

# Alternate Horizons Newsletter

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Baring-Gould, in his *CURIOUS MYTHS OF THE MIDDLE AGES* (University Books, 1967) discusses the legends surrounding the Horselberg and the cavern therein, the Horselloch. We learn that this is one of a number of places (See *CURIOUS MYTHS* chapter, "The Mountain of Venus", pp 209-229) with a basic, perhaps common legend of a world beneath the mountain, sometimes reputed to be the abode of the goddess Venus, but at other times the entrance to Purgatory. Baring-Gould notes that in ancient days shrieks and demonic laughter and the like were heard to issue forth from the cavern, according to the Thuringian Chronicles.

There is also a story of the minnesinger Tanhauser who, according to this tale, twice disappeared beneath the Horselberg, the second time never to return. Other versions of this perhaps very ancient legend are attached to other locations. But the source of the story?

American Indian lore yields the story of an area in North Georgia of a nature seemingly similar to the Horselberg in Europe. Interestingly enough, as late as 1837 a minister allegedly disappeared mysteriously in this very area. (See *THIS IS YOUR GEORGIA*, McCullar, American Southern Publishing Company, 1966, pp 46-47)

Willis George Emerson's *THE SMOKY GOD* is an account of a voyage to a world inside the Earth.

Richard Shaver's stories of a cavern world seem to have caused a war of sorts in the science fiction world.

Fellin and Throne, trapped beneath the ground without light for days are supposed to have seen....unusual things.

The Thuringian Chronicle, according the Baring-Gould (op. cit., p. 211) records what seems to amount to a UFO report from the year 1398. At that time, and at midday, three great flames are supposed to have come together into one globe of fire, then parted and sunk into the Horselberg.

As one should be able to see following these stories from Tanhauser, to Emerson, to Shaver, to Fellin and Throne, a common or at least similar thread of legend winds through history. According to a report published in Gene Duplantier's Saucers, Space & Science, attributed to the Hamilton Spectator, July 13, 1968, police constable Walt Jewel sighted an egg-shaped UFO hovering over a mountain (presumably in or near Hamilton). The colour-changing object disappeared to the west after being in view for about 35 minutes. Other phenomena seem persistent as well. "Little men" reports connected with UFOs may be the modern descendant of mythic creatures such as brownies and sprites.

The possibility of a combination of human error, natural phenomena, etc. or something of this sort does exist. But it is quite within the realm of possibility that an objective, independent stimulus exists. The concept that creation as a whole may consist of multiple realities, rather than the single one we are supposedly living in, is not beyond the bounds of reason. The evidence, as it presents itself to us, seems to fit quite comfortably into this pattern.

THE SECRET IS OUT - BUT THERE'S A CREDIBILITY GAP.

by John A. Keel

Thousands of people in each new generation throughout human history have been provided with a full explanation for the so-called "UFO mystery". These people have left behind extensive, heavily detailed records of their experiences and other less-involved humans have used these records to provide a basis for a wide variety of religious and occult beliefs. Now, within the past few years, thousands of newcomers all over the world have been exposed to similar experiences and there has been a vast "explosion" of underground literature on these once-forbidden ideas. The "hippie" newspapers of North America are now filled with detailed information although it is rarely linked directly with the UFO "mystery" itself. Parapsychologists, psychiatrists and occultists are reaching identical conclusions globally and independently, but almost all of this material is isolated from the "ufological mainstream" and is virtually unknown to the "scientific ufologists".

In the fall of 1967, a "cult" in Denmark received strong telepathic impressions urging them to build a lead-lined underground shelter in preparation for a prophesied atomic holocaust due in Christmas 1967. The "cult" built the shelter and as Christmas approached all the phones in that section of Denmark went dead and stayed dead for two weeks. Meanwhile, other occultists, mediums, and ESP claimants elsewhere began to receive "messages" warning of some great and disasterous event scheduled to occur on Christmas Eve, 1967. That event never took place, of course. The Danish "cult" ended up with egg all over its face. But parapsychologists have quietly been collecting the pre-Xmas "messages" from all over the world. It is amazing that these "messages" all employ the same phrases and same warnings in every language. The scope of these communications rules out simple explanations of coincidence or organized hoaxing. It is obvious that these "messages" came through on a world-wide level and the correlations prove that they were all "transmitted" by a single source. Apparently, the messages of 1967 served as a "dry run" to test channels of communication and to provide us with corroborative, statistical evidence that these channels exist between man and ultraterrestrial forces.

The "breakthrough" of 1967 led to the organizing of several independent groups around the world, all devoted to collecting and correlating future messages. The deaths of Martin Luther King and Robert Kennedy were accurately predicted in advance by the participants, as was the outcome of the 1968 elections, a number of important earthquakes, and many other events.

We now have evidence that the ultraterrestrial forces are able to foresee earthly events with pinpoint accuracy. It is noteworthy that the predictions allegedly relayed to "silent contactees" by the UFO occupants are identical in phrasing and content to the messages being received by trance mediums and even by Ouija board operators.

The UFO "contactees" receive these messages on a seemingly direct level; i.e. through direct confrontation with "alien" entities. Many specific "code" phrases are used again and again in these contacts. Phrases such as "We are one" and "See you in time". The former phrase is also well-known to the occultists.

"We are one".

The "hippie" newspaper, the East Village Other (EVO), in New York, carried an enigmatic comic strip in its issue of November 22, 1968. UFOs were not mentioned at all, but here is some of the text of that strip:

"It is a strange distance we travel on our journey toward each other, eh, Brother?..."

A distance so vast it is measureless...and thus, it is no distance at all...And us? I like to think of it as one existence whorl operating simultaneously on two separate planes! Except, as you know, the planes interpenetrate...As do all things. And, as you know, the opening up of this communion of saints has made joy on both sides...To you, we pour across the essence of life..and many of your race are learning. And back through the warp come your 'problems'...situations that arise from action blind to the light! But we are not blind! We know immediately what the HARMONIOUS answer is! And, as we are ONE now, so do you!"

The "hippie" movement is of special interest to us for the "hippies" have adopted symbols and mystical ideas from ancient cults and old orders of belief. Hippies under the influence of LSD and other drugs have claimed contactee-like experiences, and they have even adopted the mode of dress allegedly used by the Ufonauts in some of their human "contacts". The Nehru jacket-style was described by Sid Padrick (California contactee - 1965) and many others. Even the distinctive turtle-necked sweaters long identified with the notorious M.I.B. have suddenly become fashionable. When Senator Barry Goldwater addressed the student body of a Long Island college in 1967, all the students, both male and female, turned out in black turtlenecks. Oddly, none of the students could track down the source of the "order" that had swept through the college advising everyone to wear turtlenecks to the lecture. A "UN delegation" of Orientals sat in the front row, dressed in colorful Nehru jackets. Later this "delegation" simply wandered off and disappeared and did not put in an appearance at the reception which followed the lecture.

College hi-jinks? Or interpenetration? We'll never know.

For the past two years Ufologists have quietly been noting the upsurge in mysterious signals being received spasmodically on telephones, radios and TV sets throughout the country. I have frequently been told of strange voices which suddenly came over public address systems in churches. Almost none of these cases have been published. But in November 1968, the AP sent out a story from Portland, Oregon, mentioning the "ham radio station" which has apparently been broadcasting "unwelcome comments" over the amplifier system in the All Saints Roman Catholic Church there.

Whole congregations of churches in California, along the San Andreas fault, have packed up and moved out of California after their ministers and local "prophets" received impressive "psychic" warnings of an impending earthquake.

In summary, it does appear that a massive communication effort is now underway. It is effecting all levels of society all over the world. The UFO manifestations are merely a small part of this much broader situation. The majority of all these "messages" are going unpublished but are being privately circulated, or they are appearing heavily veiled in "hippie" newspapers and occult journals. Because the UFO buffery has been obsessed with the concept of extraterrestrial visitants and "spaceships", they have overlooked most of what has been happening under their very noses. It is difficult for many to accept...or even to consider...the probability that the UFOs are directly related to occult and psychic occurrences. But it does seem probable that the "contactee" phenomenon is merely a variation on spiritualism and trance mediumship. And the material that has now been collected indicates that all paranormal events are the manifestations of a single central force. That "force" is now breaking through to us in every possible way. Although a great deal of nonsense is currently being conveyed, once we recognize fully the existence of this source it may move to a new phase and pass along information of very great importance.

Our preliminary studies of this complex phenomenon suggest that communication is dependent upon specific religious and racial characteristics. Intelligence and social position are not a factor. Thus, a common dirt farmer in Kentucky is apt to have the necessary genetic qualifications for "contact" while government leaders, scientists, etc. may not. Persons of Indian or Gypsy ancestry are more likely to be contacted than any other single group. Catholics also have a high rate of contact.

A considerable amount of study and research remains to be done. The basic lines of research followed by most ufologists have been false and misleading. The objects are of far less importance than we have tried to make them. They are merely a manifestation...a symptom...of the phenomenon. We must turn our attention to studying the people who have clearly been singled out by the objects and we must search for the correlative factors in the lives and background of such people.

For many years the spiritualists and parapsychologists have recognized that a large part of all the manifestations and messages from "the other side" are merely playful hoaxes. The same kind of "hoaxes" are being employed in the UFO phenomenon. Ufologists should study and compare the psychic hoaxes with the UFO events.

The precise source of all this seems to be beyond our senses, and perhaps even beyond our comprehension. In very ancient times, the existence of an "invisible" or "parallel" world was recognized and frequently alluded to in legend and lore. Before the churches edited and censored the original biblical texts, this "invisible world" was the central theme of those texts. The word "sheol" meant "invisible world" but the bible translators turned it into "Hell" and gave it a whole new meaning.

We have been like ants trying to comprehend an elephant. Perhaps we are too small and too limited to understand the whole. But before we can even try, we must collect together all the parts and examine each section carefully before attempting to fit it into a new whole. It seems highly probable that the entire phenomenon and its source is too complex and too incomprehensible for us to define rationally. Hard, physical proof will probably never be forthcoming. We must content ourselves with statistical evidence...just as doctors collect statistics on cancer and narrow down the common factors in all cancer cases...such as excessive smoking.

Unfortunately, in the past twenty years we have collected thousands of meaningless descriptions of objects and practically no useful data on the people who saw those objects and the effect those experiences had upon their lives.

Even as we pursue these new lines of research, the communication efforts are certain to increase and spread. Very few of the "receivers" can understand the situation they are involved in. Most try to fit their experiences into an acceptable (to them) religious, psychic or extra-terrestrial framework. The "coming of the Big Brothers" is merely a variation on the older concept of the "Second Coming of Christ". The theories of the fourth dimension, now growing in popularity among the ufologists, are merely a new effort to define the "invisible world" of the ancients.

One thing is becoming abundantly clear: our world is now in the process of being "interpenetrated" by something which is able to operate beyond the range of our limited senses. Something or someone is reaching down to us. The time has come for us to launch an effort to meet "it" or "them" halfway.

----- jakeel, NYC. Nov. 24, 1968

A REPORT ON INVESTIGATIONS AND PHENOMENA, ST. SIMONS ISLAND, GEORGIA

By Allen H. Greenfield

According to an article by Burnette Vanstory, page 4-C of the Atlanta Journal, August 22, 1968, Ebo Landing on Dunbar Creek, St. Simons Island, Georgia is a legendary spot. At the dark of the moon when a breeze sighs over the marshes you supposedly can still hear the echo of a chant and the clanking of chains, an alleged vestige of an event of over 100 years ago. A group of slaves-to-be of the Ibo Tribe, rather than submit to slavery, marched chanting into the creek and drowned.

Another article, this by Diane Stepp in the Atlanta Constitution, November 24, 1967, tells a story of a ghostly phenomenon located at Christ Church on St. Simons, Island; the church graveyard. The story alleges that the reporter, Diane Stepp, another reporter and two Baptist ministers saw an apparition themselves while visiting the area.

Other ghost stories of this island also exist. An additional story of possible forcean classification also exists, related to an unusual type of building material used in the area, but our research into this matter has thusfar met with little result.

James W. Moseley, Donald R. Cook, Jr. and the present writer did some actual field "ghost seeking" on the night of November 27, 1968. Our group was somewhat skeptical, somewhat perhaps excessively undecorous, ufological rather than parapsychological in nature, yet rather well experienced in dealing with the arcane and rather well equipped.

During the day I had done some photography work around Christ Church, and our party had made an excursion into the church graveyard. That night we returned. We found the church lit up, with perhaps a number of persons inside. It is relevant to note that there were presumably at least some people in and/or around the church throughout the course of our visit. Armed with flashlights and other equipment we entered the graveyard, not turning on our car lights as at least one version of the story requires if you are to see the ghost. Rightly or wrongly, perhaps partly through neglect but also perhaps partly by design, we didn't play the game by the rule book.

While in the graveyard I kept up a sort of running commentary dictated into a taperecorder. We arrived at the church around 7:30 PM. It was a clear night, fairly warm, with a half moon brightly shining. Certainly, it was a ghostly setting. Chirp of crickets, graveyard, moon. I had taken note of the allegation that there was an unusual reflection phenomenon in the area, but car lights shining through the trees seemed to be just that, though it is possible to see how someone might mistake this for something else.

There were other things as well which might be misconstrued; cross-shaped pattern in the wall, wind through trees, sounds of dropping branches or the like. The mood of the place, in my impression was quite eerie; "... real gothic atmosphere, moss hanging down, moonlight..." as I dictated into my taperecorder. I noted also a little figurine which could give a start to someone....did in fact to me, as my dictation and memory serve. As I noted then, " .... So many things here which could be misinterpreted ...."

Perhaps partly due to my state of mind at the time, and partly to the soft earth of the cemetary under my considerable weight, I had a sensation of being "pulled around". Though not consciously a psychic, as I now recall I at the time tried to pick up some kind of "direction" or impression". I just may have done so.

Call me a sloppy researcher if you will (though maybe excessive professionalism in cases of this sort is unwise), but I cannot tell you at exactly what point I took THE photo. As best I can recall it was some time during our graveyard trek and was the only photo I took that evening. It was not an intentional ghost photo, but rather was aimed at the side of the illuminated church. I may have given some thought to the possibility that "something might show up" on the picture that I could not see at the time, but I cannot now be certain of this. Having seen no ghost we departed from Christ Church.

During the evening we visited two other sites, including what we were best able to determine as the site of legendary Ebo Landing, though nothing in the way of a plaque or such marked the site.

In advance of our visit to the area this writer had done some research work including contacting and attempting to contact agencies and individuals that might offer some information of relevance. While in the area members of our party spoke with a number of persons in connection with our investigations. We did a pretty good research job on the matter as a whole. But we had no distinctly paranormal experiences. Or so we thought.

On the way back to Atlanta our party became involved in informal ESP experiments. Our results were quite negative. Then, following a discussion of three and four digit numbers as I recall, an unusual incident took place. The sequence of events might be off here, so in judging the affair don't jump overboard, but as I reconstruct it here is what took place. (1) The discussion of three and four digit numbers took place. (2) A three digit number came into my mind. (3) At an undetermined point Moseley thought of a three digit number to ask for. (4) Cook asked for a number...without specifying the number of digits. (5) I blurted out the number I already had in mind.

As fleeting as thought seems to be, I can't say with certainty that the number was really in my mind before Cook asked for a number. But to the very best of my knowledge it was. In any case it was exactly right, and was only about two or three numbers away from the number Moseley had apparently been thinking of quite independently! I am, I think, being extremely conservative here in relating this with so much qualification. My memory of an important point or of important points in an informal context such as this is especially somewhat subject to error. It is possible that we all unconsciously saw such a number on a road sign. But, all things considered, it seems to me an impressive display of ESP or remarkable coincidence.

When my photos from the island came back from being developed, one had not been developed. The reason for this may have been that there was thought to be nothing of importance on it. But something of importance was on it. I had some considerable trouble getting it developed, enough to add another minor section to the running "interference" story. But I finally did get it back, and something appeared on the print that cast a new light on our St. Simons Island trip. On the print you can see the illuminated church window, and perhaps a little of the church structure. It isn't much of a photo, insofar as the 'normal' aspect goes. But off to the left is what looks to be a frightening ghost-like thing. It may be a camera light leak, it may be a reflection of some kind. But even if so, the coincidence of this type of "ink blot" showing up where it did when it did taxes coincidence. I am fully in the market for expert photographic opinion. Some rational explanation may exist, and I'm not going to jump gung-ho in the believers' column.

BUT THIS THING LOOKS LIKE A GHOST.

PHOTOGRAPHIC LOOK AT OUR  
ST. SIMONS ISLAND STORY



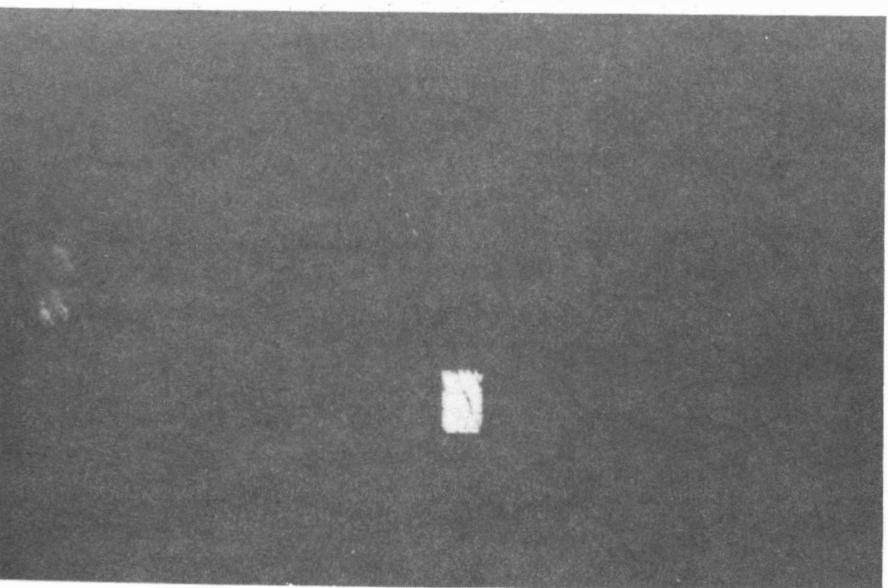
Top photo, at left of page, James W. Moseley (left), and Donald R. Cook, Jr., who participated in investigation.

A H N



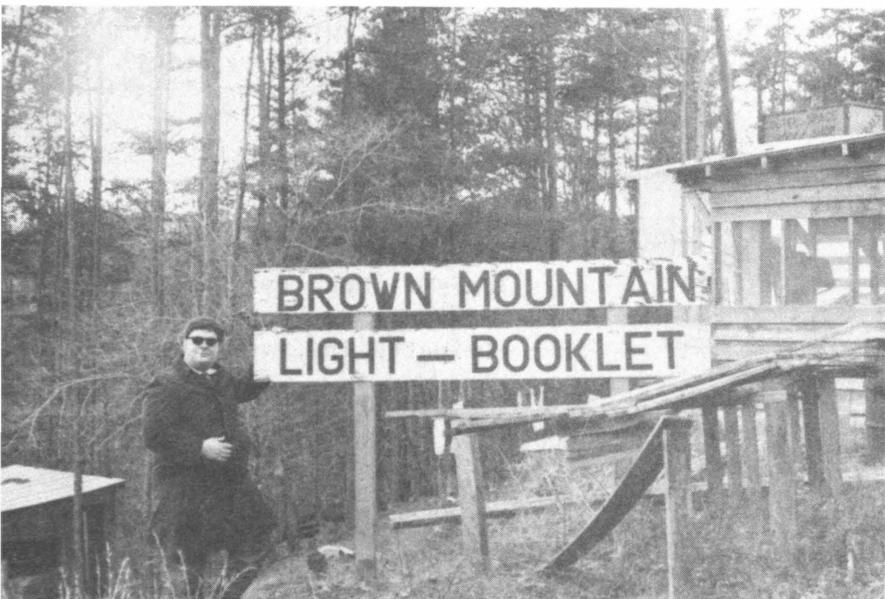
Middle photo is of possible site of Ebo Landing, the locale of a ghostly story.

A H N



Bottom photo reveals a bizarre manifestation. Light in middle is apparently a church window. At left is an unidentified form. Photo was taken in area of Christ Church graveyard, locale of a ghost legend.

photos by editor.



Alternate Horizons Newsletter  
 Editor Allen H. Greenfield  
 participated in an investigation  
 in the area of Brown Mountain,  
 North Carolina with UFOlogist  
 Timothy Green Beckley and  
 James W. Moseley.

We visited with Ralph I. Lael,  
 author of the booklet, "The  
 Brown Mountain Lights". Lael  
 is a contactee.

We spoke with a number of  
 persons in the area, and may  
 have sighted strange phenomena  
 ourselves. No final answer to  
 this phenomenon is apparent as  
 yet to the present writer.

AHG

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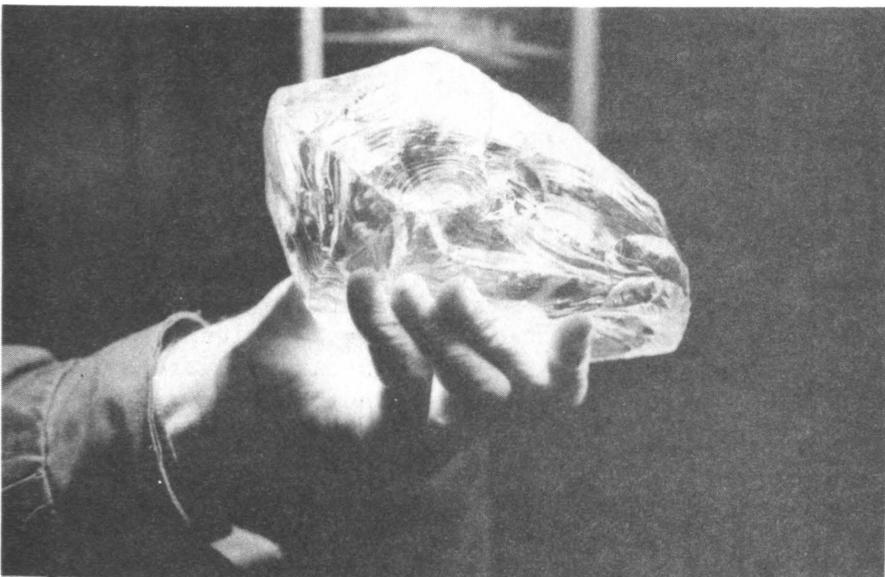


Top photo shows Allen H.  
 Greenfield standing with sign  
 at Ralph Lael's place. Photo  
 taken by Jim Moseley.

Middle photo is of contactee  
 Ralph I. Lael. Photo by AHG.

Bottom photo, by AHG, shows  
 object allegedly given to Lael  
 in course of a contact experience.  
 Object is held by Lael under  
 bright light.

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Our visit to the Brown Mountain  
 area was made in December 1968.