

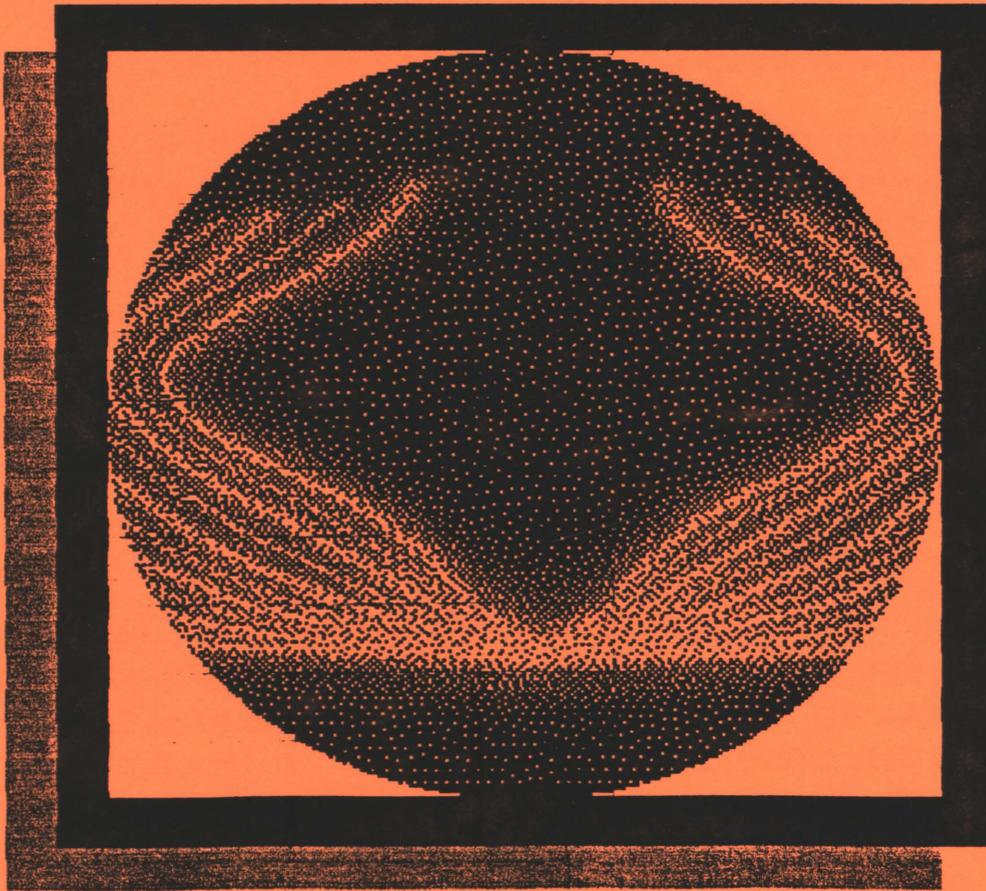
# WONDERS

SEEKING THE TRUTH IN A UNIVERSE OF MYSTERIES

Vol. 5 No. 4

December 1998

## THE UNSEEN FORCES



## IN YOUR LIFE

MAHP BOX 3153 BUTLER STATION MINNEAPOLIS MN 55403

# WONDERS

SEEKING THE TRUTH IN A UNIVERSE OF MYSTERIES

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## EDITORIAL

### More Forecasts

The wonders introduced here over the years will one day be widely discussed. There is satisfaction in seeing the logical consequences of one's views being verified by new discoveries in the sciences.

Here is some of the context for the latest instance of this. I have advocated that the fossil primate *Gigantopithecus* is the ancestor of the historical and modern True Giants (see Volume 1-1992 of *Wonders* and *The Yeti, Bigfoot & True Giants*). *Gigantopithecus* has been most often selected by others to be the source of almost everything large and primate-like, from Patterson's "Bigfoot" to the Yeti of the Himalayas.

The Yeti as described here in the December 1993 issue of *Wonders* is quite distinctive and has better ancestors among the Dryopithecines. For over a quarter of a century Loren E. Coleman and I have been pointing to them as the origin of Asia's Yetis. Now numerous postcranial bones have been found for a fossil specimen of *Dryopithecus laietanus* in Spain. The age is thought to be 9.5 millions of years. It was reported in *Nature* for 11 January 1996 (Vol. 379, pp. 156-59).

There is disagreement about the placement of *Dryopithecus* based upon this new evidence (pp. 123-24 of the same issue of *Nature*). I think there is disagreement because it is an ancestor of the extraordinary Yeti. To me the big lug of an ape described from the new fossils sounds evermore like the rock-climbing and tree-sitting pongid that has been reported over and over again in modern times.

For more forecasts of surviving primates you should consult Loren's latest book – co-authored with Patrick Huyghe. It is *The Field Guide to Bigfoot, Yeti, and Other Mystery Primates Worldwide* (ISBN 0-380-80263-5) from Avon Books and due out in March of 1999.



## ***FUNG-SHUI: FINDING THE RIGHT PLACE***

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**Fung-shui** or **Feng shui**, fung-shwee (Chinese, literally, wind and water): a kind of geomancy in universal use in China (1) for determining the luckiness or unluckiness of particular spots, and hence much in vogue in selecting suitable sites for cities, houses, temples, graves, etc.; and (2) in overcoming inauspicious conditions as regards aspect or the conformation of the ground in the neighborhood when the site is otherwise auspicious. The term is also used to designate the geomantic conditions themselves, as when it is said the fung-shui of a place is bad, i. e., is such as will involve misfortune or death unless improved by such remedial measures as raising a mound or building a pagoda, planting trees or in some other way altering the conformation or mutual relations of the surrounding hills, valleys, etc., which are but the outward manifestations of nature's breath as it pulsates in its twofold male and female forms through the earth, now expanding and now

reverting, according to the order of nature.

A southern aspect is the best, for all good influences come from the south, and all evil influences the north. Whatever tends to bar the way against good influences, or to open the way to these evil influences, must be avoided. Hence the opposition hitherto by the Chinese to the introduction of railways and telegraphs, and to the opening of mines, which might endanger the "aspects" of countless graves and dwellings. Straight lines, especially when pointing to a proposed site, pointed gables, abrupt or rugged elevations with sharp peaks, and the like, are unfavorable; while a gradual slope, gentle curves, and crooked lines are auspicious.

Uniformity of conformation or of facade must be avoided. To build on a hill resembling a basket, a plowshare, a turtle, the eye of a horse, or the like is very dangerous. Premature and violent death awaits the sons and grandsons of the man who builds on a hill which resembles a couch; while his daughters will always be ill, and his sons will spend their days in prison, if he build on an elevation which resembles a boat turned bottom up; and childlessness will be the lot of all connected if he build on a hill having the general outlines of a bell, surmounted by the outlines which correspond to the planet Venus.

The most auspicious spot for a grave is where the Yang and Yin, or male and female principles of nature, meet, forming a kind of horseshoe with the "Azure Dragon," or male principle on the east or left (according to the Chinese the magnetic needle points to the south). and the "White Tiger," or female principle, on the right or west. A side-hill is a desirable location, but an open plain or the top of a mountain is not.

A burial-place judiciously chosen with reference to these and the numerous other terrestrial and astrologic points, which the professional geomancer has to consider, will insure wealth, honor, distinction, and long life to the posterity of the person buried there. Interment is often postponed for many months while a search is made for the lucky spot.

Little has been written on the subject by foreigners, but there is

a considerable native literature, beginning with the *Tseh-king* or Dwelling Canon, dating from the first century of our era. See Doolittle's *Social Life of the Chinese* (vol.ii, p. 337, New York, 1865); *Notes and Queries on China and Japan* (vol. i., pp. 7, 9, and 19, and vol. ii., p. 69); *The Chinese Recorder* (vol. i., p. 39, Fuh-chow, 1867); Eitel's *Feng-shui: or the Rudiments of Natural Science in China*, (London, 1873); and Edkins's *Chinese Buddhism*, pp. 327-352 (London, 1880).

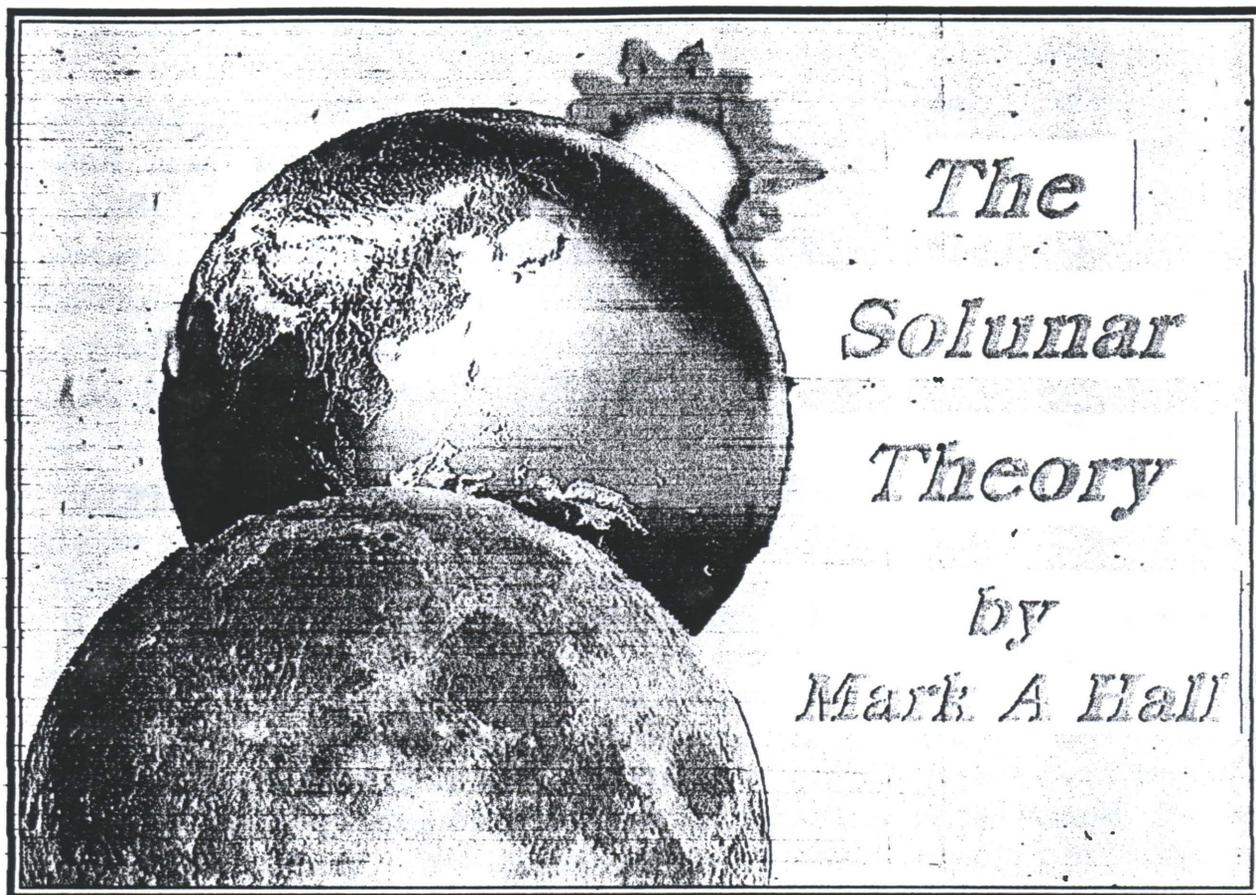
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The above entry was written by Robert Lilley, an editor of the *Century Dictionary*, for the 1895 edition of *Johnson's Universal Cyclopaedia*. It introduces the Chinese view of the powers of nature that surround us but affect us in subtle ways.. No effort will be made here to try to sell you on the overall validity of Fung-shui. Rather it is the identification of the influence of nature, of the subtle powers represented by wind and water, that is a practical concept. We can readily recognize the benefits of a southern exposure in the northern hemisphere, which is advocated by geomancers. There is some good to be found in organizing our understanding of being in the right place at the right time.

I wrote about this in *Wonders* for June 1993 when I summarized "the world of unseen forces." The affects can be put under the headings of **time, place, shape, color, artificial forces, and subtle forces**. The last group consists of the forces of **nature** that touch us while unseen, such as barometric pressure, temperature, light, harmful radiations, and magnetism. The **artificial forces** are those that we generate and think we control, such as radio waves, television signals, microwave broadcasts, radar, and power-lines. Under **time** we have the changing positions of celestial bodies in relation to our planet, and their influences such as ocean tides. Under **place** we can put the nature of the Earth and features beneath its surface that might affect us. Under **shape** and **color** are claims that the shape of a building or the paint on the walls might influence the conduct of human beings.

Popular astrology has no place in this scheme. The ancient claims for influences by the planets are not the issues here.

We are looking for claims that have a basis in observation and have a practical reality. The "how" of their influence is not always apparent or even hinted. There are mysteries that call for study and future resolution. The following articles discuss the Moon and the Sun. They appear to have daily influences that you can verify in your own life. Read on and see for yourself.



Fishermen will have heard of the Solunar Tables, a widely-syndicated newspaper feature. Available through King Features Syndicate, it appears in Sports sections on a weekly basis. The Tables are supposed to show the best times to go fishing in the local area. The Tables also are published annually in booklet form. The story behind the Tables might not be familiar even to fishermen. There is a lot more to the Solunar Theory than fishing. It has meaning for all of us and is subject to verification by all of us. Here is something you can put to use, if you personally care to do so.

The observations that gave form to the Solunar Theory were assembled by one man, John Alden Knight. He was a real estate broker who lived in New Jersey and Pennsylvania when he developed and refined a theory of how the tidal influences of the Sun and the Moon affected wildlife. He was an avid fisherman, and so his interest began with this recreation.

Knight's first inkling of this connection came with the folk wisdom passed along to him by a fishing guide in Florida. Bob Wall ran a fishing camp near Melbourne, Florida. In 1926 he took Knight to Lake Helenblazes,

the source of the St. Johns River.

Wall was able to predict accurately when the fishing would be good on that trip. His grandfather had passed to him the idea that when the Moon was "up" or "down" the fish were biting. When the Moon passed overhead across the meridian of longitude for the lake it was said to be "up." When the Moon passed on the other side of the Earth from the lake it was said to be "down." These were the best times to fish, while not the only times as Knight makes clear. Anglers were used to the idea of fishing at dawn and dusk.

From this beginning Knight developed his own specific views about calculating the best times. He compared the calculated times for "inland tides," when a tidal effect upon the Earth sweeps across the continent, with his own observations of success in fishing. Other effects on wildlife were eventually included. In this way he refined his understanding of what he came to call the Solunar (sol + lunar) Theory. No one should consider challenging Knight's comprehension of the complex issue of "inland tides" without first reading his presentations on these matters. Also, Knight understood that variable local factors such as the weather would also affect the success of fishermen.

He published his ideas in four articles in outdoor magazines beginning in 1935. The results were mixed with some condemning the ideas and some reporting success and endorsing them. In 1936 he included chapters on the theory in his book *The Modern Angler* (Scribner's Sons, New York). In 1942 the same publisher came out with his *Moon Up - Moon Down* which explored the origins, development, and ramifications of the Solunar Theory.

Selling the annual Solunar Tables became a financial success for the Knight family. This reflected the fact that many fishermen found them to be a reliable aid in their sport. Other applications of the Tables were reported to Knight by correspondents. And he made his own observations as well.

The fundamentals of Knight's theory are that two major periods of activity and two minor periods of activity occur each day. The major periods last from one and a half to two hours. The minor periods occurring between the major ones were found to be shorter but well defined.

After about fifteen years of observing the theory at work Knight made this observation in *Moon Up - Moon Down*:

**At the times of full moon and dark of the moon, the moon and the**

sun are functioning in unison, they, at those times, being approximately "in line." That being the case, the resultant of the directions of the pull of the two heavenly bodies comes pretty close to being the true Solunar period. As the month progresses, the directions of pull of the moon and the sun move farther apart each day so that, at the time times of first quarter and third quarter, they are approximately at right angles to each other. At these times, the moon can be considered to be the complete control.

The timing of the Solunar periods is found by averaging their occurrence smoothly between the four points of the first and third quarters and the Full and New Moons.

The influence of these periods was found to be observable not only among fish but also among other wildlife. They would similarly come out from cover to feed in good weather during major and minor periods.

In *Moon Up - Moon Down* Knight devotes a chapter to the reports of freshwater and saltwater fishermen. Another chapter gives observations of birds and their behavior during Solunar periods. Another chapter tells how reptiles, rats, mice, squirrels, dogs, and cats were observed to respond to periods.

The application of this particular knowledge is up to the individual. Some easily applied uses have been reported. People with fish in aquariums can make the best use of fish food by giving it to their charges during a Solunar period when they will readily consume the food and little of it will be wasted. People find they can predict the appearance of birds at their feeders.

The onset of the influence of a Solunar period was found to vary depending upon the size of animals. Insect life is first affected, then such life as the fish. Knight observed that: "Dogs, cows, deer, the larger predatory animals and, finally, humans react even on a more delayed schedule than the lesser creatures such as birds and small game."

The effect of the Solunar Theory on human beings has the most immediate importance for us. Here is a theory that purports to help us understand our own behavior on a daily basis. While the influences of necessity, habit, illness, drugs, and personality are all in the mix for explaining human behavior, there is present in this theory an underlying

natural force that should be considered by each of us. Knowledge of this stimulating force can be helpful in getting the most out of our abilities and understanding what is happening to us and why. The Solunar force is a natural occurrence that is best accepted and accommodated. Our knowledge of it puts us in control. Only those who will deny its presence will allow themselves to be "out of control."

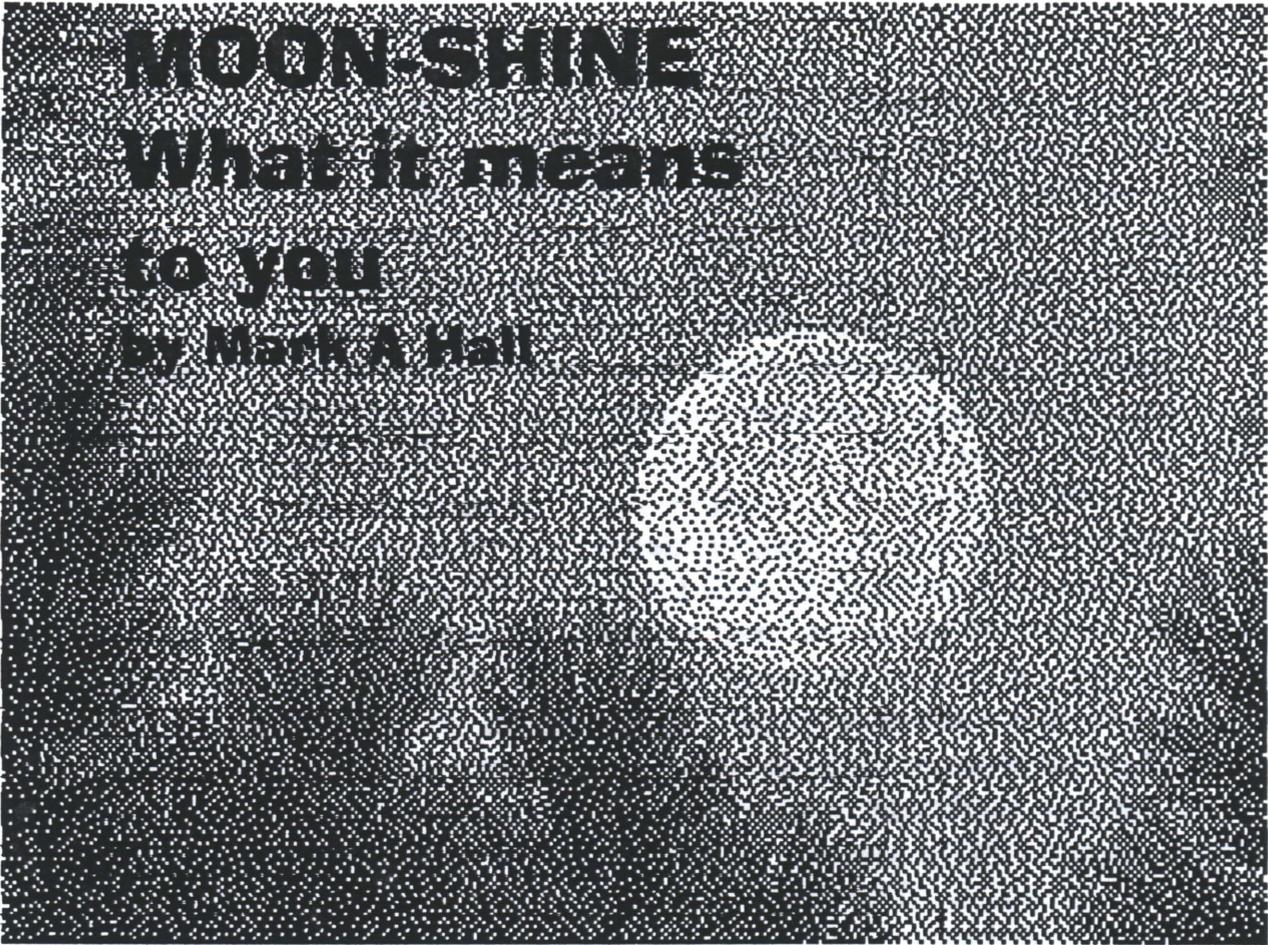
Chapter nine of *Moon Up – Moon Down* gives Knight's examples of how the Solunar Theory has been applied to the lives of human beings. The quality of sleep can be affected, and so it can be understood by considering when major periods are happening. Mental acuity and muscular coordination appear to be heightened at the time of a major period. One doctor informed Knight that he did a survey of maternity cases. He found that the onset of labor seemed to have a correlation with the Solunar periods.

Work place situations can be improved by a knowledge of moods brought on by Solunar periods.

One personal experience of my own appeared to confirm the specific timing of the periods. Years ago I had a nerve in my face over-stimulated by a dental hygienist. The pain was long in going away. I found myself awakened at night by it. When I checked the Solunar Tables I saw that the time coincided with the onset of a major period. It did not make the pain go away. But I understood why I was experiencing greater pain at that time and I knew it would soon subside, which it did.

The mechanism to explain the Solunar Theory is uncertain, except to make the obvious comparisons with the ocean tides. There appear to be tides of some sort within living things, both large and small. We will live with them whether we perceive them or continue to deny them.





**MOON-SHINE**  
**What it means**  
**to you**  
**by Mark A Hall**

Earth's solitary natural satellite the Moon is a partner to our planet in many ways. It is more than just a companion in the Solar System. It sheds light upon the night sky. It brings the ocean tides. It appears to play a part in the daily cycle of Solunar periods as explained in the previous article. It has been linked to extremes of human behavior such as lunacy and suicide. Here we will consider some of these linkages that might have meaning for all of us.

*The Flexing Crust*

The Earth and the Moon form what astronomers call a binary planet, so linked are the two in their orbits. The physical force that Moon exerts upon the crust of the Earth is much unappreciated.

The following article from the Associated Press for 7 December 1975 summarizes the facts on this influence. The report is from East Lansing, Michigan.

Believe it or not, the earth rises and falls under your feet twice a day. In East Lansing, for example, it can go up and down by three feet, although the usual variation is 12 to 18 inches.

So says a 21-year-old honors college student at Michigan State University who made his discovery while under the direction of assistant geology professor Robert Carmichael.

Carmichael said his student, David Shanabrook, hasn't really discovered a new phenomenon. He's just measured it for the first time. Shanabrook says the only reason we don't notice the earth's movement under our feet or get earthsick every day is that we have no reference point that remains stationary while we and the earth go up and down.

The movements, like the sea's tides, are caused by the gravitational pull of the moon and sun, he said. The earth waves are greatest at the equator, where the earth rises and falls about four feet every 10 hours, Carmichael said.

Shanabrook used a sensitive device called a gravity meter to measure changes in the earth's gravity and shape. He had to make his measurements at night because heavy daytime auto traffic affected the meter's accuracy.

Such a powerful effect upon the Earth by the Moon might have meaning for the controversial subject of a periodically shifting crust on Earth. (See *Wonders* for June 1995.) The postulated massive disruption of a shifting crust in the geologic past is likely to involve the Earth's intimate partner the Moon. There might be a cumulative effect upon the crust from this and other unappreciated influences of the Moon. Tensions created within the Earth might be relieved by a periodic crustal displacement on a scale of tens of thousands of years. When looking for a means to set the crust of the Earth in motion we should be studying the physical forces of the Moon upon the Earth.

### *The Months of the Moon*

Does the Moon influence the behavior of human beings on Earth and

can we predict when it will influence us most? There are many kinds of months. We must come to grips with them when we want to consider how the Moon might influence the lives of human beings on Earth. The *calendar months* are variable and arbitrary, but the dates of the Gregorian calendar will be used here as common reference points in describing the movements of the Earth, Moon, and Sun.

The *sidereal month*, having a length of about 27 days 7 hours, tells us when the Moon has returned to a chosen point in the sky with the same background of stars. This is the period of one revolution of the Moon around the Earth. There are still two different months to go, and these are the two months that will be important in discussing how the Moon might influence us.

The *synodic month*, being 29 days and 12 hours long, is the period from one New Moon to another New Moon. The Moon phases have long been held in awe as having an influence over disturbed persons. Homicides and hospital admissions have been tenuously linked to periods of Full and New Moons. There is no general acceptance of any such link. Still the common folk belief that has persisted and the sometimes noticeable correlations of human activity to Moon phases (such as made by policemen and hospital attendants) suggest that Moon phases are likely to somehow be involved in affecting us.

The Lunar phases tell us how much light there will be in the sky on a cloudless night and they tell us the relationship of the Earth, Moon, and Sun. At a New Moon the moon is between the Earth and the Sun. At a Full Moon the Moon is on the opposite side of the Earth from the Sun. At other phases the Moon is at different points between these extremes. The gravitation influence of the Moon, known to affect ocean tides, has been suggested to influence bodily fluids of human beings (see Arnold L. Lieber and C. R. Sherin, "Homicides and the Lunar Cycle," *American Journal of Psychiatry* 129: 69-74, 1972). While the Moon phases tell us something about how the gravitational pulls of the Sun and the Moon are combining or opposing one another, they do not indicate the most important positions of the Moon in relation to the Earth. For that there is still one more kind of month.

Unlike the neat diagrams one sees that show the Moon circling the Earth, the Moon describes an elliptical path around its companion planet. This means that at some point the Moon is much closer to the Earth and at another point it is farthest away. The *anomalistic month*, about 27 days 13

hours long, is this period from closest approach to closest approach. The point closest to the Earth is called perigee. The point farthest from Earth is called apogee. The difference in the distance for the two points can be as much as 31,247 miles. That is more than 14 times the diameter of the Moon.

If gravity is considered to be the influence of the Moon upon creatures on Earth then the points when the Moon is at apogee and perigee are the most important. The Moon phases can also be important, but less so. They do determine how the Moon and Sun are acting together or opposing one another. The ratio of the tide raising power of the Moon to the Sun is known to be 11 to 5.

If the gravitational pull of the Moon is affecting behavior then it is most influential at perigee and least influential at apogee. My own study of statistics of suicides for months in early 1974 indicates that both apogee and perigee periods are conducive to suicides.

The greatest pull would occur at perigee and the New Moon. The Moon is closest, and it is aligned with the Sun's gravitational pull.

The least pull would occur at apogee and the Full Moon. The Moon is at its farthest, while opposing the pull of the Sun. Also contributing to a lessening of gravitational pull is the point when the Earth is farthest from the Sun (an elliptical orbit also causing a difference in miles). This point is called aphelion and always occurs in early July.

We should keep in mind that the periods of the various months differ slightly but that the differences add up through time. While a couple of the months can coincide roughly on occasion, the dates for lunar phases and apogee and perigee are constantly changing.

### *Suicides*

Scientists are alleged to have linked some solar activity (especially sunspots) with Earthbound activities such as the spawning of codfish, flu epidemics, poor crops, fine Burgundy wines, and heavy snowstorms east of the Rocky Mountains. Whatever merits these claims might possess, the idea that we might be influenced from beyond the shell of our atmosphere is much discussed.

A long-standing suspicion among people around the world has been that the Moon can specifically influence us. It has been linked to insanity, hospital admissions, crime, and murders in relation to Moon phases.

In the mid-1970s I compiled some statistics on suicides from reported cases and compared them with the position of the Moon. Dealing with suicide data is made difficult by the questions that often surround these events. Was a death truly a suicide? When did it take place? Elderly people will jump from a bridge into a river. Their bodies turn up days later; the assumption must be made that they died at the time of their disappearance.

When one looks for repetitive cycles in the positions of the Moon according to the synodic and anomalistic months you find that similar positions will re-occur over a period that is greater than one year. And I would say that if thorough data were compiled for this extra-annual cycle for a study of several years the affects upon certain categories of people would be found to group around the same positions of the Moon in this cycle of apogee and perigee relating to the phases of the Moon.

Here are my notes after my own examination of who was reported to commit suicide when. At the same time I did some checking of these positions of the Moon against other events in the news. Some reference to this (attacks by bears) appears in my notes.

① The most important points of Lunar influence are the Full and New Moons (or Spring tide periods) ; the First and Last Quarters (or Neap tide periods), and the times of apogee and perigee.

② When Neap tides and apogee coincide, resulting in a lessening of gravitation pull, the influence (resulting in suicide) seems to affect heavier people. Also animals such as bears are affected.

③ When Spring tides and perigee coincide, resulting in greater gravitational pull, the influence to commit suicide seems to affect small people, teenagers, a greater number of women, and older (and presumably lighter) people.

④ When perigee coincides with a Quarter Moon (Neap period) the influence to suicide appears to be negated.

⑤ Apogee coinciding with a Quarter Moon has considerable influence toward suicide. (The same coincidence given in Note #2.)

⑥ I noted another frequency of suicide that stood out while not related to the positions of the Moon. There was in the data an obvious grouping of suicides by elderly women around the autumnal equinox (September 22 or 23).

Finally, my notes contained this practical rule: "Don't camp in bear country at the quarter of the Moon."

I am of the mind that a professional study of the age, body type, and gender of suicide victims charted upon the extra-annual cycle of the position of the Moon would yield patterns of this kind. If such predictability were found, it would lead to both better suicide prevention efforts and better efforts to understand the probable link between the human condition and the lunar influences. Suggestions of this kind are seldom acted upon.

### *The Two O'Clock Phenomenon*

Another pattern of daily occurrence is alleged for wildlife at two o'clock in the morning. The first testimony on this happening comes from a letter to *Nature Magazine* (in the UK) written by E. Bonavia and published 25 September 1879. He discussed what was termed a "Nightly Resurrection."

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Yesterday, in the *Pall Mall Budget* of July 11, 1879, p. 22, in a review of Mr. Stevenson's – "Travels with a Donkey in the Ceyennes," I read the following, which is an extract of Mr. Stevenson's book. It is a very interesting observation. He slept a good deal under trees at night, and he says, "And there is one stirring hour unknown to those who dwell in houses, when a wakeful influence goes abroad, and all the out-door world (meaning animals and men who sleep in the open) are on their feet. It is then that the cock first crows. . . . Cattle awake in the meadows, sheep break their fast on dewy hill-sides, and change to a new lair among the ferns; and houseless men, who have lain down with the fowls, open their dim eyes and behold the beauty of the night. . . . Even shepherds and old country folk, who are the deepest read in these arcana, have not a guess as to the means or the purpose of this nightly resurrection. Towards two in the morning they declare the thing takes place, and neither know nor inquire further."

This is a very curious and interesting fact, but Mr. Stevenson is

mistaken when he states that this "stirring hour," "when a wakeful influence goes abroad," between the hours of *one and two in the morning*, is unknown to those who dwell in houses. I have been aware of it for a long time, and have noticed it year after year on myself, although I dwell in a house. In the winter I usually go to sleep at 9 p.m., and then feel cold and require a good deal of bed covering to keep me warm; but between one and two in the morning I feel uncomfortable, wake, and feel hot, and am obliged to throw off some of the bed clothes. Afterwards this discomfort passes away, I pull over me the blankets again, and go to sleep till daylight. This occurs morning after morning as regularly as possible.

In the summer I awake as regularly as possible about the same hour, and feel uneasy and toss about for some little time, although at this season no blankets are used, and then go to sleep again.

Since I have been at Fyzabad I have been able to test more accurately the hour in which this wakeful influence begins to occur. I used to awake at the usual hour, and while awake I invariably heard the railway whistle of the train which leaves for Lucknow at 12:50 a.m. Latterly I have not been noticing this whistle, and I am not aware that I wake at that hour, but there has been and is plenty of rain during this rainy season, saturating the soil and atmosphere with moisture. Probably this moisture may prevent that subtle "wakeful influence" from reaching the nervous system. Again, I am rather subject to an occasional neuralgic pain on the left side of my forehead. When this occurs at night, it goes on increasing to its *maximum* between one and two o'clock in the morning, and afterwards it begins to subside.

I often suspected that some change in *terrestrial magnetism* some time after the passage of the sun across the meridian, on the other side of the earth, may be the cause of this "subtle influence." Perhaps those who take observations on terrestrial magnetism may throw some light on this subject. Whatever may be this "subtle influence" which acts on the nervous system of animals between *one and two o'clock a.m.*, there is a similar influence in the *day*, between one and two p.m., although it may not have been noticed. I have observed it, because when I get the before-named neuralgic pain in *the day*, it goes on increasing till between one and two o'clock p.m., when it begins to subside.

This question arises: are the periodical exacerbations in fever and neuralgias, &c., due to similar cosmical influence? Statistics on these

points are worth collecting. It is natural to suppose that the nervous system of animals – a most sensitive tissue – would be readily influenced by any magnetic change of the earth, or by other subtle cosmical influences.

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I have not been surprised to find myself awakening at two o'clock in the morning since reading this years ago. I also become awake at other times but without any frequency noted at particular times.

More importantly, I have personally observed an afternoon two o'clock phenomenon. This was at a time that I was not looking for any kind of behavior at that particular hour. This came to my attention when I was, for most of three years, the manager of a small store. We sold a variety of merchandise at cut-rate prices. It was one of a small chain of factory outlet stores. I was at the store for six days each week. It gave me the opportunity to observe the daily behavior of shoppers. Some things were predictable.

Every year one of the most remarkable events was the onset of the Christmas shopping season. In Minnesota, at least, it began each year at a predictable point. when the first cold weekend in October arrived .

On the Friday evening as the weekend began the abrupt change in shopping habits was something to behold. Wallets opened and serious shopping began to empty the shelves. The apparent cause was the weather prompting such indoor seasonal activity.

Another behavior less easily accounted for took place on afternoons. On some days the store would become heavily active around two o'clock and an extraordinary bump in sales took place for about an hour. There was an increase in the number of shoppers and they were buying as well as looking. The spurt lasted no longer than 60 minutes. A printout of sales by hours would show this. No other regular spurt of daytime buying was observed by me. There was nothing local in the vicinity of the store to explain the appearance of more shoppers at that time of day. I did not keep track of the frequency of this spurt, having been busy at the time doing my job. Each time this spurt was manifested I simply thought, "There it goes again."

The suggestion by Bonavia that there is some tie to the passage of the Sun seems a good one. The cause behind this activity might well be a solar ~~one rather than anything~~ to do with the Moon.

*A Period of Deep Sleep*

We have become accustomed to thinking of the Moon's possible influence as causing agitation, violence, and depression. There has been a suggestion of another influence, a counter-period to such stimulation. This period would be one of inactivity and deep sleep.

This suggestion was made by way of an account of a "wild man" captured in Texas in the 1800s. It would be an unnecessary digression to go over the variety of such stories that decorated Texas in that period. Among them is a story of the capture of an escaped slave whose appearances began "about the year 1837" along the lower Navidad River. This material is taken from the account written by Martin M. Kenney (in *Legends of Texas*, edited by J. Frank Dobie, Publications of the Texas Folklore Society No. 3, 1924).

A small track was left at the scene of raids upon houses and fields. The track-maker was unseen until his capture. Raids were made upon homes guarded by dogs. But the dogs gave no alarm. One house itself was entered and food taken. At another, a large hog was stolen. A scrawny hog was left in its place. But the dogs again gave no alarm. And no person was awakened.

Such acts continued for several years and caused great curiosity. Houses were entered and things moved about. The phantom became known as "the thing that comes."

Camps of the "thing" were found, but dogs failed to track him, and hunts were unsuccessful. After a severe winter in 1850 fresh sign was found, and a hunt with dogs succeeded in treeing a black man. At first, nothing could be learned from him. His feet were small and matched the tracks that had been seen for years.

Later a sailor who had spent time at African missions came along. He spoke enough of the man's language to learn his story. He had been sold as a boy by his parents into slavery and brought by ship from Africa. He and a grown man had escaped into the Texas countryside. They avoided all other people. The older man died, and the younger had foraged alone thereafter.

Here is what was said of the nocturnal visits accomplished without raising any alarm:

We learned from the savage what we did not know before, that there is a certain hour in the night, which varies somewhat with the moon, when the most watchful dogs are sunk in insensible sleep, and a man may walk among them and step over them with impunity.

In the 1970s I read of a farmer in an Eastern state complaining of a similar problem. His farm was raided without any alarm being raised by his dogs. This suggested to me that this period of deep sleep was a valid phenomenon that would be exploited by intelligent creatures living close to nature. Modern-day humans have become domesticated compared to our ancestors and to the wild beings finding survival immersed in the natural world. They might be attuned to the subtle rhythms of the cycles of nature and be aware of this period of deep sleep.

### *Conclusion*

Powerful forces not easily understood can be seen and felt to be at work on human beings and other creatures on Earth. You can test this notion yourself by employing Jack Knight's Solunar Tables. The Solunar Theory is just the beginning of our observations on the links we have with time.

We might adopt the Chinese concept – while not all the particulars – of “good fung-shui” and “bad fung-shui.” There are good times to do certain things and there are the wrong times to attempt things. Some times might be more favorable than others.

You can make this kind of knowledge work for you. Know when you will do your best work; when to have that job interview; and perhaps understand that external forces can temporarily change your mood. Learn to expect that some bad moods will pass both in yourself and in others .

We will want to identify our own rules based upon observable behaviors. Experience can be our guide. From it we can frame the valid questions that need answering if we ever hope to sort out our natural place in time under the unavoidable influences of the Moon and the Sun.

We are exploring ideas that have come down to us from knowledgeable ancestors. We have not been listening well so far. It is never too late to start paying attention.

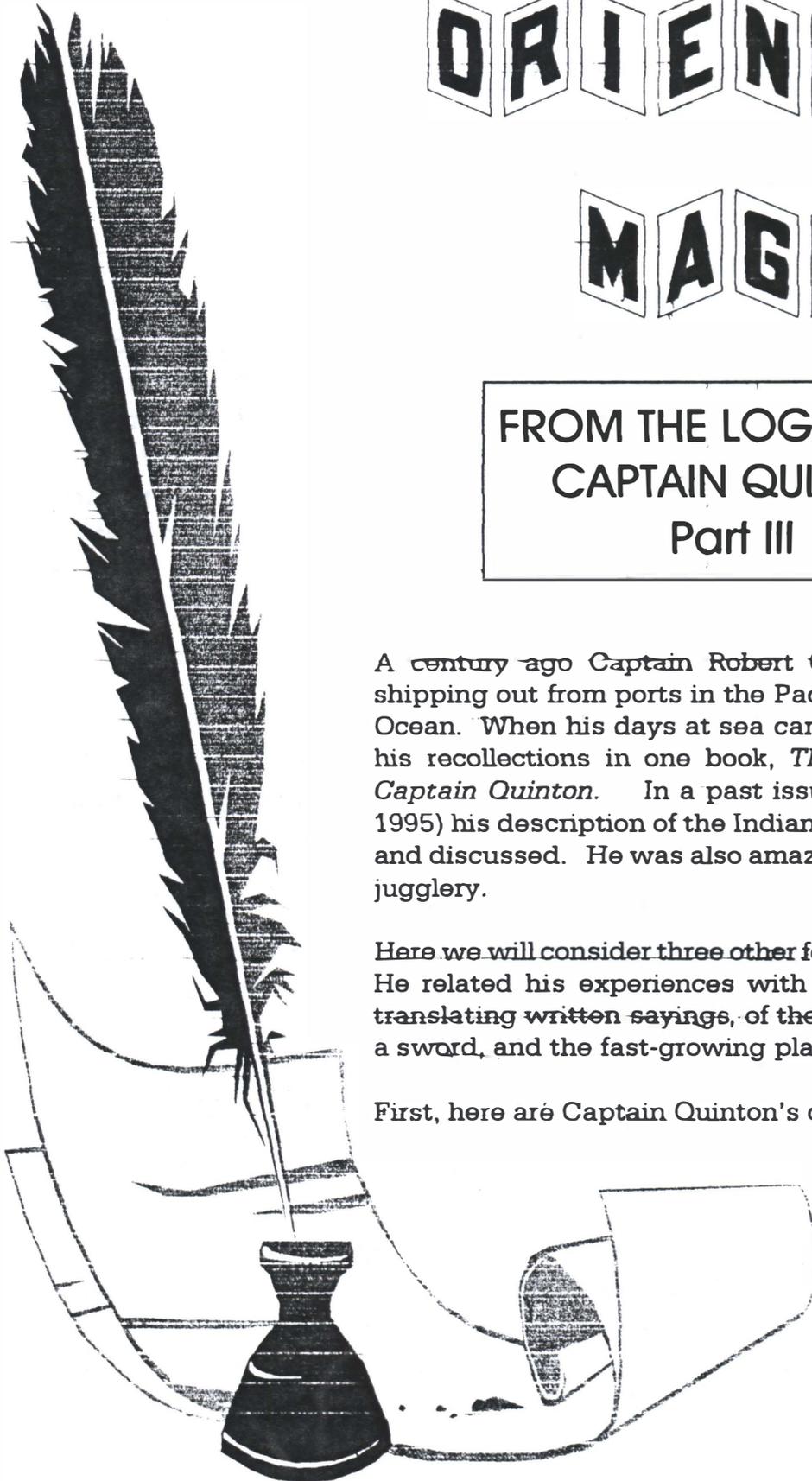
# ORIENTAL MAGIC

## FROM THE LOGBOOK OF CAPTAIN QUINTON Part III

A century ago Captain Robert Quinton was sailing and shipping out from ports in the Pacific Ocean and the Indian Ocean. When his days at sea came to an end he put down his recollections in one book, *The Strange Adventures of Captain Quinton*. In a past issue of *Wonders* (December 1995) his description of the Indian Rope Trick was reprinted and discussed. He was also amazed by other feats of Indian jugglery.

Here we will consider three other feats as he described them. He related his experiences with the feats of divining and translating written sayings, of the piercing of a basket with a sword, and the fast-growing plants.

First, here are Captain Quinton's own words.



---

**The day following the visit to the temple of Kali we had an opportunity of witnessing the feats of one of those jugglers whose mysterious powers transcend all deductions of science, and must be seen to be believed. Unlike the alleged spirit-mediums of our own country, they do not perform their feats in the dark upon their own premises, but in the full light of day in any situation and in the midst of any number of spectators, every one of whom is keenly watching for the slightest indication of fraud or trickery. We seated ourselves upon chairs arranged in a semi-circle under a huge tree in a courtyard. Shortly after we were seated the magician appeared in company with a boy who carried his simple paraphernalia in a basket.**

**He took his place about twelve feet in front of us and began to entertain us with some clever but commonplace tricks, after which he requested each one of us to write something on a piece of paper and keep it concealed in our hands. Without changing his position he told each one in turn, word for word, what he had written. I held a piece of paper in such a position that no one could possibly see it and wrote on it in Fijian, "Sa ndro na Singa; malua marusa." When he looked at me he gave a quiet smile and said: "You did not write yours in English." "In what language is it written?" said I. "Sahib," he replied, "if you will look at the paper which you have crumpled in your hand you will read the English translation of what you have written, and also the name of the language in which you wrote it."**

**I opened the paper, and could scarcely credit my own eyes when I read on it in English, "The day is vanishing; procrastination is destruction -- (Fijian)."**

**The Fijian words which I had written had disappeared completely, and the English translation appeared in the same spot, and written in my own handwriting. Scarcely willing to trust my eyes, I asked a white man who sat next to me to read what was on the paper, and he read the translation as given above. "Sahib," said the performer to me again, "will you fold the paper for a moment and then unfold it again?" After taking another look at the paper**

I crumpled it in my hand again and held it fast for a few seconds, and upon opening it once more I was amazed to read the two former sentences in Fijian, precisely as I had written them in the first place.

Not being quite satisfied with this, I retired within the house and wrote upon a piece of paper "Ika tonu taku ihi i runga i taku whenua." No one could possibly have seen what I wrote, and I immediately folded the paper and held it fast in my hand as I returned to the courtyard, and, as soon as I had taken my seat, the Indian asked me to open the paper. I read the correct English translation as follows:

"My fire has been kept burning upon my land" (Maori), which was the exact translation of what I had written. It is a common expression among the Maoris, meaning that their enemies have never succeeded in driving them or their ancestors off the premises which they hold. I showed the paper to some of the others, and they read the words as given above.

Several others tried the same experiment by writing sentences in Russian, Persian, Turcoman, and Yakut, and in every case the words were correctly translated into English.

At the magician's request we now placed our chairs in a circle around him, to enable us to see every movement, while the house-servants and others who were attracted to the scene crowded close together around us. He first spread a white cloth on the ground and made the boy sit down in the center of it, then turning to the audience he said: "Will any gentleman write a note, seal it carefully in an envelope without letting any one see what it written on the paper, and place it under the boy's turban?"

Some one immediately did this, and with his own hand placed the sealed envelope under the boy's turban. "Sahib," said the Indian to our host, "will you lend me a sword?" A servant promptly brought a sword, and the performer handed it around, requesting all to examine it. Then he and the boy conversed for a few moments, after which he covered the youngster with the basket and resumed the conversation, the boy replying to his questions apparently from the inside of the basket. In a little while the magician pretended to become greatly enraged about

something or other, and spoke in a threatening way, while the voice of the boy could be heard pleading for mercy. Suddenly the man seized the sword which we had been examining, and drove it to the hilt through the center of the basket. A loud scream came from beneath the basket, and the spectators gave an involuntary cry of horror as he drew back the sword, dripping with blood, plunged it again and again through the basket.

The cries of the boy soon ceased, and the performer coolly wiped the blood-stained sword upon one end of the white cloth. He then pushed the end of the cloth, which was dripping with blood, under the basket, and covered the whole thing, basket and boy, with the other end of the cloth which was clean. After muttering something which sounded like an incantation he threw back the cloth and raised the basket.

We were amazed to see that the boy had vanished as completely as though the earth had swallowed him. Moreover there was not a speck of blood on the white cloth, although a moment before it was dripping with it. He also held up the basket and asked us to examine it, and there was not the slightest sign of a cut on any part of it, although we had distinctly seen him drive the sword through it several times.

After giving us time to examine this carefully, he turned around and called the boy. There was a movement among the spectators who stood around us, and the next instant the boy made his way out from among them and salaamed politely to the company, then, raising his turban, drew out the letter which had been placed there, and presented it with a bow to the one who wrote it.

The necromancer then turned to our host again and said, "Sahib, will you let one of your servants bring a small flower-pot and a couple of handfuls of earth?" When these were brought we made sure that the pot was empty by feeling inside of it with our hands, for by this time we had begun to doubt all evidence of our own eyesight.

He filled the pot with the earth which the servant had brought and planted a small seed of some kind in the center of it. One of the company now requested permission to take a photograph of

**the pot as it stood, and the performer instantly granted the request. He next poured some water on the pot and covered it with the white cloth previously mentioned, after which he brought out what he called a tubri simmil, consisting of a sort of pipe flaring at one side and having a large bulb in the center. Squatting in front of the pot, he began to play on his small musical reed pipe (which these magicians all carry) in a low, droning tone, but soon started playing faster. After a little we distinctly saw the center of the cloth begin to rise, while the player kept his eyes fastened upon it and played with might and main as though his lungs would split. Suddenly the frantic music ceased and he raised one side of the cloth. We all were more than astonished to see a plant about four inches high growing in the center of the pot.**

**He calmly replaced the cloth and began playing as before; but instead of playing in an even tone he played faster and faster, until the music became a continuous long, screaming sound; he would suddenly lower his tone from time to time and begin again in the low, monotonous tone. in which he first started to play. All at once he ceased his music, laid aside his pipe and sat with his, arms folded gazing intently at the cloth, which continued rising in the center by almost imperceptible degrees until it was nearly a foot above the edge of the pot, when he again took up his flute and began to play the same wild music as before, whereupon the cloth began promptly to rise until it had attained a height of about thirty inches, when the cloth gave a strange tremor, as though some one were moving it, and then remained perfectly stationary.**

**He ceased his music and sat staring at the cloth for a few minutes, then lifted it up, and we beheld a plant apparently about thirty inches high, covered with bright green leaves and beautiful red and yellow blossoms. The man who had taken the first photograph asked the juggler for permission to take another picture of the plant.**

**"You are not only welcome to take as many photographs as you like," replied the Indian, "but you are welcome to pick the flowers off the plant and keep them." I need not say that every one of us eagerly availed ourselves of this permission, and the plant was quickly stripped of its beautiful flowers. I secured two of them,**

**which I kept for several years, but finally lost in the course of my travels.**

**I have since heard some people say that this juggler must have hypnotized us and led us to imagine that we saw objects which had no real existence. Without stopping to discuss this, it is sufficient to say that he could not have hypnotized the camera with which the first photograph was taken, before he covered the flower-pot with the cloth, and the second photograph after the cloth had been removed. The first photograph showed the pot containing nothing but a few handfuls of earth; the second showed a plant over two feet high covered with leaves and flowers, and with our own hands we picked the flowers and leaves.**

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The Indian Magician was a skillful practitioner of deception and would certainly not have been invited to perform before the guests in this household had he been otherwise. While the feats are amazing as described, upon reflection we know that they are likely to have been achieved by the traditional means of clever artifice, assistance by confederates, and well-timed distraction.

It is the nature of such accounts as this one that they do not contain all the facts necessary to reveal the tricks. We saw an example of this in Captain Quinton's account of the Indian Rope Trick where the setting and the time of day were so important but were not remarked upon by the witness. A readily apparent omission here is the means by which the participants wrote down their messages in the situation of being seated on chairs in a courtyard. This is of vital importance while it was necessary to the success of the trick that they did not see this fact as having any importance.

So let us go back over these three feats in reverse order and consider how they might have been accomplished.

The case of the fast-growing plant is a classic oriental trick with an ancient lineage. After the time of Captain Quinton the "mango tree trick" became popular outside of India. It was performed in Europe and its secret became widely known. As John Keel points out in *Jadoo* (Julian Messner, NY, 1957), the trick begins with a hollow seed within which a small plant

is concealed. After it is revealed the pots and ever-larger plants are switched while the magician is uncovering and covering the plant. The pots are concealed on his person.

The boy escaping from the basket pierced by the sword is probably accomplished this way. First of all the boy doesn't get under the basket at all and so is in no danger. Instead he conceals himself under the magician's robe. There he makes his replies to the magician. When the man moves to get the sword that the audience has been examining, the boy has the opportunity to slip away among the on-lookers. Recall that Captain Quinton tells us that servants and others were crowded around the seated audience. Some of them are confederates in on the trick. When the magician puts the sword into the basket his own ventriloquism could produce a scream assumed to be from the boy. He releases onto the sword a red substance that is presumed to be blood. I cannot say what it was but it would have to be a substance that quickly dried to either a white or clear consistency and so unnoticed on the white cloth. The sword is wiped clean of this evidence. The nature of the basket is likely to allow the magician to slide a sword into it without making cuts if he didn't want them to show.

The performance of the first trick is the most difficult to explain. I am not inclined to think that any real feat of mental telepathy is the explanation because the other tricks described are all of the down-to-earth variety of magic.

The major elements of this trick are divining the written expressions of the audience, translating them, and inscribing the translations onto paper.

Captain Quinton tells us little of how he and the other members of the audience came to write their messages while seated on chairs in a courtyard. It seems likely that tablets upon which to write were provided by the host. Here we see the opportunity for the use of the equivalent of carbon paper to obtain a copy of a message thought by the writer to be secret. Confederates reading these messages could make pre-arranged signs to the magician who would then relate back to the writer word-for-word what was written.

But in the case of someone writing a non-English message, it is only necessary to signal the magician that this has occurred. Note that the magician does not relate to Quinton what *his* message was word-for-word. This is because the magician has no idea what the message is. He refers

Quinton to the paper where it is written , as if he knows. But he doesn't know. He has only been given a signal that the phrase is not in English. He is not pressed to say what language it is because that has been written down with the translation. A confederate is doing all the work.

In anticipation that someone will write non-English phrases, the confederates include some one or more skilled in Asian languages who can identify and translate common expressions. In cosmopolitan India this appears quite probable. They would simply have aped the handwriting of the original message, giving the impression that Quinton had that it was "in my own handwriting."

The truly difficult element to explain is how the confederates gain the opportunity to write their translations upon the same paper held by the original writer. If we knew more about the sequence of events that day we might be able to guess how this was accomplished. Events that seemed trivial to Quinton might hold the key. Perhaps one of the guests was a confederate and was able to handle tablets containing the folded sheets of others.

The appearance and disappearance of written phrases might have been accomplished by special inks. Folding the paper and holding it as instructed might have provided the heat needed to restore the appearance of Quinton's original message. Meanwhile the translation could have been written in a disappearing ink that did not restore in this way.

These tricks of a century ago were spectacular and mystifying. They were great entertainment, and we can readily understand how Captain Quinton was perplexed by them. We would be today had not a century of magic passed between his time and ours.



"Today's Wonders  
are tomorrow's  
common  
knowledge."

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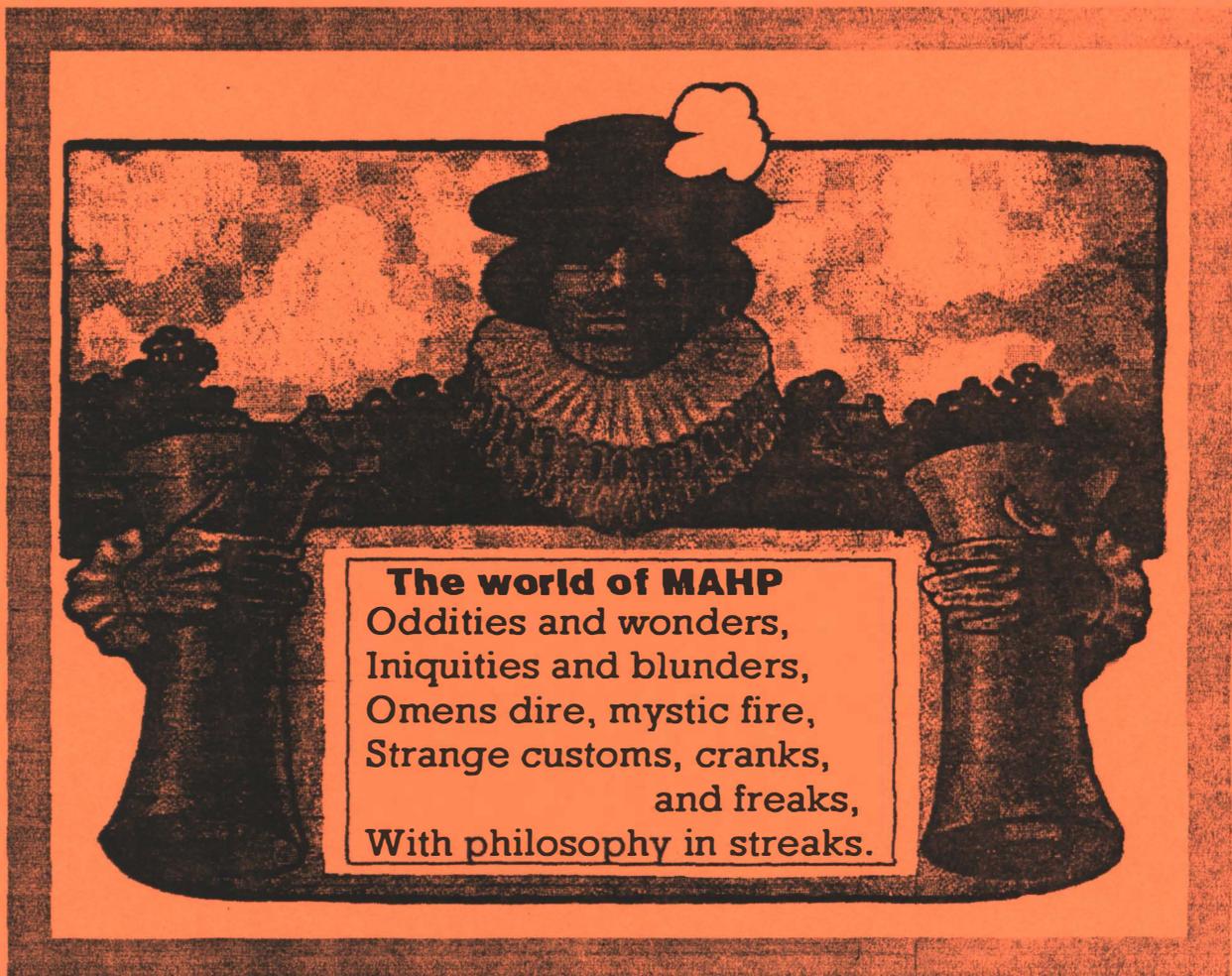
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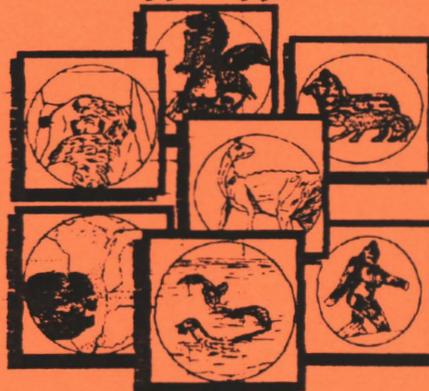
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