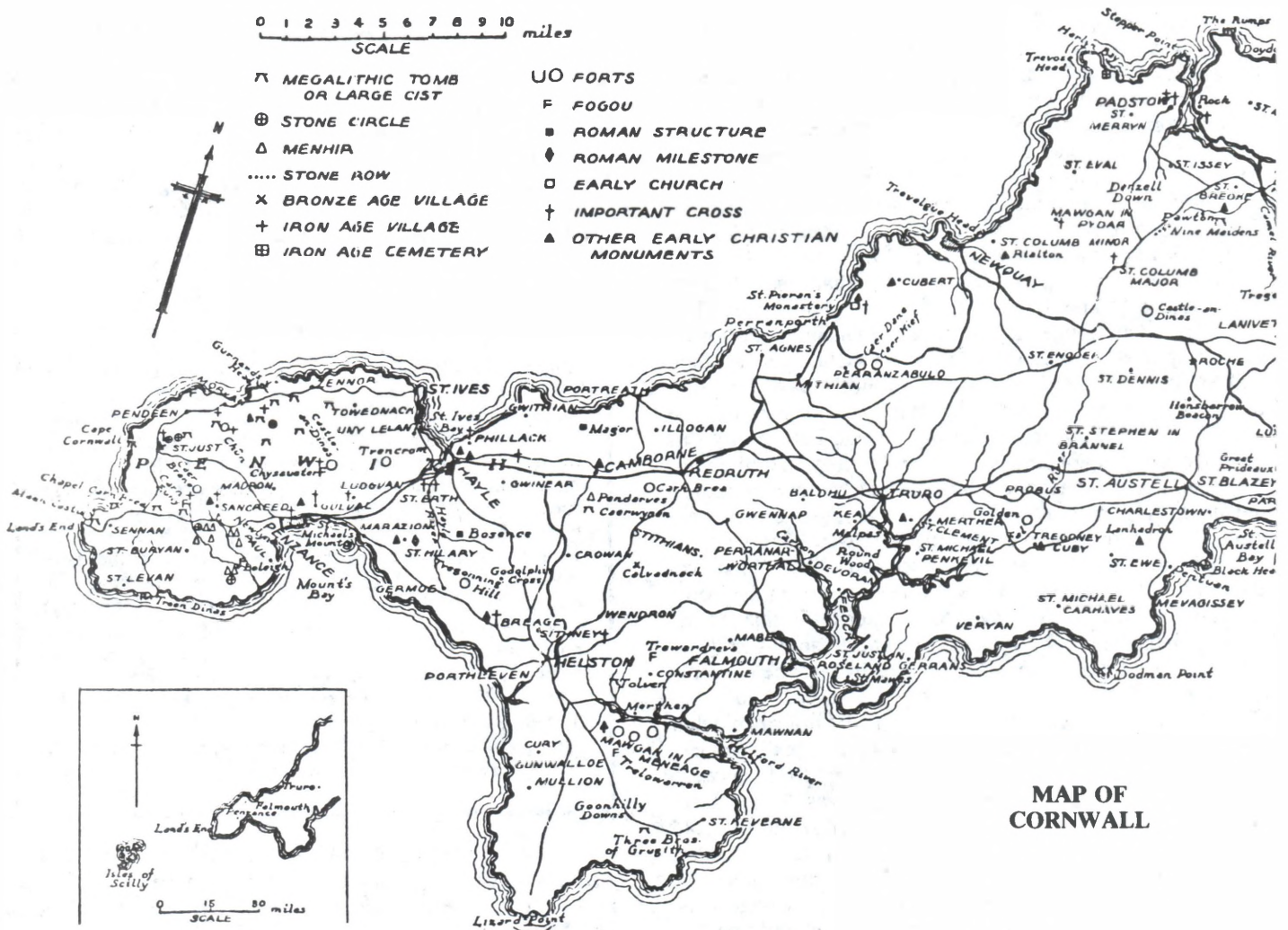
### Theories about Lyonesse

I have already mentioned a couple of unlikely suggestions locating Lyonesse in Scotland and Brittany. Other researchers link Lyonesse to Atlantis.

One of the most popular theories about Lyonesse would have us believe that it was a Dark Age kingdom that existed around 500 A.D. and sank in 1099, as I noted earlier. First, I would point out the fact that an obelisk-shaped standing stone was actually found a few years ago in Cornwall. This standing stone bore both the names, in Dark Age Latin, of Tristan and King Mark! Thus, even though nobody, to date, has found an inscription with the name of King Arthur on it (at least no authentic Dark Age inscriptions bearing that monarch's name have been unearthed despite on dubious find at Glastonbury) we can accept the idea that Tristan was a real person, albeit a different individual from the medieval romances. He was more likely a half-barbarian, half-Celtic and half-Roman warlord, and he probably resembled the fictional hero Conan more than the chivalrous knight of later romances. But since he was of royal blood, he may have had some Classical education, and may not have been as crude as some of the barbarian invaders or lower-class natives. Perhaps he was somewhat noble in bearing although the idea of chivalry was not invented until some 550 or 600 years after his time.

L. Sprague de Camp reported<sup>10</sup> that an ancient standing stone was found a few miles from Fowey, Cornwall, near the south coast. The stone was found adjacent to a highway. It had fallen over (or had been toppled over) but local history buffs set it upright atop a modern plinth, to which they attached a plaque with a transliteration and translation of the inscription on the stone's side, and can be seen today at the intersection of Routes A3802 and B3269.

The stone is seven feet tall. One side of it is a cross while on



Map taken from *The Archaeology of Cornwall and Scilly*, Methuen and Co., London, 1932.

the other side is an inscription, barely legible due to its great age. The awesome inscription says that Drustanus, son of Cunomorus, is buried at the spot, or rather, at the original find-site a short distance away. I do not know if anyone has searched for the tomb. Drustanus is an old form of the name Tristan. Because some scholars point out that Drust or Drustans was a Pictish name, then perhaps Tristan was a Pict, which would be evidence for "the Lothians are Lyonesse" theory. However, Fowey is a long way from the Lothian region so it is possible that Tristan was named after a Pict, possibly someone who had intermarried with his family. Cunomorus is also known from other sources. His name is the "Latinized" name of a Cornish king Cunomor or Cynvavr, to give the Dark Age and later Welsh forms. Cunomor ruled territories in both southwest Britain (Cornwall and Devon) as well as the British colony in Gaul which became known as Brittany. Actually, he ruled parts of Brittany, not all of it but he was one of the most powerful kings of Dark Age Britain. He even had a fleet, the restored Romano-British fleet which the monarch Ambrosius Aurelianus, older brother (or so it said in some legends) of King Uther Pendragon, had restored, or else, the fleet was a separate creation of Cunomor's dynasty. In the inscription, Cunomorus is named as Drustanus' father although in the epic, he was Tristan's uncle. Cunomor was sometimes called March Cynvavr in Welsh.

The next clue can be found on the north coast of Cornwall.

A Celtic folklore expert, Sir John Rhys, reported that Lyonesse had a northern extension which stretched from north Cornwall to Lundy Island. Hunt revealed that on the north shore of Cornwall there once stood a great city called Langarrow or Langona. It is far obscurer than Lyonesse but its tale is similar. Since Rhys suggested that a now-sunken land may have extended north of Cornwall and that it was part of Lyonesse, then Langarrow may have been one of the cities of Lyonesse. Hunt stated that Langarrow was located between the Gannell and Perranporth. It was ruined about 900 years before his time or around 900 A.D. The city was very large and had seven churches (here is that recurring number again). Its people fished, hunted, farmed and mined metals. Mining was their chief industry. The city flourished for a long time until a change occurred. Convicts were sent to construct harbor works at the mouth of the Gannell River. At first they lived outside the city but later they persuaded their masters to let them live inside it as servants in wealthy mansions. Intermarriage took place in still later times so that these "evil" ways began to spread among the populace. God lost patience with the "evil," fallen nation and decided to punish it with an "old-fashioned" deluge.

As Hunt recounted the tale, "...the anger of the Lord fell upon them. A storm of unusual violence arose, and continued blowing, without intermitting its violence for one moment, for three days and nights. In that period the hills of blown sand, extending, with few intervals, from Crantock to

Perran were formed, burying the city, its churches, and its inhabitants in a common grave. To the present time those sand-hills stand as a monument to God's wrath; and in several places we certainly find considerable quantities of bleached human bones, which are to many strong evidence of the correctness of the tradition."

If this was not just a Christian horror story, perhaps the bones were from shipwrecks and were washed up, or else the skeletal fragments were from prehistoric or later burials. Or they could really be the last remains of the doomed inhabitants of the buried city. If Langarrow ever existed, it could have been the Pompeii of Dark Age Cornwall. Hunt claimed that in his time (c. 1871) heaps of woodashes mixed with shells were found beneath the sand. These were, he thought, traces of the convicts' campfires. He added that the shells were from shellfish which the convicts ate. Legend reported that the convicts lived in caves or huts so excavators may yet find ruins of their dwellings and their artifacts, as well. The Gannell River itself has been gradually filling up, ruining the trade of a town called Crantock. Perhaps somebody should search for the lost harbor works of Langarrow. In fact, in 1835 a buried church was found near the traditional location of Langarrow. Local lore said that the church had been founded by St. Pirran, a contemporary and follower of St. Patrick.

Indeed, Dean and Shaw<sup>9</sup> said that two churches of St. Piran were submerged near Perranporth and one was excavated but they gave no details. Thus if sunken and buried churches could be found, then we have hope that archaeologists could locate and excavate far more fascinating ruins of buried or sunken cities in the area. One of the elusive buried towns, which is nameless, was said by author Arthur Norway to have been buried beneath Gwithian Sands near Gwithian on the northeastern shore of St. Ives Bay. Now that we have found circumstantial clues for the Dark Age land of Lyonesse, we can move backwards in time to examine the Roman theory.

Several authors such as Crawford and Hansen pointed out the fact that the few Roman writers who mentioned the Scilly Isles often used the Latin form of their name in the singular. That means that the Romans knew that the Scillies were one large island which broke up into the present archipelago as portions sank or else there was a very large main island surrounded by smaller isles. This large island was usually called the Siluram Insulam in Latin, which meant Silura Island, apparently named after the Silures tribe of southern Wales.

Crawford quoted a Roman scholar named Solinus (c. 240 A.D.) who spoke of them as being one large island. A second Roman writer was Sulpicius Severus (c. 400 A.D.) who also used the singular form of the name when discussing the Scilly Isles. Solinus, however, had more details on the inhabitants of the isles than Severus. Crawford quoted Solinus' passage about the Silurians, who, at least in the Cornish archipelago, were more primitive than the rather advanced Celts of the British mainland. Perhaps they were mixed with more primitive aboriginals who had adopted the Celtic language after Silures had arrived from Wales. To continue with Solinus, we learn that, "A tempestuous channel separates the island of Silura from the coast of the British tribe of the Dumnonii. Its inhabitants even to-day (sic. — J.S.) have primitive customs; they do not recognize money; they give and exchange goods; they obtain the necessities of life by barter instead of by purchase; they worship gods\* and men and women alike claim to foretell the future."

Crawford claimed that Severus and Solinus were the only Roman authors who mentioned the Scillies by name but Hansen reported that the Romans in the Third century A.D. helped the natives build dikes which held back the encroaching sea.<sup>18</sup> Unfortunately, she did not name her source. The Romans also banished political prisoners to the Scillies. For example, the Emperor Maximus (c. 383-388 A.D.) banished prisoners there. Earlier emperors sent prisoners there in 280 A.D. One Tiberianus was sent to the islands which were called *Insula Syllian*. He was a convict who lived around 380 A.D. Hansen added that an emperor named Marcus (Marcus Aurelius? — J.S.) banished a false prophet to *Insula Silis* but gave neither source nor more data.

Many ancient megalithic, Iron Age and Roman Age sites as well as Celtic sites have been found on dry land throughout Cornwall and the Scilly Islands. Have any been found underwater? Two eminent British archaeologists named Peter Fowler and Charles Thomas reported in 1979 that a stone cist (grave) off the southeast coast of Bryher Island in the Scillies yielded Romano-British artifacts dating from 75 A.D. to 350 A.D. This site dated from pagan times and may confirm Solinus' text. The site is located on Brow Beach. Nobody has found a sunken Roman city off the coasts of the Scilly Isles, however, Fowler and Thomas noted that certain ruins at Nornour in the Eastern Isles of the Scillies suggested that there may have been a Celto-Roman temple complex whose main site has not yet been found.

Fowler and Thomas added that the Romans knew of the Scillies as *Silina* or *Sillina*. They thought that the isles were one large island about the size of Guernsey of the Channel Islands in the English Channel or Barra Island in the Hebrides (off west Scotland). They suggested that the island's name in Celtic was not only *Silina* (the Celto-Roman name) but *En-noer*, meaning The Land in Old Cornish. That name is reconstructed from similar sounding names in medieval documents. Those documents date from between 1193 to 1380 and use the forms *Ennor*, *Enor*, *Inoer* and *Enoer*. *St. Mary's* was then used as the name of the island of the same name. It was first the name of a church in the town of Old Town but then the name was given to the whole island in place of the old Celtic name. Thomas and Fowler reported that the old, large island had had forests of deciduous trees as well as herds of feral Red and Roe deer. Feral pig remains were excavated at archaeological sites. Thus the ancient land had ample supplies of timber and animals although the landscape was rather different in appearance from the present Scillies.

The feral herds must have been descended from animals brought over in Celtic or Roman times and then turned wild after the decline in population following the fall of Rome. Fowler and Thomas mentioned the Roman accounts of Solinus and Severus who referred to the Scillies in the singular. In fact, they thought that the present or older Celtic names of individual islands were originally names of regions of the larger *Silina*. For instance, *Breghiek* was the name of *St. Martin's* and *Teau* Islands. *Goenhely* (*Briny Wasteland*) was the name of the Eastern Isles but now it survives as the islet of *Ganilly*. *Bryher*, meaning "Place of Hills" included *Bryher* and *Samson* Islands. *Tresco* Island was *Trescau*, meaning "Homestead of the Elder Trees."

*The Search for Lyonesse and complete bibliography will appear in Part II of this article.*



# Shaksper's Werwolves:<sup>1</sup>

## A Lycanthropic Reading

### of

## King Lear and The Winter's Tale

by David E. Robson, M.A.

#### ABSTRACT

This paper connects werewolf folklore and the mental illness of lycanthropy<sup>2</sup> to readings of *King Lear* and *The Winter's Tale*. Werewolves within the plays are identified by legal, medical, dramatic, and etymological relationships to lycanthropy.

#### INTRODUCTION

As Anthony Burgess put it, "the Elizabethans were a healthily superstitious race."<sup>3</sup> I think it is going too far to say, as Robert Graves once did, that Shakespeare "knew and feared"<sup>4</sup> the moon goddess but it is certainly fair to say he knew and wasn't above using the traditions, superstitions, and beliefs which handed themselves down to him. Sir James Frazer asserts that Falstaff dies "between twelve and one, e'en at the turning of the tides" because people all along the east coast of England believed that a man could not die until the tide was nearly out.<sup>5</sup> Significantly, they believed it well into the 19th Century and may still. The Sunday sermon seems a more plausible origin for the belief than lunar myth,<sup>6</sup> but does it really matter if people believe it? For a writer, the issue is belief. Such beliefs carry automatic credibility (i.e., they seem right); if they are theatrical, so much the better.

Shakespeare liked to work from sources. Perhaps it made him feel a scholar, as well as a play botcher (to botch something once meant to mend it). People working from sources quickly learned to distrust their own powers of invention; instead, they gain a knack for fabrication as large "artistic" problems are reduced to small "technical" ones.<sup>7,8</sup> Shakespeare was perfectly well aware of shapeshifting lore (or lycanthropy)<sup>9</sup> and wrote it into his plays if he needed a laugh.<sup>10</sup> This happens literally in *The Winter's Tale*, with the entry of a singing werewolf — Autolycus. He was also aware of lycanthropy as a mental illness, or delusion, and wrote it announcedly into *King Lear*, first when Edgar was driven into hiding (II,iii), and again when Lear chose to be "a comrade of the wolf and owl" (II,iv). And so, gentlefolk, follow me into the plays but beware: We be stalking werewolves there.

#### Contention 1: Autolycus is a werewolf

Granting a premise of magic by illusion,<sup>11</sup> the rest is simple sleight of hand. *The Winter's Tale* is a romance and therefore carries a magical premise.<sup>12</sup> Northrop Frye divides romances into "and then" stories, in which B follows A, and "hence" stories, in which B is presented as a credible effect of A,<sup>13</sup> so that the story incorporates a sense of logic.<sup>13</sup> Sometimes, he asserts, the effect is to reverse the action up to that point.<sup>14</sup> All Leontes' actions were headed for unrelieved tragedy, then the action became comic "with two recognition scenes," Frye observed.<sup>15,16</sup> The point at which the action changes is distinctly marked at the end of Act III: Antigonus exits pursued by a bear, Perdita is found, the Time Chorus spans sixteen years to tell us she is alive and prospering and wooing a prince.

(The break, therefore, comes *after* the Time Chorus, not before.)

Frye also observes that Shakespeare "abandons" Greene's *Pandosto* at this point.<sup>17</sup> Shakespeare was a source man and it seems out of character for a source man to drop one source without having another in mind. I would suggest Wynkin de Worde's printing of *William of Palerne* as a good bet for a second source.<sup>18</sup> Set in Sicily with plenty of magic and comedy, the romance had been "immensely popular"<sup>19</sup> in its time. Plot elements common to both seem to match up, particularly if one takes the dyptich structure as indicating a shift from the story of Leontes to the story of Perdita: A courtier is chased by a bear, a royal child adopted by farmers ends up wooing royalty, the lovers flee to Sicily with some unconventional assistance. The only thing is, William was helped by a werewolf. Is Autolycus a werewolf?

By etymology alone, his name equals *auto* + *lykos* (= self + wolf = wolfself = werewolf). His first spoken lines announce that in his time he wore "three-pile" velvet, that he is a thief "littered" under Mercury, a "snapper-up of unconsidered trifles." Then what's he wearing now? Is it the "wolfhede" mask of Anglo-Saxon law? If so, he is a werewolf by legal definition, and punning on it with canine references in his character-note speech.

Shakespeare read Ovid, so he knew of "bodies changed to different forms," but he may have read Homer, too. Robert Eisler<sup>20</sup> writes:

*Auto-lykos*, 'he himself a wolf,' is a synonym for 'werewolf,' 'man-wolf.' The earliest [person of this name known to literature] is the Homeric Autolykos, the grandfather of Ulysses, the master-thief who steals the helmet made of a boar's head. According to [the] *Odyssey* the god Hermes — sometimes reputed to be the father of Autolykos — gives him the gifts of successful thieving and safe perjury. According to Hesiod he can make all stolen goods invisible, a feature to be connected with the wolf's cap or dog's cap (*kynē*) of 'invisible' Aides. [Thus] there existed, obviously, a matriarchal were-wolf genealogy for Odysseus. (Condensed)

The circumstances Ovid relates of Autolycus' birth match Shakespeare's well but they are, to say the least, confusing.<sup>21</sup> Mercury and Apollo both saw Chione, Daedalion's daughter, and wanted her. Mercury put the girl to sleep by magic and by the time Apollo came

...to take the pleasure

The other god had taken first. In time  
A son was born, Autolycus, a schemer  
With an inheritance, honestly come by,  
Of sheer dishonesty, the kind of fellow  
To make white black, or vice versa, worthy  
Son of his father.

But *which* father? Frye contends "there seems to be no deputy dramatic figure for the second action unless Apollo, working through Paulina and an offstage oracle, has theatrical ambitions."<sup>22</sup> There is a perfectly good one in Autolycus, named son of Mercury and putative son of Apollo. Shakespeare knew well enough that paternity could sometimes be complicated.

Autolycus enters, singing his merry song and boasting of his status as a thief. He wears his knavery outwardly in private, a badge of honor to his guild, or he would not tell us so. Therefore, he wears the "wolfhede" mask imposed on outlaws by Edward the Confessor. Three readings of the "wulfesheved" law are:<sup>23,24,25</sup>

A wolf's head, which the English call *wulfesheved*, from the day of his outlawry.

From the time he is outlawed, he wears a wolf's head, so that anyone may slay him.

He shall be driven away as a wolf, and chased so far as men chase wolves farthest.

Taken together, these readings appear to constitute a reasonably complete statute. Therefore, Autolycus is a werewolf by legal definition.

He is also a werewolf by location, season and the technical requirements of comic relief. Robert Burton reports lycanthropy "troubleth men most in February and is nowadays frequent in Bohemia."<sup>26</sup> It is "a winter's tale," February is the tailing month of winter, and Autolycus makes his first appearance in Bohemia. Another writer<sup>27</sup> notes that Apulia was once called Bohemia, which further indicates *Palerne* as the second source.

Properly performed, the transformations of Autolycus occur on-stage, while the audience watches. When the Clown enters, Autolycus pulls the mask back, leaving his costume in place, and "grovels," whining like a whipped dog. When next Autolycus enters he has, with the Clown's money, transformed himself to a higher type of man — a peddler. He next exchanges garments with Florizel and appears as a courtier, having resumed his original form. Each transformation of clothing changes his manner. However, as a visual reminder to the audience of who and what he is he wears the *wolfhede* as a beard, and then a cloak, turned fur-side in to show he is *versipellis*. I think there is something intrinsically funny about a werewolf singing of "daffodils and doxies" and he fits right in with the bestial rage of Leontes, Antigonus being eaten by a bear, the dance of the Satyrs in the festival, and the wolfish descent of Polixenes on the shepherds as he outlaws his son and drives him away, "chased so far as men chase wolves farthest."

### Contention 2: *Lear* is a lycanthropic play

The kindest thing one can say of Regan and Goneril is that they are viragos. The etymology of virago is "werewolf."<sup>28</sup> On Edgar's disappearance (II,iii), he says that he will reappear as a lunatic beggar and specifies a particular kind, a "Turlygood." A Turlygood is a lycanthrope. *Lear*, the fugitive King, is *wulfesheved* by definition; when he makes his last appearance on stage, he enters howling. All of these things, taken together, spell lycanthropy.

Robert Burton<sup>29</sup> discusses "diseases of the imagination, or injured reason" as being:

three or four in number, frenzy, madness, melancholy, dotage, and their kinds: hydrophobia, lycanthropia, St. Vitus' dance, possession of devils.

Under a single subsection<sup>30</sup> Burton *links*

Dotage, Madness, Frenzy, Hydrophobia, Lycanthropia, Chorus Sancti Viti, Ecstasis as if they were phases of a single progressive disease. Striking from the list canine rabies, St. Vitus' Dance and demonic possession, the King's psychology may be seen in proper Elizabethan (or Jacobean) terms as progressively deteriorating from dotage to madness to frenzy to lycanthropy. Burton defines dotage as "folly;" frenzy as "clamorous" dotage, "continual, with waking or memory decayed;" madness as:

a vehement dotage, or raving without fever, far more violent than melancholy, full of anger and clamour, horrible looks, actions, gestures, troubling the patients with far greater vehemence both of body and mind, without all fear and sorrow, with such impetuous force and boldness that sometimes three or four men cannot hold them.

Lycanthropy Burton characterizes as:

wolf-madness, when men run howling about graves and fields in the night. [Lycanthropes] lie hid all day and go abroad in the night, howling at graves and deserts; 'they have usually hollow eyes, scabbed legs and thighs, very dry and pale.' (Condensed)

Edgar enters (II,iii), announcing that he 'Escap'd the hunt' and seeks to preserve himself in the base, poor shape of man "brought near to beast." He will grime his face with filth, elf his hair in knots, blanket his loins and run naked through the countryside howling (i.e., "with roaring voice"), scratching his limbs with anything that will make him bleed. "Poor Turlygood! poor Tom!"<sup>31</sup>...Edgar I nothing am," he says, and exits. Douce<sup>32</sup> states:

*Turlygood* is the *corrupted* word in *our* language for *Turlupin*. The Turlupins were known at first as *Beghards* or *Beghins*, and brethren and sisters of the free spirit. Their manners and appearance exhibited the strongest indications of lunacy and distraction. The common people alone called them *Turlupins*; a name obviously connected with their *wolvish* howlings. (Condensed)

The existence of Turlupins is confirmed in *French Ecclesiastical History* as Brothers and Sisters of the Free Spirit.<sup>33</sup> If the etymology proposed is correct (i.e., Turlygood = Turlupin = wer-lupin), then a Turlygood is a werewolf or anyway, a man suffering lycanthropic delusions. The physical description also seems to match that of condemned werewolves. Jacques Roulet, "The Lycanthrope of Angers" (1598), was a feeble-minded, epileptic beggar, aged 35, accused as a werewolf after being found in some bushes<sup>34</sup>

half-naked, his hair unkempt, his hands smeared with blood, and his nails clotted with shreds of human flesh.

Montague Summers<sup>35</sup> cites Boguet, who judged many werewolf trials, as noting that the werewolves who came before him to be tried,

owing to their nocturnal coursings through briars and brambles over the countryside, 'were all scratched on the face and hands and legs, and that Pierre Gandillon was so much disfigured in this way that he bore hardly any resemblance to a man, and struck with horror those who looked at him.

Edgar did not want to be bothered. That much is obvious. And so, it appears that he disguised himself not only as a lunatic, but as a recognizably dangerous lycanthropic lunatic. Edgar is *wulfesheved* by law, werewolf by design.

Returning to Burton's classifications, one may take *Lear's* dotage and therefore his folly as being the self-evident psy-

chological set-up of Act I. Bystanders at the love-trial may well have been tempted to ask him, as Kent and Cordelia in effect did, "Just who do you think you are?" To answer that, one must return to the fact that Shakespeare was a source man. The likely main source appears to be the poem "Leir and His Daughters" recorded in Layamon's *The Brut*<sup>36</sup> (for technical reasons<sup>37</sup>) but it would be in character for a source man to go farther — possibly to Geoffrey of Monmouth, possibly to myth. Squire<sup>38</sup> reports that the "far-off original" of Lear was

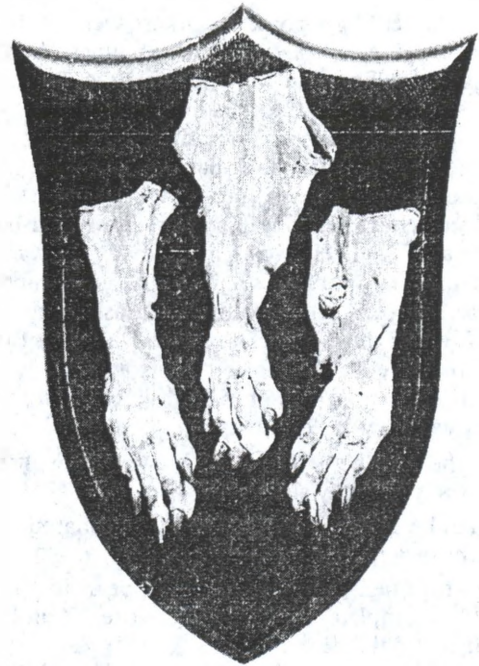
the British *sea-god* 'Llyr Llediath.' The chief city of his *worship* is still called after him Leichester, that is, Llyrcestre, still earlier, Caer-Llyr. (Condensed, emphasis added)

"Worship" = "adoration" = "love." Any crossword fan knows this. "Abasement" is the act of adoration or worship, especially before a diety; also, humiliation. "Whosoever exalthe himself shall be abased," says Luke 14:11.

The set-up of abasement, prayer (in the legal sense) and reward indicates Shakespeare conceived Lear as a priest-king who believed himself a demi-god endowed with magical powers, particularly over wind and rain; this is the nature of his folly. From the moment Cordelia refuses to abase herself in prayer of reward, his folly grows ever more clamorous and continued; this is the nature of his frenzy. Lycanthropy is a kind of madness and madness, a kind of action. Lear flits between ordinary madness and lycanthropy from the moment he vows to be "comrade of the wolf and owl" (II,iv) until the final scene, when he re-enters, howling.

Following the play on the level of action alone, one sees the set-up: the cited line in II,iv shows the decision; Kent's discussion (III,i) suggests a strange wolfish howl softly woven in the winds offstage. The audience discovers (III,ii) that the howling was Lear, attempting to raise a storm.<sup>39</sup> Brief scenes furthering the secondary intelligence plot<sup>40</sup> distract the audience while Shakespeare moves the characters from place to place, but the layouts of III,iv and III,vi are identical: a fool, a knave, a fugitive disguised as a lycanthrope, and a pitiable old sorcerer (howling mad and therefore lycanthropic) are twice joined under one roof, on one stage, in one act. Gloucester's first entry (III,iv) confirms Lear's madness and his legal status as *wulfesheved*;<sup>41</sup> his second arranges the escape, concludes the intelligence subplot, and sets up the "Wild Hunt" for Lear. (It might be noted there are perfectly good reasons having nothing to do with symbolism<sup>42</sup> that he recognizes neither Kent nor Edgar.) Lear's next entrance (IV,vi, "fantastically dressed with flowers") shows he is now a camouflaged outlaw who believes himself a wild man. Therefore, the nature of his madness is lycanthropy and his last appearance (V,iii) specifies that he re-enters, howling. The question is, would an audience of Shakespear's time have recognized these elements? I believe the answer is "Unquestionably, yes." Eisler<sup>43</sup> reports:

[In] the Twelfth Night pageant of 1515 produced at Greenwich for Henry VIII 'came out of a place lyke a wood 8 wyldemen, all apparayed in grene mosse.' In 1575 Queen Elizabeth [was received at Kenilworth by the poet Gascoyne, who emerged] from the wood as a 'wild man,' entirely covered with ivy and carrying a little uprooted tree. [Eisler argues that the 'wyldeman's costume' is] originally a hunter's camouflage, [and that] the 'Green Man' is known as *le Loup Vert* at Jumièges (Normandy). The 'Green Wolf' or 'Grass Wolf' is [therefore] by no means a creature of



Welsh wolf pads from the mid-fifteen hundreds on display in the National Museum of Wales.

mythical imagination but the archetypal figure of the disguised outlaw and werewolf hiding and feeding in the cornfields and vineyards when the crops are ripe. (Condensed)

As with Edgar's disguise, the physical descriptions of lycanthropy match those presented in the play.

That Regan and Goneril become lycanthropic is also demonstrable, although their transformations are metaphorical (and therefore characteristic) rather than literal. Their actions are whorish from the start because their love is for sale; Cordelia's is not, so she seems pure by contrast<sup>44</sup> (I,i). The trial-by-magic (III,vi) reverses the judgment of the trial-by-love, but by then the damage is done. Lear characterizes his daughters as "she-foxes," an interesting word which relates them by image to the *maenads*, or "raving women," of Plutarch. Characterized as sterile huntresses clad in fox-pelts, the *maenads* sometimes took lovers, worshipped the "Great Hunter," and beat the woods by night in the "Wild Hunt."<sup>45,46</sup> For this reason, and to show they are filthy rich, Regan and Goneril should wear fox-fur stoles or something of the sort in their stage entrances.

That Shakespeare used this set-up is hinted in Goneril's chat with Oswald (I,iii) and confirmed upon Oswald's death, when Edgar makes a point of reading and interpreting her letter to Edmund. As soon as Lear calls down the curse of sterility upon her, she becomes *maenad*. However, for Shakespeare, the sisters' progressive frenzy of lycanthropic cruelty originates in their jealousy of (and hatred for) each other. Each tries to outdo the other in cruelty to Gloucester as a fawning display of devotion to Edmund. Shakespeare openly shows this (and tells it). Nevertheless, he makes one fiction fit another by casting Lear as "The Hunted," Edmund as the "Great Hunter," and Regan and Goneril as his raving devotees. The etymological trace is stamped upon their characters like DNA: *virago* = amazon (without breast = without heart) = she-fox = *maenad* = she-wolf (harlot) = werewolf. The layout is exact if one accepts etymology, antique psychology, and lycanthropy as valid bases for literary criticism.

## CONCLUSION

The question remains whether Shakespeare believed in witchcraft, werewolves, and the like. Robert Graves asserts he did; Shakespeare's own treatment of the material on stage clearly indicates he did not. Casting Autolycus as a werewolf (if he was so cast) was nothing more than a sight-gag designed to raise an immediate laugh and let the audience know the tragedy has turned to comedy. However, it is a very good sight gag, scholarly in character, the sort of thing one wouldn't expect from a mere commercial hack who had little Latin and less Greek. When Shakespeare presents Lear on the heath raising a storm by magic, it is Lear (not Shakespeare) who believes the storm was raised by magical means. Shakespeare has already taken pains to show the audience the storm was in progress before Lear got there, ensuring that all the audience sees is a deluded old man who hasn't the sense to come in out of the rain yet thinks he moves the powers of heaven and earth at will.

Yet, even if he didn't believe in them himself and felt no motive to educate the public by debunking them, he wasn't above using them. Magical elements were popular motifs of the public imagination and popular then (as now) meant box-office.

## NOTES

1. For antiquarian reasons, Kittredge's spelling of Shakespeare and the Middle English spelling of werewolf are used in the title.
2. Lidman relates werewolf folklore to the medieval wildman (see Mark J. Lidman, "Wild Men and Werewolves: An Investigation into the Iconography of Lycanthropy," *Journal of Popular Culture*, Fall 1976, pp. 388-397). That the mental illness of lycanthropy is still extant is demonstrated in psychiatric journals (see Frida G. Surawicz, M.D., and Richard Banta, M.D., "Lycanthropy Revisited," *Canadian Psychiatric Association Journal*, Vol. 20 No. 7 (1975) pp. 537-542). Clinical observation of two lycanthropes and interpretation of MMPI data shows a syndrome of progressive mental deterioration and delusions compatible with acute schizophrenia or toxic psychosis; these are consistent with symptoms of atropine ingestion (nightshade is a well-known ingredient of werewolf ointments). The painting, "A Wild Man and Woman" by Jean Bourdichon (15th Century) depicts a man and woman covered with fur standing before a cave with a castle in the background. Russell writes as caption to the reproduced painting, "The legendary wild people of medieval forests were sometimes associated with the wild hunt and with witchcraft (see Jeffrey B. Russell, *A History of Witchcraft: Sorcerers, Heretics, and Pagans*, Thames and Hudson, Ltd., London, 1980, p. 49). See also Daniel 4:33 (King James Bible) for the case of Nebuchadnezzar, who "was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Burton (Robert Burton, *The Anatomy of Melancholy*, 1621) categorized Nebuchadnezzar under the heading of lycanthropy as did Eisler (see Robert Eisler, *Man Into Wolf*, Philosophical Library, Inc., New York, 1952, Note 118, p. 162); Eisler suggests that Nebuchadnezzar's case took the form of "bovine therioanthropy" and adds "there is no reason to doubt the historicity of an access of melancholy madness in the life of this king, since his own inscriptions politely record a four-years' suspension of interest in public affairs."
3. Anthony Burgess, *Shakespeare*, Alfred A. Knopf, New York, 1970, p. 169.
4. Robert Graves, *The White Goddess*, Farrar, Straus and Giroux, New York, 1948 (1975 reprint), p. 426. Graves asserts, "Shakespeare knew and feared her. One must not be misled by the playful silliness of the love passages in his early *Venus and Adonis*, or by the extraordinary mythographic jumble in his *Mid-Summer Night's Dream*." See note 10 herein for comment.
5. Sir James George Frazer, *The Golden Bough* (abridged), The Macmillan Company, New York, 1922 (1967 reprint), p. 40.
6. Ecclesiastes 9:11 (King James Bible) ends, "but time and chance happeneth to them all." In maritime services, it is frequently read "time and tide."
7. In a Master's thesis, "Two Studies in Technique," David E. Robson, University of San Diego. Discussed tangentially in essay "On Translating," p. 206, and essay "On Adapting," p. 2-3. First essay written Dec. 1981, Camp Covington, Guam; second written Oct. 1982. Thesis approved March 1983 at San Diego, CA.
8. John Gardner, *The Art of Fiction*, Alfred A. Knopf, New York, 1984, also addresses technical problems indirectly, p. 15.
9. It would have been impossible to be alive at the time and *not* be aware of witchcraft, of which shapeshifting is an aspect. Five notorious lycanthropes were tried in France and Germany within Shakespeare's lifetime; the Peter Stubb case (1589) in Cologne was retold as a pamphlet in Holland and translated and printed as a pamphlet in London (1590). It may be read in *The Werewolf* with only the typeface changed (see Montague Summers, *The Werewolf*, Bell Publishing Company, New York, 1966 (reprint of 1933 London edition), pp. 254-259).
10. See Falstaff as Herne the Hunter in *Merry Wives of Windsor*; see also the hilarious plight of therioanthropic Bottom in *Mid-Summer Night's Dream* (re: Graves' assertion, Note 3 herein, one wonders if the expression "half-assed" existed before Bottom.)
11. Magic by illusion is not magic at all; cf. Master's thesis, Robson, p. 13.
12. The romance tradition is inherently magical and filled with supernatural elements.
13. Northrop Frye, *The Myth of Deliverance: Reflections on Shakespeare's Problem Comedies*, University of Toronto Press, Toronto, 1983.
14. Northrop Frye, *The Myth of Deliverance*, p. 4.
15. Northrop Frye, *The Myth of Deliverance*, p. 31.
16. Northrop Frye, *Fables of Identity: Studies in Poetic Mythology*, Harcourt Brace Jovanovich, New York, 1963, "Recognition in *The Winter's Tale*," pp. 107-118.
17. Northrop Frye, *The Myth of Deliverance*, p. 31.
18. In Master's thesis, Robson, pp. 5-6. I confess a personal and sentimental interest in finding traces of *William* in *The Winter's Tale*; however, Shakespeare certainly could have read it.
19. Irene Petit McKeenan, "Guillaume de Palerne: A Medieval Best-Seller," PMLA, 1926. (See also Summers, *The Werewolf*, pp. 222-224).
20. Robert Eisler, *Man Into Wolf: An Anthropological Interpretation of Sadism, Masochism, and Lycanthropy*, Philosophical Library, New York, 1952, Note 112, "Personal Names Meaning Wolf," pp. 142-145.
21. Ovid, *Metamorphoses* (Rolf Humphries, Tr.), Indiana University Press, Bloomington, 1955 (1968 reprint), p. 269. Ovid avoids the paternity problem by saying Chione had twins.
22. Northrop Frye, *The Myth of Deliverance*, p. 31.
23. Eisler, *Man Into Wolf*, Note 112, p. 145.
24. Eisler, *Man Into Wolf*, Note 112, p. 145.
25. Venetia Newall, *Encyclopedia of Witchcraft and Magic*, The Dial Press, New York, 1974, p. 171.
26. Robert Burton, *The Anatomy of Melancholy*, Vintage Books, New York 1977 (originally published London 1621). It might be noted that Shakespeare could not have used Burton as a source — he had been dead five years when the book came out; however, their work methods appear similar in that both transmuted materials which had been handed down to them.
27. S.L. Bethell, *The Winter's Tale: A Study*, Folcroft Library, Inc., 1970, pp. 32-34. Strongly suspect this is a reprint of a 1940s text, in that footnote dates reference nothing later than 1944. On the point of Bohemia's non-existent sea-coast, Bethell suggests three possibilities: (a) it had one, c. 1270; (b) in 1481, the name was also used of Apulia (South Italy); and (c) the sea-coast of Bohemia was as much of a standing-joke in Shakespeare's time as an admiral of the Swiss Navy would be in ours. Bethell favors the

- standing-joke theory.
28. *Webster's New World Dictionary of the American Language*, William Collins + World Publishing Co., New York, 1974, p. 1586.
  29. Robert Burton, *The Anatomy of Melancholy*, Pt. I, Sect. I, Subsect. III, "Division of Diseases of the Head," p. 139.
  30. Robert Burton, *The Anatomy etc.*, Pt. I, Sect. I, Subsect. IV, pp. 139-143.
  31. Howard Staunton (1810-1874) quotes a lengthy passage from Dekker's *O per se O* (1612) describing Bedlamite beggars in his *The Complete Illustrated Shakespeare*, Vol. III, p. 118, originally published by Routledge, 1858-61.
  32. Staunton, *Shakespeare*, p. 119.
  33. *Webster's New International Dictionary*, Second Edition. No citation was found in Samuel Johnson's *Dictionary*; the word had also apparently slipped from the dictionary by the time *Webster's Third International* was published.
  34. Russell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology*, Crown Publishers, Inc., New York, 1979, p. not recorded.
  35. Montague Summers, *The Werewolf*, p. 116. Since this note deals with Edgar's "transformation" it is perhaps not impertinent to mention the most excellent and learned demonologist Jean Bodin, who affirms that the lycanthropes he tried "washed themselves with water" when they wished to resume human form, which is noted as being in good agreement with Sprenger's statement (*Malleus Maleficarum*) that a man who has been changed into a beast loses that shape when he is bathed in running water (Summers, p. 113). Presumably, Edgar's "transformation" back to human form as a peasant was accomplished by similar means.
  36. Roger Sherman Loomis and Rudolph Willard, eds., *Medieval English Verse and Prose*, Appleton-Century-Crofts, Inc., New York, 1948, pp. 7-13.
  37. The "technical reasons" are: (1) The outline of action matches well between Layamon and Shakespeare, although Layamon presents the tale so that Cordoille committed suicide after much torture; also, Layamon gave Leir only thirty knights in his train. (2) At 433 lines, it is approximately the right length for a "treatment."
  38. Charles B. Squire, *The Mythology of the British Islands*, Gresham Pub. Co., London, 1905. (Reprinted by Bell Publishing Co., 1979, as *Celtic Myth and Legend, Poetry and Romance*), p. 270.
  39. Robbins, *Encyclopedia of Witchcraft and Demonology*, as per Note 34 herein, p. not recorded. Robbins notes two well-known instances of storm-raising in the history of witchcraft, of which one "classic" example is the involved trial of the North Berwick Witches (1590). Attempting by magical means to wreck the ship on which King James of Scotland was returning from Denmark, the witches christened a cat "and bound to each part of that cat the chiefest part of a dead man and several joints of his body." For whatever reason, the ship was apparently slowed down by contrary winds and the witches claimed credit, for which act of using witchcraft with regicidal intent, they were executed. Anthony Burgess notes (Note 3 herein, p. 223) that James became much more tolerant of witchcraft when he became King of England and, towards the end of his life, flatly denied the workings of witches and devils as "but falsehoods and delusions." James had, as Montague Summers notes (*The Werewolf*, p. 192) "a far more skeptical mind than is vulgarly supposed" and said on the subject of werewolves, James stated, "if anie such thing hath bene, I take it to haue proceeded but of a naturall superabundance of Melancholic" (King James, *Daemonologie*, 1957). It would appear that if James believed lycanthropes were mad, Shakespeare (ever mindful of the importance of pleasing important members of the audience) gave him just what he wanted. It may be here noted that in the storm-raising scene, Lear's howling has "a most eerie quality," as Summers wrote of the voice of the wolf (Summers, *The Werewolf*, p. 64).
  40. "The secondary intelligence plot:" Gloucester was set up by Edmund as a spy. By Biblical and Hammurabic injunction, blinding was one punishment of spies. Of course, Kent was the spy, not Gloucester; Kent was Cordelia's *agent provocateur*. It would appear she gave Kent the mission of keeping Lear from coming to physical harm, if possible, while encouraging him in his delusions and stirring up enmity against him. Every action Kent takes from the time he enters in disguise until Lear is on the heath is openly provocative. His exit and Cordelia's (I,i) are identical in character, in that they are equally classy and provocative. If this casts suspicion on the purity of Cordelia's motives, good! (See Note 44 herein).
  41. "His daughters seek his death," says Gloucester, confirming Lear's status as *wulfesheved*. Lear's madness is confirmed by the contrast presented in Gloucester's sanity.
  42. Gloucester is a sane but not imaginative man and he only sees what he expects to see. He has no reason to expect to see Kent, believing him to be comfortably banished to France with Cordelia. He has even less reason to expect to see Edgar, knowing that he banished him himself. Further, there is no reason to believe he would recognize Edgar beneath all the blood and dirt of his lycanthropic disguise. Thus Gloucester sees what any sane man would see, a lunatic only.
  43. Eisler, Notes 158 and 159, "Green Men;" "The Green Man as Camouflaged Outlaw," *Man Into Wolf*, pp. 184-188.
  44. "Cordelia's Motives:" As the unmarried daughter, Cordelia presumably was living with her father at the palace and therefore, knew about the prospect of sustaining not only her father but 100 knights. Goneril mentions the problems caused by 100 knights and squires, so it appears the actual number was substantially greater. A little arithmetic shows that (given the modest assumption of close order drill formations with columns four horses abreast and the horses spaced at 15-foot intervals) Lear's 100 knights alone formed an armored column 400 feet long. However, knights are not much good without a support organization; each knight requires a squire, and each knight/squire set requires an armorer. That's 300 men and 200 horses, not to mention remounts and draft animals. If Lear has that many people in his train, he likely has such ordinary support personnel as cooks, bowmen, and suppliers (200). The army would pick up an additional 200 camp followers quickly; medieval armies usually did. Taken together, that's 700 people and 200 mounts, 100 remounts and a minimum of 50 draft horses, forming a column about a quarter mile long. One can almost feel sorry for Goneril on first sight of that column: six months each supporting them would bankrupt both households. Given this layout it would appear Cordelia's plan was to let her father wear out his welcome, then raise an invasion and rescue him, seeming at last the better for having seemed at first the worst. The result, if it came off, would be the disinheritance of both her sisters, making Cordelia heir apparent to all of England as well as France. There was no love lost between these three sisters. Cordelia just planned to outfox the other two.
  45. Eisler, *Man Into Wolf*, p. 35.
  46. Eisler, *Man Into Wolf*, Note 98, "Solitary Animals Converted to the Gregarious Life," pp. 109-110.

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# The UFO Impact

(The cosmological features.)

## Part III of a IV-Part Series

by Jean-Pierre Petit

### Introduction

A serious problem arises regarding UFOs. If they are extra-terrestrial vehicles, how do they cross the fantastic distances between us and the closest stars? Special relativity behaves like a steel wall. For today's scientist travel faster than  $c$ , the speed of light, is nonsense. In fact, this limitation comes from some fundamental geometric features of space-time. The observation of light rays tangent to the planet Mercury showed that space-time had a certain curvature due to mass content. Then, after Einstein we considered space-time as a four-dimensional hypersurface. Any regular  $n$ -dimensional surface has a  $n$ -dimensional local Euclidean tangent-space. This tangent-space is similar to the ordinary tangent-plane associated with any point of a two-dimensional sphere. [Note: The author discusses this two-dimensional concept further on, Ed.]

Actually, the work of Einstein, in 1915, and then the work of Minkowski, showed that this four-dimensional tangent-space was not a simple four-dimensional Euclidean space, where the Pythagorean theorem works, but a pseudo-Euclidean space. This peculiar geometric feature introduced a fundamental limitation to the velocity of light. If interested, the reader will find useful material in two books, called *Everything Is Relative* and *The Black Hole*, William Kaufmann, editor, 95 First Street, Los Altos, California 94022, USA.

To sum up, in our four-dimensional space-time frame of reference, to go faster than  $c$  is as stupid as to go deeper than the center of a sphere.

Thus, if an interstellar voyage could be managed someday, it would imply some fundamental changes to our scientific vision.

### About the Absolute Constancy of the Velocity of Light

I am presently publishing a paper in the international top-level journal *The Modern Physics Letters A*, titled "An Interpretation of the Cosmologic Model With Variable Light Velocity." The paper has been accepted after a six-month, hard mathematical fight with the referee.

In the classical description, all physical constants:  $c$ , velocity of the light;  $G$ , gravity constant;  $h$ , Planck's constant;  $K$ , dielectric constant,  $\mu$ , magnetic permeability of the vacuum;  $m_e$ , mass of an electron, and so on, are considered as *absolute constants in space and time*. Notice that  $c$ ,  $K$  and  $\mu$  are not independent. In effect,  $c$  comes from Maxwell's equations through

$$c = \frac{1}{\sqrt{\mu K}}$$

Notice that light rays are nothing but the characteristic paths associated with the Maxwell equations system, describing electromagnetism, from the mathematical point of view. All that is classical. In other words, light is an electromagnetic wave.

Also, in classical description, the universe is expanding, since the big bang event. But the size of galaxies and atoms do not change. They behave like frozen regions of space (see my book *Big Bang*, same editor). The radius of a black holes does not change, either.

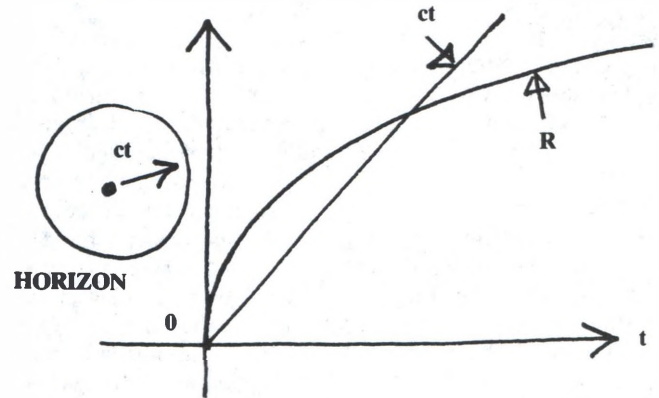


Fig. 1 — The horizon  $ct$  and the characteristic length  $R(t)$

The big bang theory is not perfect. As an example, if we follow the Einstein-de Sitter model, expansion corresponds to a law  $R \approx t^{2/3}$  where  $R$  represents a cosmic characteristic length, say, the distance between two clusters of galaxies, and where  $t$  is cosmological time.

Consider an element — an elementary particle — where time is close to  $t=0$ . Suppose it produces an electromagnetic wave at the velocity  $c$ . This wave will expand as a sphere whose radius is the "horizon"  $ct$ . It is obvious that in the primeval state of the universe the horizon  $ct$  was smaller than the characteristic length  $R$  (See figure 1).

Under such conditions, how could the universe be so homogeneous, if all the particles ignored each other during the primeval period? How could men have the same opinions if they never talked to each other? This is the first paradox.

The second paradox is the following: Before  $t = 700,000$  years energy-matter was mainly contained in primeval photons, born at  $t = 13$  seconds, when mutual matter/anti-matter annihilation occurred. After  $t = 700,000$  years matter possessed almost all the energy of universe and light was nothing but some tenuous ash. During the first period, which we call the radiative period,  $R \approx t^{1/2}$ . Then, after  $t = 700,000$  years the law corresponds to  $R \approx t^{2/3}$ , since we have a two-velocity cosmos. This is surprising because our physics says that matter and light should be equivalent, through the  $E = mc^2$  relationship.

The universe possesses a certain amount of additional oddities. Some galactic redshifts do not fit in, at all, with the general pattern for they give relative velocities, in some clusters of galaxies, which should be larger than 10,000 km/s. Quasar's energy emission is still unexplained. We find only one half the necessary mass in our galaxy, in order to prevent its explosion due to centrifugal force, and so on.

Einstein's theory comes from a basic assumption: the geometric features of universe and its mass content are supposed to be closely related. Geometry is due to the presence of matter, and mass is nothing but a geometric feature. If  $R$  is a tensor describing the geometry of the universe and  $T$  the energy-matter tensor, then the basic field equation that Einstein introduced in 1917 is:

$$R = \kappa T$$

where,  $\kappa$  is the well-known Einstein constant, that has to be determined.

In books we find that  $\kappa$  was determined by considering some peculiar situation. Attention was focused on the field as produced by a single mass  $m$ , in steady conditions. Then Einstein built the necessary link between the old, classical Newtonian description and the relativistic description and he found:

$$\kappa = - \frac{8\pi G}{c^2}$$

On the other hand the field equation must mute into the classical description at short range and for a short period. As such, the field equation must be "divergentless." It is just a mathematical property. In the small neighborhood of space-time this mathematical property degenerates into the more familiar property, i.e. where energy-matter is conserved.

This zero-divergent property has a consequence:  $\kappa$  must be an absolute constant. If not, all our knowledge in physics would just collapse, but as  $\kappa$  is determined from a *steady* situation, nothing obliges us to assert that  $c$  and  $G$  are separate constants. The ratio  $G/c^2$  must be an absolute constant — that is all. This is the aspect of general relativity that I enhanced in my recent paper in *Modern Physics Letters A*.

Many authors have tried to consider  $G$ ,  $m$ , &  $h$  as variable in time. Milne (1932) supposed that  $G$  and  $h$  could vary. He denied the expansion process and suggested the red shift, i.e., the variation of the light frequency  $\nu$  in time could be due to some secular variation for  $h$ , and he suggested  $h \propto t$ . In addition he supposed the energy  $h\nu$  would remain constant in time.

Hoyle suggested a secular variation of  $G$  and mass content  $p$ . To fulfill the divergentless condition of the field equation he had to introduce some *source term* in it, which corresponded to continuous creation of matter. Later, in 1958, he published a paper with Narlikar in which he suggested that the variation of  $G$  could explain the expansion of the earth and the initial Gondwana breakage into parts: the actual continents.

Dirac tried also to move the constants  $G$  and  $h$ , but, surprisingly, nobody touched  $c$ .

In my recent paper I have presented a model in which all the constants can change with respect to cosmic time. Following Milne I tried to eliminate all possible witnesses of the expansion. As such, I supposed that the Compton length (associated to particles), the Schwarzschild length (associated to the general relativity and black holes), the Jeans length (associated to stellar systems) followed the variation of  $R$  in time. Then the particles, the black holes and the galaxies expanded with the universe. As a consequence of this geometric assumption I found that all the energies — radiative, gravitational, and so on — were conserved. For example  $mc^2$  was conserved, but not  $m$ , alone!

The classical model saved mass, not energy. In this new model the energy content was saved, not the masses. The dependence between the constants and  $R$  can be given as the following:

$$\begin{aligned} m &\propto R \\ G &\propto 1/R \\ C &\propto 1/R^{1/2} \end{aligned}$$

$$\text{Any cosmic velocity } V \propto 1/R^{1/2}$$

$$h \propto R^{3/2} \propto t \text{ (notice we refined Milne's old idea).}$$

$$R \propto t^{2/3}$$

I found a *single* law describing both matter and light worlds. It was no longer necessary to assume that the matter pressure was zero (dust universe). When I computed the horizon from the following integral:

$$\text{Horizon} = \int_0^t c(t)dt = R(t)$$

I found it was identical to the cosmic perimeter at any time, and as such the problem of the homogeneity of universe was solved. In addition, it was no longer necessary to search for what could be the sign of the curvature of space-time ( $k = 1$ , positive,  $k = -1$ , negative, or  $k = 0$ , zero curvature), for the model gave the single solution  $k = -1$  (negative curvature).

The universe was no longer expanding and the redshift, as predicted by Milne, was derived from the secular variation of  $h$ . The relation  $R \approx t^{2/3}$  had to be interpreted as a *gauge relation* and did not correspond to a radial velocity, associated to the Doppler effect. In spite of such strong change the Hubble law still exists and the age of universe remains unchanged. But the Planck length and time were found to vary like  $R$  and  $t$ , whereas the quantic barrier, towards the  $t=0$  singularity, vanished. A fascinating perspective for theoretical physics.

Well, what does change in this magic model?

The answer refers to the volumetric density of energy for distant sources like quasars. In the classical description, as quasars fluctuate in time, we associate with them a maximum diameter  $cT$ , where  $T$  is their period of fluctuation. Then we compare their volumetric power density to the equivalent for normal galaxies supposed not to expand with the universe. Then we find that the quasar, as large as a star, produces as much energy as a whole galaxy.

In the new model I presented,  $c$  was larger when the light was emitted and the galaxies were smaller. Combining the two effects I found that the volumetric power density for distant quasars ( $z=3$ ) should be 1000 times smaller. Interesting, no?

This work is very new. I passed the first barrier of the referee's criticisms. Now this will have to be criticized by the international scientific community. Perhaps somebody will find some error in the structure — then again, perhaps not. But even in the first case, and my French colleagues agree, something will remain, because it could not be a naive mathematical mistake.

### Advanced Cosmology

The reader will say, "OK, but what is the connection with the UFOs?" I will reply that this work started precisely from it.

I will have to now give some concepts that, perhaps, will possibly seem difficult for the nonspecialist.

In 1915 Albert Einstein developed, in a very brilliant and elegant way, his theory of special relativity. Then, he introduced his field equation. In 1917 his cosmic model was not so brilliant. In effect, Einstein *did not know* that the universe is a nonsteady object. Following this antic vision he tried to build a steady universe. But the field equation did not work, the only solution being a universe, as pointed out by de Sitter, occupied by vacuum! It was Ugly...

Then Einstein modified the field equation (as Hoyle did some years later). He introduced the so-called cosmologic constant  $\Lambda$ .

$$R = \kappa T + \Lambda$$

Nobody knew what this strange constant could describe. But later, in 1921 the Russian, Friedman, considered a nonsteady universe and built a model from the field equation, without any need of this cosmological constant. Einstein was very disappointed and said,

—"If I had known that the universe was nonsteady I would have found it before Friedman."

In 1918 scientists tried to introduce electromagnetic features in the four-dimensional model. But soon it appeared that the classical description could not accept both gravitation and electromagnetism. Some additional degree of freedom

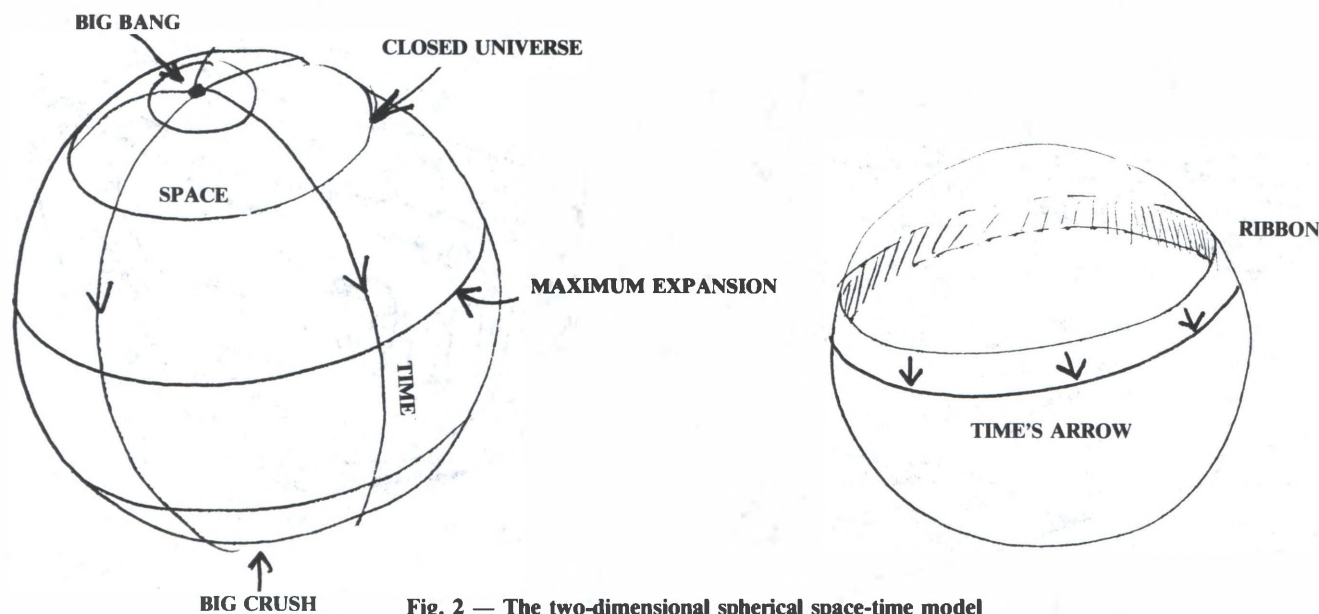


Fig. 2 — The two-dimensional spherical space-time model

would have to be added. Also, in 1918 mathematician Herman Weyl supposed that length could depend on local electromagnetic energy content. An electromagnetic energy concentration would alternate lengths, but not angles. But Einstein found some serious objections with this theory. He showed that two atomic clocks working in two separate regions of universe with different values of electrical potential would differ more and more in time. In particular, this would cause an enlargement of the spectral lines, which should be observable.

In 1919 Kaluza introduced a fifth dimension and showed that the Maxwell equations could then take place in the model. In addition Klein showed that this five-dimensional frame of reference produced quantic features, through the Klein-Gordon equation, which is a different formulation of the Schrödinger equation.

Time passed. Seventy years later, people rediscovered Kaluza's work. This gave nothing but the *superstring theory* which refers to a ten-dimensional description. Today's fashion consists of adding new dimensions to the universe. My personal opinion is that the method is good, but not the interpretation of these additional dimensions. In papers, the scientists say that they are too small to be measured (their order of magnitude is always found like the Planck length, i.e.  $10^{-33}$  cm). I think, among the ten dimensions, four are measurable through a metric operation, the other six are not.

Take, for example, the fifth dimension as introduced by Kaluza. Call  $x^0$  the "chronological variable," identified as  $ct$  in the classical,  $x^1, x^2, x^3$  the space markers and  $x^5$  as the fifth dimension. Kaluza and Klein showed that if  $x^5$  is changed into  $-x^5$ , matter and antimatter are interchanged, and, similarly the wave function  $\Psi$  of quantum mechanics is replaced by its conjugated form  $\Psi^*$ . I say, "if we find a physical process that interchanges  $\Psi$  and  $\Psi^*$  for a set of particles, these particles will be transferred to the antipodal part of universe, and similarly, the antipodal matter will take their place."

To visualize, take a sphere. For any region of the sphere, find its antipodal region. For France it would correspond to New Caledonia. The image of the exchange, as suggested before, would correspond to an abrupt exchange between France and New Caledonia. As a consequence all the transferred atoms would behave in this new frame as antimatter, without the possibility of meeting one another.

Well, a description of the whole theory would deserve a

book. In addition I would have to translate quite sophisticated mathematical concepts into ordinary language, which is not very easy.<sup>1</sup> The central idea is that the universe has a complex geometric structure. The following will give a didactic image of such a structure. Take a closed two-dimensional space-time, represented as a sphere. The north pole represents the big bang singularity. The equator represents the maximum extension configuration. Then, this universe would collapse towards a second singularity, the big crush.

Consider a parallel of this a sphere with a ribbon, on which we indicate the arrow of time, to represent a certain neighbor, duration, in time. It corresponds to a certain state of this closed universe, at a distance  $t$  from the big bang. Cut this ribbon. The following, figures 3-a to 3-f, show that this ribbon can be glued on itself without folding it, if its self-crossing is authorized. If we consider two associated regions of this space-time, each facing the other, we see that their arrows of time are opposite. If we draw a letter like R or G we see that the corresponding letter on the "other" fold is like in a mirror. We would then say these two are *enantiomorphic*.

It is a rather good model to illustrate the geometric duality between matter and antimatter. In effect, if we reverse all the characteristic quantities of an object (i.e., matter, charge, time, space), it becomes an "anti-object."

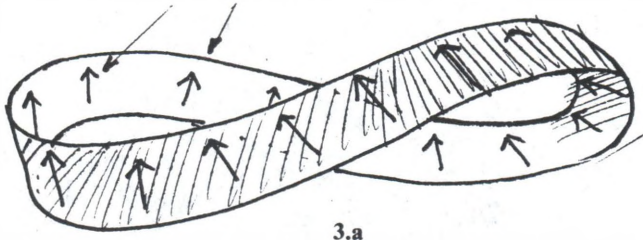
As you probably know, we do not know where the cosmological antimatter has gone. Normally, after the  $t = 13$  second mutual annihilation, one should find some equivalent quantity of antimatter, somewhere. But computation ensures that the cosmic mixture matter-antimatter, under such conditions, should have encountered a complete annihilation.

Andréi Sakharov suggested in 1979 that two universes could exist, whose arrows of time should be in opposition. They would be connected by the big-bang singularity, which is a good answer to the eternal question "How was the universe before  $t = 0$ ?"

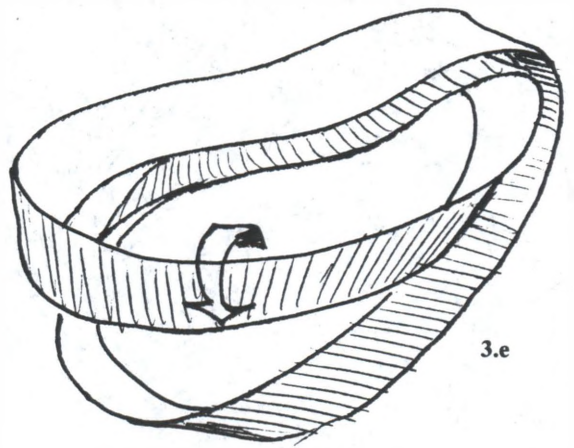
Hawking suggested in 1987 that the arrow of time could be reversed after the maximum extension. As such, the universe could live its own events backwards. In 1977 I published two papers at the French Academy of Science of Paris, entitled:

- Univers énantiomorphes à temps propres opposés.
- Univers en interaction avec leur image dans le miroir du temps.

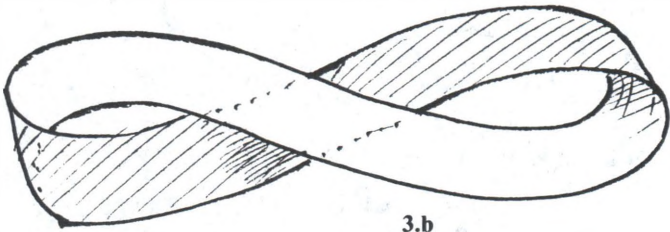
ARROW OF TIME



3.a

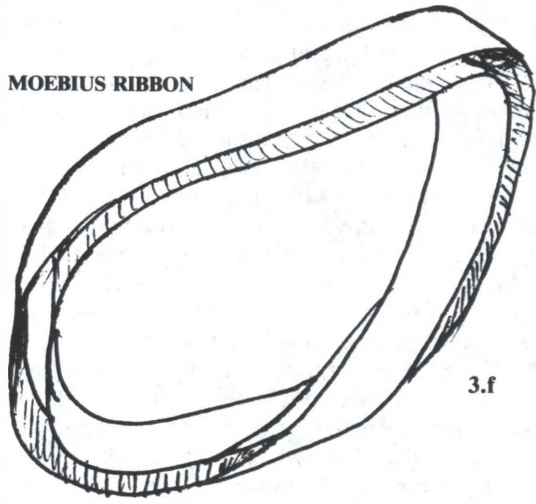


3.e

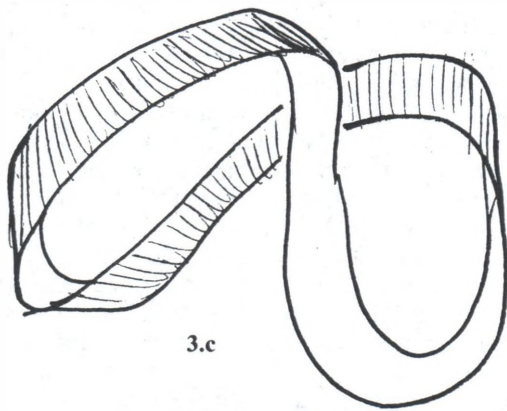


3.b

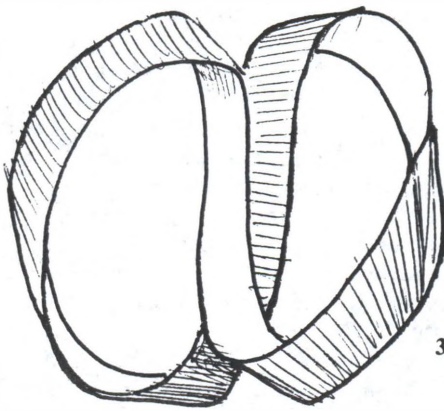
MOEBIUS RIBBON



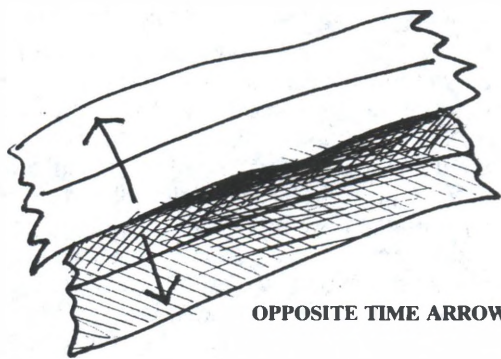
3.f



3.c



3.d



OPPOSITE TIME ARROWS

Fig. 3 — How to glue a ribbon on itself without folding it.

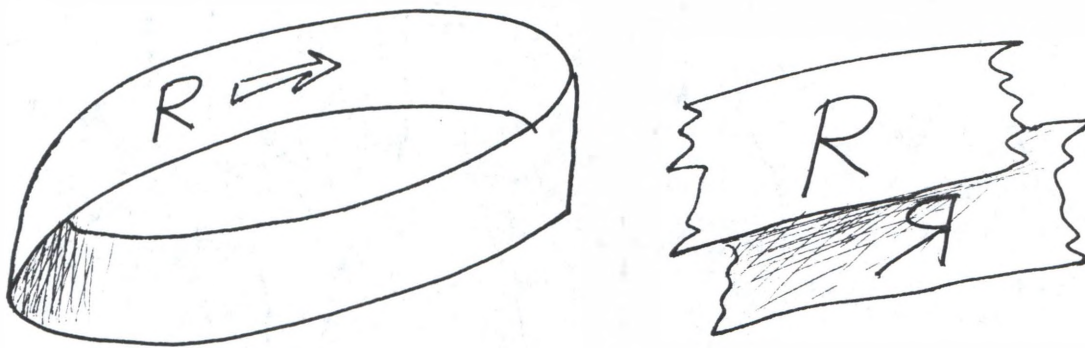


Fig. 4 — Enantiomorphic relation (Twin Universes).

I suggested the Universe could be “the two-fold cover of a four-dimensional projective space.” In other words it would correspond to the image of a “four-dimensional ribbon,” glued on itself. The black hole would then be some sort of button hole.

Now we see what could be the significance of the fifth dimension  $x^5$ , as introduced by Kaluza in 1919. It would be perpendicular to the four-dimensional space-time hypersurface.

The universe, as a whole, evolves from a strange divorce. At the time  $t=0$  it is “glued on itself” along a “single-sided” four-dimensional hypersurface. Time does not flow. It is impossible to define any orientation. Then, the symmetry breakage occurs. The arrow of time appears, and, at the same time, the concept of space orientation gets a real meaning. The strange configuration of this space-time suggests two twin universes with opposite time arrows. But, in fact, there is only one. If one could turn this universe around, he would come back to his starting point with a reversed arrow of time, an idea which is somewhat difficult to grasp. Fortunately, in the model this is not possible for, at any epoch, this journey takes a time equal to the age of universe. In other words, as presented before, the horizon (the path associated to the fastest vehicle: the photon) is always as large as the perimeter of the universe. You cannot phone yourself, or light your path with a lamp.

The twin appearance mirage creates the concept of antimatter. But, following this description, antimatter is strictly identical to matter. They are just two different images of a same object.

The parity is violated. If it was not, time would not flow. The violation of the parity principle is the price to pay to get time’s arrow.

As I said before, I think that the accumulation of electromagnetic energy along a border (a two-dimensional border for a three-dimensional container) would create surgery in space-time. Figures 5-a to 5-d illustrates this topological space-time surgery. Here we use two-dimensional contents associated to a one-dimensional border (a circle). As you can see the contents of two circles are exchanged. In the same way, I think that when a UFO “dematerializes,” the content of a particular border along which a tremendous amount of electromagnetic energy is focused, emitted by the wall, is exchanged with the associated content of the antipodal region of space-time.

In my previous paper I evoked the shock-wave phenomenon as a catastrophe (in the mathematic meaning of

the word, as introduced by the French mathematician René Thom, Field Medal). A shock wave was described as an effect of nonlinear acoustics, which caused the concentration of sonic energy and modified the value of the velocity of sound.

Similarly, in a material medium, nonlinear optical phenomena occur, with some change of the local value of light velocity, but in the classical theory one considers that the velocity of light is an absolute constant. I consider, personally, as an extension of Weyl’s theory, that the concentration of electromagnetic energy should modify the value of the velocity of light in a vacuum. This would generate an unstable energetical situation, because this variation of  $c$  would reinforce the energy-absorption phenomena, which would cause at least a surgical change between the two conjugated folds of space-time.

#### Why UFOs Don’t Need a Propellar for Interstellar Journeys

Let us return to this didactic image of an expanding universe. This is more familiar to our brain than a “gauge variation.” We could associate the universe to a sphere made of metal. Imagine that “God” warms the sphere and causes a dilatation of it. If the energy distribution is uniform the radius of curvature would be the same in every point. But, suppose God warms just one place, and later some place else. The dilatation process becomes quite irregular.

A person who lives in a point of this spheroid universe is informed about a small part of space. The gauge effect will make her unable to observe directly this extracosmological oscillation. Suppose the universe expands, and you want to measure this expansion, but unfortunately your scale expands, too! So you can’t. This *relative* expansion will be observed if and only if a hyperspace transfer is performed from a region to the corresponding antipodal region.

Introduce another image. (See figure 6.) Archibald Higgins (who is the central character of my books) looks at a mirror. His image seems to be compressed or elapsed, but he does not feel any change in his own body. Inversely, if the image was the real Archibald Higgins, it would feel the same on the other side of the mirror.

In fact, the important object is the geometric structure called, mirror. The big bang is nothing, as suggested by Richard Feynman, other than a hypersurface of zero extension. I introduced in 1977, in two reports, the concept of a space-time mirror. Andréi Sakharov focused on the time-mirror concept, but in my mind, introducing the enantiomorphic relation between these two “twin universes,” this should be a “space-time mirror.”

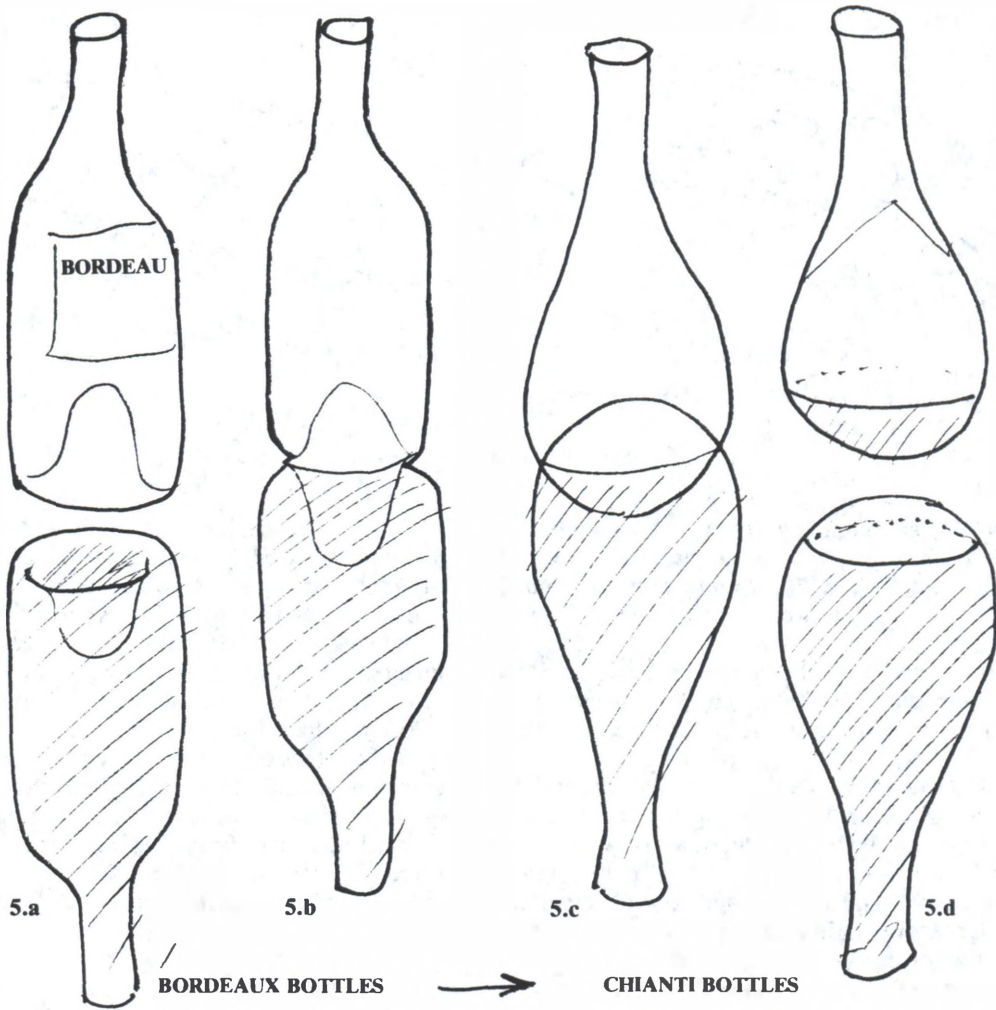
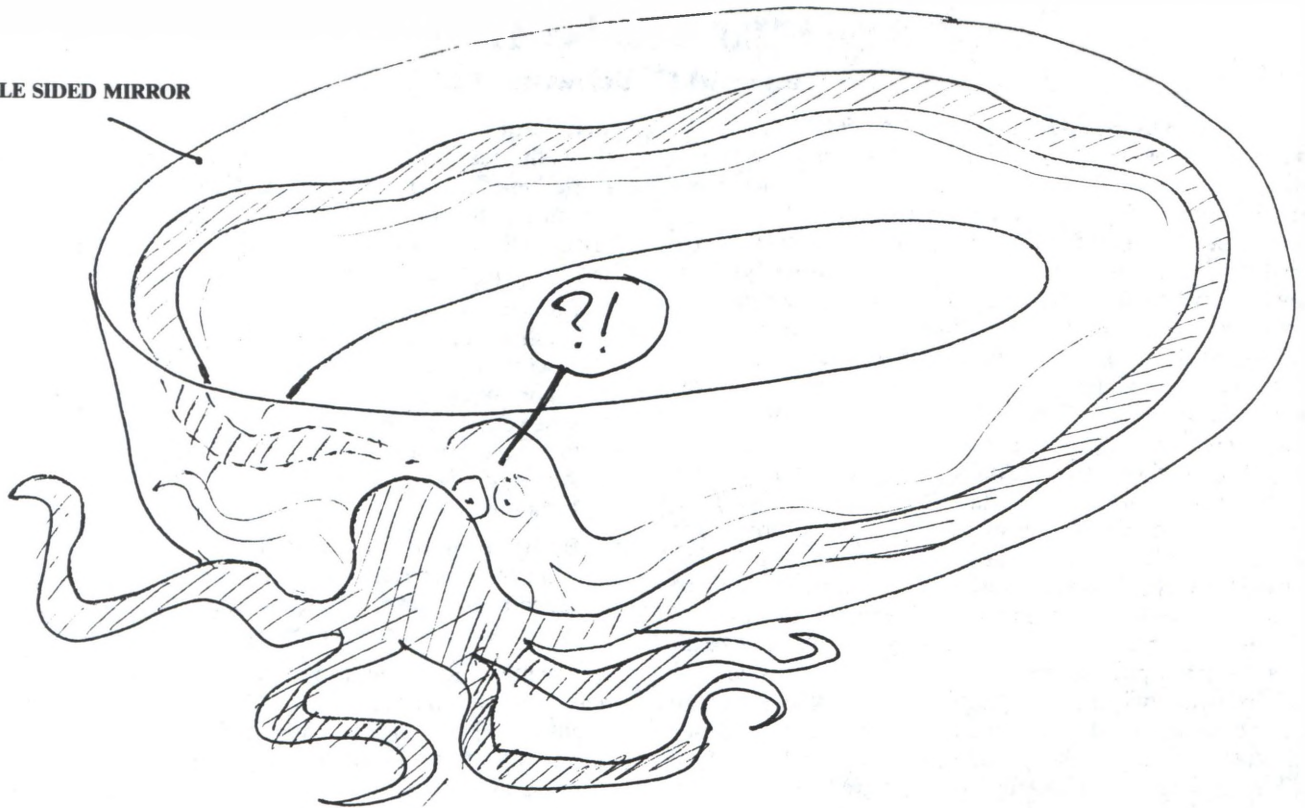


Fig. 5 — Space-time surgery.



Fig. 6 — Relative fluctuation due to the oscillating mirror.

SINGLE SIDED MIRROR



All drawings in this article were done by the author.

Fig. 7

Sakharov suggested the two folds of space-time could be linked by the big bang singularity. In 1977 I suggested that the black holes could be another kind of a link. In fact, they are "CPT invariant" (C for the charges, P for parity and T for time). Thus, a vehicle that would pass through a ten thousand solar mass black hole would appear "on the other side" with a reversed arrow of time (therefore, this is a black hole on this side, too!).

The next picture shows, with a two-dimensional didactic model, how the image and the object forms a single reality. When an octopus looks through a single-sided mirror the world of the object and the world of the image are identical.

Suppose the antipodal portion of space associated with the neighbor of the Earth would be "compressed," due to natural extracosmological oscillations. If our vehicle is transferred, its atoms would be larger than the atoms of the antipodal region. This would mean that some energy would have been lost during transfer. You possibly know that energy is nothing than the measurement of the object's length. Following Einstein's theory, if an object gains energy, it is shortened. If it is enlarged, it loses energy. The conservation of energy is a basic principle in my model, included in the hyperspace transfer. Thus, the atoms of the transferred vehicle will materialize in the twin-fold with relativistic velocities. To recover 50% of the lost energy, when appearing in a two-times compressed twin universe, you need to cruise

at 86% of the velocity of the light which corresponds to this fold. Notice that the relation  $Rc^2 = \text{constant}$  gives a higher velocity in a "smaller" twin-fold. That is, for hyperspace, cruises seem to correspond to a velocity higher than light velocity. *In fact, nobody can overstep the geometric bound  $c$ , corresponding to the fold he lives in.*

Cosmic instability produces these relative gauge fluctuations between adjacent space-time folds. I think that such phenomena should alternate the magnetic field and the electric charge of black holes. That, I am trying to show in my present work.

Travel is possible only if the cosmic conditions are suitable. UFOs must wait for these conditions as sailors awaiting the good wind. This is my interpretation for the wave phenomena of UFO sightings.

### Conclusion

I am presently writing a book about all that. While writing this paper I realize how difficult it is to transform the mathematical concepts into today's words and to convert the Kaluza-Klein relativistic frame of reference into Moebius ribbon, and so on. I hope the reader will not be left completely confused by this.

My next paper [Part IV] will be devoted to the sociological aspects of the UFO problem.



# Katie: Nostradamus Automatic Writing, Possible Direct Writing and Psychic Nexus of an Illiterate (Part II)

by Berthold E. Schwarz, M.D.

Example 9: January 22 or 23, 1988.

When I arrived at the office, at 8:40 a.m., was immediately aware of changes in the research room. There were massive amounts of "gold" covering the exteriors of both sealed specimen bottles. The three gold flecks on the aortic rings capped bottle were the same. There was a solitary gold fleck on the external surface of one of the bovine aortic rings in a different unsealed jar of mixed human and bovine rings which were placed on top of the mini-lab. There was also a fleck of gold on a white sheet of paper inside the locked, sealed mini-lab. The one-on-top-of-the-other position of the aortic rings was unchanged, but the tunica externa of one of the human aortic rings was partially separated. The double pagoda-like structure was unchanged. (See Figures 8-13).

In a room crowded with various experimental props, the following changes were noted: a cigarette on top of the mini-lab was in a vertical position with a styrofoam ball balanced on top. A blank sheet of plain eight and one-half by eleven inches white paper on a clip board and accompanying black Flair soft-tipped pen, placed on a chair by the bedside, was now filled with ancient French writing; and the plastic capped pen was completely cut in the middle with the exposure of one centimeter of black felt-like wick. The previously disarranged Cox Masonite rings on a nearby leather topped end table now had the rings one on top of the other with a drug company ornamental acrylic paper weight, with beans transfixed inside, placed in the center of the stacked rings. Two teaspoons were bent and intertwined. One was curled on itself, including partial bending of the bowl. There was no change in the Pratt-Kulagina-Cox Coffeebox.<sup>1</sup>

On a formica-topped table, two 1.5 volt AA batteries, with the positive poles in apposition, were balanced one on top of the other. As a control, this feat took several minutes to accomplish. Four boxes of thirty-five millimeter film were pyramided one on top of each other and the conjoint stem of a pair of forceps was bent seventy-five degrees. No other changes were noted. The specimens were videotaped and photographed *in situ*. Katie and her daughter left the office at 11:00 a.m. Daily inspections and videotaping of the specimens revealed no subsequent changes.

On February 8, 1988, a specimen of "gold" which measured approximately 5.5 by 2.0 centimeters, was removed with forceps from the side of the aortic rings bottle and put in a plastic envelope and sent to William Edward Cox of the SORRAT research project, Rolla, Missouri, for physical-chemical analysis. It is hoped that the colored water and double pagoda can also be analyzed through physical-chemical and biological techniques. It would be interesting to see the microscopic anatomy of the double pagoda as well as to speculate on the possibility of DNA<sup>2</sup> fingerprinting of the specimen, and comparison with other known sources.

These tumultuous events were presaged by Katie's comparable mood swings. From the nadir of a depression with dangerous potentials for her life and health to euphoria and personal emancipation, the paranormal concomitants crested in tandem with Katie's exhilaration. She had made major decisions and, as she proclaimed her psychic ode to joy, they

were reinforced by the spectacular subjective reappearance of the entities and, in particular, the late, genial Waldo,<sup>3</sup> whom Katie benefited in his life at his time of despair and, now, whom she felt was coming to her rescue at the time of her crisis. The following was found on the bedside chair the morning of January 22nd:

Par fen du ciel  
presque aduste,  
L'wrne menace  
encore ceux alien,  
vexee Sardaigne pa  
la Punique faste,  
Apres que lairra son  
Punique.<sup>4</sup>

By fire from the sky nearly burned, the urn still menaces those alien, Sardinia is vexed by the magnificence or ostentatious luxury of Carthage. Afterwards a poem will be recited about Carthage.

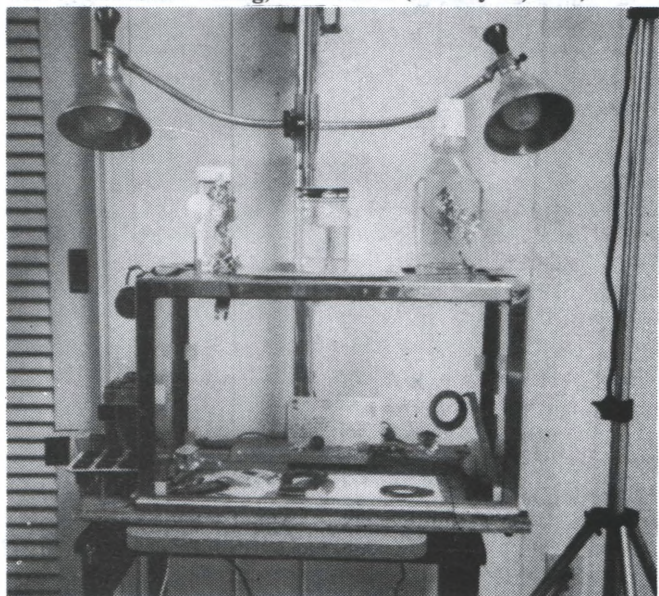
The meaning of the translation is obscure, but it is consonant with the dark and foreboding previous messages that might have been symbolic of Katie's personal quandry. This second message, within hours of the first one which was videotaped in *statu nascendi* could be congruous in its emotional tone with Katie's recent (still dormant) despair and, as symbolized in the translated comparison of Sardinia and Carthage, Katie was infuriated by an older, jealous sister. The flurry of psychic activity might have coincided with her clinical flight into health, and her ecstasy. To what extent, if any, these events were influenced by possible heteropsychic factors cannot be determined, but the possibility should not be ignored. Although it is impossible to prove discarnate influence, whether from Nostradamus, Waldo, UFO entities, or others, these explanations cannot be disproved. Katie accepts the simple, straight-forward claims of their origins at their face value. This attitude is not unlike the dynamics with the split-off entities in multiple personality disorder. Yet she has these spectacular paranormal abilities about which she is never fanatical. She has no desire to convince others of her viewpoint or impress them with her feats. She has amnesia for much of what happens to her in the trance and she is so busy with her family and occupation that she apparently seldom thinks of these matters when working.

## References and Notes

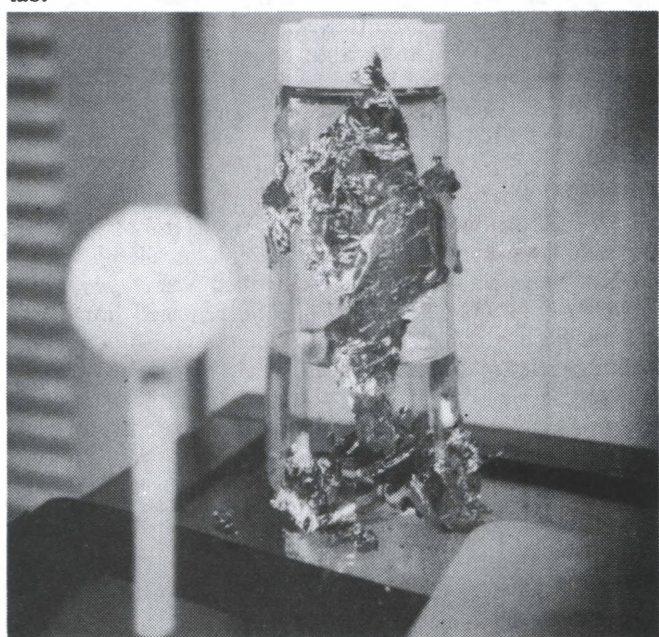
1. Richards, John Thomas: *SORRAT: A History of the Niehardt Psychokinesis Experiments, 1961-1981*. The Scarecrow Press, Inc., Metuchen, NJ, and London, 1982.
2. Merz, Beverly: "DNA Fingerprints Come to Court in Medical News and Perspectives," *Journal of the American Medical Association*, April 15, 1988 - Vol. 259, No. 15, 2193-2194.
3. On April 13, 1988, at 11:15 a.m., within twenty-four hours of writing this material on Katie which pertained to the first editing of the Waldo videotapes since his death, I was in a long line at the post office and the lady in front of me turned around, introduced herself, and asked if I was the doctor who had read the Waldo eulogy at the funeral. She was a friend and admirer of Waldo and appreciated his complex, thoughtful, and different self-written eulogy.



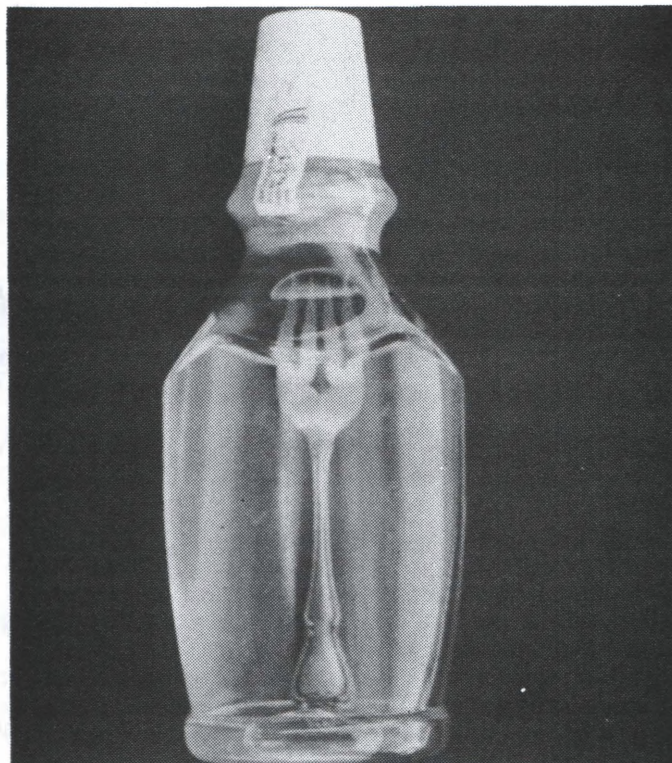
**Figure 8.** Katie observing specimen bottles with external gold, paper with Nostradamus writing, and button. (January 22, 1988).



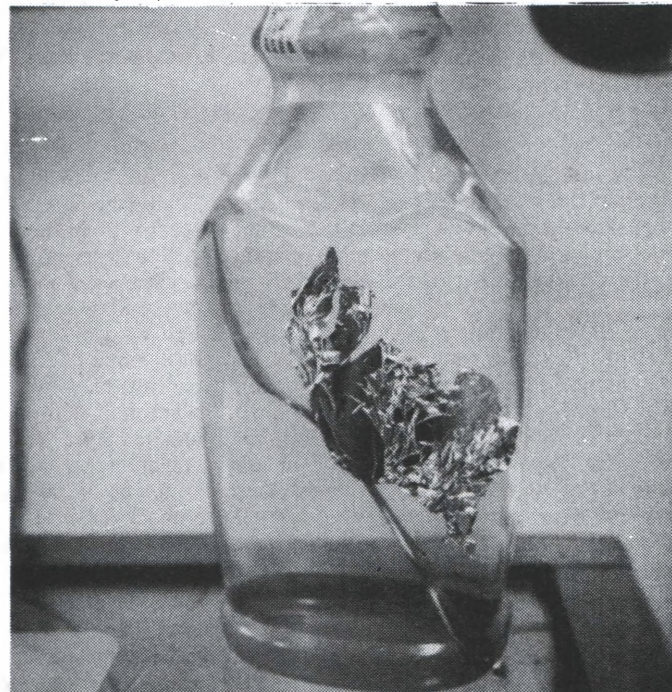
**Figure 9.** William Edward Cox's locked, sealed mini-lab: gilded specimen bottles several hours later; gold speck on paper inside mini-lab.



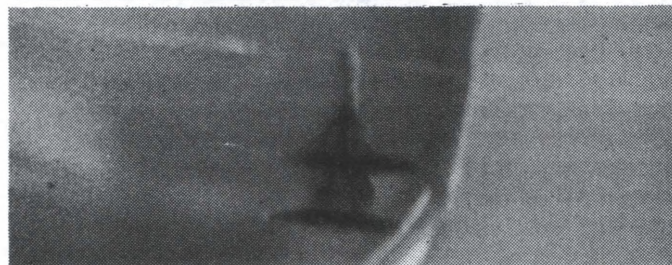
**Figure 10.** Closeup of bottle with external gold (prepared December 11, 1986).



**Figure 11.** Closeup of epoxy sealed bottle prepared and photographed January 17, 1985.



**Figure 12.** Closeup of bottle with external gold and internal pagoda several hours after initiation of effects.



**Figure 13.** Closeup of pagoda.

Six la deubout  
 Cite Apin dornms  
 par cleurant

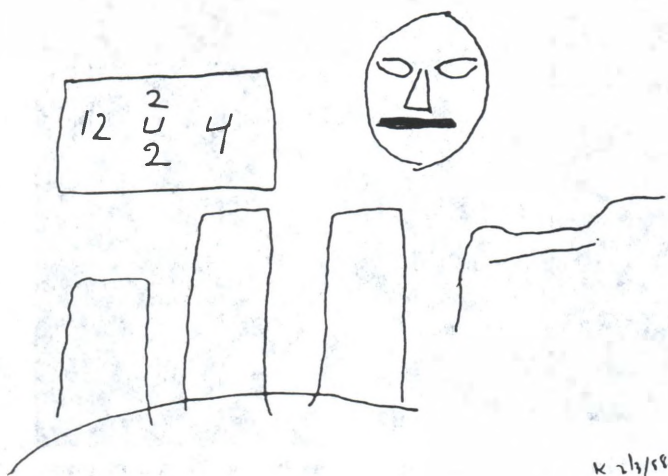


Figure 14. Katie's multiple witnessed automatic writing while being videotaped (February 3, 1988).

4. For his translation, George Andrews assumed that "fen" should be "feu," that "wrne" should be "urne," that "pa" should be "par," and "so" should be "sa" or "Son." He wrote, "in the Middle Ages, the primary meaning of 'urn' was a funerary urn containing the ashes of the deceased. The word 'alien' does not exist as such in modern French, but there are many words based upon it, all referring to mental illness. Sardinia is vexed by the magnificence or ostentatious luxury of Carthage (Punique refers to ancient Carthage, modern North Africa); 'faste' is the sort of royal display customary in the courts of kings. The meaning of the last phrase is obscure: 'Après que l'airra son Punique.' 'Après' is 'after.' The only word I could find that 'l'airra' might be derived from is 'lai' which, in Medieval times, referred to a type of narrative or lyrical poetry, such as was sung by the troubadors. So the meaning might be 'after a poem will be written or recited or sung about Carthage (North Africa).'" He continued: "I am particularly intrigued by the reference to 'ceux alien,' literally 'those alien,' in juxtaposition with fire from the sky and an urn containing funeral ashes." It is no surprise that Mr. Andrews would be intrigued by this verse, for he is the author of *Extra-Terrestrials Among Us* (Llewellyn Publications, PO Box 64383, St. Paul, Minnesota 55164-0383, U.S.A.) and is an authority on UFOs and a leading exponent of the extra-terrestrial hypothesis.

**Example 10: February 3, 1988**

Katie collapsed at her home and was rushed in an ambulance to the emergency room at the hospital with uterine hemorrhaging on February 2, 1988. When she came for her session the next day, February 3, 1988, she appeared sallow and fatigued. Her skin was warm and moist. She arrived at noon with "gold" on her abdomen. The stigmatization of a Viking ship was forming on her abdomen. She quickly entered a trance and was given a clipboard, paper and pen. She wrote eight words in apparent old French.

Six la deubout  
 Cite Apin dornms  
 par cleurant

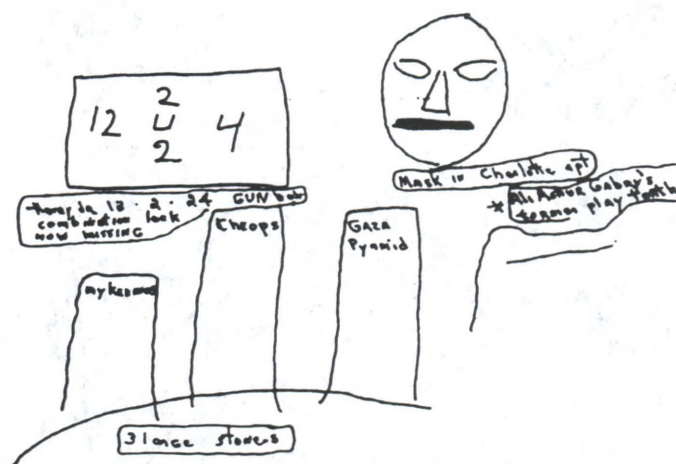


Figure 15. William Henry Belk, Jr.'s annotations. [Both drawings reduced in size here.]

Six la deubout  
 Cite Apri dornms  
 par devrant

Six the beginning quote to act from the front.'

Two of the guests, Henry Belk, Jr., the father, who spoke French and his son, Henry, III, were from Charlotte, North Carolina. Katie might have affected the son's battery driven transistorized wrist watch because he said the crystal digit "should stop at twelve but it goes back to four" instead. [The watch has been twenty seconds fast ever since.] Katie drew a mask which Mr. Belk compared to a ceremonial mask in his home. She then drew a rectangle and put a U in the center with the numbers twelve and four on the sides and two and two above and below (Figures 14, 15). At the end of the session, the son was surprised, for he suddenly recalled his gun box and the combination to the lock which was twelve, two and twenty four (12...2...24). When he returned home to Charlotte, he was surprised to discover that the U or lock latch and rivets to the gun box and lock were missing and there were no signs of a break-in and entry into his apartment, and the contents of the gun box were apparently intact. [He later sent confirmatory photographs of this changed box Figure 16.] Katie drew three large, monument-like stones about which Henry Jr., the father, later wrote as follows: "Some invisible person in your office knew (about) my trip to Egypt before I did it...The three large stones are the three Giza pyramids." Katie also "treated" the son's painful muscles in the region of his left hip. When I next spoke to Henry Belk and his son on the telephone, on May 19, 1988, they said that shortly after leaving the session, Henry III had

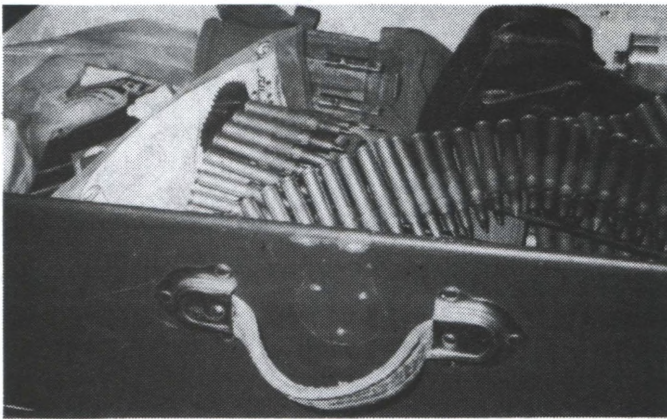


Figure 16. Henry Belk, III's gun box with missing latch and lock.

Perdu Trouvè, cache  
de si long sieclé sera  
Pasteur demi honore  
Aina qusla la

Figure 17. Katie's multiple witnessed Old French automatic writing (February 25, 1988). [Above note reduced in size.]

noticed swelling twice normal in his right (non-wrist-watch-extremity) elbow. (Henry III, is right-handed.) This subsided when he was subsequently "treated" by Alex Orbito, the Philippine psychic "healer" friend of his father's.

Katie had once met the father more than two years ago. She and I had no advance knowledge of the Belks coming to Florida and their attendance at the session. Henry III videotaped Katie's writings with my upright Panasonic PK 958 TV camera while I used the portable Panasonic Camcorder Omni Movie PV 320 simultaneously for much of the action. There were two other witnesses, a man whose wife had once attended when Katie was at her best, and his wife's nephew, who was visiting from England. The uncle did not know of his nephew's keen interest in psi or about his nephew's past experiences with an alleged haunting. Katie did not know anything about this or the guests. When Katie was departing, the stigmatization had nearly faded and Henry III noticed "gold" forming on her face.

Mr. Belk and I have been friends for years and he has had a life-long interest in psi. He knew Jacques Romano and pioneered the "discovery" and scientific study of the Philippine psychic surgeons. He told us how he had recently met a dermatologist who was involved with psycho-immunology, an area of expertise that would be most applicable to the study of stigmatization and the "gold" materialization.

Within twenty-four hours of her session, Katie was emotionally whipsawed from the panic of her collapse and being rushed to the hospital, to the reprieve from emergency surgery. Although split and tired, she came to the session and, for the first time before four witnesses and myself, she wrote in old French while being videotaped by two cameras. Some of the participants were highly interested and empathetic and experienced with psi themselves. One might speculate how these converging attitudes might have played a role in Katie's obtaining the "energy" to produce her writing, "gold," stigmatization and possible telekinetic watch effects. If there were elements of possible precognition, as Mr. Belk wondered in reference to his trip to Egypt, more information would be desirable.

#### References and Notes

1. In his translation of the scrambled fragment, George Andrews offered "standing" or "beginning" for "deubut" and "quote" or "take an example" for "cite;" he suggested to "act" (agir) for "a pir" or "after" if it was "apres." He questioned the meaning of dornns and felt that "par devant" was probably "par devant" which meant "from the front."

With such limited information, it is almost impossible to offer any remotely responsible conjecture for the meaning of this fragmented verse.

#### Example 11: February 25, 1988

The noon session of February 25, 1988, was attended by eight people, including myself. Two couples were retirees. One of the women had once developed "gold" flecks on her forehead during a previous session with Katie. The daughter of one of the couples was a surprise guest. She lived in Paris and was married to a Frenchman. The other two participants were professional security officers, a man and a woman who had attended previous office sessions with Katie and who had also once been involved with Katie in successfully obtaining clues to crimes. Katie had hardly arrived, when I performed the customary physical examination<sup>1</sup> and noticed how her convenience-store styrofoam cup of coffee already had gold floating on the surface. Almost simultaneously with this, and while being videotaped, Katie went into a deeper trance and proceeded with automatic writing to partially fill a page with old French (Figure 17). While writing, she softly said, "I just keep seeing the letters [in her mind's eye]."

Perdu Trouvè, cache  
de si long sieclé sera  
Pasteur demi honore  
Aina qusla la

Lost, found, hidden  
For such long centuries will be  
The half-honored shepherd  
Thus, until the,<sup>2</sup>

The young Parisian woman unsuccessfully attempted to carry on a conversation in French with the alleged entity Nostradamus. For the past few weeks, Katie had shown remarkable improvement in her physical, mental and emotional status. She was regaining her customary strength, energy, optimistic attitude and confidence. She looked forward to the sessions but she never knew what would happen next or what she could reasonably expect. This was the third time that Katie was videotaped while writing in old French and the second time that there were many witnesses beyond myself or her family.

The fragmentary verse would seem to be applicable to Nostradamus and perhaps, with liberties of extrapolation, it could also symbolize what Katie does or tries to do. In some ways, she might be a lone beacon of light in a revived method of study which is centered upon her mediumship. I have attempted to adjust clinical and laboratory methods to what she does rather than trying to fit her into a procrustean bed of sometimes sterile and aseptic techniques after cataclysmic catechisms which can dampen the emotional nuances and still the phenomena.

## References and Notes

1. The "gold" and apports frequently happened just before Katie arrived or immediately upon arrival at the office. However, whenever feasible, she was physically examined before the sessions. This included the head, hair, eyes, ears, nose, and mouth, including removal of dentures and digital palpation of the oral cavity. She then drank coffee or water from a cup provided by myself. I inspected her chest, back, axillae, upper extremities and abdomen. In many instances, under these conditions, "gold" still developed on her body or, ostensibly, in her mouth or external auditory canals. The same was noted for apports which seemed to come from the mouth, ears, nose, region of the eyes, or fall from her hands or even, rarely, appear on the bodies or in the pockets of others. Katie usually wore a cotton T-shirt and no undergarments. When feasible, the temperature, pulse and blood pressure were taken before and after developments. Although Katie had many episodes of stigmatizations and was suggestible, she never had dermatographia. Her past medical history revealed no chronic condition other than her allergic diathesis, minimal myopia, and previous surgery for an ectopic pregnancy and a prolonged application of a body cast following a traumatically dislocated hip as a young child. As already noted, she developed renal stones in adulthood. Her teeth were extracted at age nineteen. Perusal of her medical records and laboratory reports, including hemogram, urinalysis and blood chemistry profiles, revealed no gross abnormalities. In his classic encyclopedia, Nandor Fodor has given excellent, relevant articles on apports and materialization (Fodor, N.: *Encyclopedia of Psychic Science*. University Books, Inc., New Hyde Park, NY, 1966). Also Fodor's later, insightful contributions should also be mentioned (*ibid.*, *The Haunted Mind*, Chapter VI: "Apports of a Carpenter," Helix Press, Garrett Publications, NY, 1959; *ibid.*, *Mind Over Space*, Chapter XVI, "The Marquis Vanishes,"; and Chapter XVII, "The Marquis Retreats," The Citadel Press, NY, 1962).
2. Although George Andrews stated that the meaning of the first three lines were completely clear, the fourth line might have been a scrambled version of "Ainsi Jusqua la," which would give the incomplete phrase "thus until the."

### Example 12: April 20, 1988

In a then infrequent telephone call to my condo on April 19, 1988, at 5:30 p.m., Katie said that Waldo and Nostradamus had come through to her two or three times while she was at work; and also late in the afternoon at home "he (Waldo; Nostradamus?) sat there and started talking to me all this stuff. 'The ground is moving. Something is happening to the ground; will be a nasty earthquake in California.' Put it in my mind so I could see...to understand. I'd see the waves. No matter where I go I could feel the vibrations. Like the earth were going to take a big burp. Second week of May.'" In a second call that was audiotaped at 7:30 p.m., Katie again reported seeing Nostradamus: "Looked a whole lot different from when I saw him before. I look at him; it's the eyes like they're looking straight on through you. They subdue you. They hold you there, whether speaking or not. A huge red stone' the way the light hit it; on a chain he wore around his neck. Face look disturbed. 'Listen to me. Get what I am telling you.' Worried look. Told [husband]. (To Nostradamus) 'OK, I'm here; tell me what you want.' I walk out or through the house and the floor is moving. It's still doing it. The entire earth is shaking. Nostradamus had some kind of riddle or poem: 'The wind, the rain, the sun, the stars.' It didn't make sense."<sup>2</sup>

In the research session on April 21, 1988, Katie confirmed her recent Nostradamus communications and when she arrived and was examined under videotape, "gold" was noted on her abdomen. She also said that she still felt the vibrations, which no one else perceived during the session. Then she sud-

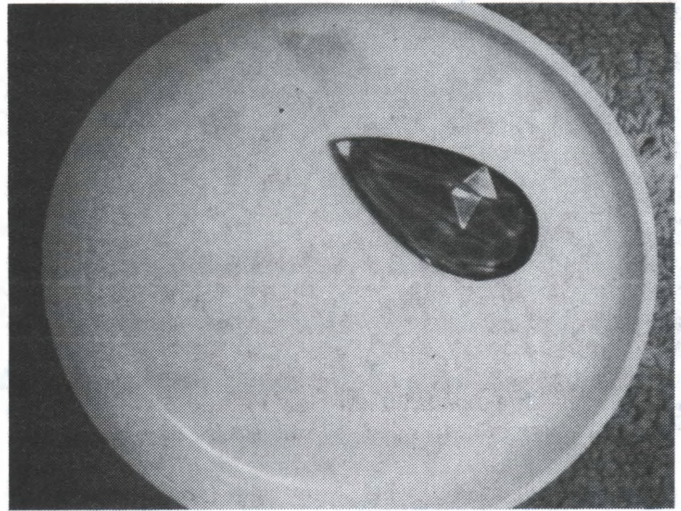


Figure 18. Katie's amethyst glass pendant apport (April 21, 1988).

denly developed violent paroxysms of choking. She opened her mouth and an amethyst cut-glass pendant 7.5×4 centimeters and 2 centimeters thick at the center popped into her 7-Eleven thermal plastic cup of coffee (see Figure 18). Although the television camera was aimed at Katie's head and upper body, it did not catch the projection of the amethyst.<sup>3</sup> However, the impact click was clearly audible and recorded on a lapel microphone. She did not synthesize the two temporally related events. The possible connection between her mentioning Nostradamus's huge red pendant and the amethyst glass pendant with a hole cut for attachment (see Figure 1 [*PURSUIT* Vol. 22 #2, p. 52] for Katie's drawing of Nostradamus with red pendant on February 27, 1986). Katie was physically examined before the apport and the coffee was looked at, but it was not poured into an unused cup and stirred beforehand. When the pendant was removed from the cup, it was noted that the round, blunt end must have exited from her mouth first rather than the sharp-pointed part of the tear-drop-shaped glass. In her frustration, Katie wished that Nostradamus would appear himself rather than using such roundabout methods in his communications. During the session, Katie also developed the stigmatization of a cross on her abdomen.

At her request, an extra session was held on April 23, 1988, when Katie tried to obtain clues to a grisly child abduction-murder case. This traumatic and possibly successful session, where she might have psychically ecphorized clues hitherto unknown, and therefore hard to explain as purely telepathic or subliminal, was coupled with extremely frustrating events in her personal life. She was exhausted over recent unexpected reversals from previously agreed-upon plans, hard physical work, and a nearly all-night-long auto drive where Katie sat on a wooden tool box instead of an upholstered cushion. As a consequence of her lost weekend, she missed a therapeutic session, her twelve-year-old daughter missed school, Katie had to cancel her reading lesson, and there were derivative economic penalties. While in this push-pull, highly stressful, split state where she was traumatized by specific events that she could not handle, and while also being pulled toward, interested in, and motivated to pursue the heart-rending child murder case, her literacy lessons, and helping in an experimental attempt to dematerialize a stainless steel plate with twelve screws in a physician-subject's formerly comminuted fractured left femur,<sup>4</sup> Katie had a predictable flurry of psychic activity.

On the late afternoon of April 20, 1988, the day before her research session, when she returned from picking her daughter up at school, she noted a piece of paper with writing in old French on her bedroom dresser. No pen or pencil was nearby. She wondered if this was the same sheet of bonded paper that I had given her and upon which I had typed a question directed to the entity, Nostradamus, on March 3, 1988, for if it was the typed question, the type-print was no longer there. I did not recall giving her *blank* paper, but this was impossible to determine. She wondered about a possible dematerialization effect because of previous experiences during which she said a copy-machine-like product of a face once occurred as she was holding the originally blank papers, twice in succession, as well as other possibly related episodes already described.

Also after supper, when her husband had returned home, they were invited out to their friend's house. When there, they were astonished to learn that the man's seventy-nine-year-old father and aged mother, who lived in the north-western corner of North Carolina, had noted that shortly after their return home from their Florida son's home, they saw images<sup>9</sup> of Katie with strong Indian features, a man with white, waist length, flowing hair, and a third non-descript image on the inside of their bathroom door. The wife remembered how she herself had sanded and stained the birch door, and that there was no image then or at any time previous to their return from the visit with their son in Florida. While there, the father sought "healing" from Katie for his deafness and traumatically induced arthritic knees (one was plastic). At the time, Katie "treated" the elderly gentleman in his son's home. On a few occasions, "gold" allegedly issued from the man's external auditory canal and his painful knees. The man felt that his hearing was improved and the pain in the knees was sufficiently relieved so that he was again walking two to three miles every day for the first time in two months. In one of the sessions, Katie recalled how blood suddenly appeared on her finger without any known cause, while the same thing happened to the old gentleman. He said that they were united by blood. He and his wife also recalled Katie's quip that he should keep exercising because she would be watching him when they returned to North Carolina. The man retorted that now he had to take his showers while Katie's image was looking at him. The three images were witnessed by the man and his wife, his son and his girlfriend, and his other son and his wife. The Florida son and his ladyfriend gave Katie a signed report of what had happened. These matters were reviewed and confirmed by telephone interview, on April 30, 1988, of the elderly North Carolina couple, and it was hoped that arrangements could be made to photograph the images, which have persisted unchanged to this day.

In a letter received June 18, 1988, my North Carolina friend, Henry Belk, Jr., wrote that he spoke to the wife on the telephone. "Her husband has a hearing problem...She says that the image on the door is all made up by her son. Tain't so. She frankly doesn't comprehend Katie, who she thinks is a witch. End of search." My curiosity about these strange claims is whetted. Nothing can be an acceptable substitute for a field trip visit and first hand examination of the door with the alleged images and in-depth interviews of the involved persons. This case is unsolved.

Indeed, as predicated by the push-pull magnitude of events in her life, there were further more interesting psychic developments. I will arbitrarily cut off the ongoing psychic nexus by mentioning how, on the day of Katie's research ses-

sion (April 21, 1988), with multiple witnesses and while being videotaped, the entranced Katie went into a state of transfiguration with the murdered little boy and produced an apport from her right ear of a child's silver medal of Jesus on one side, and the Virgin Mary and the Infant Jesus on the other side. The psychic nexus, so far as Nostradamus is concerned, continues as of this writing.<sup>6,7</sup> The page of old French that Katie found on her dresser the afternoon of April 20, 1988, was:

Les deux unis ne  
tiendront longusment,  
Etdans treize ans au  
Barbare Satrappe:  
Au deux costez seront  
telperdement,  
quuh benira le Bargu  
sa cappe.

George Andrews wrote: "I have the impression that there may be some missing words, as even allowing for errors in transcription the meaning of the final lines is not clear...it was at the end where the definition went utterly out of focus. If we speculate that what Katie was trying to transcribe was something along the line of:

Les deux unis ne tiendront longuement,  
Et dans treize ans au Barbare sa trappe;  
Aux deux contes seront tel éperdument,  
qu'on benira la Barge sa cape.

It comes out in English more or less like th.:

The two united will not hold up (or maintain themselves for long),  
And in thirteen years to the Barbarian his trap (or pitfall...not clear whether Barbarian falls into trap or traps the two united ones);  
On the two coasts there will be such loss (implication of violent loss<sup>8</sup>...strange way of saying it...may be word or words missing).

Now for the difficult last line:

qu'on benira la Barge sa cape.

We know that Nostradamus frequently used images related to Catholicism, one of them being the Catholic Church symbolized as a boat. A sailboat would have been a traditional symbol, but a barge seems inappropriate. Also 'mettre à la cape' is a term that applies specifically to sailing boats, meaning to trim the sails when faced with a storm. A barge does not have sails...but maybe my guess at Katie's meaning is wrong. If 'Bargi' is a scrambled version of 'Barque' rather than 'Barge,' it brings a plausible meaning into clear focus:

qu'on benira la Barque sa cape.  
that one will bless the Boat for trimming its sails."

It might be conjectured that the meaning of the verse is related to Katie's concern over an approaching earthquake, based on information she received from the Phantom Nostradamus. Katie might also have been influenced by the television news and common talk of the sage's prophecies which were not, fortunately, fulfilled at the popularly ascribed time. Katie's messages also might have been given greater impact by the associated apports of the amythest similar to the jewel she had drawn and "seen" on Nostradamus' neck more than two years ago and the apport of the child's religious medal subsequent to the Nostradamus message.

Could the apport mean: "Pay attention to this message. It is important?" These fears of impending catastrophe might have been condensed with the trauma in her personal life which threatened her marriage of thirteen years, and which were, as in the child murder case, related to splitting incidents with the potential for the further eruption of specific violence and barbarism. Her family's desire to help a "friend" was in danger of backfiring and destroying their union. Indeed, she had reason to take precautions, and stock of herself, trim her sails and receive blessings from On High. The melding of the devout Nostradamus, his mystical apports and possibly Katie's perception of threats to (the East and West) coasts (of Florida, the U.S.A.?) by some tidal wave secondary to a massive earthquake might also have been condensed with and symbolized her titanic struggle for survival at a time of crisis.

### References and Notes

1. Note the tear-drop-shaped red pendant hung around Nostradamus' neck in a drawing by Katie on February 27, 1986 (See *PURSUIT* Vol. 21, No. 2, p. 56).
2. On January 30, 1985, Katie's and her husband's close gentleman friend visited their home. According to Katie and her husband, the man brought a "letter that didn't make sense. [My husband] found that every word had an 'A' in it; as he dropped the 'As' and put the last letter to the front he got: 'I see mountains; I see danger; I see water...for water and fire meet. But where (?)...Remember your ancestors...(?)...beware of money changers.' (Signed: 'Sun and Moon'). It was done with a pencil and he found it on the front seat of his truck. (At that time) he went to Sebastian (town) and went around a curve and a big eagle flew in front of his truck. (The eagle was) carrying a rattlesnake...dropped it on the front end of his truck. (Our friend) took it home and skinned it." This history of an unusual train of synchronistic events was confirmed on interviews of the husband and his friend, who, in the meantime, had given the crypts to his son in college. The widely known ancient Aztec-Mexican symbol of the eagle with a rattlesnake in its talons might be another interesting facet worthy of further study in this enigmatic episode. This decal can be found on the Mexican twenty-five pesos coin. The friend never had an experience like this before.

In reference to the psychic nexus, something further might be said about this family friend, who has been close to Katie's husband and who might have acted like a psychic magnet in several previous Katie episodes, some of which I witnessed, and audio-taped or videotaped. For example, on June 6, 1984, the husband's birthday, the man came to the house and Katie "zapped" his closed hands which contained six commercial radish seeds that I had given him; one sprouted within seconds. Katie repeated the stunt with me, and her husband recalled how earlier in the day "she had cut a fresh tomato, put several seeds in her hand and most of them sprouted." Also during that visit, attended by the friend and myself, Katie put six commercial corn kernels in my hand. She never touched my hand, but when I opened it there were only five seeds left. When I got into my car at the end of the visit, Katie's eight-year-old daughter said that I had the missing seed in my shirt pocket, which, when I checked, was true. The daughter and others were at no time near me.

Also, on June 7, 1984, the friend came to Katie's house and she "treated" his painful gouty arthritic right knee in my presence. His pain was completely relieved and when the man was subsequently seen by his orthopedic surgeon, his previously scheduled surgery was cancelled. At that visit, I put six radish seeds in the man's hands. Shortly after Katie "zapped" them, one had sprouted and one was missing. Again, Katie never touched the man. Finally, on July 6, 1984, the man and three friends were at Katie's house. Katie "treated" an X-ray technician's painful right shoulder (subacromial bursitis?) with immediate relief and, during the "healing," the part-Choctaw Indian technician suddenly noticed links of turquoise Indian jewelry in his outstretched palm.

At one point in the evening, I gave Katie six radish seeds and the family friend six radish seeds. Within a short time, the man felt movement. When he opened his hands, he had five seeds and when Katie opened hers she had seven, one of which had germinated. Then the friend, who was sitting next to me the whole evening, dressed only in swimming trunks, opened his hands again and was shocked to discover that he had no seeds left. I wonder about the possibly critical psychodynamic and physiological prerequisites for successes with physical psi.

On June 2, 1988, Katie was given three Indian corn kernels that Mrs. Lois Hanggi found on the ground at the site of reputed corn falling from the sky, over many years' duration, near Evans, Colorado. Katie's attempts to germinate the seeds in Mrs. Hanggi's hands, as well as in her own, were unsuccessful. Mrs. Hanggi will try to get seeds that she observed falling from the sky. (See *PURSUIT*: "Corn Fall Update," Volume 20, No. 4, 1987 p.159). Although Charles Fort's speculations on why corn, frogs, fishes and other biological materials might fall from the skies from time to time, e.g., to stock various species and genera in areas that might not have them, it is difficult to clearly see any teleological reason for Katie's apports that occasionally happen in her research sessions. However, there are sometimes appealing psychodynamic reasons for her ideoplastic apports and "gold."

3. Although Katie's almost ready-made amethyst apport was in harmony with her previous drawing of Nostradamus with a red pendant hung around his neck, the possible ideoplastic nature of the event must not be lost sight of. This observation was made long ago in the classical materialization studies of the medium, Eva C., by Von Schrenck-Nötzing. A more up-to-date example of this process might have happened to Katie on May 5, 1988, during her regular Thursday noontime videotaped session. Bill R., one of the participants, brought in half an ordinary old-fashioned button that might have been made from sea shells. In view of the events during the previous sessions with Katie, he wondered if, for specific circumstantial reasons, his half-button which seemingly projected itself out-of-nowhere onto the floor in front of him in his home, was the kind of "trivial event" that he might have otherwise easily overlooked as a possible apport. However, having now seen these happenings in the Katie sessions, he was emotionally alert to their possibility and reality. He had concrete reason for his "belief" in their occurrence. Within minutes of his declaration, Katie developed paroxysmal coughing and then she spit out a half-polished, rounded, purplish sea shell fragment which might have been part of a button, similar, yet different in color and dimensions, from the one Bill had brought to the session. In both instances, there is the structural similarity (the fractionated buttons) and the temporal, suggestive, ideoplastic compliance on Katie's part. This is analogous to other Katie-recorded data. Jule Eisenbud has psychodynamically elucidated the operation of similar factors in some of Ted Serios' thoughtography, the production of paranormal Polaroids that coincided with suggestive-unconscious preoccupations for the paragnost (Ted) and some of the guests-witnesses: part of the psychic nexus matrix (see Eisenbud, Jule: *The World of Ted Serios*, Wm. Morrow & Co., Inc., NY, 1967.)
4. On May 4, 1988, I learned that this heroic experimental attempt at dematerialization of the femoral plate was unsuccessful. For an alleged successful instance of this involving a physician-inventor, see my *UFO-Dynamics*, Book 1, p. 266, Rainbow Books, Moore Haven, Florida, 1983, p. 561. However, in the Katie experimental dematerialization attempt, a woman participant who was sitting next to the physician-subject with the left femoral plate — her right thigh was in apposition to his left injured thigh — reported that two weeks after the session she noted a linear, red, flat scar approximately four inches in length. There were no associated suture punctuate scars. She had her scar photographed and she said that it was unchanged on August 17, 1988, when she was interviewed on the telephone in her California home. The role of psi, suggestion and psychosomatic mechanisms that are possibly illustrated in this example might be germane to the claimed instances of various scars without known cause appearing in some UFO contactee cases.

5. Vallee, Jacques: *Passport to Magonia*, Henry Regnery Co., Chicago, 1969: see pp. 136-139 for a well-documented account of Singing Eagle's — (Juan Diego's) — materialization of the radiant image of Tetcoatlaxopeuh ("Stone Serpent Trodden on") or, to Spanish ears, Santa Maria de Guadalupe, on his tilma December 9, 1531. Also see Schwarz, B.E.: "Telepathy and Pseudotelekinisis in Psychotherapy," (*Journal of the American Society of Psychodynamic Dentistry and Medicine*, Vol. 15 (No. 4): 144-155, 1968) for a psychodynamic study of the factors involved in telekinetic experiments and the sudden "appearance," or noticing, of an image at the time of a planned experiment with Joseph Dunninger.
6. On May 11, 1988, Katie's eighteen-year-old son unexpectedly returned from his six-month sojourn in Connecticut. Before leaving for his home in Florida, he traded his motorcycle for a jeep and, when cleaning out his auto, he was surprised to find a videotape of the Orson Welles' telecast on Nostradamus. This "coincidence," or possible example of synchronicity in view of the ongoing study with his mother, the specifics of which he was unaware of, or up-to-date on, is mentioned in passing.
7. Katie called on Sunday, May 30, 1988, at 8:30 p.m. to ask about "beer yeast treatment" for moniliasis. Nostradamus came through and he advised that remedy which, upon application in a Sitz bath, gave her immediate relief of her symptoms. She also successfully advised her son's girlfriend, who had been similarly, previously diagnosed by a gynecologist. Upon questioning, Katie said that her mother never permitted the daughter to assist with the canning of tomatoes, green beans or making of sauerkraut when they were menstruating, since it would spoil the food (see Rahn, Otto: "Invisible Radiations of Organisms," *Verlag von Gebrüder Borntraeger*, Vol. 9, 1936, p. 215.) In this instance, Nostradamus, the physician-entity, whatever the scientific merits of his recommended treatment, might have corresponded to the Inner Self Helpers, psychic entities that are found in multiple personality disorder and which are helpful "to the therapist in guiding therapy in the proper direction so that personality integration can be achieved" (see Allison, R.B.: "Spiritual Helpers I Have Met," presented at the Meeting of the Association for the Anthropological Study of Consciousness, Menlo Park, California, April 11-14, 1985).

### Example 13: June 28, 1988

The first conjoint psychotherapy session in many months was marked by an explosive outburst and Katie precipitously left in a split, fragmented, depressed state. The stage was set for the next day, for after I returned from an errand, there were two messages from Katie on the telephone tape answering machine. She said: "Sara has made her visit and she has something interesting." I immediately called Katie and confirmed events, threw the Camcorder and camera in the car and rushed to Katie's house, where I found her in the kitchen looking at the glass bottle containing two recently prepared small diameter bovine aortic rings in a 10% formalin solution that she had received in the research session five days earlier, and which was recorded on videotape. She had originally placed the bottle on the counter between her kitchen sink and family room and nothing had happened until the time of her message from the entity, presumably her great-aunt Sara, which was at approximately 10:45 a.m.

While I was studying the bottle, videotaping and photographing, it appeared that two of the large-diameter bovine rings that I had given Katie months ago, and which had disappeared, were now in the bottle and apparently undergoing linkage. The vessel wall media was splitting and there seemed to be an ever-widening oblique slit in the external layer of the vessel. The two small-diameter rings were unchanged. There was a bronze-colored quarter-sized coin with inscriptions in the bottle, vertically wedged in the bottom aor-

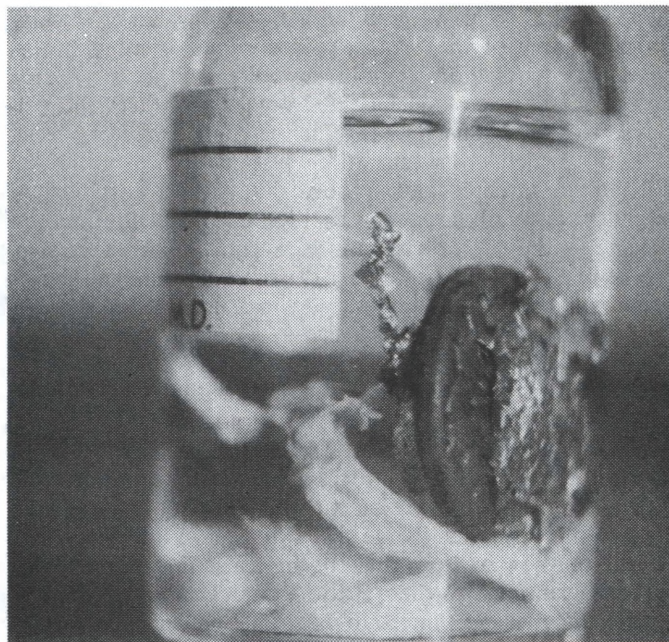


Figure 19. Closeup of apported partially linked large diameter aortic rings, bronze colored coin and gold in 10% formalin solution (June 28, 1988).

tic ring. Both surfaces of the coin were almost completely covered with "gold" and there was a column of "gold" that rose from the inferior surface of the coin, festooning toward the surface of the formalin (see Figure 9).

While I was recording these changes, Katie off-handedly remembered the Nostradamus message which had happened through her automatic writing on a pink pad while she and I were talking on the telephone. When she went to get the writing, she was surprised because, instead of three to four lines of old French verse, there were three extra lines which she claimed were not there originally and might have been formed by direct writing from the capped ball-point pen on top of the pad or in some other unknown way. The message read:

De l'aquilon' les efforts  
 Scront grands,  
 Sus l'Qcean sera la  
 Porte ouverte  
 Le regne en lisle  
 Sera reintegrand;  
 Tremblera Londres  
 Par uoille deScouvede.

Mr. Andrews' translation was:

The efforts of the young eagle  
 will be great,  
 under the ocean  
 the door will be opened  
 the reign over the island  
 will be restored;  
 London will tremble.

(The last line is undecipherable, as far as my ability goes.)

Katie attributed all the action to Sara and wondered if there was any connection with her premenstrual phase, because she usually felt "strong" at those times. She was still upset by extreme situational stresses and the defenses of repression, denial and dissociation were sorely taxed. However, it can be conjectured that more specific factors might have been in-

involved in the precipitation of these events. Instead of working through some of the problems in conjoint therapy, Katie, beset with frustration, impulsively bolted out of the session and might have psychically acted out her conflicts and perceived transgressions. The production of a galaxy of spectacular psi, which was similar to the last previous explosion involving an attempt at paranormally linking aortic rings, might have symbolized Katie's desire for retribution. By linkage — the piece de resistance psychosomatic experiment — she might have indicated her desire to continue in therapy and growth with her abilities.

The meanings of the translated verse might have been applicable to herself for, Katie, the "young eagle" was attempting mastery of the events that besieged her as she sought answers to her problems, and restoration of her dignity (reign?) in her home (island). It might be speculated that the door opening under the ocean is consistent with this. However, it should also be mentioned that, prior to this episode of old French, Katie was aware of an unusual search by one of the participants at the sessions. E.S., Director of the EEG laboratory where Katie had recently been studied, had told Katie and the group about his professional experience of once obtaining a history from a middle-aged couple of European origin who claimed an encounter with a UFO-like craft under the sea. The couple were upset over this event, which involved occupants, light beams, glowing metal objects, telekinesis, harassment and, as in Katie's previous assault, the woman was physically beaten. E.S., who had never come upon such a history before, had seen the evidence for that. At the time, the couple supposedly reported their encounter to the county police, F.A.A. and F.B.I. It is of interest that Katie might have had some of her past condensed with this information which, in some unknown way, might have surfaced in this highly specific phrase of the quatrain. E.S. sought to help in tracking down and documenting his unique case.

As in previous examples of old French and associated phenomena, further questions might be considered. Were the large diameter and formerly missing bovine rings that now appeared to be linking apported into the formalin solution in the glass jar? Did they materialize with the "gold?" Where did the coin come from?

The history for the almost simultaneous automatic and direct writing of the Nostradamus verse lends credibility to the former events which can neither be "proven" nor "disproven." The specimens, other than the Nostradamus writings, were left as they were for further observation. Should future biological or physical-chemical analysis be done, it might be wiser to have the facilities and expertise thoroughly arranged and thought through, as in the example of the allegedly materialized double pagoda in the colored water, than to prematurely and inadvertently destroy the evidence in the quest for a quick "answer," and amateurish meddling.

#### Discussion

Because of already mentioned circumstances, it is unlikely that Katie's automatic and direct writing were fraudulent. If it were, various explanations would have to be considered. Her husband is a high school graduate who is out working most of the time, and his knowledge of Nostradamus is not much more than Katie's. Prior to the series of communications, it was limited to hearsay information and part of a special program on cable TV. Furthermore, it would be a giant step from that source to an illiterate person's producing scripts in old French as described and while under the TV

camera on three occasions, twice with multiple witnesses and once with myself. Katie's seventeen-year-old son, who dropped out of school in the tenth grade, and his friends, were seldom home at the time the events occurred, and it is difficult to see how they would be capable of concocting the scripts under the time frames described, and also how they could have obtained their information. If an expert and author on Nostradamus could provisionally not identify some of Katie's scripts beyond stating that they came from an early edition of his works, how would a teenage grade school youth fare? The same questions might be more applicable to Katie's young daughter who is in elementary school, attending learning disability classes and having a hard time mastering her grade-level English. If someone were planting the writing, I would ask who, in what way, and why? This would mean that someone would have to have knowledge of the subject, access to the data and the usually locked home when no one is there, plus the motivations and finances to undertake such a stunt. Even a "genius" winner — professional debunker — of the prestigious MacArthur Foundation award might find the finances steep and the chances of detection too real to risk such a venture for any ill-gained notoriety.

Perhaps some scholar who is familiar with the more than one thousand quatrains of Old French and an amalgam of other ancient languages could best be qualified to establish whether the Katie data is what it purports to be, the authenticity of the translations versus alternative ones, or, for other technical reasons, to determine the likelihood of authorship; e.g. was it consistent material attributable to Nostradamus, to someone else or, possibly, another agency, living or dead, with material telepathically or clairvoyantly ephorized by Katie from such sources as the minds of living (or dead) Nostradamus scholars, TV, printed material in existence somewhere, or from combinations of the above, including the possibility that they may have been chosen or composed by Nostradamus after his death, which mesh with Katie's hypothesized needs with her family's needs and others within the psychic nexus? It should be stressed that Katie is illiterate and can only write her name. Katie and her family prefer anonymity. There are no commercial gains to be had, and if these studies were not being pursued in psychodynamically structured, scheduled sessions that might have conditioned, reinforced or augmented the likelihood for the occurrence of psi, it is unlikely, because of social and work factors, amnesia and other components, that anything would have been made of the data, even if it were recognized and acted upon. As I have indicated in the examples, the production of the scripts is usually involved with other apparently paranormal events, many of which have high credibility. Therefore, they might be better understood in this context rather than by separating them unnaturally from their continua and nexus. Still, every event must be reported as it happened, and because some events might have approached acceptable paranormal validity does not mean that *pars pro toto* reasoning could be justified for all possible events. The latter must not be bent to experimental bias. To the best extent possible, the data should always be presented in its own matrix and nexus. The data and the matrix are facts, natural history constants. However, the interpretations can be flexible and open to challenge and change. With more information, there is the paradox of an enhanced ability to ascribe additional meanings as well as the gainsaid knowledge that there are many layers of varying complexities which interdict any tendency to be dogmatic. There can be many interpretations which, although sometimes apparently contradictory on the surface, can also

be complementary.

In some of the examples, I have mentioned various possible physical and physiological factors that could be profitably pursued in Katie's case, and also similarities to Katie's trance entities and multiple personality disorder (MPD), and even to the age-old question of recycling possible possession.<sup>14</sup> As has already been done in MPD, it would be interesting to see what, if any, changes might be correlated with the various entities and possible psi effects while Katie was being monitored with the electroencephalogram.<sup>5,6</sup> Would there be changes in background, left-right hemispheric symmetry or temporal lobe functions? What differences might there be with the sensory evoked response? Would there be changes with computerized tomography (CAT), magnetic resonance imaging (MRI), positron emission tomography (PET),<sup>7</sup> the polygraph,<sup>8</sup> or the Burr-Ravitz<sup>9</sup> technique of measuring potentials in the electro-dynamic fields?

Study of Katie's often associated stigmata and her history of bronchospasm might provide psychic-dynamic and psychodynamic clues to the pathogenesis of allergic reactions. By applying methods that have already been helpful in studying immunocompetence,<sup>10, 11</sup> during stress, neuroendocrine changes might be found which correlate with Katie's stigmata and paranormal phenomena of the Nostradamus writings, apports, metal bending and other psi phenomena. These and other laboratory studies<sup>12</sup> could be extended for the possible rewards of new knowledge which would justify the efforts and expense. If these things actually happened as reported here, and as similar events have been recorded throughout history, then any shreds of information, solid data, or correlations could be invaluable in the study of dissociative states, in health and disease, and the nearly boundless research opportunities in the currently overlooked role of paranormal factors in these conditions.

I should mention the imaginable connection between Katie's paranormal abilities and the savant syndrome. In both cases, despite an enormous amount of investigation, there is no tenable explanation for the occurrence of the extraordinary talents that seem to develop out of nowhere and sometimes almost overnight.<sup>13</sup> Recently, Treffert<sup>14</sup> mentioned ESP as a possible savant skill. However, the question might be turned around. Could psi be a missing link in interpreting this condition: viz. the paranormal apprehension of the particular knowledge or skills, as has been hypothesized in the case of genius.<sup>15</sup> This reasoning is also applicable to identical twins who often report similar shared choices, predicaments, tastes, and thoughts. In addition to these factors, telepathy might be the *via regia* of communications for events dependent on rapport shared by the twins and which might account for their over-a-lifetime multiple "coincidences." This practical, psychic aspect might be as germane as the usual explanations of identical genetic, anatomical and physiological attributes. In both instances, the savant syndrome and the "coincidences" of identical twins raised apart since birth, the remarkable events might be more strongly influenced by telepathic psychobiological bonds rather than psychic abilities being but a side issue, a result of their condition.

In both Katie's instance and the savant syndrome, there are also the common elements of cognitive-social isolation due to either environmental-situational factors or to physical states of deprivation (i.e. blindness, cerebral palsy, retardation, etc.) If so, then why are these possible compensatory psi or prodigy talents not more commonly noted in the legions affected by strokes, organic brain syndromes and other minus

states?<sup>16</sup> Some seminal thinking that might be pertinent to these matters is provided by recent studies on vigilance theory by Tolaas<sup>17</sup> and Ullman.<sup>18</sup> Also, the rare and complex condition of prodigious specific memory feats as illustrated by the stage performer, Harry Lorayne,<sup>19</sup> whom I once observed perform before physicians, might have similarities to the savant syndrome and Katie's psychic talents.

A striking difference between Katie and the savant syndrome is that for the latter, there is almost never any family history for the various musical, mathematical, mnemonic or artistic talents, whereas in Katie's case, both her parents gave positive family histories<sup>20</sup> for psi. Also several of Katie's mother's ancestors might have had high-quality psi, and there are indications for enhanced paranormal abilities for Katie's children, the son more so at this time than the younger daughter by a different husband. What could be learned from new techniques in genetic analysis? Finally, neuropsychological tests<sup>14</sup> might further elucidate the similarities and the differences in Katie and the savant syndrome.

Hopefully, ongoing studies of Katie and her family will expand the scope and content of these observations in a way that will help to explain some of her accomplishments. Perhaps this would also be applicable to other psychically gifted people, as well as to the wider purpose of integrating psi in a theory of the mind and its role with the brain in the age-old mind-matter interface dichotomy. The closer one gets to knowledge, the more one learns that this is but an illusion, for how far away one is from ever really knowing! Writing is only a partial skeleton for reality — or "knowing." Whatever the explanation,<sup>21</sup> Katie does things that are worth "knowing."

#### References and Notes

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6. Although an electroencephalogram was done on Katie, April, 1982, following neurological consultation for syncope, it was impossible to locate the report, and the physician who had seen her had moved away. She recalled being told that the tracing was "normal." A base line sixteen-channel Nihon Kohden electroencephalographic recording on June 22, 1988, was essentially normal. During the tracing, Katie went into a spontaneous trance and four entities communicated. With "Sara," who might be characterized as being irascible and negativistic, low voltage fifteen to twenty-five cycle per second beta activity predominated, whereas with the switch to the compliant and passive "Elizabeth," the background of the recording yielded a high-voltage regular alpha activity varying between ten and eleven cycles per second. Obviously, there were not enough control segments to attribute any significance to these possibly associated electrographic changes. A new entity, "Marie," popped out, amid much turmoil. Apparently, she was French and she seemed to understand some questions posed to her in that language by the technician and, later, by a psychologist-language interpreter who came to the laboratory. Despite "Marie's" appearance of

panic and plaintively calling out "fire" and "burning," there were no striking changes in the background of the tracing other than a marked increase in eye movement and muscle artifact. Attempts to communicate with Marie (and others, including Nostradamus and Waldo) were not successful verbally, nor was a trial at automatic writing with Katie using her right and left hand alternately while entranced. Similarly, aside from pronounced artifact, there were no changes during modified hypnotic activation (see Schwarz, B.E., Bickford, R.G., and Rasmussen, W.C.: "Hypnotic Phenomena, Including Hypnotically Activated Seizures Studied with the Electroencephalogram," *Journal of Nervous and Mental Disease*, Vol. 122, No. 6, December, 1955, 564-573). Throughout the recording, the electrocardiographic artifact for contour and rate was unchanged. At the conclusion of the base-line electroencephalogram, a six channel Oxford ambulatory twenty-four hour monitoring electroencephalogram was attached to Katie, who reported no possible psi effects until she left her employer to come to the office for her regular Thursday research session. She was apparently unaware of the sudden appearance of "gold" on her abdomen and left neck when she arrived. Review of the tracing presumably made at the time of those developments revealed no grossly discernable changes in the background of the recording or other electrographic effects other than artifacts. In addition to myself, all the tracings were independently reviewed by a university expert physician electroencephalographer.

As in the EEG Laboratory, there were no stigmata or apports that could, hopefully, be correlated electrographically. Although there were no post laboratory recording session episodes of alleged psi, before the base-line tracing, the technician, while in the cafeteria with his colleague, went to cut his tomato when he noticed that the stainless steel knife blade bent an estimated thirty degrees. He associated this event to the impending recording session with Katie, about whom he had heard things, but whom he had not met. Without thinking, he straightened the bent knife blade rather than saving it as a possible specimen of the telekinetic aspects of the psychic nexus.

Katie's son, who has had high quality psi (see Schwarz, B.E.: "Presumed Physical Mediumship and UFOs," *Flying Saucer Review*, Vol. 31, No. 6, Oct. 1986: 18-22) and allied abilities, including a local bigfoot experience shared with his girlfriend on February 12, 1987, and a knack for finding fossils of ancient animals (*Vero Beach Press Journal*, Vero Beach, FL, February 16, 1987, p. 1, and *ibid.* May 23, 1988, p. 3 A) had seizures as an infant, and he had an episode of electroencephalographically confirmed temporal lobe epilepsy (right temporal spikes) on October 10, 1987, when he was looking at the flickering TV tube and he suddenly had an aura of "burning plastic odor" which was followed with nausea, disorientation and furor. He had "visions, heard voices" and, according to the ambulance attendants, he "spoke a different language" (see McKenna, P.J., Kane, J.M. and Parrish, K.: "Psychotic Syndromes in Epilepsy," *American Journal of Psychiatry*, 142, 1985, 895-904.) Both Katie and her son could be ideal subjects for electroencephalographic studies, including twenty-four hour ambulatory EEG monitoring and computer data reduction analysis, plus neurometric analysis. A recent report about this fascinating mind-brain interface relevant to Katie (and her son's temporal lobe epilepsy and fugues) is provided by Joseph (see Joseph, Anthony B.: "A Hypergraphic Syndrome of Automatic Writing, Affective Disorder, and Temporal Lobe Epilepsy in Two Patients," *J. Clin. Psychiatry*, 47:5, May, 1986.)

In reference to electrographic studies of presumed physical psi, in the fall of 1981, I undertook studies with a mentalist who claimed metal-bending abilities. Although the mentalist later publicly confessed that he had cheated and that he was part of a scam, when I interviewed him on the telephone after the debacle, he claimed that twenty of twenty-two events that I cited from memory, not having the data at hand, were "coincidences." Unfortunately for the researches, the cognoscenti might have accepted the dishonest mentalist's naive, simplistic, black-or-white

explanations at face value. But most of the data still stood as described and was unexplained. During those investigations, an eight-channel electroencephalogram was taken of the mentalist at the Essex County Hospital Center, where I was consultant to the EEG Laboratory. The recording was within normal limits. Present during this experiment were the EEG technician, the supervisor of the laboratory, the X-ray technician, the laboratory secretary, and the adjacent ECG technician. The ECG technician produced several car and house keys which the X-ray technician was unable to bend. He scratched them for identification. While the electroencephalogram was running, the ECG technician put three keys in her left hand and two in her right. She clenched her fists and while the mentalist's eyes were closed, he held out his hands an estimated eight inches above and below the woman's clenched right hand, and "zapped" the keys. When he asked her if she felt anything, she said tingling and warmth and that a key was starting to bend. At that time, no change was noted in the recording other than increased eye movement and muscle artifact. When the technician opened her hands and the mentalist opened his eyes, it was apparent that an automobile trunk key had bent approximately 30° at the midpoint of the shaft. She is left-handed. At no time during this procedure did the mentalist handle the keys nor was there any ostensible opportunity for fraud, substitution, use of confederates, or other explanations. The relevant normal control tracing and section of the recording when the key bending took place were also reviewed by two acknowledged authorities in electroencephalography, who also noted nothing beyond the alpha waves, muscle artifacts and eye blinks. With new technology, it would be practical to take portable EEGs on all the people attending the experiment — the psychic nexus — to see if there were any correlative changes and, if so, how they related to clinical phenomena and chronology.

The lack of any focal or paroxysmal discharges are consistent with Hasted's citation of an EEG taken during metal bending (Hasted, J.: *The Metal-Benders*, Routledge & Kegan Paul, London, Boston and Henley, 1981). However, he reported waves in the lower frequencies during metal bending, while we did not. The Uphoffs (Uphoff, W. and M.J.: *Mind Over Matter, Interactions of Masuaki Kiyoto's PK Feats with Metal and Film*, New Frontiers Center, Oregon, WI 53575, 1980) mentioned related Japanese studies on psychic metal benders Masuaki Kiyoto and Hiroto Hamashita, who allegedly produced changes in electrical energy when "concentrating." In my own previous studies, I noted no conventional scalp EEG changes during presumed telepathy. However, in a more recent study (Schwarz, B.E.: "Clinical Observation in Telekinesis," *Journal of the American Society of Psychosomatic Dentistry and Medicine*, V. 23 (No. 2) 1980, 54-58) of poltergeist-protagonists' florid experiences, one of them had an EEG reported by his neurologist as being consistent with a convulsive disorder.

Another telekinetic subject recorded in my laboratory had a convulsive pattern during reading. It would be interesting to try variations of the metal-bending experiments between the mentalist (scalp EEGs) and subjects who were wired for depth electrography, which might be more likely to show changes. Also, it should not be too difficult to have an EEG wired to the mentalist and connected to a telekinetic target box, so that when telekinesis is precipitated, the EEG tracing videocamera can either be turned on, or, if running through the experiments, the relevant EEG segment can be identified. This would be similar technology to that which Ullman and Krippner (Ullman, M., Krippner, S., and Vaughan, A.: *Dream Telepathy*, Macmillan, New York, 1973) found to be so successful in their dream telepathy studies and Cox (Cox, W.E.: Afterword, in Richards, J.T.: *SORRAT: A History of the Neihardt Psychokinesis Experiments, 1961-1981*, the Scarecrow Press, Inc., Metuchen, NJ) in the construction of the mini-lab and the Cox-Calvin RSPK Automatic Filming Device for the SORRAT experiments. The telekinetic fallout that happened to some members of the EEG laboratory staff after the experimental session was striking and consistent with the observation pertaining to mind-set, programming and belief (see

Owen, A.R.G.: *Psychic Mysteries of the North*, Harper and Row, New York, 1975; Batchelder, K.J.: "PK in Sitter Groups," *Psychoenergetic Systems*, 1979, Vol. 3, pp. 77-93). The intrinsic difficulties in these researches of gifted paragnosts pale by comparison with the self-proclaimed expert-professional debunkers' extrinsic obstructions to this vital area of inquiry.

- As in many matters with telekinesis, there are beneficial potentials and, as is obvious, there are major, potential deleterious effects. The work must mean something to somebody because, when finishing my report on Joe A. Nuzum, a gifted telekinetic paragnost, twelve of my key references, many of which were autographed and had my personal annotations on the pages, vanished from my locked office. There was no indication of a break-in and nothing of value was stolen, but Nuzum's family in Pennsylvania had subsequent repeated telephone harassment, and the air was let out of Nuzum's automobile tires. Similar "coincidences" could be cited with telekinetic allied UFO research, where all the issues in separate envelopes of a series of FSR (England) articles about a UFO contactee with telekinetic-thoughtographic effects were opened, scattered about and "lost" in the back room of a northern New Jersey post office until discovered by my persistent and irate secretary, and years later, when most of the review copies of my UFO-Dynamics were "lost" in the mail between the publisher's address of Moore Haven, Florida, and the Palm Beach routing office. In both instances of the missing books, the police and postal authorities were unable to help (See Schwarz, B.E.: "A Presumed Case of Telekinesis," *International Journal of Psychosomatics*, Vol. 32, No. 1, 1985, 3-21; Schwarz, B.E.: *UFO-Dynamics*, Rainbow Books, Moore Haven, Florida, 1983). [also in *PURSUIT* Vol. 18, No. 2, pp. 50-61.]
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  11. Taylor, Eugene: "Cyberphysiology: The Science of Self-Regulation." No. 2 in a series, *Time, Mind and Medicine*. For Archaeus Project: Dennis Stillings, Ed., 2402 University Ave., St. Paul, MN 55114, 1988.
  12. Jule Eisenbud, M.D., at a university laboratory in Denver, observed Katie materialize "gold" on four occasions between June 10-15, 1988. During her visit, other psychiatric researches, including testing for magnetic fields, were also done. Although Katie developed "gold" around her right ear and nose during the testing, there were no conclusive effects upon cursory analysis of the data. I stress that the mechanism by which Katie produces her gold or obtains her informations and the exact source of it is unknown. However, by analogy, I have the example mentioned in Dr. Eisenbud's letter to me, October 25, 1986 where Ted Serios, his exceptional paragnost in Colorado, produced a striking thoughtographic Polaroid of the distinctive columns of my former home in Montclair, New Jersey which Dr. Eisenbud had only seen once and which Ted had never seen. Yet in some unknown way Ted psychically produced a Polaroid which closely corresponded to the reality, photographs in existence, or to the engrams locked somewhere in the temporal lobe memory banks of many persons. Ted was highly motivated and curious about his planned-for visit to Florida and pursuing some researches that might have been new to him and which picqued his unique talents: e.g. search for the Conway pyramid under the sea and part of the nearby wrecked 1715 Spanish Fleet. Ted's attitude might have been similar to Katie's intense motivations whether from traumatic events and conflicts in her life and her hoped for resolution from psychotherapy as well as her desire to participate in experiments (search for Conway's pyramid) which she was only dimly aware of and which were for reasons beyond our control off bounds (symbolic for Oedipal conflicts). The brain might act as a microcosmic computer with the potential to reach across time and space and access information which serves the intersecting purposes and needs of the paragnosts and consultants.
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  20. Tenhaeff, W.H.C.: *Proceedings of the Parapsychological Institute of the State University of Utrecht*, Number 2, December 1962, 1-79.
  21. While in New Jersey, on August 15, 1988, I went to a bookstore to buy something special for a friend who had recently been severely injured. When there, my eye fell upon Edgar Leoni's *Nostradamus and His Prophecies* (Bell Publishing Company, N.Y., 1982, p. 823). With no hope or intention of finding any of the Katie-Nostradamus quatrains, I automatically opened the book to page 272 and was surprised to find Century V:78 — the verses and translation that took so much time and letter writing between Mr. Andrews, then in Paris, and myself, in Florida. Finally, a third request sent to Drury, Missouri, where he was at the time, caught up with him and he sent me the highly personal and relevant translation so applicable to Katie and which arrived shortly before her thirteenth wedding anniversary. Naturally, with this synchronicity which occurred as a postscript to this completed study, I purchased Mr. Leoni's excellent book and, thanks to his scholarship and erudition, I could easily find the translations — except for the fragments of Example 12 of April 20, 1988 — that were either identical or similar to all of Katie's material. The questions still remain: (1) How did Katie receive the material through her automatic writing and possible direct writing? (2) What would the meanings be for Katie, as seems likely in some examples, and, if germane, for the world at large and our times? For the interested reader-scholar, here is the key for the Katie examples that correlate closely with Mr. Leoni's indexed Old French Nostradamus Centuries and Quatrains (and translations):
    - Example 1; V:16, p. 254.
    - Example 2; X:73, p. 434.
    - Example 3; II:35, p. 172.
    - Example 4; I:70, p. 150.
    - Example 5; IV:86, p. 305.
    - Example 6; V:47, p. 213.
    - Example 7; VIII:73, p. 34.
    - Example 8; II:82, p. 184.
    - Example 9; II:81, p. 184. Note the difference in Katie's and the original Nostradamus wording, chronological and textual juxtaposition of these examples.
    - Example 11; I:25, p. 138.
    - Example 12; V:73, p. 213.
    - Example 13; II:68, p. 180.



# A Radiotechnical Device in the Ancient World?

by R. Furdy

Let's look at the biblical legend about the story of the "contact" between the patriarch Moses and God. This story is repeated in other sacred books, too, such as in the Cabbala and the Dead Sea Scrolls. Moses and his nomad tribe got into close contact with "God" at the time of their wanderings about the desert near the Sinai Mountain. There, Moses received detailed instructions about how to construct the so-called tabernacle, i.e. a prefabricated, portable temple.

Besides oral instructions, Moses was also provided with two mysterious stone tablets. Having built a tabernacle and placing these given tablets in the Shrine, Moses was thus able to periodically keep in touch with the "Gods" or — if we wish to say — the extraterrestrials.

According to the old text, the tabernacle was some sort of a frame or a large rectangular marquee, oriented lengthwise from West to East. This structure, measuring 28 × 40 cubits (14 × 20 meters), was composed of a fence of vertical, large, squared beams (5m high, 0.75m wide and 0.25m thick) connected and fastened together with horizontal poles. Beams and poles were made of acacia wood (shittam) and coated with sheet gold. A fabric curtain was hung on them and another curtain covered it from above creating a semi-darkened area inside it. Around the tabernacle was a second, larger, concentric rectangular fence — the so-called "outer court of the tabernacle" measuring 25m × 50m, made from beams 2.5m high with a fabric curtain over it. The tabernacle inside was divided into two rooms by a curtain which was hung on the gold-covered beams.

There were three objects in the front room: a table, a lamp, and an altar for incense. One can see the image of this lamp on the triumphal column of the emperor Titus in Rome. There, is a picture of the procession of Roman soldiers carrying the lamp, made of forged gold, on their shoulders. It was

captured in the time of the plunder of the Jerusalem temple (70 A.D.).

The most important object, the "shrine of the percept," was in the second, so-called "Holy of Holies" darkened room of the tabernacle. It was there that, according to the text, "seances of communications" between Moses and "God" took place.

The concept of this text is staggering. To avoid stretching out a big marquee it was ordered that the rather strange frame from the giant beams be built. The tabernacle only required 53 (!) beams — its outer fence 60 more. Taking into account their gold sheeting and size, such beams must have been very heavy. It must have been a very strange and gigantic undertaking to the nomadic tribe. They were known to have wandered about the desert for many years and therefore, we must assume, had to take into account every pound of transportable load. The frame of a portable temple should, we imagine, have been made of thinner and lighter poles, not five meters high and so great a mass. This paradox is explained only by the fact that both the dimensions of the beams and the number were dictated for the technical role they were to play, namely, those beings who gave the technical task to Moses and had calculated beforehand the dimensions and mutual disposition of those beams so that they could implement effectively their roles.

The "shrine of the percept," was the heart of the tabernacle. It was, according to the text, a wooden box, covered inside and outside with sheet gold and had a special crown around it — the dimensions being 1.25 × 0.75 × 0.75 meters. From above, the shrine was adorned with a special sculptured cover of golden cherubs. It was between the two figures of these cherubs that the image of "God" periodically appeared and the voice of "God" could be heard.

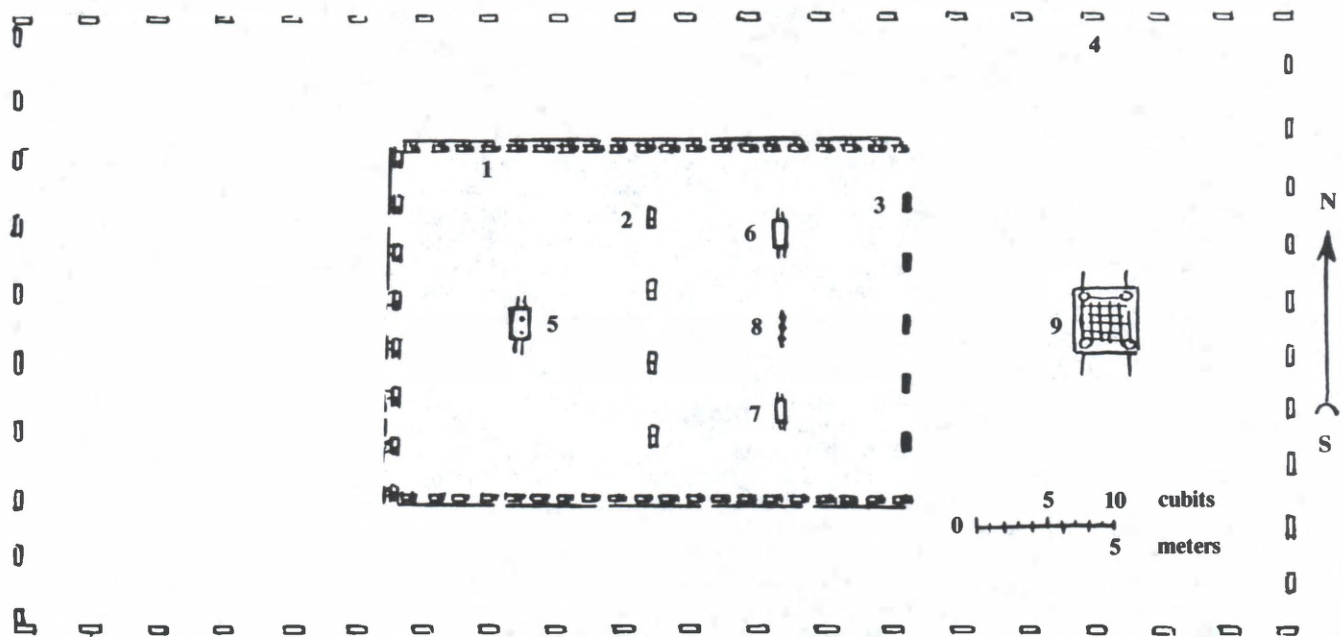


Figure 1. The scheme of the Sanctuary and Tabernacle (inner court): 1. vertical beam sections; beams dividing the inner court; 3. beams at the entrance of the Tabernacle; 4. beams supporting the outer court; 5. the Shrine [Ark of the Covenant]; 6. the table; 7. the altar for incense; 8. the lamp [candlestick]; 9. the Altar of Sacrifice.

Let's attempt to look at this information through the eyes of a modern engineer. Preparing for this report, I consulted with engineers and radio specialists and I consider the ancient text to be of great interest to modern specialists. This text is believed to reflect real historic events, namely the contact in ancient times between a primitive nomadic tribe and representatives of a highly developed extraterrestrial civilization. Moses and his co-tribesmen could only assume that these beings were some kind of powerful "gods." Let's assume further that these "gods" had a special need of some bulky technical device on the earth's surface and that they supported a two-way radio communication with the operating tribe. Could the tabernacle have been a receiver-transmitter radio device? Theoretically it could have been, but unfortunately we do not know much about some of its important details and can only judge by the chary text that survived it.

First, we can note that, in principle, any set of metallic, well-grounded objects can serve as a device for reflecting radio-waves. But in our case we don't just have an accidental set, but some regulated system of metallized beams, providing maximally effective work capability. Its typical features were as follows:

1. All the dimensions of this construction (long sides of the tabernacle and its fence, the distance between the tabernacle and the fence, the height of the beams, etc.) appear to be multiples of 10 cubits (5 meters). It means the whole system worked as an effective reflecting device for radiowaves with the length of 10 meters (if we admit another length for the cubit, namely from 40 to 64cm as it was in antiquity in the Near East — in this case the effective wave length would be from 8 to 12 meters, that is, just the same metric range of radiowaves).

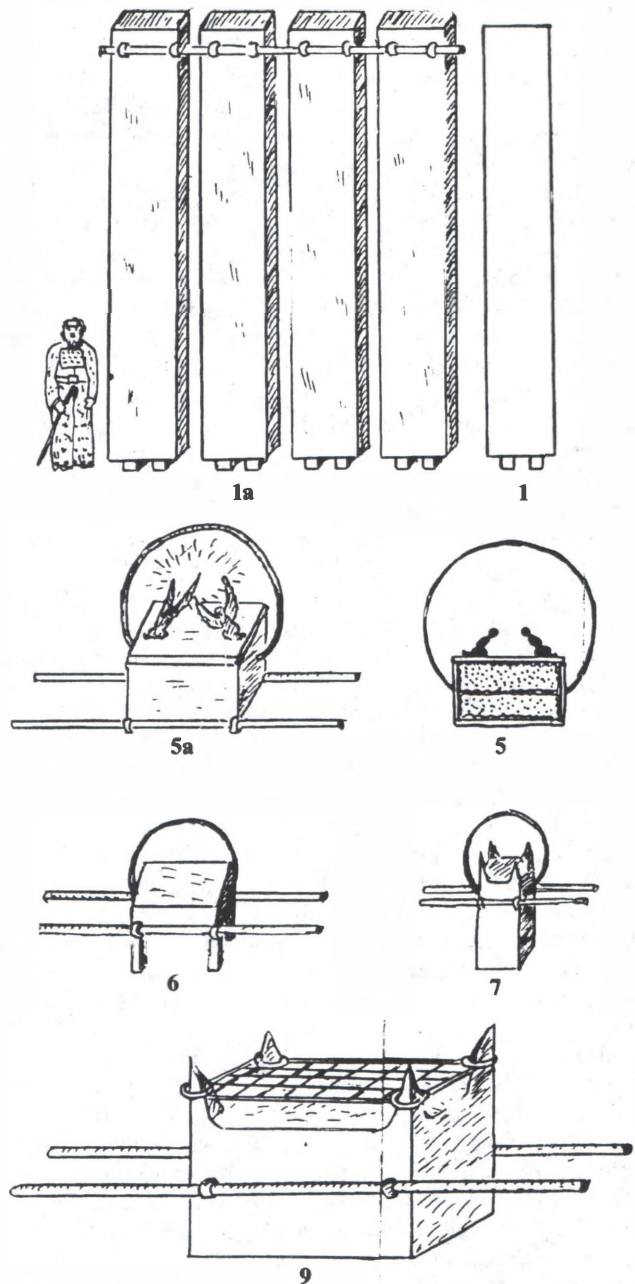
2. Beams of the tabernacle, five meters high, could work as semiwave vibrators, with conductive poles running along the top. Each such beam would act as a particular metallic resonator. Its silver foot with pins may have served for better contact with the earth beings (earthlings).

3. Beams of the tabernacle's fence with the height of 2.5m could have served as quarter-wave vibrators, separated on the top, with both types of beams interacting most effectively with 10-meter length radiowaves.

Modern radio locators of remote signal detection work, as a rule, in metric range, because it is less subject to the influence of atmospheric interference (thunderstorms, rain, snow) in comparison with decimeter and centimeter ranges. It is advantageous to get in touch with space objects (satellites) in this range, too. There is one very essential detail: the errors in placing elements (beams) of thin aerial lattice are within the limits of 25cm, if we have the parameters in question. In order to have a more shortwave range, the precision of placing its elements must be so great that primitive nomads couldn't guarantee it without special instruments and knowledge.

The objects inside the tabernacle (a metallic table with the crown, the lamp and the shrine) played specific roles in the supposed radio-technical device. Calculations show, that, if the frequency is half of a reflecting (5m) radiowave, the tabernacle can then act as a directing lattice for the irradiator, situated in the shrine. If it is so, the influence of the lateral walls of the tabernacle could compensate each other, and the other walls could play the role of two directors and a reflector.

Thus, the tabernacle of Moses could be, according to our hypothesis, a multifunctional radiotechnical device. On the



**Figure 2. Details of the Tabernacle: 1. vertical beam or pillar; 1a. connecting section of four beams; 5. the Shrine [Ark of the Covenant]; 5a. a cross-section of the Shrine showing the Ten-Commandment stones inside; 6. the Table; 7. the altar for incense; 9. the altar for burning [a sacrifice].**

one hand, it could act as a passive reflector of the metric radiowaves. And, also, it could work periodically as a receiver-transmitter. But it is necessary to have, as a receiver-transmitter device, some generator and a source of feeding apart from an aerial lattice. And again, our attention is drawn to the most intriguing detail of the tabernacle, i.e. the "shrine of the percept" with the mysterious stone tablets inside it.

Our modern level of knowledge allows us to assert that, in the box of such dimensions (as the shrine), a receiver-transmitter device and radioisotopic source of feeding could have been placed. It is true that this device would have worked in pulse regimen (along accumulation of energy and momentary work in the regimen of receiving transmitting).

Undoubtedly, the “stone tablets” were most important details of the shrine. Moses couldn’t make them himself but, rather, received them ready for operation. Apparently the material these tables were made of only *seemed* to nomadic cattlemen to be stone, because they didn’t have other analogies. One may suppose that Moses received from extra-terrestrials two blocks of a complicated electronic device — the radioscheme consisting of crystalline elements, modules and a radioisotopic source of feeding. Probably, these blocks began to operate (switch on) only after they were assembled and placed inside the shrine. It is quite possible that switching was done by remote control. The order of putting these blocks into the shrine was defined originally by the text (10 commandments). Let’s recall that on the tablets “it was written on either side with the hand of the God.” Letters or intervals between them or some ornament are likely to have served as contacts between the two tablets and the both tablets and the body of the shrine. It is likely, inside these tablets, there was an isotopic source of feeding providing the work of the entire receiver-transmitter device for a long period of time.

There is some guess about the principle of operation of the ancient device for the reproduction of sound. It seems to be of the same principle of operation as the so-called plasmic-acoustic installation of the French inventor, Z. Cleine, where the sound is generated at the expense of acoustic vibrations of a high-temperature plasma cloud. The shrine, however, was of a more complicated structure since a picture appeared between the two figures of the cherubs.

The shrine was, physically, very dangerous to man. More than once the ancient texts mention this fact. For instance, there is a story concerning Philistines who perished because they looked into the shrine after they captured it. Another story is about the man, Oza by name, who perished when he touched the shrine carelessly with his hand when transporting it. His death, perhaps, resulted from the affect of electrical discharge.

Those, who commissioned Moses to build the tabernacle understood that the work with the shrine was very dangerous. Only a few men were allowed to do it — those who got the instructions on industrial safety measures, so to say. Those who were allowed inside the temple were obliged to put on special clothes: underwear (an insulator) and streetclothes — highly metallized chasuble (the conductor). All the clothing, according to the descriptions, was similar to a so-called “Faraday cage.” It is known, that man can be in an electric field of very high tension without any harm if he is inside a grounded metallic cage. Nevertheless, one might not always get inside the “Holy of Holies” even in his protective clothing; Moses was warned about it more than once. The shrine was especially dangerous at the time when “the tabernacle was illuminated by the light” or “overshadowed by the cloud.” The texts described the deaths of those people who failed to follow the instructions. For instance, there’s an impressive episode when Miriam, the wife of Aaron, perished because she came into the tabernacle to be “overshadowed by the cloud.” Moses and his brother Aaron were warned repeatedly after such cases.

Thus, according to the ancient texts, the tabernacle gave a chance to get into contact with cosmits[ETs]. One can wonder if it would not have been easier to supply Moses with a portable receiver-transmitter device than to force him to build and transport so bulky a construction (the tabernacle). But it seems to us the tabernacle was not only a receiver-transmitter device, but also served for some other purpose(s). Let’s



Figure 3. Roman soldiers carrying off the lamp in 70 A.D.

remember that Moses’ tribe had wandered about the desert for 40 years. Meanwhile, the way from the valley of the Nile to the valley of the Jordan makes up about 1000 km and it was possible to cover this way even with the string of carts for a period of half a year. The route of the tribe was complicated and intricate, and resembled the trajectory of the Brownian motion of a molecule. Passing from place to place and the duration of the stops were dictated by “instructions from above,” which Moses had received. The instructions were also given in the form of special signals: as “cloudy columns” in the daytime and as “fiery columns” at night.

We can only guess what “columns” they were. One hypothesis holds that they were areas of highly ionized air along the channel of directed microwave radiation which were transmitted from Space to the Earth. Extraterrestrials led this ray from Space along some route and pointed where to stop and set up the tabernacle. Perhaps they were able, with its help, to carry out the charging of their power sources by utilizing some of Earth’s sources (ley lines, electrical fields, etc.?). The directed microwave radiation created for them a channel for such a charge. Let’s remember that Moses’ journey took place in the zone of the East African rift system — one of the most tectonically strained zones of the Earth.

Strangers from Space could, with the help of the tabernacle, carry out some scientific research investigations as well, for instance, a probing of the Earth by means of electromagnetic waves. In this case, again, the tabernacle could act as a particular geophysical frame or a dipole. This question might be solved by specialists. One thing is certain however: the tabernacle was some sort of technical device which was, of necessity, moved from place to place along the Earth’s surface and I suggest the cosmits [or ETs] exploited the tribe of Moses for this purpose.

**Editor’s Note:** Other work, by Dr. Furdud and his colleagues, is described in the SITUation on the next page. Furdud and Burgansky are the authors of a just-published book in the USSR, *Mysteries of Ancient Times*.



## Related SITUATIONS

### Ancient Enigmas

Looking at Malta from the air, the eye picks out hundreds of small trenches, each 63 cms to 123 cms wide and about 70 cms deep, traversing the island in every direction like rails.

Many of them run in parallels, then some of them merge while making a sharp turn or else change direction gradually. These trenches cross the mountains and sometimes come abruptly to an end on a steep slope, only to continue their way down in the valley in the same direction.

Then they enter the azure waters of the Mediterranean and stretch for several hundred metres along the sea bed.

Who made this mysterious network of trenches on the rocky island thousands of years ago?

I, MOSIN, Candidate of Geologist, Mineralogist R. FURDUY and engineer G. BURGANSKY sought to unravel the mysteries of our planet's past.

Researchers studying all the data available about the mysteries of ancient times, divide them into several groups.

The first relates to facts which testify to the ancients' high level of knowledge. Late in 1900 archaeologists discovered a strange mechanism on board a sunken ship, with signs dating back to the 1st century BC.

The operating principles and the purpose of the device — which was made up of some 20 gear wheels — were unclear for a long time.

The researchers went through a great deal of trouble in finding out that the device was used to determine the time of the Sun and the Moon's rising and setting, and calculate the movement of the planets in the solar system.

In fact, scientists were dealing with a primitive computer. Obviously it helped those at sea find their way by co-ordinating their movements with the stars and planets.

Engineers got interested in the device too. They noticed that the teeth of its gear wheels were cut precisely at an angle of 60 degrees. Closer analysis has shown that the device could not have been manufactured by hand. The conclusion was that the ancient Greeks had special equipment to produce such devices on a mass scale. That was quite a surprise.

Many mysterious artefacts have much to do with astronomy, knowledge of which was indispensable for navigation. Both seafarers and travellers used stars as their guides. But then, what about the ancient African tribe of Dogons which had the most precise information about Sirius? What did they need it for?

The tribe's legends had it that the period of revolution of the star's satellite is 50 years. Latest research has given the figure 49.9 years and many other facts known to the ancient Dogons have been recently confirmed by science.

They refer to the star's unusual density and the spiral form of innumerable galaxies in the Universe. There are even references to the ex-

istence of intelligent life on other planets.

The question arises: 'How could they have possibly known it all?'

We are not the first to search for an answer. Many peoples had legends and myths about aliens who had visited our planet and shared their knowledge with terrestrials. But this is the easiest way to explain things — one of the most fascinating enigmas is the cave city in Peru.

The pyramids of Egypt pale beside this unique city with hundreds of corridors, passages and rooms cut in the granite rock. The room walls were skillfully polished and are as smooth as a mirror. It would take much time and effort to build such a city even with modern technology.

Who could have built it? Let's forget about aliens for the moment and put the question differently.

What if ancient builders knew some special technique for stone treatment, such as the ability to soften the hardest stone, for example? These are not idle questions. According to the French author R. Sharou, one of Bolivia's museums has samples of rocks with the imprints of human palms and feet on them. The ingenuity of ancient Indian builders is exceptional too.

Those who visit India are eager to see the main attraction in Ahmadabad: two minarets dating back to the eleventh century. They are 23 meters high and separated by a distance of eight meters. Tourists climb one of them, and the guide climbs the other. Then he begins to rock the tower and the other minaret is set in motion, to the tourists' amazement.

Intuition alone was not enough to build the moving towers. If we agree that the ancient builders knew the secret of precise calculation, then we can conclude that once a highly developed civilization existed. Maybe the myths about the vanished Atlantis have something to do with it...

Why, then, was the knowledge it possessed not disseminated all over the world?

There could be a different reason. Many rulers were quite ignorant: why invent a machine when you have enough strong slaves to do the job? It is quite possible that at the apex of its development the civilization embarked on the road of self-destruction. At least one example fuels this idea.

At the beginning of this century, archaeologists discovered an ancient city near Moenjodaro in Pakistan.

Excavations revealed that it belonged to a civilization which existed for a thousand years and was one of the world's most advanced. The way the city ceased to exist is one of the greatest mysteries. Researchers came forward with different hypotheses: a drastic change in climate, floods, epidemics or enemy invasion.

All of them were quite vulnerable: flood and epidemics had to be ruled out for lack of evidence; nothing suggested enemy invasion either — not a single skeleton had traces of violent death. The disaster, no doubt, came like a bolt out of the blue.

D. Davenport of England and F. Vincenti of Italy came forward with a sensational

hypothesis. They maintained that it was the same fate which befell both Hiroshima and Moenjodaro. The analysis of lumps of clay scattered in the ruins showed that they had hardened very quickly. A more detailed analysis revealed that the fusion occurred at a temperature of 1400-1600 degrees C.

There are many traces of a powerful explosion in the city. There is a distinct epicentre where the houses were razed to the ground. The further from the epicentre, the lesser the destruction. The general picture is reminiscent of the nuclear explosions in Hiroshima and Nagasaki. And in India, they found a human skeleton whose radioactivity was 50 times higher than usual.

There are many Indian legends confirming this hypothesis. One of them describes a terrible fiery weapon which had no smoke. After the explosion, "darkness fell on earth, hurricanes were raging, sowing evil. Dust clouds soared up into the skies with a deafening roar. It seemed that the Sun was moving in circles. The world enveloped in the flames was in fever. Elephants ran amok..."

The legends also describe thousands of people, elephants and chariots burnt to ashes by the horrible weapon. Water boiled and fish were charred. Soldiers jumped into the river to wash off the dust lifted by the explosion: it was their only hope of survival.

If this stunning hypothesis is correct, one can easily imagine the level of development of the civilization which possessed such a powerful weapon of destruction.

The astronomic calendars of the ancients, and their knowledge of mathematics, geometry and construction suggest that there really existed a highly developed civilization. But then its 'traces' should have some meaning. What meaning is there in the Malta trenches?

Again, there are many hypotheses. One maintains that they are cart tracks driven by ancient animals. This supposition was proved incorrect because the carts in question would not have been able to maneuver in them: the radius of turn was too small.

Another deals with the hundreds of limestone balls found on the island. The authors maintained that they could have been used as platform supports for cargo transportation. However, it is improbable that such sharp trenches could have been left; the tracks would have been more rounded.

There is yet another hypothesis according to which the trenches are nothing but water supply canals. But they can be seen both on the mountains and in the valleys. Of course, water could have been pumped upwards, but archaeologists found no evidence of this. And why have an irrigation or water supply system on a rocky island which practically is unsuitable for agriculture?

Other explanations are even more incredible: iron runners, writings which can be read only from the air, the remains of a transport system, which connected Europe and Africa.

All these suggestions are unconvincing. The mysteries of the past have yet to be unveiled.

**SOURCE:** *Soviet News*, Moscow, USSR

7/14/88

# Some Further Considerations of the Mars-Venus Cycle and Natural Constants in Relation to UFO Waves

by Keith L. Partain, M.Sc.

Since late 1985, readers of *PURSUIT* have seen my attempts to relate natural constants and planetary cycles to the controversial question of UFO cycles or waves.<sup>1,2</sup> Although I strongly assert that my observations have empirical support, I freely admit that we humans have a profound ability to perceive cyclical rhythms in nature where, in fact, none exist; that we can superimpose a cyclic texture onto random noise and declare the discovery of a pattern. As a result, Fourier analysis is much in vogue in anomalistics — as it should be. With that acknowledgement of correct criticism made, let me state that one can have “too much of a good thing” (*vide infra*) as two researchers discovered. The value of simple and direct analysis should not be undervalued; and with that *apologia* behind us, allow me to proceed to what I suspect I’ve uncovered.

Since the publication of the first two articles in this (informal) series, I have been continuously evaluating my data and conclusions. To briefly reprise my previous work, I argued that an elaborate statistical study performed by Dr. D.R. Saunders<sup>3</sup> actually demonstrated two natural constants “hidden” in the length of one putative UFO wave. The cycle or wave had a length of 5.083 years; that is virtually the product of  $\pi$  (3.141526) and  $\phi$  (1.6180339). For some time we’ve heard from the SETI (Search for Extraterrestrial Intelligence) folks that the ideal data to radio into space would be mathematical — such as prime numbers. Natural constants immediately come to mind, and this logical conclusion as well: The converse may well be true that sentient nonterrestrials might use natural constants to signal their existence. Not only did this wave Saunders uncovered recur cyclically (think:  $\pi$ ), but it followed a spiral pattern (think:  $\phi$ , which has a spiral distribution) in a spatio-temporally invariant fashion. The term “spatio-temporal invariant” simply indicates an independence from variability to time-and-space; and what could be more invariant or constant than natural mathematical constants?

Saunders depicted this 5.083 year wave as beginning in 1947. Figure 1 graphically demonstrates its global distribution. The fact that eight-ninths of the waves (88.9%) occurred over land (whereas only 10% of the earth’s surface is inhabited) struck me as a defiance of mere chance. As far as I could uncover, Saunders’ formal data does not extend past 1973 (although I would appreciate input in that respect) well-documented data fitting these putative waves have surfaced (e.g., 1977 UFO data in Middle East.) From that data, I predicted in *INFO Journal* #53 (September 1987), a UFO flap or wave in early 1988.<sup>4</sup> Even with the marvelous help of *PURSUIT*’s research staff, I cannot *categorically* assert that a wave centered on Australia and its environs despite a remarkable case or two<sup>5</sup> well known to *PURSUIT* readers; my contacts from “down under” were not as responsive as I’d hoped. (See Figure.)

Other concerns I have had in the intervening years had to do with the  $\pi\phi$  cycle (which I showed to be sunspot invariant) and the Mars-Venus cycle Fort’s biographer Damon Knight uncovered in 1968-1970. The cycles seemed so different as to be wholly unrelated; then, in 1988 I noted:

$$\frac{\phi x - \phi}{\phi} = x - 1 \quad \text{Substitute } \pi \text{ for } x, \text{ and}$$

$$\frac{\phi \pi - \phi}{\phi} = \pi - 1$$

The value of  $\pi - 1$  is roughly 2.14. The synodical year of Mars is also very close to  $\pi - 1$  in that it is 2.135 years. Venus’ synodical year approximates  $\phi$ . Could this be a sort of Fortean “E=mc<sup>2</sup>” or  $\pi\phi = \text{Mars} - \text{Venus} X$  (unknown conversion factor) for these two *apparently unrelated cycles*?

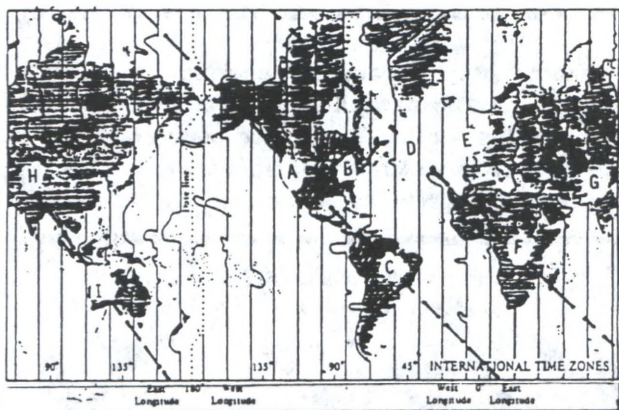
I also might add that the synodical year of Venus is not exactly  $\phi$ ...but  $\pi$  and  $\phi$  “get into the act again” when we examine Venus’ synodical year of 1.599 terrestrial years (approximately  $\phi$ ), which is the following

$$\frac{\pi/2 + \phi}{2} = 1.599 \text{ (approximately)}$$

If this itself approximates reality, what is the mechanism? Interestingly enough, there are some models accepted to *some* extent by modern mainstream science which could account for the phenomena. One example is *possible* moderation of the solar wind by the inferior conjunctions of Venus and Mercury.<sup>6</sup> Note that Mercury’s synodal year (approximately 116 terrestrial days) multiplied by 16 = 1856 days, or roughly,  $\pi\phi$  years. Less recognized (or ignored) models are geophysicist Cartiou’s controversial “vortex gravity.”<sup>7</sup> Another piece of valuable research was published in 1981: Harnischmacher and Rawer reported that changes in the ionosphere could be correlated with positions of the planets Jupiter and Venus; they also reported that use of Fourier analysis actually *masked* the presumed effect in the study undertaken by a predecessor.<sup>8</sup> (One could imagine a dull carbon copy or, perhaps a signal processed beyond recognition. This is, of course, *not* to say Fourier analysis lacks value; *quite the contrary*. Rather, *any* tool should be properly, not “promiscuously” applied.)

The above models address some of the question of solar invariance in the  $\pi\phi$  cycle; what of the solar variance of the Mars-Venus cycle? Before I turn to that, I would like to mention that 46 of the 8-year and 9.6-year long-term simultaneously turning cycles uncovered by economist Edward R. Dewey<sup>9</sup> suggested (to me, at least) strong correlation with superior conjunctions of Venus (i.e., when Venus is behind the Sun). Clearly, Venus and its role in solar system dynamics (and solar-terrestrial dynamics) should be carefully considered. With that in mind, I will present again the remarkable solar variance of the Mars-Venus Fortean (because it deals with UFOs and other Forteana) cycle, or the Fort-Knight hypothesis so-called in my first two papers. When I discussed the Fort-Knight hypothesis with one researcher, I was wryly told to consider Fourier analysis — but anyone reading Damon Knight’s words<sup>10</sup> could see that he had employed signal analysis! One can run the risk of “watering down the data,” as it were: muting an already weak signal.

Be that as it may, I did take to task the processed data related by Knight to Mars-Venus (and I secured permission from Knight to further evaluate his graphs, etc., as I see, fit)



The 5.083 year cycles from 1947-1988 (1988 not yet confirmed as "FLAP." Data adapted, after Saunders).

Note  
 $\pi\phi = 5.083$

- |         |         |
|---------|---------|
| A. 1947 | F. 1972 |
| B. 1952 | G. 1977 |
| C. 1957 | H. 1983 |
| D. 1962 | I. 1988 |
| E. 1967 |         |

and saw further correlation with low sunspot activity and the Mars-Venus cycle. The period Knight notes (1877-1892) was one of over-all moderate sunspot activity; there is a curious climb, however, in Fortean data towards the end of Knight's Mars-Venus correlation, just as the sunspot cycle moves upward. The question was: which data? Except for that variation, the data agree quite well with solar variability for the Mars-Venus cycle. One must, however, note that the data Knight refers to Mars-Venus was subjected to signal analysis AND that some anomalies *have* shown some *possible* links to *increased* solar activity such as transient lunar phenomena.<sup>11</sup> With that in mind, I can respect the need for new analysis of that segment of the data Knight had correlated, starting with the raw data itself and acknowledging the possibility of solar-cycle variance. When one looks at the big picture, one can appreciate the possibility that sunspot cycles really *do* have an affect on preternatural phenomena. Consider the Tri-State Spooklight: In my research on it,<sup>12</sup> the only truly weird, provocative and yet, ironically, reliable sightings occurred at the bottom of a sunspot cycle with concomitant geomagnetic quiet. I had encountered this *before* I knew that Dr. Michael Persinger (a SITU Scientific Advisory Board member) had been investigating a possible link between a quieter geomagnetic field and more accurate parapsychological input (GESP); the parapsychologist, Charles T. Tart, has works in progress along those lines. With this in mind, I do not believe suggesting that this could be extended to a much wider range of Fortean phenomena (such as the Mars-Venus cycle data) is out of the question.

And I assert most strongly that dismissal of the possibility that epochs of the planet Mars and UFO waves (as well as a wider range of phenomena, such as occurred in the summer of 1986)<sup>13</sup> are in some way related has been premature. And, to sum up all three of my articles, if *we* can think of communicating with nonterrestrial sentients with prime numbers or natural constants, *can we wholly rule out the converse* may have been true since 1947?

One final equation may clearly outline the almost perverse ubiquity of  $\pi$  and  $\phi$ : In the *third* equation in this article, I showed how easily  $\pi$  and  $\phi$  could be employed to approximate the Venus synodical year, 1.599 terrestrial years. Observe:

$$\frac{[\ln(\pi\phi) + \pi/2]}{2} = 1.599$$

In fact, it equals the average synodical year to within three hours; In terms of a synodical year that can vary in days, we are looking at a tiny — less than 1% — difference. Worth considering...

One hallmark of anomalists and Fortean is that we dare to ask *WHY?* Indeed, I argue that intelligent speculation is call-

ed for. In other words, *if* the  $\pi\phi$  cycle really exists (and is not just an inkblot test of a propensity to see nonexistent cycles), then *why* did the cycle commence in 1947? The cliché is, of course, the atomic bomb. An honest anomalist — Fort and/or Sanderson come to mind — overlooks the cliché and looks deeper. In a vast cosmos, it is dubious that the atomic destruction of one planetary biosphere would mean much to beings outside our asteroid belt, much less beyond the Virgo supercluster. On the other hand, the late, great Richard Feynman published his epochal work on Quantum Electrodynamics (QED) that year. Nuclear bombs can devastate a world — but QED is showing surprising application in diverse fields, such as unified field theory...something that could give us a much wider "playground" than just this planet. Master the quantum dynamics of say, *gravity*.... Well, you get the idea.

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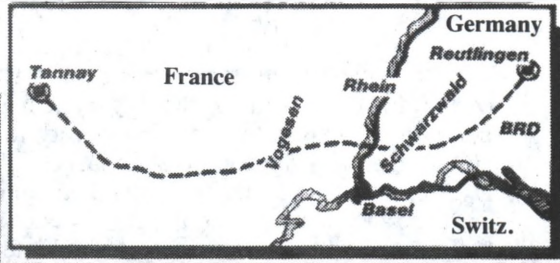




# SITUATIONS

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

Reutlingen, W.G.  
to Tannay, France



Disheveled, emaciated and nearly blind, Gribouille returned home to France.



## House Cat Walked 600 Miles — to Home

A house cat named Gribouille (pronounced Gre-boo-é) walked over 600 miles (1000 kilometers) in eighteen months from Reutlingen in southern West Germany back to Tannay, a town about 60 miles west of Dijon in France.

The owners, Mr. & Mrs. Marguard were on business in Reutlingen, but their cat evidently did not appreciate having to go along on the trip. She hid under the sofa there and could not be enticed out even with food.

One day Gribouille disappeared and could not be found. No one suspected, then, the young cat was heading back to France.

Experts say an average, healthy cat can find its way home from nine to ten miles away, but, generally, after 12 or so miles most cats homing instincts wane, so that a more-than-600-mile trip would seem impossible.

For Gribouille, however, it meant she had to traverse the mountains of the Allgau and Schwarzwald (Black Forest) in Germany and the Vosges in France plus cross the many rivers and canals, as well, that are in between. And, of course, she had to sneak past the watchful eyes of the German and French borderguards, too.

One can only imagine what she ate and where she slept en route but for a year and a half she walked. Finally, she reached her hometown and

appeared one day in the garden of the house where she was born, at the home of her first owner, Christiane Grisard (who gave her the Marguards when she was a kitten).

Gribouille was almost starved, had infected and nearly blind eyes. Ms. Grisard discovered Gribouille being cleaned up by her mother, the cat who gave her birth.

Now, Gribouille gets her beloved saucer of cream each day and is welcome to remain at home for good.

**SOURCE:** *Ein Herz für Tiere* magazine, No. 11, 1988 [Germany]

**CREDIT:** translated by member 432

## Black Panthers in the Maritimes?

Even in the jungles of South America, black panthers are a rare sight. But the Canadian Wildlife Service has collected 24 sightings of black panthers in New Brunswick and 20 in Nova Scotia in the past 10 years. Two more men are sure they saw a black panther last week.

The eyewitnesses can't find a biologist to believe them. The experts say these people might — just might — have seen an eastern cougar, even though the cougars are tawny, and probably extinct.

**SOURCE:** *Herald*, Calgary, Canada 7/19/88

**CREDIT:** Jon Singer

## Solar Flares Blamed For Loss of German Homing Pigeons

Hundreds of West German homing pigeons are flying aimlessly around, and pigeon fanciers here suspect that gigantic gas eruptions on the surface of the sun may be to blame.

The West German Homing Pigeon Federation in this land said that 40 percent of 4,000 birds were released last weekend in Denmark had failed to make it home to their various lofts in West Germany. "Nothing on this scale has ever happened to us before," said a spokesman for the pigeon fanciers.

The mystery of the missing pigeons could be explained by huge solar flares reported to have burst out of the sun Sunday and Monday, bombarding the Earth with unusual radiations. The pigeon fanciers fear the rays may have disturbed the Earth's magnetic field, which pigeons use to find their way.

**SOURCE:** *Inquirer*, PA 7/1/88

**CREDIT:** H. Hollander

## 3,000 Racing Pigeons Missing

More than 3,000 valuable racing pigeons are presumed lost over the English Channel, having failed to find their way home from France after they were set loose in a competition June 25.

It is the second unexplained disappearance of homing pigeons in Europe in a week. On Thursday, the West German Homing Pigeon Federation said that 40 percent of 4,000 birds released in Denmark the weekend before had failed to return to their various lofts in West Germany.

Such disappearances are virtually unprecedented among these carefully bred pigeons. Some of the lost British pigeons are worth more than \$54,000 each.

Mary Hamilton, secretary of the Sheffield and District Homing Pigeon Federation, called the channel incident "a disaster on a vast scale." And a spokesman for the West German group said, "Nothing on this scale has ever happened to us before."

The pigeons use the Earth's magnetic field to navigate. Pigeon owners believe the birds' internal navigation systems were thrown off course, possibly by microwave ovens, radar signals, radio frequencies or a solar flare.

The channel incident began when more than 5,000 birds were released in Nevers, France, for what should have been a 14-hour sprint home to northern England, where pigeon racing is a popular betting sport.

But by Friday night, six days after their release, only 1,500 had arrived home.

"The really appalling thing, from the pigeon fancier's point of view, is that these are the best birds," said ornithologist Chris Mead.

**SOURCE:** (AP) *Inquirer*, Philadelphia, PA 7/3/88

**CREDIT:** H. Hollander

### Scientists Listening to Noises Made by Plants in a Drought

Drought-stricken plants emit high-pitched noises as their cell structure breaks down, and scientists are trying to determine if the sounds are attracting destructive insects.

Researchers from the Agriculture Department have been using electronic gadgets for more than four years to hear corn and other drought-stressed plants make noises as cell structure, break down from a lack of water traveling from the roots to the leaves. The noises are too high-pitched for humans to hear.

When there is adequate water in the soil, the water and nutrients flow upward in the plant's water tubes under tension. If the soil lacks enough water, the tension becomes too great and the tubes fracture.

One potential benefit from research into the sounds that plants make would be new ways of letting irrigation farmers know precisely when to water their fields. The research could also aid in developing new plant varieties, which would be better equipped to move water and nutrients from roots to leaves.

Robert Haack, an entomologist at the Agriculture Department's North Central Forest Experiment Station in East Lansing, Mich., and a colleague, Bill Mattson, said they believed there might be a connection between the noises and the flocking of some insects, such as bark beetles, to drought-damaged trees. But they said they needed more data.

The noises are at extremely high frequencies, in the 100-kilohertz range, while sound heard by humans is no more than up to 20 kilohertz.

Mr. Haack said that insects have long been known to be attracted by certain influences, such as color and scent. But he said that to the best of his knowledge there has not been conclusive work linking the ultrasound of plants to insect behavior.

Mr. Haack is starting his project by depriving potted white pine seedlings of water and recording their sounds. The next step will be to see if the recorded sounds attract beetles.

Eventually, Mr. Haack hopes to see what role sounds made by trees play in the choice of sites for beetles to mate and lay eggs.

**SOURCE:** *Times*, NY

9/4/88

**CREDIT:** Robin Selz via COUD-I

### Family Says Dead Daughter Sent Winning Lotto Numbers

A grieving New Jersey family spending some quiet time in Florida found a "sad twist" in a \$10.5 million state lottery jackpot which the father attributes to an eerie dream about his recently deceased 23-year-old daughter.

Michael Gabriele Sr., 61, of Lyndhurst, N.J., says his dead daughter gave him the Lotto numbers in a dream, telling him to use numbers she had tried in a New Jersey lottery game.

"My daughter said 'Why don't you play the numbers?,'" he said. "She said I'd like to bring you a little happiness."

Gabriele played the six numbers and won a multimillion jackpot in Saturday's drawing, overcoming odds of 13.9 million-to-1.

The body of Cheryl Gabriele, 23, was found at the foot of a 200-foot cliff in New Jersey last month after police noticed her car parked in a rest area for more than 24 hours, according to New Jersey Parkway Police detective Ronald Karnick. The death is still under investigation, he said.

Michelle Gabriele, 31, said the circumstances under which her father chose the numbers were "freaky."

"As desperate as the family was three weeks ago, it's just like she [Cheryl] must have seen it and said 'You people cheer up,'" she said.

"We're all thrilled that we're not going to have any more financial worries, but we just realize that winning \$10.5 million is not going to bring our sister back," Michelle Gabriele said. "It gives it a sad twist. We wish she could be here to enjoy it with us."

Added brother Michael Gabriele, Jr.: "It had to be some kind of godsend."

After Cheryl's death, the family decided to get away from New Jersey to a condominium they own near Weeki Wachee, on Florida's Gulf Coast.

Gabriele said that after his dream, he telephoned New Jersey to get the numbers that had been found in his daughter's car.

"My fiance found the tickets in a side pocket, and we felt they were sitting there for a reason," Michelle Gabriele said.

The next day, Gabriele and his wife Pauline stopped to get gasoline at the Rally convenience store in Spring Hill.

"I said to my wife, 'Go play Cheryl's numbers. Maybe she's trying to tell us something,'" Gabriele said.

They bought a ticket just hours before the scheduled drawing, but never realized they were winners until the following night.

Gabriele said he was at a picnic at his brother-in-law's home in Spring Hill on Sunday when his wife checked the lottery results.

"I got a funny feeling," Gabriele said. "I was surprised, but not surprised. It's hard to explain."

"Now, I really believe it. It's just the freakiest thing that it came out," Michelle Gabriele said.

"We went from a nightmare to a dream," said her mother. "We went from the worst time of our lives to the best."

**SOURCE:** (AP) *Morning Call*, FL

8/29/88

**CREDIT:** Joan Bingham via COUD-I

### Icon Weeps Again After Year's Lapse

Constandini Cosma says her eyesight was so poor she could hardly see, before the Virgin Mary began "weeping" at St. Nicholas Albanian Orthodox Church in Chicago. Now, her eyes feel much better.

"I believe," the 74-year-old parishioner said.

She believes the icon that appears to shed tears rewards those who have faith. Like thousands of others, she has stood in line for hours to get a look at what St. Nicholas' pastor, the Rev. Philip Koufos, calls a "phenomenon, a miraculous sign."

It's the second time the icon shows wet streaks under the eyes. The first time started in December 1986 and lasted seven months, attracting millions to the small, 17-pew church on Chicago's Northwest Side.

Last week, a man who entered the church to pray spotted the new streaks. "We had just finished a prayer service and I was in the banquet hall," Koufos said. "He came running in saying he saw something strange in the eyes."

"We feel very blessed," Koufos said. "The mother of God is saying 'I'm still with you.'"

When the viewer gets to the rail, the icon hangs about 10 feet away behind a plexiglass shield. An usher helps visitors get the best angle to see what Koufos calls the "trickles of tears." After a few seconds, another viewer steps up.

"People sometimes go around a number of times," Koufos said. "Some stay in the church for hours."

"They come for all sorts of reasons," he said. "Some come looking for consolation, contrition, out of curiosity — for every possible reason. Some are looking for cures."

The queue has parents carrying children, people toting Bibles and the devout clutching basil leaves, an Albanian Orthodox practice.

**SOURCE:** *Express News*, TX

9/16/88

**CREDIT:** Dennis Stacy via COUD-I

### Lizard Man Makes Hiss-story

The Northwest has its Bigfoot and the Himalayas its Abominable Snowman. Brownstown, S.C., has Lizard Man.

One witness said the swamp creature is 7 feet tall with red eyes and three fingers on each hand.

Sheriff Liston Truesdale said he is getting calls from people who said they saw the creature, "and these are reputable people."

"We're running down a whole lot of rumors, but we'll cover what we can," he added.

Christopher Davis, 17, told the sheriff he had been attacked several weeks ago by the creature in Scape Ore Swamp as he was changing a flat tire about 2 a.m.

The swamp has been swamped with TV crews and other curious people hoping to catch a glimpse.

**SOURCE:** Post, NY

7/21/88

**CREDIT:** H. Hollander

### To Keep a Monstrous Legend Alive

A man who claimed last week he wounded the red-eyed, green, scaly monster, "Lizard Man," confessed Friday he made up the tale "to keep the legend of the Lizard Man alive."

Sheriff Liston Truesdale said Kenneth Orr, 26, of Florence, was arraigned Friday on a charge of unlawfully carrying a pistol. The count was filed after the man told authorities he fired several shots from his .357-caliber Magnum revolver at a lizardlike creature he encountered Aug. 5 along U.S. 15.

Orr, who was released on his own recognition, initially reported to police that he wounded the Lizard Man in the neck. He presented blood and scales, purportedly from the lizard creature, but Truesdale said it was immediately apparent they came from a fish.

The sheriff said Orr, an airman assigned to Shaw Air Force Base in Sumter, confessed Friday he fabricated his story.

"He admitted it was a hoax," Truesdale said. "He said he wanted to keep the legend of the Lizard Man alive."

Lee County has been in the midst of Lizard Man mania since last month, when a local teenager reported he was attacked by a 7-foot-tall, green, red-eyed creature as he changed a tire in Scape Ore Swamp.

"There are still numerous people coming through, wanting to see where all of this took place," Truesdale said. "We've got some people that haven't talked to us concerning this, people involved in some alleged sightings. We want to wrap this up and put it behind us."

Truesdale said there's "no such thing" as a Lizard Man, but he's convinced people have spotted something in the area of the swamp.

"We've had too many reliable people telling us they've seen something," the sheriff said. "I think possibly it might have been a bear. I just don't know at this time, though."

**SOURCE:** (UPI) Chronicle, Houston, TX

8/13/88

**CREDIT:** Scott Parker via COUD-I

### Lizardman has Coast Connection

An orange-eyed, green-skinned, three-toed, 7-foot-tall Lizardman, who recently scared the wits out of a South Carolina boy, flashed his toothy grin in Pass Christian five years ago.

Or so says Jeremy DeCoito.

"I was laying down and had a fan blowing on me and I was looking at all the pictures on Grandma's wall," said 10-year-old Jeremy, who lives in Gulfport. "I heard a tapping on the window and there it was."

It was the Lizardman — seven feet of green scales, big teeth, fiery eyes and just plain ugliness.

"It looked at me for a minute and ran around to the side of the house, and it shook on the back door."

Yikes!

Spending a night with his grandparents, Jeremy was only 5 when the thing peeked in the house, which is at the end of a road near a swamp.

"Jeremy just went nuts," his grandmother, Dee King, said. "He screamed to the point where, when he jumped in the bed with us, it made my husband a little perturbed."

Two weeks ago, DeCoito spotted a drawing of the South Carolina Lizardman in a Houston newspaper. "That's him! That's him!" the boy screamed.

"It has not left Jeremy's memory," Mrs. King said. "Now, he has me convinced. It is UGH-Lee. It's horrible. It is not a fantasy."

A young man from Bishopville, S.C., said the Lizardman jumped on top of his car June 29 and left weird scratches on it. Several other people claim they saw the creature, though it has not been photographed or captured.

Officials believe Bishopville's Lizardman is either a reptilian bigfoot, a misidentified bear or a hoax.

But if the beast exists, is it possible that the Pass Christian Lizardman has migrated to South Carolina? Or is the monster still lurking in the swamps of the Coast, while his nasty relatives terrorize other areas?

No one has reported seeing a local Lizardman, said Pass Christian police. But Mrs. King feels her home near the swamps sits in the middle of a perfect habitat for the humanoid.

"I'm getting a little afraid to be down here, if these things are around," she said.

"I'm not bonkers. I don't believe in flying space ships. But last night I didn't sleep well."

**SOURCE:** Patrick Peterson *Sun Herald*,

8/13/88 Gulfport, MS

**CREDIT:** Member #432

### Swamp Creature Once Sighted Locally

While Lee County has only recently been stalked by a red-eyed, green Lizard Man, Beaufort County has been menaced by tales of hairy marsh monsters for years.

"Over the years, people have seen tracks and heard sounds," said Dean Poucher, a Beaufort County resident who is intently following the saga of the Lee County Lizard Man, sighted by a teenager in July.

In 1970, Poucher, the former executive director of the Greater Beaufort Chamber of Commerce, found himself standing in tracks similar to the 14-inch ones found in Lee County.

"They were a lot larger and a lot wider than my boot," Poucher said of the 17-inch tracks he found on Old Island 18 years ago.

Poucher, and a group of hunters and their dogs had boated to uninhabited Old Island, a narrow slice of land island located in Trenchards Inlet, to hunt for deer.

It was a typical December day for hunting, Poucher said, "the island was small and we figured we could cover it in no time."

But Poucher's two hunting dogs refused to move out of the boat that had carried them to the small piece of land.

After maneuvering through the island's thick underbrush, without the aid of the dogs, Poucher came upon the tracks — not made by the deer they had come to hunt.

The prints the hunter found were "mashed down with water in them" in an area that looked as if a "tank had come through there," he said. "We couldn't imagine what had made them. It was the first and last time I ever went on that island."

Today, Poucher said he still does not "have the slightest idea what made those tracks."

Over the years Port Royal and Fripp Island residents have told tales of large hairy creatures, and pilots stationed at the U.S. Marine Corps Air Station Beaufort have reported seeing large gorillas on islands in the flight path of the runways, he said.

But "if there is anything out there I'm positive it's not there now" because of increased development, he said.

"In everyone there is a need to believe in some kind of Boogie Man — and this thing really answers that need." Poucher said.

**SOURCE:** Wendy Eden, Beaufort

*Gazette*, SC 8/15/88

**CREDIT:** #432

### Lizard Man Update

Within the past week, there have been three reported sightings of the Lizard Man, according to Lee County Sheriff's Department reports.

On Aug. 12, a Lee County man told law enforcement officials that he had seen something "not human" running across a field off of S.C. 527 in Billott.

By the time deputies arrived on the scene, however, there was nothing to be found.

The following day, the sheriff's office received a report from a Florence man who said he saw a lizard woman.

The most recent sighting was on Aug. 15 along Cedar Creek Road. At about 7:30 p.m. a Lee County woman informed officials that she had seen the Lizard Man standing in front of her door since the previous morning.

A Sheriff's Department report indicated that there was no evidence of the seven foot, red-eyed, three-toed creature in the vicinity.

**SOURCE:** Bishopville *Observer*, SC

8/17/88

**CREDIT:** #432

# "Lizard Man" facts



**LOCATION OF EVENTS**

**FOOTPRINTS**

**SOURCE:** Columbia State, SC  
8/15/1988

## Spotter's Rank Helps Lizard Man

The latest sighting of Lee County, S.C.'s, famed Lizard Man has gotten Sheriff Liston Truesdale's attention.

An Army colonel from Bishopville saw the creature a week ago, and Truesdale says he's inclined to believe the man saw what he said he saw.

"If you can't put credibility in it with a status like that, I don't know who you could believe, because he (the colonel) was really trained to observe things," Truesdale said.

But Truesdale said Friday that the Lizard Man was first sighted eight or nine months earlier.

Last fall, a construction worker, George Holloman, saw "a large object that at first he thought was a tree," Truesdale said. "Then he looked around and saw it moving."

"We didn't know it then. None of this came out until we had that automobile chewed up by an animal," Truesdale said.

Asked later about the sighting, Holloman described something "huge and black, and when a car passed and light reflected from its eyes, they looked sorta reddish. Then he stated that it ran back into the swamp," Truesdale said.

Truesdale won't release the name of the colonel who saw the Lizard Man last week.

Truesdale said the colonel was driving on McDuffy Road, about 1½ miles from Scape Ore Swamp, at 11:10 p.m. last Friday, when a creature ran across the road in front of him.

The man said the creature was about eight feet tall and brown. Earlier reports had the Lizard Man about seven feet tall and green.

"Its unusual height is what's getting the people's attention," Truesdale said. "That and its speed. He said no human being can move that fast."

**SOURCE:** Lynn Ingram, Charlotte Observer, NC 9/3/88

**CREDIT:** UFO Newsclipping Service

## Reader Links UFOs, Lizard Man

The fellow on the other end of the telephone line sounded as sane as anyone I know and sober as a Baptist judge. In fact, he said he was a lay Baptist preacher.

"You ought not joke about the Lizard Man," he said. "I have been studying these things for 30 years, and they're real. I repeat, sir, they're real."

"I know these things are real. We have spotted them...I saw one as a little boy. My wife saw one about a year ago. It attacked our trailer."

I asked questions, and I'm convinced the fellow believed his own answers. For instance,

he described in fine detail the location of that spotting a year ago.

I won't share exact directions to the site, because folks there wouldn't appreciate this sort of publicity. But I visited the pond where he said his wife saw the Lizard Man, where it allegedly attacked their mobile home. The pond is only about a half-hour from downtown Charlotte.

The fellow said his wife and young son saw the creature emerge from the pond. They described the creature as dark and scaly, with broad shoulders and a small head. It had no visible ears and only a slit for a mouth.

The creature disappeared back into the water, but later that night it attacked the trailer, which was about 100 yards from the pond.

The Lizard Man banged on the trailer so hard, the fellow said, that the mobile home rattled on its pilings.

"I didn't see the thing, but my family did. I saw the shadow that night, and I heard the sounds."

"I found some tracks the next morning, but I think they were dog tracks. In my studies, sir, these things leave no tracks."

He and his wife talked about reporting the incident to authorities, he said. Finally, they decided to keep the story to themselves.

"Who would have believed us?" he asked me.

"I see your point," I said.

The fellow said he saw his first Lizard Man in his back yard when he was only 11. That creature, he said, was a scaled-down version of the one described by his wife and the folks in Bishopville.

That first sighting 30 years ago sparked his interest. He has been studying Lizard Men ever since.

He has learned, he said, that Lizard Men are somehow connected to UFOs.

Which, of course, he also has seen.

"We have seen UFOs out in Nevada, over the Hoover Dam...One night, we saw one right over the power generating station. It hovered right over the power plant."

The fellow said he learned in Nevada that there's usually a strong smell of sulfur when an unidentified flying object passes overhead.

When he investigated around that pond near Charlotte where his wife and son saw the Lizard Man, he said, he found the grass crushed and yellow in one spot — and the strong odor of sulfur.

The fellow said he's not sure where the creatures are coming from. Only that they're not from around here.

They could be from another planet. They could be from another world we can't travel to in our scariest dreams and wildest imaginations.

"After 30 years, it's starting to come to a head now. These things are starting to show up."

"So we watch the skies, and we watch the woods..."

**SOURCE:** Allen Norwood, The Observer Charlotte, NC, 9/18/88

**CREDIT:** Member #432

# Cryptozoological Comments

by Jon E. Beckjord

## Lizard Man

I won't try to recap each and every event regarding Lizardman, but as to the overall question of what is going on, I have some news and views.

Is it a hoax? For the most part, no. A few people have tried to cash in on it and a few others have tried to keep it going, perhaps for the economy of the town, but several incidents have taken place that have changed my original opinion that Lizardman might have been a mere three-toed and three-fingered Bigfoot or Skunk Ape. First, a "three-and-three" type like that would be unique in the annals of Bigfoot reports anyway, but the newer information now has me thinking in terms of not Lizard-Man but Lizard-Lizard.

These things are tracks found by sheriff's deputies, and two reports of a two-legged, small dinosaur similar to the supposedly extinct (65 million years) *Coleophysis*. First, the tracks found by two sheriff's deputies in July of 1988 (see figures) are not your typical Bigfoot tracks at all. They have two big pads and three toes with claws on them, which sank into the dirt about ¼ inch with a stride of six feet between them, and measured about 14 by 7 inches. The deputies could barely make a mark with 260 pounds upon one shoe, and the tracks went 400 yards with broken tree limbs at ten-foot heights being found, and upset garbage cans along the way, as well. Even stranger, the creature was *there* while the deputies were there. When they got back to their car they found "Lizard-Lizard" tracks on top of their own incoming tire tracks, a thing that has happened with Bigfoot in Stevens' Creek and at the Elk Wallow (dermal-ridge-prints) incident, at Walla Walla, both in Washington State. (We could now play the music theme from "Twilight Zone"). These tracks were too deep to fake with a big, hoax foot. They weren't carved out since no side tracks nor marks were found. They weren't hammered in since they varied from step to step, and there were simply too many of them. And the thing was still there when the deputies were checking out the tracks. I suggest that such tracks — with such depth, stride, and size, plus distance — are unfakable. I have followed dozens of sets of Bigfoot tracks and I know whereof I speak. (I am no arm-chair theorist.) The rules for tracks apply just as well for "Lizard-Lizard" as for Bigfoot.

Also, Bigfoot usually doesn't show claws and rarely has long *slender* three toes, plus double pads. But, a small dinosaur might. Still later, an army colonel reported to the Sheriff's department he saw a two-legged, dinosaur-type thing crossing a road in the same general area. Jan Tuten of the *State* newspaper says that there were some plans to try to hypnotically regress the colonel to get more details.

Now when I say small dinosaur, I mean one six, eight or even ten feet in length. Standing on two legs, as some dinosaurs did, they would look a bit like a bird with big rear legs and smaller front legs. A longish tail usually trails out behind and is used for balance. Of these critters, some were carnivorous and others were herbivorous. *Coleophysis*, while ten feet long, was not much over 6-feet high while walking. It is somewhat chilling to learn that *Coleophysis* was a carnosaur, which means it ate other animals. Based on some reports from Ireland this may be borne out, but more on that below.

The last item involves an Ohio Bigfoot investigator, who went to South Carolina to check out the facts. He was a brave man, for he wore long rock-and-roll-style hair since he often plays in a band. I doubt I could survive in the South under those circumstances. In any case, he went in August and met many of the principals in the events, and while there he says he met another man who was out to go fishing who also saw a small dinosaur, similar to *Coelophysis*, crossing a road several hundred yards away. This informant even took a photo of it using a tiny camera, and he is attempting to enlarge this picture. (We have volunteered to assist him with some Hollywood photo labs.)

Thus we have:

1. a greenish two-legged creature with three fingers on each hand chasing a boy with *fishburgers* in his car,
2. 400 yards of deep three-toed, clawed tracks,
3. one sighting of an erect small dinosaur-type creature.
4. another sighting of same, possibly with a photo,
5. a huge swampy area that could hide thousands of mysterious creatures,

and, also, reports from Ireland of a creature described as looking like — you guessed it — a *Coelophysis*, living in a lough, and gobbling up sheep for lunch, thus, a meat-eater, too.

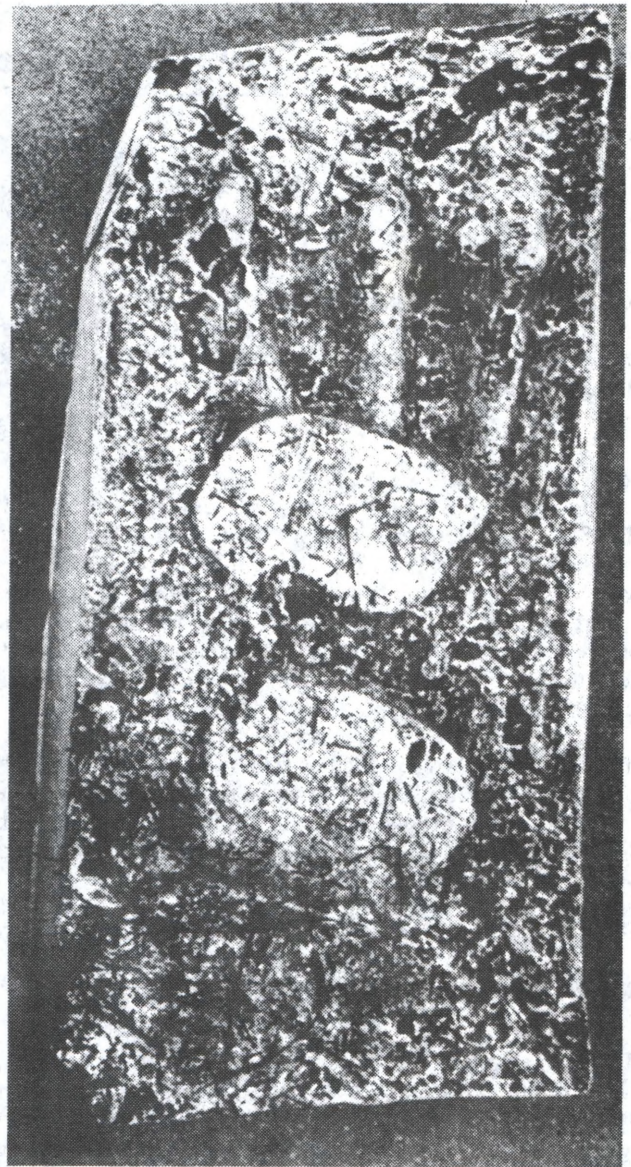
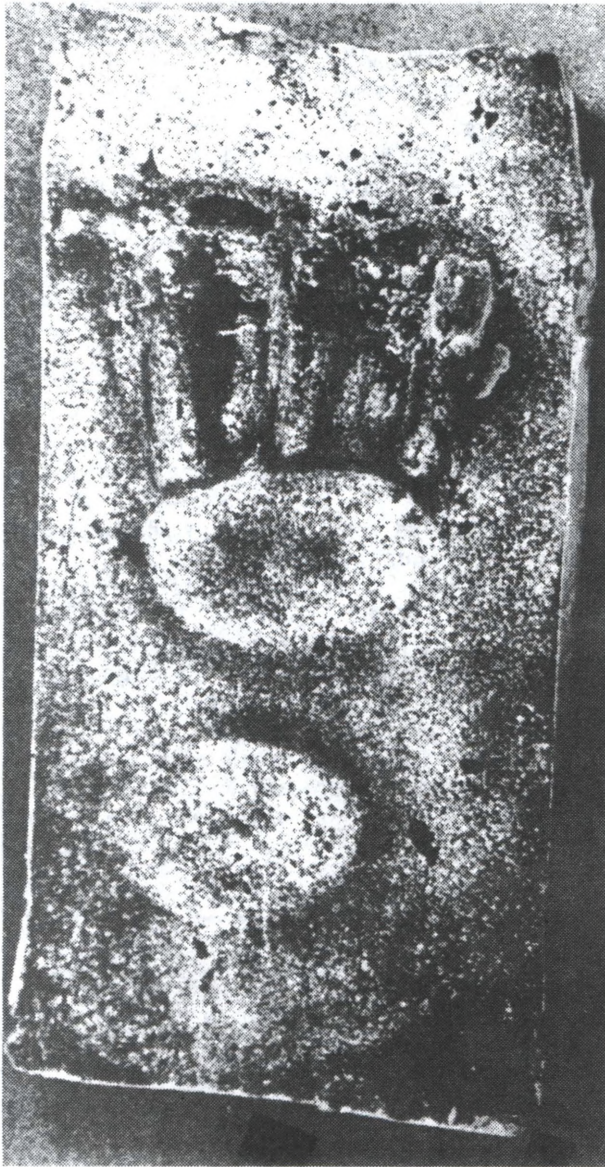
This creature was reported in a 1977 issue of the *INFO Journal* and the article described many reports of a creature resembling the small "dinosaur," on Achill Island, Ireland. The creature supposedly lives in Straheens' Lough and is alleged to emerge from time to time at night to snap up an odd sheep or two. The locals have seen it at least seven times, and maybe more. I find it fascinating that this guy has not read this report, yet came up with the same description. Even more fascinating, in 1968 a tourist drove past the lough, which is quite small, and took a photo of a dinosaur-like creature that was later published in the *Dublin Herald* that summer. Peter Costello saw this photo and said that it was so ugly and far-out that it was unbelievable. (And thus he did not believe it.)\*

Last, in 1983, magician Tony Shiels declared another "Monster-Mind" Year, and while we were filming a ten-foot white slug-like thing at Loch Ness, Shiels was in Ireland getting a long-range photo of a large, white wedge — sort of like a semi-submerged shed roof, that moved — in *Straheen's Lough*. Looking at his photo extremely close-up, odd faces can be made out at the front and the rear of this thing.

Now, to proceed further, in other Irish loughs, and in Loch Ness in Scotland there have been many sightings of water monsters that have a long slender neck with a carnivorous-type head — often seen chasing fish. Such a long slender neck can be seen on the fossils of *Coelophysis* (see the *Illustrated Encyclopedia of Dinosaurs* by Dr. David Norman) and the elongated head is very close to the Scottish and Irish monster reports.

So, are Nessie, Irish lake monsters and the "Lizard-Lizard" of South Carolina all the same type of thing? Well, perhaps some of the time — *some of them, some of the time*. If we also toss in *Mokele M'bembe* of the Congo (Republic, of the) swamps, and Roy Mackal has reported that the natives picked both a brontosaurus as well as a plesiosaur as being similar to MM, then maybe little old *Coleophysis* has many relatives in several continents.

\**(I offer a reward to anyone who can find this issue of that paper — the Dublin Evening Herald June 5th, 1968 with the article and photo. I will pay \$15.00 or give a year's subscription to PURSUIT — JEB).*



Photographic reproductions of plastercasts of alleged Lizardman footprints — JEB.

The upshot of this investigation, which started over a mere greenish Bigfoot, is that the data now seems to indicate that if we want to hunt up relict dinosaurs we no longer need to fly to the Republic of the Congo and let the African mosquitoes eat us up just to see one. Now we can fly to Darkest South Carolina for a mere \$198.00 and seek our own American mini-dinosaur, the "*Lizard-Lizard of Browntown*"! [and allow the American mosquitoes to eat-up-Beckjord [Ed.]].

**Note:** The author requests we say that all investigators are urged not to shoot or try to kill this creature, despite its meat-eating proclivities. It is rare (if it is physical) and on top of that you might hit this visiting California investigator in the background.

SITU members who wish to fund an investigation trip should write to Box 6534, Malibu, CA 90264.

#### Let's Be Realistic

In Loren Coleman's *Mysterious America*, Ivan Sanderson is quoted two years before his death as being in a quandary over whether or not to let the "paraphysical stuff" come out in cryptozoology. Being a zoologist, he was stuck on the horns of a dilemma. Sadly, death solved this problem for him. He was concerned that the media would make fools of

us all, and wondered if it was honest to try to sweep all the paraphysical stuff (anomalies) under the rug. I now think we might as well come out with it — Bigfoot, Nessie, phantom panthers, Big Bird, etc., etc., are not zoological, and we ought to quit pretending they are. Hanging on to this myth is making real fools of us.

What we really need to do now is to advance boldly a step upward, including SITU, and start saying to the media, and in articles, that the creatures of cryptozoology are more likely to be actual aliens of some undetermined kind, than normal animals. The overall evidence indicates this: blood anomalies recently uncovered, extreme abnormal weights for Bigfoot, rock-still Yetis, sudden-start and sudden-stop tracks (i.e., tracks from/to nowhere) and Bigfoot entities that become balls of light (Ball Lightning?) when either shot at or photographed. The list is endless. Since it is now silly to talk of biological beasts when they aren't, we might as well be bold and talk about aliens, from outer space, inner space, or parallel worlds and the evidence for them. "Credibility" has not gotten us a dead Nessie nor a dead Bigfoot to examine.

J.E.B.

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# Letters to the Editors

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Dear Editor:

I've enjoyed the last three or so years of your publication **PURSUIT**. The world of Fortean is ever changing and thanks to your team of writers and researchers I can keep up in the Fortean world!

The article by Gary Mangiacopra, "Sky Anomalies — Oceanic Mysteries" in **PURSUIT**, Vol. 21, #2 was most interesting. This is an area of mysteries that I had never heard about. I'm sure that Charles Fort would have been proud!

Keep up the most excellent work!

—Russ Fletcher

Dear Mr. Eden [c/o **PURSUIT**]

Thank you for sending me two copies of your magazine **PURSUIT** with your article about psychic photography in it.

Unhappily, it confirms my conviction not to supply information or photos in the future to similar enterprises. Not that you are not doing a good job as you see it, but the article contains a number of what I can only call suggestions as to possible fraud, or delusion...spirits fooling us is directly from the pages of the Fundamentalists.

On top of that, you reproduced my pictures REVERSED, left and right reversed, which of course does matter. Finally, you refer to the monks as Dominicans when of course they would have been Franciscans since the Dominicans were the ones who came to burn them, being the arm of the Inquisition — all this is clearly stated in my books. Just sloppy reading. Sorry.

—Prof. Hans Holzer

*(Reproduced with the permission of Dr. Holzer)*

Mr. Eden responds:

I am genuinely grateful that Professor Holzer allowed me to use his ghost slides for the article in **PURSUIT**. My interpretation of the photos was radically different from his own, and I am truly sorry if this offended him. Furthermore, the Professor is correct in pointing out that the images were left/right reversed from his published versions.

In his book *Psychic Photography*, the ghost images seem to be moving to the left of the page but in my picture they are moving to the right. This error was my fault and neither **PURSUIT** nor the society (SITU) are to be blamed. A local photography shop developed the prints for me from ready-to-view stereo slides and apparently the left/right reversal mixup happened at that time.

Holzer says that I "refer to the monks as Dominicans when of course they would have been Franciscans..." However, this "Dominican" idea came directly from page 87 of the hardcover edition of Holzer's *Psychic Photography*. There he wrote:

"One can clearly see the lighted candles they carry in their hands and the expression of grim determination upon their faces. The white robes seemed to indicate that these men were of the Dominican order."

In any case, it was most gracious of Professor Holzer to let me study his fascinating materials and I hope that he will continue to share his important resources with serious scholars and researchers in the future.

—Daniel Eden

Dear Editor:

After you published my article in **PURSUIT** ("Ancient Methods of Navigation," Vol. 21, #1), I made a major breakthrough. I believe that I now have tangible PROOF that is so strong that not even our most diehard critics can deny it. I'm sharing research with a colleague in California who has been working on a lot of the same subjects and, in many areas, he's miles ahead of me.

My navigation article was published as an unproven theory. I now have proof that both latitude and longitude was correctly measured at least 5,000 years ago. I have a map drawn in 1778 by a Spaniard named Miera. He, supposedly, was a member of the Dominguez-Escalante expedition through Utah in 1776. But the details of his map are so accurate that it holds centuries of leg work. Careful study proves it to be a composite of at least a dozen older source maps.

Now get this: BOTH THE MAPS IN HAPGOOD'S BOOK ARE SHOWING ANTARCTICA WITH NO ICE CAP, CORRECTLY! This puts the time at least 5,000 years in the past and maybe more. The Miera map is dated 1778; the chronometer was invented in 1780.

My colleague and I will be gathering new information for an article in **PURSUIT**. Meantime any readers involved in the same subject will be welcome to have input of the information they have and we, in turn, will share our findings.

—Evan Hansen

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## Upcoming 1989 Conferences

The UFO Experience: A weekend with Researchers and Contactees sponsored by Omega Communications, P.O. Box 2051, Cheshire, CT 06410 on Nov. 11-12, 1989 at the Ramada Inn (exit 12, I-91) in North Haven, Connecticut.

Expected speakers include Walter Andras, Jerome Clark, Vickie Cooper and Sherie Stark, Ellen Crystall, Dr. Michael Gross, John Keel, William Moore, Dr. Kenneth Ring, Whitley Strieber and David Webb. You may obtain further details by writing to the above address.

At the same time, for our European members, the Basel Psi Days will feature a conference Nov. 9-12, 1989 on "Transcommunications" A Dialogue with the Unknown. Simultaneous translation of German, French and English will be available. For further information please write to 1989 Psi Days, Swiss Industries Fair Basel, Congress Dept., P.O. Box CH-4021, Basel, Switzerland.

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*(visions' continued from contents page)*

New, private research is being done with external electrical stimulation directed to the precise area of the brain that can cause various 'visions' ranging from human-like entities to temporary blindness depending upon the variation of the electrical energy that is used.

The eyes play only a limited role in much that we "see." I suspect that sighting reports, the most important evidence in Fortean research, will take on a whole new significance when how we "see" events is better understood.

# The Notes of Charles Fort

## Deciphered by Carl J. Pabst

### ABBREVIATIONS

(extended from Vol. 21, #1 & #2)

Astro. Reg.	<i>Astronomical Register</i>
attrib.	attributed
Belg.	Belgium
B.D.	Fort's <i>Book of the Damned</i>
Bull. Heb. Assoc. de France	[?]
D. News	London <i>Daily News</i>
C et T	<i>Ciel et Terre</i>
circ.	circumstances
Devonsh Dvls	Devonshire Devils

Frgs	Frogs
F.S.A.	Fellow of the Society of Antiquaries
La Sci Pur Tous or L.S.P.T.	<i>La Science Pour Tous</i>
N.Q. or N. and Q.	<i>Notes and Queries</i>
Rept.	Report
Symon Met	<i>Symon Meteorological Magazine</i>
Trans Bombay Geog Soc	Translations of the Bombay Geological Society
Trans China Branch	Transactions of the China Branch of the Royal Asiatic Society
(Ver)	[?]

(Continued from PURSUIT Vol. 21, #2, page 96.)

### 1855

1854 November / Insects / (+) / (Flammation, The Atmosphere, p. 467) / Ac to M Tissot, in a violent wind thousands of insects, most of them alive, [Reverse side] alighted upon a plantation near Turin. Some larvae; some full grown. Said belong to an order of hemiptera seen only in Sardinia.

1854 Nov / Turin / Insects. Some were larvae and some adult. All appeared to be of a species of [Reverse side] hemiptera that w[as] known in Sardinia. / Bull. Heb. Assoc de France 5/242.

1854 Nov 13 -14 / Dr Kane in Arctic writes, Arctic Explorations, 1-428, that he had looked in vain for expected meteors in 48 hours. [Reverse side] In 8 hours, Nov 14 - 15, he had counted 51, or what he considered a normal number.

1854 Nov. 14 / [LT], 8-e / Met. Ext. 1854 Nov. 17 / Heppens, Embden, etc. / det met / BA 60-105.

1854 Dec 4 / It Sounds / Heavy rumblings near Siena / See 1816.

1854 Dec 11 / Ice, large flakes / India / D-178.

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[BCF, p. 187]

1854 Dec. 23 / morning / q and tidal wave / Japan / An Reg 55-195.

1854 Dec 23, 25 / q's / W. coast, U.S. / A.J. Sci 71-73.

1854 Dec. 23 / q. / Wave reached San Francisco, from Japan, in [Reverse side] 12 hours and 38 minutes. / Panama Star, July 21, 1868.

1854 Dec. 28 / (It) / night / 3 shocks / Alessandria / Timbs 55-277.

1854 Dec. 28 - 29 / (Fr) / q / Marseilles / Nice / C.R., vol. 40.

1854 Dec 28 - 29 / night / q in France and extraordinary inundations of rivers / C.R. 40-138 / q = p. 194.

1854 last of Dec / See Aug 7, 1852. / Star 10th mag disap. / not placed.

1855 / List of qs in Turkey / C.R. 42-93.

1855 to 1861 / N.M. / Detonations ground and sky / Valley of Visp / A.J. Sci 2/37/5.

1855 / List of the qs of Nice / very many / C.R. 41/215, etc.

1855 / Not said this year / Dymoch Hall, Derbyshire / strange murders / See March 15, 1901.

1855, ab / Sleeper — Susan Caroline Godsey — near Hickman, Ky. / See July 14, 1869.

[1855] / Disap. Clergymen / 1855, LT Index / (4).

[BCF, p. 1056]

1855 Jan. / China Sea / shower of sand and ashes / no known volc / Trans China Branch Roy Asiatic Soc 1855-148.

1855 Jan 7 / 4:15 / Great met and train for considerable time — at sunset, near Chiltern Hills. / BA 56-60.

1855 Jan 10 / Ext. cold and snow in Cairo, which inhabitants had never seen there before. / C.R. 40-1150 / But April more ext.

1855 Jan 16 to Feb 7 — / During this time of severe weather cor writes of rare birds caught or shot near Stowmarket. / Zoologist 13-4629.

1855 Jan 23 / Heavy rain / 9:15, q of considerable violence / N. Zealand / An Reg. /// [Reverse side] 10.

1855 Jan 25 / Star seen. / See Aug 7, 1852. / Star then disap. / Not placed.

1855 Feb. / Extreme cold in England. / See "footprints".

1855 Feb / The coldest February on record. Not one mild day between Jan 15 and Feb. 24. / [Reverse side] Eastern Evening News (Norwich), Jan 8, 1908.

1855 Feb / See Leeds Devil, Jan 21, 1909.

1855 Feb / Many rare birds driven to coast of Norfolk during the severe

weather. / Zoologist 13-4660 / a list of ab. 20 species.

1855 Feb / Sailing ship, James Chester, found abandoned near where Marie Celeste found. / [Reverse side] See Elliott O'Donnell's "Strange Sea Mysteries". / ((S)ee a clipping — Dec 5, 1872.)

1855 Feb 7 / [LT], 5-f / Astro phe.

1855 Feb 8 / q. / Eastern Canada / Canadian Jour. 3/197.

1855 Feb. 8 / This night heavy fall snow followed by rain and wind / Torquay Directory, 21st.

1855 Feb. 8 / Much in papers of severity of the winter.

1855 Feb. 8 / Devonsh Dvls / 162 / D — final) ///

[Reverse side] 2257

81

2176

[BCF, pp. 305-310 / See *The Book of the Damned*, chapter 28.]

1855 Feb 19 / Daily News of, 2-6 / Devonshire / "A farmer named Ferris, who attended a feast at Black-

hampton, [Reverse side] Devonshire, a few nights ago, was found next morning lying on his back, dead, in a field. His face, nose and eyes were very much eaten by birds, or some kind of vermin.

1855 Feb 18 / from midnight to 5 a.m. / Samos, Greece / shocks remarkable for their regularity / C.R. 42-93.

1855 Feb. 21 / L.T. 23-8-e / Extraordinary flock of wild birds on Hayling Island near Portsmouth

[Reverse side] during the extreme weather. Many thousands of widgeons, ducks, and geese.

1855 Feb. 22 / Trewman's Exeter Flying Post of / "Vast quantities" of birds driven

[Reverse side] by severe weather to coast of Cornwall, from northern regions, swans, geese, ducks — but such birds as thrushes, finches.

1855 Feb 28 / 30°N 40°W / crewless ship / James Chester / O'Donnell,

Strange Sea Mysteries / VXCE.

1855 Feb. 28 / 3:05 p.m. / Turkey (Constantinople) / For 24 hours before, torrential rains and thunder. [Reverse side] Then strong odor of sulphur and great q. / Timbs '55-265.

1855 March 1 / Trewman's Exeter Flying Post of / That the footprints had been found [Reverse side] also in morning snow at Woodbury.

1855 March 8 / Trewman's Exeter Flying Post of — that someone had traced marks till came to a [Reverse side] large toad.

1855 March 28 - 31 / France / Dry fog; odor very strong / Cosmos 15-36.

1855 April 23 / [C]rieff, near Comrie / several miles / Crieff, Perthshire, Scotland / Slag or cinders. Circumstantial story of its fall, but [Reverse side] scientis[ts] said refuse from a nearby furnace. Also Prof Shepard's opinion that might have been genuine. / Am. J. Sci., 2/28/275.

[BCF, pp. 405-406 / See October 3, 1839.]

1855 Ap. 17 / [LT], 12-c / Remarkable discovery at Tynrich.

1855 April 21 / See Jan 10. / Thermometer suddenly 27 degrees and then lower. At 1:10 p.m., snow fell. [Reverse side] Then great hail — then the thermometer went to zero, but 5 p.m. suddenly went up 27 degrees and then torrents of rain, which destroyed several hundred houses.

1855 Ap. 23 / (Ver).

1855 Ap. 24 and 25 / Remarkable coldness in France / C.R. 41-166.

1855 Ap 25 / Moluccas and Panama / q's / 27 — Norway / 29 — Asia Minor / BA '11 / [Reverse side] Sim qs Feb 18, 1889.

1855 Ap. 28 / Crieff / ac to Timbs 1856-273.

1855 May 1 — etc. / Vesuvius / An Reg 1855-83 / CR 40/1227 / [Reverse side] Active at least to 8th / Timbs '56-268 / Details, Nature 6-43.

- 1855 May 1 / Smoke and fire at Vesuvius, after 5 years of inactivity. / Nature 6-43 / Great flows of lava.
- 1855 May / No q's in BA '11.
- 1855 May / Cold, wind, rains, such as never known before at Naples / C.R., 40-1228.
- 1855 May 1 / Vesuvius in the morning / Nature 6-44.
- 1855 May 8 / [LT], 10-d / Ghst / Devonshire.
- 1855 May / No q's in BA '11 / But see Vesuvius.
- 1855 May 10 / 10 p.m. / q. / Belg / C et T 8/38.
- 1855 May 11 / (F) / Island of Oesel / metite / A J. Sci 2/24/295 / Russia / [Reverse side] BA 60-92.
- 1855 (?) May 13 / Th. stones / Fall of meteoric stones at Bremervorde, near Hamburg, during a th. storm / [Reverse side] A.J. Sci 2/21/146 / 5 p.m. / One weighed 7 pounds. / 5 p.m. — C.R.
- 1855 May 13 / Time of Vesuvius, which active at least to Sept / C.R. 41- index volc.
- 1855 May 13 / (F) / near Hamburg / Met stones close[ly] resembling those of Sept 4, 1852 / C.R., June 25, '55 / [Reverse side] Am. J. Sci (2/21/146 / 24/295) / BA 60-92.
- 1855 May 16 / afternoon / Lapeer Co., Mich / Tornado / Finley's Rept.
- 1855 May 17 / Slag / Livonia / See slags in B.D.  
[BCF, p. 71]
- 1855 May 18 / [LT], 7-f / 29-9-a / Vesuvius.
- 1855 May 22 / Jefferson and Cook Cos., Ill. / Tornado / Finleys Rept.
- 1855 June 7 / (F) / near Ghent / 7:45 p.m. / Met. stone / A.J. Sci 2/24/296 / 32/140 /  
[Reverse side] Shaped like a sea urchin / BA 61/33.
- 1855 June 11 / Observatory 3-137 / Vulcan / At Naples, Ritter and Schmidt saw with naked eye a black body crossing sun's disk. / [Reverse side] CR 83/623.  
[BCF, p. 413:  
June 11, 1855 — a dark body of such size that it was seen, without telescopes, by Ritter and Schmidt, crossing the sun (*Observatory*, 3-137). Sept. 12, 1857 — Ohrt's unknown world; seemed to be about the size of Mercury (C.R., 83-623) — Aug. 1, 1858 — unknown world reported by Wilson, of Manchester (*Astro. Reg.*, 9-287).]
- 1855 June 13 / Singular cloud-belts in Ga. / A.J. Sci 2/20/412.
- 1855 July 10 / 20 h, 15 m / q severe and rain / Los Angeles, Cal / ref, May 13, 1850.
- 1855 July 25 / Milan / severe shock / rainy. / Next day, a thick fog. / Timbs 56-266 /  
[Reverse side] Also q Switz., France, Germany.
- 1855 July 25 / 6 p.m. / Waterspout, or precipitation from cloud, at Oxford / Timbs '56-274.
- 1855 July 25 and 26 / q's / France / Switz, Germany, Italy / An Reg.
- 1855 July 25 / Began series of q's at Valais, near Sion. / La Science Pour Tous, 1-5 / Kept up for months. 3 kinds of sounds — detonations like artillery fire — a rolling sound — one more like thunder.  
[Reverse side] Houses badly damaged. No atmospheric phe.
- 1855 July 25 / 12:51 a.m. / q in France / Switzerland / C.R. 41/pages.
- 1855 July, etc / (q) / Fr) / Valais, especially near Sion / qs / 3 kinds of noises — like gunfire / nearby rumbli[ng] / distant rumbli[ng] / L. Sc. P.T. 1/5.
- 1855 July 26 / warm water / ab. sunset / near Ostend / C.R. 44-786 / Large drops of water falling from a [Reverse side] cloudless sky. Warm water and continued ¼ hour.
- 1855 Aug 1 / Fr / [LT], 12-f / Milan, 1-2-f / 2-11-b / (q).
- 1855 Aug / Moon phe / [LT], Sept 1-10-d.
- 1855 Aug 5 / Aerolite / also in 1856 / E. Mec. 79/383.
- 1855 Aug 5 / Petersburg, Lincoln Co., Tenn. / (F).
- 1855 Aug. 5 / Th. Metite / 3:30 p.m. / 2 miles W. of Petersburg, loud report and fall of metite "during or just before a [Reverse side] severe rainstorm". / A.J. Sci, 2/31/264 / When first dug out it was too hot to be handled. Nickel in it too minute to be recorded, though manganese at .04 percent is noted.  
[Front side] Very black and shining crust as if coated with pitch.
- 1855 August 10 / Met — by Lowe — at Beeston and listed by Lowe as "Curious". / Rec. Sci., 1/137.
- 1855 Aug 11 / Great eruption Mauna Loa / A.J. Sci 2/21/139, 144, 237 / also vol 22.
- 1855 Aug 11 / "On the 11th of August, a small point glowing like Sirius was seen at the height of 12,000 feet on the northwestern slope of Mauna Loa. This radiant [Reverse side] point rapidly expanded, throwing off corruscations of light, until it looked like a full-orbed sun. / A. J. Sci 2/21/144.
- 1855 Aug 11 / 11:30 p.m. / At Tillington, near Petworth, reported by "Mrs Ayling and friends" — Rept B A [1856-54 — over behind [hi]]ls a bright light  
[Reverse side] [w]as seen in the [s]ky — a red body [fr]om which projecte[d] [s]tationary rays ro[se] slowly — the brightnes[s] [of] it obscured the sta[r]s — it was "like a red m[oon], it rose slowly an[d] diminished slow[ly], remaining visible o[ne] hour and a half.
- [BCF, pp. 401-402]
- 1855 Aug 23 / Isle of Wight — jagged lumps of ice, 3 to 7 inches in circumference /  
[Reverse side] Symons Met. 13-105.
- 1855 Sept 1 / [LT], 10-d / Lunar phe.
- 1855 Sept / L.T. bound with Oct -Dec.
- 1855 Sept 27 / Waterspout 35 miles from Calcutta / Jour Asiatic Soc Bengal 29/372.
- 1855 Sept 30 / Venus Inf Conjunction with Sun / (A 1).
- 1855 Oct 2 [LT], 10-b / Flies / Gloucestershire.
- 1855 autumn / Sounds of Cardigan-shire / LT, Nov 9, 1858 / See Index, Myst. phe.  
[BCF, pp. 407-408 / See 1848//.]
- 1855 Oct. 3 / Near Langres, stone fell. / C.R. 55/591.
- 1855 Oct 10 / Spherical lichens / Lecanora / like Esculanta / found on Dorset grounds by Sir W. C Trevelyan.  
[Reverse side] Nothing findable in any book, by Editor Gardeners' Chronicle) Fe(b) 9, 1856.
- 1855 Oct 10 / Gardeners' Chronicle of March 15, 1856 / These things from local trees.  
[Reverse side] Seem[s] W.C.T. would have known the local trees. / Or he wrote this?
- 1855 Oct. 22 / Taratnaki, Australia / severe q / LT, Jan 31-10-a.
- 1855 Nov 5 / It Sounds / "Subterranean sounds / Melfi / Rapollo / Rionero / Atella / etc. / See 1816.
- 1855 Nov. 11 / Japan and Spain / Sim q's / BA '11 /  
[Reverse side] Sim qs Feb. 18, 1889.
- 1855 Nov. 11 / q / Yeddo, Japan / 30,000 killed / La Sci Pur Tous 1-140.
- 1855 Nov. 14 / Exceptional tempest of some kind in Europe.
- 1855 Nov. 18 / Waterspout / Tunis / Timbs '56-274.
- 1855 Nov 14 and 20 / Stat / Zurich, Switzerland / A rain that resembled red wine /  
[Reverse side] Tissandier, les Poussieres, de l'ais, p. 69.
- 1855 Nov. 30 / evening / Large Meteor / London / L.T.-1-5-d / ab 7 p.m. in Worcestershire.
- 1855 Nov. 30 / [LT], 7-b / Waterspout in Tunis.
- 1855 Dec 5 / q / France / C.R. 41/1158, 1160 / L.S.P.T. 1/31.
- 1855 Dec 5 / Earthquakes in the Pyrénées, at Chaux, followed or preceded by snow. / La Sci Pour Tous 1-31 /  
[Reverse side] 2 nights later, while "le temps était beau auparavant", snow again fell.
- 1855 Dec 5 / France and Celebes / qs / 6 — Spain / 12 — France / BA '11 /  
[Reverse side] Sim q's, Feb 18, 1889.
- 1855 Dec. 15 / Unknown star near 84 Geminorum — 9th mag. / by Hind /  
[Reverse side] LT 19-11-f / 24-10-b / 28-5-f / See Jan 1-10-e. Talk here of a Comp to Procyon flashes/See Jan. 1.
- 1855 Dec. 19 / ab 6:15 a.m. / Great met and train 10 minutes / Bedfordshire and Nottingham / The met almost the
- [Reverse side] seeming size of the moon — first seen near H.17 Camelpardi and vanished between Capella and Mu Persei. / L.T. 21-5-f / 22-5-d.
- 1855 Dec 19 / Beam? / 6:13 a.m. / Met and train like a comet's tail left behind / BA '56-61.
- 1855 Dec 19 / (Cut) / (3) / Met — large as moon — visi[ble] 10 minutes / E.J. Low[e] / Rec Sci 1/138.
- 1855 Dec 19 / Activity of Vesuvius noted in La Sci Pour Tous, Aug 4, 1859, as still continuing.
- 1855 Dec 19 / Began eruption of Vesuvius / La Sci Pour Tous 1-140.  
[BCF, pp. 407-408 / See 1848//.]
- 1856 / Sleeper Susan C. Godsey, near Hickman, Ky. / See July 14, 1869.
- 1856 / Rugeley / Polt / murder there 1855, ab Dec / J. P. Cooke / Was this Palmer?

## 1856

- 1856 Jan 1 / [LT], 10-e / Variable stars / Hind's of Dec.
- 1856 Jan 2 / 10:10 a.m. / Beeston / Loud report unlike thunder. "Could it be the bursting of a meteor? / BA '56-59.
- 1856 Jan 7 / 5 p.m. / Great met and train that remained — like a comet's tail / Southampton /  
[Reverse side] Looked like a pillar of fire / LT 8-7-f.
- 1856 Jan 7 / 4:55 p.m. / Met "around 10 minutes in daylight / Oxford / Canterbury / etc. / Ken[t] / Southam[pton] / Brighto[n] / BA 56-601, 57-140 / Times quoted.
- 1856 Jan 7 / ab. 5 p.m. / (Brighton) / "Apparently proceeding from a star that I think is the planet Jupiter. / B Assoc '57/142.
- 1856 Jan 7 / Meteor immediately under Jupiter / Canterbury (?) / B Assoc 1856-55.
- 1856 Jan 7 / 4:51 p.m. / Southampton / met train / M.W.R. '07/391.
- 1856 Jan 7 / det met / L.S.P.T. — 1-161 / Meteor at Havre / C.R. 42/61, 78.
- 1856 Jan 7 / Riverhill, Sevenoaks / fell from a point 3 or 4 degrees south and east of Jupiter. / B Ass. 57/142.
- 1856 Jan 7 / Not said an ascend met / visible from [1]0 to 15 minutes in various [Reverse side] places, and in Wiltshire, 20 minutes / Intel Obs. 4/160 /  
[Front side] 29+.
- 1856 Jan. 7 / Eng and France / Met train / BA 60-94.

- 1856 Jan 7 / 5:05 p.m. / Met train / ¼ hour / Havre / C.R. 42-61 / [Reverse side] Great deal on page 78, etc. More than 20 minutes.
- 1856 Jan 8 (?) / 5 p.m. / Details, great meteor of Havre and Rouen / La Sci Pour Tous 1-44, 69 / train — 20 minutes.
- 1856 Jan. 23 / Steamship Pacific left Liverpool for N.Y. / Disap. / [Reverse side] O'Donnell, Strange Sea Mysteries, p. 20 / VXCE.
- 1856 Jan 30 / (+) / Switzerland / "Wohlen (Berne) and Mollis (Glaris) / Caterpillars / Cosmos, N.S., 50/353 / (D-93).
- [BCF, pp. 96-97 / See 1806 winter.]
- 1856 Feb 3 / 8:25 p.m. / Great det met / France / CR 42/pages det — p. 281.
- 1856 Feb. 3 / (det met) / 8:05 p.m. / Met / Paris / C.R. 42-237, 279 / [Reverse side] Loud detonation heard at Sommevoire / p 281.
- 1856 Feb. 3 / Eng / Belg / Switz / Germany / France / great det met / BA 60-94.
- 1856 Feb 3 / ab 8 p.m. / Meteor seen at Paris / La Sci Pour Tous 1-78.
- 1856 Feb 4 / q. / Switzerland / Valley of Visp. / BA '11 / (not connected).
- 1856 Feb 9 / 2:30 p.m. / at Pau / Series of sharp detonations. Sky cloudless. / C.R. 41/356 / [Reverse side] BA '60.
- 1856 Feb. 16 / 4 p.m. / Met / violent det. / BA 60-106.
- 1856 Feb 16 / q — Cal — / BA '11 / meteor, Eng.
- 1856 March / U Geminorun / fluctuation of light in periods of 6 to 15 seconds, by Pogson — see Sep. 26, 1856. / J.B.A.A., 13-326.
- 1856 March 2 / Eruption Great Sangir, in the Moluccas / Timbs '57-271 / Another on 17th.
- 1856 March 2 and 3 / Volc., Island of Great Sangir / (Aberdeen Journal, Aug 13) / Also hot springs opened up and cast out boiling water. / March 17 — a  
[Reverse side] new eruption. Loss of life ab. 3000.
- 1856 March 2 / bet 7 and 8 p.m. / Began eruption of Sangir / La Sci Pour Tous, 1-279 / 3,000 perished.
- 1856 March 17 / See March 2, 3.
- 1856 March 2 and 17 / Eruption of Great Sangir / 12.5 E / 4. N. / News of the World, Aug 3, 1856.
- 1856 March 14 / "On March 14, a[t] about 4 o'clock p.m., a loud report w[as] heard similar to the explosion of a powder magazine" and concussion felt. / (Wiltshire) / Timbs '57-270.
- 1856 April, etc. / Witchcraft / Staffs / LT, 1857, March 7-12-e / 24-10-f.
- 1856 Ap 2 / Op Mars / (A 1).
- 1856 Ap. 7 / India / Kangara / q / 1 / [Light] / BA '11.
- 1856 Ap. 8 / Colmar, Haute Rhine / "Aerolite meteor? Or April 6?" / BA 60-94.
- 1856 May 19 / [LT], 10-b / Ext destruction of sheep.
- 1856 May 23 / Peculiar appearance of atmosphere at St. Martin / Proc. Amer Assoc 1856/237.
- 1856 May 30 and 31 / Many deaths of swallows / N.Q. 1-12-index.
- 1856 June 4 / During a storm, water of Lake Ontario suddenly went up 3 feet. / La Sci Pour Tous 1-232.
- 1856 June 9 / Guilford Co, N. Car / large hailstones — strong flavor of turpentine / A.J.S.-2-22-298.
- 1856 June 25 / 2 a.m. / Shock at Adelaide, S. Aust / Bedford Times, Oct. 15, 1856.
- 1856 July 7 / morning / Cosmos 11/200 / Ac to M. Legrip, two residents of Chambon, France, had, upon July 7, seen passing in front of the moon, a human figure — disappeared — then a pond surrounded by bushes and trees — not identified with any terrestrial scene.
- 1856 July 8 / Miss. / evening / A.J. Sci 2/22/448.
- 1856 July 8 / train 20 min / Hancock, Ala. / 6 p.m. / remarkable meteor seen / A.J. Sci 2/23/287.
- 1856 July 8 / The meteor / ab. 4 p.m. / A.J. Sci 2/23/138.
- 1856 July 8 / "Mass of Larva" fell ten miles west of Aberdeen, Miss., ac to a newspaper.  
[Reverse side] As large as a barrel / A.J. Sci 2/24/449.
- 1856 July 8 / Pontotoc, Miss / Col R. Bollon writes met explosion and 3 met clouds of long duration which [Reverse side] developed into an M with an enclosed N. / Amer Met Jour 4/521.
- 1856 July 8 / Alabama / 4 p.m. / Meteor / Am J. Sci / 2/22/448 / 23/138, 287.
- 1856 July 11 / Caucasus / During day, sun a red ball "shorn of his rays". 5 p.m., a q. 300 houses destroyed. / [Reverse side] Lloyd's weekly newspaper, Sept 21-12-1.
- 1856 July 11 / morning / Rumbling sound and violent shock / Schemeka (Caucasus) / [Reverse side] Timbs '57-270.  
[BCF, pp. 767-768]
- 1856 July 16 / Shock at Clermont-Ferrand soon followed by a hailstorm / Cosmos 11-43.
- 1856 July 23 / Whirl in Staffordshire, near Barlaston / Dublin Commercial Journal, Aug 9.
- 1856 July 23 / Caucasia / great q / [BA] '11.  
[BCF, pp. 767-768 / See July 11, 1856.]
- 1856 July 25 / Great submarine eruption in the Straits of Onimah, in [Reverse side] Lat 54 and Long 165.
- Not said N or S or E or W. / Timbs 57-272.
- 1856 July 25 / Kilkenny Journal / Nothing.
- 1856 July 25 / Kilkenny / b. rain "of a densely sable hue" / News of the World, Aug 10-3-2 / [Reverse side] See May, 1854?  
[BCF, pp. 767-768 / See July 11, 1856.]
- 1856 July 26 / Deluge and hail size of "ordinary eggs" at Liverpool / Newry Examiner, Aug 2.
- 1856 July 30 / 9:30 p.m. / Remarkable meteor / Paris / C.R. 43-487.
- 1856 July 30 / 31 / Aug 1 / Obj? / N. and Q. 2-2-105, quoting the Limerick Observer / July 30 — at Corbally, at 10:30 p.m. — seemed to be a fire rising on a mountain to the east, then a globe of fire with a tail seemed to be 18 inches long to a globe size of an [Reverse side] orange — watched it one hour — next night again — rose a few minutes later and was high in sky at 11. 3rd night, rose ab. 10:40 — seemed smaller but far exceeded size of Jupiter. Then it occurred to one of the witnesses might be comet of 1556 which the astronomers were expecting, which failed to appear.
- 1856 Aug 1, about / Editor of Limerick Observer, Aug 7 — Aug 7, writes that his own observations had [Reverse side] convinced him that his friends had seen Jupiter.
- 1856 Aug / q in Honduras / Harpers Mag 14/164.
- 1856 Aug 3 / See Oct. 12. / (Malta) / bet. 2:30 and 4 p.m. / N.M. / 2 q's, Malta / Times 19-7-b / [Reverse side] For Zante, see Dec 29, '20 / Ap. 9, '22.
- 1856 Aug 3 / Frgs / Aberdeen Journal, Aug. 13 / "The post-runner, between Redearth and Kessock, when passing Artafelie, on Sunday (10th) last, was suddenly enveloped in what appeared [Reverse side] to be a shower of frogs. They fell fast upon his hat and shoulders and dozens of them found an easy resting place in his coat pockets. The air was quite darkened with them for about thirty [Second page] yards by fourteen or fifteen yards and the road was so densely covered with the dingy little creatures that it was impossible to walk without [Reverse side] treading on them. They were about the size of a bee, and were quite lively when they found themselves on the road." / Make ref. Inverness Courier of 8th.
- 1856 Aug 9 / (Comet) / Account in Limerick Observer / On 3rd night not so large "but still far [Reverse side] exceeded the most brilliant form in which the planet Jupiter has even been beheld."
- 1856 Aug 5 / [LT], 7-e / 11-8-c / Sept 8-9-c / 12-6-f / Comet in Ireland.
- 1856 Aug 5 / (not F) / Aerolite / See 1855.
- 1856 Aug 7 or 14th / [?] 1st / Ac to the Sligo Journal, copied in Lloyd's Weekly Newspaper. Several persons saw an object supposed to be the expected comet  
[Reverse side] (1556). "It had the appearance of a large oval with a flowing tail. The body was a brilliant red, and the other portions of a pale blue tinge. The head was inclined toward the southwest."
- 1856 Aug 8 - 10 / Unusual meteors / Eng.  
\*
- 1856 Aug 9 / Fire / Bedford Times, Aug. 16. / Owner of a vacant house in Glasgow visited it at noon  
[Reverse side] and found the roof of the butler's pantry on fire. "Will it be believed that there had not been a light in the house in six weeks?" Said that only thing could be thought of was that mice had nibbled matches.
- 1856 Aug 9 / Bedford Mercury of / In the Glenesake Mountains — a large number of  
[Reverse side] sheep — at least 100 — had been killed by foxes in a few nights.
- 1856 or 57 / Crocodile / In the Gentleman's Magazine, Aug, 1866, George R. Wright, F.S.A., tells of a young crocodile which had been killed by some laborers, who had seen it run from a stack of wood, 1856 or 1857, at Over-Norton, Oxfordshire — on a farm. Also see Field, 1861 or 1862.  
[Reverse side] It was preserved by a naturalist and pronounced undoubtedly a crocodile. / November issue, C. Parr writes that 30 years before a person near Over-Norton had been pursued by a young crocodile, about a foot long, and had then killed it. Said that several years later another been seen there. / Aug 67., cor sends account of one 3 feet long killed in Staffordshire ab. 40 years before. / [Second page] Field, Aug 9, 1862, writes he had examined the preserved specimen — a young crocodile ab. 14 inches long. The naturalist F.T. Buckland writes. / Aug 23, 1861 — a cor writes that in the woods near where croc killed  
[Reverse side] another was still seen occasionally ac to credible persons.  
[BCF, p. 592]
- 1856 Aug 10 / News of the World, 7-1 / Explosion at Dorking. Origin unknown  
[Reverse side] but thought be from escape of gas.
- 1856 Aug 11 / Mauna Loa / An. Reg. '56-16.
- 1856 Aug / Bedford fires / Period fires / See Sept, Oct, 1880, Canada.
- 1856 Aug. 6 and 15 / Windover / Ac to The Bucks Advertiser of the 9th there was at Windover on Aug 2 a myst fire in the farm house occupied by Edwin Collins  
[Reverse side] ab 11 p.m. There was no known cause for the fire and it was thought incendiary. / — of the 23rd, told that Elizabeth Chapman was charged with setting fire to

[Second page] the property of Mr. Jason, a baker, upon the 6th and 15th. There was no evidence against her. Said that she was suspected because there had been such fires where she lived before — no details.

[Reverse side] given. Said that no reason to think there had been the men that she said she saw: no marks in ground where she said she saw them. The magistrate said that the case was suspicious but that there was no evidence against the prisoner and discharged her.

[Third page] As to the fire near the oven Mr Jason learned that the fire began in the roof over

[Reverse side] the oven but that there had been no oven-fire for 30 hours.

1856 Aug / Have D. News for Aug.

1856 Aug 12 / Series / See Aug 18 - Sept 11, 1907.

1856 Aug 12 / Probably not Moulton and Morton, too. Mistake in a newspaper. ///

[Reverse side] McCann / God or Gorilla / [note cut off] on [note cut off].

1856 Aug 12 / Fire / Someone in Bedford, opened the door of an upper room in home of Mrs Moulton, of Bedford.

[Reverse side] "Volumes of smoke issued therefrom and directly after the bed furniture was in flames." This in the morning. Night before someone with a candle had been in the room and it was thought a spark from it had smouldered all night. / Bedford Times, Aug 16 /

[Front side] See other notes.

1856 Aug 12 / At the inquest somebody inquired as to electrical conditions at the time.

[Reverse side] Called an "inquest" because the coroner investigated. Seems that there had been considerable rain but nothing remarkable had been noted.

1856 Aug 12 / Mortons house adjoining store yard of Howards foundry. / [Reverse side] News of the World, Aug 24.

1856 [August 12] / Moulton (see other notes) it is said was a foreman in Messrs Howard's iron foundry and lived in Horne-lane. Morton was a traveller for same firm and lived in Horne-lane —

[Reverse side] Said he was in Ireland at the time. / Said that the Moulton fire was on morning of 13th. / At Mortons the sulphur fire — afternoon of 12th. The first bed fire 1½ hours later — also contents of a chest.

[Second page] On morning of 13th — eight o'clock — some "dirty linen" in a closet upstairs. Meantime Mr Howard had communicated with Mr Morton, who returned on 16th. Had been no further fires. Mr. M.,

[Reverse side] night of 16th, took off stockings and other clothes, which were damp, and threw them on the floor. On the morning of 17th they were found burning. Then a succession

of ab. 40 fires.

[Third page] In rooms, in closets, in drawers of bureaus. Neighbors and police came in — began to fear for their own safety. Not only objects all around but their own handkerchiefs

[Reverse side] flamed. / As to the fire in cellar of James Howard, in High Street — George Garratt testified that the fire occurred ab. time Mr. M. returned from Ireland —

[Fourth page] He said that the candle fell from the candlestick which he was carrying into some turpentine, which he had not seen on the floor. The flame ran along this, but it [word missing]

[Reverse side] toward the cask of turpentine from which he had supposed it had leaked, the cask itself did not burn though the fire in the cellar was serious. When earlier in day he had been to the cellar he had

[Fifth page] seen no turpentine on the floor. / The brimstone was in a small earthenware jar placed in a bassinette of wickerwork.

[Reverse side] Said that the burning brimstone had flowed over into bas. and floor — burning bas. and floor. / Things in the yard that took fire there and not in the house were placed next to things that had burned in the house. [Sixth page] Property of the Mortons not insured. The house was insured. (ver.) / Ann Fennimore as to matches testified had ignited the brimstone with the third match, having failed with two.

[Reverse side] Ab 1½ ounces of brimstone been used. / Had been used in no other room of the house. /

[Seventh page] At the inquiry Mr Howard protested against the fire in his cellar being investigated, saying that it had been an ordinary fire with nothing of the mysterious to it, and not relating in any way

[Reverse side] to the fire in Morton's house. However, according to the Coroner, a relation existed at least in the rumors that it was the purpose of the inquiry to quiet. / Considering this attitude of Howard's, it may be that Garratt told details accordingly. The one mysterious circ that I think of is a leak in a cask of turpentine — fire running along it — no fire in the cask. It was a good-sized fire.

1856 Aug. 12 / Other data in Bedford Mercury, Aug. 23 / 3 children in the house. / There was a peculiar odor by which there was a fire — but described by another as only "the smell of fire." [Reverse side] The Moulton fire not mentioned in Bedford Mercury.

1856 Aug 12 / No Bedford Directory in B.M. / for Moulton.

1856 Aug 12 / Called "inquest" / The coroner only one who investigated.

1856 Aug. 12 / Bedford Times of 23rd — The first myst fire (see Sept. 29) was in a straw mattress soon after the sulphur fire put out — after that a new fire every 5 minutes ac to

[Reverse side] testimony before the coroner at Bedford. / on fire on 13th / then three days and no fire / mostly in

closets and chests, but on 17th carpet afire / brimstone burnt on 12th / Testimony of

[Second page] Mrs Morton and Ann Fennimore, servant. / Neither house nor furniture insured. First fire on 17th like the other Bedford case (also 12th) / upon entered a room finding bed on fire.

[Reverse side] Morton was away from home till 16th. Mrs. Morton was home. The verdict of the Jury was that the first fire was accidental, but that as to cause of other fires not enough evidence to show. / It is said that in the cellar of

[Third page] the house of Morton's employer, James Howard, on another street, there had night of the 16th been a fire, and this outbreak as well as public curiosity and gossip, had brought on the inquiry,

[Reverse side] but seems clear this fire was accidental. George Garratt, a servant, had gone with a candle to a cellar, and the candle had fallen into turpentine spilled on the floor.

1856 (Aug 12) / A witness testified that in investigating generally he had picked up a pillow and had examined it. Then he was called upstairs to another fire. He says that it was extraordinary but while he was upon this

[Reverse side] upper floor, the pillow that he had picked up burst into flames. / Point against brimstone permeation in the house — Things that been burned and other things put out in the yard — here some of the other things burst into flames.

1856 Aug 12 / Seem have to accept that the first fire so soon followed by the beginning of the series did have relation — that something that wanted fires saw an opportunity to

[Reverse side] have a series associated with the accidental. / But seems that a spirit-pyromaniac had first of all tipped over the brimstone.

1856 Aug. 12 / Like a spirit thing vengeful against both Morton and his employer. / As if in first case confounding Morton and Moulton.

[Reverse side] Here enters suggestion of a thing that could put bits of candle about like Hampstead, 1921 or San Fran, 1892 — also Leamington Feb., 1921.

1856 Aug 17 / Suffolk Chronicle, 23rd / Early morn. at Ramsey, Essex. Stroke of lightning and

[Reverse side] cartful of wheat sheaves in a field burn. Not said if rain — but said fire not easily put out because water not available.

1856 Aug 12 / "Times" / London Times, August 21, 1856 / [typescript] / In the London Times, August 21,

1856, there is an account of a series of occurrences that, the writer thinks, would not be out of place in one of Mrs. Radcliffe's novels, but seeming strange in the matter-of-fact columns of the Times, because it was as if old theories of spontaneous combustion and demonic possession would come back —

A house in Bedford — owner away — servant in charge — and, upon August 12th, to get rid of vermin, she had fumigated the house with sulphur. The sulphur had set a floor afire. It is said that this fire was soon put out. Five days later, the occupant of the house, named Howard, returned. In his room he took off his stockings, which were damp, and threw them upon the floor. They burst into flames. The next day, in the presence of different witnesses, in different parts of the house, no less than thirty fires broke out. The matter was taken to a magistrate's court. Here, one witness testified that he had found damp towels, in his bedroom, on fire, and a woman testified that she had opened a box of clothing, finding them burning. By the morning of the 18th, "the greater part of the property in the house had been charred or burnt to a tinder." It is said that there had been hope of connecting the burning of sulphur, of five days before, with these combustions, but that this idea had to be abandoned.

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though two physicians had given their opinion that inflammable sulphurous fumes had permeated all things in the house. A discussion of this possibility by one of the physicians, and by disagreeing chemists appears in later issues of the Times. Usually, as to human reasoning, my own and that of everybody else, I take a view that may be a little gloomy, but I outline this discussion in the Times, with the idea of giving a more joyous sidelight upon logical processes, as they are, always correlating to something taken for a dominant, and not as they are ideally supposed to be:

That oxides of sulphur are not inflammable, but that a combination of sulphur and phosphorous is — the phosphorous might have been derived from the matches used to set the sulphur afire — but that would have been an oxide of phosphorous — nevertheless the aforesaid combination is inflammable — but to permeate a whole house, many matches must have been used — but the testimony in court was that only a few had been used — but many matches must have been used — but combination of sulphur and phosphorous is of a very disagreeable odor — but no odor had been noticed in the house — but that the sulphur did it anyway — but, for fumigating purposes, sulphur has been burned in millions of homes, never followed by such phenomena — but the sulphur did it.

[BCF, pp. 909-910]

1856 Aug 16 / night / Rouen / Immense cloud of small white moths [Reverse side] burst over the town. In morning covered the ground, almost all dead. / Inverness Courier, 21st.

(to be continued in Vol. 21 #4.)

# The Society For The Investigation of The Unexplained

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## ORIGINS OF SITU/PURSUIT

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

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

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

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

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