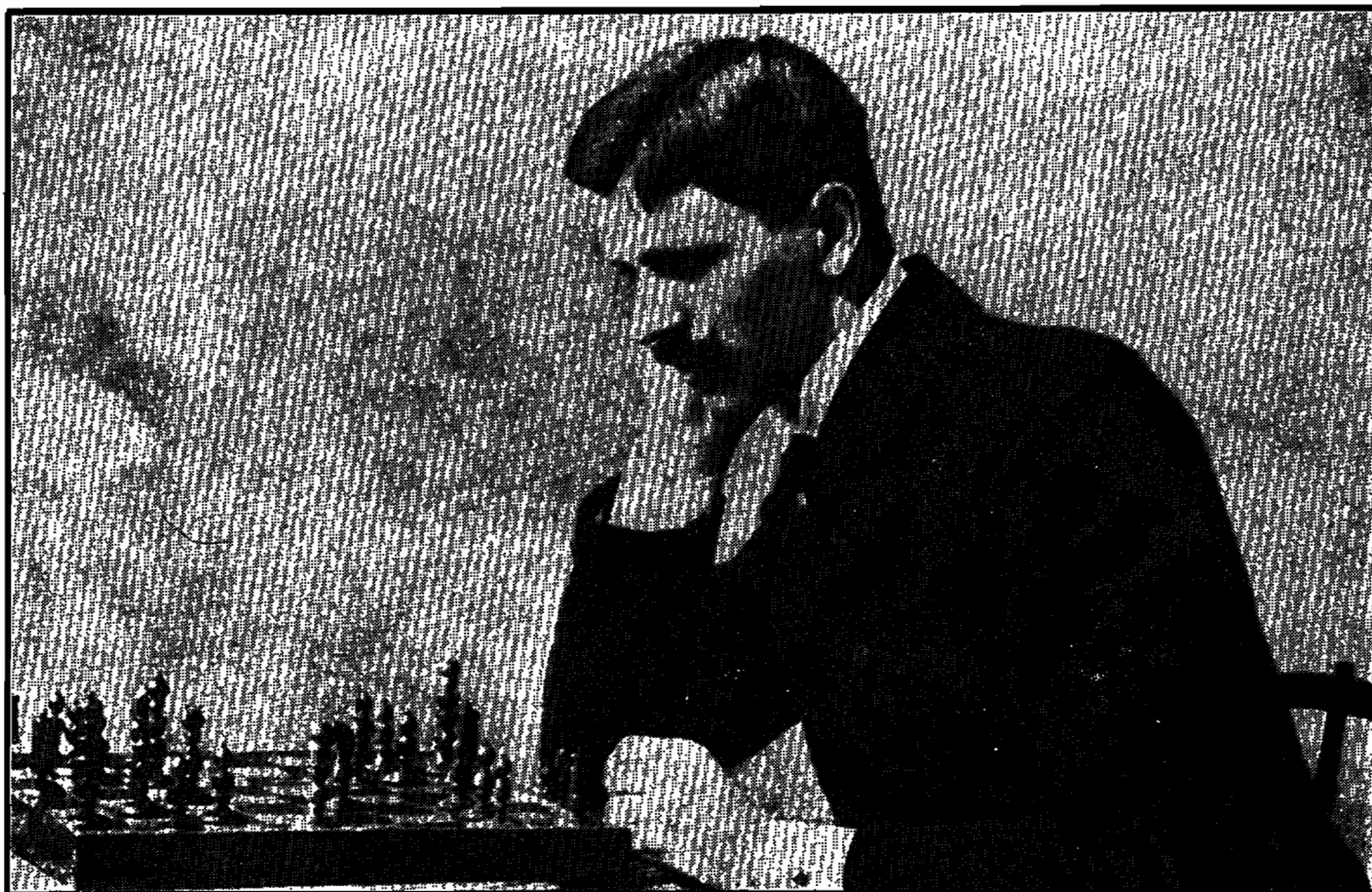


Pursuit

'Science is the Pursuit of the Unexplained'



Journal of SITU
The
Society for the
Investigation of
The Unexplained

Ceza Maróczy, deceased Hungarian and world-ranked chess master. Even after death, apparently, "his game wasn't up." See "Chess With A 'Dead' Partner," p. 179.

Volume 21
Number 4
Whole No. 84
Fourth Quarter
1988

The Society For The Investigation Of The Unexplained

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

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THE QUARTERLY
JOURNAL OF THE

Pursuit

SOCIETY FOR THE
INVESTIGATION OF
THE
UNEXPLAINED

'SCIENCE IS THE PURSUIT OF THE UNEXPLAINED'

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In all of Man's recorded history, only in the past century has he been able to travel into the sky and return to Earth safely. And, only in this present generation have a very limited few of our earthlings travelled beyond this planet's atmospheric blanket and returned safely.

Time travel and interdimensional exploration could be among Man's next major adventures. Some have already claimed to have experienced one or both but almost never under controlled conditions, i.e. being available for "scientific" scrutiny and evaluation.

Can the spirit of man leave his physical body and return to it, and if the essence leaves it finally at physical death does it survive in a different dimension?

We offer here events where two World Chess champion contenders, one quite living the other now deceased, are engaged (via a medium) in a serious chess dual. Also, we have the results of a recent investigation of the mysterious Shroud of Turin — a curious, alleged remnant of a garment that covered Christ shortly after his death. And, too, we have data on the subject called psychoscopy [si-kos-kope], i.e. the use of a physical object to obtain descriptive details of a subject or event as it is or was at a different time or place.

Are these clues to non-physical consciousness or existence and if so can the transformation involved be any more or less complicated than a snowflake evaporating or reforming?

Relic Hominoids, Relic Cosmogonies, and Recent Revelations

by John W. Patterson

Abstract: This paper approaches current opinions outlining the origin of *Homo sapiens et al.* Controversy arising concerning the *Australopithecine* animals and related fossil "men" is touched upon. Sasquatch, the Yeti, the Almas, and the like are re-evaluated. Certain observations made during the course of this "crypto"-zoological study necessitate my "laying the cards on the table" of convictions. This guided reorientation of various researchers' adopted mindsets could serve to redefine the semi-awkward "crypto" of cryptozoology.

Hypothetical Prologue

Intolerable climactic fluctuations in many areas of the planet push the majority of the most delicately tuned ecology towards the equatorial zones. Plants and animals alike (excepting men and their technological interventions), prefer the ecozones mirroring their former world (Ref. 1). Species able to disperse and survive, do so in search of all that new territory offers. *Didelphis virginiana*, known today as "road kill" or the common opossum, is an example. Captured animals are found so far north in Canada that their ears and prehensile tails show years of repeated frostbite damage! Men spread their range nearly pole to pole by modifying their environment and channeling resources in from neighboring ecosystems. Now that stars beckon man's spirit of conquest in spite of a temporal dependency on 100% fabricated life-support systems.

Species that existed near the poles of the former earth retained the nature to populate the colder areas. They enlarged their ranges as the post-flood polar regions also enlarged. Those lifeforms surviving a wild flux in this battered world's climate dominated. Others faced extinction. Most extinction rates varied with the individual abilities to migrate to favorable areas and take hold. Many species now faced another threat of extinction.

Agrarian men turned hunter didn't help such animals as the woolly mammoth which provided food, clothing, tools, some architectural materials, and the thrill of the kill. Non-domesticated animals avoided man and the danger he presented. Animals such as Sasquatch, the Almas, the Yeti and the like practiced superior self-preservational behavior. Almost total avoidance of many was necessary due to the distorted man-likeness they possessed. As man killed man with a twisted passion, so men would destroy such humanoid monstrosities. The "monsters" retreated to the wilderness. We still hunt them today.

Implications: Current lifeforms are obviously survivors, not in the tautological, Darwinian sense but in a more fascinating way. We survived the fall of *mabbul*, (the ancient name Hebrews gave to "the waters above"), into *teom*, (the former oceans) and *ragia*, (the former sky), which toppled and then fell to earth. We have come thru the subsequent localized disasters, aftershocks from the Great Flood. Who can say what sort of terrestrial and extraterrestrial induced extinction events shook portions of the earth before the fall of *mabbul*? The Hebrews needn't record events on the other side of the globe. If not for the media this author would still be ig-

norant of Mt. St. Helens' multi-megaton explosion. I was only a few thousand miles away and never felt a tremor.

We are surrounded by surviving life, holding out year to year, some gaining, some losing a foothold before the great shakings to come. We are participant witnesses to this struggle to perpetuate the species, to endure to the end.

Competition, catastrophe, and general extinction has not only reduced the original diversity of plant and animal manifestations but comparably narrowed the family of man. Our ancestors were a varied lot with the fossil record bearing testimony to such. Alongside of fossil "men" we find the bones of various "ape" creatures. Where one draws the line (if one needs a line), between these fossil men and apes is a game with rules that permutate every time a new shred of the "originstruction" manual is unearthed.

Inferences: No evidence exists to date that forces one to conclude that man's presence in this world, is the result of solely natural processes spewing forth replicating, information-enriched life, out of the uncertain oscillations of entropic energy states.

Part One: On Becoming...

An author confirming my early suspicions about today's vogue history of man is Jeffrey Goodman. Inquiring skeptics do not appreciate this "errant" anthropologist spreading his highly speculative opinions. Goodman's independent style and willingness to uniquely approach the issue of human origins is refreshing. To begin, let's consider some points raised in his book, *The Genesis Mystery*. (Ref. 2)

They are:

- 1) Coexistence of various hominid species
- 2) Lack of change within species over time
- 3) Evidence of recent dates for species assumed extinct
- 4) Evidence of "modern" man further back in earth history than accepted
- 5) Macroevolution's failure to produce *Homo sapiens*
- 6) Interventionary theory

At the outset I must mention that points 1) thru 3) directly impinge on the forthcoming subject of Sasquatchian-type animals. Here we have "things" that are designated as being "ethnknown" (Ref. 3), (familiar to the indigenous populace), but are strictly rejected as obvious heresy (heresay?) by vociferous "clergymen" of scientific occupation. What makes such animals improbable or unexpected? Is it our superior reasoning according to pure logic? Could it be those gradually narrowed perspective(s) we have been force-fed since 10th grade biology class? I suspect the latter.

I will briefly list some "coexistence" material Goodman presents in *The Genesis Mystery*:

- Hominoid animals living together in time, (stratigraphic, geographic, and/or radiometric clues) lead one to suspect Louis Leakey was right in seeing no simple evolutionary scenario leading to man. (Refer to p. 180)

- Australopithecines, *Homo habilis*, *Homo erectus* overlap in time! (Refer to pp. 164-165)

- H. erectus*, Neanderthals, and modern man coexisted! (Refer to pp. 164-165, 170-171, and 174-176)

If vaguely interested, you are urged to check into Goodman's book. I will not go into a rambling review here but only offer my thoughts on the recurrent interventionary idea(s).

As expected, if faced with the impotence of assorted macroevolutionary ancestors and purely natural forces, many then look to the twilight zone. Space "brothers," tinkering spirits, and/or extra-dimensional Dr. Frankensteins are invoked to get mankind over the concocted hump of perpetual monkeyshines. I am dismayed. What ever became of "In the beginning God, (excuse me). *created*...?"

Goodman mentions "God," yet if only a tinkerer toying with pre-existent matter, any "ex nihilo" concept slips back into nothingness itself. Who needs such a god? Goodman's research is warranted but his conclusions are the fruit of certain inherent evolutionary views he *seems* desirous to set aside.

On the literary trail of Sasquatch, I have repeatedly encountered arguments against its reality that were tailored to fit macroevolutionary theory. Similarly so, Goodman addresses the failure of macroevolution to produce "modern" man. So what are the current choices for *our* genesis as well as relic hominoids? Here are some for starters:

(Narrative music is suggested during this discourse.)

Choice 1: Put on Ravel's "Bolero," sit back and envision the following...see gracile dinosaurs running, transformed into birds, dawn-age shrews scurrying out from the shadows now sitting comfortably reading the latest *PURSUIT* issue... imagine such wonders, trial and error, ad infinitum, millions of years of small change all due to natural causes...ah yes, favorable DNA copying errors, feel the environmental pressures surging, squeezing forth from the mold "fitter" misfits, so they survive...even now, trust it happens today, new species?, yes we indeed see *micro*change, so then maybe later, (much later), even new genera, see a new order!...and sift now thru the fossil record for the multitude(?) of transitional forms...keep sifting, don't give up...contemplate the outdated and useless religious behavior of men...you are on your own now and *gradually* you achieve macroevolutionary nirvana? Please stop the music.

Choice 2: Now get out Stravinsky's "Rite of Spring," sit back and entertain the previously detailed fantasy. This time, however, the changes can come quickly, overnight (geologically speaking), in spasms, veritable leaps of luck propel you to untold levels of biological complexity...larger DNA copying errors turn out markedly differing "manuscripts," witness a phenotypical monster standing on the border of parental rejection, observe genotypical card shuffling flirting with 52-card pickup...and we hope the deck restacks itself on impact for the ongoing game of life...some forms maintain stasis, resist (?) change, leaving the scene as they arrived...geographic isolation, microcosms of mutant species thrive, migrating back into the old genetic mainstream as a new gene pool, new kids on the block will see coexistence, ultimate dominance, or likely extinction...leaving little or no fossil clues as to their macromutation vacation, see tectonic upheavals demolish their isolated "macro-evo-condo"...dig into the strata of your imagination and find only the "pre" and "post" forms, be resolved, that valid transitional forms are *expected* to be missing...only "before and after" images serve as the evidence...speculate on man's spiritual aspirations merely the "opiate of the people," foolish rites springing from ignorance...the song is over and you have skipped through the halls of saltation, punctuated equilibria as Darwin never dreamed possible. Mother Nature gets jumpy under stress?

Choice 3: Take your pick of either Lizst's "Mephisto Waltz" or Dukas' "Sorcerer's Apprentice," adjust the volume and recall scenes from either of the above "origin-dreams" as you are inclined...yet now you leave the realm of natural causes, expanding your awareness beyond our space-time encapsulated reality...somewhere along the way the "Supreme One" intervenes (tapping some likely simians on their heads?), thence arises new consciousness, soul and spirit, and here we are today with bigger nuclear arsenals and the finest religious edifices your money can buy..."God" nudges things along here and there as needful in our best interests...so then the Adam and Eve of religious yore were literary constructs of the didactic design?...our religions are the evolutionary by-products of our consciousness rediscovering the long forgotten first tap from "The Guider" of men's affairs?...now you know why we often scratch our receded sagittal crests when in deep thought...Hooray for the day we will evolve into "gods" ourselves!...so much for this mini-lesson on theistic evolution.

Choice 4: Pull out Copeland's "Appalachian Spring" and cue in his "Fanfare for the Common Man" as the finale. Close your eyes...concentrate...reject the premise that life spontaneously arose from non-life...accept the idea of archetypal lifeforms coming into being supernaturally according to the desires of a "Creator"...realize that all asserted macroevolutionary events exist solely in the mind of the "believer" and are not based on reality...now observe these created forms ("kinds," types), remaining essentially static thru time *not* evolving into drastically new lifeforms...think of the ever-growing list of extinct, ancient life being reclassified as extant, recent marvels...witness wide variations on a theme are possible with built-in genetic limits for each ancestral form...behold an original plan, design, or set of information being coded into all forms of life, DNA, synergistically facilitating the existence and replication of those lifeforms...consider yourself the unique part of this creative tour de force, endowed with a special consciousness range; soul (mind, will, emotion) and spirit (Creator-sensitive), in a physical housing, given in the first moments of creation...ponder those "religious" inclinations arising from an internal "hungering" for communion with our Creator, to obtain any possible hint of man's ultimate purpose in this universe...speculate now and sense, a special origin implies a relatedly special destiny...you have just meandered down the main garden path of special creation.

(Narrative music can stop now if desired.)

Granted there can be numerous variations, additions, and recombinations of the above 4 general ideas about our origin. All of the above and below ideas must invariably invoke a certain religiosity and "faithing" the details along. We do not observe wholesale macroevolution nor do we see archetypal animals created *ex nihilo* today. Even if we did witness such it *cannot* prove that's how it all originated initially.

Again we are forced to surmise the particular method(s).

Some variants indicate that man is the result of outside, extraterrestrial intervention (a lucrative theme for some paperback publishers). Others hold that the universe was seeded (panspermia), with "intelligent" life (Ref. 4), that was encapsulated in space-voyaging bacteria, viruses, and so forth. Earth was "suitable" and life is the harvest of some unknown sower(s) out there or that were out there? Are we orphans of the universe? Still I ask where and how did the sowers and/or interveners come into being? And a distant radio chants, "Same as it ever was, same as it ever was."

Go ahead, argue valiantly that we are spawn of people long ago marooned on this world when their superstring transport device malfunctioned. Anything goes in the diverse 20th century world views! To this author, most current origin theories do make great backdrops for science-fiction classics but do *not* adequately explain what is observed.

The data is there, sometimes hard to find, and even "lost" by those who see their own tenets are faltering from journal to journal. What is "known" is *not* data itself but accepted *interpretation* of data. Data can be massaged and normalized to eliminate "noise" and control variability. Beware of those built-in significances. Watch for a "drifting" in the original objective sampling technique. Check out who funds the research and determine their goals. Pure research is a rarity these days. So be forewarned as you swallow (*this paper included*).

One can be misled by an opinion's professional position, degrees, age, and personality. In the final analysis, theory choices should be personal versus borrowed. Theories should be updated; reaffirmed, modified, or cancelled with new data accumulation. This process will aid cryptozoologists and origins researchers in their endeavors to unravel the unknown.

Part Two: Time Frames

Skeletal remains of a gigantic primate are unearthed by a Yukon prospector. The bones are initially dated at 3 million years old. Do cryptozoologists accept the dating? Might we argue for a more recent date placing this animal within the last millenium? What of intrusive strata, erosion, mixing, contamination, complex histories of adjacent rockbeds, an incorrect application of the dating method and so forth? Alongside the excitement of new hominoid evidences in North America, the dating issue would figure prominent in the fossil foray.

Anomalous stones and bones are often besmerched by a variety of charges. One salvo volleyed aims at the veracity of radiometric and stratigraphic dating. Another attacks where the discoverer obtained his college degrees. (Refs. 5 and 6) If you can't shake the evidence, then attack the collector, and ultimately his findings and his professionalism are deemed dubious. It may not be cricket but it happens nonetheless.

Briefly I will discuss select dating methodology and how it relates to the discerning cryptozoologist.

Our planet's billions of birthdays were presented as a firm foundation to me all throughout my school days. Radiometric and related dating procedures waxed more "dependable" each year like that Timex watch which took a licking and kept on ticking. Such a "given" was the springboard for envisioning all sorts of events transpiring on this planet.

For many, this dating "issue" is one of those situations where you can either take it up or let it lay. Certain groups, namely the "young earth" creationists amass data and elucidate hypothetical observations that question the "old earth" premise.

In a very concise manner I summarize their views:

1) Decay rate constants of relevant radio-isotopes are *assumed* to have been constant in the eons past.

2) Original (in the beginning...), isotopic ratios are also an *assumed* "given" in the unobservable past.

3) Isotopic ratios are *believed* to have been changing in a mathematically predictable way. (Given that 1, 2, 3, or all could come into play, "fool-proof" isochron graphs are therefore negated. Slopes and intersections indicating geologic ages or isotopic ratios at "day one" or zero-time for the sample(s) are not self-checking but self-deceiving data. It

is not uncommon for the "correct" isochron graph to be superseded by revised updates that are more "acceptable" to the chrono-folks consensus and verdict.)

4) Other "young earth" evidences can be demonstrated adopting similar assumption-modes used by "old earth" advocates.

5) Overall, extrapolation of theoretically stable processes into the unseen past is *not* the best science but merely "acceptable" and convenient.

Before leaving this question of timing, I will offer some interesting info on stratigraphic dating. Fossil hominids and relic hominids are soon to follow so please endure these prerequisite opening ceremonies.

"...our geological clocks and stratigraphic concepts need working on."

—William R. Corliss

1980, *Unknown Earth* (Quote 1)

The present-day geo-"logic" column had its genesis in the minds of early *creationists* according to the late Luther D. Sunderland (an origins researcher and aerospace engineer). I attempted to establish personal communication concerning the info he had collected but he was hospitalized. He returned to his Creator in 1987 before we could discuss geology and "young-earth" creationism.

Sunderland's research (Ref. 7) indicates the geo-column as being assumption based on assumption. So it goes:

1) early progressive creationists assumed many cyclic ages of creation, catastrophe, re-creation, etc.,

2) uniformitarian, "old earth" creationists resisting Noachian Flood geology reinterpret the geo-column,

3) evolutionists adopt this concept of "ages" and drop creation theory,

4) most current-day science retains this geo-column, treating it like a guide or filing system to chart ages and events in the past.

This all seems just fine until one takes the time to weed through the many oddities in the "file" itself. I will list some of these in a moment. Consider this. You discover errors repeatedly in a filing system; not just misfiled items but whole sections are missing, *inexplicably* misplaced and/or sequentially arranged in reverse order. Who would feel confident the file was dependable enough to stake their professional reputation and career on such?...only someone who trusts in "ideal" *concepts* while overlooking the troubling realities the stones silently cry out to all.

And now some problems in the geo-paradigm column:

•millions of years of strata are missing at sites, without an adequate explanation,

•young, recent strata rest directly and very uniformly on very ancient strata, unexplained in but a few cases,

•older strata sits ever so neatly on younger strata covering several thousands of square miles, NO OVERTHRUSTING here but hard reality in situ,

•every "known" age has been found lying directly on the globe's basement floor; the Precambrian foundation of the crumbling geo-column,

•the entire geo-column, top to bottom, in order, all in one locale, (I am allowing a 10-cubic-mile area), has not been found anywhere on this planet,

•"out-of-order" fossils, explained with geological lingo even when no physical evidence exists to validate the geo-event still fresh out of the cerebral hat.

(Much of this list was gleaned from A.W. Mehlert's June 87 article, entitled "Why I do not accept the Validity of the Geologic Column." (Ref. 8)

I stop here to point out that "index" fossils scattered hither and yon, blow the concept of a long-term, geo-column out of the water. Did the idea of "ages" needing to be indexed exist in the mind alone? Is the paper idea yellowing before its time?

In my time teaching the physical and biological sciences I stressed over and over the fact that much of science is models. Those working models, cellulose concepts, subject to, expected to change, seemed to defy the students' limited comprehension. It was difficult for young and pliable minds then, and now we "learned" ones refuse to accommodate revealed truths when we've put much of ourselves into our precious models. We have so over-conceptualized our ability to recognize the real world that now most of us are mere "yesmen." We sit in our seminars and conferences nodding, numb to a wholly alien world awaiting us, a world void of our stale visions.

Finally, within the framework of stratigraphic dating we encounter the time warp referred to as biochronology. When other dating methods are inapplicable then fossilized flora and fauna serve as the indices. In a pig's tooth or some microfossil we find info to date adjacent finds. This, of necessity, presupposes macroevolution as fact and select fossils are time's signature.

Those out-of-place index fossils may surreptitiously slide into a broader stratigraphic range or if necessary slip away into an "oddy" file for future analysis. For me, accepting most biochronology dates compares to purchasing milk with no expiration date after being told it must be fresh because the yogurt shelved below it is not out of date. Such logic is so rife with risk that compounded error easily becomes precedent.

An unmistakable hardline adherence among proponents of both the young and old earth theories makes it difficult to suggest adjustments or possible reassessments. Could the Pre-Cambrian or "basement" rocks be vastly older than the overlying sedimentary strata? Could all sedimentary layers be several *thousands* of years old? Could the whole planet and solar system be recent in origin? I believe these are questions worth investigation rather than castigation. Historical science is full of the radical, awkward, and "clearly" impossible concepts overturning the fashionable thought-modes of the past. I believe we are on the verge of great changes and a rippling effect in all the sciences. The accepted age of the Earth occupies a flux state in my opinion.

Look into Corliss' *Unknown Earth*, Whitcomb and Morris' *Genesis Flood*, McCreedy Price's writings, and search out their bibliographical references for more info on geological enigmas. Reassess your cryptozoological time frames.

"In general, dates in the 'correct ball park' are assumed to be correct and are published, but those in disagreement with other data are seldom published nor are discrepancies fully explained."

—R.L. Mauger, Ph.D. (Geology)
1977, *Contributions to Geology* (Quote 2)

Part Three: Hominid Heresies

From King Kong to Mighty Joe Young and then Chewbacca the Wookie, we now watch Spielberg's sensitive Sasquatch, Harry. Misunderstood monsters wandering the neighborhoods of our cultural mind receive additional reinforcement. Is a Sasquatch gentle and retreating? Is it possible man may befriend a Sasquatch? Think again.

Consider the reports that Sasquatch has no patience with dogs in general, ripping them apart like moth-eaten rag-dolls. As the dog irritates so Sasquatch annihilates. Such behavior is

understandable from personal experience. I have no real quarrel with K-9's yet many dogs will attack "that intruder." Sometimes I get the impression that bipedal targets are all the more a challenge. Let me defend Sasquatch behavior a moment.

I have methodically cruised many a stand of timber, waded tree to tree through tupelo-cypress swamps and cottonmouth dens, surveyed for future roads, houses, and cul-de-sacs. Snakes were a nuisance and yellow-jacket nests are painful memories. To this day, however, the belligerent dog in the wood or on the street brings out defensive rage. Given the size and strength of Sasquatch, I picture a threatening dog vs. myself, and chances are the dog would become history. So I give Sasquatch the benefit of the doubt concerning a possible penchant for brutality. (I'm of the opinion that people are the reason for troublesome dogs. Decent folk raise decent dogs. Irresponsible owners produce most of the problems. Training, leashes, and fences are still available.)

Stories circulate of Sasquatch attacks targeting people. I remind myself first of election time in Haiti, labor camps near the Arctic Circle, and the subways of New York City. Shifting my "awareness" into an alternate perspective through imagination is illuminating. One may sense how the other "feels" be it man, animal, or inanimate object. In the case of Sasquatch, it wasn't until the fall of '87 that I unwittingly tasted "his" perspective.

After setting out for a healthy hike, I happened across a fresh logging operation in my favorite tramping grounds; choked streams, mud, twisted and splintered trees, massive tire ruts, stumps, and drastic change. Though very close to this thing in my past, I felt saddened, threatened. Later I crossed an old meadow to discover a new housing development equipped with very territorial dogs and very proper lawns. Walking on, unharmed, I left the asphalt to pace a deserted dirt road. A jogger escorted by two dogs finally sent me crashing into a grown-over clearcut just to lose myself in a spot where all was wood and sky. Spooking two deer, I turned to count antler points only to see in the distance a hunter's tree stand. I felt "hunted" then. I forged deeper into thick growth and later sat down on a rotting stump, out of breath, sweating, and pensive. Is this just a small indication of how a Sasquatch reacts to the 20th-century closing in steadily and relentlessly? Pardon my anthropomorphisms.

Scary tales, monsters in the basement, and howls in the night serve only to cloud the issue. With all seriousness gone aside, the Sasquatch researcher dons his weirdo shoes and heads for the hills. A similar vague veil of weirdness is drawn over my crypto-beast discussions with friends. I feel somewhat out-of-place in the juvenile section of the public library rummaging through monster books. Worst of all, I have to peruse 90% fodder in the "new" age/occult section to find useful cryptozoology info. A lot of book shifting to the science section is overdue for Sasquatch. It'll happen one day.

Sasquatch is like the platypus. Both have been treated by the scientific world as impossible animals. Both have been considered elaborate hoaxes. Both have eluded classification as described by those reporting their characteristics. Both have been proclaimed as unlikely by widely accepted macro-evolutionary guidelines. Both have been seen only in isolated areas of the globe.

Only the platypus is now fully accepted by the scientific world. Only Sasquatch remains in the twilight of controversy. Only Sasquatch however *will* alter the face of science that our society sees. Sasquatch will leave egg-laden visages visible for decades once "he" is finally recognized.

Napier writes (Ref. 9) of the need to restructure evolutionary thought in relation to a Sasquatchian revelation. Krantz has spoken publicly (Ref. 10) indicating that Sasquatch will *not* change evolutionary models. I must agree with both. They represent the attitudes of many. Once the Sasquatch (et al) find acceptance and are further scrutinized, others will see new opportunity to blast holes in the earthen dam of macro-evolutionary theory. Still others will continue to hold fast to the crumbling heap Darwin erected over a century ago, up to their chins in the rising waters of scientific revolution.

Some revolutionary ideas however can have inherent tenets that hamper a broader acceptance of crypto-life. An assortment of Sasquatchery writers give a flesh-and-blood animal attributes of the ethereal, astral, and/or the "goblin"-type extradimensional being. This line of reasoning is the predictable result of our "advanced" culture's inability to find and contain the Sasquatch. One might reason that because something has eluded us this long with our techno-intelligentsia antennae out, more than our day to day space-time is involved. I cannot readily reach such conclusions.

Similarly hard pills to swallow classify Sasquatch as a Jungian archetypal projection slashing from the psyche across the backdrop of the world's few remaining wildernesses. It is even suggested that internal memory functions popping forth from genetically inscribed tablets buried in our brains, are externalized as hairy hallucinations. Egads! Sasquatch, a spectre from before the dawn of man?!? Please tell me what made thousands of footprints in remote areas where discovery would be unlikely. How much does an illusion weigh and what is its average stride? How do several individuals experience identical illusions at the same time? What kind of genetic memory rips stumps apart, straddles fallen trees, splits them open lengthwise (Ref. 11), and leaves no claw marks? Can a Jungian projection produce an often reported, awful stench and send dogs into barking frenzies? Who informed the Sasquatchian "goblin" to manifest itself in accordance with Bergmann's Rule (Ref. 12), to satisfy logically height/weight/footprint size and stride length ratios, and to follow other established zoogeographical principles? For decades we have been chasing either a huge, flesh-and-blood primate or one of the most elaborate, painstakingly authentic, religiously repeated, and vastly widespread shadows known to date.

Ah yes, the Bigfoot/UFO connection stories, I almost forgot to mention such. O.K., now that that's been considered I move on to other things.

Napier, Krantz, Green, Dahinden, Shackley et al track the sort of creature I believe is out there, very *physically* making its mark on our lives. Leaving documented, researched footprints, making known its foraging behavior in rotting timbers and rock piles, having vocalizations recorded, jay-walking our roads, and keeping just one big step ahead of us, Sasquatch persists.

As large as a Sasquatch is reported, its behavior is almost cunning; a seemingly intentional, intelligent, indiscernable lifestyle. This bipedal giant could maneuver through the wilderness faster than most men for a greater distance, essentially "vanishing" at will. Sasquatch seems to prefer swiftly strolling away, turning around, and slipping off into mystery, again.

Earlier researchers (Ref. 13) have toyed with the idea of Sasquatchian sensory abilities yet unknown to man. This cannot be ruled out. It could explain extended survival of the species and relative high scarcity of contact with man.

Bats with echolocation, birds and bacteria with biomagnetic compasses, and Bigfoot with...? It follows that there remains some sensory arrays yet undescribed in cryptolife. Could Sasquatch sense other creatures' brainwaves pulsating within some intensity gradient? Macrophages locate their target by responding to origin points of specific biochemical gradients within our own bodies. What of a Sasquatch reacting to danger by instinctively "jamming" the normal brainwaves of an intruder (Ref. 14)? There is much we don't understand about our *own* "awareness." Dolphin brain structure, shark navigation, whale songs, and so forth (Ref. 15), ought to tell us something about the chances that Sasquatch holds secrets all "his" own. Sasquatch is no ordinary ape. Something peculiar is going on with this animal. Are there clues as to what a Sasquatch could be?

In considering Sasquatch's taxonomic roots, we look back in time. Earth's time and history are beneath our feet and the bones of man and beast await discovery. We've already unearthed a myriad of fossilized life. Let us go to the bone pile together.

Most researchers agree that Sasquatch is a primate but that is where consensus tapers off. Some regard it a unique non-human primate and others envision a sub-man, another elusive evo-link in the hallowed chain of life.

We now see the bone pile of primates. We carry with us a general description of Sasquatch. Are there bones already classified to point to Sasquatch genera? Pongid, hominid or a novel classification are our options.

Those living their lives close to the bones have brought new animals, new names, and new controversies to the world. Australopithecines, Homo this and that, Gigantopithecines, Dryopithecines, and so on haunt the halls of paleontology. Is Sasquatch one of the above? At present, after sifting the data, the bones of Gigantopithecine affinities show the most promise. I explain later.

Australopithecines, even like KNM-WT 17000, a "hyper-robust" specimen ("robust"/"gracile" is now in debate), are not big enough to match the dimensions of Sasquatch. Present day gorillas would outsize *A. boisei/aethiopicus, robustus* et al. Sasquatch or a Gigantopithecus would both dwarf the largest gorilla alive today. Sasquatch, if need be, could pick up an Australopithecine and heave it a healthy 10 or 12 meters. See "Lucy" in the sky a'flyin'! (When she lands she could turn into two different species.)

Dryopithecines flunk out for the same reasons. They don't weigh in enough for this match. Furthermore, the Zuckermanian school of paleo-professionals assert that Australopithecines don't have the right bone structures for the perpetual, (Sasquatchian-type), bipedalism anyway. 'Nuff said.

Even those *Homo sp.* candidates are again ruled out due to the recurrent *norm* for overall dimensions. Having giants in our past and on the wrestling mat today do *not* depict the norm. Memory fails me as to any of them being furry, dome-headed, forehead recessive, and/or generally Sasquatchian.

Homo sp. has been credited with such things as culture, language, fire, and tool use. As yet I have come across no record of Sasquatch cultural evidences. Screeches, squawks, mutterings, and the like fall within *animal* vocalization parameters. Sasquatch pyrotechnics are undocumented. Lastly, tool use is no longer an exclusive human behavior. To see a Sasquatch hurl objects, brandish a club, or pull brush together to sleep in/on can still be varied animal behavior. Beaver dam technology is impressive but it is not a watermark in the human sense. Sasquatch does not fit into human or "near-human" category. I hasten to add that being convinc-

ed of these "facts" is not a lifetime, hunting permit for Sasquatch trophies. I enter this debate later in the paper.

Our next evidential candidate is *Gigantopithecus sp.* This fossil primate was big enough. From teeth and mandible sizes we can extrapolate this animal to fit Bigfoot shoes. Postcranial bones are lacking, so it is all allometric conjecture. Nine feet tall and 600-800 lbs. have been repeatedly estimated. If data on new *Gigantopithecus* evidence will ever come from the Langson Province of N. Vietnam, we will then be able to further analyze the developing Sasquatch/*Gigantopithecus* connection. Coexistence evidence of *Gigantopithecus* and hominid remains is reported. (Refer to Duke University's *The Chronicle*, pg. 8, 11/11/86 or contact Malcolm Browne of the *New York Times* News Service.)

Some closing observations on Sasquatch footprints are offered. Researchers say *Gigantopithecus sp.* is possibly leaving the Yeti prints in the snows of the Himalayas and the sasquatch trails in North American woodlands. Yeti prints are unmistakably pongid yet Sasquatch leaves a more noticeably huge, weight-specialized, hominid track. Does Sasquatch represent a Yeti with man-like feet? On the other foot, do Yeti podia represent a Sasquatch with mountain-climbing specialization and pongid attributes? Sasquatch feet could be argued as evidence *against* being a relic *Gigantopithecine* and some could propose an incredibly monstrous, ultra-robust strain of extant *Australopithecine* lumbering along logging trails. Never mind those troubling three-toed Bigfoot prints.

Eventually Sasquatch could be accepted and categorized with a hominid status. How does a Sasquatch attain unto "manhood?" The mantle of humanity has been placed on and slipped off several solely "bone-known" creatures. We can now inspect the probable methodology of a Sasquatch entering the recalcitrant lineage of man.

Part Four: Dem Bones Gonna Rise!

I'd settle for Sasquatch cranial and/or postcranial bones whether they came from Washington state, Canada, the Poconos of Pennsylvania, or a Florida swamp. If then dated to a few millenia B.P., Sasquatch et al would swiftly attain new credibility and new levels of logistical wranglings in journals bold enough to print such matters. [B.P. i.e., before present]

Imagine that pile of Sasquatch bones. The hills are thronged afresh with a bevy of Bigfoot hunters while the chosen few scientifically usher "his" bones into a unique ape taxon, or the hominid family, or maybe a new suborder of primate.

As with man-like fossils before, so it will be with any Sasquatch bones. Grafting of new ancestral branches into man's family tree is directly related to the type of fruit the gardener desires. Fossil finds can offer precisely the type of data the finder expects. Politics of influence and professional opinion reorient interpretation of what fossils indicate. Clear perception and unfettered reception of new evidence is often hampered by the "weight of opinion." (Refer to Fix's *The Bone Peddlers*, pp. 55-61 and Lewin's *Bones of Contention*, pp. 115-121, Refs. 16 and 17).

No bones/fossils recognized as Sasquatch are available. We can still reconsider problems crypto-taxonomists are facing. Aside from the preponderant pilgrimage to dig up persistently missing links, there remains the problems of undefined ranges of sexual dimorphism, intraspecific polymorphism or mosaic micro-evo diversity, and those coexistence cases sprouting like kudzu.

Searching out the latest material on relic hominoids led me to Myra Shackley's book, *Still Living?* (Ref. 18) One of the most informative, scholarly, and up-to-date sources on

Euro/Asian relic hominoids is now available. Sasquatch is not the main thrust of her work but is treated quite respectfully. Shackley offers relic Neanderthal man and also suggests extant *H. erectus* to account for some Asian wildmen. These relic "men" fit an overall stature within modern man's range of variability.

At this point I offer further relevant data on both Neanderthal man and *H. erectus*. Classic Neanderthal man was noticeably different in bone structure from modern man. It is now without dispute that Neanderthals and Cro-magnons coexisted. Enough cranial specimens of Neander man exist that demonstrate a mosaic of features blending typical "Neanderthality" and "modern" looks (less of the "robust" specialization), all in one individual. Endocast studies and controversial simulated vocal-tract studies of Neanderthal man do *not* prove him a dim and dumb brute. Ralph Holloway in *Ancestors: The Hard Evidence*, (Ref. 19) after allometrically revised endocast studies of various Neanderthal crania observes that Neander man is unjustly subjugated and stereotyped. Specifics of his work suggest Neander man had a brain basically resembling yours and mine. "Primitive" brain aspects are *not* present when all factors are considered. With this in mind, should we rush to concluding Neanderthal "freaks" are monkeying around in Asia? I doubt seriously that the cultured, intelligent, and articulate Neander man as he existed in his glory days, has now become a relic hominoid bounding across the ridges and ranges of Asia. A *stronger* case for dispersion, cultural degeneration, and extensive regression must be demonstrated to envision Shackley's "Neanderthalmasti" hominoid. I could easier accept relic *Australopithecines* of the "Black skull" variety being in Outer Mongolia. Shackley's associated tool finds in the area of hominoid sightings still remain inconclusive.

Now the hint of *H. erectus* being the fall guy instead of Shackley's relic Neanderthal, meets with complications for various reasons. Again from *Origins of Modern Humans* and *Ancestors: The Hard Evidence*, arises the realization that *H. erectus* is also a markedly divergent creature in cranial structure. In certain skulls the "classic" features can melt away into wide polymorphism from continent to continent. Gradations into Neanderthaloid traits and in some areas (Australia), even the hint of *H. sapiens* is evident. This has led some (Ref. 20) to postulate dropping the species designation of erectus and create *H. sapiens erectus* as has already happened with Neanderthal man.

Most authorities balk at the idea of a *H. erectus* variant coexisting with modern man. However, the late Louis Leakey, Jeffrey Goodman, Myra Shackley, and this author have taken to this view. Such an idea is not sweeping paleontological circles as yet. A few more years, a few more bones, and I predict coexistence will strike again.

H. erectus crania in its most robust, "archaic," or highly specialized morph *appears* ape-like. Tool use is ascribed to this rugged hominoid breed. Have we a tool-using pongid or simply a hominid? If we span the opposite end of this hominoid's polymorphism spectrum, something else could be surmised. Specimens of *H. erectus* are known now (which those needing to do so), and conveniently being tagged "archaic" *H. sapiens*. From the Kow and Mungo swamps of Australia, recent, less specialized cranial morphs of *H. erectus* have been set on the table of debate. During a phone conversation with a certain "authority" at Duke University, I was excitedly, emphatically, and emotionally informed that *H. erectus* NEVER made it to the Australian continent. I still question how this fellow knows such.

Finally I met with a comfortable balance of reason and speculation in a Dr. Matt Cartmill, Professor of Anatomy and Anthropology at Duke University, while discussing this case of *H. erectus* in Australia. After an informative and balanced discussion, I was directed to recent material on the issue. Why can't more people involved in such research be as helpful? In a 1987 paper, "One Hundred Years Of Paleontology," Dr. Cartmill co-authored with Drs. David Pilbeam and the late Glynn Isaac, it was observed,

"...scientists who study human evolution have saddled themselves with the paradoxical job of explaining how causes operating throughout nature have in the case of *Homo sapiens* produced an effect that is radically unlike anything else in nature." (Quote 3)

I leave this debate over (non-classic) *H. erectus* vs. (archaic) *H. sapiens* to return to Sasquatch. I hope the reader's consciousness has been raised to recognize the immense challenge of rightly interpreting hominid fossils. Not only is there challenge but there exists the recurrent danger of premature analysis and subsequent fallacious conclusions. Check your history books for confirmation. Every new announcement and paper based on limited fossil evidence and unlimited conjecture is as safe as an eggshell crust overlying quicksand. An unfathomable morass of error eludes detection sometimes for decades. Lastly, I mention the simple fact that scientists are mere men and subject to the unusual assortment of personality irregularities which spills over into their life's work and goals.

Part Five: Dead or Alive

Methodology that will obtain indisputable Sasquatch evidence sharply divides many in heated debate. Should we kill or capture? Films, photos, footprints, feces, hair, and all the hundreds of hair-raising reports leave Sasquatch in limbo. The majority want blood, bones, and Bigfoot breathing in their faces behind the bars of the local zoo. Skeptics could still get in the cage to locate the hidden zipper if they so desire.

What's the answer? Who will be the hero? Who wants to be the villain? Should Sasquatch be declared a sacred cow, free to roam from sea to shining sea? Perhaps someone should call their local chamber of commerce and argue Sasquatch in tourism revenues. Will providing the reality of Sasquatch serve to protect or endanger the species? To know, to recognize, and to understand have helped other species. A planned encounter appears as a logical step in the process of becoming fully aware of the responsibilities we face in regards to Sasquatch.

I can only suggest an idea detailing a no-kill encounter for hard evidence. If Sasquatch is to be a carcass, I again offer points aimed at maximum utilization of the specimen for potential research.

No-Kill Encounter (NKE)

At the outset I must leave the particulars such as appropriating funds, specific instrument design, and overall execution of the encounter to the able, interested Sasquatch devotee. This idea may not be novel but to date I haven't seen it in print nor heard of such.

NKE aspects:

1. Animal(s) will be marked for subsequent observation and identification.
2. Marked animal(s) will be tracked electronically and at times visually.
3. Samples of hair, epidermal tissue, and blood may be recovered.

4. Traced animal(s) might be trailed to an area of higher concentration of Sasquatch, i.e., social den, home base, nucleus of local population, etc.

5. Footprints of corroborative value could be freshly recorded and preserved during NKE.

6. Audio-visual preparedness could be enhanced during the triangulation phase of tracking the animal(s).

The NKE device envisioned can be described as an electronically seeded "mudpie." Some of you may of had the joy of childhood dirt-clod battles. A hit usually brought the standard groan. The more stoic of us could save face by shaking off the impact. To keep "score" a slightly moistened clod became a projectile that left its mark upon impact. Ah, those were the good old days.

Similarly, a super-tenacious "glob" could be encapsulated in some streamlined "egg." This egg is shot, ejected, or hurled at the target animal. Upon impact it splatters on the hide throwing out web-like strands outwards into the hair. The glob now matted on the hide also carries a micro homing device for tracking and triangulating. The glob material could be phosphorescent and of bright orange color to aid in visual tracking and subsequent spotting of the target animal. If the glob is pulled off by the animal, samples of hair, tissue, and possibly blood could be recovered.

Again the logistics of the transmitting device, receiver(s) on land or in the air, and how to place the "glob" on the animal(s) I must leave to the pros among us. Think it won't work and it won't. Try it, modify it, and it may prove to be a viable alternative to the "kill" scenario.

Now if someone is synchronistically fortunate enough to sight Sasquatch et al, place the "glob" on the hide, and track the tagged animal down into a confrontation situation, we are faced with a dilemma. Does one shoot it with another glob and let it run some more? Shall one shoot it with grizzly sominex? Perhaps now one shoots it in the knees with a high-power rifle? Let's shoot it with video cameras and the like? Maybe a handshake or a friendly wave will suffice in communicating no harm was intended in this willy-nilly chase through hill and dale. In essence one finds themselves back to square one. Evidence must now be obtained that will stand firm in courts of skepticism.

I cannot answer these questions. I merely point out a hypothetical NKE drawn out to a possible crux. Someone will surely suggest capture but I leave the implications and complications involved therein to the reader's common sense. It seems we are led to the other alternative. Those who see no way to end the disputes but to kill Sasquatch are invited to consider this next portion of text.

When you enter Sasquatch territory ready for the kill, think of what you are really after. Is this a personal rubicon to cross? Is it the cover of Time and associated revenues ensuing? Is it a public cleansing, vindication, and revitalizing of your tarnished aura? Is it merely the adventure? Is it that insatiable urge to know the unknown? Is it merely the only solution to the lingering spectre of Sasquatch? — It is in your sights, you hold your breath, your grip firm, finger on the trigger, and what makes you hesitate? — KABLAMM!!

I hope you do more than shoot, butcher, and haul some bones and rotting meat out of the woods. Every bit of this animal is worth an untold wealth of answers. There are ways to minimally preserve the various tissues on the site of the kill or later back at your base camp or vehicle. A cooler with some ice and assorted Tupperware may be the limits of some folks' concern. (If enough express interest I could offer further detailed protocol for select tissue salvaging.) If only a



Author's illustration of Sasquatch [emerging?]

portion of the animal is saved rather than left to rot for hours, then the total waste is lessened for a "kill" situation. Consider a systematic tissue salvage operation.

A word of caution before going into Sasquatch viscera. First, make certain the animal is dead. This is self-explanatory. Second, treat the carcass as if it were full of infectious disease. Assuming no danger is present could be deadly. A viral plague (AIDS) is traveling the world in countless hosts' body fluids and there may very well be something worse in this unknown primate. Consider Sasquatch as a potential disease vector and wear surgical gloves (double-gloving if desired) when handling any part of the animal. Avoid breathing the immediate air surrounding the carcass and/or tissue. Some may chuckle now but weep later if I am correct in this warning.

In summation, follows a list of points for consideration when confronted with a Sasquatch carcass.

1. Collect and preserve tissue as soon after death as possible. Postmortem deterioration follows cessation of blood circulation.
2. *Smaller* pieces of tissue can be fixed (preserved) more efficiently on the site.
3. Do *not* freeze the tissue in any conventional manner. Ice crystal formation will destroy tissue integrity.
4. Attempt a varied collection of tissue from most organs and areas of the animal.
5. Consider decapitation and retrieval of the cranium.
6. Try to wrap unsampled remains in plastic and seal before leaving site. Conceal the carcass if left at site.
7. Transport and store tissue near but above freezing point.
8. Contact trustworthy professionals who will not complicate the situation. (e.g., S.I.T.U. or I.S.C. staff).
9. Call your lawyer as you *will* need one.
10. Practice your best smile for the media.

Part Six: A Literary Twist-Tie

Skeptics keep themselves on a bed of ease. From the supine position they comfortably assail the evidences of the unknown, the unlikely and the unattractive alternatives. Fortean researchers must continue to bring attention to the unseen world peaking itself up out of the prevalent two-dimensional surface concept of reality.

Hopefully, when the skeptic arises from his attitude of a mental sluggard, he too will recognize his bed of comfort is a disorganized pile of old rags and rubbish. Rags of outdated

ideas and the rubbish of ad hoc revisions still keep many quite comfortable. Those of us on the "lunatic fringe" have left our beds to walk on, resolving the questions others cease to ask.

An axe I grind, alongside many other writers, concerns the overdue demise of macroevolutionary theory. Darwin's Industrial Aged, Victorian perspective (Ref. 21) produced a theory of limited application that still in the 20th century we are rewriting, revamping, and rethinking only to find it cannot explain life's origin, diversity, and complexity. The more that is realized about the simplest cell (Ref. 22) the less we can accept any "natural" selection giving rise to such. Take a quantum leap to the human brain (Ref. 23) and here is more damning evidence against any sort of evolutionary impetus gifting us with this overgrown organ.

If rigorously applied in all its ramifications, typical macroevolutionary theory inevitably lays mankind out on a slab of ice in the morgue of hyper-materialism. It is no wonder the "dead" rise up and walk elsewhere. Aware of this the Neodarwinians either criticize the egocentric idea of being human or tone down the "survive and reproduce" battle cry of Darwin. The eternal struggle becomes symbiosis and our supposed individuality a mere stumbling block to survival.

In spite of attempts to corral the human spirit, people will continue to experience other realities. Supernatural things inexplicably alter lives everyday and there then comes a gravitation towards wider perspectives than those offered by the lords of "mainline" science. From those engrossed with toppling televangelist programs to little flocks absorbed in the ramblings of hillside "channelers," we witness spiritual hunger.

Hunger is an aspect of man's existence. Biologically speaking, the cyclic need to feed indicates a healthy internal response. In humans a protracted lack of hunger is a sign of stress in the system. Pure intellectualism, obsessions, skepticism, and other sundry diversions do not satisfy nor explain the hungering pilgrimage we are on to find "food," "that peace" that goes beyond any understanding. It is a state of being that man craves and only realizes after *ceasing* to strive after it. It is this author's current pilgrimage that leads to the final conclusions of this paper.

Man is indeed a blip on the great video monitor of eternity. Time and space are transitory. Nevertheless, mankind is more than one great spasm, twitch, and cough in the universe's breathing. In spite of matter and energy being finite, quantum uncertainties and mere fluctuations of one original thought, eternity is within us.

The human factor in the universal equation vastly complicates purely mechanistic and materialistic views of our origin and destiny. Again, the view from here, witnesses man as an ambassador, uniquely representative of the infinite. In all cultures, past and present, we find ourselves worshipfully conscious of an unseen heritage. We seek to awake from a dream, to step out of the mist and shadow. We seek the Source.

Whether we track Sasquatch, saurians, or sea serpents, we come closer to the dream's end. We are designed to respond to, pursue after, and be participants in the mystery of the creation and ultimately the Creator.

*This paper is dedicated to my son,
Michah Thom Patterson,
March 4, 1986-March 11, 1986*

His dream was so brief and his journey so short.

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("Relic Hominoids," continued on page 157)

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More About Giants, Goblins, Satyrs and Other Strange Hominid Monsters in Europe

by Ulrich Magin

"Giants and fairies. We accept them, of course." These are the words of Charles Fort in his "Book of the Damned." I accept them as well, of course. But that does not mean that these creatures are real, nor that they are paranormal, and Fort's books are full of things that he or others accepted, which doesn't make these things more real.

The problem with sightings of European hominids is that they occur completely isolated in space and time. If we had, for example, certain areas where hominids are reported regularly, we would have had less problems. Instead, we have the situation that certain types of hominids have been observed in all countries at all times, but never so close in space and time that we could postulate a biological hypothesis.

The paranormal hypothesis is tempting, but of less value here than in the U.S. Our European monsters may be observed, yet they never leave any clue as to their actual physical existence — not one footprint, not one bone, not one handful of hair. To regard them as paranormal materializations, therefore, is of little help.

We know very little about the process by which myths form and develop, especially in cryptozoology. There is no easy or simple solution. Perhaps satyrs really exist, perhaps there are Neanderthal men or paranormal beings — all we have are myths, a large number of hoaxes, and a long procession of observations.

Americans, generally, seem to be unaware just how developed the European landscape is — neither Loch Ness, the Alps, nor any other "monster" area are wildernesses. To the contrary, they are densely populated, so the idea of real hominids is absurd (which does not say that it is impossible). I think the real solution to the European hominid enigma lies with the theories of Meurger and other Fortean researchers who study how myths begin and take over a certain "subjective reality." Anyway, be your own judge. Here is a procession of large and small, hairy manimals.

Giant's Bones

Let me start this survey with a brief review of older claims of giant's skeletons. Finding them was a fashionable pastime at the beginning of the "modern times."

In 1577, at Willisau near Lucerne in Switzerland, a giant skeleton was excavated. Dr. Felix Plater, a famous Swiss anatomist then, headed a commission of experts who reconstructed a 5.8m/20 ft titan from old bones. The creature was called The Giant of Lucerne and was put on display in the town hall. Prof. J.F. Blumenbach, of Germany's Göttingen University, became suspicious and visited the "giant" who, as he was able to show, was a fanciful invention constructed with the bones of a mammoth!²

In 1613 another giant was discovered in a gravel pit of Chaumont Castle at St. Antoine. Workers discovered a grave with the gothic inscription "Teutobochus rex." Coins and medals discovered at the site confirmed the age of the tomb, which was believed to be that of an old Cymbern king. In the tomb was a 7.6m/25 ft skeleton, and a certain Dr. Mazurier published a learned monograph about the discovery. Yet, similar bones were later discovered at the castle, and they belonged to a mastodon, another prehistoric creature. Dr.

Mazurier had faked the tomb and created the skeleton to gain some money from the hoax.³

About the same time, a giant's tooth was discovered at Gloucester in Great Britain. While controversy still raged as to whether the tooth should be buried in sacred earth or not, the English physiologist and physician William Harvey explained that it was only an elephant's tooth.⁴

There is also the ancient story of a giant's grave in Arcadia, Greece, as told by Herodotus in his *Histories*. A certain Lykas of Sparta met a smith in Tegea, in Arcadia, who showed him a grave in his back yard. The smith told Lykas he had discovered the grave while digging a hole for a new well. "I found a 3.25m/11 ft coffin. I couldn't believe that people that size existed, so I opened the coffin and saw that it contained a body of the same size."

Regrettably, none of these misidentifications help us in evaluating the sightings I will discuss next.

Satyrs

The anthropologist Vladimir Markotic has suggested⁵ that the image of the Greek god Pan may be that of an early hominid, possibly a Neanderthal man. Yet satyrs, creatures that resemble Pan in being a mixture between man and goat, have been observed on this continent even in the 20th century, so the Greek god Pan might just as well be the representation of a *Homo satyrus*, or whatever you'd like to call such a biological cocktail.

Pytheas of Marseille, the first Greek to sail the waters of the North Sea along the German coast saw, among many other marvels, satyrs there. He correctly reported that here could be found a mixture between land and water that was unknown in the Mediterranean, and he added that the people who lived on the mainland and island had horse's hoofs in place of feet. It has been suggested that this was a misperception, as the people in the area wore wooden shoes, which may have looked like horse's hoofs to the Greek seafarer. This certainly is an interesting explanation.⁶

St. Anthony, the founder of the Monastic movement, encountered a satyr near Alexandria, Egypt in 300 A.D. While not actually a European sighting, the report shows how far spread the habitat of satyrs once were. St. Anthony was walking through an isolated canyon when he encountered "a manikin with hooded snout, horned forehead and extremities like goat's feet." They exchanged words, and St. Anthony drove the creature away, as he naturally assumed that he was dealing with the devil!⁷

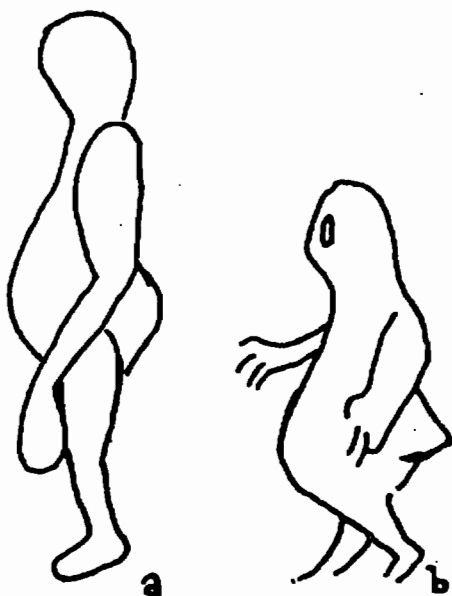
In 83 B.C. a sleeping satyr was surprised when he was found in a sacred park near Apollonia. As Plutarch reports in his work *Sila*, the satyr was caught and brought to Sila, the governor, who asked him through interpreters who he was. The satyr did not answer but managed to let out some meaningless grunts. Then the creature snorted like a horse, and Sila, who was horrified, ordered it to be removed from his view. The satyr, Plutarch tells us, was like those figures the Romans used to draw, paint and sculpture.⁸ A similar story, as told by Pliny, refers to a merman surprised sleeping near what is now Lisbon, so Plutarch's report may be a folktale.

Another of these classical reports comes from Pausanias in

his description of Greece. He quotes one Euphemus the Carian, who told him of a storm which brought him off course when he was sailing to Italy. He was blown into the outer sea (the Atlantic Ocean) where he discovered an island populated by satyrs. The creatures had red hair, horse's tails and raped the women of the ship.⁹ This was to be expected, as the satyrs started as representation of the animal forces in man and only later transformed into actual beings that could be observed. This is an evolutionary process many monsters go through. The sea serpent, for example, started in Scandinavian folklore as a representation of the ocean, and was observed only from about 1500 A.D. on.

Many satyrs have been observed by holy men in the Middle Ages, but the witnesses preferred to call them "devils." Most of these stories are of apparitions, and therefore are not really the subject of cryptozoology. Luther saw one of them when he was translating the Bible, for example. But I'll leave them out, and pass to the 20th century, where the last reported satyr was observed in Spain.

In 1948, José Pancho Campo, a shepherd of Garganta la Olla, in Cáceres, was in his shed when he thought he heard a woman say: "Oh, it's so cold." There was a thunderstorm outside, so Jose invited the lady in. It looked like a giant nun in a black coat, and he had discovered that she had "goat's legs." Naturally enough, he thought he had encountered the devil!¹⁰



The two strange humanoids from Spain (a) and France (b).

Goblins

I've already published many sightings of European goblins, so I can only add one new case. Like several others, this one was assumed to be the pilot of a "flying saucer."

At the end of 1967, Mauricio Wiesenthal saw a hominid creature cross the road in front of his car at Sant Feliu de Codines, near Barcelona. It was 70cm/2.5ft in height and had an egg-shaped head, but neither a neck, eyes, nose nor any other facial features. Though it moved like a person, it had very long arms and extremely large hands. It also had big feet and seemed to be nude, though Wiesenthal thinks the creature might have worn a tight-fitting diver's suit. It was of a green, phosphorescent color.¹¹

Antonio Ribera, the Spanish ufologist who researched this case, thought he was dealing with a humanoid, but no where in the report is any UFO mentioned. Ribera¹² compares this case with another one that occurred just two months before the Spanish case. On July 17, 1967, a group of children between 5 and 12 years were playing near their town of Arcsoud-Cicon in France. At 3 p.m. Patricia, the youngest of the group, claimed she had seen a "little chinaman." She was very scared. The others went to the place of the encounter, and were frightened by a sudden yellow, vertical flash. Soon they, too, saw the manikin, about one meter/3ft tall, which was running about in the bushes. It was black and very quick. Ribera adds that astronomers of Besancon saw a flying saucer the very same day, but I'm not so sure if this is justification enough to say that the black hominid was a UFO occupant.

Wild Men and Children

If flying saucer occupants represent the future of mankind, wild men symbolize its peaceful past. Wild men have been observed all over the world, and one could take today's yetis and Bigfoot as modern examples. They seem to have been common in the Middle Ages — at least we have pictorial representations of them in many chronicles and churches.

The story of Kaspar Hauser, which was also discussed by Fort, is one of the famous modern examples of children who were supposedly reared by animals, or were nurtured in woods or forests when they were very young.

Somebody like Kaspar Hauser, who was called Peter, was discovered on July 17, 1724 near Hameln in Germany, the town famous for the Pied Piper. This was a much discussed case at the time, and the progress the child made was regularly discussed in the newspapers.¹³ Another "wolf boy" was found in the Wetterau in 1344.¹⁴

These are tragic, even inhuman stories about parents deserting their child, and the children surviving somehow, even if we can never be sure if wolves or any other animals helped. There is nothing cryptozoological or paranormal about these cases, yet, these wolf children or wild men could be mistaken for hominid creatures at twilight, or under conditions of fear.

A recent story about a boy reared by a dog in Düsseldorf, Germany, which hit headlines there, and the rest of Europe, in March 1988, was based on inaccurate newspaper reporting. Parents had imprisoned their little boy in a shed, together with a dog. When state officials finally discovered the unfortunate boy, they reported that he and the dog were both in poor physical condition. One sensationalist newspaper turned this into the story of the boy being fed by the dog!

Some authors¹⁵ have suggested that wild men folktales could refer to surviving Neanderthal men, yet the reports I have point toward their being hermits or wolf children.

Big Hairy Monsters

This is the core of the whole hominid monster problem, but as Europe never had a real ABSM myth, like the Himalayas or the USA, there are only a limited number of reports, if you don't count the giant folktales of earlier times. But there are some stories which sound surprisingly like big, hairy monster reports.

The first report comes from an Arab, Ahmad Ibn Fadlan, who was sent by the Caliph of Bagdad as ambassador to the King of the Bulgard in June 921, but on his way he met a group of Norsemen and travelled with them for three years. In Norway, he encountered the "mist monsters" or "wendols," who lived in constant battle with the vikings.

"They made a low grunting sound like the rooting of a pig, emitted a foul odor like the rot of a carcass after a month, had gleaming red eyes that shone like fire, hair as long as a hairy dog, and as thick, on all parts of their bodies except for the palms of the hands and parts of the face."

This sounds suspiciously like the American Bigfoot, but the wendols attacked at night on black horses, carrying torches, and hid their faces behind bear masks. They also carried swords and axes and liked to eat their enemies brains. My source speculates if the wendols could have been Neanderthal men,¹⁶ but I think it is far more likely that one of the Asian peoples is described here — the Huns or Mongols being likely examples.

In the 1970s, a hominid monster roamed the coal pits, graveyards and crossroads around the German town of Alsdorf, near Aachen, at the German-Dutch frontier. The monster was said to be 2m/7ft tall, with red, entangled hair, only one eye in its forehead, but no nose, and a large mouth. It ate chickens raw. The population, according to a newspaper report, was very frightened, and police officials received phone calls giving details of new sightings — but the whole story was a tabloid hoax!¹⁷

The last Yeti report has, again, dubious connections to the UFO enigma. In September and October 1985, a true UFO-wave hit Galicia Province in northwest Spain. Numerous witnesses observed balls of light diving into or coming out of the ocean. Even big "mother ships" were reported. At the same time, but never in connection with the alleged flying saucers, big, hairy, gorilla-like creatures were seen stalking the fields. Spanish ufologists speculated that these apes were actually saucer crews, but there seems to be no indication for such an assumption in the sighting reports.¹⁸

This ends this review of European hominids — from black goblins to goat people to big hairy apes — we've got a lot of creatures here...if only one would pose in front of a camera, or leave a footprint in mud or snow. But, regrettably, our hairy neighbors are too elusive to do that. The only trace they leave is on the retina of our witnesses' eyes!

("Relic Hominoids" continued from page 154)

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This editor has had the pleasure of visiting with Mr. Magin on several occasions at his home near Ludwigshafen in West Germany. He has been a frequent contributor, of late, to PURSUIT and other Fortean journals.



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(also see Addendum p. 183)



Lyonesse: The Lost Land of Cornwall

Its Connection to Atlantis and Megalith Mysteries

by Jon Douglas Singer, M.A. ©

(Part II of II Parts)

John Morris wrote with tantalizing brevity about widespread sea level changes in Britain during the end of the Roman Empire. The Romano-British rulers of Britain wrote to Aetius, a Roman governor-general in Gaul about 446, seeking help after barbarian attacks and natural disasters. The natural disasters consisted of a series of great floods where many were drowned. Although some scholars insist that sea level changes which occurred at this time were gradual, reports from old documents and archaeological evidence indicate that watery devastation was lengthy and widespread. Morris pointed out that there was a drastic change in the sea level in both eastern and southern Britain in the 440s. The flooding occurred in both river valleys and coastal regions. Exact dates of the sea level changes are still uncertain while it is unknown if truly wide areas were affected by sudden or gradual changes. Documents such as the letter to Aetius indicate that there were violent deluges. In fact, these sea-level changes even took place in Mediterranean coastal regions. Thus, the marine transgressions of the Fifth century A.D. could have inspired legends like Lyonesse.

It is also possible that similar floods at the end of the Ice Age could have inspired tales like Atlantis when lands extending beyond the present-day shores of western Europe (and western Britain) were drowned by sea levels which were raised by meltwater from the vast glaciers. It is this possibility which has inspired several investigators to suggest a link between Atlantis saga and the epic of Lyonesse.

Ignatius Donnelly¹² suggested that the original Lyonesse was perhaps a colony of Atlantis or at least a contemporary civilization, existing around 9,000 B.C. The editors of the 1949 edition of Donnelly's work, Egerton Sykes and Atlantis researcher George Isaac Bryant, identified the Atlantean kingdom of King Euaemon (one of the sons of Poseidon, according to Plato) with Lyonesse. They believed that Euaemon's realm included both Lyonesse and mainland Britain, with the capital being still-undiscovered ruins supposedly situated beneath modern Bath, in England. Bath was a holy city in both Roman and Celtic times and its name in Latin was Aquae Sulis, Waters (Baths) of the Goddess Sulis. Sulis was a Celtic goddess of lakes and springs with healing powers. The editor's evidence was based on research done by a scholar named Comyns Beaumont who wrote under the pseudonym Appian Way. Beaumont had written a 1925 book, *The Riddle of the Earth*, mentioning Atlantis and ancient Britain while a second 1920's author, Arthur Waugh, had speculated on the same idea in his book, *The City of Bath*. Sykes also included a modern occult map of the Atlantean kingdoms, colonies and cities but gave no source for that chart. It appears to have been derived from a Theosophical publication since a famous book of their society, by W. Scott-Elliot, contains a similar map.¹⁰ Sykes' Atlantean map depicts Lyonesse as a huge landmass encompassing Ireland, Britain,

Western Scandinavia and the coasts of Holland, Belgium, Normandy and Brittany. It extended far west of Cornwall to the limit of the continental shelf. Scott-Elliot's map is not as detailed as Sykes' as it lacks many of the names of cities and lands but it does have the islands of Ruta and Daitya in the Atlantic, so both maps must be from an unknown master map in some Theosophical publication or archive. Unfortunately, the Theosophical data is now incorrect for both Donnelly and the Theosophists published their material before modern geology and oceanography research discredited much of their concept of ancient history. Nevertheless, I include references here to their maps in order to keep the tale in historical context for some of their ideas influenced modern investigators. It would be interesting to learn the source of their maps. Donnelly also referred to Lyonesse in another book,¹³ about the catastrophic destructions of ancient civilizations (such as Atlantis) by comets, which he said, collided with the Earth and sent floods or meteor showers cascading down upon lost cities. Donnelly hinted that the British Isles were the home of an advanced civilization and that that culture's cataclysmic demise had inspired the later Druid tales and even the Norse *Eddas*, the pagan Scandinavian creation myths and legendary histories. Donnelly concluded that Lyonesse, the main abiding-place of that lost civilization, had extended far beyond the boundary of modern Cornwall.

Lewis Spence suggested that Lyonesse was part of Atlantis¹⁴ and that the name was derived from the name of Plato's lost continent. He assumed that Lyonesse was derived from Llyn Llioni, a mythical Welsh lake where the Great Flood started according to Celtic lore. The overflow of water submerged the land surrounding the lake. Later, the name was transferred to the lost land around Cornwall. The names Lyonesse and Llioni were allegedly derived from *Lin-lion-tis*. But, again, until we find archaeological proof in the form of ruins and inscriptions, however, this theory must remain as guesswork.

L. Taylor Hansen though there might be a relationship between Atlantis and Lyonesse. She thought the "lake of the lyons," as she spelled Llyn Llioni, was a volcano because she found a legend which stated that it was a boiling lake. Beside the Lake of the Lyons was the City of Lyons. When the lake boiled over the great metropolis was destroyed. In her book, *The Ancient Atlantic*, she had two maps of Lyonesse. One was a sketch map and the other more detailed. In her opinion, Atlantean Lyonesse included the now-submerged portions of the continental shelf west of Cornwall and south of Ireland. Unfortunately, again, nobody has found any sunken cities in that area, as far as I know, although legends of such are in abundance.

While there may not be any sunken cities off the coast of Cornwall, there is evidence of ancient, sunken lands. For ex-

ample, Jill Walsh revealed,¹⁹ that as recently as 6,000 B.C. there was land extending around present day Cornwall, land which today is beneath the Atlantic. This long-lost Greater Cornwall could have been what we call Lyonesse. Thus, Rhys' old remark about lost lands extending north of Cornwall to Lundy Island are verified by modern geological research. Even earlier maps of ancient western Europe can be found in Herbert Schutz's book,²⁰ which depicts the shorelines of 12,000 B.C. and 9,000 B.C. In both examples, geologists and archaeologists tell us that the British Isles were connected to each other and mainland Europe. The maps indicate now-submerged land around Cornwall which could be what we call Lyonesse. The archaeologists insist that that land's submersion was quite gradual, however.

A more detailed map of Ice Age western Europe can be found in Francis Hitching's book.²¹ Hitchings' map, based on current geological research, depicted sunken countries surrounding the British Isles. He thought that the melting of glacial ice increased the sea levels at a much more rapid rate than that accepted by most geologists. The rapid rise could account for deluge legends such as Atlantis and the Welsh tales. Indeed, this map has now-vanished land in the region corresponding to Lyonesse's traditional location around and west of Cornwall. He cited as a source the 1975 report of geologist Cesare Emiliani, in the esteemed journal *Science*. The latter suggested that the melting of the glaciers could have been more catastrophic than had been thought and that the great melting could, for instance, have started the deluge legends of American Indian tribes. Emiliani even went on to assert that, just possibly, the story of Atlantis could be derived from such a disastrous flood. In fact, Emiliani even quoted Plato's tale! Unfortunately, no fabulous City of Lions has yet been found by the likes of Jacques Cousteau so while it is clear that sunken land exists off of Cornwall, the evidence for links between Atlantis and Lyonesse is primarily speculation. However, megalithic ruins have been found beneath the sea off Cornwall as we shall see.

The Search for Lyonesse: Sightings of Sunken Cities and the Discovery of Evidence

There is evidence that large areas of land now submerged beneath the Atlantic Ocean were still dry in the Megalithic Age of c. 6,000 B.C. — c. 1,000 B.C. There is also archaeological evidence for sunken ruins dating from that age — ruins which may have inspired the Lyonesse saga.

Anthony Roberts,²² theorized that the megalith builders, (those ancient tribes who built the giant stone tombs and stone circles or similar monuments across Britain and western Europe) were originally from Atlantis. He thought that they migrated from that land first to Lyonesse and then to mainland Britain. He asserted that Lyonesse extended far beyond both Cornwall and the Scilly Isles, although it was not in Atlantis itself. It was the nearest land to Atlantis, an outpost or way station. It was supposedly holy because of its proximity to the sacred country of Atlantis itself so it was very important to the Atlantians. The latter passed through Lyonesse and settled in Britain, moving to Europe by means of the now-sunken landbridge which once connected Britain to France. Roberts said that that landbridge sank around 7,000 B.C. but other writers, such as Walsh, reported that it sank much later. Megaliths in Cornwall and neighboring English counties such as Devon and Somerset are supposed to mark the path of migrating Atlantians. Roberts thought that the Welsh and Irish legends of lost lands of Gloyw Wallt Lydan

and Liathan were those nations' names for Lyonesse but gave no details. He added that Lyonesse itself was an extension of the ancient kingdom of Logres, an old form of the Welsh name of Britain.

A similar theory was suggested by Atlantis investigator Peter James, researcher for Hitchings' book, *The Mysterious World*. James pointed out that the oldest of the western European megaliths dated to about 4000 B.C. He added that Atlantis may have submerged as "recently" as 4,100 B.C. and that Plato's date of c. 9,000 B.C. may have been an error of translation. Around 6000 years ago the ancient landbridges connecting Britain to mainland Europe began to sink. Also, that is the time when the Egyptian civilization began to rise. Since Plato claimed that he obtained the story of Atlantis from documents first collected by Solon, the Greek law-giver, who had in turn obtained them from the Egyptians, we can see how errors could have arisen in translation. Indeed, Plato himself said that the documents were translated by the Egyptians from the lost Atlantean language into Egyptian. Then Solon had translated the tale into Greek. If the original story was written down around 3,100 B.C. when the first dynasties of Egyptian pharaohs began to rule then there is only a thousand-year-long gap between the new date for the sinking of Atlantis and the beginning of the historical civilization of Egypt. Lyonesse, if it existed, would be one of the now-vanished homelands of the megalith builders. Thus it would belong to the Neolithic Age, not the Dark Ages of King Arthur.

Egerton Sykes advanced a similar concept of a megalithic Lyonesse, whose demise occurred at a later date than that suggested by Peter James. Sykes located Lyonesse on the now-sunken areas of the continental shelf, like James, but had some different ideas about its civilization. Sykes thought that Lyonesse was a port city with Egyptian connections. He felt that Celtic and Arthurian myths (such as tales about voyages to the land of the gods in the remote western ocean) were derived from similar Egyptian tales. He even suggested that the name Lyonesse was derived from the Egyptian goddess, Isis (Lyonesse, for example). But that is not possible for the languages are of different families, being that Celtic is Indo-European and Egyptian is Hamito-Semitic. He added that a meteor strike of 2260 B.C. had caused floods which submerged land along the shores of western Europe, including Lyonesse.

From Renaissance times (the Sixteenth century A.D.) up to the present, people have sighted ruins beneath the sea off Cornwall and the Scilly Isles. They have also fished up artifacts which are cited as proofs of Lyonesse. A few archaeologists even found clues that suggest that the legend is based on fact. Geoffrey Ashe,¹ reported that the Sixteenth century English historian William Camden collected many reports about Lyonesse, but he did not give any details of them. He did reveal that Camden heard a very strange tale about an enigmatic lighthouse rising up out of the waters far to the west of any such structure built or known in his own time. This lighthouse was supposed to be a building of Lyonesse but it does not exist today, if it ever existed at all. I do not know if anyone has tried to find its ruins. Ashe also repeated the old story about the fishermen who found artifacts and fragments of masonry, including window frames, from sunken houses of Lyonesse. He added that the Cornish name for Lyonesse was Lethowstow, although elsewhere it is spelled Lethowsow. In the Seventeenth century, Richard Carew reported that fishermen drew up not only fish but fragments of submerged doors and windows.

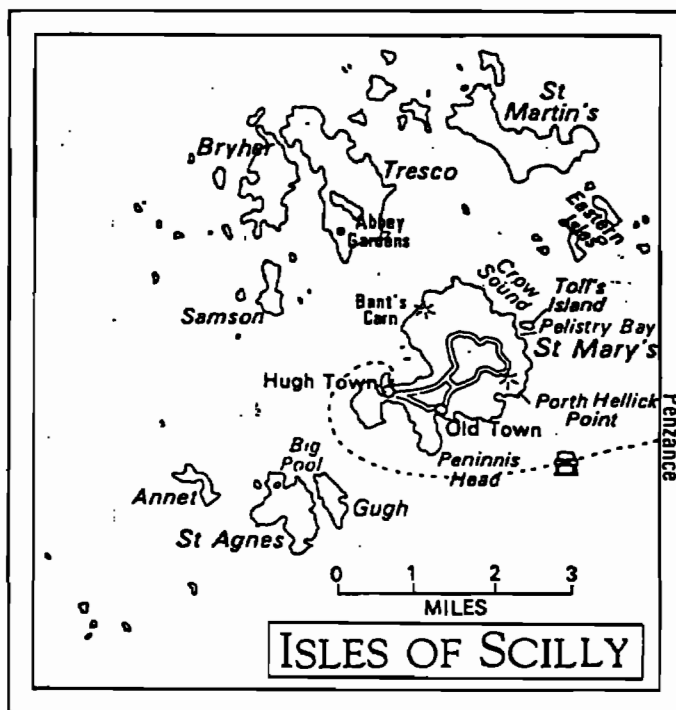
I have already referred to the Eighteenth century antiquarian Borlase's reports of underwater ruins at the Scilly Isles. He added that, "...windows and other stuff have been fished up." That was proof, for him, of the lost land and city of Lyonesse.

Similar tales date from the Nineteenth century but it is uncertain if they are simply retellings of Camden's, Carew's and Borlase's stories. Ignatius Donnelly told one such account¹³ when he quoted an English writer, Thomas Gunn, who had mentioned Lyonesse in an article in a Nineteenth century British periodical, *All the Year Round* magazine (no date given). Gunn said that in the generation before his time, Cornish fishermen had picked up strange household artifacts from places which had once been dry land. The relics could be retrieved easily at low tide. Also, they could even see the ruins of "quaint" habitations many fathoms below the surface of the ocean.

In 1871 Robert Hunt claimed that such discoveries were still being made. He claimed, "...fishermen still see tops of houses under water."

In 1907, C. Lewis Hind reported that people heard bells of the sunken churches ringing. That story reminds me of similar stories of sunken bells which mark the sites of sunken cities. Such folktales are summarized in my earlier article on Ys, the sunken city of France [see *PURSUIT*, Vol. 17, No.1, pp.37]. A coastguardsman at Cape Cornwall heard local folks telling about bell chimes from under the waves. Thus a sunken city may exist off that part of Cornwall and it would be different from the City of Lions off the shores of the Scilly Isles. Or there may be only a solitary sunken church, one of the 140 submerged churches mentioned in the medieval chronicles.

In 1927, O.G.S. Crawford published an article about archaeological discoveries he made at partially or wholly submerged locations in the Scilly Isles. His expedition took place on March 16, 1926. Crawford was accompanied by Alexander Gibson of St. Mary's Island, who served as guide and as a professional photographer. The two men searched for vestiges of the lost Lyonesse and Crawford's aim was to verify the old reports of sunken walls in the sea. They chose March 16, 1926 as the date of their little expedition as that was the date of the lowest of the spring tides, a time when the ancient boulder-hedges of the lost land were visible and dry. Crawford hit paydirt when they walked out onto the sands where the low tides had temporarily exposed the sea floor. They found a line of stones which had in fact been placed there by ancient men. The stones were not set in place by natural forces but the wall was clearly artificial. The wall consisted of boulders about the size and shape of a milestone. Some of the stones were still standing upright. Smaller stones which had once filled in the spaces between the larger stones were scattered about on either side of the wall. The sands beyond the wall area were bare of stones. The upright stones were proof of the artificial nature of the walls; a line of irregular boulders could be a glacial formation but this site was definitely the work of an ancient civilization. Crawford was thrilled about his discovery. He had found proof that the land had indeed been submerged after the wall was built. Nobody built walls underwater, he noted. The walls really were submerged at high tide as the legends said. Crawford searched for artifacts while Gibson took photographs. Again the archaeologist was successful. He picked up some primitive-looking flint flakes from stone tools. They were found on tide-scoured sand below the low water mark. They were white in color with a matte surface. Sand and water had smoothed



Isles of Scilly from *Discovering Britain*, 1982.

their surfaces.

Thus, Crawford had proved the old legends about sunken walls and artifacts brought up out of the sea. But he felt that the submersion of Lyonesse was rather gradual and had taken place not as a Dark Ages cataclysm but as a slow but steady rise of the sea level during the Neolithic and Bronze Ages from about 3,000-1,000 B.C. He noted that the stone wall he studied was located off of the North Hill of Samson Island in the Scillies, on the Samson Flats between Samson and Treco. Crawford published his results in the first issue of *Antiquity* magazine. He even included a map depicting his concept of the submerged land around the Scillies. The map was based on old shorelines and the data of researchers who had conducted geological studies of the sea-level rise around the Scillies. The old land formed a vast, tadpole-shaped region about eight miles across. Erosion caused the dwindling of natural barriers which let the sea roll in over Holland-like lowlands. Thus each new storm caused a steady sinking.

T. Dean and T. Shaw also reported briefly about Lyonesse.⁹ One eerie account of bell-chimes from beneath the sea can be found in their book. It dates from the 1930's but the exact date was unavailable. They stated that Stanley Baron, reporter for the now-defunct newspaper, the *News-Chronicle*, was visiting the town of Sennen Cove at the western tip of Cornwall. He stayed overnight with a fishing family. After going to sleep he was awakened in the middle of the night by a hideous cacophony of ringing bells. The horrid clangor lasted until dawn, playing no tune in particular but sounding like frightening, random noise as if the bell-ringers were damned souls from the infernal cathedrals of Satan himself. As the sun rose, the bizarre music faded away into silence. The astonished reporter asked his hosts what was the cause of the nocturnal noises. The fisherfolk replied that they were the bells of the drowned churches of Lyonesse, ringing beneath the sea as the waves rocked them back and forth. They were so numerous that their ghastly chimes could be heard on land. I do not know if anyone has lowered under-

water cameras into the depths of Sennen Cove to search for sunken cities but it could be a good place to start a search for one of the lost metropoli of Lyonesse.

A noted archaeologist, Hugh O'Neill Hencken, also supported the idea of a megalithic Lyonesse. In 1932 he discussed various ancient sites,¹⁹ most on dry land. He referred to Crawford's work and noted that sunken or partially submerged walls could be found at various places along the Atlantic coasts, as in the Samson Flats area beyond Samson Island in the central part of the Scilly Isles. The sunken walls were farm-field walls like those on land. The old land was rustic rather than urban, with scattered stone huts, stone grave mounds (barrows) and monuments like standing stones. When protective dunes on the coasts were eroded by winds or storms, the sea flooded in and gradually overwhelmed the low-lying plain. Hencken speculated that the Insula Silura was a temple precinct where priests lived and oversaw a megalithic burial cult since no large secular settlement like a city had been found there.

Hansen gathered together many stories about artifacts fished up from the watery depths off the Scilly Isles. The best time to hunt for artifacts, according to Hansen, is just after storms when waves wash up relics from the bottom. She claimed that hundreds of Scilly Islanders go down to the beaches to pick up the antiquities. The flotsam and jetsam consisted of such items as bits of leaded glass, old coins, rings and other jewelry. She insisted that these objects were not from shipwrecks but they were treasures from the drowned "City of Lyons," as she spelled the City of Lions. After a particularly ferocious storm in 1750, part of a column was found. If it was not ballast or cargo from a shipwreck, it could be evidence for a sunken Roman building. She said it was still preserved today but had no photographs of it. Another possible clue for the Roman theory about Lyonesse was the fact that, Hansen claimed, there was part of a Roman road in the Scillies. One section was on Tresco Island and the other part was on St. Mary's Island. She assumed that the two Roman roads were separate portions of the same structure, with the missing connection being on the sea floor.

Hansen pointed out that relics from various eras of history were washed up around the Scilly Isles as if the sea floor was a veritable time capsule. This clue would be evidence for the idea of the slow submergence of Lyonesse. That is, the fragments of the country sank in stages, not all at once. At the Crow Bar site in Crow Sound in the Scillies human skulls, flint tools and megalithic walls were found. In a pub in Cambridge, England, Hansen had a conversation with a Cornishman who claimed that there were miles of rock hedges and ancient roads under the sea. The farmers still build such stone walls to this day.

The man added that one could still see the submerged tree-trunks of drowned forests which once contained fruit or nut trees but one wonders if the unidentified tale-teller was joking at that point! To be sure, submerged forests, actually rows of submerged tree-trunks, *have* been found all around the western and southern coasts of England. Indeed, in 1913 one Clement Reid even published a book, *Submerged Forests* on that subject. Most of the submerged forests date from the late Stone Age but some may date from 6,000 B.C. or from even later ages. A few submerged forests even date from medieval times.

Hansen learned that there, also, were mines beneath the ocean. Unfortunately, she gave few details about them. It seems no archaeologist has investigated them. Among the later relics washed up from the sea were window fragments

with Tudor-style diamond-shaped glass panes. It seemed that portions of the former land of Lyonesse were still sinking in Henry VIII's time. Some of the window-glass fragments even bore heraldic symbols of dragons and lions, which were golden in color. Hansen asserted that those were the symbols of Lyonesse. It is too bad that she had no photographs as proof. She noted that around her time (c. 1969) there were still stories of undersea bells. A tour guide in the Scillies told her that people told him that they heard bells of a sunken church ringing near an unidentified, abandoned mansion on one of the Scilly Islands.

Geoffrey Ashe also wrote about the sunken walls of the Scilly Islands.¹ He pointed out that the ancient walls were normally wholly submerged but, were briefly visible at low tide. At St. Martin's Island, partially or wholly submerged, hut ruins have been found. The sunken hut ruins confirm the old stories about houses sighted on the sea floor. But the huts are scattered and, as far as I know, nobody has found a sunken city there. At least part of the legend is apparently true so maybe one day someone may find a sunken city there.

One hut dated from the Iron Age (c. 900 B.C.). A second hut was round in shape and contained pottery which dated from the Third and Fourth centuries A.D. when Roman emperors were exiling dissidents to the distant isles. Was this a hut inhabited by one of the native Silurian clans or was it inhabited by a lonely Roman exile? Ashe reported that the hut was excavated in 1948 but did not give the archaeologist's name. In another excavation in the Scillies, a stone grave from the Roman period was studied. It yielded two Roman brooches dating from the First century A.D. It was located below the high-water line. Ashe added that in recent times, exact date unspecified, a great storm split Old Man Island (in the Scillies) in half.

People are still claiming that they saw the towers of Lyonesse in our own times. In 1975, for instance, Robin Palmer revealed that Cornish fishermen were still seeing castles and turrets underwater, on clear nights. She was skeptical, though. Dean and Shaw had a more detailed yarn. They learned that Edith Oliver of Wilton (near Salisbury) claimed that while visiting Land's End, she saw, on two occasions, many towers and buildings far out at sea. This report, if not a hoax, may be a *fata morgana* sighting (i.e., a mirage of cloud formations or rock formations that appear to be city skylines seen at a distance) or else, just possibly, some sort of psychic vision. Local lore has it that the capital city of Lyonesse, or some other large city of the lost land, is located on the ocean floor off of Land's End.

In 1953, two scholars named H. Bailey and Alan Ross published a new theory about Lyonesse. They thought that they found evidence for it in the text of the Arab geographer Idrisi (also known as Edrisi). Idrisi wrote a book on world geography, accompanied by a now-vanished silver map, for King Roger II, the Norman ruler of Sicily. On that map, and in the text, there was an island named *Dns* near *Qrnwalyh*, which is Arabic for Cornwall. *Dns* was a day's sail from the tip of England, which fits the Scillies and Lyonesse. Here, we note that only one isle is named, not the plural if an archipelago was being described. Since the Normans, who then ruled Sicily, were from France then Idrisi could have heard of Lyonesse from French Tristan epics brought from France or England, which the Normans had also conquered. The authors concluded that *Dns* was perhaps a misspelling of Lyonesse, but I would like to suggest that it could be a garbled form of the Latin *Lugdunenis*, which is supposed to be the root of the modern name.

One of the most recent accounts of Lyonesse research is an article in a 1979 issue of *Antiquity* magazine. Dr. Peter Fowler, Secretary to the Royal Commission on Historical Monuments (England) and Professor Charles, Director of the Institute of Cornish Studies, reported that many new sites of submerged stone walls had been found around the Scilly Islands since Crawford's time, as well as sunken hut ruins or submerged cairns and tombs.

They offered several maps of sites of sunken walls and huts. On one map, they depicted several clusters of submerged walls and stone huts. Most of the sites could be found around St. Martin's Island. One wall site and six hut or burial ruins were off that isle's southern coast while one ruined hut was off the northeast coast. Four more sunken walls extended into the sea off the north, south and west coasts of little Tean Island west of St. Martin's. There was at least one sunken wall and hut off the west coast of White Island north of St. Martin's. South of St. Martin's Island is the large island of St. Mary's where two sunken stone huts were found in a cove off its northwest shore. Several more sites of sunken walls and huts were off the west coast of Tresco Island and the east coast of Bryher Island, both being west of St. Martin's. A solitary hut or tomb site was located off the west coast of the small islet of Annet southwest of St. Mary's. More huts and walls were underwater off the east coast of Samson Island, which is due south of Bryher.

A second, enlarged map indicated similar structures in more detail off the northeast coast of Samson Island, where one could find submerged walls and cairns in a bay east of North Hill where similar megalithic ruins were located on dry land. More detailed charts showed undersea walls and huts at Green Bay, Bryher and at Bar Point, St. Mary's Island. A map of White Island north of St. Martin's gave clues to the purpose of the drowned structures.

The White Island walls are located off the west coast, in a bay called Porth Morran. The map shows seven or eight walls (some seem to be sections of broken walls which were formerly longer and more complex in plan). Three sites seem to match walls on dry land, so it is clear that the walls sank slowly as the sea eroded the ancient region. There are a couple of megalithic tombs on the northern part of the island which give hints of the isle's ancient history. There are also some unimportant cairns left when fields were cleared and stones were piled into heaps which seem to have no value or historical significance.

The conclusion is that these walls were farm-field boundary markers, showing the limits of farmers' lands. They were not the fortification walls of an ancient citadel or lost city. Huts were found but they were in small groups of two or three at most. They, nevertheless, are proof of the old sightings of houses beneath the sea, even though no splendid palaces of barbaric kings have yet been detected. Fowler and Thomas did not refer to Hansen's data on the sunken roads or mines so either they did not know of those or dismissed them as rumors. They did note that parallel lines of stones have been discovered at Green Bay, Bryher Island, for example, which served as access ways or tracks between fields. Thus there were crude road-like structures, however, they did not give any details about more advanced Roman-style sunken roads.

The Doom of Lyonesse

When did Lyonesse sink? Modern research reveals that the land sank slowly, in stages, not all at once in an Atlantis- or Noah-style deluge. However, old documents such as the letters to Aetius reveal that violent floods struck portions of

southern Britain and there could have been sudden localized submersions.

Hansen suggested that portions of Lyonesse began to sink around 10,000 B.C. and I should point out that that early Lyonesse was part of the Greater Lyonesse, the ancient land-mass which united the British Isles to each other and Europe. Much land was still above the waves in 6,000 B.C. or even later, as indicated on Jill Walsh's maps of prehistoric England. The third phase in Lyonesse history is the Bronze Age, the time of fusion with or wars between megalith builders and chariot-driving Indo-European hordes. Edith Ditmas wrote¹¹ that a major submergence took place around 1700 B.C. a date in the early Bronze Age. In fact, certain British archaeologists and geologists even use the term *Lyonesse Transgression*, which refers to the submersion of coastal regions around England in 1700 B.C. Oddly enough, the effects of the *Lyonesse Transgression* are most obvious in eastern Britain, even though Lyonesse itself was in the west! I plan to discuss the submersion of land in eastern Britain in another monograph on the North Sea but for now it is sufficient to note that man-made pits, cooking holes filled with prehistoric trash and Beaker People potsherds have been found off the seacoast, underwater, at sites around Clacton-on-Sea in Essex, eastern England. Thick bands of marine mud mark the progress of the waves and are an excellent indicator to geologists that the ocean's inexorable waters have conquered new territories. It is curious that while archaeological evidence of sunken settlements is abundant in eastern England there are few, if any, legends of sunken cities there. This tantalizing clue to the mystery of Lyonesse can be found in Richard Harrison's book, *The Beaker Folk*.¹²

The next major submersion occurred around the Fifth century A.D. as Morrison told us. In 1979, though archaeologists Fowler and Thomas were rather dubious about widespread serious deluges at the fall of the Roman Empire, when King Arthur and Tristan lived. They said that some marine transgressions happened but were not cataclysmic. Sinkings did take place in Somerset, western England but the floods in the Scilly region were minor. However, a somewhat more serious sea level rise took place later on, starting in the Seventh century A.D. which was in the height of the Dark Ages, even if it is a century or more after the time of Arthur and Tristan.

Hansen claimed that a Cornishman told her that a very great subsidence of land struck the Scilly Isles and Cornwall in the Tenth or the Eleventh centuries A.D. Author Arthur Norway reported that a Saxon chronicle mentioned a great flood which hit in the year 1014, "This year, on St. Michael's Mass Eve, came that mickle sea flood widely through this land; and it run up so far as never before; and it drowned many towns, and mankind too innumerable to be computed."

Hunt told us that Lyonesse sank on November 11, 1099 A.D., his source being the chronicle of Florence of Worcester, "On the third of the Nones of November (1099) the sea overflowed the shore, destroying towns and drowning many persons and innumerable oxen and sheep."

Ditmas revealed that a later devastating flood swept over the coasts in 1118 and much of western Cornwall suffered severely. Fowler and Thomas tell us that more subsidence overwhelmed land in the Scilly Isles around the Thirteenth century and even as late as Tudor times.

One later flood surged over the Scilly Isles in 1478, on the dawn of the Renaissance. The last major sinking happened in 1538. Hansen noted in that time, Tresco Island had had a cir-

cumference of ten miles. Today it is smaller. It had a large forest inhabited by wild boars.

Legend has it that there were a couple of survivors who escaped the great flood which sank Lyonesse. I have already mentioned the legend of the Lord of Goonhilly. There is a more famous tale about Trevilian, another Lyonesse nobleman who fled to safety by riding his swift white horse to the shore. To this day, the Trevelyan family, said to be descended from the fortunate refugee, has a coat of arms depicting a horse leaping out of the waves, according to Ashe.¹ Hunt suggested that a certain ceremony performed at Padstow (at least in his time, 1871) may not only be partially pagan in origin but it may preserve the memories of Lyonesse. On May Day the people take a ceremonial hobby horse in a procession around the town. Then they submerge the horse in the sea. The old people said that the ritual prevented disease and death. It also protected cattle from plague. Hunt supposed that the festival might have been derived from memories of the white horse and Trevilian's wild ride away from the sinking land.

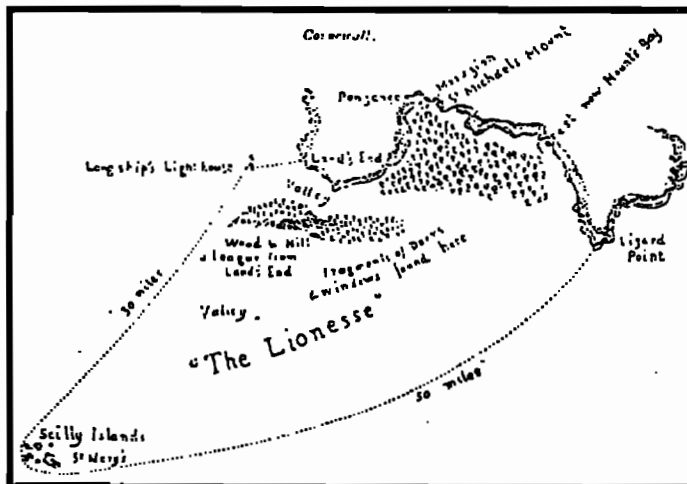
Yet, in the eyes of most archaeologists, the submersion was gradual. For the most part, the land sank so slowly that most folk were not threatened. They could move or sail away. Even so, archaeologists have found the sunken walls of ancient farms and huts. If someone organizes a large well-equipped expedition, they may find more such walls. It is highly unlikely but just perhaps, they may even discover the domes and spires of the fabulous City of Lions. For some portions of the legend of Lyonesse are now known to be based on fact.

*What gods they worshipped, alas, were unspecified. They had remained pagan while most of Britain was converting to various forms of Christianity. Rome itself was still pagan in Solinus' time but Christianity was spreading — J.S.

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Map from the back cover of Nigel's book (see source 1).

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Further Data on Lyonesse

Since I finished the first edition of the manuscript, new data on the lost land of Cornwall has come to my attention. While the fabulous City of Lions has not been found, new sunken ruins and artifacts of ancient tribes have been discovered in the sea off Land's End at the western tip of Cornwall. Other discoveries have been made around the Scilly Islands.

Nigel Pennick, a British investigator of strange mysteries, has just published a book, *Lost Lands and Sunken Cities*, which discussed legends and archaeological evidence for sunken cities in the British Isles, mainly along the coasts of England and Wales. He did not have much on Lyonesse although he did publish some items of which I was unaware. Also, he suggested that the sunken land in Mount's Bay was part of Lyonesse (although I disagree and think that the two were separate, unless if that lost region was part of a "Greater Lyonesse" which was the vast territory connecting Britain to mainland Europe at the end of the Ice Age).

For example, Pennick presents a map by Agnes Strickland, which was first published by Beckles Willson in the latter's 1902 book, *The Story of Lost England*. That map shows "The Lionesse," as Strickland called it, as a rounded triangle extending from the Long Ship's Lighthouse and Land's End on the northwest to Lizard Point on the northeast, with the triangle's apex being the Scilly Islands. The eastern side of "Lionesse" was 50 miles long and the western was some 30 miles. A sunken woods and hill were located a league south of Land's End. A second sunken forest was depicted in the area of Mount's Bay. A note stating that fragments of doors and windows (either from the lost City of Lions or some other sunken city) was placed a league south of Land's End. Whatever one may think of the fanciful map, Pennick did report that a couple of archaeological sites have been found underwater in that region. (See map above)

For example, an archaeologist named Tebbut excavated a stone cist on the central part of the shore of Old Man Island in the Scillies. The tomb yielded Romano-British brooches

(elaborate pins). He also reported on excavations conducted by Professor Charles Thomas at submerged sites in the Scilly Islands in the 1950's and 1960's. Artifacts and ruins were discovered and excavated at Great Arthur, Little Arthur, Tresco and St. Martin's Islands. Thomas' team concluded that the sea had risen at least 14 feet on the average in late prehistoric and early historic times (before the end of the Dark Ages).

Pennick repeated the old legend which located the City of Lions at the Seven Stones Reef in the Scillies. Neither Tebbut nor Thomas found the sunken city but, Pennick noted, Tebbut had found two sunken stone hut ruins off Tean Island in the Scillies. So there were sunken houses beneath the waves, even if there were no splendid palaces.

Further Sources

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2. Thomas, Charles, *Exploration of a Drowned Landscape: Archaeology and History of the Isles of Scilly*, London, 1985. I have not read this work as of this writing but add it as a source for other investigators and future editions of this work.

A Note on English Earthquakes

Pennick reported that several severe earthquakes shook the usually peaceful countryside of old England, especially in the Eighteenth century. Such earthquakes were strong enough to damage and topple church steeples. Thus they could have sent in tidal waves over low-lying coastal towns and cities, washing away wooden buildings and submerging old metropolises. Pennick revealed that one such earthquake took place on July 16, 1757 and it was felt from Cornwall to the Scillies. Its epicenter was at (the now famous town of) Penzance, Cornwall. *The Gentleman's Magazine* noted in a 1799 issue that there had been a strong earthquake in Guernsey of the Channel Islands. There were earthquakes in Wales in 394 A.D. and in Cornwall in 424 A.D. which killed many people and caused widespread damage. On April 6, 1580, an earthquake felt as far away as France and the Low Countries struck the English Channel and demolished part of the cliffs and castle walls at Dover. In 1692, part of Framlingham in Suffolk, England was flooded by an earthquake's tidal waves. In April 22, 1884, the spire of the Colchester Cathedral in Colchester, England, was shaken apart as if an invisible titan's colossal hammer had struck at it.

Thus, earthquakes, great and small, may have been a significant factor in the disappearance of Lyonesse.



The Roots of the Dogon Mystery

by Vladimir V. Rubtsov, Ph.D.

Memo: The Dogon are a rural West African people living mainly in the territory of the Republic of Mali. Inhabiting a remote region of our planet the Dogon have kept, to the present time, many of their beliefs and customs. Their rich mythology (and especially its most secret part known as the "clear word," which is fully accessible only to the *olubaru*, i.e., top dignitaries of the *Ava* or the Society of Masks) contains, quite unexpectedly, an exact and detailed knowledge of the Universe, which agrees with modern astronomy on many points. For instance, the Dogon divide all heavenly bodies into stars, planets and satellites; they know about the rings of Saturn and the four "Galilean" moons of Jupiter. Their model of the cosmos consists of two star systems — "external" and "internal" ones. The external system forms "the spiral stellar world" — *Yalu ulo* — which may be observed in the sky as the Milky Way. The number of such worlds in the Universe is infinite, and the Universe itself is "endless, but measurable."

The "internal" system of stars, which influences, in the Dogon's opinion, the life of men on the Earth, includes the constellations Orion and Pleiades, also Procyon, gamma Canis Minor and some other stars. Its center is Sirius, named "the navel of the world." The star is thought of as triple, with its main body named *Sigi tolo* and the satellites *Po tolo* (the smallest and heaviest known star in the Universe) and *Emme ya tolo* (which is somewhat larger and four times lighter). Around the latter star, two other little bodies — *Ara tolo* and *Yu tolo* — are orbiting. It is a well-known "unpleasant enigma" to our science that parameters of the star *Po* fully coincide with those of Sirius B (a white dwarf that revolves around Sirius A, a big and hot star). But the parameters of Sirius B were determined quite recently, with the help of sophisticated astronomical equipment. (Detailed description of the "astronomical mythology" of the Dogon may be found in references 1 and 2.)

Mr. Koungarma Kodyo, a native-born Dogon, who studies philology in Moscow, was kind enough to discuss, with the author of this paper, the question of the origin of his people's mythology. Some results of this discussion are now presented here.

Not A Dialogue As Yet...

K.K. I confess that the general interest displayed at present in our culture is somewhat unexpected to me. Although achievements of the African thought have been recognized during the past decades all over the world, it is mainly in the field of arts. However, as I understand, you are interested, first of all, in those strange coincidences with scientific data, which may be found in the depth of our mythology?

V.R. Yes, that's right. Though, I do not believe these "coincidences" may be considered out of their mythological context. They are enigmatic just because they are inseparable from it, included in a more or less "normal" cycle of cosmogonical mythos. But science and mythology are not only different *pictures* of the reality, rather, they are different *approaches* to the reality, which cannot be reduced to each other.

K.K. And how do you explain such an unusual combination of the two types of world outlook in a single system?

V.R. Maybe, even more than two...As for the explanation, we have now, instead of it, only some suppositions. I believe that the most promising of them is the paleovisit hypothesis.

It ascribes your people's astronomical knowledge to a past visitation to the Earth by an extraterrestrial expedition. The problem of the search for traces of such expeditions is now being seriously elaborated in science, but we still do not know whether paleovisits did occur in the history of our planet. At present it is nothing more than an unproved hypothesis. However, the astronomical knowledge of your people is, to my mind, one of the most convincing arguments in its favor.

K.K. I can't agree with you! It looks like jumping to conclusions without sufficient grounds. The information on stars and planets, which was reproduced in the works of Marcel Griaule and Germaine Dieterlen is secret indeed, and not accessible to every Dogon. It was revealed to Professor Griaule by decision of our Council of the Patriarchs only after the Council weighed all possible consequences of this step. It is no mere chance that the death of Marcel Griaule in 1956 was marked by solemn ceremonies, intended only for initiates. But I do not think that the source of the "clear word" should be searched for in the outer space. Even if we assume that there exists intelligent life outside of the Earth, it is almost improbable that our planet was once discovered by extraterrestrials. The Universe is too vast, and the potential of technology (apparently, not only ours) is limited.

Maybe in the "old days" our ancestors could observe celestial bodies through instruments, once invented by ancient civilizations of North Africa. The priesthood of Ancient Egypt had apparently some equipment, which was kept secret. Or perhaps, this was the knowledge itself that came down from the Egyptians. The priests who observed the sky for millenia could have learned much of it; and the decay of the ancient culture would not necessarily result in the loss of this knowledge.

V.R. Well, Professor Germaine Dieterlen, who has been studying the culture of the Dogon for several decades, does not believe in the paleovisit hypothesis either, just as you don't. In her opinion, it is impossible to overcome interstellar distances, and thus the source of the "Dogon astronomy" is to be sought for on Earth, not in outer space.

Indeed, at present we do not know anything about extraterrestrial civilizations. Looking for radio-signals from outer space has been in vain for the last 30 years. Meanwhile, one can estimate mathematically that even the first civilization, should it have arisen in our Galaxy, would have been capable of study and settlement all throughout the Galaxy with the help of spacecraft over several million years. But, in this case these spacecraft would appear in our Solar system as well. Why do we not see any traces of such visitations?

One of the possible answers to this question is as follows: Because we are not searching for them or are searching in a wrong way. To look seriously for traces of ancient space visits, it is necessary to develop methods that would unite traditional methods of historical investigations serving to acquire information about ancient objects and new methods to distinguish extraterrestrial objects from terrestrial. Then we should apply these methods to a number of historical sources. Only after that we would be able to conclude whether paleovisits were real facts of history or not. But for the time being, we do not possess such integrated methods; therefore, any conclusion about a supposed paleovisit evidence, either positive or negative, is still not scientifically reliable.

Voices of the Past, Voices of the Present

K.K. You are right, of course, that to find something, one has to search, and to find something new, we need new methods of searching. But I am now thinking about another thing...For centuries we, the Dogon, have been thoroughly preserving our originality, rejecting any influences from outside. I might introduce you to my friends, one of whom is a Christian and another a Muslim, but in fact they are Dogon and only Dogon. The patriarchs of our villages are still influential; the Society of Masks organizes religious ceremonies and celebrations, during which initiates recite, in the ritual language *Sigi so*, the history of the Universe. Apparently, only in such a way it was possible to preserve the knowledge in which you are now so interested. But for us, that is for those Dogon who decided and were able to go out into the "greater world," it is sometimes difficult to combine the traditional image of the world with the new, scientific one. Perhaps it is just the "clear word," irrespective of its terrestrial or extraterrestrial roots, that may become a bridge between both these cultures.

V.R. Your thought is unexpected, but very interesting. It's quite possible that you are right, and the "Dogon astronomy" is fated to become one of the keys to the mutual understanding (or at least mutual respect) of science and mythology. It would be doubly noteworthy if one could prove, at the same time, its extraterrestrial origin.

K.K. Judging from your intonations, you yourself are not quite sure of that.

V.R. Well, I believe that to seek weak points of a hypothesis means to promote its strengthening. There have been many doubts regarding the paleovisit nature of the "Dogon astronomy." It was the British popular-science author Ian Ridpath¹ who expressed these doubts in a most clear way. In his opinion, the astronomical lore of the Dogon contains both something well known to us and obviously incorrect data, and nothing more. Thus, Jupiter has much more than four satellites; Sirius B is not the smallest and heaviest star in the stellar world (neutron stars are even smaller and heavier); Sirius C simply does not exist. Mr. Ridpath emphasizes that, despite their isolation, the Dogon still were in contact with the external world: There existed French schools in the Dogon region in 1907, and the White Fathers, a Catholic group of missionaries, were very active there in the 1920s. His main conclusion is as follows: this knowledge has been of a recent origin, being a "grafting" of data, borrowed from the Europeans, to the ancient native mythology.

K.K. As far as I can judge, Ian Ridpath is under a delusion. Contacts and borrowing are not the same at all. Besides, these contacts were rather superficial and unwilling: sometimes we rejected even what might have been safely accepted. The four successive stages of initiation — from the "fore word" to the "clear word" — raise an effective barrier from outer influences on the knowledge under protection. Regarding the Sirius system's structure, it is hard for me to judge, whether there exists "in fact" one more star. But the pattern of this system forms the basis for calculating the period between two *Sigui* ceremonies, our main rites, which have been celebrated every 60 years, for at least, seven centuries.

V.R. Yes, M. Griaule and G. Dieterlen revealed in their paper² a series of twelve masks, that remained from these ceremonies. They mention other cultural objects as well, whose number *should* be 24, which would correspond to the time interval of 1440 years.



Mali (formerly French Sudan) in West Africa.

K.K. You should also note that the data, given to the French researchers, are not the *full* "clear word." Some information still remains hidden; some other was reported only in part. But, in any case, it would be absurd to initiate Europeans into the knowledge, just borrowed from them.

V.R. The more so, that it must have been borrowed quite recently. After all, Sirius B was discovered in 1862, its unusual density was determined just before the first World War. The spiral nebulae were sketched for the first time in 1845, but before 1925 nobody could be sure that they consisted of stars. The rotation of our Galaxy was ascertained in 1927, however its spiral shape only by the 1950s. Hence, the age of these borrowings cannot be greater than 120 years. But the knowledge about outer space is an organic part of the Dogon mythology. Even its esoteric version is not at all a systematic course of modern astronomy. It is just a mythology, with all its archaic traits.

Besides, the possibility of the existence of a third star in the Sirius system has not been refuted at all. Recently the French astronomers, having studied 28 binary stars, discovered that the orbit of Sirius B is subject to appreciable perturbations. The most probable cause of these perturbations is a body of a considerable mass (from 5 to 15 percent of the Sun's mass).³ But your initiates knew that such a body (*Emme ya tolo* or Sirius C) did exist long ago.

K.K. Obviously, the astronomical knowledge of the "clear word" was not borrowed from Europeans. But we have, at the same time, no evidence of an extraterrestrial origin of this knowledge. Yes, it is ancient indeed; yet, should we resort to the paleovisit hypothesis while there existed in history quite a lot of various cultures, which, as it seems to me, might invent a telescope?

V.R. Do you think that would be enough? One can see with a telescope a little star near Sirius, but it would be impossible to understand its nature without the knowledge of the law of gravitation. The sensual data in themselves do not provide a model of the world; to compose such a model, they must be interpreted in a certain conceptual system. Even if your ancestors (or, say, ancient Egyptians) had an astronomical instrument, it still would not lead them to the right conclusion of the Universe's structure.

K.K. And what determines the conceptual system which transforms sensual data into a picture of reality?

V.R. Ultimately, it is the level of development of the human practice. Our knowledge of the world we live in permits us to interact with it more or less successfully; but the knowledge itself is determined by the "depth" and "direction" of this interaction. For instance, if we had no instrument to handle the matter at the sub-atomic level, there would be no possibility to create quantum mechanics. That's

why it is so difficult to transfer a theory, that has arisen in a highly developed society, into a less developed one. However, it seems likely that a more complex and correct world picture can be assimilated just as it happened with your ancestors: in the form of an esoteric knowledge, that exists simultaneously with a simpler, exoteric one.

K.K. Do you mean that it would be impossible to interpret the data of astronomical observations in terms of this "simpler" conceptual system?

V.R. At any rate, it would be impossible to interpret them correctly. So the gist of the problem is not only that the initiates of the Society of Masks know about Sirius more than European astronomers do. Its true kernel consists first of all in the remarkable fact that the "clear word" is a picture of the world, in which there are such notions as "symbol," "space," "time," "Universe," "star," "planet," "satellite," etc. It is the deep comprehension of the cosmic reality that distinguishes the esoteric mythology of your people. Do you remember how the planet Saturn is depicted on the walls of your sanctuaries?

K.K. Yes, it is drawn as two concentric circles, one denoting the planet itself, and second — its ring.

V.R. Exactly! But Saturn *never* may be seen at such an angle from the Earth! Incidentally, in the antiquity, Saturn was sometimes represented as a human eye. Perhaps it is a representation of its ring as it might be observed through a simplest telescope. But to depict in this case a circle one should go out of the framework of his direct visual impression.

K.K. And go out rather far...But don't you think that when speculating about extraterrestrial civilizations, you are going out of this framework even farther?

V.R. In the direction of truth, I hope. It's hard for me to imagine that ancient astronomers could discover not only the second satellite of Sirius, but its planets as well; or that they determined the duration of the explosion of Sirius B, which resulted in its transformation into a white dwarf. As you know, the star *Po* burst at "the first year of the life of man on Earth" and its brilliance progressively dimmed during 240 years...Though, it is still a question whether the conceptual system of the "clear word" was conveyed quite correctly in the works of the French scholars.

K.K. As a linguist, I can say it has been conveyed rather accurately. Or at least both parts have done for that everything in their power. As for some specific data, the things are somewhat different; but linguistic difficulties are not crucial there. Of course, some mistakes are always possible, but it would be a much worse mistake to treat anything what cannot be explained simply enough as a result of mistranslation or misinterpretation.

V.R. The more so, that an involuntary modernization of the "clear word" may be only one possible form of its misrepresentation. Our comprehension of the "Dogon astronomy" is the comprehension in terms of the *modern* science; but if this knowledge was in fact brought by paleovisitors, it should contain something more.

K.K. Quite right. But don't you think that accepting the paleovisit hypothesis as the single possible one, you essentially restrict the scope of your investigations? Please understand me correctly: I am not going to refute it at all without consideration. But compare: the assumption of an ancient terrestrial source of the "clear word" leads us into the depths of history; it tells us: you know little about it, search more attentively, and look at your past in a new way. Where does the paleovisit supposition lead us? As I can judge, a space visita-

tion is just a chance (and very rare) event. Will the human knowledge about the Universe and mankind's position in it change considerably if this hypothesis finds some proof?

V.R. I might say: we'll make sure that extraterrestrial civilizations do exist, and that interstellar flights are realizable; but I understand you are interested in something different. Well, let's develop a little the paleovisit hypothesis and look at its possible consequences. I only want to warn that my following considerations belong rather to science fiction, not to pure science. However, they are not just fantastic ones either...

"These Were Star Crashes, Where Intelligence Was Dawning and Growing Up..."*

Researchers widely use the classification of hypothetical extraterrestrial civilizations (ETCs) proposed about 25 years ago by N.S. Kardashev of the USSR Academy of Sciences: type 1 (similar to the terrestrial one) — energy harnessed: 4×10^{19} ergs per second; type 2 — some 4×10^{33} ergs per second; and type 3 — capable of harnessing the energy that is equivalent to the output of the Galaxy (some 4×10^{44} ergs per second). Great power resources would enable astro-engineering activities, that is, transformation of stars and galaxies for the benefit of cosmic civilizations. On this assumption, the "evolutionary" concept of the search for extraterrestrial intelligence is based. According to this concept, it is necessary to look for ETCs among "the most powerful...known sources of radiation in the Universe."⁶ The Soviet scientist, Dr. V.V. Ivanov, has recently supposed that there was some relation between the rise of the *homo sapiens* species and the explosion of a Supernova some 50,000 years ago approximately 30 parsecs away from the Sun. Dr. Ivanov believes that the artificiality of this Supernova is not improbable.⁷

Let us now return to the Sirius system. Its history is rather obscure. It is known that a white dwarf arises from a red giant as this loses its mass. This process is accompanied by ejection of a planetary nebula which eventually dissipates in space. The course of events in multiple systems may be more complicated because of possible mass exchange between the components. Thus, Sirius B was once a red giant whose mass exceeded that of Sirius A (that's why the former evolved more rapidly). But when did Sirius B become a white dwarf?

The astrophysical data suggest that the lifetime of Sirius B as a white dwarf has been 30 to 100 million years, if not overestimated. The initial orbit of the first satellite of Sirius A was, most likely, circular; now it is a very elongated ellipse. It suggests that the mass loss was accompanied by some considerable perturbations. Whether the "lost" matter was dissipated into space, or it was captured by Sirius A, also depended on the initial parameters of the orbit. The situation becomes even more involved if we assume the presence of the second satellite in this system.

The historical evidence is equally uncertain, but there are some grounds to assume that 2,000 years ago or so Sirius looked not white-bluish, as now, but red.⁸ However, this alone does not mean that Sirius B still was then a red giant. This could be no more than a temporary reddening of the star due to certain instabilities in its outer envelope (what is known as a pseudo-red giant phase).⁹

R.K.G. Temple in his work² supposes that the astronomical lore of the Dogon was borrowed from an ancient tradition common to all Mediterranean civilizations some five or six thousand years ago. I had some doubts concerning this conclusion, but here is an interesting fact that seems to support it.

*The words of Maximilian Voloshin, a famous Russian poet.

The ancient Iranian name of Sirius — Tistrya — goes back to the Sanscrit term Tri-stri (three stars) and to an older Indo-European one of the same meaning. B.G. Tilak, who first proposed this etymological explanation (now generally accepted by the specialists) could not understand its sense and therefore hesitated over the meaning of the word "Tistrya": whether it meant really the "Belt of Orion," rather than Sirius. However, nothing proves this *ad hoc* conjecture. On the other hand, the name "three stars" is quite justified in terms of the Dogon concept of this stellar system. It is significant that Sirius was also called "Tristryeni," which means "many stars or a group of stars."¹⁰

But the most common name for Sirius in the ancient world was "The Dog." The worship of the dog-wolf was widespread in the Indo-European world. For example, the motif of the fight against the dragon in the Slavonic mythology grew out of an older motif of the hero-blacksmith, fighting and finally chaining up a monstrous dog. Dr. V.V. Ivanov, having analyzed this myth, paid attention to its "heavenly" aspect: "Over the whole territory of Eurasia, this mythological complex is associated both with the Great Bear...with a star near it as a dog which is dangerous for the Universe, and also with blacksmiths..."

The great importance of the blacksmith in the Dogon mythology is well known; and though Sirius is far from the Great Bear in the firmament, it belongs to the same star-cluster.

Thus, it is likely that the myth about the sky dog, dangerous for the Great Bear and for the Universe as a whole, that was chained up by sacred blacksmiths, is based on a certain event in the history of the Sirius (Dog Star) system. My idea is that it might be an artificial, astroengineering intervention of a cosmic supercivilization into the evolution of this system aimed, apparently, at preventing an explosion of Sirius B as a Supernova. During mass ejection from the red giant, its remaining core might preserve a mass exceeding the Chandrasekhar limit (1.2-1.4 Sun masses). But this would inevitably lead to disastrous self-compression of the core and its explosion as a Supernova. As a result, powerful streams of matter and radiation would be ejected into the surrounding space.¹¹

Explosion of a Supernova at such a small (on the cosmic scale) distance from the Solar system might be fatal for the terrestrial biosphere. This danger could be prevented by removing the excess of the stellar matter from Sirius B. The 240 years of increased brightness of the star looks indeed like a slow discharging of this "cosmic mine." Was it discharged completely? Who knows...the myth tells us that the blacksmiths only chained up the Dog, but it does not mean they rendered it quite harmless.

The Dialogue Begins

K.K. What you are saying seems much more fantastic than a "usual" paleovisit assumption. But this is really an answer to my question, even if somewhat unexpected. It only remains to prove convincingly that there was a really paleovisit...

V.R. Yes, and there may be here two possible research directions. First, it would be necessary to study in detail the Sirius system, to look for the second satellite and its planets, as well as for the supposed astroengineering structures there. This could be done, for example, by radio interferometers with a very long base. It might be even worthwhile to search for intelligent signals from this star, although I rather doubt that a supercivilization busy with its astro-engineering activities would try at the same time to satisfy our intellectual curiosity.

K.K. I wish to emphasize once more that the "clear word" was hidden for centuries first of all because we tried to keep it unchanged. The secret is not the end in itself. Having initiated Marcel Griaule into this knowledge, we covered our half-way; by discussing its content, you will cover your half.

V.R. But science has its own laws. A scientist puts forward some hypotheses and tries to verify them on an empirical material. At present we can't drop from consideration the hypothesis of an ancient, but quite terrestrial, origin of the Sirius lore, nor even the hypothesis of a recent borrowing. To invalidate these conceptions the investigator has to predict, on the basis of the paleovisit assumption, something now unknown to the terrestrial civilization that may be proved by experiment or observation. Yet, we are faced here with the same difficulty as in the problem of extraterrestrial intelligence in general: the object under investigation has its own free will, it is more interested in an equal contact, than in being objectively studied.

K.K. I don't think it is a difficulty: mutual understanding would certainly open up new opportunities before you. Ethnology is no physics; when studying the problem of contact with alien intelligent beings, it would be strange to pay no attention to the interrelations between different terrestrial cultures.

V.R. In other words, one can hope for such a contact?

K.K. Only hope? But what is our conversation? Is it not a developing contact of various cultures?

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This is the first of several articles that Dr. Rubtsov of Moscow is expected to write for **PURSUIT** regarding "paranormal" events that have been observed and are being investigated in the Soviet Union.



The UFO Impact

Epilogue

Part IV of IV Parts

by Jean-Pierre Petit

Introduction

The scientific world, it seems, has always refused new ideas. The history of science is full of difficult fights between the new ideas against the old.

Modern science pretends to be futuristic. Top-level scientists are supposed to look far away towards the future, but the actual truth is generally less brilliant. Man is man. A scientist is generally a person who uses his brain to get a respected social position after doing a lot of work. Then, after all that work, the scientist's social position remains very fragile and is, therefore, carefully guarded by him or her.

Twelve years ago I used to do safaris in Kenya. (I was very fond of this activity before the dumb accident that happened in my laboratory that broke my back.) I particularly remember the monkeys' trees. These animals have a three-dimensional territory. The old monkeys defend their branches like mad against the young ones who have a single idea in their little heads, namely, the conquest of a "good" branch, which implies the elimination of its owner. This primeval vision sums up the research world (and some other worlds), too.

Take for an example Albert Einstein. He, for many, is the example of a pure scientist, who only worried about scientific progress. By the way, he was so worried that he did not care as much about his wife and children.

He developed his special theory of relativity in 1915. In fact, he beat all the competition because other good scientists were also in this race, thus giving to him world-wide recognition. Then he worked on his field equation. This new formalism was suggested by several people also working on it simultaneously. Einstein was convinced he could win again, and so he focused on what was later called the general theory of relativity.

Should you one day want to work on the field equation you would have to use what is called a metric, that describes its geometric structure. Einstein used a static one, for he believed then that the universe was steady. Immediately his work became a real mess. The physicist, de Sitter, showed that the only solution to Einstein's theory would be to have a universe with no matter in it. In fact, if a god would have built the Einstein universe, just to play with, it would have either collapsed or expanded immediately for it was, of necessity, very unstable.

Einstein was very disappointed and modified his field equation in a very cloudy way, introducing a mysterious so-called cosmological constant.¹ From this point of view, if the special relativity theory was a great success, i.e., a pure gem, his general relativity was not as brilliant.

In 1918, as I said in a preceding paper, the mathematician Herman Weyl tried to extend the model to include electromagnetism. Immediately Einstein enhanced some feature which annihilated Weyl's attempt. But such a tactic is normal. It is part of the game.

Then, in 1919 the young physicist, Kaluza, suggested a model with five dimensions which took account of the Maxwell equations. In order to publish it, Kaluza was obliged to submit his paper to Einstein. The genius carefully kept this work in his drawer while Kaluza waited two years. Einstein hoped he could find a better solution and wrote to Kaluza, "I am not convinced by your theoretical arguments. You should work again and try to clear them up."

Einstein refused to acknowledge Kaluza's paper when his own work about the gravitational problem was nothing but a complete failure.

Later, in 1921, an obscure Russian named Friedman tried a non-steady metric, applying it to the field equation "just for fun." Then, (as you may know) he hit the jackpot. The first reaction of Einstein was to publish, at once, a paper in which he showed that Friedman was wrong. He considered the general relativity theory as his personal property. A week later he realized he had made a mistake, and he published another paper cancelling his first. Then he was silent for several years, until Friedman was dead. Immediately, Einstein tried to regain his theoretical territory in a paper he published with de Sitter, wherein the universe was non steady, but Euclidean (it corresponded to the law, $R \approx t^{2/3}$).

If the universe would have been really Euclidean, the world would have forgotten the very name of Friedman, but right now the situation remains unclear and the Einstein-deSitter model remains just one possible model among the Friedman matrices. Friedman never received the Nobel prize. He would have deserved it ten times over, but he did not belong to the "relativity lobby."

Science works like that, and scientists are not philosophers. It is definitively not an open world. Every new, revolutionary idea creates immediate anxiety for the old "monkeys" who keep to the top of the tree. They think: What will be changed? What about my position? Can I steal that?

If extraterrestrial explorers visit us, their presence must create a terrible anxiety among scientists. In fact, if this is true, the whole science of the earth could collapse suddenly and *the teachers should become the pupils!*

I think very few scientists would be able to face such a reality. If you listen carefully about what they say, you will see that this anxiety is very real (for 13 years I was the witness to it) for example, ten years ago a journalist asked a well-known French astronomer, "What would you do if you were to see a UFO?" To which the astronomer replied, "I would look in the opposite direction."

I remember a remark of Pellat, plasma physicist, and member of the scientific panel of GEPAN in 1977. Also at that time another member, Roland Omnès, theoretical physicist and specialist in cosmology, became upset about UFO reports, and said, "Truncated rays? It is physically impossible, and I will demonstrate that fact in order to show that these reports are ridiculous!" Later, I asked Pellat if Omnès had been able to do this. "No," Pellat answered. "Hell, he found it *could* work!"

Such attitudes are typical. In 1977 GEPAN was created in France for several reasons. First, the public asked for such a creation and the government did not want to see this problem captured by some private association, and possibly get out of control. Second, the army thought that some usable technical thing could arise from MHD. Third, Poher fought for its creation for years. The panel contained three scientists (Pellat, Omnès and Monnet), all from the university and the French CNRS (The National Center for Scientific Research). Others came from the Army, the National Meteorological Service, the state police, and the last one, Faure, was a psychiatrist.

Among the scientists of the group, Monnet, a friend of mine, was neutral, but Pellat and Omnès vigorously asked for the suppression of GEPAN and they worked like hell for years to accomplish this! In the U.S. it seems that Dr. Menzel had a similar activity.

I have shown how GEPAN systematically refused admittance to any open minded scientist. In fact, I think they were all deathly afraid of the subject: Remember the Condon Committee conclusions in the U.S. Their central point was, "In conclusion, it is not a potential danger to our country or political structures." Then

the panel insisted on talking about the bad use that other persons could do with the UFOs, possibly causing social disorder. It was decided to fight against any opposition by training persons and scientists, in order to reduce in importance any UFO sighting as only some natural phenomenon.

The French GEPAN, from the beginning, was organized like the Condon Committee. The government expected a final negative report after some years of pseudo research. But MHD dramatically changed the rules of the game. In 1979-80, as I told in my first paper, I got in touch with the young Alain Esterle (Ph.D. in statistics), who had taken the place of Claude Poher, after the later left GEPAN. The group was just a sleeper. They visited UFO landing sites from time to time like Boy Scouts. Their reports were childish.

I proposed hard scientific research, through MHD. Esterle got interested in it and tried to develop a project in Toulouse. He probably thought something could be picked up (for his own interest). In the beginning the direction of the CNES (The National Center for Space Studies) was not aware of the project. Esterle had a lot of freedom in this UFO department. When the military discovered that, they said ingenuously: But that was not GEPAN's goal! Its goal was to show that UFOs could be reduced to some set of natural phenomena.

In fact, in everyone's mind, the conclusion was given *before* the proceedings. There were no other possibilities.

At first, the Army tried to hide this dangerous research elsewhere, as in CERT (The National Center of Technical Study of Toulouse) Centre National d'Etudes Techniques de Toulouse. But when that was known, plus the stupidity of the researchers who tried to manage it, the affair turned into a scandal and the people of GEPAN were blown away (gone with the wind). The personnel status of the service was completely changed. Now Velasco is nothing other than a weak servant and cannot make any decision by himself. GEPAN was absorbed and put under the control of another department, devoted to meteorological phenomena. Since Velasco became the mayor of the village where he lives, he now devotes a large part of his time to that activity. Once a year he is asked to talk on TV, when some new observation occurs. Then he repeats, like an ape, that his service has been taking charge of studying the UFO phenomenon for the past 10 years. In reality, he is alone in a room with a secretary, nothing else. The French debunking policy was a success. Nevertheless, the joke cost more than two million dollars in ten years.

Five years ago I was invited to a TV program devoted to UFOs. Velasco and another representative of CNES were present. The program was full of hot air, as expected. Velasco said he had a box containing an extraterrestrial, he said. At the end of the program he showed its content — a meteorite!

During the show I met a scientist, Nusimovici, who ran a solid-state physics laboratory. I knew him 20 years earlier. He said in 1981, he analyzed in his laboratory in Rennes, some ground samples sent by GEPAN, that showed some residual magnetism after a UFO landing affair. He said, "Our magnetic nuclear-resonance device showed that the excitation field could not be smaller than two teslas. I was surprised because GEPAN said that some samples were dug from one meter deep in the ground."

I wrote to CNES, asking about this ground sample analysis. They replied they had never given such samples to Nusimovici's laboratory. When asked, my friend said, "it's a lie." I believe him for he has never been a joker.

Immunological Reaction

In 1986 R. Perry Collins wrote a very interesting paper in **PURSUIT** about the sociological impact of UFOs and I agree with him.

What is life on a planet? Billions of years ago it appeared, and we do not know exactly how the first cells did not use energy of

the sun. They worked with chemical energy, and lived in oceans. Then, live cells were able to use light energy and thus they could invade the earth almost completely. They used this energy to transform inert matter into proteins.

Eventually, a tribe of cells mutated and discovered it was easier to pick the proteins built by other cells, and they became predators. War was thus invented making a more complex society. Some made proteins from the sun's energy. Others ate them and used this energy. Cells formed colonies with specialized jobs: energy captivation or stealing; energy storage; carrying information; then information storage, defense, homeostatic processes, and so on, for we are such kinds of colonies.

Life goes from the simple to the complex. Human beings formed colonies and tribes. In a tribe each man acts like a cell and is devoted to a specialized job: food (energy) collection, food storage, information storage, passing on information, defense, homeostatic processes, etc.

Then each tribe behaves like some sort of a cell, and later so does each country. The stored knowledge is called culture or ideology. It is the sum of individual experiences. The capturing of energy becomes more and more sophisticated. With technology, man invented capturing energy directly, short circuiting the photosynthesis process. When he invented writing he discovered a way to store information without the brain. All technological gadgets accelerated his rate of evolution and made him more and more efficient, and as such, he became in charge of the planet. Well, almost, because some microscopic viruses still contest his supremacy by bringing us AIDS, cancer, and so on.

Presently, normal evolution should transform this biosphere into a giant cell, with its own feedback, since social organization tends to copy the cell's organization.

Humanity is in great danger of self annihilation (a mutual holocaust) and this situation, until the recent evolution of international politics, was getting worse each year. In 1984 my good old friend Aleksandrov, "father" of the nuclear-winter theory, showed with his co-worker, Stenchikov, that a 4000-megaton nuclear attack could induce a real and durable meteorological plague and possibly destroy almost all living creatures on the earth's surface. This effect, thus tending to reinforce the classical effect of terrible nuclear weapons. Notice that Aleksandrov was mysteriously murdered in Madrid in 1985 and some American scientists wrote in the journal *Scientific American* what I consider to be a debunking, in order to cool this alarming threat with the public.

The danger got worse when it appeared it is possible to achieve the production of appreciable amounts of antimatter, through specialized particle accelerators. Note that a milligram of antimatter is equivalent to a 20-megaton bomb, and that two hundred grams of antimatter could produce the same destruction all over the earth as a 4000-megaton attack. This fantastic ratio of energy to volume would make possible concentrating the attack in a single war head hidden, say, in an "observation satellite." Antimatter storage, therefore, was no longer a problem for scientists who achieved its stochastic cooling and found it possible to store antihydrogen atoms, one after the other, in a classical crystal made of matter in which the positron would annihilate with one electron, and the negative nucleus of antimatter would take its place within the crystal structure, giving some sort of compounded crystal. A very useful, but terribly dangerous, solid-state storage solution for huge quantities of energy.

Such a recent concept completely changed the MAD (Mutual Assured Destruction) strategy and possibly caused today's international, political change with respect to nuclear weaponry. Here again, such a subject deserves a long chapter all by itself.

Then, some extraterrestrials could become interested in the alarming situation of our poor planet and its very aggressive inhabitants.

Have these people encountered such historical convulsions? Possibly! According to the UMMO story it could have existed in our galaxy, two thousand light years far away, to a poor planet whose inhabitants encountered terrific self destruction with antimatter weapons. Why not?

The cause for the absence of open contacts with ETs is well analyzed in Perry Collins' paper. A civilization like ours can be compared to a living body. All the parts of this body work together through a complex system of social laws. As said before, the national frontiers are quite comparable to the cytoplasm of living cells. As in a living body we find constant wars between elements and feedback — a homeostatic tendency. Nuclear war is similar to the allergic phenomena, in which a living creature can be killed by its own defense mechanism. MAD strategy is similar to advanced animals ritual behavior. And so on.

The information is not contained in DNA molecules but in people's beliefs, laws, and religions. It moves slowly and it represents the natural and social extension of the biological evolution phenomenon.

Life is possible because the structures, the molecules based on the carbon atom, are strong enough to resist shocks but flexible enough to be partially altered and make possible energy transfer and structural evolution. All the dynamism of life is resumed in this mixture of stability and flexibility. The same for human cultures. These cultures which survived were able to face new situations and traumas due to meetings with other cultures. Some collapsed, like the Aztec civilization, after Cortez arrived, where such a small group, carrying very dangerous information (showing, for example, that the emperor Montezuma was nothing but a man), acted like a virus.

In the same way, as suggested in the UMMO documents in 1967, a direct contact could produce a terrific social alteration in the world. The religious mechanisms would no longer do their stabilizing duty. All the laws, rules, beliefs, habits, could seem suddenly obsolete and doubtful. Humanity could become globally stunned, desperately awaiting new laws, rules, beliefs and such a situation could bring as many disorders as a Third World War.

In our blood the lymphocytes behave like policemen. All their time is devoted to controlling the identity of the inhabitants and to eliminate the undesirable invaders. A similar mechanism checks the messages delivered by the DNA and its conformity to the general structure pattern. This is the conservative aspect of a living being. The evolutive aspect lies in random combinations between two different chromosomic heritages. In a civilization the intellectual world offers similar faces. Exchange between different people and information flux, makes the thing somewhat moving. Inversely, education of youth, propaganda, films, books, and now TV tend to duplicate eternally the same cultural pattern. In the past the intellectuals were priests of the dominating religion. Their duty consisted in the close interpretation of holy texts, even if these were often in complete contradiction with natural evidence. The word "researcher" is of very recent origin.

Today we tend to think that research is a free activity. However, that is completely false for it contains a large amount of the primeval, intellectually conservative attitude. Researchers are free to mix and combine, some "words," "sentences" of the general paradigm, but not to invent new words. For example, quantum mechanics or relativity theories offer a wide range of speculation, but must be considered as elements of the scientific paradigm.

Language itself behaves like a living body, whose elements would be the users of their speeches and writings. These users must turn inside this linguistic cage. Everywhere we find strong conservative forces, which have been able to ensure survival of the structure.

In the 1950s, UFOs produced some disorder around the world. Now, this has been completely smoothed over for several reasons.

First, as mentioned by Collins, the frequency of UFO sightings has fallen which, of course, cushions the contact phenomenon. Second, our society has developed a natural cultural defense against this cultural danger, i.e., a shell of scepticism has developed, isolating our social system from this alien presence. Third, some social phenomena going on with the UFOs, close to the well-known cargo-cult effect, have completely confused the problem, as with cults, pseudoscientific activities, pseudopsychosociological theories, and so on, isolating the scientific community from this question. Notice this could have been partially monitored by the visitors themselves.

Anyway, all this tends to operate a natural self-protecting phenomenon. But let us return to Collins' paper. We find that in many cases UFOs interfered actively in human affairs. Where? In military affairs, through the destruction of some nuclear weapons. This is typically a good, punctual action with very limited information being disseminated, for all this would be immediately highly classified. I am deeply convinced that the military of the main, advanced countries know exactly what UFOs are. As a logical consequence, the military powers should then stop and take account of these very impressive warnings. But the human being is definitely not a logical creature. Inversely, he will tend to "forget" or deny the warning message, like a child.

Extraterrestrials take great care to avoid *physical proof* of their existence in order to control this educational process. They behave like an homeopathic drug, acting through their negative print in the social tissue, and not directly. Is contact possible? I would say yes if the contacted people accept the rules of the game, and if they accept to behaving like negative prints of some alien action and give up the idea to, immediately, have some solid proof of their presence on the earth.

In ending this paper, I would ask you to consider the closing part of the speech given by Andrei Sakharov in 1975, when his wife received his Nobel prize:

Thousands of years ago human tribes suffered great privations in their struggle for existence. It was important, then, not only to know how to handle cudgels but also to develop the capacity to think intelligently — to keep track of the knowledge and the experiences of each tribe and to develop a means that would establish a basis for cooperation with other tribes.

Nowadays, humanity must address a similar task in that *several civilizations could exist in the infinity of space. Among those societies there could be some that are more established and more "performing" than our own.*

I support the cosmological hypothesis: The development of the universe repeats itself, and follows basic characteristics that other civilizations, including some more developed, are recorded in the infinity of time in the pages preceding and following us in the 'Book of the Universe.'

Nevertheless, we must not minimize our sacrificed efforts in this world where, as weak lights in the dark, we have emerged for a moment from the feeling of obscure unconsciousness to become material beings. We must respect the irrationality of argument and create a life which grants dignity to ourselves and the goals we struggle to perceive.

[Ed. note: italics by the author]

This concludes a four-part series by Dr. Petit. We wish to express our thanks to Ignacio Darnaudé Rojas-Marcos of Spain who put Dr. Petit in touch with PURSUIT, and naturally, to Dr. Petit himself who is the Director of the Nation Center for Scientific Research in France.

Also, as previously mentioned, Dr. Petit is the author of several books available in English.



Psychoscopy

by Prof. Willem Tennaëff

The following is, we are told, a previously unpublished article in English, at least, by the renowned parapsychological researcher Professor Willem Tennaëff. We are very grateful to Dr. Berthold Schwarz for bringing this paper to our attention, to Cora Matteson-Lauta van Aysma who did the English translation and, of course, to Mrs. Nicki Tennaëff of Utrecht, Holland, widow of the professor for her permission allowing us to share this material with our readers. [Editor]

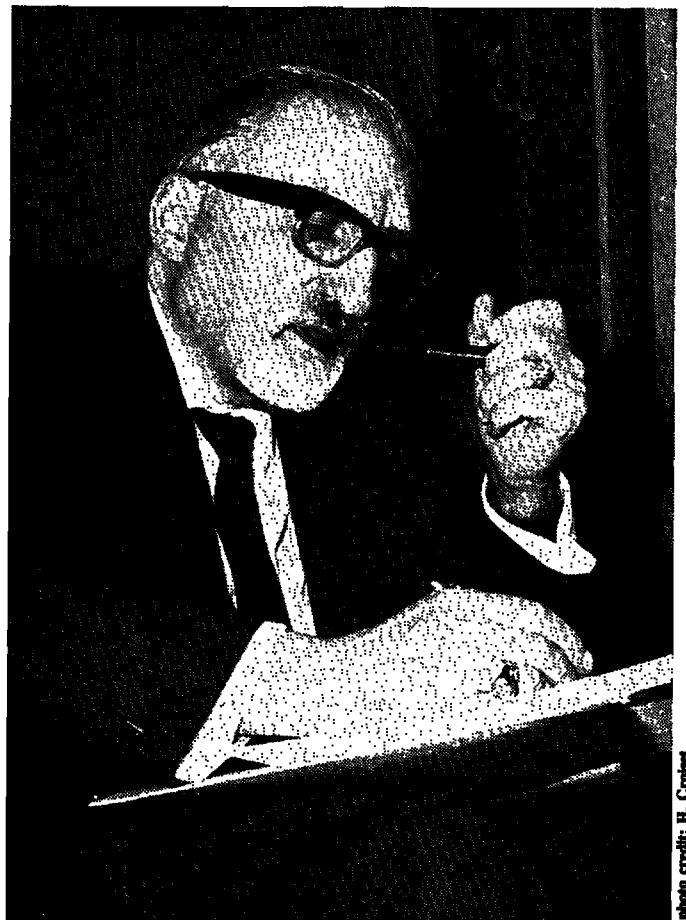
In parapsychological research we encounter people who call themselves "psychometrists," or "object readers." The term "psychometry," which J.R. Buchanan used for the first time in 1842, is now generally considered to be outdated. The term "object reading" is also considered inexact. The term "psychoscopy," used for the first time by R. Tischner in 1926, would be the least objectionable. By "psychoscopist," we mean a paragnost who usually avails himself of an object (a so-called "inductor") as an aid.

The concept of paragnosia (extrasensory perception) is a collective concept, the most important elements of which are telepathy and clairvoyance in space and time. Clairvoyance in time includes clairvoyance of the past, the present and the future. Clairvoyance in space (telesthesia) should be considered as synchronous with clairvoyance of the present.

As an example of a psychoscopic test where the results depend upon telepathy, the following experiment, selected wholly at random, will serve. It concerns a Mrs. L.M., whom I tested in a series of experiments lasting several years. On one of these occasions, I handed her an envelope containing a passport that belonged to Mr. K., whom I personally know very well. She put her right hand part way into the partially open envelope. She made no effort to look at the photograph which was to serve as an inductor but which contained the clues for practical purposes. And then Mrs. M. commented as follows:

"Someone who reads and writes a lot. He is at home in any field. He performs journalistic work. He is quickly stimulated. He leads a hurried and irregular life. I see him writing while seated in a train. He picks up every scrap of news. This is not just curiosity — he has to keep abreast of everything that happens. He can be curt at times. Stacks of paper lie on his desk. There is an infernal disorder. He has a sense of humor. He speaks foreign languages. Machines form part of his environment. I hear a regular thumping sound. The air reeks there. I smell a peculiar, vile scent. The uproar there is awful. He himself does not work among these machines, but he walks between them. He sits at a desk. He has a feeling for poetry. He gets a lot of books sent to him."

When we know what was totally unknown to Mrs. M., that in those days Mr. K. was the managing editor of a provincial newspaper, then we must allow that in this case we are faced with a direct hit. I was in frequent touch with Mr. K. in those days. I visited his office several times and there was ordinarily an "infernal disorder." From time to time, during our talks, he'd stroll into the composing room to give various instructions. It smelled of printer's ink, and there were, too, noises familiar to every visitor to a printing plant. Mr. K. was always after the latest news, traveled a lot by train in those days, possessed a good sense of humor, was a lover of poetry,



Prof. W.H.C. Tennaëff (1894-1981)

and sometimes gave me books which he had received for review.

Considering all this, we are led to suppose that Mrs. H. was able to pick up in her own mind the thoughts that crossed mine when I saw the passport photo. In other words, when touching the portrait, she had the power to bring to her mind what I was able to remember when seeing the picture.

With this, we arrive at the essence of telepathy. Telepathy, then, is the receipt in one's mind of thoughts (thoughts tumbling into one's minds) that emanate from another person's consciousness. It must be pointed out that the picture was no more a prerequisite for my remembering all sorts of things about Mr. K., than as an inductor it seemed indispensable to the psychoscopist's "inneren" (things coming up in her mind).

Experience has taught us that in numerous cases, psychoscopists seem to be able to pick up other people's thoughts without the use of an inductor.

It is obvious that we cannot be satisfied just to point out that it is possible to have a psychological explanation for telepathic phenomena (in other words, that we can compare these phenomena with infalling thoughts). One must know further if the more detailed content of these phenomena will fit into such an explanation. That is to say, we must investigate whether telepathic phenomena can be classified under the laws of memory known to us. This indeed appears to be the case.

When we observe psychoscopists during experiments and ask them about their self-observations (introspections), it becomes evident that they usually get their impressions in the form of images being forced on them. They say that one or another thought connected with the object handed to them as an inductor is forced on them. We may regard these "forced-upon images" as the forerunners of veridical pseudo-hallucinations which occur to paragnosts. The "forced-upon images" underlie the veridical pseudo-hallucinations. Under certain circumstances they will turn into them. Here, of course, we can draw a parallel between what we observe in our paragnosts and that which has been shown with regard to memory. Research has caused us to realize that always, besides a graphic memory such as we find with eidetics, a non-graphic memory can be discerned. There exists with paragnosts a gradual transition from non-graphic to graphic "knowing," just as one can establish a gradual transition from non-graphic to graphic memory.

The introspections of our subjects show us that their "hallucinations," just like eidetic images, sometimes can be exceptionally sharp and detailed. No more than with the pseudo-hallucinations of the eidetics, do the veridical pseudo-hallucinations of paragnosts seem to be limited to sight. From reports of experiments with psychoscopists, it appears that hearing, tasting, feeling and pain hallucinations occur to them.

From experience we know that one finds among psychoscopists, people who show by means of automatic writing and related phenomena (for instance, dowsing), that they have paragnost abilities. Here also we can draw a parallel. For has not psychological research shown that some people (predominantly those who belong to the motoric type) can reproduce by means of automatic writing and related phenomena forgotten (suppressed) incidents out of their lives? One of the first to point this out was P. Janet, who influenced Freud a great deal.

That the inclination to compare themselves with people who have a hard time trying to recollect a forgotten (suppressed) word or name is also shown by our subjects, as is known to anyone who has questioned them about their self-observations. If we try to bring to mind a forgotten (suppressed) word or name, we will often observe that, at first, names or words which have some kind of connection with the forgotten word seem to be thrust on us. Now, if we could consider the telepathic phenomena as "infalling thoughts," we could then expect to observe similar phenomena with our psychoscopists. That this is not a vain expectation is obvious from the following, an example very much chosen at random. It pertains to the well-known paragnost, G. Croiset.

One day, when I was present, he asked a student what he had to do with an Oedipus complex. "Have you an Oedipus complex or are you interested in it?" When the student denied it, the paragnost continued: "And yet you have something to do with it." The student denied that again. Then there was a moment of silence, during which the subject seemed to wait for complementary impressions. Then he said: "Now I see other pictures. Did you see a person this morning in a flood of tears that could not be stanchd?" The student answered that this morning he saw a patient in the eye hospital who showed an excessive flood of tears. When we ask how Croiset came to talk about an Oedipus complex, then it will be apparent that it is not difficult to give an answer. It is necessary to know, though, that Croiset's brother Max is a famous actor. He was many times the principal character in the drama "King Oedipus." At the very moment when

Oedipus plucks out both his eyes, red beets are put on Max Croiset's eyes, causing a flood of tears. So, for Gerard Croiset, a flood of tears is associated with Oedipus and whatever is connected with this person.

When we try to think of a name which we heard in the past, or of an event which happened a long time ago, it can happen that this name or event suddenly pressed on us seems as if "it stands before our eyes." But it also can happen often that such a name or such an event will be thrust upon us "by bits and pieces." The total is built up of a number of elements.

Now we can observe something similar with our psychoscopists. Quite often I have observed that they will get only a few letters of a first or last name thrust onto them when they get to know this in a paranormal way. Also, they very often "see" only a few elements of events occurring in the past of a man or woman with whom they as paragnosts are in "telepathic rapport."

I found in my files a case of one of my subjects, who when in my presence, met a lady he did not know, and suddenly "saw" the image of a pair of long white gloves and long earrings. The paragnost told the lady that both images went together and had something to do with her, but he did not know what to make of it. She then said that as a member of a theatrical group she had recently played a part in which she had to wear long white gloves and long earrings. She had to change clothes for the second act. One evening one of the gloves got caught in an earring. This agitated her a great deal, especially since she had so little time to get dressed again.

On the other hand it does happen that events are suddenly completely thrust onto the psychoscopist. But we also find something similar in remembering.

If, for instance, one asks me the question, "In which year was the Society for Psychical Research founded?", I will answer, "In 1882." How do I know this date is correct?

G.R. Muller, who contributed a great deal to the development of the psychology of memory, has pointed out that one finds a number of signs (exactitude-criteria) which form the so-called exactitude-consciousness. These exactitude-criterias, which we can learn to know through introspection are, among others, the exclusiveness and the persistency with which the "reproduced" years ("reproduced" name, etc.) is forced on us. There is also the "fullness of images." What we mean by the latter is the fact that we do understand that these forced-upon images are connected to others. In the chosen example, for instance, not only was the year forced onto me, but also the names of those who performed such important pioneering work in the establishment of the Society. Besides this were the titles of published works written by those pioneers, etc.

In our experiments with psychoscopists we find that their "impressions" very often are coupled with an exactitude-consciousness. If we question them about their introspections concerning this exactitude-consciousness, we will find that here we are dealing with the same criteria as the ones we found in memory research.

It is possible to give a complete account of this subject in brief. We must be satisfied to point out that just as the state of a lowered consciousness level (on the basis that it causes one to be less inhibited) must be regarded as a favorable circumstance in reproducing, so this state seems also to benefit "inneren."

We, who have observed psychoscopists, know that during experiments they fall into a state of partially lowered level of consciousness. In most cases this lowering is so slight that we



photo credit: H. Croiset

Gerard Croiset (1909-1980) "psychic detective"

can only detect it with specialized physiological apparatus. With a few subjects, however, this lowering goes so far that there is cause to speak of trance and auto-hypnosis. Some subjects try to induce the state of lowered consciousness level artificially by means of a glass ball or a piece of crystal.

The uninhibitedness which occurs as a result of the induced auto-hypnosis seems to heighten the telepathic reception of images. Here we must point out that the use of the glass ball has also been introduced in psychoanalysis. Already at the beginning of this century, a few of the students of Freud began using this aid to bring the suppressed memories of patients under psychoanalysis to the conscious level.

From experiences with psychoscopists one has to admit not only that distance between experimenter and subject does not play a role, but also that psychoscopists can break through the time barrier. Experiments with psychoscopists show that they are able to get "impressions" about inductors handed to them at a previously determined future date by a totally unknown person (unknown at the time of the experiment).

Recognition of this fact has led to engaging in the so-called chair tests with the paragnost Croiset.

In these experiments we let the subject provide us with data about someone who, on a certain date in the future, in a chosen city, will sit on a chair chosen beforehand (drawn by chance or not). The precautionary measures one takes with these experiments are of the kind to ensure that no one knowing of the predictions made by Croiset could, in any way, influence the selection of the future occupant of the appointed chair.

After I had made such tests for several years, I decided to give others a chance to do so with Croiset totally independent of me. In 1951 I found Prof. Bender (Freiburg i Br.) willing to experiment with Croiset independently of me at my request. When the results seemed to parallel those of my researches, we embarked on a joint research in which we tried to

enhance the evidential force of the results of the experiments. To achieve this, we secured the cooperation of Prof. Neuhausler (Munich) who showed us a method by which we were able to judge the quantity of the obtained results and measure them in numbers, thereby minimizing the possibility that the results obtained could be attributed to chance. In quite a number of cases this chance was so minimal, it was practically nil.

Experiments with psychoscopists have led to the question being asked how far some of them could be used for practical purposes. Extensive experiments started in the Parapsychological Institute of the University of Utrecht have proved that some of them, under certain circumstances, seem to be able to furnish data about lost persons, thefts and murders. The Parapsychological Institute of the University of Utrecht, initiated extensive research in this area with a few paragnosts, including G. Croiset. The results appeared in a number of publications. The American journalist, J.H. Pollack, under my direction and with my permission, made use of this material. See J.H. Pollack: "*Croiset the Clairvoyant*," Doubleday, N.Y.

I have to stress, though, that the question whether the date given by the psychoscopist has or has not any practical value is of only minor importance to the parapsychologist. Although in the pertinent publications quite a few cases are found that have to be considered as direct hits from a parapsychological viewpoint, yet they are of little or no significance for practical purposes.

The public (the man in the street) thinks quite incorrectly that paragnostically talented persons are able to see all and then some. Nothing is further from the truth. Continual research has taught us that in nearly all paragnostically talented persons we find a more or less specialized interest which is determined geno as well as pheno typically. In several of my publications I have pointed out that use of a psychoanalytical approach to our test persons would give us a knowledge of the causes of the urges which are manifested in the direction of their interest. In my book *Beschouwingen over het gebruik van paragnosten* (View on the uses of paragnosts) I reported, for example, the case of a paragnost who regarded it as more or less his mission in life to catch thieves, and he succeeded repeatedly in doing so. Talks with this subject brought out that, when he was about 17, his father wrongly suspected him of having stolen one hundred and eighty guilders. This suspicion caused quite a lot of difficulties for him which ended only when his father got the proof that a brother, who was supposed always to set an example, was guilty of the theft. The urge which this paragnost showed to solve thefts was undeniably related to the psychical trauma which this suspicion had caused in him.

In contradistinction to the urge to see certain things, there is also the urge *not* to see certain things. It is self-evident that this negative urge ought to interest us just as much as the positive one. And the more so, because many of the incomplete images that are considered to be shortcomings of the paragnosts are closely linked to such negative urges.

Let us take the following case as a starting point. It concerns a Mrs. H.J.R.-v.U. who in October 1958 happened to meet Mrs. A.B., a lady whom I know personally. Often she has given evidence of paragnostical gifts though, as a rule, she does not like to talk about them, just as she does not like to be called a clairvoyant.

During the visit, Mrs. A.B. spontaneously asked her visitor whether her father was possibly interested in the *Gijabrecht van Amseil*, as she got the impression that her father in some

way or other had something to do with this tragedy. When Mrs. H.J.R.-v.U. gave a negative answer, the paragnost did not pursue the matter further.

On January 17, 1960, Mrs. H.J.R.-v.U.'s father died. The family inserted the announcement of his death in the Twente daily, *Tubantia*, of January 18, 1960, and Mrs. H.J.R.-v.U. also signed the announcement. Under this announcement, at a distance of 14 cms. we found an advertisement of the University Extension Classes at Enschede, announcing the performance of Vondel's tragedy *Gijsbrecht van Amstel* in the "Twentse Schouwburg" (a theatre) by the Amsterdam Theatre Group. Because both the announcements were associated spatially as well as temporally, and both were read by Mrs. H.J.R.-v.U., it goes without saying that here we have a case of a so-called displacement ("Verschiebung"), which certainly originated in a repression on the part of the paragnost.

Some years ago I came into contact with a student who was 23 at the time. He was paragnostically gifted to some degree and was quite willing to place himself at my disposal as a test person. A series of psychoscopic experiments followed. On the whole, they produced satisfying results. One day, when I handed him a cap as an inductor, the subject told me that this object gave him a very unpleasant feeling. A policeman had given me this object. The cap belonged to a man sought by the police in connection with the murder of a newborn child of his unmarried daughter. The student told me that he got a feeling of fright, that he became terrified. Suddenly he threw the inductor away, stating that he did not get any impressions with this object.

Some days later (I had not given him any information with regard to the origin of this object) the test person asked me whether it had something to do with the murder of a newborn child. When I asked him why he put this question, the paragnost informed me that he had had a dream about a man who had put a newborn child under a heap of pillows. At that point I could only reply that this "picture" was correct. Afterwards a conversation followed about "displacements" in time as observed by Whately Carington, S.G. Soal and others.

Suddenly the paragnost exclaimed: "Now I know why I did not get any impressions a few days ago. Repression comes into play here." Then he began to tell in detail about an event in his childhood. His mother had a baby, so he was no longer an only child. The great care his mother gave to the newborn baby aroused feelings of repugnance in him, and one day, an aunt who happened to visit them saw him deliberately throwing bricks into the cradle. His aunt reacted by giving him a sound spanking.

When I asked him if he could find any connections between this experience of his youth and his not being able to tell anything about the inductor given to him a few days ago, the subject answered: "Well, that is clear. Unwittingly I identified myself with the murderer of the child. Something within me told me: 'You might have done the same thing; you are capable of doing something like that.' Therefore I did not want to see it." When I asked him if he could account for his anxiety when he took the inductor in his hand, the subject answered without hesitation that his anxiety was quite clear to him now and showed a repression. He said: "Evidently, I knew at once when you handed me the inductor that this had to do with the murder of a child. Because of identification, however, I must have repressed these impressions which caused anxiety. During my sleep, when censorship was weakened, it loomed up in me, however."



Prof. Tennaëff and G. Croiset in discussion.

Aside from this "displacement" ("Verschiebung") or substitutions which is based on "defense," of which I gave an example, we have also often noticed in dreams and pseudo-hallucinations of paragnosts the phenomenon of condensation or compression which is to be considered as a "performance of shortening" ("Abkürzungaleistung"). Though this phenomenon can also be related to "defense," this need not always be the case, however.

An interesting case of condensation is the following one which is derived from the material Mr. W. Tholen procured for me. This concerns a paragnost who, like Mr. Croiset, has succeeded innumerable times in supplying details by telephone about missing persons, animals and objects. From data in our possession it appears that in August 1964, he was consulted on the phone by a doctor, unknown to him, whose wife could not find three trinkets. Mr. Tholen gave a description of an antique cupboard which was supposedly in the consultant's home and where the missing objects were to be found. Since the doctor did not possess such a cupboard he understandably was quite mystified. One day he did find the three trinkets but in three different cupboards. He then realized that the paragnost had amalgamated parts of these three cupboards into a new piece of furniture.

Similar compressions which I have found repeatedly in my material appear to exist in connection with both the past and the future. In my files can be found field descriptions by paragnosts in which situations both from the past and the future blend with situations from the present time into a new and at first unrecognizable whole. Croiset described ships no longer present in a part of a river which had to be drained but which had been moored there some days previously. (Shortly before, a missing person had fallen into the water there.)



Shroud of Turin: Mystery or Mystique?

The following article, in three parts, is reproduced here as appeared in *Our Sunday Visitor*. As the Editor of the *Visitor* states, "This analysis was prepared by Peter Jennings the weekly's European correspondent." We are grateful to Ray Nelke, founder of COUD-I, for his help in obtaining this material for use here. Mr. Jennings' report is the result of recent attempts to re-determine the age of the Shroud and if, indeed, it is an authentic item dating back to the time of Christ's death.

The portion titled *The Shroud and Faith* was an editorial comment also from *Our Sunday Visitor* presumably by Robert P. Locknow the *Visitor's* publisher and editor-in-chief.

The three parts of this series appeared in the *Visitor's* Oct. 16, 23 and 30, 1988 editions.

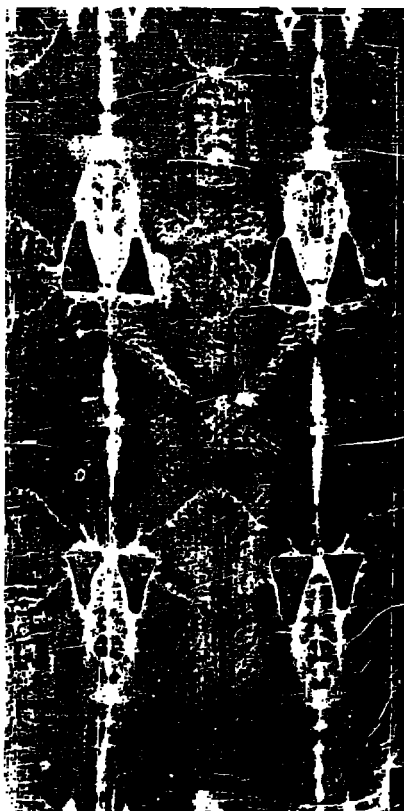
Part I

Editor's note: We have all heard the news that the famed Shroud of Turin — claimed by some to be the burial cloth of Christ — is a brilliant medieval forgery. However, as Our Sunday Visitor went to press, the official results of the tests remained in the hands of Pope John Paul II. News reports debunking the Shroud were based primarily on leaks, and had not yet been confirmed by the Church. While the Church had long held that the Shroud was not what its supporters claimed it to be, popular piety and limited scientific testing had made it one of the best known of all relics in Christendom. In the following feature, the first of three reports, Our Sunday Visitor European correspondent Peter Jennings, a veteran student of the Shroud, reports on its history and the most recent developments in the fascinating story of the Shroud of Turin.

The Shroud of Turin is without doubt the best known, most analyzed and most written-about relic in Christendom. This burned, water-stained, wrinkled piece of ivory-colored linen cloth measuring 14 foot 3 inches by 3 foot 7 inches has defied some of the most detailed and rigorous scientific tests.

Millions of Christians throughout the world believe that the Shroud is the very cloth in which the dead body of Jesus of Nazareth was laid, unwashed, when it was hurriedly taken down from the cross by Joseph of Arimathea and placed in a nearby new rock tomb as the Jewish Sabbath approached.

"Then he (Joseph of Arimathea) brought fine linen, took him (Jesus) down, and wrapped him in the linen. And he laid him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb." (Mark 15:46).



The above photographic reproduction is of a negative of the frontal image of the Shroud of Turin cloth.

The Vatican recently agreed to submit the Shroud to Carbon 14 scientific tests. These tests would allegedly determine if the Shroud itself dated back to the time of Christ through analysis of its material. It is those tests — conducted independently at three universities — which supposedly conclude that the material of the Shroud dates from the 14th century.

Ten years ago, to commemorate the 400th anniversary of its arrival in Turin during 1578, the shroud was put on public view in Turin Cathedral Aug. 27 through Oct. 8, 1978. During this rare exposition, the first since 1933, more than 3 million people lined up, some for many hours, in order to spend just a few seconds gazing at the magnificently preserved, ancient linen cloth which bears the haunting imprint, front and back, of a crucified man laid out in death. The Catholic Church has never made any official pronouncement about the Shroud. Yet Pope John Paul II, preaching at a Mass celebrated in front of Turin Cathedral on April 13, 1980, described it as "an extraordinary witness of Easter, of the passion, the death and resurrection. A silent witness, but at the same time surprisingly eloquent."

The Shroud has no authenticated history from the time of the crucifixion of Jesus until the early 1350s, when it first appeared in the village of Lirey, France, during the reign of King John II. However, the compelling life-size image does correspond in every minute detail to the Gospel accounts of the suffering and death of Jesus of Nazareth.

The completely naked, bearded image of a man about 5-foot-11-inches high had been savagely scourged, crowned with long sharp thorns which penetrated the skull, and pierced with a lance in the manner described by the evangelists of Jesus.

With graphically stark reality, the Shroud shows the horror of death by Roman crucifixion.

It was not until one of its rare public expositions in late May 1898 that a Turin lawyer and amateur photographer named Secondo Pia was given permission to photograph the shroud. Then, in the early hours of the morning of May 29, 1898, the shroud finally revealed a secret hidden for centuries. It was, in fact, a photographic negative, light and shade being reversed.

In 1978 Prof. J. Malcolm Cameron, a British government pathologist and professor of forensic medicine at London University, said, "After careful examination of lifesize photographs, the imprint on the shroud indicates that its owner died on a cross and was in a state of rigor when placed in it."

Professor Cameron observed that anatomical experiments carried out in 1940 showed that, in order to support the victim in crucifixion, "The nails would need to have been driven into the wrists and not the palms of the hands," as has been depicted by artists throughout the ages.

"This mode of positioning of the nails in the wrists damages the median nerve, causing the thumb to bend over the palm," emphasized Professor Cameron. The fingers on each hand of the image are clearly visible, but there are no thumbs depicted. This raises the crucial question: Could a medieval forger have got this anatomical detail correct?

There is nothing in the fabric or weave of the shroud to invalidate the claim that its manufacture is of the first century A.D. The Belgian Prof. Gilbert Raes reported in 1973 after his microscopic examination of carefully selected threads at his textile laboratory at Ghent University, that from a purely textile angle the shroud can be described as "a three-to-one herringbone twill, the material being linen with a small admixture of cotton."

Prof. Philip McNair, professor of Italian at Birmingham University, England, told *Our Sunday Visitor*, "The total absence of wool in the Shroud's composition is instructive to anyone versed in the Mosaic Law with its prohibition of textile mixture. Leviticus 19:19 commands:

'Nor shall a garment of mixed linen and wool come upon you.'

"The presence of even one wool fiber would have excluded this cloth from ever having been a Jewish burial shroud," stressed Professor McNair.

Doctor Max Frei, the distinguished Swiss criminologist, showed by careful analysis of pollen grains, which he took from the Shroud in 1973 and 1978, that at some time in its existence the cloth was exposed to the open air in Jerusalem and the area around the Dead Sea. Before his death in 1983, Frei managed to identify pollens from 58 varieties of plant on the cloth.

The Shroud was caught in an intense fire at Chambery, France, during early December 1532. Molten metal from the casket it was kept in fell onto the folded cloth inside, causing severe burn damage. Amazingly, the mysterious image on the Shroud remained completely untouched. In April 1534, Poor Clare nuns applied triangular linen patches to the worst areas of the fire damaged Shroud, which are clearly visible today.

Some of the most striking scientific work on the Shroud was done in the mid-1970s by two young United States Air Force Academy captains, John Jackson and Eric Jumper. They used computer-photo analysis to discover that the Shroud was not only a photographic negative, but that it also has three-dimensional properties.

In 1976, they scanned a photograph of the shroud with a VP-8 Image Analyzer, a device used by NASA to measure image density and translate the information into a three-dimensional picture. Ordinary photographs, when subjected to this analysis, normally produce grossly distorted images, but the Shroud image reproduced itself in perfect proportion. This indicates that the image on the Shroud was somehow encoded with information about the distance the body was from the cloth at the moment the image was formed.

Sindonologists continue to evaluate the conglomeration of biblical, historical, medical and scientific evidence from the Shroud in the light of the latest scientific tests. However, it makes no difference whatsoever to Christian faith whether the Shroud of Turin is the shroud of Jesus or a fake 14th-century artifact.

Part II

"If the image on the Shroud is purely the work of a medieval artist, it raises more problems for me as an art historian than if it is genuinely the Shroud of Jesus of Nazareth," stressed Anna Hulbert, a specialist in the conservation of medieval paintings, during an exclusive interview with *Our Sunday Visitor*.

Hulbert was commenting on leaked reports that carbon 14 scientific studies of the Shroud showed that the famed relic could not be traced to the time of Christ, and was likely a fabrication by a 13-century artist.

Hulbert, who lives in Oxfordshire, specializes in the restoration of medieval English churches. Trained as an art historian between 1963 and 1966 at the world famous Courtauld Institute — a college of London University which constitutes most of the faculty of art history — she

has a particular interest in the history of medieval art technique.

"In northern European art of the 14th century, there is an increasing emphasis on the sufferings of Christ, with detailed depictions of scourge wounds. I have worked on such paintings and seen innumerable examples, and I can never remember one which suggested the use of an archaeologically accurate Roman scourge as on the Shroud. Also, the marks of the nails are always shown in the palms of the hands, never through the wrists.

"The later medieval scourge was usually of knotted rope. Maybe other historians can bring medieval 'Roman scourges' to our attention?" challenged Hulbert, an Anglican who first became interested in the Shroud after attending a lecture about it when she was 11 years old.

Medical science has now proved conclusively that in order to support the weight of a man's body, the victim of Roman crucifixion would have been nailed through the wrists, and not the palm of the hands, as depicted by artists throughout the ages.

Asked how she would explain the fact that the image on the Shroud has not actually penetrated the linen fibers, Hulbert replied thoughtfully, "I cannot think of any known technique used in the middle ages that would have permitted an artist to get the image on the cloth without penetrating the linen fibers. An artist would undoubtedly have felt that the more it penetrated the cloth the more permanent the image would be," she continued.

"The biggest puzzle for me is how an artist working in the 14th century, when light and shade modeling was just gaining an importance in art, contrived to produce an image which relates entirely to the distance of the cloth from the model, and this with sufficient accuracy to be reproduced on the American VP-8 Image Analyzer.

"I have not seen the Shroud under the microscope, but I have had the opportunity to make a close examination of the anonymous late medieval 'Buxton Achievement' painting in a Norwich, England, museum. It is the only medieval English canvas painting I can think of, and even on those parts which are too damaged to retain any image, there is plenty of evidence of painterly technique visible, even under low magnification. The Shroud should be compared to such an example before reaching any conclusions as to its authenticity," said Hulbert.

American microanalyst Dr. Walter McCrone told this journalist in London in September of 1980, "The Shroud is a fake, but I cannot prove it. There is a great deal of artists' pigment on the cloth. How the artist did it I cannot say."

Not invited to be part of the scientific team that carried out detailed scientific tests on the Shroud in the Royal Palace adjoining Turin Cathedral from October 8 to 13, 1978, McCrone worked from sticky tapes lent to him by Dr. Ray Rogers of the Los Alamos Laboratory, N.M.

In a subsequent scientific paper, Chicago-based McCrone wrote, "The only microscopically visible aspect of the image is a red pigmented organic paint vehicle. If all of

the image components visible microscopically could be removed from the cloth, I believe there would be no visible image remaining. The entire image appears, therefore, to be the work of a highly skilled, well-informed artist."

Asked for her view of McCrone's claim, Hulbert said, "It is particularly puzzling that the image does not penetrate the linen fibers. McCrone writes about pigment particles and a curious yellow stain. One might expect that any normal dye or stain from a medium or pigment would have penetrated the cloth to some depth. McCrone gives a scholarly list of quotations from historians of painting technique, and illustrates his paper with photographs of the Shroud under a wide range of magnification. However, he has not, to my knowledge, carried out any practical experiments to find out if it can be done. I should like to take some cloth, similar to that of the Shroud, and to paint different intensities of iron-oxide brown, and also vermillion, for the blood stains, in the tempera technique researched by McCrone. Part of the painted sample might be 'artificially aged,' perhaps by washing.

"If one then laid the sample under the microscope, at relatively low magnification, perhaps at 60 times, it would be possible to compare the amount of pigment grain necessary to achieve the same tones of brown, and of red, on the Shroud and on the sample.

"McCrone has suggested that a 14th-century artist could have enhanced an earlier image. It is a pity that he did not have better opportunities for studying the yellow stain in greater detail," said Hulbert.

Asked for her evaluation of radio-carbon dating, she paused for a moment before putting it into perspective. "Carbon dating, like X-rays or any other analytical technique, should be regarded as one tool among many. It is chiefly useful in the dating of undisturbed archaeological material. In the case of the Shroud, one should calculate carefully whether any of its known wanderings or adventures, such as the 1532 fire, could give a distorted reading to whatever date the radio-carbon laboratories come up with," declared Hulbert.

It is science, and not the Catholic Church, that is trying to prove the authenticity, or otherwise, of the Shroud of Turin, and it would be quite ridiculous to dismiss the Shroud as a medieval artifact on the basis of a none-too-reliable carbon test.

Part III

The results of the carbon-dating tests on a small sample taken from the Shroud of Turin showed that the cloth — or at least the section of the cloth tested — was woven from linen flax gathered between A.D. 1260 and 1390.

"I see no reason for the Church to put these results in doubt," declared Cardinal Anastasio Ballestrero, archbishop of Turin, and pontifical custodian of the Shroud, after his official announcement of the test results, at a crowded news conference in Turin Cathedral Oct. 13, 1988.

"The Shroud of Turin will remain an object of veneration," stressed Cardinal Ballestrero, who added that he preferred to call the Shroud

"an icon and not a relic."

The carbon-dating tests, performed by three independent radiocarbon laboratories in the United States, England and Switzerland, only show the dates the linen flax was harvested. They do not help to unravel the mystery of how the captivating image got onto the Shroud, which had been revered by many Catholics as the cloth in which the dead body of Jesus was wrapped after the crucifixion. The Church, however, had never taken such a stand, stating that the existence of the Shroud could only be traced to the 13th century.

Cardinal Ballestrero criticized the media, and in particular some sections of the British press, for insinuating that the Catholic Church was trying to hide the results. "On the contrary, the Church wants scientists to continue their examination of the Shroud. The Church will show the same openness, inspired by its love for the truth, which is showed by permitting the radiocarbon dating, as soon as a reasonable operative program on the question was proposed," emphasized Cardinal Ballestrero.

At a news conference in London, a few hours after the official announcement in Turin that the Shroud was a medieval creation, Dr. Michael Tite, keeper of the research laboratory at the British Museum, who coordinated the radiocarbon tests on behalf of Cardinal Ballestrero, reiterated that "the results obtained by the three laboratories, with a 95 percent confidence level, are between A.D. 1260 and 1390.

"If you want us to give an accuracy up to 99.9 percent certainty, then the range of dates would be from about A.D. 1000 to 1500," added Dr. Tite.

"Furthermore, the mean radiocarbon dates obtained by the three laboratories were all within 100 years of one another. Also, there was full agreement between the dates obtained by the laboratories for the three known-age samples, which they measured in addition to the Shroud. These results agreed with the known historical dates for these control samples. Therefore, I believe there can be no doubt that the Shroud is medieval in date," insisted Dr. Tite.

The three laboratories chosen by the Vatican all used the new fast AMS (accelerator mass spectrometer) method of radiocarbon dating perfected within the last decade. The facilities were: the Radiocarbon Laboratory at the University of Arizona (Tucson). The Research Laboratory for Archaeology and the History of Art at Oxford University, England, and the AMS facility ETH of Zurich, Switzerland.

A small piece of linen, measuring one-by-seven centimeters, was cut from the bottom left-hand corner of the main body of the Shroud by Professor Giovanni Riggi of Turin on April 21, 1988. After being divided into three equal parts, it was given to representatives from the three radiocarbon laboratories, together with three control samples dated from the 1st, 11th and 14th centuries.

During the news conference Dr. Tite revealed the identity of the samples as: a piece of fabric from an Egyptian mummy from the British Museum collections and dated by conventional carbon dating to the time of Christ; a piece of fabric from a Christian grave in an-

cient Nubia (on the river Nile), dated on the basis of archaeology to the 11th century; and the third sample, from a cope of St. Louis d'Anjou, kept in the Basilica of Var in France, that has been dated historically to the early 14th century. It was provided by Gabriel Vial, a French textile expert from Lyon.

"We realized at an early stage that it would not be possible to do a completely blind test. The Shroud sample could easily be identified because of its unusual weave, a 3:1 herringbone twill (the warp, or lengthwise thread passes over three west, under one west thread). This is quite rare, and therefore we were not able to find known-age samples which matched that weave," said Dr. Tite.

Dr. Robert Hedges, director of the Radio Carbon Accelerator Laboratory at Oxford University since 1976, assured Our Sunday Visitor that there had been "no liaison whatsoever" between the three laboratories while they were working on the measurements.

The first reports of the Shroud date from the early 1350s when it was in the possession of the French knight Geoffrey de Charney, who lived in the village of Lirey about 12 miles from Troyes in France. Killed by English troops during the Battle of Poitiers in September 1356, Geoffrey de Charney took with him to the grave the secret of how he obtained the Shroud.

In 1453, his granddaughter Margaret gave the Shroud to Duke Louis of Savoy. In 1578 the royal family of Savoy brought the Shroud to Turin, where since 1694 it has been kept in a chapel specially built for it, which adjoins Turin Cathedral and the Royal Palace.

On his death in exile during 1983, ex-king Umberto II, the last king of Italy, left the Shroud to Pope John Paul II, with the proviso that "it must remain in Turin." The Pope was informed of the results Sept. 29, 1988.

Father Albert Dreisbach, an Episcopal priest who runs a center in Atlanta devoted to studying the Shroud, has taken issue with the tests, according to a report from NC News Service, saying that, "It will be the carbon-14 dating and not the authenticity of the Shroud," that will be tested.

He claimed that the sample strip used in the testing, taken from the outside edge, was possibly not part of the original cloth and "one of the most contaminated parts."

In any case, modern science can attempt to discredit the Shroud of Turin, but it cannot create a perfect duplicate. The Shroud is the most remarkable and outstanding work of icon art in history.

The Shroud and Faith.

The stories on the results of the carbon-14 dating of the Shroud of Turin leaked to the press seem to confirm what the Church had officially held all along: The only real evidence available traced the cloth back to the 14th century and no earlier. Thus, it is impossible to say whether or not the Shroud was in fact the burial cloth of Christ. And, of course, even if it could be traced back to the days of the New Testament, that would still provide no proof of its authenticity.

Yet while newspapers were proclaiming that

the scientific tests proved the Shroud to be a fraud, the actual report — to be released very soon if not shortly after this issue has gone to press — will no doubt be far more nuanced. There is some serious question whether both the form and results of the carbon-14 tests can be so definitive as to rule out the Shroud's authenticity. And in any case, other teams of scientists still hold to earlier, different studies conducted — such as those tracing pollen samples from the Shroud back to the region and time of the historical Jesus — which would contradict the blanket negative conclusion reported by the press.

Secular reports that the Shroud is a blatant fraud, with their hinted giggle that science has once again defeated medieval superstitions, are premature. The Shroud will remain a mystery, and even with the disputed carbon-14 results, a hundred other mysteries surround the linen: How was the image made? How could it accurately be portrayed in a technology unheard of at the time of its alleged fraudulent creation? Why would the genius who created such an astonishing piece of art leave no other works? And what of the reams of evidence which hint at the shroud's existence in earlier days?

That said, no one can make the case that the Church would ever proclaim the Shroud authentic. Even in recent years, when the evidence appeared to be in the Shroud's favor, the Church held back for three important reasons: 1) particular relics never are specifically defined as authentic; 2) its cloudy history would always remain a problem; and 3) faith is a mystery of belief, not something which can be authenticated.

Which brings us to a problem that surrounds mysteries such as the Shroud, or claims of apparitions such as those at Medjugorje. Too many people can come to view such phenomena as somehow central to their faith. If the time comes when the Church can no longer support any trace of authenticity and rejects such phenomena, too many have gone too far to just abandon them. We've seen it at Bayside, we've seen it at Necedah, we've seen it a thousand times in the history of the Church. A curiosity can be no substitute for faith; and while, like the Apostle Thomas we would delight in concrete proof of our faith, the very word "faith" tells us that it shall not be in terms that science can prove. The proof of our faith is in our hearts and our deeds.

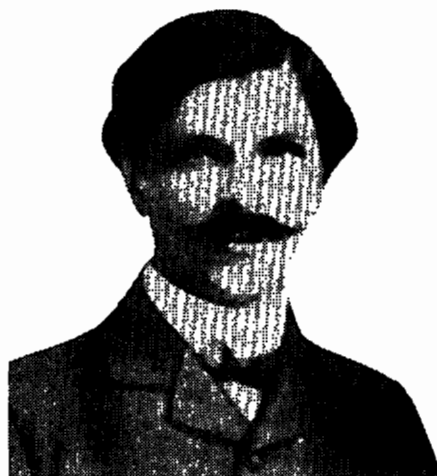
The miracle of faith today is its vibrancy in our souls, not in unexplainable phenomena. If we allow ourselves to be caught up in a search for physical proofs, we place science before faith, a relic's existence before the truths expressed in the Nicene Creed.

One can only hope that further study might cast greater light on the Shroud's origins. If indeed it is an artistic creation, we can delight in its beauty and mystery, as we delight in Michelangelo's *Pieta*. Art serves faith, and the beauty of an icon is in the faith stirred, not in the object itself. And even if the Shroud was somehow deemed to be authentic, it would be still a piece of cloth.



Chess With A "Dead" Partner

by Alex Gardner



Geza Maroczy in 1904.
Chess Champion



Robert Rollans
Automatic-writing medium



Viktor Korchnoi
Chess champion

The West German TV company RTL-Plus originally telecast from Luxemburg, where programs on the paranormal were presented by Rainer Holbe as a regular feature. After the TV company moved to Cologne this psychical research activity ceased for a while, but was resumed on the 1st of October 1988 with quite a sensational report about a strange game of chess between two contestants, one in this world and one on the "other side" that has been going on for more than three years.

It all began years earlier when a Swiss investment consultant, Dr. Wolfgang Eisenbeiss of St. Gallen, as a chess enthusiast and a psychic investigator became involved with an automatic-writing medium, Robert Rollans (also a musician and composer), then living in Sankt Augustin near Bonn, and invited him to Switzerland for tests.

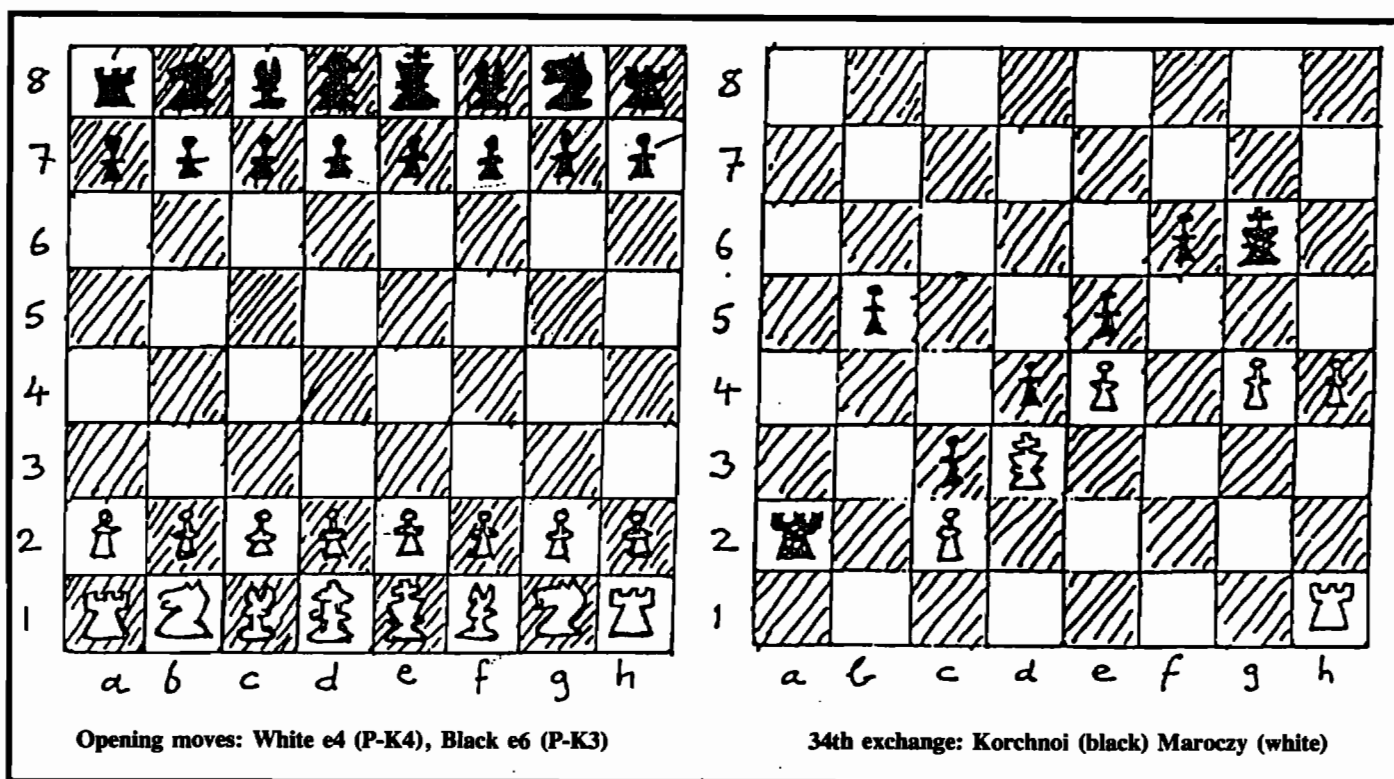
Another acquaintance of Dr. Eisenbeiss, the world famous chess champion Viktor Korchnoi (as written in German with a Swiss spelling of Kortschnoi) a White Russian residing at Wohlen, Aargau in Switzerland. Dr. Eisenbeiss hit on the idea of organizing a game of chess between Korchnoi and a former (deceased) chess champion with the moves to be transmitted through Rollans in order to present convincing evidence of a life after death. With Korchnoi having expressed willingness to cooperate, he elicited the names of several chess players who had been champions round about the turn of the century, when the favored style of playing was somewhat different.

The controls of medium Robert Rollans were successful in finding and contacting one of these former champions — a Hungarian named Geza Maroczy, born in 1870 and deceased in 1951, who had been one of the world's three best players at the beginning of this century. Maroczy indicated his readiness to participate, and as "white" he made the first move on the 11th of June 1985. The move was King's pawn to K4; the symbol for this was written by a control using the medium's hand. On the 15th of June a spirit-control of the medium announced in writing that Maroczy was present and would try to write a personal message. The erstwhile chess champion managed to take over the hand of the medium. By way of introduction he wrote two phrases in Hungarian which meant: "Here is Maroczy, Geza. I am happy to greet you." (Actually the 'c' in the surname came out like an 's'). He then stated that

he would continue in German and went on to answer a test question on chess sent by Dr. Eisenbeiss concerning the opening in a particular game in a particular tournament. The reply was: "King's pawn opening and French Defence." But after this the communicant declared that he was finding it increasingly difficult to guide the hand of the medium, and he would let his friends continue. He signed off with [See you again] in Hungarian — "Viszontlátásra," after which the style of writing changed to what it had been before. It should be stated here that although the medium, who is of Czech parentage, knows snatches of Hungarian he knows absolutely nothing about the game of chess.

The reply to the test question had been correct. But this was only the beginning of an exhaustive process of identification that closely involved Lazlo Sebestyen, a journalist, chess historian and member of the Hungarian Chess Society. Dr. Eisenbeiss's experience of psychic investigation had included many encounters with what he terms "Fopgeister" or fop spirits. These are entities that claim false identities, either due to a hoax mentality or to compensate for frustration or an inferiority complex perpetuated from earthlife. Favorite guises, in Dr. Eisenbeiss's experience, are Jesus, Mary and various scriptural Archangels. (Perhaps, herein, lies a clue to the innumerable Madonna apparitions sighted in mainly Catholic countries — a spirit in Madonna form being acceptable but all others ascribed to the Devil.) One such fop spirit claiming to be a very eminent deceased person was exposed by Dr. Eisenbeiss, through persistent questioning, to be a former steel-worker.

So to forestall any doubts as to the true identity of the communicant that might later be made, or aspersions that the deceased chess player might be a product of the medium's subconscious mind, Maroczy was persuaded to divulge a wealth of information concerning his former life and, in particular, concerning tournaments in which he had played. Growing more accustomed to using the medium's hand, Maroczy scribbled 40 pages of personal and professional information. From this, Dr. Eisenbeiss compiled 39 questions which he sent to Lazlo Sebestyen for confirmation, though not disclosing that the data had actually come from the "other side." The historian, after thorough research into old records and consultation with two still-living children of Maroczy's (both over 80),



was able to corroborate all 39 points save for a few minor discrepancies.

But to this proof of identity came a striking piece of additional evidence. This was embodied in the answer to a further question that Dr. Eisenbeiss addressed directly to (the alleged) Maroczy through the medium, and which concerned a game with a little-known player called Romi at San Remo, Italy in 1930. Maroczy had been on the verge of losing but suddenly thought up a brilliant tactic for his next move (the 41st of the game), and won. Not only did the "dead" communicant recall all the details of the contest but maintained that his opponent's name was correctly spelled Romih and that he had played against Romih once in his youth and lost. Thus the revenge game at San Remo was a particular personal triumph!

The first move of the game between two worlds, or between two dimensions, made by Maroczy as "white" on June 11th of 1985 was relayed by the medium to Dr. Eisenbeiss who entered it on a chess protocol card and informed Korchnoi. Later the countermove — black King's pawn one square forward — was sent by Korchnoi to Dr. Eisenbeiss at St. Gallen, relayed back to the medium in Sankt Augustin and communicated by his controls of Maroczy. Then the third move of the game was scrawled in symbol form by means of automatic writing — white Queen's pawn to Q4 — and the medium, to whom the symbol was unintelligible, relayed it to Dr. Eisenbeiss in Switzerland who informed Korchnoi.

Even before the sensational telecast by RTL-Plus, a written report by Rainer Holbe was published in the RTL-Knaur pocketbook series *Unglaubliche Geschichten* (Incredible Stories). This account includes photographs of Holbe with investigator Dr. Eisenbeiss, one of Viktor Korchnoi, three of the deceased Geza Maroczy (one with his wife), one of the medium Robert Rollans and photostats of three pages of scribbled communication received through automatic writing on June 15th of 1985, including the handwriting of Maroczy — also a reproduction of the chess protocol card with entries up to the 32nd exchange of moves (i.e. 64 individual moves), the situation up to May 1988. Up to the end of October 1988 two

more double moves had been made. In September 1987 Robert Rollans had left Sankt Augustin and become resident in Bad Pyrmont, just south of Hameln, Germany. The game was now in its final stages. Maroczy has, besides his King, four pawns and one rook or castle. Korchnoi has, besides his King, five pawns and also one rook. That the game is taking so long is not just due to the relaying but also to the repeated absence from Switzerland of Viktor Korchnoi, when taking part in international chess tournaments. Dr. Eisenbeiss has to await his return before his countermove can be ascertained. Maroczy sometimes has expressed irritation at the long delays — *an indication that the passage of terrestrial time has its equivalent in the etheric spheres.* * Maroczy stated at the start that, being so long out of practice, he expected his adversary to win. Korchnoi has stated that, despite an old-fashioned method of playing, Maroczy is a formidable opponent.

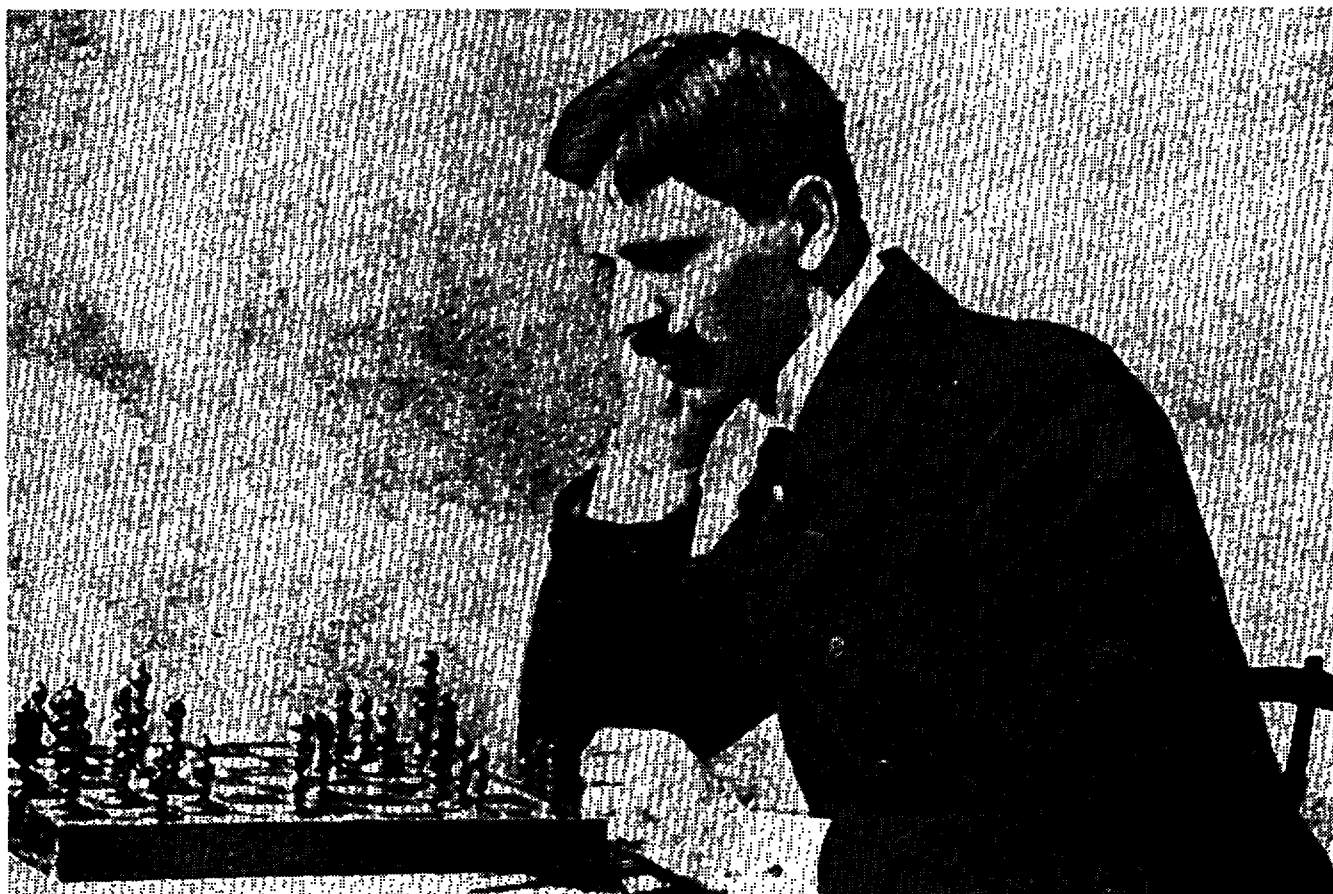
When the game is over, Dr. Eisenbeiss will be writing a full report of the remarkable project that is his own brainchild.

A word about the medium:

Robert Rollans is now over 70. When in his thirties he visited a seance where some advice, purportedly from the "other side," was given him regarding a musical composition. Some months later he was sitting at 2 o'clock in the early morning before a sheet of note paper with the intention of writing a letter. Suddenly an unknown force directed his hand to scrawl a message that was unmistakably from his deceased brother. He was nonplussed and at first alarmed, but gradually became accustomed to serving as an instrument for spirit-controls. Since the first scribbled message he has filled over 3000 sheets. The automatic writing includes philosophical and scientific discourses (one on the "big bang" theory). Five hours of writing seem to go by like a minute. Only after emerging from the half-trance can he comprehend what he has written. One of his regular controls is his mother. Some years ago he offered to place himself at the disposal of the parapsychologists of Freiburg University, but he claims he was ignored by them.

**[italics, by PURSUIT — Ed.]*





Geza Maroczy (1870-1951) had been a world-leading chess champion.

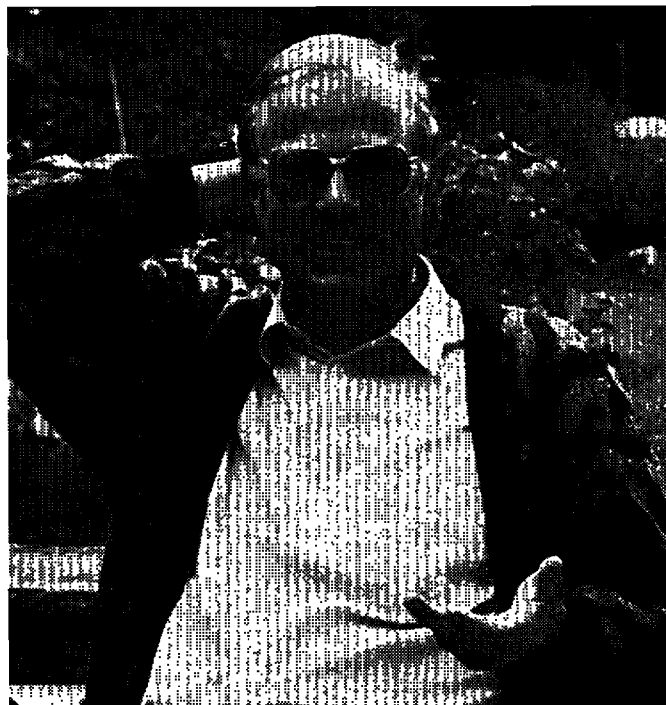
Just before going to press, **PURSUIT** received the following communique from Dr. Eisenbeiss. Since this unique experiment was his idea we, naturally, are pleased to have him express his thoughts as part of this article. To quote Dr. Eisenbeiss:

The chess game is in its 38th move (exchange). It is a rook-pawn end to the game with some advantage for Kortschnoi, but still with an unclear outcome. But, the game is somewhat a peg upon which a more important event is hanging since it is the first time that the fact of life after death is being proved in a way that "animists," among parapsychologists, no longer can pretend such "proofs" can just be explained away and interpreted with the aid of living persons.

I will outline in a book specific situations which arose during these several years of contact with the late Geza Maroczy — situations that ultimately prove that it can only be the late Maroczy who uncovered certain links and runs of course — and not just the unconscious mind of a living (psychic) person. These events justify their being presented and analyzed in a book, as soon as the game is over. I hope that all the people who are basically ready to believe in life after death, but still have some doubts, will welcome such a presentation.

According to my view, it is of the utmost importance that human beings not only think in earthly dimensions, but also in spiritual ways. And, to start a person in this direction, it is best if one deals with the reality of a life after death. We must realize that our few years here on Earth are only a tiny (though important) cut out of a much wider reality and existence. When we see this, not only does life become more beautiful but so does our responsibility with regards to all our activity and thinking and also life is enhanced with respect to our fellowman and finally, to our Creator.

Editorial Comment: We are grateful to Mr. Alex Gardner for sending this article and the chess board drawings via Dr. Berthold Schwarz, and to Dr. Wolfgang Eisenbeiss for his commentary here and the loan of the photographs, some of which we expect to use in a follow-up article.



Dr. Wolfgang Eisenbeiss, originator of match.

Letters to the Editors

Addendum

Dear Editor:

Subsequent to the completion of this article, I've come across further material relevant to the geologic column. At the onset, I apologetically report there are more respectable geologists out there than I initially inferred. The database I utilized from young-earth publications was far too narrowed in its treatment of the geologic column. This is wholly my error. To correct such I now include data which in my views makes the young-earth/flood-geology model as untenable. Flood geology has its place. It explains many anomalies associated with the geologic column. Such neo-catastrophism goes only so far and where it trails off, the old-earth view carries on nicely.

Anthropologist, biologist, geologist, and theologian Dan Wonderly answered many nagging questions and ended a fence-sitting posture for me. His book, using *non-radiometric* methods, presents data pointing to an earth far older than any young-earth proponent allows. He clearly shows the Noachian Deluge's inability to be responsible for all sedimentary strata, especially those formed by processes of a *non-catastrophic* nature. Wonderly's commentary on ancient coral reefs and associated fossiliferous strata points clearly to an ancient earth with extended periods of calm and sundry cataclysms here and there.

Taking up the old-earth view is no overnight flip-flop for me. 15 years of ongoing research solidified my suspicions. Man indeed appears as a geologically recent arrival, planted in due time with God only knows what harvest in mind. The "time" plot thickens and our vision is enlarged to humble us all. So be it.

Reference: Dan Wonderly, *God's Time Record in Ancient Sediments*, Crystal Press Publishing, Flint, Michigan 1977.

—John W. Patterson

Dear Editor:

Volume 21, #2, Whole #82, second quarter 1988 issue, spoke about invisibility as a force. A very logical, interesting idea.

Since 1951 I have explored the phenomena called dowsing. Dowsing is the learned communication between invisible forces, deep mind/body responses, and conscious processing. My journey has brought membership with British, Canadian and American Societies of Dowers, and has brought about the forming of the Northwest Society of Dowers. The NWSD meets monthly, and has held annual conventions since 1976. These conventions draw from a number of States and Canada.

The variety of molecular particles, forming paths and form with exact signatures, patterns, hidden in the substance of invisibility is mind boggling. These hidden creations have color and tone. They have form, just as sure as visible form exists.

Science tends to suggest imagination creates that form, and dowsing is the idio motor response to that imagined field. I agree in part. The mind does produce creative force that enters invisibility. Imagination is an energy. So is the Cosmos. So is this vibrant, magnificent planet. So is invisibility, and that which is visible. Man, life, and more exist as forces.

The idea that invisibility is a substance, and that within that substance much is hidden away, makes sense.

The integrity demonstrated by radio waves, photo active waves, TV signals, micro waves, X-rays, lasers seems remarkable. I would suggest that thought, imagination, produce fields not so easy to examine results of, but very real. The cosmos, the sun, planet earth, all involved in life and creation,

produce forces visible, and forces and form hidden by the substance and force of invisibility, sometimes called an etherical force or the ether.

By what ever name this force and substance is called, the realization that it is an important part of our environment may aid in exploring the mental and life fields. Healthy and stressing energies exist in the ether, just as sure as roses, peaches, poison oak, and arsenic exist in denser forms.

Ignorance of the hidden forces that permit the many species of life to exist through the chains of necessary eco systems, created over the eons of time and space is great. Any idea that could open the window, letting in light and understanding of how our mental fields, our life forces link with the hidden forces in the ether, in invisibility, seems so very valuable. That mention of invisibility as a force, in **PURSUIT**, suggested such an idea. Earth life cries for understanding.

—Mike O. Doney

Dear Editor:

A quick glance through Nostradamus revealed to me that Katie's Example #4 is identical with N.'s quatrain I:70, but with a "g" substituted for "q" in *monarqueand parque*. Also, Katie's Example #6 is identical with N.'s quatrain V:47, but with "maralvera" substituted for N.'s "marahera." Schwarz notes that Stewart Robb identified Examples 1 and 2 as N. quatrains as well, but unfortunately doesn't give a specific cite. I've been unable to locate them in N. (not necessarily significant, since the index in the Cheetham volume is so poor), but have found that they contain elements inconsistent with other N. quatrains. There is no index listing for Sabaeans, nor any explicit reference to the Crusaders. N.'s one use of "Pharos" (in V:27) is spelled "Phatos" (Cheetham) or "Pharos" (Roberts), but not "Pharas." as in Katie's example. Also, the only supposed reference to "flesh" that I have found (in IV:7) was spelled "cher" rather than "chair" though the latter is, of course, correct French. As for Example 2: N. almost always uses other locutions for "clergy." The one example I have been able to find where he used "clergy" (in VIII:98), he spelled it "clerc" not "clerge."

—Mike Shoemaker

Dear Editor:

The editing on my "Cryptozoology Comments" in **PURSUIT** No. 83 was a delight. My normal turgid prose was improved and made readable.

The update on the Lizard-Lizard case from SC is that, so far, the telephone solicitor (my error not a rock-and-roller) who obtained the alleged mini-photo of "Lizard-Lizard" has refused to publish it or even show it to anyone, thus adding to this cryptozoological mystery. Anyone with knowledge of the name and address of the man who took the photo in the Browntown area please contact us with that information.

A minor correction to my Cryptozoology Comments in the last issue, and that is that the photo of a white long roof-shaped object in a Loch on Achill Island was taken in Lough Keel, not Lough Sraheen. But being a mile or two away, these beasts could easily lurch from one lough to another, and some have been seen on land, doing exact that. From and to the sea, as well, one might add. Once all the fish and/or sheep are gobbled up from one area, lurch on to the next.

—Erik Beckjord

Books Reviewed

THE OUTCAST MANUFACTURERS, by Charles Fort, reissued by INFO, P.O. Box 367, Arlington, VA 22210-0367, \$19.50 (plus \$1.50 p/h)

Reviewed by R.C. Warth

The International Fortean Organization deserves a big thanks and credit for reissuing this nearly complete serialization from *New Pearson's* magazine going back to the turn of the century. It is a view of Charles Fort's writing that was missing to most of those interested in Fort's lore and legend.

While it is not on the subjects of Fort's four subsequent books on unexplained phenomena, and in all likelihood *Outcast Manufacturers* would have died in obscurity if Fort had not written *Book of the Damned*, it allows us to see Fort's development as an author, and in this reviewer's opinion, is more readable. The book is a look at life in the waning Victorian day before civilization "developed" into what we have today.

FACTS & FALLACIES: STORIES OF THE STRANGE AND UNUSUAL, by the Editors of *Reader's Digest* (Pleasantville, NY 10570), 1988, 448 pps., illus., \$24.95.

Reviewed by Robert Barrow

Yes, this is another of those entertaining, oversized volumes found most appropriately on the coffee table or bedside stand, the sort of book that you can thumb through at any point, anytime, and not fear having lost your place when you put it down because it doesn't matter — this type of book truly has no beginning and no end.

If issue must be taken with any aspect of this bulging 16-chapter compendium, it concerns the title. Assessment of the work, as a whole, shows there is no particular fact vs. fiction theme, nor is there anything much to warrant the word "strange" here. However, *unusual* aptly fits the bill, mostly in the respect that *Ripley's Believe It or Not* offers us unusual science, unusual people, unusual places and unusual events. Should one realize from the outset that this entry encompasses a sort of "fun with fascinating facts" or "fun things to know and tell" category, then, admittedly, there is much to sample here in some 400 brief reports of generally 1-2 pages each. Leaning more upon scientifically recognized and credible topics than the title suggests, however, we initially find chapters such as "Wonders of the Natural World," "The Surprising Animal Kingdom," and "The Astonishing Human Body." Now do you understand what this book is like?

Considerably to my delight, though, while often familiar to readers of *PURSUIT* and related journals, the subjects touched upon are presented with a flair, and there is something for everybody: ancient miracles of engineering, intriguing inventions, mathematical oddities, eccentric people, our future in space, etc. Somewhat bewildering for their appearance in these pages, nevertheless, are several sections ex-cruciatingly intent on informing us about the origin of various words in our vocabulary. How strange! How unusual! How incredibly out of place in this book.

But pay no attention to my ramblings. *F&F* emits enough sparkly to keep us turning pages for hours. After all, one *does* become curious to know why one Andrew Jackson, Jr., of Tennessee was granted a patent in 1903 to manufacture spec-

tacles for chickens (yes, I, too, thought perhaps they would help the poor creatures read the EGGstra edition of the evening newspaper, but, alas, the specs were actually intended to protect their eyes from pecking peers). And maybe we read of his eggsploits, oops, exploits elsewhere, but the editors' piece on "the embalming dentist," who in the 1700s displayed his dead wife's body in his home for all of London to see and admire, keenly captures the essence of a Fortean love affair. Then there's the French gentleman who earns a living by eating metal objects such as razor blades, and lengths of chain. And television sets. And a Cessna 150 aircraft that took him two years to devour.

As *Reader's Digest* continues to turn out these, quite frankly, handsome volumes on often bizarre topics — and we must keep in mind that the editors perform their task well at creating books that attract all ages and a diverse readership — we should be grateful that credible sources are consulted. Among the contributors are Loren Coleman, Hilary Evans, Bob Rickard and Paul Sieveking.

Still, one can hope that the ladies and gentlemen in Pleasantville come up with a more on-target title next time, because despite some interesting material, it might have been better for this release to have been called simply, *Hey, Here's Some Unusual Stuff*.

ABOVE TOP SECRET, by Timothy Good; Morrow, 1988, \$19.95

Reviewed by George Andrews

The publication of *Above Top Secret* by British researcher Timothy Good is a landmark event that will put the cynics who persist in denying the reality of UFO phenomena on the defensive from here on out.

Timothy Good employs a similar technique to that of Barry Greenwood and Lawrence Fawcett in their *Clear Intent* (Prentice-Hall, 1984), using contradictions within government documents to demonstrate that the government is perpetrating a cover-up. However, *Clear Intent* was focused mainly on the devious activities of the Intelligence community within the United States. The scope of *Above Top Secret* is not only international, it is world-wide.

Timothy Good also deals with developments within the United States, bringing up much material that was not included in *Clear Intent*, but the main thrust of his book is a meticulously detailed investigation of what went on concerning UFOs within the Intelligence communities and officialdom of England, Canada, Australia, Russia, China, France, Italy, Portugal and Spain. It is particularly illuminating to compare the information contained in *Above Top Secret* with the information contained in *Clear Intent*, as they supplement each other in remarkable fashion, and the correlations provide powerful confirmation of their basic hypotheses.

The publication of *Clear Intent* puts the cynics who maintain that UFO sightings are all explicable in terms of weather balloons, the planet Venus, swamp gas, mass hysteria or flocks of geese in a difficult position. The publication of the world-wide evidence presented with such concise, conservatively understated, devastating effectiveness in *Above Top Secret* puts those same cynics in an impossible situation, from which there is no way they can recover their irretrievably lost credibility.



SITUATIONS

In this section, mostly contemporary curious and unexplained events are reported. Members are urged to send in newspaper clippings 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).

Strange Sightings in Canada's Lake Utopia

When it first broke surface on that warm July evening in 1982, Sherman Hatt thought of a whale.

It was that big.

There was only one problem: Hatt was looking out on Lake Utopia, a large freshwater lake in southern New Brunswick.

"It came out of the water, sawn along the top of the water and then went back under. We watched it for about a minute and a half. We couldn't see a head or tail, just the hump of the back — I'd say about 15 feet long."

Hatt says the creature moved very quickly and left a large wake as it swam through the calm water.

As far as Hatt is concerned, there's only one explanation for what he and three other people saw that evening: it was the Lake Utopia sea monster.

"I'd heard stories about it all my life but that was the first time I'd ever seen it," says Hatt, a life-long resident of the Lake Utopia area of southern New Brunswick.

There have been many other reported sightings of the baffling creature, dating from the arrival of the first settlers in the late 1700s to last summer.

Whatever it is people are seeing in the murky waters of Lake Utopia, it has become the stuff of legends.

Now, Norma Stewart, a Fredericton writer, is putting all the stories and legends into a comprehensive account of the mysterious sea serpent thought to inhabit the lake.

Stewart is a believer even though she has never seen the monster herself.

"I grew up there and it wasn't unusual to hear stories about the monster. In fact, it was an ordinary, everyday part of life," she says.

"It wasn't until I left and came back that I said, 'Hey, this is unusual, guys. This isn't a normal conversation for most people. Not everybody has a monster in their lake.'"

She has looked at the scientific explanations but still believes Lake Utopia is being regularly visited by some kind of large aquatic creature that probably uses the lake as a feeding ground during migration to southern waters.

In every instance, the creature is reported to be black and very large — as much as 100 feet in length. Most people say they just see coils breaking the water: sometimes only one section, like Hatt saw. Others see two or three coils coming out of the water like huge tires. The creature moves quickly, kicking up a large wave around it and a long wake behind it.

Lake Utopia is very close to Passama-

quoddy Bay and the Bay of Fundy, an arm of the Atlantic Ocean.

However, any migrating sea creature would have to travel up a river and make its way through a gorge and up a steep waterfall before reaching a deep, natural canal that connects the lake.

Nevertheless, Stewart believes it's possible. She says the gorge is honeycombed with underwater caverns and tunnels that may be the creature's secret route in and out of the lake.

Several people have tried to catch the monster by setting nets, but no one has ever come close to snaring it.

There has never been a scientific investigation of the Lake Utopia monster.

However, there are two possible explanations.

One is that the creature is actually a sturgeon, a big, ugly fish commonly found in the St. John River and valued by New Brunswick fishermen for its roe — caviar.

The other is that people may be seeing eels piled together in a large ball. There are lots of eels in Lake Utopia and it's not uncommon for them to group together during migration.

But Stewart and Hatt scoff at those explanations.

"Sturgeon are bottom-feeders," says Hatt. "And I didn't see any pile of eels. I saw one very large, solid creature. I can't tell you what it was but I can tell you it wasn't either of those things."

SOURCE: Chris Morris, *Toronto Star*, Canada 10/16/88

CREDIT: Robin Selz via COUD-I

Objects Slam Against Walls

An elderly French husband and wife claim objects flew mysteriously around their home at night and asked police to investigate.

The police are skeptical, though Raoul Fournier contacted the Catholic bishop of Montpellier, France, should an exorcism be needed.

"We've lived here for 50 years and nothing like this ever happened before," Fournier, 76, said. Montpellier is in southern France.

Fournier said his wife, Angele, 73, his grandson, Laurent, and himself endured hours of objects inexplicably flying across a room and smashing against walls, cowering during the supernatural horror.

He said dishes, jars of jelly and other items flew around a room on the ground floor from 11 p.m. Tuesday until 4 a.m. Wednesday.

"It's unimaginable what happened. Trinkets, dishes and even our holy candle brought back from Lourdes flew around at high speed and crashed against the walls."

He said his wife, Angele, 73, was still shocked by the experience and did not want to talk about it. "Someone cast a spell on my wife. But we don't have any enemies."

A doctor told police the wife was mentally disturbed: Fournier didn't see the events — she told him.

SOURCE: *Express-News*, San Antonio, TX 11/5/88

CREDIT: Dennis Stacy via COUD-I

A Soviet Union Poltergeist

From the Union of Soviet Socialist Republics: In Moscow, a dormitory for women workers has a poltergeist. One that knocks before it enters. And then swipes boots.

The daily newspaper *Trud* tells us that the spirit recently introduced itself to three house-painters who live in the dorm, by knocking loudly on a door and then swinging it open and shut, open and shut.

The intrepid females then commenced a dialogue of sorts with the thing, and soon established that it knocks once for yes and twice for no.

But is there not a skeptic for every gull? The *Trud's* reporter sought guidance about the aforementioned occurrence from a person identified as V. Troitsky, chairman of the commission on strange occurrences for the Soviet Academy of Sciences. Troitsky, who is also apparently the chairman of circular logic, replied: "In our country, the principle is still current that these things can't happen, because they could never happen."

SOURCE: *Philadelphia Inquirer*, PA 10/27/88

CREDIT: H. Hollander

'Cotton Candy' Covers Trawler and British Town

Yesterday a 'cotton-floss' cloud (a sticky white cobweb-material) engulfed a trawler off the British coast. A Coast Guard spokesman said, "We have no idea what it is or where it comes from." By evening the curious "candy-floss" cloud had drifted over and settled down covering some 30-square miles on and around the town of Christchurch, Dorset.

SOURCE: *Daily Mirror*, London, England 10/29/88

CREDIT: John Hapsworth

[Editor's Note: See a related such report in the Notes of Charles Fort section of this issue for 1857 Nov 21, page 195 col. 2-3, presumably from California. We might ask, since Clear Lake, CA; Salt Lake, UT and the English coast are mentioned here in these two reports, what part (if any) does water play in this material's occurrence and origin?]

Rainmakers Brought Relief to Athens, Georgia

Last summer, when northeast Georgia was suffering from the worst drought in recorded history, two Miami technologists brought a strange device to the Athens area to make rain.

None had been predicted in the Athens area that week but nearly an inch fell after the two visited with their strange machine.

There was normal to heavy rainfall after their visit, and weathermen were left scratching their heads.

James DeMeo and Robert Morris, who have been experimenting for the past decade with orgone energy research pioneered by Wilhelm Reich in the 1940s and 1950s, said they made the trip to help farmers, sponsored by money from persons interested in orgone energy research.

DeMeo holds a Ph.D. from the University of Kansas, where he did his doctoral thesis on Reich's work.

Orgone energy, as described by Reich, may be seen in the blue hues of the air around mountains or in the wavy patterns of light rising from hot pavement. He believed it could be captured and used to better life for people.

Much of Reich's research was hailed by some as a cure-all, but doctors and the federal government ordered him in the late 1950s not to market his orgone technology or devices.

He disobeyed, was jailed and died in prison.

Whether it was DeMeo and Morris or nature at work in Athens, the drought began to ease within two days.

SOURCE: (AP), *Chronicle & Herald*
Augusta, GA 10/11/88

CREDIT: John Sappington

Remains of Mutilated Cow Baffle Farmer, Officers

Chilton County authorities are puzzled over the discovery of a headless, hindless, bloodless cow, and devil worshippers have not been ruled out as the culprits.

The remains of the 700-pound cow, that was with calf, were found last week and owner Millard Reynolds is as mystified as he is angry by what happened.

He is offering a \$500 reward to find who did it, but says it won't be easy.

It could be a cult, a bunch of nuts or some plain mean people, and we've got a bunch of 'em around here," said Maj. George Smith of the Maplesville Police Department on Tuesday.

The cow had been separated from the rest of his herd and Mr. Reynolds had spent a week trying to coax it back into a pasture.

He nearly had succeeded, he said, with the cow moving a bit closer to the pasture each day.

Then, he was notified of the discovery last week. What he found was a chilling sight, he said.

"The head had been severed and thrown several yards away," he said. "The hind quarters were missing altogether and the inter-

nal organs had been stacked in a mound nearby."

What puzzled him most, he said, was the lack of blood in or around the cow's remains.

He said he found a couple of small patches, "but not a trace of any blood around the animal or any indication that it had soaked in to the ground."

Mr. Reynolds, one of the area's most prominent property owners, said it could mean the animal had been tilted so that the blood poured into a container, but even that raised questions.

"We've got people around here who call themselves devil worshippers," he said. "I don't know if they may be responsible for what happened and I'm trying to find out."

He said at first he thought the cow might have been the target of poachers, but the lack of blood, the mutilation and neatly piled organs have him believing it may have been done by design.

"I thought initially somebody wanted some good meat, because the hindquarters have the best part and it was missing, including the tail," he said. "But, those other matters have me wondering if it might be the work of a cult."

He placed the cow's value at about \$350 and said he is offering a \$500 reward because he has had livestock victimized in the past "and I want to put a stop to it."

"This whole thing is a mystery to me," said Mr. Reynolds, who said he has about 500 head of cattle. "Whoever did it appeared to have known just where to go."

Maj. Smith said the mutilation appeared to him to be the work of "mean people" who were not after the animal's meat.

"We've got some nuts around here who like to scare people," he said. "I don't think a cult is involved, but I can't say for sure it isn't, either."

Maj. Smith said the Chilton County Sheriff's Department is handling the investigation.

SOURCE: Alvin Benn, *Montgomery*
Advisor, AL 12/28/88

CREDIT: Will Lee via COUD-I

UFOs Not 'American-Made Stuff'

Unidentified flying objects — definitely now "American-made Stuff," according to one witness — attempted to land in George County this week and were reported by about eight rural residents in Lucedale, Mississippi.

Deland Blackston, 27, of Basin told George County Deputy Clyde Morris that two large flying objects decorated in red, green and blue lights were spotted near his home around 8 p.m. Tuesday.

"I know it wasn't American-made stuff," Blackston said. "It was about the size of a house, but I can't tell you the shape. It was real quick."

Blackston said he saw the UFO for only a minute or less. He said the objects made no sound.

He and seven other Basin neighbors were talking near a county road about 12 miles

south of Lucedale when they noticed the unusual sight in an open grazing field about 300 yards away. Witnesses said the objects moved toward the ground and suddenly turned back, heading toward nearby woods where they disappeared.

"I freaked out and started running and reported it," Blackston said.

No breaks have surfaced in the sheriff department's investigation of the UFO sighting, officials said Thursday.

Sue Lucius, the sheriff's night dispatcher, said Blackston's telephone call on behalf of the eight witnesses was the only UFO sighting reported Tuesday, though several others called Wednesday "because they had heard about it and were scared."

SOURCE: *Clarion-Ledger*, MS
12/2/88

CREDIT: Will Lee via COUD-I

Abominable Sight

A hairy eight-foot-tall "abominable snowman" was reported sighted in northern Siberia by a Moscow University research worker. Soviet state television reported that Maria Bulkova sighted the beast from the window of a log cabin. She said the creature was covered in white hair and emitted a "horrible" cry, but did not repeat it. Similar sightings have been made for decades throughout Siberia, the most recent by a group of teenagers who said a gibbering humanoid threw stones into a fire they had lit.

SOURCE: *Columbus Dispatch*, OH
10/23/88

CREDIT: Jon Fry via COUD-I

Giant Mushroom

Salvatore Terracina, a farmer near Gratteri, Sicily, has found an edible mushroom weighing 42 pounds and measuring 8 feet in circumference, authorities reported yesterday.

Terracina said he would use the giant mushroom — a species known as *Pieurotus Ostreatus* that normally grows to as much as 11 pounds — as the basis of a banquet for friends and relatives.

SOURCE: J.A. Slobodzin
Inquirer, Philadelphia, PA
11/17/88

CREDIT: H. Hollander

5 Deer Terrorize Teenager in PA Home

In Lock Haven, when 17-year-old Kelly Kyle decided to spend an afternoon alone at home, she was not expecting company, much less furry woodland visitors to come crashing through the living room window to terrorize her.

The teenager said she suffered a black eye and a hoof mark on her back as a result of her bizarre experience with five deer about 1:15 p.m. Saturday.

Ironically, her father, Richard, was away on a hunting trip at the time in search of deer.

SOURCE: (AP) *Times*, Trenton, NJ
12/6/88

CREDIT: George Hansen

Crystal Ball Ignites Fire

Even the owner of the Seventh Heaven astrology shop in Hyannis, Mass., was surprised by the way the crystal ball guided her fate.

A fire broke out Tuesday morning when the sun, with the help of a crystal ball in the display window, ignited a Tibetan cotton scarf, filling the shop with smoke. The crystal ball apparently acted as a magnifying glass, concentrating the rays of the sun as it reached a most inauspicious point in the sky.

"The sun struck it just right at the right angle," said Richard Farrenkopf, the fire chief in the Cape Cod community. The blaze, which broke out before the shop opened, caused about \$1,000 in damage, he said.

The owner of the shop, Geri Giannandrea, said she had been careful with cigarettes and had unplugged electric devices because she had a premonition several months ago that a fire might occur. Ms. Giannandrea, an astrologer who offers horoscopes on a local radio station, said she also bought more fire insurance at that time.

But, she said, "Who would have ever thought that a crystal ball would have started a fire?"

SOURCE: *Times*, New York, NY

12/4/88

CREDIT: H. Hollander

'Haunted' House Bulldozed

A real-life version of "The Amityville Horror" forced authorities to bull-doze a house in this Chicago suburb of Orland, IL after flames mysteriously shot from an electrical socket and smoky mists filled the air.

"Maybe it's ghosts, I don't know," insurance adjuster Joe Skubisz said Friday, laughing and quickly noting he doesn't believe in such things.

"There's no truth to the rumor there was any type of haunted situation there. It was strictly some type of escaping gas. But the fire department wouldn't allow the policyholder to live in the house, so we had to pay out the claim," said Skubisz, associate manager of a Travelers Insurance Co. claim office.

While Skubisz believes there is some logical explanation for the phenomena, arson investigators Steve Smith and Terry Hyland of the Orland Fire District say engineers, chemists, geologists, scientists and experts in explosives ran every conceivable test and couldn't come up with an answer.

They ruled out arson, natural gas, methane gas, sewer gas, other vapors or electricity.

"We have no logical explanation now, but maybe 50 years from now someone will come up with an answer," Hyland said. "Right now, we just don't know."

"The house was subjected to every kind of test. It was demolished because there was nothing left to test for. The only experiment left was to let someone live in that house," he said.

Fire officials recorded 26 separate reports of strange happenings from March to August.

SOURCE: (AP) *Chronicle* Bozeman, MT

10/12/88

CREDIT: Adrienne Mayor

Sailors Report Seeing Ghost

Ghosts are fine around ancient English castles, but the Navy says rumors of one stalking the depths of the aircraft carrier USS Forrestal have spooked a few sailors.

Flickering lights. Bumps in the night. Locked doors opening. Voices on disconnected telephones. And a vanishing figure in a khaki uniform. The figure's even got a nickname: George.

At least that's what some of the men say aboard the Forrestal, in its fourth month of a six-month deployment in the Indian Ocean and the North Arabian Sea.

They were interviewed by Lt. James Brooks, who told the story, at the Mayport Naval Station in Florida.

"What Lt. Brooks had in mind was a fluff piece to show the lighter side of the Navy," Mayport Navy spokesman Lt. Park Balevre said Thursday.

But Brooks said some sailors don't think the ghost story is at all cute.

George lurks in two of the ship's below-the-water storage areas, one of them a former morgue, spooked sailors claim.

"I've got one guy working for me now who refuses to go down there alone," said Petty Officer Daniel Balboa, in charge of the officers' mess. "Our last chief petty officer in charge, who has since transferred, refused to go down there at all."

"I've never seen any ghosts, but you can hear weird things down there," said Balboa.

SOURCE: (AP) *Detroit Free Press*, MI

8/5/88

CREDIT: M. Truzzi via COUD-I

Doubts on Lord's Prayer

Jesus probably did not write or use the Lord's Prayer and might have uttered only a few of the phrases it contains, a group of biblical and linguistic scholars has concluded.

The participants at a weekend conference agreed that Jesus probably never said the prayer as a prayer and probably never taught it as one. They concluded that parts of the prayer might have been said by Jesus and that other parts represented his ideas. That position was the result of research conducted by the Rev. Hal Taussig of St. Joseph's University in Philadelphia and presented Friday. He told the conference that a study of the Gospels and early Christian writings shows that the prayer is not in the words of Jesus.

The Lord's Prayer shows up in the Gospels of Luke and Matthew, which say Jesus taught it to his disciples.

The discussion was part of a forum called the Jesus Seminar, whose 25 participants were from colleges and universities and consider themselves biblical scholars rather than theologians. The three-year-old forum is designed to raise public interest in effort to separate what Jesus actually said from words that may have been put in his mouth by early Christians.

It agreed with Mr. Taussig's research showing that Jesus probably did not ask God to "deliver us from evil," and almost certainly never said, "Thy kingdom come, they will be

done" phrases that are included in the prayer.

Mr. Taussig said that he expects the conclusions to be accepted by biblical scholars but that it might be harder to convince segments of the fundamentalist community that believe in a literal interpretation of the New Testament.

The scholars have spent years studying the earliest available versions of the Gospels in Greek and Coptic. Some know Aramaic, which scholars say Jesus probably spoke.

By superimposing early language patterns on what is known of how people lived at the time of Jesus and later during the early Christian era, the scholars believe they can make fairly sound decisions on what was said and what was attributed to others.

Robert W. Funk, a former theology professor at Emory University in Atlanta and founder of the Jesus Seminar, said that the earliest fragment of the Gospels dates from about 125 A.D., he said. "There were no big surprises after that."

Funk said the earliest Greek and Coptic versions of the Gospels of Matthew, Mark and Luke are inconsistent with modern versions and the life and customs as they were known to be at the time of Jesus.

"For example, the early Christian church borrowed heavily from Jewish practices and customs and attributed some of those to Jesus," Funk said.

SOURCE: (AP) *Philadelphia Inquirer*,

PA 10/17/88

CREDIT: H. Hollander

Elephants Try to Save Calf, Mourn its Death

For two days recently, a herd of elephants nursed a wounded elephant calf after nudging him along the road to the nearest human protection in the forests of eastern India, United News of India reported yesterday.

It took the elephants six hours to cover the two miles to their destination, a forest rangers' office. The staff administered first aid to the 2-year-old calf, but he later succumbed to head wounds inflicted by a tiger.

Tears rolled out of the mother elephant's eyes as the rest of the herd formed a circle, raised their trunks and trumpeted over the body.

UNI said the tale was related by S.G. Ochi, project manager of forest development in Simlipal National Park in Orissa state.

Ochi said the herd of about 25 elephants apparently was grazing in grasslands about two miles from the rangers' office when a tiger tried to seize the calf.

Devandra Nayak, a tracker for Project Tiger, a government organization trying to save tigers from extinction, watched the herd's progress as it brought the calf to the ranger's office. Nayak said the herd paused intermittently to let the wounded elephant rest.

When the elephants reached a salt lick near the rangers' office, the mother elephant picked up a clump of dry grass in her trunk and fanned flies away from her calf's head wound.

The elephants apparently thought the proximity of people would keep the tiger from returning for the kill, UNI said.

According to the report, as the midday sun shone down and the heat grew intense, most of the herd sought shelter under some trees 300 feet away. The mother left her calf in search of water.

The rangers took advantage of the herd's temporary absence to wash the calf's wound and apply ointment.

Then the mother returned, chasing the rangers. She sprayed water on the calf to cool him and kept vigil, with the rest of the herd, until he died the following day.

SOURCE: (AP) *Plain Dealer*,
Cleveland, OH 12/5/88
CREDIT: Wayne Cermak

How 'Phantom' Joker Terrorized a Town

Provincetown, on the very tip of Cape Cod, is a fascinating summer vacation spot, but for many of us it's even more delightful in the fall.

With the tourist hordes gone you can wander the narrow streets in peace, eat the best seafood around and relax in the little pubs along that centuries-old main street.

Today the talk in those pubs is of the Provincetown Phantom, for it's exactly 50 years ago this week since he was first seen. And once seen, he was never forgotten.

For years the Phantom, also known as the Black Flash, terrorized the townspeople, especially the children.

"We became afraid to be out after dark," Matt Costa, who now runs a fish market and restaurant in Provincetown, tells me. "He'd jump out on people, from behind a tree, maybe, or over a wall — a figure all dressed in black. He was very agile; some people said he must have springs on his feet. They said he was over 7 feet tall."

The Flash first leaped out of the sand dunes just before Halloween 1938 — "an elusive superman, a superhuman leaping lizard dressed in black...but his fierce eyes and long pointed ears were a glowing silver," according to Robert Ellis Cahill in *New England's Mad and Mysterious Men*.

First the Phantom appeared to lone children, who went howling home to their parents, but by November he'd become bolder and one night he came bounding along downtown Commercial St., pushing people off the sidewalk. Thereafter he was seen several times a week. Some people claimed he spat "blue flames" in their faces.

"One thing for sure, it kept us kids home nights," says Costa, "or if we were out, we went in bunches. Remember it was dark in the streets then, and kids didn't have flashlights."

And so it went on for six years, from October to March each year. Provincetown was a town in fear.

Once farmer Charlie Farley's dog got the Flash cornered and Charlie, "thinking it was some kind of animal," loosed off at him with his shotgun. "The darned thing just laughed and jumped my 8-foot fence in one leap," Charlie told police.

Then one night Sgt. Francis Marshall and three other policemen chased the Phantom in-

to the schoolyard, which was surrounded by a 10-foot fence. He was trapped! But suddenly he bolted for the fence, grabbed the top rail and vaulted over.

Marshall, who later became police chief of Provincetown, is retired now, living in Yarmouth, Mass. He tells me: "People wondered how the Flash could be in two places almost simultaneously, as some of the reports indicated. I believe it's because he was actually three men. Yes, I know who they were, but I'm not telling. They're all dead now, but they have relatives here."

The Flash's last recorded appearance was in December 1945. That night he chased some kids into a house. One of the children had the presence of mind to go upstairs with a basin of boiling water and throw it over the masked figure crouching outside the backdoor. The Phantom retreated — never to be seen again.

SOURCE: Mitchell Smyth, *Toronto Star*,
Canada 10/29/88

CREDIT: Robin Selz via COUD-I

Video of Alleged Killer's Personalities Stuns Court

In Elizabeth City, NC, spellbound jurors and courtroom spectators watched a videotape of a hypnotized murder suspect that defense attorneys hope will show he is under the influence of multiple personalities, including the devil.

Thomas Bonney, 45, of Chesapeake, Va., is accused of shooting his 19-year-old daughter Kathy 27 times and has pleaded not guilty by reason of insanity and unconsciousness.

Four of Bonney's 10 purported personalities, including Satan, vividly revealed themselves on the videotape shown Thursday. There are some 23 hours of the videotaped hypnosis sessions, and the jury began reviewing them Friday.

The videotape is at the heart of the defense, and his attorneys are trying to show another personality dominated the man's behavior at the time his daughter was killed.

In one segment, Bonney unclenched his teeth to lick flecks of foam from his lower lip. His eyebrows sharply arched and his long fingernails clicking on the tabletop, he snarled, "You're just a mortal. You don't know nothing."

The distinct personalities that Bonney exhibited on the videotape included Satan, Bonney's long-dead maternal grandmother, and Viking, anoble, friendly personality.

"I know everything," the Satan character boasted on the tape. "I can do what I want to, when I want to. I control Tom."

The character of Mammy, Bonney's grandmother, called out in a feeble voice to Kathy Bonney, but was interrupted by Satan.

"She ain't supposed to be living in here," the demonic character said, referring to Bonney's dead daughter.

Bonney then apparently went back to the night last November when he allegedly shot his daughter. Kathy Bonney's nude body was found a year ago next to the Dismal Swamp Canal.

"The gun went off...She was sitting there screaming, and I was hollering. And I said, 'What are you gonna do?' And she said, 'I'm gonna shoot you...,'" said the Satan character.

Viking was the first personality to be revealed during Bonney's evaluation by Dr. Paul Dell, a psychiatry professor at Eastern Virginia Medical School who believes the defendant has a multiple personality disorder.

SOURCE: (UPI) *Detroit News*, MI
11/12/88

CREDIT: Bill Kingsley via COUD-I

Atheist Has Near-Death Experience

English philosopher Sir Alfred J. Ayer, regarded by some as the world's most formidable atheist, told of a "near-death" experience this year and had the British public wondering, for a while, whether an influential voice for unbelief had been quited.

Ayer, who will turn 88 in three weeks, known mainly for his "Language, Truth and Logic," first published in 1936, wrote recently that he has weakened "slightly" on the question of an afterlife but not in his conviction that there is no God.

Ayer, who had been hospitalized in London for pneumonia, choked on a piece of salmon and was told by his doctor that his heart stopped for about four minutes before he was revived.

In recent years, anecdotal accounts have been published telling of some people who briefly "died" in a hospital and later recalled "seeing" a light at the end of a long tunnel, or variations thereof, before they regained consciousness. While some analysts have taken the similarity of many experiences to be clues to the existence of an afterlife, others have discounted such studies as unverifiable and speculative.

In that context, the editor of the London Sunday Telegraph reported in a personal column that Ayer had been technically dead in the hospital and was happy to report that there was nothing there.

But a brief letter then appeared in the newspaper claiming, to the contrary, that Ayer had had a remarkable experience in those moments.

Ayer then wrote an article, explaining "What I Saw When I Was Dead," for the Sunday Telegraph. National Review, a New York-based conservative magazine of commentary, published it in its Oct. 14 issue. Magazine editor John O'Sullivan, an acquaintance of Ayer, commended the article as a "wry" postscript to the experience of a man he described as "perhaps the most famous atheist living today."

The philosopher wrote, "The only memory that I have of an experience, closely encompassing my death, is very vivid. I was confronted by a red light, exceedingly bright, and also very painful even when I turned away from it. I was aware that this light was responsible for the government of the universe. Among its ministers were two creatures who had been put in charge of space."

Charged with seeing that space was kept in working order, the ministers had failed to do their work and space was like a "badly fitting jigsaw puzzle," he wrote.

Summing up, Ayer confessed that his recalled experiences "have slightly weakened my conviction that my genuine death, which is due fairly soon, will be the end of me, though I continue to hope that it will be. They have not weakened my conviction that there is no God.

"I trust that my remaining an atheist will allay the anxieties of my fellow supporters of the Humanist Association, the Rationalist Press, and the South Place Ethical Society."

SOURCE: John Dart, L.A. *Times*

via *Morning News*, Wilmington,
DE 10/20/88

CREDIT: H. Hollander

Under Study: Moments When Life Nears Death

A Mafia hit-man who experienced it gave up killing and now counsels abused wives.

A professional soldier who went through it in Vietnam refused to kill ever again.

In case after case, people who have had a "near-death experience" have dramatically changed their values, switched careers and altered their lives. In shifts that often resemble religious conversions, many have turned away from competition and making money and have moved toward cooperation, helping others and appreciating life and nature.

A nationwide Gallup Poll in 1982 found that an estimated eight million Americans have had a near-death experience, in which they seemed to be removed from their bodies and taken to another vivid and inviting realm.

For centuries people have reported such experiences, but it has been only during the last decade that psychologists, psychiatrists and medical researchers have begun to study these incidents systematically.

Through in-depth interviews and personality tests, researchers are trying to learn more about the phenomenon and the people who say they have experienced it, said Elizabeth W. Fenske, president of the International Association for Near-Death Studies, which is based in Philadelphia.

"Whether we believe these experiences are hallucinations, dreams, medication-induced or real, they are worthy of study," said Bob Sullivan, a Lansdale researcher who has examined the stories of more than 100 combat veterans reporting near-death experiences. Sullivan is treasurer of the group, which was founded in 1981.

"When we first started studying these incidents, researchers in this field were classified with tea-leaf readers and the occult," he said. "While the majority of scientists are still skeptical of these reports, there have been so many of these experiences examined by serious scientists that they can no longer be dismissed as poppycock."

Near-death experiences were first described to a mass audience in Raymond A. Moody's 1977 book, *Life After Life*. The book has sold more than 3.5 million copies.

Although some researchers criticized Moody's accounts as unscientific, psychologists, including Kenneth Ring of the University of Connecticut in Storrs, have done more exacting scientific studies and substantiated most of his findings.

In recent years, research in this field has been published in such journals as the *American Journal of Psychiatry* and the *Journal of Nervous Diseases*.

Barbara Harris, a researcher at the University of Connecticut Medical School in Farmington, said the phenomenon seems to be universal, appearing in all cultures.

Both Carl Jung, the Swiss psychiatrist, and John Lilly, a scientist who has done pioneering research on dolphins, said they had had near-death experiences. Harris said that more women appear to recall such experiences than men.

Harris has been working with Bruce Greyson, a psychiatry professor at the medical school, to determine how near-death experiences change people's values. Since 1980, Greyson has given more than 40 personality tests to 400 people. A third had had near-death experiences, another third had come close to death without having one, and one third had experienced neither.

"The aftereffects of an NDE are profound," said Harris. "Universally, people with these experiences say they are no longer afraid to die. They also become much more alive, not afraid to take risks, not afraid to put themselves out for others."

Sullivan said that people who have had the experience become much more interested in spiritual subjects, although not in organized religion. "Almost without exception, people come back with a sense of purpose, with a feeling that they are alive in this world for a reason," he said.

Harris said it appears that these people may have a greater ability to control their temperature, pulse and blood pressure. They appear to be more in touch with their brain's right hemisphere, the part that controls intuition and emotion, she said.

She said researchers at the university were seeking to raise \$1.2 million to equip a laboratory with sophisticated devices needed for precise measurement of the brain functions of people who have had such experiences.

Researchers stress that they do not know what a near-death experience means. "They don't prove that there is life after death, although many of the people who have had them believe that," Sullivan said.

While scientists say they do not know what caused the experience, a variety of psychological, neurological and physiological explanations have been offered.

Some believe they result from insufficient oxygen or a buildup of carbon dioxide near the time of death. Others say that at the time of death, a "stored program" is triggered in the brain, causing the experiences. Mystical and religious interpretations also have been put forward.

Fenske said there are close parallels with the teachings of many world religions. "Could it be that religious prophets have had near-death

experiences?" she asked.

Researchers say that about 35 percent to 40 percent of the people who have almost died can recall a near-death experience. As medical technology has become more sophisticated, more people are being brought back from the brink of death, and reports of these experiences have increased.

As reports of the phenomena have increased in the news media, people are volunteering to about their experiences for the first time. "One woman who is 94 wrote to tell us of an experience she had when she was 17," Harris said.

The experiences described by people are amazingly similar. They usually report feeling peaceful and calm, being transported out of their bodies, entering a dark void such as a tunnel where they review their lives, seeing a brilliant light, being reunited with dead relatives, and then being told they must return to their physical bodies.

One Philadelphia-area woman who reports having had such an experience is Betsy Hoffman, director of the Haverford Township Free Library in Havertown. She said that she was taken to Bryn Mawr Hospital with pneumonia in January 1961 and that physicians who treated her thought she had died.

What she said she experienced was a scene that changed her life forever.

"I found myself in a lush garden with colors so vivid and beautiful, like nothing you can imagine in this life," she recalled last week. "My father, who had died 25 years before, was there. He was older but I recognized him immediately. He smiled and called to me. We walked through a hedge to a children's playground. There was a little girl swinging, and my father said to her, 'Honey, this is your mother.'"

"I had lost a baby in the hospital three years earlier but had never seen that baby. My father said to the little girl, 'Tip up your chin,' and beneath it was a strawberry comma-shaped birthmark. He said, 'You can tell this to anybody who needs to know'...And then it was gone."

After Hoffman woke up, she told her physician of the experience. She said he was furious because he believed a nurse from the maternity ward had told her of the baby's birthmark, but Hoffman assured him that was not the case.

"Since that experience, I have no fear of death," said Hoffman. "Death for me holds no fear nor terror, because the experience assured me of the eternity of the human spirit."

Fenske said that while most near-death experiences are positive, some people have been extremely frightened by them and have returned from them with a "sense of doom and gloom."

She said that her group's members have spoken at nursing conferences and hope to train nurses to counsel people. "Many people won't tell their doctors because they are afraid of being laughed at," she said. "but they will talk to their nurses."

SOURCE: J. Detjen, *Inquirer*

Philadelphia, PA 12/29/88

CREDIT: H. Hollander



The Notes of Charles Fort

Deciphered by Carl J. Pabst

ABBREVIATIONS

(extended from Vol. 21 #1, #2 & #3)

Am Soc Ent *American Society of Entomologists*
B.D. *Birmingham Daily (Post or Press)*
Birm Jour *Birmingham Journal*
Cent Amer *Central America*
Clbrst *Cloudburst*
dets *detonations or details*
E. *England*
Incend *Incendiary*
Jour Chem Soc *Journal of the American Chemical Society*

Jour Met Soc
M. Post
myst.
NY Trib.
Obj.
Proc Roy Soc Edin

Religio Ph J
W.S.W.
Wtch
Y.B.

Journal of the Meteorological Society
Morning Post [England]
mysterious
New York Tribune
Object
Proceedings of the Royal Society of Edinburgh
Religio-Philosophical Journal
west southwest
Witch
Year Book of Facts

Continued from **PURSUIT** Vol. 21, #3, page 144)

1856 Aug 16 / at Rouen / "An immense cloud of small white moths burst over the [Reverse side] town and completely covered everything in a few seconds." / Bedford Mercury, Aug 23 / This at night — in morning found on the ground almost all dead. / (Suffolk Chronicle, Aug. 16) / Almost all fell only upon one side of the river.

1856 Aug 17 / Messina / Terrific hail-storm from the N.W. Some of them weighed 2 rostioli each — [Reverse side] or size of oranges. / Times, Aug 25 / I get from Trans Bombay Geog Soc 13/15.

1856 Aug 17 / Great q. / China / had been minor q's several days before / Timbs '57-266.

1856 Aug 17 / Great q. / China / Details / La Sci Pour Tous 2-7.

1856 Aug 21 / Letter dated [August 21] from Arequipa, Peru — for several hours each [Reverse side] night for several weeks a comet. / Bicester Advertiser, Nov. 1, 1856.

1856 Aug 21 / Violent shocks / Algeria / Inverness Courier, Sept 4 / [Reverse side] Several villages destroyed.

1856 Aug 22 / Q destroyed town of Djidjelly, Algeria. / Cosmos-20-1.

1856 Aug 22 and Oct 2 / Philippeville, Algeria / C.R. 43/589, 764, 5 / 44/586 [Reverse side] 46/515, 589.

1856 Aug 24 / News of the World of, 4-6 / Incendiarism in Spain described as "insane mischief." In Andalusia — at Buendia, Andujar, Cordova, Lucena, Seville, [Reverse side] and Jaen.

1856 Aug 24 / Lloyds Weekly Newspaper of, 2-3 / Much excitement at Windover, Bucks. 3 fires of unknown [Reverse side] origin. Two of them upon premises of a Mr. Juson. A woman named Chapman, who lived next door, who had given the alarm in both cases, saying she had seen a

strange man leave, was arrested upon suspicion.

1856 Aug 25 / St. Ives / Met listed by Lowe as "Curious." / Rec Sci 1/137. [Reverse side] 293 / 371 / (132 / 53 / 371) / 147.

1856 Aug. 31 / Met listed by Lowe as "Curious." / Rec. Sci 1/138 / Highfield House / by Lowe.

1856 Sept 1 / Ormesby St Margaret / In th. storm, a fall of a column of water. / N.Q. 2-2-328.

1856 Sept 6 / All day and night, fires in London.

1856 Sept. 7 / Essex Herald, Sept. 16 / Account of a fire at Castle Heddingham — reminds us of

[Reverse side] explanation of the Moulton fire — of unknown origin, but thought that all night a smouldering from a spark from a candle — or if not that spon comb of a box of matches.

1856 Sept 7 / Icicles / Lloyds Weekly Newspaper of, 2-2 (quoting the Newry Examiner) that at Crossmaglen, [Reverse side] Armagh, Ireland, been a great fall of hail, which consisted "strange to say, of icicles and sharp flakes of ice."

1856 Sept 7 / Ice / Can't find in Newry Examiner nor Belfast paper.

1856 Sept. 10 / Date of the Manningtree fires / Essex Herald, 16th / near Colchester.

1856 Sept. 13 / Bedford Mercury of / "There is now a very fine spot on the sun."

1856 Sept 16 / [LT], 10-e / 18-9-e / 20-8-f / Spon Comb / At Bedford — Aug 21-9-b.

1856 Sept 17 / (+) / Fires / Suffolk Chronicle 20-4-4 / Bet 7 and 8 o'clock night of (17th) — see note — at home of Rev. B. Frankland, Wesleyan minister at Manningtree, [Reverse side] a fire broke out in the library. "What makes it appear more mysterious is that a fire broke out in the front parlor of the house, underneath the library, on the previous afternoon,

[Second page] during Mr. and Mrs. F's absence, when it was discovered by a dressmaker working in another room. The damage was con-

[Reverse side] fined to a few articles of furniture and some skirting boards near the fireplace. There were no fires in the grates in either room and yet the flames broke out near the fireplaces in the skirting."

[Third page] Seemingly no knowledge of the Bedford fires. Said that the police

[Reverse side] were investigating but that no clue had been found to the mystery. / Manningtree, Essex.

1856 Sept 17 / Metite / Italy? / BA 60-94.

1856 Sept 17 / 10:30 a.m. / Civita-Vecchia / great det met with train of fire / Cosmos 9/421.

1856 Sept 20 / "Comet" / Luton times of, quotes Cork Examiner / that "Saturday night

[Reverse side] — 13th or 6th?) a luminous object larger than the moon was seen. At 10:30 p.m. it appeared in the W.S.W. Sank rapidly below horizon at 11 p.m.

1856 Sept 24 / Fires / News of the World 28-4-5 / Ab. 1 a.m. 4 ricks of hay on Boxted farm, ab. a mile from Boxmoor,

[Reverse side] Herts, on fire. Ac to a policeman on duty on the railroad line, all burst into flames simultaneously. Ab same time on another farm a rick on fire. Consequently attrib to incendiarism.

1856 Sept 28 / early morn. / Fire in a stackyard at Ramsey of unknown origin. / Bedford Mercury, Oct. 4 / [Reverse side] Ramsey, Hunts.

1856 Sept 28 / bet 11 and 12 p.m. / At Barrow large stack, 45 yards long, on fire of

[Reverse side] unknown origin. / Suffolk Chronicle, Oct. 4 / Early in morning of 12th of Oct. fire in a barn on same farm. / S. Chronicle, Oct. 18.

1856 Sept. 29 / The Bicester fires / Bicester Advertiser, Oct 18 — A committee formed to investigate — and

L500. reward offered —

[Reverse side] and the Govt. offered pardon to any informing accomplice not an actual incendiary.

1856 Sept 29 / Bedford Times, Oct 11, quoting the Banbury Guardian / That upon a preceding Monday night at Bicester a fire on a farm. Next night fire upon another farm early in evening. 10 p.m.,

[Reverse side] fire on another farm. About same time barn on another farm — very soon afterward on another farm. All these farms ab 1/2 mile apart. A few minutes later another fire upon a farm 1 1/2 miles away. Nothing found out; thought vengeance of farm laborers against introduction of threshing machines. / [Front side] Bicester ab 35 miles SW of Bedford.

1856 Sep 30 / (Cut) / Penang, India / flash of lightning from clear sky / Trans. Bombay Geog. Soc. 13/155 / [Reverse side] Struck top of a cocoanut tree, where loose fibrous matter burned for 3 hours.

1856 Oct / Incend. / See LT / Nov. 15-10-e / 22-11-f / 24-5-e / 18-10-a / 20-7-f / 28-8-a.

1856 / qs of Nice / from Oct, '56, to Sept, '57 / CR 45-446.

1856 Oct. 5 / Bohemia / det met / BA 60-106.

1856 Oct. 12 / q. / Malta / Sea receded two feet and a half. / An. Reg. '56-16 / Felt in Italy and Greece.

1856 Oct 12 / qs — met — volc. / Times, 28 — (See Nov 9.) / That Etna, which been quiet 2 months, emitted smoke after the q. / (T — 31) / 50 houses thrown down in Rhodes) / Island of Candia, houses shaken down and many persons killed or injured — 5 or 6 killed. /

[Reverse side] Times, 31 / that th storms, winds, heavy rains, and waterspouts occurring at Malta were unexampled in records of the Island.

1856 Oct / Vesuvius active, especially Oct 11 -12, 23 -27 / Inverness Courier, Nov 27.

- 1856 Nov. 9 / *Times*, Nov 19 / said that the heavy rain for 30 days after the q had, on Nov 9, ended up with so heavy a fall of hail that cartloads and boatloads were collected and sold to an ice contractor.
- 1856 Oct. 12 / L.T. 18-6-f / at Sorrento / Before it a "peculiarly dense and ill-smelling fog had obscured the Bay."
- 1856 Oct 12 / ab 2 a.m. / Malta — sound like thunder. "Sentries report a great red glare in the heavens to have preceded the outbreak." / *L. Times* 21-8-c / [Reverse side] *Times*, Nov 12 — 500 corpses dug out of ruins at Candia.
- 1856 Oct 12 / q. / Crete / 6000 houses destroyed / L.T., Jan 7-10-e, 1857 / 1856.
- 1856 Oct 12 / *Times*, Dec 1 / that since Oct 12, many slight shocks been felt in Malta.
- 1856 Oct 12 / Rhodes / q / 3 a.m. / Timbs 57-270 / at Palermo, ab 2 a.m., Oct 11.
- 1856 Oct 12 / q and rain / ab 1:50 a.m. / Malta, and afterward deluged with rain / said that between Oct 17 and Nov 16, 21 inches fell / Timbs 57-270.
- 1856 Oct 12 / q and fog / Q fell at Sorrento, Italy, ab. 2 a.m. Before the q there had been a "peculiarly dense and ill-smelling fog." / L.T., Oct 18.
- 1856 Oct 12 / 3 a.m. / Shocks / Alexandria, Egypt / *Morn Post* 30-5-1 / also Cairo.
- 1856 Oct 12 / See Vesuvius this period.
- 1856 Oct 12 / See Rhodes, March '63.
- 1856 Oct 13 / See Nov. 15, 1872. / Eclipse sun and moon / both above horizon? / See Dec. (?), 1881.
- 1856 Oct 13 / Mauna Loa still in full blast — had been in eruption 63 days. / *An Reg* '56-16.
- 1856 Oct 27 / St Ives / met listed by Lowe as "Curious" / *Rec. Sci.*, 1/138.
- 1856 Oct 28 / Missile through a train window near Woking. / *M. Post* 29-5-2.
- 1856 Oct 29 / Laybach / met train / 30 mins. / BA 60-17.
- 1856 Nov. 8 / [LT], 7-c / 11-9-e / Dec 31-7-c / Jupiter.
- 1856 Nov. / Witchcraft / parish of Hockham / LT, 1857, Ap. 7-10-b.
- 1856 Nov. 11 / [LT], 12-e / Myst drowning of 3 men.
- 1856 Nov 12 / (It) / Piedmont / (F) / Trenzano, Brescia / Metite / B.A., 60 / See 1883.
- 1856 Nov. 22 / [LT], 12-f / Remarkable Fantasy.
- 1856 Nov. 21 - 22 / Night / 2nd fire within a week, farm of Mr. Baker near Nottingham / LT 24-5-e.
- 1856 Nov. 22 / [LT], 12-f / Fantasy.
- 1856 Dec 8 / [LT], 11-d / Myst. disap. of property in Derry.
- 1856 Dec 12 / ab. noon / Quito, Ecuador / ashes thickly falling to 7 p.m. — attrib to Cotopaxi, [Reverse side] and then to another far distant volc / A.J. Sci 2/23/276.
- 1856 Dec. 13 / Met — Highfield House — by low[e] / listed by him as "Curious." / *Rec. Sci.* 1/138.
- 1856 Dec 14, 27 / 1857 May 18, June 6, Aug 15, Oct 7 / Mets / Olmatz / BA '69-282.
- 1856 Dec 15 / [LT], 10-? / Flood ext. in York.
- 1856 Dec. 25 / q / India / Bombay / I / [Light] / BA '11.
- 1856 Dec. 26 / Ext hail / *Mem Soc Sci Cherbourg* 4-337 / [Reverse side] *Cosmos* 8-58.
- 1856 Dec. 30 / q — cold (one degree above zero) and snow for several hours / City of Mexico / *An Reg*, 1857-23.
- 1856 Dec 30 / 4 a.m. / near equator and 20 or 22 degrees W. Longitude / La Sci Pour Tous, 2-14 / Vessel felt concussions and metallic sounds. [Reverse side] In fine weather.
- 1857**
- 1857 / Sleeper, Susan C. Godsey, near Hickman, Ky. / See July 14, 1869.
- 1857 Jan 2 / [LT], 10-a / Explosion / powder magazine / Time of q.
- 1857, early in / Bewitched farm near Rugeley / *An. Reg* 1857/50.
- [BCF, pp. 329-331 / See 1848//.]
- 1857 Jan 2 / Occult of Jupiter by Moon.
- 1857 Jan 2 / Met of / [LT], Jan 6-12-d.
- 1857 about / Sun / "minimum" time.
- 1857 / Mrs Stephens Monthly, in 1857 / an account of Barisal Guns of Seneca Lake.
- 1857 Jan / Meteoric dust / Syria and Egypt / ac to Ehrenberg / *Le Courier des Sciences*, N.S., 1/63.
- 1857 Jan 2 / 6:30 p.m. / Meteor size Moon at time of occultation of Jupiter / L.T. 6-12-d / [Reverse side] The occult had just taken place. / at Bridgewater.
- 1857 Jan 9 / bet. 8 and 9 p.m. / shock / Cal. / A.J. Sci 2/25/146.
- 1857 Jan 17 / Cinders / U.S. / Ill. / (29) / D-71. [BCF, p. 73].
- 1857 Jan 25 / 3:20 p.m. / Beeston / slight shock and rumbling sound / L.T. 28-4-d.
- 1857 Jan 29 / Jupiter, Moon and Venus in a st. line / *Astro Reg* 1/189.
- 1857 Feb / New star in Orion? / See CR 20/44. / Index, "Astro".
- 1857 Feb 2 / [LT], 8-b / Ext. flights of larks.
- 1857 Feb. 7 / [LT], 12-f / Lunar phe.
- 1857 Feb. 14 / Montbeliard / 4 a.m. p.m. / q — sound like cannon and gust of wind / [Reverse side] C.R. 44-874.
- 1857 Feb. 16 / Holland / Large met / [BA] 69-282.
- 1857 Feb. 18 / (Hun) / Hungary, etc. / 3 a.m. / det met seen / BA '60.
- 1857 Feb 24 / [LT], 5-b / Met / Blackheath.
- 1857 Feb 25 / Celebes / q. / BA '11.
- 1857 Feb. 28 / Parnalee / stone / 2 stones / ab. noon / good account / A.J. Sci 2/32/401, 442 / terrific sounds / [Reverse side] 9-14' N / 78-21' E.
- 1857 Feb. 28 / near village of Parnalee, India / Rumbling in sky and stonefall later. / *Trans. Bombay Geog. Soc.* 13/Appendix B / [Reverse side] See June 8, 1834.
- 1857 Feb 28 / Parnalee, S of Madura, Hindostan / dets. / BA '61/35.
- 1857 March 3 / Det met / Smyrna / See 1805. / 11:30 p.m.
- 1857 March 12 / (Sound and parahelion) / 7:30 a.m. / A parahelion at Felings (Montagne, Orne) / The sound from 5 to 5:30 p.m. / [Reverse side] C.R. 44-574.
- 1857 March 12 / Felings (Orne) / Sounds like wind shut[ting?] doors — not the slightest wind at time — for ½ hour / C.R. 44/574 / [Reverse side] La Sci Pour Tous 1857/143.
- 1857 March 21 / Mud / Corfu / Edinburgh New, N.S. 6/174.
- 1857 March 23 / (Darkness) / Bolton-le-Moors. / *Liv. Age* 55-61.
- 1857 March 30 / 4:35 p.m. / LT, Ap 1-11-f / At Whitchurch, Salop. — A waterspout, or broad band of cloud ending in a [Reverse side] point, from sky to earth. Heavy rain fell. Nothing said of anything going up.
- 1857 Ap. 1 / Heredia, Costa Rica / (F7).
- 1857 Ap. 5 / Stavropol / N side of the Caucasus, Russia / (F).
- 1857 Ap. 6 / [LT], 12-d / Sunspots.
- 1857 Ap. 6 / Moluccas / q. / I / [light] / BA '11.
- 1857 Ap. 6 / Met from ne[ar] Alpha Persei to near Venus / B Assoc '58-139.
- 1857 Ap. 6 / Metite? / LT-21-8-f. / Dr. Dussort, near Colmar, France, afternoon, heard a whistling sound and saw a black object rather [Reverse side] pear-shaped — from 11 to 15 inches long and thick as a man's arm — not pear — it was spherical at one end and pointed the other. Passed ab 100 yards above him.
- 1857 Ap 9 / q. / Asia Minor / II / [medium] / BA '11.
- 1857 Ap. 11 / 8:50 p.m. / Lake Winnibigoshish, Minn / splendid meteor in Hydra moving westward / [Reverse side] Greater than full moon / train 5 or 10 minutes / moved very slowly N or N.E. / A.J. Sci 2/24/158 / BA 60-94.
- 1857 Ap. 12 / Lightning in Nottingham — attrib to storm far away, near Cape Griz Nez / *Jour Met Soc* 35/290
- [Reverse side] "As far as Nottingham / In Jour 14/299, distance give = 175 miles.
- 1857 Ap. 15 / (F) / Metite / Kaba, Hungary / 10 p.m. / A.J. Sci 2/28/424.
- 1857 Ap. 15 / (Hun) / Resinous / Hungary / (D-72, 77). [BCF, pp. 74, 79-80]
- 1857 May 2 / [LT], 7-f.
- 1857 May 2 / N.M. / b. rain / Glasstonbury / *Gardeners' Chronicle*, May 9.
- 1857 May 9 / Venus Inf Conjunction Sun / (A 1).
- 1857 May 20 / Dark / Persia / 122 / (D-223). [BCF, pp. 234-235]
- 1857 May 21 / Deluge / France / An. Soc. Met 5-179.
- 1857 May 23 / [LT], 6-b / June 23-12-f / 29-12-c / Expected Comet.
- 1857 May 24 / Vesuvius / At Naples this day a whirlwind and [Reverse side] a trombe marine. / C.R., 45-1098.
- 1857 May 28 / 11:30 p.m. / Cheshire / large met / BA 67-417.
- 1857 June / A Langloft waterspout / See July 3, 1892.
- 1857 June 13 / 4 p.m. / Schuyler, N.Y. / Tornado / Finley's Rept.
- 1857 June 13 / Deerfield, N.Y. / Tornado / Finley's Report.
- 1857 June 13 / Oswego Co., N.Y. / Tornado / Finley's Rept.
- 1857 June 14 / Japan / q. / II / [Medium] / B.A. '11.
- 1857 June 16 / 11:28 a.m. / strong q. / Clermont-Ferrand / q. and rolling sound / then thunder and hail / C.R. 45-34.
- 1857 June 17 / Ap 1:45 p.m. on a farm 10 miles s.w. from Ottawa, Ill., cinders that fell from a dense black cloud. They were warm. Specimens were sent to the Editor [Reverse side] of A.J. Sci. They were like volcanic bombs, glassy exterior, cellular inside — black. / A.J. Sci 2/24/449.
- 1857 June 17 / Tornado / Oneida Co., N.Y. / A.J. Sci. 2/24/290.
- 1857 summer / Swarm of V. cardui in Piedmont like in 1879 / *Nature* 20-255.
- 1857 July 4 / [LT], 6-a / body on Mt. Snowdon. [BCF, p. 422]
- 1857 July 20 / Met — St. Ives, Hunts. / Met went up from Ursa Minor to Camelopardalis, "remained stationary [Reverse side] [for] upwards 5 minutes, then slowly passed downward. / BA 57-137.
- 1857 July 28 / (fish [?]) / LT, 11-e, quoting Northern (Wick) Ensign / At Brora, large number of herrings [Reverse side] scattered in one of the Dalihalm gardens, ab. ½ mile from the sea.
- 1857 July 30 / [LT], 12-d / 22-12-f.

- 1857 Aug 3 (?) / Ice / Cricklewood, Eng / (D-177).
- [BCF, p. 186]
- 1857 Aug 12 / Maximum of Perseids and very abundant in Belgium / BA 57-153.
- 1857 middle of August / Hancock Co, Ohio / Someone saw an angel in the sky — but it came down and spoke to her. / Sun, Feb 5-8-6, 1888.
- 1857 Aug 13 / Stones in a horse's stomach / L.T., 1850, Ap. 29-3-e / See Jan., 1922.
- 1857 Aug 13 / Obj at Nottingham / [Reverse side] D / obj[ct] / "On Aug 133, (1857), a ball as smooth and round as a billiard ball, and larger than a cricket ball, fell N of Nottingham." / E.J. Lowe / Brit Assoc [1]857/140.
- 1857 Aug 13, 14 / tremendous th. storms / The Nottingham Review, Aug 21, 1857, gives more than a page to various accounts.
- 1857 Aug 13 / (with) / Th. Stone / Ciel et Terre, Dec 1, 1901 / That Musée de l'état Independent Au Congo had received from M. Wagnez. Commandant
- [Reverse side] at Suruango, stone said fallen in a thunderstorm in 1893. Spheroidal and had concentric "conches".
- 1857 Aug 13 / Nottingham Review, Aug 21 — after the great storm of the 13th, a large ball rather larger than a cricket ball
- [Reverse side] had been found in a pasture at Calverton — perfectly spherical, of an olive green or grayish color, and the surface polished like marble. The object was taken to
- [Second page] Dr Wilson, of Nottingham, and he "pronounced it to be a concretion or stone from the intestines of a horse. It weighed 17 ounces."
- [Reverse side] "It was not above two thirds the weight of marble, and a slight bruise on the surface showed that in its outward texture at least it was composed of thin layers."
- 1857 Aug 13 / Chem News 23/199 / An account of the calculus from a horse — extracted from
- [Reverse side] a horse" — and a sketch of an aggregated object of very convoluted appearance.
- 1857 Aug / Stone in horses stomach of layers / Zoologist 16-421.
- 1857 Aug 13 / Earth ball or Intestinal Calculus from a horse / See Chem News, 23/199.
- [Reverse side] Five inches in diameter — and weighed over 2 pounds. Analysis in Jour Chem Soc 24/425. / of alternate layer[s] of mineral matter, and of
- [Front side] mineral matter intermingled with substances of organic origin.
- 1857 Aug 31 / [LT], 8-c / Locusts / Ireland / Sept. 1-7-d / London / 2-7-d / London.
- 1857 Sept. 6 / Locusts, single ones — various parts of England / N.Q. 2-4-397.
- 1857 Sept 7 / Total eclipse of sun / Peru / C.R. 47-658.
- 1857 Sept 12 / (Ch) / Wandsbeck / a Vulcan by Ohrt / Observatory 3/137 / C-29+.
- [BCF, p. 314 / See June 11, 1855.]
- 1857 Sept. 29 / Met — Highfield House — by Lowe — listed by him as "large and curious". / Rec. Sci. 1/138.
- 1857 Sept ? / ? [LT] 31-10-f / July, Aug or Sept / Vesuvius / and Oct 10-8-d.
- 1857 Oct. 1 / Rain of stones / Orme (Yonne), France / La Sci Pour Tous 2-402, col 2-x.
- 1857 Oct. 1 / Orme / (F) / L'Yonne / stonefall / C.R. 45/687 / BA 60-94 / 4:30 p.m. /
- [Reverse side] Bet. 4 and 5 p.m.
- 1857 Oct 5 / First shock / St Louis / See Oct 8.
- 1857 Oct 6 / [LT], 7-c / 7-10-c / 26-8-d / Floods / Italy.
- 1857 Oct 8 / q — met / St Louis / New Lands, p. 109.
- 1857 Oct 8 / Centralia, Ill. / q. / BA '11.
- [BCF, p. 406]
- 1857 Oct 10 / [LT], 8-d / Vesuvius.
- 1857 Oct. 10 / (Hun) / (F) / Ahaba, Karlsburg, Transylvania / Metite / BA 60.
- 1857 Oct. 20 / Vesuvius violent / La Sci Pour Tous 2-408.
- 1857 Oct 21 / Fishes / Meeting this date of Boston Soc of Nat Hist, letter from Prof.
- [Reverse side] Hubbard, of Dartmouth College, read upon fall of fishes in a town in Vermont. / Proc. of B.S. Nat H. 6-283 / N.M.
- 1857 Oct 29 / Precigne (Sarthe) / 6 p.m. / magnificent meteor / Cosmos 11-506.
- 1857 Nov 11 / Michigan / met / BA 67-417.
- 1857 [November 11] / Ext death / fly sting / [LT], Nov. 11-5-b.
- 1857 Nov 15 / Beaune / Meteor and globe lightning enter a room. / La Sci Pour Tous 1857/403.
- 1857 Nov. 16 / (Ch) / (D-68) / Hair substance / Charleston, S.C. / or globe lightning /
- [Reverse side] BA 67-417.
- [BCF, pp. 70, 418]
- 1857 Nov 17 / 5 p.m. / At Paris, by the meteorologist, Dr Phepson, large drops of warm water
- [Reverse side] from a cloudless sky / C.R. 45-906.
- 1857 Nov 17 / 5 p.m. / Rain without clouds / Paris / La Sci Pour Tous 3-15
- [Reverse side] Ab sunset.
- 1857 Nov. 19 / [LT], 10-a / Wtch / Stourport.
- 1857 Nov 21 / (Candy) / Living Age of, copying from the Napa Republican / That at Clear Lake in the same county (look up Napa) had
- [Reverse side] fallen a "shower of sugar candy" covering a large area. "It covered everything — leaves of trees, rocks and the earth's surface alike. Part of it was of the consistency of syrup and part was crystallized." The Editor writes that a boxful had been sent to him. He said that it tasted like unflavored candy
- [Front side] and he invites persons interested to call upon him and see the substance. "The specimens before us are generally irregularly crystallized, rounded at
- [Second page] one end and irregular in form at the other, as if broken off from some surface to which they adhered. They are from
- [Reverse side] one fourth to five-eighths of an inch in length, some pure white and others of a delicate pink hue. Their general appearance is that of very small stalagmites such as we have often seen in caves. A similar shower occurred at Salt Lake some years since." /
- [First page, front side] (See July 3, 1881. / See ab. June 15, 1893.) /
- [Second page, front side] See July, 1922.
- 1857 Nov. 24 / Spital, Windisch-Garsten, Austria / q. / I / [Light] / BA '11.
- 1857 Nov. 26 / Königsberg / det met and "stonefall?" / BA 67-417.
- 1857 Nov. 29 / 12:30 p.m. / 12:45 / Bayonne, France / qs and rumbles / L.T., Dec 6-8-a.
- 1857 (?) Nov. 30 / Jaboz Brown / [typescript] / [page] 53
- Report of the British Association, 1858:
- Prof. Baden-Powell writes:
- "The subjoined extraordinary statement is copied from the Times, of Dec. 4. It bears the appearance of a simple, straightforward account of fact, the nature of which seems difficult to conjecture. It is here inserted simply in the hope of attracting attention, and that in time some light may be thrown upon it by other observations:
- "Last night (Nov. 3) at 15 minutes to 9, it being very dark, I was ascending one of the steep hills in this neighborhood, when suddenly I was surrounded by a bright and powerful light which passed me a little quicker than the ordinary pace of man's walking, leaving it dark as before. This day I have been informed that the light was seen by the sailors in the harbor, coming from the sea and passing up the valley like a low cloud — Jaboz Brown."
- 1857 Dec. 16 / (It) / Salerno / great q / [BA] '11.
- 1857 Dec 16 / See Dec 17, 1852. / Cal. and Eng.
- 1857 Dec 16 - 17 / Simul / See Nov 19, 1861. / also Dec 8, 1861.
- 1857 Dec 16 / On morning of 17th (ab 5 a.m.), remarkable aurora in Belgium. / N.Q., 2-5-28.
- 1857 Dec 16 / q of naples felt near Norwich, England. / N and Q 2-5-437.
- 1857 Dec 16 / At 7:50 p.m., great met. On 17th, at 4 a.m., sky in n.w. fiery red as if lighted by a conflagration at Wokingham, Berks. / Times — 18th / [Reverse side] Others say ab. 7:45 p.m.
- 1857 Dec 16 / 10:15 p.m. / q. at Naples / Times 26-7-4.
- 1857 Dec 16 - Jan 4 / 84 shocks in Naples / Timbs '58-272.
- 1857 Dec. 16 / q. / Naples / Timbs '58-271. / Had been a slight shock on 7th which threw down the come of Vesuvius. / 16th at 10:10 p.m.
- 1857 Dec 16 / q in Naples / 2 hours earlier, met in Eng / N and Q 2/9/28, 437 / q felt in E.
- 1857 Dec 16 / It / q and phe / See 1805.
- 1857 Dec 16 / Great met near London ab 7:45 p.m. Cor (19th) says saw lightning at intervals ½ hour after. Other letters.
- 1857 Dec 16 / q — distant / See Aug 26, 27, 1839.
- 1857 Dec 16 / See Aug 21, 1891. / Ireland and W. Indies.
- 1857 Dec 16 / Met, France and Etna / July 19, 1899.
- 1857 Dec. 16 / q and distant met / Sept 8, 9, 1891 / July 8, 1892.
- 1857 Dec 16 / Vesuvius and meteor in England / Dec 8, 1861.
- 1857 Dec 16 / Great q, Greece / met, Germany / Dec 28, 1869.
- 1857 Dec 16 / (Algeria) / Met and Vesuvius / (?) / Sept 15, 1878.
- 1857 Dec 17 / Aurora. Deep blood-red flames in sky of Belgium, ab. 5 a.m. Consternation. At Maires, fire engines called out. / Times, 22nd.
- 1857 Dec 17 / Germany / Westphalia, etc. / met-det / BA 60.
- 1857 Dec 17 / Cambridge, Mass / St Elmo's ordinary / Am. J. Sci 2/19/272.
- 1857 Dec. 19 / 9:03 a.m. / Charleston / q and rumbling / Bull. Seis A 4-117.
- 1857 Dec. 27 / (F) / 2:25 a.m. / Metite near Bassein, in Pegu, India / A.J. Sci 2/32/142 /
- [Reverse side] Great detonation / seen 200 miles away.
- 1857 Dec. 28 / Ac to "Carribber" (Sir George Duncan Gibb), "Odd Showers," p. 16 — the account in Montreal Weekly Gazette[e] is from the Leroy
- [Reverse side] (N.Y.), near Rochester, Gazette — that "during the heavy rain of Sunday last" fell the live lizards, some 4 inches in length.
- 1857 Dec 27 / D-90 / lizards of Montreal / Wm. Andrews, Book of Oddities, p. 32 /
- [Reverse side] Says that some specimens of frogs said fallen from sky preserved in Museum of Nat Hist, Montre[al]. These were Gibbs. / July, ab 1841.
- [BCF, p. 93:
- Lizards — said to have fallen on the sidewalks of Montreal, Canada, Dec.

28, 1857. (*Notes and Queries*, 8-6-104.)]

1857 Dec 28 and 29 / Shocks in Sala and Potenza, Italy.
[Reverse side] Potenza was in ruins from shock of 16th. / Timbs 1858-273.
1857 Dec 28 - 30 / (It) / q and phe / See 1805.

1858

1858 / Artific iron / Mass / 152.

[BCF, p. 285:

The object that was said to have fallen at Marblehead, Mass., in 1858, is described in the *Amer. Jour. Sci.*, 2-34-135, as "a furnace product, formed in smelting copper ores, or iron ores containing copper." It is said to be fraudulent.]

1858 / Klausenbourg, Transylvania / fishes / *Cosmos* 3/5/79.

1858 / Disap of man, and his money belt found in a ring of earth. / See Aug. 11, 1886. / near Helena, Sandusky Co., Ohio.

1858 / Sleeper Susan C. Godsey, near Hickman, Ky. / See July 14, 1869.

1858 Jan 7 / [LT], 8-d, etc. / Great q / Naples.

1858 Jan 11 and 12 / Sunspots noted in La Sci Pour Tous 3-103.

1858 Jan 20 / Olmetz / Large met / BA 69-282.

1858 Jan 23 / (It) / Caggiano (Salerno) / flash and q / See 1805. / See March 3.

1858 Jan. 27 / 3:45 p.m. / Switzerland / det met / BA 60-106.

1858 Feb 3 / (dust) / Alexandria / Dense clouds at noon obscuring the sun and the fall

[Reverse side] of a fine powder. An account of a ship that sailed 40 or 50 miles and was still in these conditions. Attrib to sand from Sahara. / [Front side] *Trans. Bombay Geog. Soc* 14/A p.A/11.

1858 Feb. 11 / First phe at Lourdes / story in *Religio Ph. J.*, nov. 30, 1892 / YRA. + +

1858 Feb 16 - 17 / Switzerland? / brownish substance / *Vierteiljahrsschs* / *Naturt. Geo-Zuer.*, 13/313 / (Fassig).

1858 Feb 19 / [LT], 10-d / Aurora / Isle of Man.

1858 Feb 21 / — Greece / 24 — Martinique / 27 — Moluccas / q's / BA '11.

1858 Feb. 21 / Rain of stones on a ship off coast of Florida / La Sci Pour Tous 3/160.

1858 Feb. 23 / 11:20 p.m. / Beeston Observatory / Magnificent meteor. Streams of auroral
[Reverse side] lights immediately before its starting point. / BA 59-82.

[BCF, p. 422]

1858 Feb 26 / It Sounds / Saponara / Sounds like gunfire / See 1816.

1858 March 3 / See Jan 23.

1858 March 5 / Hurricane / Madeira / N.Y. Herald, Ap 1-4-1.

1858 March 9 / q / Algeria / BA 11 / 1st I list / many others before / Algeria series begins back Oran before 1820?

1858 March 12 - 19 / Great sunspot noted in La Sci Pour Tous 3-142.

1858 March 15 / Eclipse of sun / Leisure Hour 7-157, 277.

1858 March 15 / Annular eclipse of sun and appearance of tremendous sunspot / *Ast. Reg* 8/10.

1858 March 17 / [LT], 12-f / Aurora.

1858 March 19 / [LT], 10-c / q / S. Wales.

1858 March 25 / Apparition / Etades / ab. March, 1908.

1858 Ap. 2 / Shock / Plymouth and Liskeard / See May 3, '09.

1858 Ap 9 - May 2 / Ap 9 — Japan / 13 — Austria / 19 — Asia Minor / 23 — Japan / 24, Cent. Amer / 30 — Austria /

[Reverse side] Early in May — Nicaragua / May 2 — Mexico / BA '11 / Sim q's — Feb 18, 1889.

1858 Ap. 9 and 10 / Cyclone / Andaman Sea / Jour Asiatic Soc Bengal 27/323.

1858 Ap. 9 / Nottingham / Many small meteors. Aurora at the time. / B.A. '58.

1858 Ap. 11 - 12 / (Fr) / q / Grenoble / C.R. 46/764.

1858 Ap. 15 / [LT], 11-f / Aurora.

1858 Ap. 24 / 8:10 p.m. / Met 1/2 size moon from Canis Majoris / Hobart Town / BA 67-290.

1858 May 4 / Ouainton, 6 miles N.W. of Aylesbury. "Ignited globe" fell in a farm yard. Exploded with a loud report.

[Reverse side] Fragments flew in different directions. One hit a cow. / BA 58/152.

1858 May 10 / Shock / Richmond, Canada / 17th, another and sound like distant thunder / See Nov 9, 1810.

1858 May 15 / Op Mars / (A 1).

1858 May 19 / Hun / near Cravitz, Hungary / Metite / BA 60.

1858 May 19 / Kakowa, Krasso-Szoreny, Hungary / (F).

1858 May 19 / Floods / Highwater mark, St Louis / not exceeded until June 7, 1903 / NY Trib, 8th.

1858 May 21 / Vesuvius / A. Reg.

1858 May 24 / 2 qs / 25, whirlwind on land. Then a whirlwind on the sea. The Vesuvius. / Naples — C.R. 46-1098.

1858 May 24 / France and Germany / q. / BA '11.

1858 May 27 / At Naples a whirlwind on land — one at sea and eruption of Vesuvius. La Sci Pour Tous 3-231.

1858 last of May / (D-93) / larvae of beetles / near Mortagne, France / may be same as crickets.

[BCF, p. 96]

1858 May 27 - June 5 / Vesuvius violent / Cardiff Times, June 12 /

[Reverse side] At least to June 5 / C. Times. 19th.

1858 May 29 — etc. / at least to June 1st / Vesuvius / reflections from the glare like an aurora / Morn Post, June 10.

1858 last of May / at Mortagne / aux Herbiers / Thick rain of beetles (*Gryllus domesticus*) fell in cold wind and seemed inanimate. / [Reverse side] An. Soc Ent. 1858/XCVI.

1858 June / Insects like crickets — half-frozen / La Sci Pour Tous, June 17, 1858. / 223 / LaVendée.

1858 June 2 / Donati's Comet discovered in Leo / Good in Am Sci Disc.

1858 June 5 / At Boulogne-sur-Mer. Also at Folkstone and other places on English Channel. Bright sunshine — water receded — in 5 minutes came back.

[Reverse side] (8 a.m.) 8 feet higher than normal, with great wind and sky densely obscured and then again bright sunshine. / Cardiff Times, 12th.

1858 June 5 / 5:30 a.m. / Th storm violent, S of England. At Ramsgate, a "tidal wave". /

[Reverse side] Symons Met Mag 3-81.

1858 June 6 / Dry fog at Munster / ac to M. Heis / no odor / Night of seventh,

[Reverse side] dry fog and meteor (verified) / *Cosmos* 15/37.

1858 June 7 / d. fog and met / Dry fog and a meteor at Munster / *Cosmos* 15/37.

1858 June 8 / Rhymney, Wales / violent th storm and hail size of walnuts / Cardiff Times, 12th.

1858 June 10 / "Pollen" / Scotland / Edin N —, N.S., 10/116.

1858 June (10-?) / Inverness-shire / "sulphurous substance" / *Proc Roy Soc Edin* 4/157.

1858 June 11 / Ice / at Plinlimmon (Cardigan) / Clbrst and 5 blocks of ice / one 2 yards long by 3 wide / [Reverse side] 4 others a yard square each / *Field*, June 26, p. 531.

1858 June 12 / Birm Daily Post, June 9, 1868, cor writes that from a platform 3 and a half feet above the ground he had in 1858 gathered

[Reverse side] many of the stones and also many little frogs "all shrivelled up as if with heat." Said still had dried body of one of the little frogs. Said the stones were lighter than Rowley rag and looked porous.

1858 June / Birmingham / pebbles / See Aug 13, 1860.

1858 June 12 / Birm. D. Post, 14th — Dr. Ingletz writes, "Many hundreds of thousands must have fallen, some of the streets being strewn with them. They are like fragments of lava, of very low specific gravity."

1858 June 12 / In Birm Journal (a weekly), 19th — shower of small stones, mostly black, water-worn bits of flint, but colored pebbles, too. Fell all over the city. From canvas awnings many pounds of them

gathered.

1858 June 12 / Great storm / Liverpool and Ireland / Birm. Daily Post, 15th.

1858 June 12 / In Birm Daily Post, June 6, 1868, a conventional scientist, ridiculing that the stones had fallen from the sky. Says that there were two such reports in the year 1858. He says were bits of pavement.

1858 June 12 / Stratford-upon-Avon / Great th. storm and large hail / 11 a.m. / Birmingham Daily press, 14th / At Birm., one of the most terrific th. storms remembered. Roads like rivers.

1858 June 12 / Birm Daily press, 15th, cor writes that soon afternoon on 12th the stones fell — hundreds of thousands. "Nearly every stone is angular, smooth at the edges, dark green and of a hard light substance which easily cuts glass." One of the stones in his possession was "somewhat globular and brightly polished

[Reverse side] with a neck, altogether like a dark-green pear pip. Evidently crystallized." Cor says that at 10:15 p.m. night before the storm he saw a great meteor dar into the tail of Ursa Major.

1858 June 12 / "Unequaled" th. storm at Liverpool / Birm Daily Press, 16th.

1858 June 12 / At Stratford upon Avon, pieces of ice 2 inches long fell. / B.D. Press, 19th.

1858 [June 12] / Frogs with the Birmingham stones / Birmingham Daily Post, June 9, 1868.

1858 June 12 / (P) / in th storm / Birmingham / stones like Rowley ragstone / Symons Met 4/184.

1858 [June 12] / For Birmingham falls of 1868 and 1858, L.T., June 1, 1868.

[BCF, pp. 410-412]

1858 June 15 / afternoon / Th. storm and electric manifestation greater than remembered ever at Broseley before / B. D. Post, 18th.

1858 June 15 / night / At Stourbridge — "A most awful storm of thunder and lightning, worse than any ever seen or heard of in this county before." / [Reverse side] B.D. Press, 18th.

1858 June 16 / Extraordinary th. storm at Birmingham / B.D. Post, 16th / With flashes of lightning, many balls of fire
[Reverse side] fell from the sky.

1858 June 16 / Ashbourne / Storm and "huge pieces of ice." / [Reverse side] Gardeners' Chronicle, June 26.

1858 June 16 / At Chatworth, with th storm, pieces of ice 6 inches in circumference / Birm Jour, 19th.

(to be continued in Vol. 22, #1)

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.

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