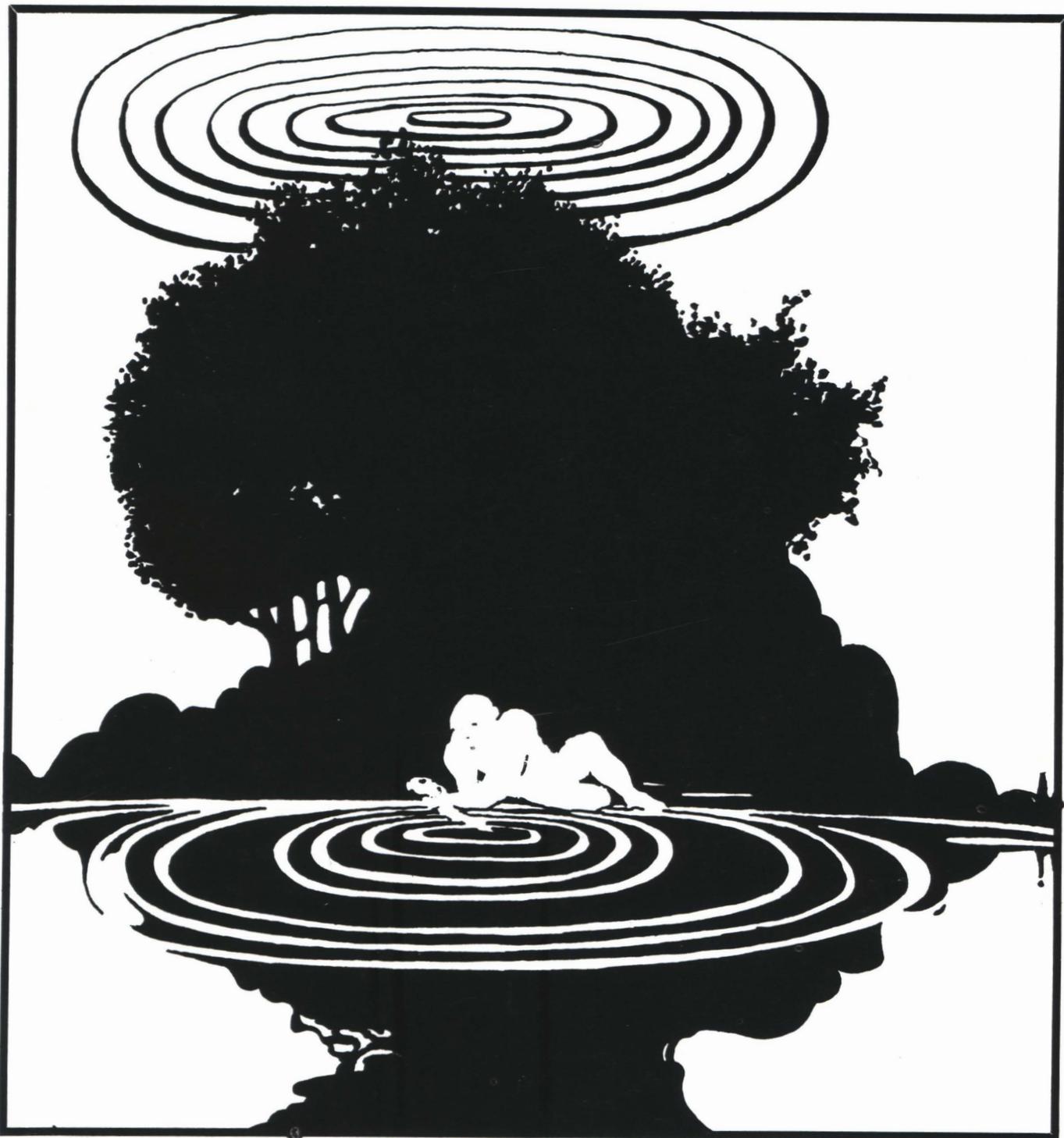


THE JOURNAL OF THE SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

PURSUIT[®]

'SCIENCE IS THE PURSUIT OF THE UNEXPLAINED'



UFOS AND BIGFOOT

WHOLE No. 40 VOL. 10, No. 4 FALL 1977

SOCIETY FOR THE INVESTIGATION OF THE UNEXPLAINED

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Membership is \$10 a year (members outside the U.S. add \$2.50 for regular postage or \$5 for air mail) and runs from the 1st of January to the 31st of December. Members receive our quarterly journal PURSUIT, an Annual Report (upon request), and all special Society publications for that year.

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Our publishing schedule is four (quarterly) issues of PURSUIT, dated Spring, Summer, Fall, and Winter, and numbered as annual volumes — Vol. 1 being 1968 and before; Vol. 2, 1969, and so on. Membership and our quarterly journal PURSUIT is \$10 per year. Subscription to PURSUIT, without membership benefits, for libraries only, is \$8 for 4 issues. Order forms for back issues will be supplied on request.

PURSUIT is listed in Ulrich's International Periodicals Directory and in the Standard Guide to Periodicals; and is abstracted in Abstracts of Folklore Studies. It is also available from University Microfilms, 300 N. Zeeb Rd., Ann Arbor, Michigan 48106. The price is \$4.10 per reel. An annual index appears in the Fall issue.

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THE JOURNAL OF THE SOCIETY
FOR THE INVESTIGATION OF THE UNEXPLAINED

FOUNDED BY IVAN T. SANDERSON

Devoted to the Investigation of "Things" that are Customarily Discounted

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EDITORIAL

This year has seen some major topics opened up for enquiry. Dr. Lorenzoni's article, "Extant Dinosaurs: A Distinct Possibility," has reopened the question as to whether or not ancient, long "extinct" species could not still be present somewhere on our planet. Not so different really from Ivan T. Sanderson's similar speculations in an article entitled "There Could be Dinosaurs" which he published in *The Saturday Evening Post* in 1948. Since *that* time, however, scientists have discovered that the dinosaur, besides perhaps having been warm-blooded, was much more far-ranging than previously thought, and may have represented more than the simple prehistoric reptilian mentality that we have always attributed to it. How many more years away lies the discovery of an actual *living* dinosaur?

Larry Arnold has put forth once again the burning scientific question of both living human bodies and corpses which seemingly burst spontaneously into flames, as well as saints who appear, through actual historical accounts of observation, to somehow deny or defeat the normal processes of death and decay in the human body.

William Whamond has changed the face of the Earth for us, in order that we can view it from another perspective. And he has also shown how the law of dynamical similarity can work *between* worlds.

T. B. Pawlicki has re-examined the past for us. His two articles concerning the pyramids have given more credit to the human potential involved than some authors who suggest that the builders of the pyramids may have been slave-instruments of some alien, other-worldly influence.

George Eberhart has demonstrated, in two separate articles, how extensive research can fill in the Fortean spaces of our past. "The Ohio Airship Story," developed over a research period of several months, does *indeed* indicate that the number of strange events which occurred there show Ohio to deserve a place of its own in the annals of Fortean history.

E. Macer-Story has contributed an approach toward a synthesis of fragmentary evidence derived from her studies of matrix theory, mathematical group theory, electrical field structure and solar plasma.

Investigations are continuing into the phenomena of cattle mutilations, the mysterious appearances (and disappearances) of "Bigfoot" and other unknown and/or unavailable creatures and paracreatures, UFOs, ghost-lights, poltergeists, etc. (the list could get very long ...).

We have continued to present points of view that represent enquiries into that part of the spectrum that remains beyond man's limited comprehension of *knowledge*. *Everything* was at one time *unknown*, *unexplained*, *mysterious*; and we are presently nowhere near the other end of the spectrum yet — despite what we may be led to believe by some of the "experts."

My own feelings are that a very general view of the political condition of the world today and the present state of technological "civilization" will attest to our ignorance of the planet's needs — at the expense of understanding (in the true sense of the word).

An essay entitled "Science: No Longer a Sacred Cow," which appeared in *Time* (March 7, 1977) accurately expresses the changing status of science from its former

position of high esteem embodying all the necessary respect due it as a source of power, influence and authority, to one of mistrust, fear (as evidenced by the threat posed by nuclear research and recombinant DNA experimentation) and loss of respect. In short, society is beginning to feel that science may not be capable of all the answers.

The essay concludes that Americans, though skeptical, will probably not do much about their feelings:

... Even the most skeptical of the skeptics seem perfectly willing to let science go its way in the pursuit of knowledge. Still, if there is no sign that Americans fear what scientists may discover, there is also little expectation that any of their discoveries will provide answers to the enduring human mysteries that are impelling people these days on many a mystical and spiritual pilgrimage. All that the new spirit of skepticism really asks is that science and society together take thoughtful stock when there seems a clear risk, as in the DNA experiments, that the pursuit of knowledge might damage, endanger or even exterminate human life. That seems little enough to ask.

Not quite.

We would ask a little more of science and the scientists who are beginning to experience from the public the same attitude that much of the Fortean field has always suffered at the hands of the majority of those same scientists. We would ask that the most skeptical of *their* skeptics look to our pursuit (pun intended) of knowledge as simply a complimentary extension of the spectrum which includes their own special limited brand of "knowledge." After all, it may be that Fortean research *can* provide some alternative answers to the questions asked by those 'mystical and spiritual pilgrims.'

What we attempt to do in the pages of *Pursuit* is to present ideas, thoughts, speculations, facts, and the results of research — all of which make up the body of evidence permeating the entire Fortean spectrum, which in turn perhaps extends beyond man's present limited concept of knowledge (or should I qualify that Forteanly and say "knowledge as we know it?").

Many of the articles in *Pursuit* discuss those very things that still mystify the Child in man and that can, perhaps, make him understand (and I don't use the term lightly) that he still has a long way to go before he can apathetically fall back into his technologically civilized coffin with the full assurance that science has provided him with all the answers.

Our contention is that science has only an outside grasp on the edges of reality — like a parenthesis around (and within) an empty phrase. We realize, of course, that we too are (ultimately) guilty of constructing parentheses as well; but at least we admit that what we are dealing with are only fragments of *multiple* realities.

And we could be wrong.

We cannot, however, claim to include everything within our system as does science. They leave no room for alternate visions, whereas we admit freely to being nothing more than a collection of just such visions. (It is

perhaps those very visions that will contribute toward man's continued *growth*.) And to those who would criticize by accusing us of contradiction, we would have to respond with the words expressed by Walt Whitman in *Leaves of Grass*;

Do I contradict myself?
Very well, then I contradict myself;
(I am large — I contain multitudes.)

It is through the continued support of you, our members, that we are able to provide *Pursuit* and thus the space necessary to present many of those profound questions raised by the authors of our articles.

As participants in this experience, you can continue to support us. If you have something to say, write to us (you may find yourself writing an article). Talk about us to people around you with whom you can communicate. Continue your membership (and give a gift subscription

to somebody who understands you). Send in clippings — especially concerning events in your area; and ask us about investigations in your part of the world. *Send a donation* if you can afford it; donations so far this year have not augmented our budget enough to either adequately cover our rising costs or to sustain publication of 32-page issues of *Pursuit*.^{*} We cannot continue to produce the quantity and quality that we have managed this year without increasing our membership dues — *unless* we receive donations from those members who can afford it.

If you don't renew your membership by December, this will be your last issue of *Pursuit*, and the loss will be one less voice of support for this planet's only society (however small we may be globally) for the investigation of the unexplained.

Fortean unite.



—R. Martin Wolf

^{*} Please note that this issue contains 40 pages.

ON LOOSENING UP A FEW TIED ENDS

by Robert Barrow

PART I

Is it, perhaps, favorably Fortean for a UFO researcher to learn that the longer he pursues various aspects of Anomalydom, the less he understands about the supposedly conventional world around him?

Having been involved in all of this — whatever it is, this UFO research — for 15 years, I frequently worry about keeping a balance between the accepted and the unconventional in my mind. The difficulty in concerning oneself with this task, of course, is that it cannot be done. "Normal" often has no basis in normality (whatever that is) at all — and thus begins the problem.

And then I attempt to sort out the rational from the irrational. A few years ago, I was stationed at a large regional Air Force hospital in Texas, noted for a comprehensive psychiatric care section. I encountered a number of supposed schizophrenics who seemed far more rational than certain members of the psychiatric staff — like the physician who calmly approached me on one occasion, announced he wanted "to have a word" with me, and then, in mid-sentence, turned around and left, never to return for our talk.

Another time at said base, on a warm summer's day, a sergeant in the public information office received a phone call from a concerned police officer who represented the local civilian community. The patrolman thought the base would be interested to know about an apparently reliable UFO sighting of the previous evening (and Project Blue Book was still in existence at this time, mind you).

However, rather than exhibiting curiosity, the ever so conscientious desk NCO responded by telling the police officer, "Your job is to chase burglars, *not* to watch the skies — that's *our* job!" and hung up.

A revolting incident, yes, but who was rational and who was irrational here? The Air Force sergeant apparently thought he was acting rationally by telling off the patrolman, who was *irrational* in reporting something that couldn't possibly exist (a UFO).

The police officer, on the other hand, unquestionably thought reporting the UFO to the USAF was the only rational thing to do, in terms of national security. And, as well, he probably thought the NCO was handling the matter irrationally (and obnoxiously). Who is right and who is wrong here?

I suspect that all UFO researchers, like their counterparts in other Fortean endeavors, look back with puzzlement upon the events which seem to crop up *secondarily* to their primary ufological pursuits. I do.

Not to beat upon my Air Force days, of course, but there once arose an incident that left me in great distress, and which still lurks delicately in my thoughts for want of a solution. I had barely been in the AF six months when I found it necessary to visit the assignments section at the base where I attended tech school. As soon as the NCO at the section noticed my name, he unleashed a seething torrent of words relative to there being a "Congressional" out on me. Sergeant M — whose name I recall to this day — accused me of having written my Congressman and making trouble for the Air Force, and similar rot. The end result, he alleged, was that I had asked

my Congressman to get me stationed in my home state. Not only was this preposterous, but his bloody shouting was torture for my ears!

Denying any knowledge of this, I offered to contact my Congressman to clear this up. Somehow predictably, the NCO instantly calmed down and said, "If you haven't done anything, there's nothing for you to worry about." He kept telling me this, over and over. Since my rank was next to insignificant at the time, I decided not to encourage trouble by following up the situation. I realize now that I should have started a *lot* of trouble.

I wondered then, and still do, whether the scene was staged to scare me because I had been active in speaking out against the AF UFO investigation prior to my enlistment. At about the same time, there were occasions when my mail was opened before reaching me — and, once, not just at the flap but, indeed, slit neatly down the side, as if by a razor blade. I still have the envelope, somewhere.

But all we can do is wonder about these incidents. It is too easy, too convenient, to become paranoid and believe terrible things. But we can be certain that, for UFO researchers, there is usually more involved for us than just investigating sightings . . . those damned "outside" occurrences just happen too often.

And why is it, in fact, that so many people engaged in UFO studies feel "watched" or regarded in some manner by the same unknown forces that *they* regard? Nearly four years ago, I became acquainted with a young associate professor of communications (I'll call him Bill) at a small junior college in the Northeastern U.S. The man's mind seemed exceptionally "together," and his wit and advice served as a source of enrichment for his students as well as his community. He also maintained an interest in UFOs and researched the subject, albeit lightly.

However, there elapsed a few months when I had no contact with Bill until, late one evening, he phoned. He sounded frantic but rather elated, explaining that he just had to see me as soon as possible.

I arranged an afternoon meeting for the next day, and at 4:00 met with Bill for three hours. Mostly, we discussed things which made little sense to me. Formerly very articulate and literary, Bill was now reduced to a less outspoken level. He believed that he was in contact with a UFO intelligence . . . that he had become a higher being because of it. He felt firmly convinced that he knew, and was a part of, the answer to the UFO mystery, and that his role in life was to go out among the masses and contact other "special" people who are a part of "them."

Thinking back now, particularly on things Bill told me about young people and the relation of many of them to "them," I'm surprised at how much all of that resembled the sort of thing Brad Steiger writes about in *Gods of Aquarius* (a book about which I have no real opinion, by the way) . . . which hadn't been published when my discussion with Bill was taking place.

Anyway, Bill lost me in the conversation — I simply couldn't comprehend a good deal of his dialogue. The meeting ended; he went his way and I mine. I was astounded at the radical personality change he had

undergone, and I was especially shocked to learn he had simply walked away from his teaching position (the college later dismissed him quietly).

The weeks and months passed with no word from Bill. Then, late one Saturday evening, as dreary and rainy as anyone could imagine, he loaded a pistol in the quiet of his lonely apartment, aimed it to his head, and pulled the trigger that would produce the inevitable release from all the incredible thoughts and personal problems that obviously overwhelmed him. The rest of us remain to wonder why.

A few months ago, I was invited to discuss UFOs on a phone-in talk show. Naturally, the radio station didn't tell me in advance that the program would be shared with a skeptical astronomer.

We subsequently spent two hours taking phone calls and discussing our respective areas of interest (at times, it appeared we were doing two different programs). The astronomer methodically outlined his reasons for not accepting the existence of UFOs while I spent my time alluding to the possibility that perhaps astronomers don't exist (after all, fair is fair). The show finished, and the two of us parted under the same friendly terms through which we had met. But, I wonder — did the program accomplish anything, or are the radio audiences looking upon the constant barrage of reliable and usually not-so-reliable UFO stuff as merely sophisticated *Star Trek* style entertainment?

When I recently confronted a couple of program managers at local radio stations about carrying some UFO programming, their respective responses were "That would be a violation of our policies" and — to top everything, and in such good taste—"Who gives a s... if some farmer in Wisconsin sees a flying saucer?" Maybe UFOs make great fodder for talk shows, and that's fine . . . but I hope the idiocy expressed by a few program directors isn't itself a phenomenon as widespread as UFOs, because these are the people who are supposed to cater to public broadcast desires (aside from making money for their stations, of course).

Getting back to the aforementioned radio program . . . after the astronomer and I left the station, a voice purporting to be that of a former U.S. Navy frogman called in, seeming very honest and forthright, and a little frightened. He claimed he had been part of a Navy team which recovered a portion of a UFO near Guantanamo a few years ago, and that his superiors had warned the frogmen about ever discussing the incident in public.

Certainly, the call could have been a prank, but I found myself terribly impressed with the caller's sincerity. I spoke with the program host the next morning. Himself a journalist, as baffled about the call as I, he had attempted to get further information from the caller but was unsuccessful. Thus, another frustration for the files.

Which proved no less a disappointment than an experience in 1975, when I was trying to write a 10 year update piece on the 1965 Northeast power blackout for a local newspaper (I had investigated the UFO aspect somewhat for NICAP), an article which never saw paper. During an attempt to learn more about the mystery (and

it still is), I located a high-ranking power official, who informed me that he had a contact who might be able to provide me with some unusual information about the blackout. However, it was understood that the source may or may not be willing to contact me.

Of course, the contact was never made. How many other researchers among us have similar tales of mysteries perched upon mysteries?

PART II

But so much for one's personal experiences. Among all the oddities, all the disappointments, the few achievements — out of all these comes a point of view which is perhaps unique to Forteans.

And that is that we realized there were no experts long before the rest who share in this great venture called humanity did.

We need only look at the disenchantment and emotional upsets beleaguering so many of us today. Being "civilized" human beings, we long ago started taking ourselves much too seriously, inventing outrageous positions of status, lifestyles and overpopulating in quantity. Quite by mistake, we assumed the oh-so-conventionally educated THISologists and THATologists would overcome every obstacle facing society — with no personal sacrifice, of course.

Unfortunately, that ideal hasn't worked out, for, as society now appears to be learning with all the speed of a punch in the face, those things which we know little about may be far more essential than any of the so-called discoveries to date.

Ivan T. Sanderson once made mention that nearly a dozen physically visible sense organs are known to exist on just one segment of a fly's antenna. Yet, we don't know the purpose of any of them (*Pursuit*, January, 1970, p. 3). Somehow, that story holds an embarrassment for the structures of our know-all technical society.

Experts? The term implies that the holder of the title would know everything about his field, yet no matter what discipline one examines, there always exists a level whereupon the expert's knowledge peaks. And heaven help the UFO researchers who consciously delight in billing themselves as *UFO experts*. I have perpetually despised this term; an expert sharpshooter may hit his target every time, but a UFO expert doesn't even know what *his* target is made of!

As "normal" society continues on its course of mounting uncertainty, painfully finding its cherished truths crumbling to dust, Forteans become all the more crucial to their own endeavors, and even more important to an insecure society because we serve as examples of strength in the face of the unknown ... of not being afraid of investigating the unexplained ... of not respecting the credentials of supposed experts for the sake of credentials alone.

That Forteans have been correct in doubting the norm and questioning the conventional can easily be observed, and I refer the reader to a newspaper column of last February 1, written by nationally syndicated columnist Dr. Max Rafferty.

Rafferty — who, incidentally, has championed the cause for a scientific UFO investigation in the past — asks "When is a Paradox?" The columnist boldly addresses the quality education had depleted to in this country, preferring to call it *miseducation*. How, he ponders, can education be assumed effective when we have an increasing number of technological blunders on our hands?

For instance: There's the no-show of Comet Kahoutek, the most spectacular sight (that wasn't) to light up the sky in years; the infamous 27 minute loss of TV sound during the first Carter-Ford debate; the crippling technological headaches endured by Amtrak, supposedly the train of the now-world; the "Invisible Swine Flu Epidemic"; and the continuing furor over the "Legionnaire's Disease" encountered in Philadelphia, despite the best efforts of space-age medicine to reach a final solution.

Dr. Rafferty, whom we suspect is more of a Fortean than even he realizes, goes on to quote incompetent workmanship in new cars and our escalating stupidity in polluting the seas with mammoth oil spills.

"I could go on," he admits, and so he could, and so could we, but the truth must be clear by now: The less the chance that anybody knows what they're talking about, the more the possibility that UFOs and all those other anomalies exist — simply because if we can't harness, control and improve upon those things we think we know about, who are the skeptics to say the subject of the unknown is merely a barrel of rot?

A UPI report out of Cape Canaveral dated April 21, 1977 tells us "America's usually reliable Delta rocket misfired ... sending a satellite into the wrong orbit ..." And to think that some UFO skeptics have the audacity to suggest that the highly maneuverable UFOs are something of "ours"!

Then, lest we forget, there's that discovery of five rings around Uranus, made early in 1977. The paradox here is that all those scientists seem so thrilled about learning something new from a planet which has been within their view all this time ... yet these same experts probably can't spare even an iota of curiosity about the possibility that UFOs (which aren't quite so available as Uranus) do indeed exist. Those science fellows never saw the rings of Uranus before, and suddenly — zap! Can't they fathom, then, that UFOs might become "visible" one day, too?

A rather strange rumor began circulating after Uranus burst into popularity. Somebody majoring in sick humor (and that's what this was), perhaps in response to the controversy over the banishment of saccharin to supposedly safer places, claimed that the rings of Uranus have been determined to cause cancer in laboratory mice.

The tragedy is that there are undoubtedly people in our confused society who took the claim seriously, believing it to be a genuinely legitimate pronouncement ... people who, after hearing the claim, returned to their routine activities without the blink of an eye.

Could we blame them?



HOW TO FLY A SAUCER

by T. B. Pawlicki

In the autumn of 1974, Professor Eric Laithwaite, Head of the Department of Electrical Engineering at the Royal College of Science and Technology in London, England, became a nine-day wonder when he demonstrated his antigravity engine to a forum of scientists, engineers and reporters.

Laithwaite's design was not unique. At least a half dozen people known to me have come up with similar engineering, including a high-school dropout living across the street from me who built a working model. The problem of this design is that the precessional phase directed toward lift is followed in the next half-cycle by the opposite phase of precession directed downward. Laithwaite's answer to this problem was to provide an annular raceway above the gyroscopes, against which the gyro cages would bear while in the lift phase, thus transmitting lift directly to the chassis. When the gyros swung into the depressive phase, they dropped away from the raceway to swing freely. Unfortunately, the Laithwaite engine did not produce a lift demonstrably exceeding its depression, and the Professor has suffered considerable embarrassment in consequence. In the general disappointment, no one paid any attention to the fact that Laithwaite had proven a loophole in Newton's Third Law of Motion as most people understand it. The Laithwaite engine clearly generated a thrust in one direction *followed* by a reactive thrust in the other direction, instead of action *simultaneous* with reaction. If action can be separated by reaction by a little time gap, then further engineering will surely expand that gap to a lot. Laithwaite's failure was successful in establishing a breakthrough for a practical antigravity engine.

While Professor Laithwaite was trying to make an antigravity engine, Richard Foster, a chemical engineer retired in Baton Rouge, Louisiana, was building a revolutionary kind of locomotive driven not by the established principles of traction and reaction, but by gyroscopic inertia. Foster's engine differed from Laithwaite's mainly in being designed to roll along the ground on wheels instead of directed to flight, although Foster intends to build a flying model once he is satisfied with the locomotive operation. Foster's solution for rectifying the precessional acceleration of the gyroscopes is to introduce a slip-and-grab clutch between the gyro mounts and the revolving arms. When the gyros are precessing in the desired direction, the clutch grabs the gyro cage and transmits the precession to the chassis. When the precession reverses itself, the clutch releases, allowing the gyro cage to assume any orientation without any resistance. Foster claims to have attained a ground speed of four miles per hour, witnessed, before his engine flew apart from centrifugal tension. I have examined Foster's patent disclosures, and I dare say his locomotive failed not from centrifugal tension, but from structural weakness in the bearing mounts which were never built strong enough to contain the violent thrusts which his engine generated. More work is required on this design, and more work is justified.

When you study the illustration for a while, it will occur to you that the two horizontal rods can be replaced by a flat disc, and a number of gyroscopes can be mounted around the circumference. This is obviously a very prototype of a Flying Saucer.

- When spinning gyroscopes are made to revolve in a circle at the ends of arms, as shown here, they are forced to change the direction of their spin twice for every revolution. Their resistance to changing direction is manifest as a precessional force. In this engineering design, the precessional force is expressed as a rising and a lowering of the swinging arms.

Professor Eric Laithwaite's design called for a circular runway (shown in sections marked "A") mounted on the chassis immediately above the plane of gyroscopic revolution. When the gyros rise, they bear against the runway and transmit lift to the entire contraption, lifting it by its bootstraps, as it were. When the gyros drop, they drop freely.

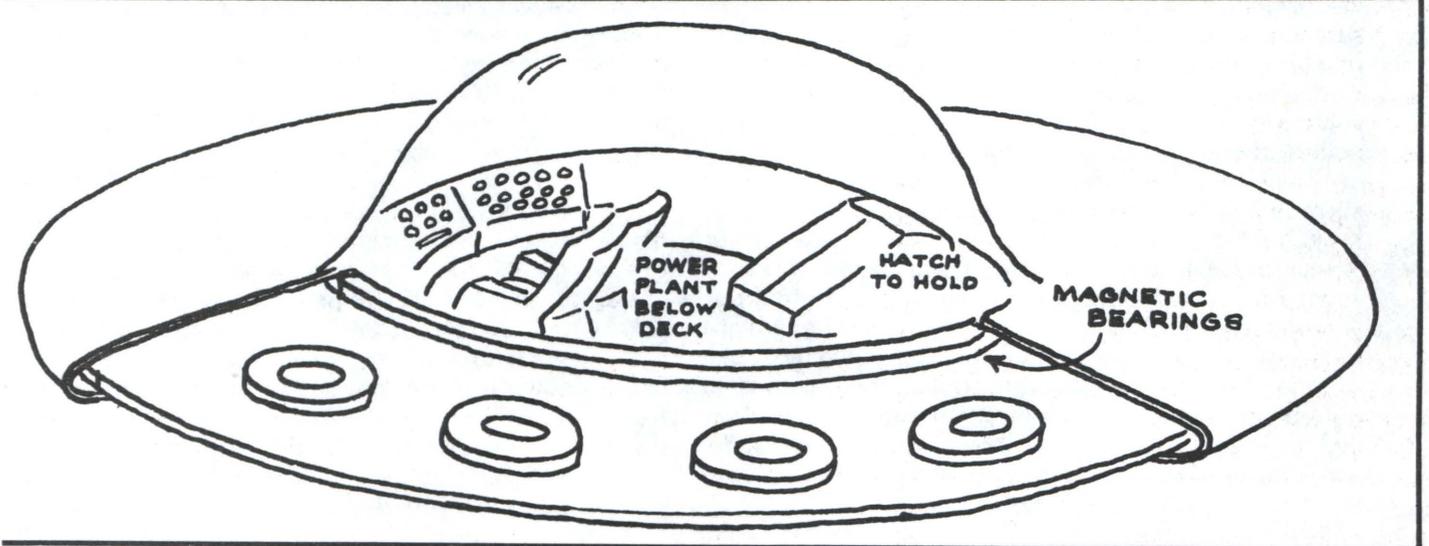
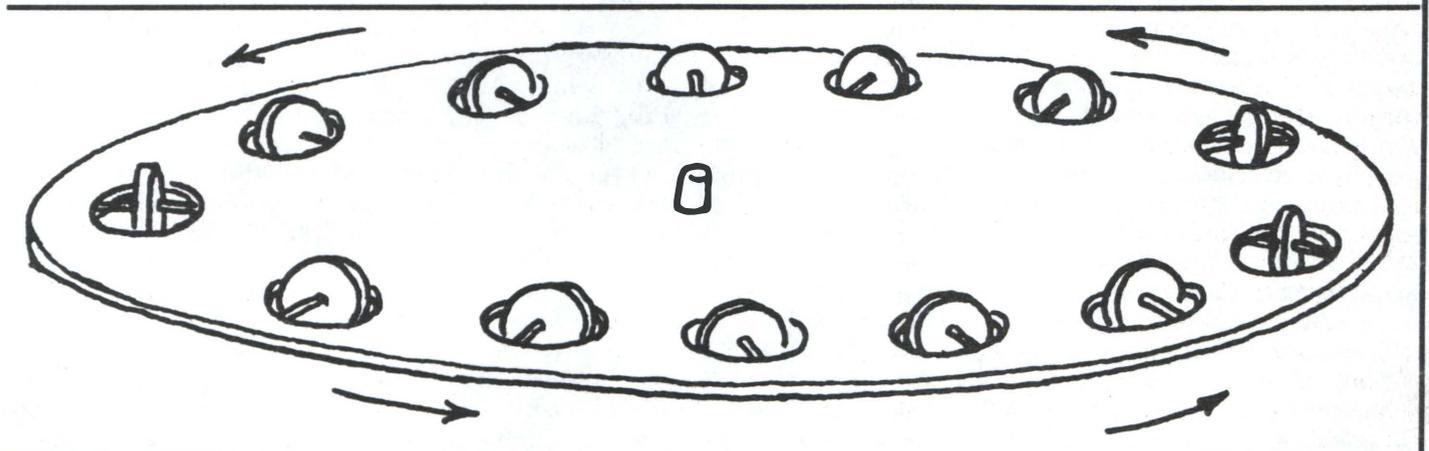
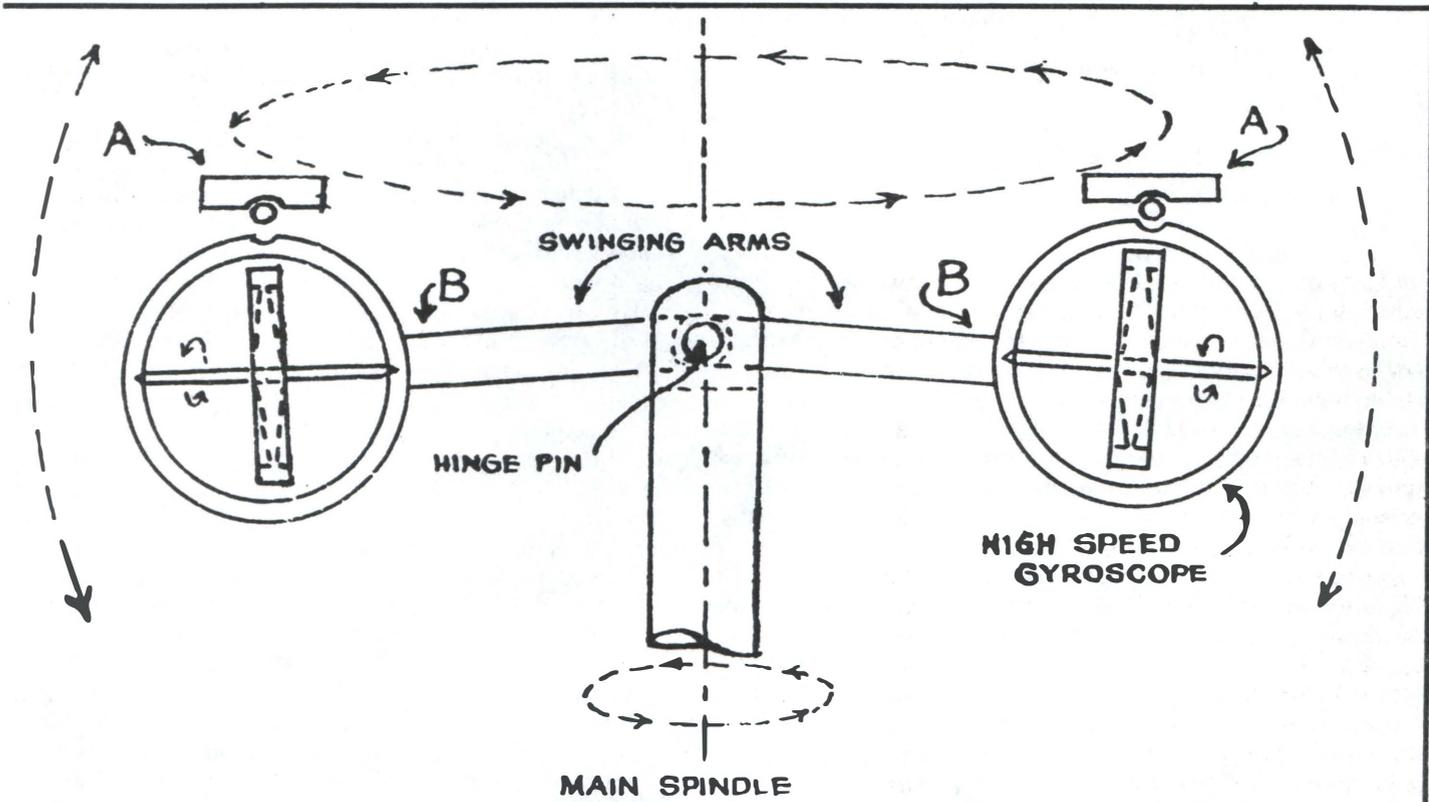
Richard Foster's design introduced a slip-and-grab clutch between the swinging arms and their attachment to the gyro cages at point "B." The clutch holds the cage firmly during one half-cycle, and releases it to spin freely in any orientation during the other half-cycle.

A third answer to the problem of rectifying precessional thrust is to mount the entire system on yet another turning wheel so that the thrust of the precession is maintained in one direction while the rest of the engine revolves around the point of maximum precession. Because this design generates the vectors of a vortex, with thrust generated through the center, this engine can be properly called a "vortex drive."

- By replacing the swinging arms with a flat disc and mounting a series of gyroscopes around the rim, a prototype Flying Saucer begins to take shape.

- A Model "T" Flying Saucer would enlarge a space in the center of the main rotor disc to accommodate a flight deck above the engine room. The gyroscopes would be replaced with doughnut-shaped subatomic particle accelerators called "betatrons." The betatrons would have to be mounted in gimbals geared to attitude controls in order that flight could be directed. The gimbals and attitude controls are omitted from this sketch for clarity. In order to generate a thrust through the center of the doughnut, the magnets controlling the electron raceway must revolve around the tube of the torus so that a proper vortex is created in the fluid. The magnetic control is also omitted for clarity.

Although some eye-witnesses report that the flight deck of a Flying Saucer is comfortably spacious, there is no reason for the cabin to be any larger than an Apollo capsule. Very likely most of the room would be occupied with charts and navigation facilities as the most important problem in UFO navigation would probably be knowing the precise location of the craft.



Even when an efficient precessional rectifier is successfully engineered, the problem of building a real Flying Saucer propelled by this engine is, as both Laithwaite and Foster have found already, that mechanical gyroscopes tend to explode from centrifugal tension at just about the velocity needed to lift a reasonable payload. In outer space, where gravitational hold is low, mechanical gyroscopes could be used to generate a small but constant acceleration that would build up to practical interplanetary velocities over runs of several weeks, but using a solid flywheel to lift a Saucer off the ground is about as frustrating as trying to tack into a hurricane with a raft. A practical antigravity engine requires a fluid flywheel contained in an annular raceway. The walls of the raceway, because they are not turning, do not contribute to the generation of the very same centrifugal tension which will ultimately destroy the engine.

As it happened, the very accelerator we need for a Flying Saucer was developed by the University of California during Hitler's War. Called a betatron, it is a magnetic raceway about a foot in diameter in the shape of a doughnut that accelerates electrons to billions of electron volts. Electrons are not only as fluid as supercooled helium, but they also have no mass at rest, so they add nothing to the dead weight of the antigravity engine which must be lifted before the payload is added. Furthermore, because the strength of the raceway is determined by magnetic energy instead of resistant material, the weight of the containing walls need no longer be increased exponentially beyond the point of diminishing returns as fluid velocity is multiplied. But even though electrons possess negligible weight at rest, they can generate almost unlimited precessional acceleration when driven to relativistic velocities. If a number of betatrons replaced the mechanical gyroscopes around the rim of a revolving disc, we should have a veritable Model "T" Flying Saucer.

The operating characteristics of the betatron is well known to anyone who reads *Scientific American*. Because electrons are massless, they can be started and stopped with the flick of a switch. This would afford a Flying Saucer considerably more maneuverability than a supertanker of comparable momentum. High velocity electrons ionize the atmosphere. This would short out all unshielded electric wiring in the vicinity. The ionized air surrounding the betatron produces a neon-like glow. The ring of betatrons around the rim, therefore, could be seen through the cowling as a ring of lights which begin to revolve just before the Saucer lifts off. The electromagnetic field generated by high velocity electrons is the basis of the popular UFO detectors. In flight, the ionized air surrounding a Saucer glows conspicuously at night. Franco-American research, reported in *Science et Avenir* in 1972, directed ionized air over an airfoil at supersonic speed without creating a sonic boom. Four years later, a national tabloid published a photograph of a model of the result of this engineering. Shaped more like a curling stone than a saucer, the oblate spheroid was reportedly test-flown to Mach III *with no sonic boom*, glowing just like a proper Saucer should. An engineering design that conforms so closely to all the eye-witness reports of Flying Saucers cannot be far wrong.

High velocity electrons emit synchrotron radiation. At

microwave frequencies, this radiation selectively heats any material containing water. This would explain why rocks containing water of crystallization are blasted at UFO landing sites, and why vegetation is scorched with no other sign of fire. Hapless animals nearby would be cooked from the inside out by this radiation. Every housewife with a microwave oven understands this "mystery," even if the most learned scientists are completely baffled. The crew of the Saucer would be cooked from the inside out, too, if they were not shielded from this radiation. A well-published photograph of a UFO-naut, taken by a sheriff on a county road at night, shows him (or her or it) wearing a flight-suit of metalized plastic. Polished metal is a perfect reflector of microwaves. Because sealed flight-suits are uncomfortable, and because the vortex drive is inefficient in a strong gravitational field, we may suspect that many Saucers are small scouting craft from a large mother ship moored in Earth orbit. This is in keeping with what many eye-witnesses report.

Considering the timing of the invention of the betatron, the physics involved, and the complete disappearance of all mention of the revolutionary betatron almost immediately after its initial spectacular successes, we may speculate that development of Flying Saucers is a still-secret Wedgwood Project spun-off from the Manhattan Project. The *real* Space Program may have been conducted in top secrecy since the end of the Second World War while Cape Canaveral was staged as nothing more than a super-colossal theatre immediately after the launching of Sputnik to show the American taxpayer that we are unbeatable. Of all military activity, and the Space Program is a military activity, only theatre is broadcast live; all other research is conducted in top secret, not only to keep the enemy from finding out but also because no one wants to broadcast their developmental failures to the whole world. This is the way the Russians do it. So how come the Americans broadcast each manned flight as if it were as certain to keep on schedule as a passage on Pan-American Airlines? Such egregious self-confidence suggests that there has been a lot of rehearsing before the curtain went up. For ten years, Americans have explored the most dangerous and unknown territory in existence, without losing a single astronaut; the Americans get themselves killed only during ground training. In contrast, the Ruskies are losing men in space like a safari decimated on an uncharted trek through head-hunter country. It makes you wonder if the Americans had a saggeron up there to make sure Apollo 13 got back safely.

Until a Flying Saucer is actually dismantled in public there is no way we can be sure that this article describes the way UFOs are really constructed; but the correspondence between the known engineering characteristics of this design and the eye-witness reports is so close that this article should suffice to prove that any authority who proclaims there is *no conceivable* explanation for the Flying Saucers is an out-and-out liar. Not only are these principles known to every physics undergraduate, but the parts to build a Flying Saucer have been available from the Sears catalogue since the Second World War. The Franco-American ion-drive space craft is evidence that at least two national governments are building UFOs right

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UFOLOGY: THIRTY YEARS IN THREE DAYS

by Michael Hartnett

It was on June 24th, 1947 that Kenneth Arnold spotted nine UFOs flying near Mount Rainier in Washington. This event was to become the first UFO case to come to the attention of the American public and the world. Now, exactly thirty years later, Kenneth Arnold would once again outline the details of his sighting, this time for a gathering of professional researchers and others like them who, drawn together by their mutual interest in the nature of unidentified flying objects, have created the field of Ufology. In keeping with one of the effects allegedly encountered by UFO witnesses — that of time distortion — the author of this article attempts, like the Congress he attended, to condense the past 30 years of Ufology into a 3-day time span.

* * * *

For three days (June 24-26) Chicago hosted the International UFO Congress, sponsored by *Fate* magazine, to celebrate the 30th Anniversary of modern day Ufology. The Congress was quite a success, giving to each on all levels. It began Friday, June 24th, with a Press Conference at 11:00 a.m. Curtis Fuller, Kenneth Arnold, Jacques Vallee, Allen Hynek, Betty Hill and Leo Sprinkle answered questions from the press.

FRIDAY

"Future man, come here to look at us from another star system," is how Betty Hill viewed the abductors who took her and her husband aboard a UFO in the 60s. She

fielded some rather leading questions from the big TV news media like an old pro, recounting the salient features of her capture. Hynek remarked that the UFOs frequently appear in highly localized, isolated and unpopulated areas. Arnold reviewed some of the distortions which the press had made of his encounter. Vallee mentioned the seriousness with which Europeans take the phenomenon, especially since the 1973 wave which included the November 29 event in Torino, Italy which outraged the Continent (eventually the French minister of Defense spoke openly about UFOs, bringing to the field a more widespread acceptance). Fuller outlined the two basic approaches to UFOs: whether they are some kind of mental phenomenon as opposed to a more physical one. Sprinkle spoke on hypnotic regression: he was called upon to confirm its validity as an investigative tool. At one point "the guys from the control room" cornered Hynek and asked him directly: "Do you believe Betty Hill's story?" Hynek's head went down, questioning what they meant by 'believe,' probably well aware of the attempt to divide researchers by their differences rather than to perceive that all these people had been exposed to something very convincing. Hynek responded: "I don't doubt Betty's integrity and that *she* believes something happened to her." Finally, there were questions about notifying the President, the government and the United Nations of the proceedings of the UFO Congress: Fuller responded that the proceedings would be made available and sent to them.

That same afternoon the conference opened with Curtis Fuller calling for a new and cooperative effort among UFO researchers. Introducing Coral and Jim Lorenzen, Mary Fuller recounted her early experiences with them. Jim Lorenzen reviewed some cases of physical evidence. He mentioned magnetic monitors (UFO detectors), angel hair and the Brazilian magnesium fragment recovered after a UFO exploded over a lake. Coral continued with the trace event of August 20, 1953 in West Haven, Connecticut, during which people heard a blast. Afterward, pitted holes were discovered in a galvanized steel sign. Fragments removed from the holes were found by a Milwaukee lab to be made of copper.

Dr. James Harder opened with a perspective on individual witness accounts juxtaposed to the large bank of data. People tend to be more convinced by concrete information of a local sort than by large, abstract definitions. A slide of the Brazilian fragment revealed a peculiar combination of magnesium and other elements not man-made. An X-ray examination of the Betz sphere (which fell from the sky over Florida) indicates that the center of the sphere may contain some atomic or trans-actinoid elements. Then to Sweden: in 1956 a soldier there encountered a UFO 15 meters across which, upon departing, left a blue tungsten carbide and cobalt fragment. Then a New Mexico photo by a witness who caught a UFO taking off. He had spotted what appeared to be a butane tank sitting near some rocks: when he took a picture of it the thing vanished. The photo shows a shaft of light (or gas) ascending diagonally in front of the rock face. The estimated speed of the object was 200 miles per second. Earlier Harder had spoken about witnesses and how the phenomenon seems to choose psychic types, as it is these people who consistently have more exposure and contact with the phenomenon; whatever motivates the UFOs appears to choose the believers over the scientists. Harder closed with a slide of Astronaut McDivitt's recorded UFO from Gemini IV which clearly shows a disc-like object with a vapor trail.

Frank Salisbury continued the afternoon sessions by reviewing some familiar material on how witnesses can mistake natural objects for UFOs. During his investigation of the Snowflake, Arizona case (November 1975), he found that what at first appeared to be corroborating evidence proved, upon closer examination of the testimony of witnesses, to be nothing more than the planet Venus. He recalled the famous Mantell sighting and some of the purported answers that the object was a skyhook balloon. Explaining away UFOs as natural phenomena is a trap. Salisbury reviewed the Klaus-Walton (debunker/witness) controversy, asserting that it cannot be proved UFOs are *not* extraterrestrial machines. Proving that UFOs exist is a legalistic versus scientific matter: science as we know it may be powerless to provide answers.

Dr. Berthold Schwarz gave a dazzling glimpse into the parapsychical aspects of UFOs and related phenomena by reviewing the inexplicable event surrounding the lives of such well investigated people as Stella Lansing and her recurring clock-face patterns which appear on film (very reminiscent of the psychic photography of Ted Serios). He mentioned also Joseph Dunninger, telepathist and

magician; and he called for a closer look at the conscious and unconscious resistance of people to PSI. Schwarz has had first hand evidence of strange events with recording tape — paranormal voices projected from silence. Altogether, Dr. Schwarz presented a refreshing and up to the minute review which should lead to a deeper interest as well as an expanded base of understanding.

David Jacobs detailed some facts concerning fringe interest in the UFO field, explaining how groups often form around the cult of the personality (as with Adamski and other contactees). This writer defined for Brad Steiger how he saw the Bo and Peep episode as a modernized version of the Jesus-freak movement; people tend to become too fanatical and attached to one idea, thus creating a mass psychic projection which is seemingly directed by higher intelligences. Steiger concurred that more of this kind of thing is bound to occur.

Ted Bloecher, whose specialty is humanoid cases, gave a well rounded review of these for 1976. Close encounters are an unmistakable part of the whole phenomenon, and being legitimate, they require the same attention as other sightings. They produce a high potential data yield by providing more information than the flybys because they occur *near* the participant, thus reducing the chances for misidentification to a minimum. In his organization of the data Bloecher breaks humanoid cases into 7 types:

- A. Entity within object (occupant)
- B. Entity getting in or out of object (explicit association)
- C. Entity in area of object (implicit association)
- D. Reports of UFOs near entity encounter (Bigfoot)
- E. No record of UFO but entity is seen
- F. No entity but messages are received (voices, remote objects)
- G. Onboard experiences (abductions)

Altogether, Bloecher had 71 cases for 1976 — the most yet for a single year. The peak months were January with 13 sightings and February with 11. Humanoid activity was especially intense in the Northeast in February. He estimates that one case out of ten is reported.

Bloecher described various (and varied) humanoids: a smallish figure with huge head, greenish skin, large eyes with a round, spiraling effect where the pupils should be; another humanoid (seen during the NJ winter) wearing normal cold weather clothing, walking stiffly, picking things off the ground; still another — a silvery figure 4 feet tall, small and delicate like a 12 year old female (the witness to this one was held as if by some force until the humanoid walked off into the woods).

The data for 1976 corresponds to the general trend of peak activity between the hours of 10 and 12 p.m., with a secondary peak occurring between 2 and 4 a.m. — thus the phenomenon appears to be essentially a nocturnal one. In most cases the humanoid heights were 5-6 feet. There were 19 type-G cases, outnumbering any other type. One of the 19 cases entailed memory loss, while 6 of the cases involved 10 year old boys. Bloecher mentioned

the "bedroom invaders," beings who appear to people at night, as well as the mass displacement of automobiles, levitation, whole vehicle abductions and time distortions as in the recent (April 1977) case from Chile in which a soldier experienced a 5-day beard growth within an actual time span of only 15 minutes. Bloecher's dissertation was both well organized and thorough, thereby imparting a better understanding of his research.

Friday evening brought Kenneth Arnold carefully retelling the story (that started it all) of the 9 crescent-shaped objects flying in formation near Mt. Rainier. He noted the subsequent reactions of his friends, the press and the public. He became known as a person responsive to unexplained happenings. Before long all sorts of people were reporting strange things to him: people disappearing in one place and reappearing in another, 9-inch tall humanoids, flying creatures (one with wings that didn't flap and which hovered above a schoolteacher and 40 children). In another instance Arnold was flying his plane when he observed two UFOs. As they flew below him, he could see pine trees through one of them. This brought him around to the thought that UFOs are alive and can change identity.

SATURDAY

Saturday morning found the Congress listening to David Jacobs outline the early government involvement with UFOs in the 1950s, followed by Stanton Friedman's discussion of UFO propulsion. Considering the vastness and age of the universe, we should expect there to be other technologies more advanced than our own simply because they have been at it longer than we have. Earth is young compared to the surrounding universe. We can easily imagine huge starships emitting their Earth-exursion scout modules. Friedman justified the tremendous speeds and amazing 90° turns of the scouts by explaining that, contrary to the notion that man cannot travel at high speeds, experiments have been conducted in which man has endured velocities of 600 miles per second. He spoke of propulsion systems that react with the surrounding environment by citing an electromagnetically propelled submarine (developed in Santa Barbara) which reacted with water and air. A magneto-aerodynamic system used in a Japanese wing experiment changed the lift/drag ratio, raising the magnetic shield to 4000 gauss. Lasers used to focus ionized air caused the air to glow. Friedman said he believes Betty Hill's story (Hynek wouldn't go that far). He also discussed space warps as an explanation for why UFOs appear to vanish.

The Congress continued with a debate over the humanoids. Curtis Fuller remained skeptical of occult sightings. He argued that these entities are not immune to earthly viruses. The E.I. theory asks us to believe that within what would amount to only a "fraction of a second" of cosmic time, another race like our own has contacted us, while for hundreds of millions of years our planet has existed with only simple life forms. Relatively, the presence of more complicated life forms has been very brief. Considering the difference between life forms here (not to mention the different star-element compositions of other galaxies), it is highly unlikely similar human-



oids have developed elsewhere and traveled to Earth. Fuller continued by delineating the human immunity system, thereby playing down the idea that aliens could survive our microbes (unless they were bug-eyed monsters themselves!). Defining the echelons of parasitological organization, Fuller quipped: "Big fleas have little fleas on their back to bite 'em, little fleas have other fleas ad infinitum."

Frank Salisbury countered Fuller's address with some suggestions on survival and function. The general feature of the humanoid form may be a model developed consistently throughout various parts of the universe. According to a Neo-Darwinian theory, new features survive due to overpopulation. Variety and differentiation come from genetic recombination and mutation. In recent years science has provided us with fantastic insights into the nature of life. Yet the general public is not willing to make the effort to understand. Presenting us with a review of possibilities, Salisbury outlined the molecular structure of enzymes. The chemistry of cells is regulated by enzymes. Protein molecules make up the enzymes. Substrate molecules combines with enzymes like a lock and key system, fitting into each other. Within the complexity of the enzyme, 23 chromosomes may contain thousands of genes. Salisbury suggested a careful approach in considering just what nature can and cannot do. He concluded that it is inconceivable from the viewpoint of Establishment Science that humanoids similar to us exist (once again presenting the argument for sensible thinking people who are less concerned about credentials and position and who are willing to develop the objective research necessary for more breakthroughs).

Ted Bloecher commented briefly upon the concept that the humanoids may be an anthropomorphic representation of how we would like the entities to appear. He questioned whether the phenomenon is stimulated by externals or, internally, by the human consciousness.

Coral Lorenzen stated, from her long association in the field, that "people are seeing them." Jim Lorenzen, coyly introducing himself as "an obscure philosopher

known mainly for my obscurity," responded strongly by commenting that "theorizing avoids solution." He brought up the humanoid description of the August, 1975 Sergeant Moody case — "occupants 100 pounds, under 5 feet tall, large domed heads, no hair, 5 fingers, no nails, wearing overalls, slender, chest slight, mouths just a slit, nose and ears small, eyes very large, interior of vehicle dimly lit and very warm"; with such graphic descriptions fitting the humanoids in case after unrelated case, perhaps we should take care to notice *their* microbes.

David Stupple reviewed the early contactees: Adamski, tutored by a 1000 year old Venusian who described the universe as being arranged into classrooms like one big machine. Easily dated by this machinistic approach, the phenomenon became more important for the sociological impact and the effect that it had upon the people who believed, thus isolating them against the vicious and unhelping society of the fear-infested Fifties.

Ted Bloecher, explaining the range of possibilities for humanoid sources and perceptual-dimensional qualities, made reference to the *Pursuit* (Vol. 10, No. 2) article, "Little Green Men and the Law of Dynamical Similarity," by W. H. Whamond.

Saturday afternoon, Curt Fuller introduced Ray Palmer as the foremost proponent for the earthly origin of UFOs and supporter of the Hollow Earth theory. Palmer commissioned the first writings of Kenneth Arnold. After intriguingly calling Fuller "clever, devious and sly," Palmer described how he wrote Science Fiction in 1926 and was the editor of *Amazing Stories*. His first psychic experience thrilled him, causing him to write *Cowboy Sci-fi*. In 1943, Richard Shaver came to Palmer with an ancient manuscript. Shaver, who said he'd been in the cave for 8 years, delineated the story of an advanced race living within the Earth, remnants of a super-civilization which left the Earth in the dim past. Along with the manuscript was an alphabet which, when used as directed, could translate a word from any other language into English — whether or not the user knew the foreign tongue. Supposedly English is a derivative of all languages. The Shaver alphabet was a common denominator. Palmer claims he tested this and had positive proof of its validity. Shaver spoke also of the Deros and Teros, the two kinds of beings who live underneath the surface of the Earth. "—ROS," Palmer said, "stands for Robot." Deros stands for the destructive robot and Teros for the creative, helpful ones. They have the ability to plant good and bad intentions in the minds of humans and often do so, thus manipulating the human race in an endless war. Palmer, while visiting with Shaver, saw him in a trance in his bedroom and heard 5 distinctly different voices speaking to Shaver. When Palmer queried his host about the voices, Shaver invited his guest to spend the night in the room. Palmer was once again confronted with the voices. This incident supported Palmer's feelings that UFOs and related phenomena are generated from the astral plane, and that Shaver's Hollow Earth was actually within an alternate dimension.

Re-titling his talk "The Stymie Factor," Palmer shared the sense of frustration faced by serious researchers when they seek hard evidence. He mentioned the Maury Island, Tacoma Harbor crash of a UFO, from which frag-

ments were sent to a Wisconsin lab. The lab report indicated they were mostly slag, except for some traces of calcium. "Coincidentally," Palmer noted, "calcium is used as insulation for atomic energy." He remembered the suggestion put forth that people who made contact with UFOs were subconsciously rehashing Sci-fi. He wondered what kinds of intelligence could live dispersed in the amorphous world of subatomic matter. He mentioned the interest Winston Churchill had in UFOs, General MacArthur's warning, and Admiral Byrd's discovery of an entrance to Hollow Earth at the North Pole. Palmer called for an expansion and organization of the current melding process between Ufology and parapsychology.

Presenting the UFO as a control phenomenon, Jacques Vallee examined the evidence which indicates that UFO waves are a worldwide phenomenon. Since there are reports from everywhere, he wondered why scientists aren't studying the phenomenon. He showed an example of a skyhook balloon (blatantly *not* the object described by Mantell and the other control tower witnesses), photos of UFOs taken by astronomers, computer technical analysis of UFO data, and experiments made toward the development of nuclear/electromagnetic propulsion. He also discussed the November 29, 1973 Torino, Italy multiple-witness event.

An unscheduled speaker, Ray Stanford, showed up to elaborate on the latest instrumentation used by Project Starlight International (P.S.I.). He announced the formation of Operation Argus, a highly sophisticated computer-centered UFO tracking system. Using radar and other tracking techniques, the Argus computer will calculate, display and remember all UFO tracking angles, distances (accurate to within a few yards), speeds and radii of UFO visibility from the ground; then will display the location of the UFO above the exact terrain or landscape (shown on eight-color TV) over which it is passing, hovering or landing. The computer will also call up (on several telephone lines) all volunteers within the radius of visibility of the UFO, print out and display the names and phone numbers of all potential witnesses it telephones and do several other important research tasks simultaneously. Much of the UFO monitoring and recording equipment is portable so that it can be transported to locations of reported concentrations of UFO sightings (via the project's 4 wheel drive mobile laboratory van). When other properly equipped labs for UFO research are put into operation elsewhere in the world, P.S.I. would be willing to UFO-event-share on a reciprocal basis, in *real time* via computer-opened telephone lines (potentially even to overseas locations) over which monitored UFO data could be transmitted by specialized format. The staff of P.S.I. feels that such sharing of UFO data with the friendly governments of countries like Mexico and those in South America, where UFO events seem particularly numerous, could prove to be of almost immediate value to all participating labs. Stanford stated that Starlight has had 8 sightings, 5 of which are photo cases. Stanford himself has had 2 close sightings. (While speaking with Stanford, this writer learned that during a visit to Starlight by Uri Geller, Stanford and his wife were teleported 37 miles in their car. His wife suffered some weight loss, a common occurrence in such cases. She

laughed, responding with: "And I still haven't gained it back either!")

Saturday afternoon Jerome Clark gave us some data on the MIB (Men in Black). A pilot, Carlos de la Santes, flying over Mexico City on May 3, 1975 saw 3 gray objects coming at him on a collision course, and diverted the course of his plane in order to avoid a crash. Two weeks later, while driving on a freeway, 2 cars (large black limosines) trapped him and forced him off the road. A large man (gangster type) with pale skin and an unrecognizable accent spoke in a monotone with him, intimidating him about his sighting. A month later, and the day after discussing the sighting with Dr. Allen Hynek, Santes had another visit from the MIB — once again terrorizing him about the event.

Clark mentioned a case from 1948 in which two men found a fragment that fell from an elongated UFO. Subsequently, a man appeared (before any reportings of the sighting) and bought the piece. During the 1909 British UFO (airships) wave, "mysterious foreigners" appeared throughout the countryside to threaten members of a family who had picked up any evidence. March 30, 1905: during a religious revival in Wales, more airborne objects were seen, while the MIB paid nocturnal visits to various bedrooms. Malcolm X recounts in his autobiography the appearance of MIB while he was incarcerated. September 12, 1975; Rockford, Illinois: a person was abducted aboard a UFO and communicated with a human-like being. The witness acquired a small plastic-type device from the craft. Shortly afterward a MIB appeared on the scene and took the device. Jerry Clark sought an explanation for the MIB by suggesting they are a part of the phenomenon that regulates what we know about it. Man is not ready to know the deepest secrets of the universe; and when we go too far we encounter the MIB stealing our clues and evidence. This correlates with the ancient Buddhist indications for the Guardians of the Shadows — beings who scare men away from Forbidden Knowledge. Completing his discussion of the MIB with reference to the paranormal, Clark stated that an archetype can, under certain circumstances, assume a shadowy reality.

Between sessions, Arthur Gatti (editor of *Cosmic Frontiers*) and this writer caught Ken Arnold showing films of subsequent sightings he had while flying near Mt. Rainier. Later Gatti expressed the difficulties confronting artists attempting to visualize UFOs for the general public. He explained how everyone has their own ideal UFO image, each of which is different. There is little consistency to what people imagine.

Saturday evening, the conference banquet found Dr. Hynek reiterating his position that "the UFO phenomenon is the existence of UFO reports." The crux of the problem is whether or not the events take place as the witnesses say they do. He outlined the two competing models developed by researchers: ETI (extraterrestrial intelligence) and EDI (extradimensional intelligence); or in other words, the physical versus the psychic. There appears to be significant data to support both. The ETI hypothesis relies on photographs of daylight discs, physical trace cases, and radar tracking evidence. The EDI theory includes reported materializations (and demater-



ializations), poltergeist phenomena, photos of "things" not visually apparent (Stella Lansing, Ted Serios), UFO shape alterations, precognition on the part of witnesses (those who felt "compelled to go to the window" to see a UFO), telepathic communications, levitation (a part of Indian mystical tradition), instantaneous transference or teleportation, and the development of PSI in witnesses (and often a change for the better in their lifestyles). Also supporting this hypothesis is the often reported sensation that "everything became real still." Hynek commented that one of the strangest things about UFOs is that they are isolated in time and space. He cautioned researchers to be prepared for the December release of a Columbia E.M.I. presentation, *CE-III (Close Encounters of the Third Kind)*, which should bring an increase in UFO reports. There can be a merging of the two models into what he termed the "M and M" (mental and material) hypothesis. (With or without nuts, we wonder.)

SUNDAY

Sunday morning greeted us bright and early with a slide presentation by Dennis Hauck. Reviewing ancient astronaut evidence from around the world, he pointed to the references in ancient manuscripts and the Bible concerning contact with higher intelligences, Martian (?) gods depicted in cave drawings in the Sahara Desert, mention in Indian literature of the "vehicles of the gods," the Nuremburg 1561 A.D. print which clearly shows columns and spheres floating above the city, and another from Switzerland from 1566 A.D. depicting 50-60 hovering spheroids. Hauck showed evidence from an area in Japan where people still etch a large pattern in the sand, perhaps a signal in remembrance of a long-ago contact? From investigator Masaru Mori comes illustrations revealing an old Japanese sighting with details of the object and reports of a woman dressed strangely carrying a box.

Hauck emphasized that if we are to seek further proof of ancient astronauts we should continue our investigations into the Mayan civilization. He showed slides of a Mayan bracelet-calculator, the statues of Tula, and the tomb of the chieftain at Palenque. Among the discoveries were peculiarly shaped skulls. On one, the cranium extended ten to fifteen inches above the head. Holes in the skulls indicate brain operations to relieve pressure from tumors. Hauck commented that the Russians are presently trying to crack the Mayan language, only one-third of which is decipherable. More slides were shown of the Gate of the Sun and the Nazca lines; with no wheels or roads, these ingenious people constructed immense megalithic structures. Capable of an intricate knowledge of mathematics, they were the first to use zero, measuring time in lengths of 23 billion days, recording history backwards four million years, noting the Ice Age and other catastrophic events.

Hauck discussed other enigmas: the mysterious tektite shower which reversed the earth's magnetic polarity; the Piri Re's map; and Machu Pichu.

Dr. Leo Sprinkle, in referring to the psychological aspects of UFOs, mentioned author Laurence Le Shann's realization that the importance of a paranormal event lies with the *time*, not the location; it is also easier to know the *meaning* as opposed to the source of any communication received (as in the case of telepathic messages). Sprinkle also discussed the bedroom invaders, emphasizing the relevance of the dream element—as in the case of a woman who dreamed of having a baby without a father. Messages from Ashtar in the White Star (May 11, 1977) state there are many space/time levels; the mission of the ETI is to raise the intelligence of humanity, taking no action without divine authority. The Bo and Peep incident further asserts that UFOs are a reality. They constitute a renaissance for the planet. There are predictions of UFOs landing in Oklahoma City before December 1977, taking 70 people aboard, upsetting the whole planet. Sprinkle criticized the religious fringe or cultist attitudes of some people, explaining that these are not good for the planet. The *meaning* of the messages has a distinct pattern. The ETI are here to instruct mankind, to assist man into the New Age. The aliens are benevolent space brothers, here to teach mankind and elevate us into the Intergalactic Confederation. The timetable for landing is not based on time but instead on the advancement and readiness of man. Sprinkle pointed out how the techniques of expanded awareness, developed through meditation, cause an increase in PSI ability, thus allowing us to create for ourselves a world of good and evil and to perform miracles. The UFOs say it is time for man to be born, time to return to the source, time to raise our level of cosmic consciousness.

Furthermore, when a researcher follows a certain line of research, e.g., MIB, ground traces, humanoids, etc., his efforts are invariably frustrated until he is forced back into the mainstream, where new ideas must develop in order to have a bearing on his work. Sprinkle used a metaphor, saying it's like the difference between being mean and cruel: someone who is mean will take an ant and let it walk all the way across a table, then pick it up

and put it back again. What Dr. Sprinkle is saying is that the phenomenon allows us to only know so much; if we try to go too far it will only frustrate our efforts. In conclusion: "Evidential proof is not obtainable but more and more people are receiving messages."

Next, Brad Steiger gave a startling view of his concepts by what he termed a "subjective talk" on his different experiences. He asked if it is possible that intelligence is *external* to man and interreacting *with us*. Favoring both the psychic and the physical aspects, he sees the UFO as participating in a symbiotic relationship with man: they need us as much as we need them. Our mutual purpose is to establish equilibrium with the *other*.

There are two basic forms of entity, 1) the "space brother," with an ideal human form (blonde hair, blue eyes, good build) concerned with man, and 2) a "Puck"-like entity (bug-eyed monster) concerned mainly with the planet. Steiger sees the UFO shape as containing a message: the round disc-like object represents a mandala, symbolic of wholeness and a return to oneness with the universe. Some evidence shows UFOs to be forms of collected energy. They may be intelligent globules of energy (previous mention has already been made to Stanton Friedman's reference to laser-focused ionized air) which form themselves into universal archetypes to become vital, living mythological symbols capable of direct communication with our subconsciousness by avoiding the brain and consciousness.

Steiger recounted an event from his boyhood. His family home was an L-shaped structure, one wing being used for kitchen and living-space, the other for sleeping. Steiger, who had difficulty getting to sleep when he was young, often occupied his time by watching his parents in the kitchen. One night he noticed a figure walk up to the window and peer in at his parents. After a few moments the creature (again the puck-like entity with large eyes and domed head) turned toward Steiger with an expression that seemed to say: "Now you've seen what only a few have seen." Steiger passed out, and upon awakening found that the alien had vanished. This incident, as well as a later clinical death experience, convinced Steiger of life after death.

Another suggestion offered by Steiger was that UFOs may not be *taking* electricity when they hover near high-tension wires; rather, they may be made visible through a window created by the aura around the wires. Steiger, an initiated Iroquois medicine man having an interest in Indian medicine, healing and herbal lore, sees the UFOs as provoking man into higher mental and spiritual states of awareness. They may serve as a mechanism pulling us into the future. He recalled the various window areas such as the Bermuda Triangle and the worldwide network of "devil's seas," suggesting perhaps that the earth is a giant crystal receiving set.

Steiger touched upon psychic photography, such as the multidimensional being captured on film by a Methodist minister at Queen's College, London; he mentioned also a photo by Stella Lansing of a man with a turban. In another instance, a floating hand appeared on an unplugged TV screen and was recorded in a photo taken in Minnesota. Steiger repeated that MIBs are still making their appearances, suggesting perhaps some form of the

trickster phenomenon related to the Brothers of the Shadow. He then gave evidence for the current creation of a new race of super-kids, a race possessing talents similar to those of Uri Geller. The events we are now detecting constitute the prenatal care of humans who are linked with a super-being who is preparing us for a birth; in this sense the UFO becomes our spiritual midwife.

Jim Lorenzen and Betty Hill showed some photos which have never been seen before, Lorenzen's from an old case recently reported in Mexico in 1973, of an object with fins or projections against a blue sky (witnesses watched it land, but became terrified and fled), as well as a picture of Neil Armstrong on the moon with two disc-like objects, which Lorenzen conceded may have been caused by lens flare, hovering over the astronaut. Betty Hill showed a series taken by a scientist who accompanied her in November, 1976 to a window area in New Hampshire where she has been recording the movement of nocturnal lights as well as the departure and arrival of disc-shaped objects. She is preparing for later release a report on this phenomenon.

CONCLUDING VIEWS

The final symposium of the Congress brought a review of the religious/spiritual significance of UFOs. David Stuppel spoke of the Space Brothers. He feels there is a special message and a special power, with the contactees being the link. The relationship is, however, an unstable one. He commented that religious figures connected with those in power have traditionally served to mystify power — as in the divine right of kings. Stuppel pointed out that in modern times, when religion no longer holds sway, the contactee has an even greater potential for power. (Editor's note: Until such time perhaps that he confronts Religion's successor, Science.)

Dr. Berthold Schwarz offered a quick review of contactees, mentioning close encounters and synchronicity, including alleged healings and reports of curses. Some contactees, he said, undergo reincarnation experiences — they sometimes enter into a trance and thus entertain alternate states of consciousness. He suggested that a good approach to the phenomenon of contactees is to remain quiet and learn.

J. Gordon Melton reviewed apparitions: the Rose Quattrini visions at San Damiano, Italy; the visions of the two French children Melanie and Maximers; and the appearances (from 1968-1970) of the Blessed Virgin Mary over a Coptic Church in Zeitoun, Egypt. He pointed also to the related phenomena: poltergeists, levitations and incidences of telepathy, and the reports of a sense of peace and calm which often overcomes onlookers. Melton attempted to show the similarities between UFOs and apparitions: even the messages are similar, bidding man to change his ways and to divert from his present course of self-destruction. These reports prompted Melton to note that the necessity for studying the psychic



From an original drawing by M. Hartnett

approach to UFOs can perhaps override the arguments for objective research.

Ted Bloecher responded with comments on researchers' reactions to the contactee stories from the Fifties. Investigators were then skeptical because of the contactee's proclivity to take so readily to the lecture circuit, thereby reaping their fortunes from gullible believers. In the Sixties, however, a new phenomenon arose. Contactees such as Gary Wilcox now sought anonymity following the initial reports of their sighting. Bloecher has currently suspended judgement. He concluded by saying, "The 'anything goes' attitude seems to be expanding."

Closing the Congress, Dr. Allen Hynek defined science as "organized and systematic curiosity." He cited a poll taken of astronomers; 53% considered UFOs to be worthy of further investigation. He suggested also that the aim of researchers should be towards greater mutual cooperation; finally, he emphasized once again the need for researchers to prepare themselves for another flap following the release of the film *CE-III*.

In closing, it should be mentioned that there was a general consensus among all speakers at the Congress that the government is seriously investigating UFOs. The Congress served to chart the past 30 years of exploration as well as to provide some possible range lights for future navigators.

A final word of warning, somehow speaking for the Congress as a whole, comes through in a closing statement made by Dr. Hynek:

"Don't look to the past, there's no future in it."



UFO RESEARCH: PROBLEM OR PREDICAMENT?

by R. Leo Sprinkle, Ph.D.

(Although the author originally presented the following article to the Midwest UFO Network Symposium [Des Moines, Iowa] in July 1975, we are publishing it here for the first time. In light of the increasing interest in UFOs and related research, we feel Dr. Sprinkle's observations to be deserving of a more widespread exposure.)

INTRODUCTION

The controversy about reports of "unidentified flying objects" (UFOs) continues. Not only are there disagreements about the meaning and significance of UFO reports; there are disagreements about the use of UFO reports in order to obtain a resolution of the UFO mystery. This paper represents an attempt to provide another perspective, in hopes that the viewpoint may encourage a variety of approaches by interested UFO researchers. The ideas expressed in this paper have come from various UFO investigations, as noted in the *References*.

The paper offers a glance at the present status of UFO evidence, with emphasis upon the characteristics of UFO observers or UFO percipients. Next, attention is turned to the paradox of UFO investigation; then, suggestions are offered for viewing UFO research as a "game" or as "play"; and as a "problem" or as a "predicament."

The writer recognizes the possibility that some readers may be puzzled or bothered by the notion that UFO investigation may be characterized as a "game," or that the attitudes of UFO researchers may be described as those of "play." These descriptions are not meant to imply that UFO investigators are engaged in unimportant activities or that they are lacking in sincerity. The writer believes that the UFO puzzle is the most significant factor in the eventual solution of the problems of contemporary mankind; physical, biological, psychosocial, and spiritual evolution.

Several questions, however, emerge: is there only one approach to the UFO problem? Can the mystery be resolved only through the applications of the physical and technical sciences? the biological and medical sciences? the social and behavioral sciences? Indeed, some of the most profound questions seem to focus on the combination of "science" and "religion." Should UFO researchers follow the traditional concepts and methods of the natural sciences, or are there other concepts and methods which may be useful?

THE STATUS OF UFO EVIDENCE: DELUSION OR DELUGE?

There are various statements which may be used to describe the UFO phenomenon; however, the serious student of the literature is well aware that there is a deluge of evidence which supports the hypothesis that "flying

saucers" exist. The evidence comes from thousands and thousands of reports; from peoples in various cultures and nations of the earth; from individual persons in various occupations and stages of life who are engaged in a variety of daily activities; the reports have been subjected to a variety of investigations by authorities and researchers with military, scientific, and technical backgrounds.

The interested reader is referred to these organizations for further information about USA investigations: Aerial Phenomena Research Organization (APRO) (1)*, Center for UFO Studies (9), Midwest UFO Network (MUFON) (39), and National Investigations Committee on Aerial Phenomena (NICAP) (40). An excellent journal is the *Flying Saucer Review* (13), published in London, England. Surveys of UFO literature have been written by many authors, including Catoe (8), Condon and Gillmor (10), Hynek (23), Jacobs (24), Keyhoe (28), Lorenzen and Lorenzen (33), McCampbell (35), Saunders and Harkins (47), and Vallee and Vallee (64).

Yet, there is something very bothersome to many investigators about the weight of evidence for the existence of "flying saucers" or "unknown" unidentified flying objects. The evidence rests largely upon the testimony of persons: the perception of UFO observers or UFO percipients.

THE CHARACTERISTICS OF UFO PERCIPIENTS: PUPPETS OR PROPHETS?

Because of the unusual claims of UFO percipients, and because of the announcements of public and/or military officials, many persons have hypothesized that UFO reports are being generated by persons with psychopathological or sociopathological reactions. However, the available evidence does not support the hypothesis that "kooks and cultists" are the primary source of UFO sightings; in fact, the available evidence suggests that UFO reports are submitted by persons who represent a wide range of psychological and sociological characteristics. Also, there is evidence to suggest that parapsychological as well as parapsychological phenomena are associated with UFO sightings.

However, the variety of methods, measures, and subjects in these studies raises questions about the reliability, as well as the validity, of the evidence. Also, among members of the scientific community, there are unresolved questions about the present state of the social and behavioral sciences.

Thus, anyone who wishes to present tentative evidence about UFO percipients must be aware of the levels of doubt about the evidence. Perhaps there is a Child-like part in us which wishes to believe any UFO information, as well as a Parent-like part in us which cautions against

* Numbers in parentheses designate References at end of article.

the acceptance of UFO information; hopefully, the Adult-like part in us can process the kinds of questions and answers which may give rise to further exploration and further evaluation.

One way to approach these levels of doubt is to present some statements which may be viewed as empirical descriptions or may be viewed as possible hypotheses about UFO percipients. The statements are loosely categorized on the basis of the type of study from which the evidence and/or hypothesis was obtained.*

Statements About UFO Percipients:

A. Opinion Polls

1. Approximately 90 percent of all UFO sightings in the USA are not reported to public officials or military authorities (16), (31), (44).

2. Approximately 11 percent or an estimated 15 million adults in the USA claim to have sighted a UFO (15), (16), (31).

3. A majority of leaders in 72 nations, and approximately half of the USA population, believes that human life exists on other planets (15), (17).

4. Age and education are related to opinions about flying saucers; younger and better educated persons are more likely to say that flying saucers are "real" (15), (16).

5. Approximately 15 percent of well-educated metropolitan persons, of liberal political views, claim that they have seen a "flying saucer" (25).

B. Survey Studies

1. Persons who express interest in UFO reports by joining organizations exhibit characteristics of "normal" USA adults (57).

2. UFO percipients of flying saucer landings exhibit "normal" characteristics of age, sex, occupation, and activity during their UFO sightings (22), (41), (61), (62).

3. UFO percipients in the USA and France report a higher proportion of UFO sightings from "rural" or low-population areas (62).

4. Astronomers and meteorologists perceive and report UFO sightings (23), (32), (34).

5. UFO sighters exhibit social characteristics of persons who are "status inconsistent" (65).

C. Small Group Studies

1. When prophecies of UFO events fail to occur, interested persons exhibit an increase in proselyting and continue to hold their views about the prophecies (12).

2. When USA adults perceive a realistic radio announcement of interplanetary warfare, they exhibit a variety of maladaptive and irrational reactions (6).

3. The Condon Report (University of Colorado UFO Project) went very well (10).

4. The Condon Report (University of Colorado UFO Project) went wrong (47).

D. Scaling Studies

1. A factor analysis study of UFO related attitudes indicates that there are nine factors of belief (46).

2. A scaling study indicates that there are five stereotypical points of view based on patterns of perceived similarities within a sample of 14 UFO reports (47).

* These statements are adapted from a paper presented at a UFO Symposium, sponsored by APRO and the University of Arizona Chapter of the AIAA; University of Arizona, Tucson, AZ; November 22-23, 1971.

E. Case Studies

1. Psychiatric evaluation of individual cases indicates that most UFO percipients do not exhibit psychopathological reactions which would account for their claims (49), (50), (51), (52).

2. The Condon Committee (University of Colorado UAO Project) concluded that most UFO observers do not exhibit psychopathological reactions (10).

3. The character, technical competence, and number of witnesses in many UFO sightings are indicators of reliability of observation (21), (22).

4. Of 1,200 reports of "close encounters" between UFO percipients and UFOs, about half involve reported craft occupants (22).

5. From post World War II until the present, many people in many countries have perceived and reported UFO phenomena (4), (5), (33), (45).

6. Much evidence for UFO observation comes from human observers; recognition methods, e.g., a chart of UFO photographs, may assist percipients to communicate to UFO investigators more information about the observed phenomena (53).

7. The hypothesis of hysterical contagion ("mass hysteria") is highly improbable for the "hard core" UFO reports (19).

8. Hypnotic techniques may assist percipients to provide more information about UFO sightings to investigators (14), (58), (60), (70).

9. Detailed case studies may provide more information about the characteristics of UFO percipients, including the possibility of mental communication with UFO occupants (3), (55), (56), (59), (67).

Thus, a variety of empirical descriptions and/or hypothesized statements about UFO percipients can be presented, based upon information from opinion polls, survey studies, small group studies, scaling studies, and case studies. The kinds of information obtained from these sources are variable in the degree to which they conform to accepted procedures for scientific investigation. Despite the variability in levels of investigation, the present evidence suggests that most UFO percipients are "normal" persons who perceive and report "abnormal" phenomena.

Of course, there are at least two deceptive side issues:

A. Are UFO investigators trustworthy? Klass (29) is more impressive than most detractors of UFO investigators; he "explains" UFO reports by describing the circumstances which imply that UFO investigators are incompetent or are operating with questionable motives. (This approach may be seen as a more sophisticated approach than that of ancient kings who, when receiving "bad news," would kill the messenger. Now, in modern times, we need not kill the person who reports a UFO sighting; we can ridicule the messenger and/or we can doubt the interpreter of the message. With either method, the message can be ignored.) In my experience, the personal and professional integrity of UFO investigators is high; if they were not men and women of integrity, UFO investigators probably would turn to other fields of investigation where the social and professional rewards are higher and where "knowledge" is more certain.

B. Are the UFO experiences "normal" delusions? If UFO experiences are delusions — which are experienced by "normal" persons — then perhaps we can minimize the significance of the experiences; e.g., the "bad dreams" of childhood and the "puppy love" of adolescence are seen by some adults as "normal" experiences within the process of maturation. However, we can view these childhood and adolescent experiences as "normal" only if we can "look back" at them, from a higher stage of development. If UFO experiences are "normal" experiences, what is the "higher" level of understanding?

If UFO percipients are "puppets," then they are being manipulated by intelligent forces or beings which have developed to a level which is difficult, at present, for us to understand. On the other hand, if UFO percipients are "prophets," dare we ignore their messages? UFO percipients may be neither puppets nor prophets; however, the consequence of accepting their stories as "real" is a revision of the contemporary view of "science" and "religion."

If we ask ourselves "What is the meaning of the UFO phenomenon?" we obtain a bewildering array of answers; however, if we ask ourselves "What is the meaning of this specific UFO experience to this specific UFO percipient?" then we may be able to obtain a more specific answer. For many years, Keel (26) has urged the UFO investigator to find out what the UFO percipient "had for breakfast," i.e., find out as much as possible about the UFO percipient. Salisbury (45) points along the same path with his provocative hypothesis: the UFO is a "display" to the UFO witness. The UFO percipient usually is able to speak of his or her conviction that something unusual has transpired: a physician discovers that his war wound has healed; a patrolman is unable to reach for his gun; an elk hunter sees his bullet stop and fall to the ground; a bi-racial couple recall the examination of their bodies; an Episcopalian priest sees four men or beings on top of a hovering craft; a medical researcher obtains evidence of UFO occupants which "disappears" before his eyes; etc.

Michel (36) has described the dilemma of UFO investigators in a recent Letter-to-the Editor of the *Flying Saucer Review*:

Dear Sir, — The present wave (flap) has now lasted for a year. With a few chronological and geographical deviations it is occurring in the majority of the countries of the world. However, in no case have we been able to secure the absolute definitive proof that will be capable of convincing everyone. This is very instructive, regarding what one might call the programming of the phenomenon. In effect:

1) All we know about the phenomenon shows that if it "wished" to take place completely unperceived, it could;

2) if therefore it shows itself, this is because it is programmed to be seen;

3) however, bearing in mind the large number of cameras and apparatus of all kinds in the world, it is incompatible with the laws of chance that no irrefutable evidence has ever been obtained. This invisibility simply has to be programmed.

I think therefore that from now on we can take as certain and proven, a programming of the phenomenon of such a nature that it shall spread more and more as rumour, but that at the same time it shall elude the human methods of establishing proof, that is to say it eludes science. I think that we can take it as proven that the phenomenon has its own camouflage, of such a kind that it goes on increasing indefinitely without ever entering into the field of perception of the dormant culture, in these eyes of which it will continue not to exist.

Yours sincerely,

Aime Michel

Alpes de Haute Provence,
France

There is sufficient evidence to convince the UFO witness that something unusual has been perceived; however, there may be insufficient evidence in the view of the skeptical person who has not perceived the UFO experience. For example, I am convinced that twice I have seen a "flying saucer" over Boulder, Colorado, but I have no evidence (except for the verbal statements of the other witness) which could be used in an attempt to convince someone else. Herb Schirmer (10, pp. 389-391) was convinced that he experienced a UFO sighting, but the Condon Committee concluded that there was no "physical evidence" of his experience. Carl Higdon of Rawlins, Wyoming, is convinced that he had a UFO experience, but scoffers could dismiss his story about the UFO occupant, the smashed bullet, and his statements during the hypnotic interviews (60). Dr. "X" was convinced that his old war wound (38) healed after a UFO experience; however, scoffers can minimize the message because the French physician did not attach his name to the report. Betty and Barney Hill (14) were convinced after the hypnotic interviews with Dr. Benjamin Simon that UFO occupants had taken them aboard a landed "flying saucer," released them, and told them that there would be no memory of the experience. No physical evidence was brought back from the experience of the couple and their dog, although Betty drew a sketch of a "star map" which she saw while she was inside the craft. Later, Marjorie Fish analyzed star configurations and derived a model which corresponds with the Betty Hill Map (66). Rev. Gill (23), with 37 other witnesses, watched for three and one-half hours while several UFOs hovered near their New Guinea location; he reported that four men or four beings were walking on top of one of the hovering objects. Dr. Puharich (42) offers a journal of the UFO experiences shared by him and Uri Geller — but the "evidence" disappears!

UFO RESEARCH: GAME OR PLAY?

For many years, UFO investigators have attempted to view UFO research as a *game*, i.e., the "game" of science. Using the appropriate methods of testing hypotheses, through objective methods of observation and analysis, UFO investigators assumed that objective knowledge about UFO phenomena would continue to grow through higher and higher stages of reliability and

validity. As in any other “game” (2), it was assumed that further activities, following the rules of science, would lead the investigators to the “payoff”: scientific proof of the existence of “flying saucers.”

However, more and more UFO investigators are becoming aware of the “name of the game” which Michel (37, p. 68) offered: “... in Ufology the rule is to think of everything and to believe nothing.”

If there are few rules in UFO research, or if the rules are not yet known to us, then we have at least two alternatives: end our participation in the game of UFO research, or to continue participation in UFO research — in hopes that the rules can be discovered!

In my opinion, it would be unwise to choose the alternative of ending the game; much evidence is available that many strange events are occurring in the world around us. On the other hand, total reliance upon traditional approaches of natural science may not be the only path to follow for better answers to our questions. Perhaps we may be forced to “play” — instead of “work” at UFO research. As Greenwald (18) points out in his charming essay entitled “Play Therapy for Children Over Twenty-One”:

Perhaps the most important distinction between play and games is that a game is entered into for the purpose of winning. Games are therefore by their very essence competitive and aggressive.

Play on the other hand is by its very nature creative. One of my teachers once defined art as “concentrated play.” ... As consultant to several industrial and commercial firms, I have noted that often the executives who managed to maintain their humor and to treat work like *play* were more productive, more creative, and generally more efficient than the grim, serious, hard-driven and hard-driving, ulcer-ridden types that one expects to be efficient.

It is through play that animals and primitive people train their young for the tasks of living. Play is a way of being in the world, a way of coping with the absurdities of the human condition.

I like Greenwald’s term: “concentrated play.” I am reminded of Don Juan (7), who views the life style of a man of knowledge as “controlled folly” — acting as if his choices and actions are significant, as if his folly in life is under control; so when he fulfills his acts, he can retreat in peace. Also, I am reminded of the term “responsible play,” described by Seth through the voice of “his” medium (43, p. 36): “On the one hand you take life too seriously, and on the other, you do not take playful existence seriously enough.”

I wish to take a moment to dedicate these thoughts to Ken Steinmetz, an amateur astronomer and, in my opinion, a *professional* UFO investigator. However, Ken might have wished to be called an *amateur* UFO investigator: a *lover* of UFO research! Yes, he was! He willingly followed the rules of scientific observation, analysis, and sharing of results; however, he enjoyed life and people and he took a playful attitude toward the UFO phenomena. I believe that he was the person who coined the term DML: Damn Meandering Lights!! His death could not make me feel sorrow for him, because he had

dedicated his talents to the “game” and “play” of UFO research and he had enjoyed his activities; I can only feel sorry for the rest of us because we have lost his wit and wisdom. Nevertheless, I believe that we can learn to be “OK” (20) by following Ken’s example of playfulness.

We can ask ourselves: If the “old” science is insufficient to prove the existence of “flying saucers,” can we develop a “new science (30) for UFO research? Perhaps we are operating with constructs which are insufficient for the phenomena being observed. Kelly (27) points out that we operate within the natural sciences upon the construct or notion that the “object” will tell us what we wish to know about its existence: the object’s structure, density, color, height, width, depth, temperature, etc. However, in the social sciences, the viewpoint shifts from the “object” to the “subject” for investigation: What if an acquaintance says to me, “Leo, your left boot is schizophrenic.” How do I investigate the matter to obtain more information? If I look at my boot, I may not obtain much information which can be used to test the hypothesis. However, if I look toward my acquaintance, I can ask, “What is it about you, my friend, which influences you to tell me that my left boot is schizophrenic?” If my acquaintance is willing to participate in the investigation, I now have an opportunity to learn more about his or her “personal construct”: “Leo’s left boot is schizophrenic.”

In a similar vein, our tentative conclusion, that present UFO evidence is insufficient for “proof” of the UFO phenomenon, may lead us as *serious* UFO investigators to renew our efforts: we must get *that* photograph, *that* radar sighting, *that* landing site, *that* case of multiple witnesses, etc., *that* one good UFO report which will prove the existence of “flying saucers.”

Or, as *playful* UFO investigators, we might ask ourselves, “What if we shall never obtain sufficient evidence to prove the existence of “flying saucers”? If that were the situation, are we faced with a *problem* or are we faced with a *predicament*?

OUR PRESENT PREDICAMENT AND OUR FUTURE PROBLEM

In the field of psychotherapy, there is a notion which goes like this: if a client for psychological counseling services is experiencing some conflict in his or her daily living, then he or she also may experience a similar difficulty in resolving that conflict. For example, an angry person may approach the psychotherapeutic session in anger: “Dammit! What good is it going to do if we just sit around and talk?” Or the person with self-pity may approach the counseling session in a hopeless manner: “I don’t suppose you can help me; what’s the use in trying?”

However, with patience and skill, the psychotherapist can assist the client to discover, within himself or herself, the paradox of self-understanding: “Before I can change to a future behavior pattern, I first must recognize my present behavior pattern.” For example, if I wish to change to a more friendly and cooperative behavior pattern, I first must recognize my self-anger and hostility. If I wish to change to a more courageous or assertive behavior pattern, I first must recognize my present pattern of self-pity and hopelessness.

Often, the recognition of a present pattern of behavior can be enhanced if the question is asked: "Is the situation a *problem* or a *predicament*?" A *problem* can be resolved; a *predicament* must be tolerated — or enjoyed! By recognizing the total situation as a *predicament*, an individual may be able to redefine an aspect of the situation as the *problem*. For example, a student-client may come to recognize that the relationship with his perfectionistic parents is a *predicament*, not a *problem*. There may be nothing he can do to change their attitudes and values; there may be nothing he can do which will please them. In attempting to see his situation as a "problem," he believes that he can find a solution or find a way to please them; if he fails, he may become anxious or frustrated in his attempts. In extreme situations, he may be so filled with self-pity and self-anger that he may seek extreme solutions, such as the self-pity of alcoholism or the self-anger of suicide. However, if he recognizes that the relationship with his parents is a *predicament*, then he may be able to redefine his *problem*: "OK, so my folks expect more of me than I can produce; they always have expected too much. Let's face it! They always shall expect too much. So why 'fight it'? I'll never be able to please them, no matter what I do. The main question is: what 'payoff' do I get from my game of 'See What You Made Me Do'? Why don't I accept my parents as they are and stop trying to teach them a lesson?"

Now, the student can give himself "permission" to become free from his obsession: his belief that he must find a "perfect" solution to his difficulty of dealing with perfectionistic parents. The acceptance of the predicament can lead to a more appropriate approach to his "real problem": how to handle his own life in a more rational and more satisfying manner.

In a similar vein, we can ask ourselves: "If UFO phenomena continue to be perceived by individuals, who are unable to present proof of their experience, should we accept our situation as a *predicament*? If so, then we must learn to tolerate — and to enjoy? — our situation. Now, let us reexamine the question: what is the *problem* of UFO research?"

At this point, the reader may be saying to himself or herself: "After all these words?!? Finally, the writer is going to tell us his view of the *problem*?" Alas, the writer has nothing to offer except hunches or speculations!

Once again, the reader is asked to consider the problem of the client who seeks psychological counseling, or the patient who seeks psychiatric treatment: if the counselee depends exclusively upon the counselor for direction, he may become child-like and dependent; if he depends exclusively upon himself, he may continue to exhibit maladaptive and inefficient behavior. Thus, he must come to depend upon the *relationship*, the verbal and non-verbal communication and the interaction between counselor and client, which can lead the client to accept the present predicament and to recognize the future problem, so that changes in behavior can be reinforced.

I speculate that the UFO problem is as simple — or as complex — as the problem of seeking "responsible independence" as Earthlings. If we learn, too soon, of the purposes and powers of UFO occupants, we may react with child-like fear of their purposes or child-like dependence upon their powers. If, on the other hand, we Earthlings

gradually learn to build our own "flying saucers," then we can come into contact with UFO occupants — Space Brothers—as peers or as equals. Then, Earthlings can share knowledge with representatives of other civilizations, as they share their knowledge with Earthlings.

There is another speculation, of course: the possibility that the Earth may be a puny pawn in a gigantic galactic struggle; however, if that be so, we shall have less to say about the destiny of the Earth than is presently possible. (Sometimes the writer permits himself a daydream: What if some governments of the Earth believe that UFO phenomena are indications that the Earth is going to be attacked by some alien space civilization; what if nations of the Earth gradually are being armed, under the guise of international rivalry, in order to prepare for the "invasion" from outer space?)

In a more optimistic speculation, one could argue in the following manner: Perhaps the UFO representatives are here to help us learn more about ourselves and our relationship to the world around us. Wilbur Smith (54, p. 7) claimed to have received data from beings who are more intelligent than humans; their definition of Science was given as follows: "Science is the relationship of Beings to the Universe in which they exist." Is this statement a general definition of "religion" as well as "science"?

I do not know how the problem — or answers — of UFO research will be viewed during the next 30 years. The present path, however, seems to be directed toward an integration of physical "sciences" and "spiritual sciences." Perhaps our next step — for a variety of reasons — is to learn "how to pray." Perhaps our meditations can assist us as UFO investigators to create better models of UFO propulsion and UFO occupants, as well as better models of our relationship with the Universe in which we live. Perhaps we can continue to be "serious" in our investigations and observations, but "playful" in our hunches and hypotheses. Perhaps our present *predicament* — insufficient evidence for proof of UFO phenomena — may help us to become more responsive to the future *problem* — sufficient belief in our capacity to grow in our own self-understanding and to develop better relationships with all other levels of life, whether these levels be "physical," "biological," "psycho-social," or "spiritual" existence.

On that day when Earthlings discover the meaning of UFO phenomena, I wonder what kind of day it will be: "Doomsday"? "Judgment Day"? Or merely another "Working Day" in the continuing creation of the Universe?

SUMMARY AND CONCLUSIONS

The status of UFO evidence is a deluge, not a delusion. The characteristics of UFO percipients show a wide range of age, education, occupation, and cultural backgrounds; however, the evidence does not support the hypothesis that UFO reports are submitted only by persons who are experiencing psychopathological reactions.

The testimony of UFO witnesses indicates that they are convinced of the reality of their UFO experiences; however, "traditional" scientific methods do not provide evidence which is considered to be "proof" of the existence of UFO phenomena. Thus, we are faced with fur-

ther questions: are UFO percipients "chosen" to witness UFO phenomena? Are they puppets? Are they prophets?

The evidence is insufficient, at present, to determine if UFO observers are puppets or prophets. However, the paradox of UFO evidence suggests that UFO investigators may continue to be frustrated in their attempts to "prove" the existence of flying saucers. Instead of viewing UFO research only as a "game" (with rules and payoff), UFO investigators also are encouraged to consider

UFO research as "play" (creative hunches). With additional hypotheses, we can consider the "predicament" and the "problem" of UFO research: the present difficulty of obtaining proof of UFO events may help us to focus on the future problem of integrating our knowledge at all levels of existence.

May the results of our efforts approximate the extent of our challenge.



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CAN SCIENCE AND SCIENTISTS HELP?

by John A. Keel

When Sir Martin Ryle and his team of radio-astronomers first detected radio signals from pulsars in 1967 they held an excited debate among themselves. Initially they speculated they had intercepted "a navigational beacon, fashioned by an extraterrestrial race" and they worried about what course to take. Should they tell the press or the government ("No, the news might seep out and create a public panic of a War-of-the-Worlds type," Professor Hewish later said), or send a note to *Nature*? Fortunately, they decided to keep their discovery a secret and soon found that the signals were natural in origin rather than technological.

But the lesson from this episode is clear. If any scientist anywhere should ever actually stumble upon genuine evidence of an extraterrestrial civilization he would, in all likelihood, keep his finding a secret. Ufologists would be among the last to know. The scientist would check and recheck his discovery, perhaps for years, and eventually enlist the aid of a few trusted colleagues. In time he might publish an obscure and obtuse paper reducing the event to a few mathematical formulae. Then he would become the center of a controversy, even risking whatever reputation he might have. For science is dominated by egotistical administrators, and, alas, outright crackpots.

Science is more an application of the known than a pursuit of the unknown. Charles Fort's barbed criticisms of the scientific establishment of his day still hold true. So true we can seriously question the usefulness of scientists in a study of the UFO phenomenon. Chances are if a large number of established scientists became embroiled

in UFO research they would generate more controversy and personality conflicts than any of our hardcore amateur UFO groups. We already have some outstanding examples.

The scientists and scholars organized by Colorado University into the Condon Committee very quickly polarized into two conflicting groups. Within a year they had lost sight of their contracted-for goal and were engaged in hopeless in-fighting which ultimately destroyed the whole purpose and worth of the Colorado UFO project. Two outside scientists, the late Dr. James McDonald and Dr. J. Allen Hynek, later devoted incredible effort to discredit the Condon project. Others, notably Philip Klass, an aerospace writer, labored unduly to attack and discredit McDonald and Hynek. Dr. McDonald spent his last days painstakingly re-investigating cases listed in the Condon Report while Dr. Hynek used a large part of his long-awaited book to rehash the whole Colorado mess. Dr. Condon, whose scientific reputation far outweighed that of Hynek and McDonald combined, got in a few licks of his own in his speeches and public statements. The whole affair developed into a bitter and largely pointless conflict comparable to Major Keyhoe's campaign against George Adamski in the 1950s.

Similar discord had occurred in the U.S. Air Force in the 1947-55 period, just as the various amateur UFO organizations and publications splintered into dozens of factions, all antagonistic to one another. These battles have kept UFO research in the U.S. in a state of paralysis.

My first encounter with the scientific community came

in the mid-1950s when archaeology was one of my chief interests. I met, interviewed and befriended a number of prominent archaeologists and Egyptologists, and was soon concerned over their conflicting interpretations of basic facts and the rather silly feuds and controversies in which they were entangled. Later, I discovered these same problems permeated every scientific discipline.

As a science editor for Funk & Wagnalls, a large publisher of encyclopedias, one of my tasks was to edit the contributions of scientists. The company called upon leaders in every field to contribute to their books. Only top-ranking physicists, chemists, astronomers, etc. were asked to submit articles. I was frequently appalled and frustrated by the overall quality of the papers submitted by these distinguished savants. Many bordered on illiteracy. When I tried to find a genuine expert on meteors I found that astronomers were just as weird, confused and egocentric as archaeologists. After a go-round with nuclear physicists from the Atomic Energy Commission I began to question their maturity, too. (Indeed, the history of the development of the atomic bomb graphically illustrates the naivete and philosophical confusion of the men who engineered that feat.)

More recently, I spent a year in Washington, D.C. as a special consultant to a large government agency primarily concerned with medical and psychological problems. There I had daily encounters with all kinds of doctors, psychiatrists, radiologists and other assorted scientists. So my personal experiences with science and scientists are both broad and detailed.

Early in my UFO research I openly questioned the government's practice of calling upon astronomers such as Dr. Carl Sagan for UFO consultations when the problem seemed to be largely a military and legal one, rather than an astronomical one. If the UFOs were, in fact, manufactured vehicles, they were openly violating our air space (a military problem), landing illegally in farm fields (a problem for the Federal Aeronautic Administration), and openly harassing citizens by pursuing automobiles, etc. (a problem of law violation ... the province of the Federal Bureau of Investigation). Obviously, none of these agencies were really concerned with the subject and the Air Force effort was largely a public relations ploy. Apparently the government decided in the early 1950s not to take UFOs seriously on a public level. Instead of building a small task force of qualified investigators — intelligence personnel, psychologists and scientists trained to interview people in depth — the government established Ad Hoc committees of astronomers and interested laymen; an approach that could only lead to negative results. Even then, no UFO event was investigated as thoroughly and as systematically as a routine meteor shower or the discovery of a bit of bone in an old tar pit.

Dr. Hynek was clearly aware of this and frequently stated in interviews that UFO events should be given the "FBI treatment." The FBI was, in fact, peripherally involved in a few UFO investigations but when I asked to review the FBI's UFO files in 1967 I was told no such files existed.

Of course, the UFO buffs had speculated for years that the government was hiding some "truth" from the public, assuming that if any real proof was ever found the Air

Force would keep it as secret as Sir Martin's pulsar signals. Yet, knowing how the government operates and being on intimate terms with many top officials, I found it puzzling that there wasn't even any real rumor of such a discovery (outside the wild ramblings of the ufological press).

The big question is: if we enlist the aid of modern science in UFO research what kind of scientists do we approach? Dr. Hynek has been talking about his "Invisible College" of scientists for many years now. Very few members of this body have surfaced. We have had more than our share of astronomers and exo-biologists pontificating on the probabilities of life existing elsewhere in the universe. But that has little, if anything, to do with the real UFO problem. The real problem, as Dr. Hynek himself keeps stating, is to study the people who have these experiences. That is the logical first step to a real UFO investigation. Once we have established that our major UFO events are caused by an outside stimulus we can proceed to the second step ... the study and interpretation of that stimulus.

The problem thus becomes identical to the problem faced by parapsychologists and psychic investigators. Ufology becomes a behavioral study. When I first pointed this out in FSR I was subjected to the animosity of many UFO groups because it was a radical departure from the unproven and unproveable, but always popular, extra-terrestrial hypothesis.

If Ufology succeeds in attracting larger numbers of scientists to the fold what can we really expect?

First of all, the subject offers no profit, not even an opportunity to win a large government grant, so few, if any, major scientists will be interested. More than any other group, scientists are very concerned with publicity. The right kind of publicity can lead to fame, fortune and the Nobel Prize. But being associated with any fringe subject can be very detrimental to a scientific career. (Even my own career as a professional writer has suffered greatly because of my connection with UFOs.)

Ironically, Dr. Condon was the most prominent scientist to enter the UFO fray in these 25 years. But he was an exception in many ways, since he had also lent his name to many unpopular causes. He became the subject of so much abuse and ridicule that he was forced to become very negative and defensive soon after the Condon Committee got underway. Other leading scientists will see him as an example and will avoid the subject, not wishing to repeat his experience.

This will leave Ufology with a cadre of scientific second-stringers for some time to come. Some of them will see Ufology as a means for gaining publicity and promoting a flagging career (although such publicity will have an opposite effect ... as they will soon discover). Others, those with the fewest qualifications for dealing with the many hidden problems in UFO events, will blunder into the field and serve only to add to the confusion and controversy. The petty arguments of the UFO journals are already spreading to some of the scientific journals. Phil Klass denounced the Socorro, N.M. landing as a stunt to promote tourism. Dr. Hynek found Socorro so baffling (after 17 years as a UFO consultant!) he asked the Air Force if the object wasn't really a secret test ve-

hicle. New scientists lured into Ufology will have to start from scratch since even at this late date very little scientific data has been published on the subject. They will have to go through all the bewilderment and theorizing of the newcomers to the amateur scene. They will have to learn to separate obvious psychic phenomena from possible UFO phenomena, and often the line is so fine it is almost indiscernible.

Every scientist who dares to enter the UFO field will have enemies who will delightedly attack him and his new

interest at every opportunity. If he does come up with some important new piece of evidence, he may sit on it for years — or forever.

The pitfalls far outweigh the slender advantages in becoming a scientific ufologist. And the scientific community is capable of generating more controversy, nonsense and vituperation than the UFO organizations ever dreamed of.



BIGFOOT SIGHTING

by Milton LaSalle

On August 10, 1976, Dennis Smith and Jimmy Slate spent the night at the home of their friend, Kevin Best, whose house is located on Overlook Drive just outside Watertown, New York. Dennis and Jimmy decided they would try to stay up all night, but their friend Kevin, who didn't like the idea too well, went to bed along with the rest of his family.

Between 5:00 and 5:15 a.m. the following morning, Dennis and Jimmy decided to walk down the road. The sun was just coming up and there was plenty of light available to see what was going on. They walked down the road talking, then paused to observe the morning. As they did so, they became aware of strange noises coming from a "bushy section" down behind the neighbor's house. The "bushy section" extended back for about two miles along Rt. 12. At this point, they couldn't decide whether or not to walk back along the road to see if they could discover anything. They were "sort of frightened" by the sounds they were now hearing, which seemed to be made by someone or something pounding loudly on a log or tree of some sort; they also could hear "shrieking screams" from the same area. The two boys remained where they were for about 15 to 20 minutes listening curiously; they were not curious enough, however, to continue on in order to see what was making the sounds.

Returning instead to Kevin's house the way they had come, they could still hear the noise; so they sat on the well by the back door of the house, listening carefully, trying to determine the source. Dennis, hearing the mercury vapor light click off, looked at his watch to see that it was now 5:45 a.m. They decided to walk back out to the road to watch the sun rising over the upper State Street Hill. As they stood watching Dennis happened to glance down the road, where he saw, approximately 2 city blocks away, a huge black erect object. Dennis hollered "Look at that!" to Jimmy. As he did so the "thing," whatever it was, turned around in a complete circle, looked at them, and began running at high speed (on its hind legs only) in the opposite direction from where Dennis and Jimmy stood watching. (As it turned to run, the boys could see that the animal was apparently entirely covered with hair — even the face.) Dennis and Jimmy, scared, didn't know what to think. Their first reaction was to head back to Kevin's house, but they decided to walk up the road a little way instead.

Being curious and scared, they had not yet discussed between them what they had seen. As their fright wore off, they decided to tell Kevin about it, and headed back in the direction of the house, finally discussing their experience on the way.

Kevin, awakened from his sleep by the story, thought they had had a nightmare, but as his sleep wore off he could see that they were both still a little scared. All three of the boys went into the kitchen to discuss the incident. As they talked, Dennis and Jim felt Kevin should awaken his father so that they could tell *him* about it. While Kevin went to wake his father, Dennis and Jim stood talking by the back door. As they did so they were surprised to see a black, heavily-built, hairy creature, about 8' high with very wide shoulders walking rapidly through the open field near where they had first heard the noises. Although it was only in sight for a few seconds, they had the presence of mind this time to yell for Kevin and his father; but by the time they joined them the creature was out of sight. They described everything to Mr. Best, who knew they weren't making it up because of the fright showing in their faces, and was convinced. Taking his rifle, he walked up the road with the boys to where they had first seen the creature. They could see where something large had trampled the grass as the creature came out of an open field and continued up to the road, where it had crossed a ditch. There were two separate tracks, *apparently* humanoid, but very faint. The tracks were about 15" long, 7" wide, and almost 6' apart between strides.

Dennis and Jim, who *knew* what they saw, weren't about to follow the trail. Despite his rifle, Mr. Best hesitated to follow the trail alone, so they stayed close to the road. They found some long hairs on a fence running along the brushline, and these they brought back to the house for examination.

Upon returning to the house, Jim called his parents and told them about the morning's excitement. They were skeptical at the time and continue to be so.

Dennis didn't do much better with his parents, who are nevertheless convinced that he saw *something*, as a result of witnessing his obvious fear and excitement. Apparently, they are not thoroughly convinced by the details of his experience.

The boys have told few people about the incident. Some have believed it. In their own minds, however, both boys *know* that they saw *something out of the ordinary*, and they feel that what they saw could possibly be a Big-foot.

PERSONAL INVESTIGATION

I learned of the event described about a week after it occurred. Dennis' father is a friend of mine, and knowing that I had an interest in odd things, approached me in church that Sunday, mentioning that Dennis had seen something "rather unusual." I asked him to have Dennis contact me.

Dennis called on Wednesday evening. I listened to his description of the incident and the animal he saw, and I knew it was worth investigating. Within the hour, accompanied by my wife Jeannie and our friend Brad Smith, I was at Kevin Best's home on Overlook Drive, where we met with Dennis, Kevin, and Jim. They showed us where they had heard the noises and where they had been standing when they observed the animal.

We went up to the spot where it had emerged onto the road. There was a quite obvious trail through the brush and grass, through which a large animal had apparently passed. No tracks were visible on the shoulder of the road or in the ditchline, but this didn't surprise me. We had experienced three days of heavy rain since the sighting, so any tracks in the dirt would certainly have been obliterated.

As we started to follow the trail back through the brush, I could see the boys were reluctant to follow; their nervousness was very apparent, and after accompanying us for about thirty feet they refused to go farther. Brad, Jeannie, and I continued for another hundred feet or so before turning back: I realized that it was more important to record the boys' account of the experience than to follow a week old trail.

We questioned them for quite a while that night, even cross-examining them together and separately to better ascertain the details of their experience. We found no contradictions or irregularities in their stories that night or at any time since. During our talks with the boys, Brad, Jeannie and I were all impressed with their apparent sincerity and the still-lingering signs of a fear of whatever it is they saw.

A few days later Dennis, Jim and Kevin came to my house to continue our discussion of their experience. I had noticed, ever since the first time we had talked, a hesitancy on their part to mention anything about their account that sounded strange. But now, after they saw I wasn't going to laugh at them or call them crazy, that hesitancy disappeared. I have an hour long tape of our discussions, on which the boys filled in a lot of the gaps that I had previously felt. As they were leaving, I asked Dennis to put on paper his version of what had happened. The result was the preceding part of this report.

During the next few weeks, I made several field trips into the area looking for clear evidence of the existence of a large animal. On two of these trips I was accompanied by Brad Smith; once my wife went along. Several times I went alone. The only physical evidence I could discover was a number of trails such as would be made by a large animal in its travels through the bush. They were too large to have been made by animals normally found in the area. They *could* have been made by a bear, however, and these have been seen a few times in the area during previous years.

If Dennis' and Jim's statements are reliable, a bear is completely ruled out. They described what they saw as being eight feet tall, broad-shouldered, with a tapering at the waist. They also saw a creature running very fast in an *upright position*. The description they gave could not depict a bear; and this, of course, also rules out every other animal known to the area. We'll talk about this more a little later.

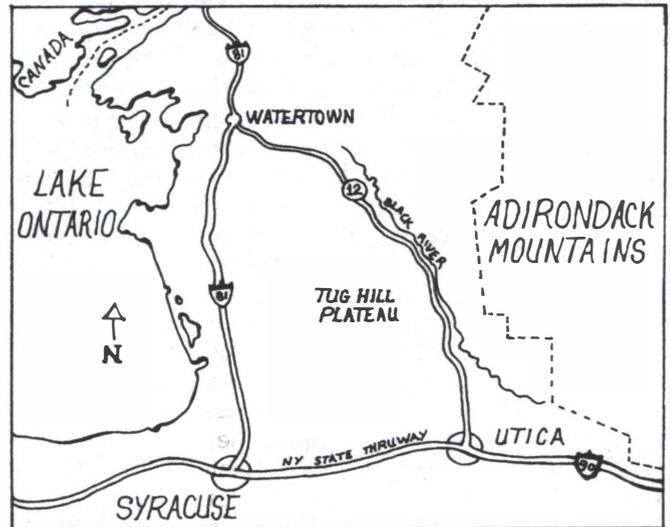
I spoke to many of the neighbors; none of them had seen unusual animals or tracks. But some of them mentioned hearing strange sounds on a few nights, and one family remembered their dogs acting oddly one night.

It has now been several months since the original sighting, and no more reports have come in. Apparently whatever Dennis and Jim saw either left the area or is keeping well out of sight.

THE LOCATION

The sighting took place on Overlook Drive, a few miles east of Watertown, New York. At first I was rather incredulous that any such thing could occur in this vicinity. As I considered a little more carefully, however, I found it necessary to revise my initial opinion.

Let's look at the immediate area of the sighting. The two mile stretch from Overlook Drive down to Route 12 is covered with trees and brush, in many places so thick that you couldn't see more than ten feet — excellent cover for any creature wanting to stay out of sight.



There is an abundance here of rabbits, squirrels, and other small animals. I have also observed several varieties of berries, as well as considerable other vegetable matter, all suitable as a food supply for an omnivorous animal. Enough certainly to support even an animal as large as a bear or Bigfoot for quite a while. Winter might be a problem for an animal that did not hibernate, but then we don't know much about what a Bigfoot does in the winter. ...

I don't really believe, however, that a Bigfoot is resident in the woods along Overlook Drive. More likely, it was just passing through.

Let's look at the surrounding region. If you take out a map of New York State, you'll find Watertown near the

eastern tip of Lake Ontario. As you look to the south, you will find an area that is blank, empty of roads or towns. This is the Tug Hill Plateau, consisting of approximately eight hundred square miles of forest, and it is less than twelve miles from Watertown.

Turning your attention eastward of Watertown, you'll find a vast section which is also empty (or nearly so) of man's handiwork. The Adirondack Mountains take up more than nine thousand square miles of forest, punctuated by very beautiful mountain lakes. There are three roads running east/west through the area, and one that goes north/south. These present no barrier to wildlife, however, since the forests reach down to the road's edge on both sides. A twenty-five or thirty foot stretch of black-top is no problem for an animal (as long as no cars are passing) wanting to cross. And the towns in this area are small and very far apart.

Some people might think that these places cannot really be wilderness or "unknown" areas. They *must* be filled with hunters every fall? But stop to think for a minute. Ask any hunter what distance from the road he will frequent while hunting. Very few venture more than five miles from the nearest road. There is a very good reason for this. An animal killed five miles from a road presents a formidable task — carrying it out to your car or truck. Even a small deer becomes quite a burden after a couple of miles. A bear is even worse. As a rule, then, only the very *outskirts* of these areas are hunted.

So it is quite possible that a Bigfoot could live, permanently, in either the Adirondacks or the Tug Hill section. If he were to follow the Black River out of the mountains toward Watertown, he would pass within a mile of the Overlook Drive area. If he turned away from the river (when he got near the dam and the city water plant) he would then pass *right through the section where Dennis and Jim claimed to have seen one*. From there he could either go southeast twenty-five miles to the Adirondacks, or south twelve miles to Tug Hill. In either case he would not have to leave cover (except to cross roads), and the roads here are not extensively traveled at night. Under cover of darkness an animal could travel this route with very little chance of being seen.

I do firmly believe that if what Jim and Dennis saw really was a Bigfoot, it must have been traveling a route similar to the one just described.

THE EVIDENCE

Now that we have the possibility that there took place a genuine sighting of an unknown animal in the area, let's look at the *evidence* concerning this particular event. Of course, the *best* evidence would be the body of a Bigfoot, dead or alive. We don't have that, unfortunately. So let's see what we *do* have.

First we'll look at the sounds themselves. Dennis describes them as "shrieking screams," while other neighbors spoke of "yells" and "screeches." Similar sounds have been described the same way in Bigfoot reports from all over the country. There could, however, be another explanation for these sounds. Both bobcats and lynx have been known to make strange noises at times.

And, although the conservation department staunchly insists that there are no more cougar in the area, there sure are a lot of people here who will argue (uphill and down) that they've seen one or more of them. Cougars can scream up a storm when they get going.

That wasn't the only noise reported, though. Dennis and Jim heard "someone or something poundin' loudly on a log or tree of some sort." Now no amount of imagination could attribute this sound to a bobcat, lynx, or cougar. No native animal could logically be expected to make a noise like this.

Is there, then, any animal that regularly does make such a noise? The answer is yes; *gorillas* often pound their great fists on a tree trunk or stump, thus producing a loud drumming sound. This drumming has been recorded in the wild *and* in captivity. I have seen reports of a Yeti performing similar actions. There seems to be no logical reason why an oversize upright primate shouldn't have some of the same habits as its smaller cousins; in fact, it would be surprising if it *didn't*.

Next, let's consider the trails discernible in the grass and brush. The fact that the grass was crushed down in a path up to thirty inches wide speaks of a very large animal. This grass was as much as three feet tall in places. A small animal would have gone *through* the grass, not over it. Even a large dog would have left a smaller trail than this one. The area is not conducive to cattle or horse traffic, so we must admit the possibility of a large wild animal having made the trail. If this was the only evidence, we could be led to assume a bear was once again traveling through the area.

But this *isn't* the only evidence we have. We have already mentioned the noises that were heard. The only evidence left to consider now is the statements made by Dennis and Jim themselves. This task is much harder than working with physical evidence that can be analyzed, weighed, and measured. Since our results here cannot be *proven*, they will remain as opinions only.

Looking over the account of the event, I could think of only three possibilities: 1) a hoax, 2) a mistake, or 3) the plain truth.

I began by assuming that it must be a hoax. I could not imagine a Bigfoot sighting that close to Watertown. I have already explained why I changed my mind about this impossibility. But that didn't prove it wasn't *still* a hoax, so I questioned the boys carefully again. As I reviewed our discussions and their written account of the night's happenings, I found myself abandoning the idea of deliberate fabrication. Their story consistently hung together well, was quite detailed, and seemed not a bit out of place. When showing us the scene of the encounter, they were still frightened and uneasy. They are not imaginative people, and they are not the type to think up and stick to so elaborate a story.

One other thing influenced my decision, and that was the fact that the witnesses had not sought publicity. If they had wanted attention, all they would have needed to do would be to telephone the newspaper or the local radio station. It is certain that if they had done so the area would have been instantly flooded with "Bigfoot hunters" and curiosity seekers. What about the idea of a mistake, then; could they have seen some large animal, perhaps a

bear, and let their imaginations run wildly enough to produce a "Bigfoot" experience? This would explain a lot of things — even the trails in the grass, but it has some drawbacks. First of all, this was not a quick look at something in the dark; the sun was coming up and there was plenty of light to get a very detailed look at the creature. Secondly, these are not youngsters with overactive imaginations. Both witnesses are quite down-to-earth young men in their late teens. I cannot picture them in their own minds confusing a bear running across the road with a giant, upright, hairy apelike being. Nor can I imagine them both experiencing the same hallucination simultaneously.

But, I was asked, could drugs or alcohol produce such a vision? I don't see much likelihood of this either, but in order to be completely fair, I asked the boys about it. They assured me that there were no drugs or alcohol involved, and that they were absolutely sure that what they saw was real. By every logical process of which I can conceive, I have to agree.

CONCLUSION

Talking with Dennis and Jim, I have been continually impressed by their sincerity. I believe they have told me the truth as they understand it. And I find no logical reason to say that their story is untrue.

If we accept their word, what can we conclude? The animal they describe is not officially recognized by science today. It would be an erect primate, about eight feet tall, very broad-shouldered, with a tapering at the waist, and would appear to be covered with short dark brown or black fur (even on the face); it remains upright, even when running very quickly. Also, it turned its *whole* body, rather than just its head, when it looked around. It left tracks that were definitely humanoid, though huge. All these descriptive elements tally with the description of the animal we call a Bigfoot or Sasquatch.

Surprisingly enough, there have been Bigfoot reports from Northern New York before. I have discovered at least three previous incidents. A little public inquiry will undoubtedly uncover more. Anyone knowing of Bigfoot stories from New York, New Jersey or Pennsylvania, please feel free to contact me at 571 Jefferson Street, Watertown, NY 13601. I would also be happy to receive any hair samples from mammals as per my request in *Pursuit*, (Vol. 10, No. 1, p. 18).



Peter Byrne

The above photograph appeared in the April, 1976 issue of *Bigfoot News*. Often mistaken for Bigfoot footprints, these are the tracks or "pugmarks" (in sand) of *Ursidae euarctos*, the common black bear. Note the clawmarks (which would be absent in Bigfoot tracks), and the effect of a double imprint of the forefoot. Among other factors which distinguish these tracks from Bigfoot prints, the prints are very close together — even closer than the footprints of the booted human feet which appear in the picture. [*Bigfoot News* is published monthly. A year's subscription may be ordered for \$5.00 from Bigfoot News, P.O. Box 777, Hood River, Oregon 97031. —Editor.]



THE WANTAGE EVENT

by S. N. Mayne

During the past year, alleged Bigfoot sightings in New Jersey have been increasing steadily. Although we have not had adequate time to fully document many of the sightings, more and more reports nevertheless keep coming in. Because the following report has received widespread publicity, a number of the statements made concerning the events have been erroneous ones. Since SITU was directly involved in the investigations, we hope to be able to clarify what actually took place.

* * *

It all began on Thursday, May 12, 1977 according to the family of eight living in one of the most remote and rural sections of Northern New Jersey. Mrs. Sites* arose early as usual, in order to prepare her six children for school. It was just after 6:00 a.m. and she went about her daily chores, which included putting her two cows out to pasture; but for some reason this day they would not go. As she attempted to literally *push* the cows through the gate, she heard a noise from the swamp (behind the farm) that sounded "like a woman screaming while she was being killed."

Finally succeeding in forcing the cows into the field, Mrs. Sites locked the gate behind them, then continued on to the barn to care for the nine pet rabbits that were kept there. As she walked toward the barn, she noticed that the heavy wooden sliding door had been ripped away from the frame to which it had been nailed. Inside, she found seven of the nine rabbits dead. They had been removed from their cages, then deliberately placed on top. Some of the cages had been unhooked, while others were simply smashed in. In one of the cages which contained some guinea pigs as well as rabbits, the rabbits were removed but the guinea pigs remained untouched.

One of the rabbits had its head twisted off, another one its right hind leg (which was left dangling), and two rabbits (both pregnant) were missing. "There were hardly any marks on the other five rabbits," Mr. Sites said. "They just looked like someone squeezed them to death."

The family called the State Police. Upon their arrival and subsequent investigation of the rabbits, they then questioned Mr. Sites, at one point suggesting that he himself had killed the rabbits for publicity. Their only other comment was that, if it wasn't Mr. Sites himself who killed the rabbits, then it may have been a wild dog or bear. Dismayed by the reaction shown by the police, the family decided to carry out their own investigation. Mr. Sites discovered some broken boards in the outer wall of the barn, apparently where the creature had first tried to claw its way in to get the rabbits. There were several deep claw marks evident, and whole sections of the boards had been ripped away.

That same night, at about 9:00 p.m., Mrs. Sites noticed

* Names published by permission of witnesses.

that the baling twine used to close another door to the barn had been removed (four knots in the twine had been untied!). The board that had been propped against the door was found lying on the ground. She informed her husband that she felt "somebody was around;" whereupon he untied their seventy pound dog and, along with the rest of the family, went inside the house to observe the barn from a corner window. It was not long before they witnessed a creature appear under the mercury-vapor lamp which lights up the farm yard. The oldest daughter, age sixteen, began screaming immediately. The entire family observed the creature standing under the bright light at the corner of a shed. (It was from seeing the creature in this position that Mr. Sites estimated the height to be at least seven feet, the same as the eave at the corner of the shed.)

"It was big and hairy; it was brown; it looked like a human with a beard and mustache; it had no neck; it looked like its head was just sitting on its shoulders; it had big red glowing eyes." This is how Mrs. Sites later described her observations of the creature that night. The dog went after it. The creature merely swung an arm, and the dog flew about twenty feet through the air, landed, rolled over, scrambled to his feet, and ran away (not to return until the following day). The creature, seemingly unshaken, casually turned and walked away on its hind legs.

By now the family was extremely upset and nervous. The next morning, May 13, Mrs. Sites took her six children to her mother's house in a nearby town (where they were to remain several days before returning). That same night (Friday the 13th coincidentally) Mr. Sites, along with Mrs. Sites, her brother and a friend waited nervously for the creature's return. "This time we were ready for it," Mr. Sites later related. By being 'ready for it' he meant the four adults had positioned themselves with guns (a .410 and .12 gauge shotgun and two .22-calibre rifles) at various points so as to surround the barn and shed.

At about the same time (late dusk) as the previous night, the creature silently appeared near the same spot under the mercury-vapor lamp. "At first all I saw were these two red eyes staring at me from over there," Mr. Sites said, pointing to the old shed. Then all four adults "opened fire" on the creature, which fled into the shed, with the four adults in pursuit, continuing their fire all the while. The creature finally broke out through a window in the shed and stood under a tree by the corner of the structure with arms outstretched. Mr. Sites, closest to it, said, "I shot at it three or four times with deer slugs in my .410 gauge shotgun, and I know I hit it." In response, the creature growled, Mr. Sites recalled. "I thought the thing was coming at me." He then fled in the direction of the house, where he joined the others who had retreated there after running out of ammunition. The creature meanwhile turned and ran up the hill in the tall grass at

the shoulder of the road, finally disappearing into an apple orchard. "My husband jumped into his pickup truck and tried to chase it, but the thing ran into the fields and disappeared," Mrs. Sites said. The next day, Saturday, May 14, the family and friends searched the area, but were unable to find any blood or other signs to indicate the creature had been struck and wounded by gunfire. (Editor's note: SITU does not advocate the shooting of a Bigfoot/Sasquatch creature. Mr. Sites, although he feels his action of shooting at the animal was a natural one under the circumstances, has not attempted to shoot the creature since.)

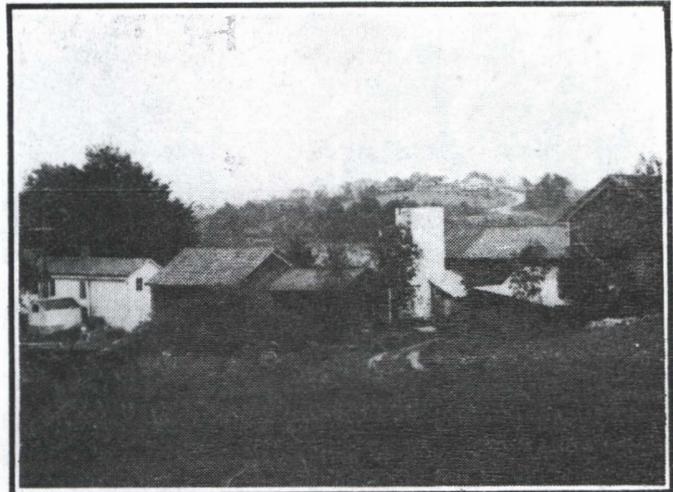
The family originally was reluctant to talk about the events, but a relative who was disgruntled over the official reaction (or lack of reaction) to the whole episode decided to tell everything to a reporter, thus originating one of the best multiple-witnessed "monster" tales to come out of New Jersey in some time.

SITU INVESTIGATES

R. Martin Wolf and this writer (who comprised the preliminary investigative team) arrived early in the evening of Tuesday, May 17 to interview Mrs. Sites and her family. Upon questioning them, we were impressed with their apparent sincerity. We could find no evidence, after a thorough cross-examination, of obvious or intended deceit on their part. After discussing the detailed events, we proceeded to search for any possible clues as to the presence of the creature. We looked for footprints, but the ground, too hard and well trampled by the farm animals, failed to reveal anything. Examining the barn and shed, we observed the deep claw marks on the side of the barn where the creature had apparently first attempted entry. Upon a closer examination of the shed and surrounding areas, we found obvious evidence that bullets had been fired at the shed and the nearby tree under which the creature had allegedly stood.

We proceeded to the area behind the house, approximately two hundred yards away, to examine the large swamp, an area from which Mrs. Sites suspected the creature had come. Because of the recent dry weather, we were able to walk through the entire swamp, crisscrossing it again and again in the hopes of finding a possible footprint or other clue. We found nothing there. Returning from the swamp, we also examined the field above the house. Here we discovered some interesting areas where the high pasture grass had been flattened, possibly by some large animal. Within the flattened area, we found what appeared to be visceral organs of some mammal. The organs were strung out, with several clumps of hair scattered about the vicinity, and some hairs were actually attached to what appeared to be intestines. We collected what we could of the hair — mostly short, one to two inch long, brown specimens (we returned the following day in order to obtain the organs themselves).

Returning to the house, we were greeted by Mr. Sites, who had just arrived home. Questioning him carefully about the events of the past several days, we were impressed by his sincerity in relating details that corrobor-



The farm where the witnesses live.

ated what his wife and children had told us earlier. "I'd never have believed it existed if I hadn't seen it with my own two eyes," he said. After many lengthy discussions with Mr. Sites, we asked him what he thought he had seen. "I don't know," he responded. "I want someone to find out."

While we were interviewing the family that evening, someone claiming to represent a newly organized investigative group called and asked if they could come over that same evening to take the rabbits away for analysis. While Mr. Sites had offered them to us, we declined the offer in order to make for more cooperation among investigative groups. (Mr. Sites informed us that the interested party promised him a complete laboratory analysis of the findings. As of this writing, however, some three months later, the report has not been forthcoming.)

Instead, we examined the rabbits on location. Although very little exterior damage was evident (with the exception of the one with its head missing and another with a dangling leg), it was apparent that a large amount of internal damage had taken place, as evidenced by the many broken bones as well as the presence of blood in the throats and mouths of the animals.*

After examining the rabbits, we departed for the evening. As the creature had not returned for four days (since the time they had shot at it) we wondered if further incidents would be forthcoming. Upon returning the next morning to collect the specimens from the field, we were

* A local New Jersey paper did receive from the group a report on the rabbits, and ran extensive coverage of the findings. (This seems to indicate an interest on the part of the group more in seeking publicity than in relaying information to the owners of the rabbits.) According to the newspaper, the three smaller rabbits had most of their ribs fractured, their spinal and pelvic frames had been either dislocated or broken, and in addition, their stomachs, lungs and hearts had burst. The four larger rabbits had massive fracture of bones in the head/neck and hind leg areas. One of the four, the one with its head removed, was also missing its stomach, esophagus and lungs, "which were apparently pulled out of the body in the act of yanking off the head," the leader of the group stated. Another newspaper later quoted this same person as saying: "I saw the (dead) rabbits. One had its head twisted off; that is a characteristic of Bigfoot." (Emphasis ours. Please note: we have no information of this alleged habit of tearing off rabbit heads as being characteristic of Bigfoot's behavioral pattern.)



The outer wall of the barn (note where boards were removed) in which the rabbits were kept.

abruptly informed by Mrs. Sites that shortly after our departure the night before, and at about the same time that it had appeared on previous occasions, the creature once again appeared under the mercury-vapor light. This time Mr. Sites jumped into his pickup truck and chased it as it ran through the same field in which lay the specimens. The creature, after nearly being run over by Mr. Sites, apparently escaped into the woods behind the house. We noticed the fresh markings where the truck's tires had crushed paths through the grass, but fortunately he had not driven over the specimens. After collecting the specimens* and inspecting the area thoroughly (finding no new evidence), we left, but returned later that same evening with movie cameras, just in case. We installed our vehicle under a tree, which partially concealed it, and sat across the street from (and facing) the mercury-vapor light, waiting. After all, we rationalized, a creature that will return after being fired upon thirty or more times, attacked by a dog, chased by a pickup truck and nearly run over *might* return for the benefit of harmless cameras; but this was not to be the case.

During the next month we returned to the area frequently. By this time, and for several weeks following, interested people from all over the country had called or arrived; dozens of cars and pickups loaded with *local* curiosity-seeking and shotgun-bearing hopefuls frequented the farm as well. The family became so perplexed by the ensuing harassment and ridicule which even included threatening phone calls that they began to wish they had never mentioned the incident. "In fact," Mr. Sites said, "one group started telling me — not even asking me! — what they were planning to do, so I threw them out and told them never to come back."

A district wildlife manager who visited the farm concluded, according to a newspaper, that it was probably *not* a marauding bear. He didn't want to commit himself, it appears, to ruling *out* a bear, but said it *would* nevertheless "seem unusual" for a bear to claw its way into a building to kill rabbits "this time of year." (All witnesses

* These have been subsequently delivered to a member of SITU's Scientific Advisory Board (with hair samples also having been sent to other scientists) for further investigation. Significant results will be reported at a later date.

consistently stated they never once saw the creature drop onto all four feet; this only further tends to rule out a bear.)

PREMONITIONS, NIGHTMARES AND FURTHER INCIDENCES

Only after several weeks, when the novelty had publicly worn off, were we able to pursue our investigations without constant interruptions. One night, after darkness had fallen, Mrs. Sites told us she had a "feeling" that the creature was around. Although the last time she had said that to us the creature allegedly appeared ten minutes after we left, nothing out of the ordinary occurred during the rest of the night.

The "premonition" factor is interesting however. The members of the household appear extremely frightened and hypersensitive. The entire family has experienced Bigfoot-related nightmares, according to Mrs. Sites. Could it be that the emotional experience originally involved with seeing the creature has triggered within these individuals such a fear response that henceforth they begin to anticipate the creature's presence where there is, in fact, nothing? Does it mean they are so prone by now to seeing the creature that any excuse, however flimsy, suffices to activate the fear-induced mechanism?

Or is it, perhaps, what an old friend of Mr. Sites (who also saw the creature) implied: "it's uncanny, supernatural; it moves with unbelievable speed. Maybe it's not 'real' in our time and space." One thing seems certain: it was 'real' enough to physically mutilate seven rabbits.

We asked Mr. Sites, during one of our innumerable conversations, if anything else strange had happened recently in the area, either before or after the events of May 12th. He told us of an incident which occurred a year earlier, one which he had shrugged off with disbelief at the time. One night a friend of his (along with his family) was sleeping in a camper parked near the side of the barn on the Sites' property. The next morning the friend informed Mr. Sites that during the night "something" had picked up the trailer and bounced it up and down. Mr. Sites said he laughed it off at the time, but his friend, who *didn't* laugh it off, left shortly thereafter (as soon as there was daylight) and did not return. Mr. Sites also mentioned that within a few days of his first sighting, a farmer four miles down the road had found fifty chickens decapitated. (We were unable to ascertain the validity of this account due to our unsuccessful repeated attempts to contact the family involved.)

Various members of the Sites family continue to see the creature from time to time. One evening, Mrs. Sites recalled, her children were out picking berries, half way between the house and the swamp, when they saw the creature crawling in the grass; it appeared to be extending its hand, as if it were injured and "pleading for help." The kids ran into the house screaming. Mrs. Sites said another evening she thought she saw the creature lying in the field next to a cow.

An interesting occurrence took place in the presence of five SITU investigators, who just happened to be visiting the farm when the following event occurred. Mr. and Mrs. Sites, two of their friends, and the five SITU investi-

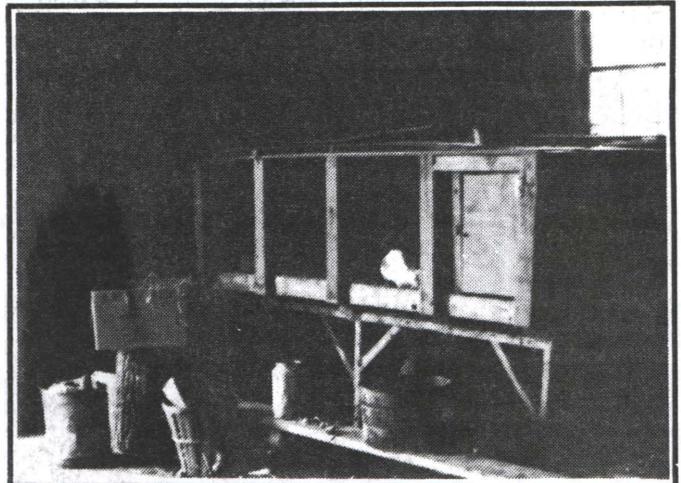
gators were standing outside the house discussing the various events which had occurred throughout the previous two months, when we suddenly heard a strange "scream" coming from some distant area behind the house. "That's it!" Mrs. Sites cried. We all ran through the fields to the edge of the woods as the sound continued, now rapidly retreating into the swamp. At the suggestion of Mr. Sites' friend, we jumped into his pickup truck and attempted to drive closer to the sound, although this was a feat not easily accomplished due to the extremely limited road access to the area. We did manage, however, to circle the area (via dirt roads) and to park several miles north of the farm, thus nearer to the area toward which the sound seemed to move. The six of us spread out and began exploring the area. The screaming was still audible, but gradually diminished as whatever made the sound moved swiftly away. A thorough check of the area failed to turn up any clues whatsoever, but it soon became apparent to us that the lay of the land offered an opportunity for a creature to walk (or run) for miles and miles through the surrounding woods and swamps without ever needing to pass close to a house.

We returned to the farm, where we discussed the sounds we had all heard. It is difficult to accurately describe the audial sensation experienced. To Mrs. Sites and her friend, "it sounds like some woman being murdered back there." To this writer, it seemed more like a very loud screeching bellow, unlike any natural animal sound. Another SITU investigator present feels the possibility cannot be ruled out that the cry was that of a loon, although at least two of the other investigators present are familiar with the cry of a loon, and find the suggestion untenable.

With little supporting concrete evidence (footprints, etc.) to support the family's claims, this incident served to add an intriguing bit of "tangible" evidence to the Wantage event.

CONCLUSION

"Do you really believe that story?" everyone asks us. Perhaps the words of Mrs. Sites sum it up best. "I don't



Some of the rabbit pens. Note that window behind pen is same as one shown on opposite page. Opening torn in wall corresponds to area behind rabbit cages.

care what anybody says, we saw what we saw and the only way anybody is going to believe us is to see it themselves." She is probably right. But believing it or not believing it, we maintain, does not necessarily make the incident any more or less real.

If it is a hoax, it is a classic one in itself, being one of the more clever, bizarre and complicated ones to be perpetrated in recent years. What does the Sites family stand to gain? Plainly, they are disturbed by these events. They keep their windows, as well as their doors, closed and locked at night. They are sick and tired of the intruders and the pranksters, those who would harrass and ridicule. But all this is only secondary to the very real and constant fear that an unknown creature may return.

We asked Mr. Sites what he plans to do about it. "Well," he replied, "either capture it, somehow make it leave, or else we're moving!" And there is no doubt that he means every word of it.

If nothing else, this case may go down in the Bigfoot annals as one of the more intriguing ones on record. It is also likely we haven't heard the last of it.



THE MISSION, B.C. BIGFOOT HOAX

by Dennis Gates

On May 15 near Mission, British Columbia, passengers on a bus were surprised to see a large hairy creature run across the road in front of them. Newspapers across the country ran the story, and we received a number of requests for further information. Dennis Gates, who now provides the Bigfoot/Sasquatch Clipping Reproduction Service, Inc., and who, along with John Green and Rene Dahinden, investigated the original incident, has sent us his report, from which the following is excerpted.

Because a radio station had reported the sighting, over a hundred people were at the scene by the time I arrived.

Although most of the footprints were therefore obliterated, John Green and I were nevertheless able to cast a right and a left foot.

The following day I again spoke with John, who revealed to me that he really didn't like the look of his cast — the toes were too even, too straight. Also, on a list which the R.C.M.P. had circulated among the passengers for the names and addresses of witnesses, one passenger had started to write his name and then crossed it out.

Four men were involved in the hoax. Over the next few days the following story emerged: one man wore a gorilla

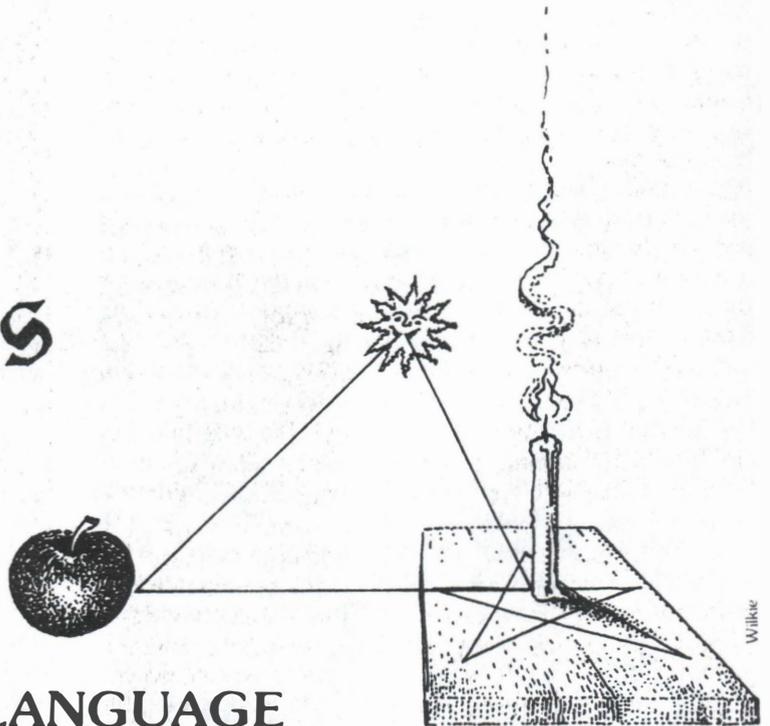
suit, another assisted by signalling him when to run across the road, a third man up the road signalled (via walkie-talkie) when the bus was approaching. The fourth man (the one who crossed his name off the list) rode on the bus in order to call attention to the "creature" should the other passengers miss it.

The hoax, which included the prior imprinting of pre-molded footprints "running" through the sand of the creek bed, was a success. Why did they do it? Because, they told us, B.C. was due for another Sasquatch sighting.

John Green points out an interesting and still unexplained part of the story: Pat Lindquist, the driver of the

bus, claims that after he stopped the bus he ran 400 yards into the brush after the creature, eventually confronting it face-to-face. He was able to elaborately detail body and facial features, and continues to stick to his story, even though the clearing where this allegedly happened was only about 60 yards off the road and, as it turns out, the man who wore the gorilla suit had removed the bulky head portion immediately after leaving the road in order to be able to see where he was going. And, he claims, Lindquist never caught up to him at all. . . .

(John Green's full report of the Mission B.C. incident is on file at SITU.)



AN INTER-GALACTIC LANGUAGE

by E. Macer-Story

(copyright 1976 e. macer-story)

Right now I am trying to write a novel on UFO contact with the working title of *Dangerous Pride*. I have been able, with various mishaps, to proceed about two-thirds of the way into this narration without going mad from the regular transdimensional interference, but lately it has been uphill all the way, though the words of the plot by now seem to be falling rather neatly into place.

I am now writing a monologue by a deceased gambler who remembers his previous incarnation as a more highly-developed thought form from a plane intersecting with what we here on Earth understand to be the Horse-head Nebula in the constellation Orion.

So, removed as this situation is from most possible coincidences, I am taking time out to jot down a few notes

on thought transference and UFO contact, as these are really occurring.

I knock on wood that a star-spangled hobby horse is not going to come hurtling in through my window.

The most important aspect of these UFO communications is the use of a rebus language which, with a bow to modern psychology, might be termed "planned synchronicity," but in the old days was quite commonly known to be the use of signs and portents.

An astrebus (from astral: psychic plus rebus: puzzle) like a spread of Tarot cards on a rainy Thursday, is a collection of objects, events, realizations and symbols which, when taken together, means something wholly other than the list of components. In other words, this astrebus is not subject to logical processing on the analogue or digital computer. Why would anyone want to do this? It is not a question of desire.

It is at this time habitual for the literate human to think

in analogical terms. For each event and symbol it seems that there must be at least one fixed meaning or explanation. The *astrebus* has no fixed meaning. The purpose of participation in *astrebetic* contact is active and practical. Beyond this, it has no meaning at all and, as regards the next instant, may cease to exist or even cease to be remembered as existing.

Now, please follow these instructions:

Take an ordinary sheet of typewriter paper. Draw a five-pointed star on the surface of this paper. Then, below the symbol print the word: *star*. Find a flat stick or piece of plywood.

Now take an ordinary small birthday candle or wax taper, light it, and place a daub of hot wax at the center of the star. Embed the end of the candle in the daub of hot wax, so that it stands upright. Watch the flame at the top of this candle, particularly the center of the flame where it meets the wick.

In full cognizance of the meaning of the words that you are saying, enunciate the sentence: "A star is made of fire."

Blow out the candle and, as you do so, say: "A fire which cannot be extinguished by the use of the human breath."

Detach the candle from the sheet of paper. Fold the length of the typewriter paper into a narrow, pleated strip. Now form the three-dimensional figure of a star by folding the strip into a five-pointed openwork lattice and taping or stapling the ends of the strip together at the lower right hand point. Find an apple.

Place the five-pointed three-dimensional star at the other side of the room, sit down beside the apple and the board and look at this thing you have made from a distance. Then move to the left of the apple, pick up the piece of wood, and turn to your right, saying "star-board."

Immediately upon turning right, pick up the first piece of fruit that you see. Does this apple have any significance for you? Of course it does. You put it there. But suppose that you were hungry, looked up, saw a star and found an apple.

This active, four dimensional (your participation through time is included) activity can be seen as a way of understanding the language of dreams, astral or psychic communication and certain UFO sightings.

For quite a while (see any issue of *Ufology* or the *Flying Saucer Review*) it has been generally known and accepted among the myriad of UFO investigators that both states of altered consciousness and strange synchronistic and psychokinetic events do accompany the sightings of what are now commonly accepted as being unusual, powerful and puzzling vehicles or creatures.

It has been postulated by a number of independent investigators that some UFO sightings (of dilating lights, flat lines turning sideways to become saucers and shapes which shut off the engines of cars) are actually some form of sentient electrical plasma, but if they are, then I feel that the seeming sentience of this plasma must certainly be a side effect of astral contact or part of an *astrebus* engineered to elicit some very specific responses on the part of the contactee.

In this type of communication, it is not specifically the

action or symbols supplied which are of primary importance, but the resultant realization in the mind of the recipient. In this way, true astral communication can be likened to a charade in which part of the final understanding is communicated actively, sometimes by grotesque means.

OCCULT TRADITION

Astrebetic communication is no news to occultists, though the ceremony I have given is absolutely of this moment. Most traditional forms of divination and card-reading, combinations of numbers through the use of dice or the fall of certain sticks, and the reading of omens in smoke or fire are concerned with this concept of the mundane configuration somehow signaling (in concert with memory and mental content) a meaning which is completely *other* to the composite of particulars involved. This meaning is dependent on a leap, not of faith, but of intuition. Sometimes the *astrebus* can be almost mathematical in nature, giving a sort of functional formula or carefully engineered program of behavior leading to a specific kind of result which is achieved by the process of mutation known in contemporary slang as "going through changes."

One of the ways in which a corpus of knowledge was retained before the advent of mass-produced works of reference was by the use of associative memory. It was common, for example, to walk through the rooms of a school or monastery, mentally associating certain chemical elements and properties with specific familiar locations, so that as the tour was recalled the knowledge would also be available. The usefulness of the simple *astrebus* is in coding information mentally by the use of this sort of four-dimensional tour.

Pavlov called this use of the artificially-conditioned reflex the "signals of signals" to distinguish behavior resultant from words or learned concepts from behavior which occurs as a conditioned response to exterior stimuli. The similarity to the Pavlovian constructs is not of any particular significance to the immediate consideration of UFO activity. Such technical comparisons are of obvious interest to the contemplative person, but not of much help in coping with any puzzling instance of UFO contact.

Astrebetic contact is actual manipulative contact and does not use any consistent symbolic conditioning except as use of certain already learned symbols is part of the process to be accomplished. I am now going to be arbitrary and make a number of assertions which I have no hope of proving by conventional reasoning. I base these assertions on my own personal contact with UFO and psychic phenomena, and on my contact with other human beings who have also experienced UFO and psychic phenomena.

I hope that the scientifically-oriented person will understand my inability to fully analyse these experiences. There is absolutely no analogy for the *astrebus* within the conventional technical vocabulary which is now used to describe events within the electromagnetic spectrum. This is because the astral or "psychic" energies are ex-

cluded from the models used to describe electro-chemical and magnetic phenomena.

So what are these astral energies? Evidently they do intersect with the electro-magnetic spectrum somehow, or we would not be able to experience them. Our electro-chemically keyed nervous system could not convey to us impulses of inspiration and memory received from the astral area were there no intersection between these mental dimensions and the receptor part of our consciousness which is able to be analysed physically.

There are quite a few gaps in the present knowledge of neural mechanics, and some of these most probably have to do with the registry of this astral information, and with the operation of memory. A deliberate operation of the astral energies can be noticed by a change in the ordinary four-dimensional configuration. This is accomplished by a process of transduction, and so there are no "astral energies" available to the would-be collector. Rearrangements within this spectrum might include instantaneous change of location of objects in a room or the suspension of ordinary gravity/time/weight as manifested by the stoppage of clocks or some marked change in normal bodily or machine-dependent function.

Since my first UFO contact at the age of thirteen I have experienced several such spontaneous alterations of my environment and physical/mental being. Several of these were traumatic, as the unusual events took me completely by surprise, and did involve instantaneous change. Two of these contacts were signalled by "seeing a light." Others were a matter of experiencing an intense "humming" sound (audible to others, by the way) coupled with the sense of "taking an energy bath," the quite tactile feeling of being in the presence of powerful forces which were interpenetrating the ordinary physical plane.

TECHNICAL VS. PSYCHOLOGICAL ASPECTS

It is interesting in this light that it has been shown by experiment (publications of the *American Society of Dow-ers*, Danville, Vermont) that the psychic faculty can be markedly influenced by the presence of a strong magnetic field.

Since the psychic faculty operates through astral transduction, it is easy to see how an induced magnetic imbalance could cause a temporary malfunction of this transduction process.

What is the purpose of this article?

I suppose it is partially to express my irritation at these past sudden and surprising interruptions into the course of my usual life, and partially to alert others who might have had similar experiences that such things do happen.

I am less concerned with the technological approach than with the psychological aspect, as I do not feel that the operation of these dimensions can be embraced within our current technological vocabulary. The closest that we do come is the concept of transduction by which (on this electro-magnetic plane, for example) a piezo-electric crystal converts the mechanical stress of compression into an electrical current flow.

Can you imagine the reverse?

A strong use of the astral energies has as its effect the mechanical distortion of a four-dimensional complex. Control of the astral "flow" would then enable the operator to generate "psychokinetic" phenomena at will.

Quite a few philosophers have toyed with this idea. Bishop Berkeley and Pirandello, to mention but two, both postulated that individual perception is dominant, and that the phenomenal world has no existence except as it is perceived. This does lead to argument, as individual mindsets collide without hope of reconciliation.

I make a very fundamental difference with such thinkers, and this is based on my experience with astral cognition, the spontaneous transfer of idea content from mind to mind, psychokinesis and the occurrence of "synchronous" events somehow engineered by the interaction of the individual astral energies with other material structures which are also astrally keyed.

"Thoughts are things," as your spiritualist auntie is wont to declare, and UFOs generally speak by moving things around in the near vicinity of the contactee. Sometimes these rearrangements do involve the actual change of a physical situation, and sometimes ideas are implanted astrally so as to seem part of a real memory.

This is advanced hypnotic technique. The ability to induce these mental changes in the environment has been a part of Sufu and Buddhist folklore for centuries, and is mentioned by H. P. Blavatsky in her book *Isis Unveiled*. She records several of her experiences with this mind-bending technique, which was used openly in broad daylight.

Did Blavatsky really go to Tibet? We can never know for sure. However, she must have had some sort of significant experience with the use of mental persuasion, or her books would not now be in print.

At the time that she was writing these books, Blavatsky claimed to have been assisted by powerful entities called "Masters," who could make things appear and disappear at will. Not coincidentally, I have recently talked with about thirteen or fourteen people (one at a time and from very different backgrounds) who have been less assisted than disturbed by phenomena such as the stoppage of clocks and car engines, temporary clairvoyance and the occurrence of amazingly odd and humorous incidents in relation to their sighting of a UFO light or ship in the sky. I did not really want to get so deeply involved in this aspect of paranormal phenomena, though I have been doing psychic readings and actively collecting data on the occult for about five or six years. I do not claim that horrible and awe-inspiring things came to me in the early hours of the morning and lisped out the secrets of the cosmos, nor do I remember being aboard a space vehicle from another galaxy.

However, strange humming vibrations have troubled my sleep, and I have awakened in the early hours of the morning to find a most peculiar light out over the center of a lake in Vermont where I was vacationing. Later, I learned that on the same night UFOs had been spotted in New Hampshire. Also, I have had strange, informative dreams relative to this sighting and others which I have experienced. Invariably, these dreams "come true" in some respect.

UFO ENCOUNTERS

Recently, I gave a poetry reading in which I stressed that some of the perceptions described come to me clairvoyantly. During intermission, a young man of about twenty came up and told me of a UFO sighting which his family had experienced in North Carolina. I have no reason to doubt the authenticity of this experience.

The family in question awakened in the early hours of the morning, feeling spontaneously that something peculiar was going on outside. Nothing was heard or seen inside the house, so this seems to have been a psychic intuition.

The boy telling the story was the last to run outside, and so did not see the light which the others saw in a field near the house, but observed the next morning a burned circle where something hot had evidently been present the night before.

In the light of my convictions about mental manipulation, I hesitate to say "landed."

Subsequent to this experience, everyone in this North Carolina family experienced unusual dreams and heightened psychic receptivity. Evidently it was a real and bizarre experience of some sort, or it would not have been described to me in such detail six or seven years later.

Usually, the encounter with a UFO will come as a surprise. Sometimes this surprise is humorous, but at other times it can involve property damage, amnesia and symptoms of shock.

It is not necessary to see a UFO visually, though this sort of objective corroboration is usually quite reassuring for the contactee. UFOs can be heard (usually a humming sound like an electrical generator or large home refrigerator changing cycles), felt (dizziness, light-headedness and nausea or a sense of vertigo as if the energies of the body were coming out through the head or solar plexus) and sensed psychically in the same way that the average person "knows" when he is being stared at or listened to by someone he cannot see.

Generally, there is also some emotional content to these experiences. UFOs seem to find for their contactees those who are naturally psychic or have been thinking about paranormal or UFO phenomena. In other words, they are attracted to individuals who have the mental vocabulary to absorb and record their experiences. I am sure there must be many UFO experiences which go unrecorded due to the inability of the contactee to actually remember an encounter strange beyond the vocabulary available. Even a person with extensive experience in the paranormal might enjoy one of these blankouts.

UFOs can be distinguished from delusions and hallucinations of UFOs in that the experience itself is limited in four-dimensional time much as a traffic accident or a family Christmas celebration may be said to be an event limited in time, but with continuing effects. Mistakes have been made in the past in evaluating these phenomena and separating them from hallucinations and delusions due to ignorance of the actual physical effects which are experienced.

I have myself personally experienced the stoppage of

clocks in connection with both psychic reading and UFO investigation, a humming "generator" sound which was also audible to others in the vicinity, and telepathic and astral contact of a startling and quite solid kind. One of the contactees to whom I have spoken reports greater psychic receptivity plus a better musical ear and increased ability to play the organ. Contact seems to be quite unique and educational for the relaxed and open-minded person.

At the beginning of this article, I mentioned the possibility of a star-spangled horse flying in the window. In my present state of mind, I would probably just pick it up and include this occurrence in my writing right here as a sort of whimsical example.



Instead, I am going to tell you about another interesting co-incidence which occurred to me yesterday. I belong to a Book Club. Now, this seems mild. The reason for belonging to this book club is to get hardback volumes of literature at cut-rate prices. I had been expecting to receive *Dante's Inferno*. Instead, I got a book by John Wain entitled *Johnson on Johnson*. Upon opening the wrapper, I spontaneously turned to a page in this book which describes one of Johnson's characters in *Rasselas*, an "astronomer" who has become convinced that he holds the key to all cosmic operations. This astronomer feels that these revelations have been visited upon him against his will, and Wain here asserts that it is common among people who have delusions to feel a sense of force and compulsion. Immediately, I began to doubt whether anyone would believe the assertions I have made in this article. It certainly covers a great deal of ground.

George Washington Carver has been reputed as praying: "Lord, if I can't know everything, at least reveal to me the secret of the peanut," and so now I suppose I have got to get down to cases.

Simply, I assert that the astral energies do exist, that they are utilized in "extrasensory" perception and psychokinesis and that UFOs (whatever their actual composition) are using the astral approach in contacting Earth since (being more evolved and technically advanced than we are) they have recognized the need for a gravity-independent mode of interstellar travel, and a gravity-independent mode is (of course) also independent of conventional 4D time.

Step One in dealing with the UFOs as a regular phenomenon is the recognition that they communicate using this time-independent astral approach. It is helpful to learn the basics of divination and astral cognition in order to appreciate the UFO astrebus, if you happen to become entangled in one of these activities.

This is not, however, the key which unlocks the cosmos. It is simply a helpful mental hint which may keep you from going mad on the day when your body starts vibrating with unfamiliar energies and the engine of your car fails.



RANDOM NOTES: SITUATIONS AND DEVELOPMENTS

This year has brought us news of phantom (wild) cats in Ohio, wild (house) cats terrorizing a town in New Jersey, giant skunks discovered in Java, miniature kangaroos in Australia, and attacks of killer bees in South America.

As Fortean, we must realize that the continual evidence of these kinds of phenomena on a world-wide scale indicate ever larger overall patterns which may eventually enable us to abstract a greater understanding (by means of a more holistic interdisciplinary approach) of the nature of Fortean phenomena.

As of this issue, Robert J. M. Rickard will be joining us as our United Kingdom editor. Watch for more Fortean phenomena from the British Isles. (Members interested in a more in-depth coverage of Fortean events in England are encouraged to subscribe to *Fortean Times*.) By increasing our understanding of events to include another English-speaking country, we are expanding, for the benefit of all our members, in a truly international way. Join us for 1978.

We wonder what the weather will be like *next* year: this year and last have brought strange weather patterns, including drought and flood conditions to many parts of the country. Two Pacific hurricanes, one this year and one last year, have hit the southwestern part of the U.S. (the norm is supposed to be about one every hundred years); and prevailing upper air winds dipped further south in winter (there was snow in Miami) and further north in summer (in July of this year prolonged record highs were sustained hundreds of miles further north than usual).

There are those who would suggest that weather modification is possible on a planetary scale. During this past winter there were even accusations and speculation that the Russians were tampering with the world's weather patterns by utilizing certain energies explored in the past by such researchers as Nicola Tesla and Wilhelm Reich.

Next year *Pursuit* will explore a historical perspective of weather modification and the resulting attitudes developed toward those who have attempted it. George M. Eberhart, in an article entitled "Witchcraft and Weather Modification," will take us from classical antiquity to modern times, from superstition in the Middle Ages to the scientific witchcraft of today. Join us in 1978.

We feel the necessity, now that another year is

drawing to a close, to issue a couple of awards. The belated Quote-of-the-Year Award (for 1976) goes out to a Salt Lake City, Utah weather forecaster who stated, during the televised evening news, that an earthquake which occurred that day in Price, Utah, had no connection whatsoever with a *prediction* that an earthquake would occur in the area on the same date.

And the Situation-of-the-Year Award for 1977 involves a UFO hoax. In answer to the query put forth by a number of innocents in the past when confronted with the question of belief concerning UFO occupants — "Why wouldn't they just land and communicate their presence if they exist?" — we are not proud to present the following situation which took place somewhere in New York (city) this past summer.

One early morning, some of those who had left their apartments preparing to go to work were surprised to discover a strange sight awaiting them on the sidewalk. A small, cone-shaped metallic object emitted beeping sounds, while nearby lay a little inert humanoid. What originally was planned as a hoax may instead serve as a lesson to us. Films made of the event were shown on the evening news. Innocent bystanders who happened by stopped to stare, mute and perplexed. By the time a small crowd had gathered to observe, the spectator attitude had changed to one of puzzled frustration, giving rise to brief exchanges of uncomfortable joking and muttering, while at the periphery of the crowd an occasional figure would dart sporadically forward in the dawn light to poke tentatively at the small humanoid, which subsequently turned out to be a G.I. Joe doll covered with modeling clay. The cone-shaped object, when eventually knocked aside, revealed only a few spare tape recorder components. A desperate gesture of hostility finally dispelled one man's fear of the unexplained; he viciously kicked the doll out into the street where it was crushed under the wheels of a large truck in particular and the ensuing traffic in general.

In Volume 10, Number 3 we published a photo under the heading *SITUATIONS* and asked for feedback from our membership. The forthcoming comments have been so numerous and varied that we will wait until all responses are in before we publish any of the comments, which range from the easy and simple to deep speculation stemming from original presentation of unified field theory.

FLYING A SAUCER (Continued from Page 104)

now and, as it happens, a local scientist living in the outskirts of this city is currently in the process of building an ion-drive Saucer in his backyard as I write this article.

There are just three engineering problems in the vortex drive preventing you from starting in to loft plans and be the first on your block with a real Flying Saucer.

The first problem is the *lack of a proven efficient rectifier of precessional thrust*. Foster's invention gives reason to suppose that a commutation device is merely a matter of time. The second problem is *fuel consumption*; a nest of betatrons can be kept fed only by hydrogen fusion. Fusion technology is only a matter of urgency; we are not

likely to see it publicized before oil becomes still more expensive. The third problem is that electrons accelerated sufficiently to drive a Flying Saucer at high velocity through a powerful gravitational field are likely to emit radiation shorter than microwaves; *a Flying Saucer using betatrons may be a veritable Flying Neutron Bomb.*

I am sorry I am not a mathematical physicist; I cannot make calculations. I do not know exactly what the wavelength of synchrotron radiation would be from a real Flying Saucer. All I can do is point out the obvious and the self-evident to anyone who read his textbooks in high school. Synchrotron radiation could be the fatal flaw in this otherwise practicable engineering for Flying Saucers. But always remember and bear in mind that aeroengineering was no more than a likely conception from the time of Leonardo to the Wright Brothers; and the conception was essentially correct even though it killed pioneers off one by one until a hundred years of determined

(The author has informed SITU that he is currently working on a sequel to this article.)



SYMPOSIUM

Comments and Opinions

LETTERS

INCORRUPTIBILITY OF SAINTS (Vol. 10, No. 3)

Although I am not an authority on the matters at issue, I wish to offer some explanative reactions to the phenomena cited in the opening section (2nd paragraph) of Larry E. Arnold's article, "The Incorruptibility of Saints — After Death" (*Pursuit*, Summer, 1977).

Genital erection is, surprisingly, stimulated not by the sympathetic nervous system but by the parasympathetic nervous system, which usually has the role of settling and quieting down physiological processes. The sympathetic nervous system, on the other hand, is the emergency activating system of the body — exciting and readying the body (e.g., in the face of threat or danger, as at one's hanging).

It is known to biologists that when the impact of the extreme activation of the sympathetic system ultimately lapses, the parasympathetic (counter) system is, in "compensatory," reactive fashion, induced to immediately exert itself (the biochemical "pressure" which suppressed it being quite suddenly "released"). For these very reasons signs of liquid and solid bodily eliminations often result from the trauma of executions (and are observable in the poor victims) inasmuch as the elimination functions, too, are controlled by the parasympathetic nervous system; more than simple muscular relaxation is involved. Such physiological events have been recognized by and incorporated into the colloquialisms of language, and many an ex-soldier with combat service under fire knows too well that he himself has personally done so in his own pants.

As to tomb movements, muscular contractions and spasms can account for many or most of such observations. For example, it is known that the setting in of *rigor mortis* (the stiffening of muscles after death) can, poten-

engineering worked out the bugs, one by one.

Before the vortex drive is shot down by gamma rays, there are other operating characteristics of this engineering which promise to solve the one fatal problem before we even get to it. You see, up to now we have been thinking about generating antigravity as a means of propulsion. This kind of thinking is as anachronistic as providing an airline with flat-Earth maps. The Flying Saucer is not propelled.

Einstein proved velocity to be a function of the phase of the energy comprising a moving structure. By engineering phase angle directly, the inertia of a space craft is eliminated entirely, and it acquires a velocity directed by phase tuning. Phase rotation proceeds at sheer velocity, making faster than light transport possible. The sophisticated Flying Saucer, as distinct from the tin lizzies described in this article, is a true Starship capable of implementing intergalactic commerce.

tially, result in a supine corpse apparently moving or raising a limb, or even sitting up.

Lastly, I should like to question the logic of certain statements that were made on pages 78 ff. If suicide is an abrupt event, then more so homicide — yet no corpse incineration has been associated with the latter. Certainly, the spirit of a homicide victim can be expected to struggle more desperately to return to his corporeal residence than that of a suicide who, if only momentarily, voluntarily chose to leave it. Thus, evidence of preternatural human combustion should be more closely correlated with homicide than with suicide, at least for Mr. Arnold's theory to be at all upheld.

—Neil Lorber

WHAT ABOUT REALITY? (Vol. 10, No. 3)

Curt Sutherly's ideas about reality seem supported by the curious evolution of UFO types (from balloons and airships to saucers), but it seems to me that if he were right we would be living in a world of little people, unicorns, and banshees — ideas of people of the past. Maybe there is a balancing force, a contrary effect, to the tendency to multiply realities by our notions. When scientists tried to find the philosopher's stone, the goblins, or the giants, why didn't they find them? Why did it turn out that humidity and wind have more to do with the weather than Thor or the Rain God?

I still hope we don't have to give up on reality that our beliefs cannot affect except through our physical manipulations.

—Harry Mongold

* * *

UFOs

Robert Barrow, P.O. Box 14, Syracuse, NY 13215, is compiling a detailed research file on the 1956 United Artists motion picture, *U.F.O.*, and would be happy to hear from anyone who wishes to contribute or sell at moderate cost material relating to the movie. Please query and describe first.

ERRATA

In Vol. 10, No. 3, whole No. 39, Summer 1977, page 88, "... let us pause to recognize those who think they have seen, amongst the details of the stellae at Copan, the images of elephants. They are sure to find for us in the Gupta staturary of India (fig. 2) outlines of a High Mayan character ...," should read "... let us pause to recognize those who think they have seen, amongst the details of the stellae at Copan, the images of elephants (fig. 2). They are sure to find for us in the Gupta staturary of India outlines of a High Mayan character ..."

In Vol. 10, No. 2, whole No. 38, Spring 1977, page 61, "... The plateaux are characterized by extreme isolation, with surrounding vertical descents of as much as 100 metres, in some cases characterized by long, continuous cracks that seriously impeded attempts at ascension ...," should read "... The plateaux are characterized by extreme isolation, with surrounding vertical descents of as much as 1000 metres, in some cases characterized by long, continuous cracks that permit ascension ..."

BIGFOOT/SASQUATCH

Dennis Gates is now providing a long overdue publication which is now available for those who are interested in keeping up to date with all the latest Bigfoot information from around the country. The Bigfoot/Sasquatch Clipping Reproductions Service, Inc. can be ordered at a general subscription price of \$5.00 for a year (12 issues), or researchers can subscribe for \$7.50. Dennis will answer all research mail. Write: B/S. C. R. S., Inc., P.O. Box 442, Sedro-Wooley, WA 98284.

CHANGE OF ADDRESS

Peter Byrne has informed us that the Bigfoot Information Center and Exhibition has moved from the Dalles to a new location in Oregon. The new headquarters, with a city office and a new exhibit, can be reached by writing to the center, P.O. Box 777, Hood River, Oregon 97301. Their publication, *Bigfoot News*, continues and is available to all who want to subscribe. Write the center for details.

BOOK REVIEWS

The Fire Came By, by John Baxter and Thomas Atkins; Doubleday & Company, Inc., New York, 1977. 180 pages, \$7.95. Introduction by Isaac Asimov. Recently released in paperback, Warner Book, \$1.95, 143 pages.

Having previously heard one of the authors discuss this definitive and factual account of the 1908 Tunguska "meteorite," I waited impatiently for months for the volume to be acquired by my local library. Though it had been some 40 years since my last youthful indulgence in science-fiction (via the pulp magazines of the '30s), at last I could read for myself this fascinating though perhaps imaginative narrative, and thus the premise which the author had hinted at on the air.

Sadly, I found the part I most wanted to see was reduced to but a few paragraphs toward the end of the book — though admittedly it seemed to me the best account so far concerning this famous and controversial catastrophe. In reading my way to the end, I was amazed by the wealth of detail as well as the considerable amount of research that had to be done in order to "prove" that the explosion was in fact that of a very powerful nuclear device or extraterrestrial spaceship which, arriving here and experiencing difficulties, deliberately chose one of the few sufficiently remote spots on earth which was adequately isolated in order to avoid causing significant damage and/or loss of human life.

Members of SITU will recognize that much of the data, charts and maps seem similar to those which appeared in a *Pursuit* article (Vol. 7, No. 3) by X, entitled: *AGDY? A couple of Theories on the Tunguska Event Get Blasted*. In addition, and of much value in such a discussion as this, the authors present chapters covering and describing the various notable and destructive forces and occurrences that have affected the earth and its inhabitants over the past centuries. The material is well documented and has excellent photos of the region as well as ade-

quate maps and drawings of the forces involved. Good bibliography and references. —M. Wiegler

BOOK PREVIEW

Ether-Technology: A Fresh Approach to Gravity Control (Booklet #1) by Rho Sigma: CSA Press, Lakemont, Georgia 30552, \$5.75

Five years ago a book was published in Germany entitled *Forschung in Fesseln ...*, the full title translated to be *Research in Shackles. Electro-Gravitational UFO Phenomena: The Riddle of Electro-Gravitation*. The author, identifying himself only as "Rho Sigma," has over thirty years of international experience in aviation and space research engineering. In a review of the book, which appeared in the May-June 1973 issue of the highly respected journal *Flying Saucer Review*, Gordon Creighton states: "if what the writer says is true, (the book) is a very, very important work indeed."

An updated and expanded English language edition of this work is now in preparation as a series of five or six booklets. Booklet #1, entitled *Ether-Technology: A Fresh Approach To Gravity-Control*, is expected to be available by the time you read this notice.

"Rho Sigma" was kind enough to allow me to preview this first booklet, and while a full review of it will appear in another issue of *Pursuit*, it should be noted here that the author's discussion of such technical subjects as UFO propulsion systems, new energies and gravitational technologies is lucid and unencumbered by advanced mathematics' equations. The author also mentions Atlantis, ESP and the Cayce readings in his discussions of that energy which has been referred to as "the ether." This energy has also been described over the centuries by other terms: ectoplasm, Orgone, animal magnetism, X-force, Eloptic energy and even "the fifth force" (a term used by our own Ivan T. Sanderson).

I am anxious to read the book, which includes illustrations and diagrams, in its entirety. You may disagree with what is said — no doubt some will — but read it, for this discussion of the subject is long overdue. —Bob Warth

1) Temple, Robert K. G., *The Sirius Mystery*, St. Martin's Press, NY, 1976, 290pp., \$10.95.

In western Africa reside the Dogon — a tribe, by all Western standards, deemed primitive. But one soon wonders *which* society has been culturally deprived—

"The Dogon consider that the most important star in the sky is Sirius B," writes Temple, "which cannot be seen. They admit that it is invisible. How, then, do they know it exists?" That question began the author's eight-year search for an answer.

Along the way, Temple discovered that the Dogon, along with three other unrelated tribes, knew about elliptical celestial orbits — a concept first proposed to 'modern' civilization by Johann Kepler in the 17th Century. The Dogon knew the Earth rotated, which in turn caused the apparent turning of the starry vault — this, while European astronomers struggled with the increasing complexities and problems of a geocentric/stationary view. The Dogon also believed that Sirius B rotated, and they knew "the actual orbital period of this invisible star," Temple found. All told, the Dogon present "a theory of Sirius B which fits all known scientific facts, and even some which are not known as well."

How could this be, when Sirius B defied all technology even to photograph it until 1970!

The Dogon attributed their knowledge of Sirius B, among other things such as the circulation of blood (not 'discovered' until the 17th Century by William Harvey), to ancient visitors called the Nommo who, they say, "will come again."

Temple describes the journey to ascertain the origin of the mysterious Nommo as a "thrill." It is that and *more* — a tempestuous and exhilarating plunge that will leave the reader refreshed for the rest of his life.

The voyage takes us to the glories of ancient Egypt, into Uranology (the projection of the heavens onto the Earth), and beyond. Having shed the constricting interpretations of orthodoxy along the way, Temple concludes that "primitive Stone Age men were handed civilization on a platter by visiting extraterrestrial beings, who left traces behind them for us to decipher."

For those who cringe at the purveyors of pulp pushing extraterrestrial contact — like Erich von Daniken — there is reason to rejoice about Temple: where one exceeds reasonable speculation, the other excels in scholarship. *The Sirius Mystery* is a work of inspired insight complemented with the diligence and accuracy of the impeccable scholar and ideal scientist. Temple is candid with the reader, careful with the facts, cautious about his suggestions, yet devastating to the present myopic construction of history as linear evolution.

It is difficult to refute *rationaly* Temple's major contentions (within the temporal framework to which his research is limited).

There are other mysteries along the way, but a reviewer would do them injustice to mention them here. They will be fully appreciated only by reading *The Sirius Mystery* — in which an author finally begins to do honor to the evidence for intelligent extraterrestrial visitation to Earth.

The Sirius Mystery is a work obviously of perspiration. It is also the product of inspiration. It is a cosmic journey.

2) Constable, Trevor James, *The Cosmic Pulse of Life — The Revolutionary Biological Power Behind UFOs*, Merlin Press, Box 12159, Santa Ana, Calif., 92712, 1976, 410pp., \$5.95.

There is a glow about this book: it is a work filled with, and of, Life. To say more may do an injustice, but let us risk the effort.

The book is about UFOs — but not with any approach the reader is likely to have encountered before; it documents (historically and photographically) creatures unlike any the reader has probably seen before — invisible amoeba-like "critters" that inhabit the Earth's atmosphere, that grow to 1/2 mile long and locomote at 1,000 mph; it deals with Officialdom — but not the kind Washington will tell one about the decision-making process (although they show their bias and irrationality in nearly every action taken). *The Cosmic Pulse of Life* discusses energies — but not the kind (like coal and oil) that are limited, polluting, and used as economic weapons; it explores physics — but not the type taught by Newton and Einstein; it tells of pioneers — not ocean navigators and land-bound rovers, but explorers of the New Age realities; and it deals with Tomorrow — what can be but what may not be, due to a psychic interdimensional war with mankind part of the battleground.

Three titans of the 20th Century — Rudolf Steiner, Ruth Drown, and Wilhelm Reich — reveal themselves and their work within the Cosmic Play viewed by Constable. Their contributions, ignored and persecuted (to the point of the Federally authorized burnings of Reich's publications) by Officialdom, dealt with Life — the pulse that permeates all, but which can be enhanced or diminished by the acts of the soul.

This is not a volume for the light-minded, nor the cursory intellect. It is an effort that may require a large degree of tolerance at first — as orthodox realities are constantly assailed, then destroyed. But from the ruin of the Phoenix arose revelations, new awareness, rebirth and new life—

No one who expects to be alive tomorrow should fail to obtain this book today. At less than 1½¢ per page, it might be the investment opportunity of the decade.

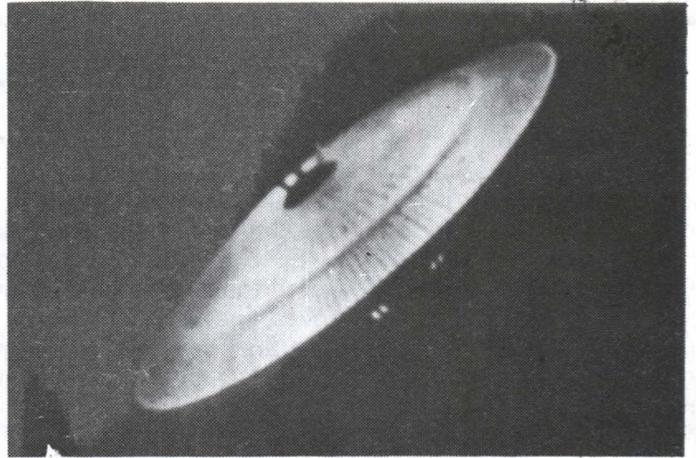
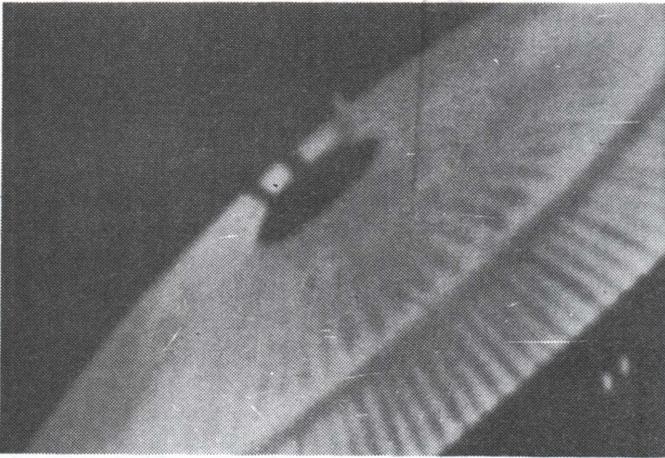
There is a curious synchronicity about these two independently researched books authored thousands of miles apart. There is a thread — indeed, a rope — of truth and integration that runs through their pages. Where the authors go with UFOs could never have been envisioned by The Condon Report*, for it takes bold men of vision to find new facts. The inter-related significance and meaning of these two volumes will best be ascertained only by reading them for yourself.

It is doubtful either book will make a "respectable" best-sellers list, though we would hope otherwise. But to read Temple and Constable is, to paraphrase a reviewer of Dr. Immanuel Velikovsky (whose iconoclastic thesis *Worlds in Collision* did make the best-sellers), "to ride a comet!"

—Larry Arnold

The two works reviewed here are recommended as worthy of inclusion on any list of The Ten Most Significant Books of 1976.

* Published in 1969 under the title *Scientific Study of Unidentified Flying Objects*. E. P. Dutton & Co., NY, 967 pp.



The previously unpublished photo of an alleged UFO (right) and an enlargement of same are shown above. The photograph depicts an object seen (over water) off the coast of southern California in September, 1975.

The two photographs shown below were donated to SITU by Christopher Newport, who writes:

"I would like to donate the enclosed photos to SITU. They depict the Wudewasa that Mr. Sanderson discussed in his book *Things*, and are part of a 16th century Spanish facade that I found attached to a modern building at Hearst Castle here in California. As Sanderson mentioned in his book, the later the portrayal, the less accurate it is. The Neanderthaloid Wudewasá depicted here are shown as physiologically "normal" in appearance and proportion. Although they have body hair, their hands and feet are naked and humanoid. Their weapons are also modern with the exception of the club in the left hand of the one shown here. Keep up the good work."



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