



**THE
REBIRTH
OF PAIN
HIDDEN FACES
OF THE AMERICAN
EARTH SPIRIT**

BY JIM BRANDON

The Author

Jim Brandon began his writing career as reporter and news editor for major American newspapers. Although he had first encountered the writings of anomalist Charles Fort as a youth, his skepticism toward the way society gathers and interprets knowledge was augmented by what he calls the "dark axiom" of journalism: a newsman is as much (or more) concerned with what *not* to report. While screening the daily flow of telegraph news from around the world, Brandon soon saw that the "dead spike" ended the day with far greater bulk of filtered-out reports than the material neatly tailored into the printed pages. It was with these accounts of odd things fallen from clear skies, of implausible animal sightings, of places where improbable things seem to keep happening, that Brandon began his unique speculations. His first book-scale study was *Weird America*, published in 1978. In the present volume, he moves in for a closer examination of several major themes and problems of anomalism.

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This is the fallacy of all the sciences: scientists are scientific. They are inorganically scientific. Some day there may be organic science, or the interpretation of all phenomenal things in terms of an organism that comprises all.

Charles Fort
Lo!

Challenging the official version of anything is a civic responsibility and great fun.

Joseph D. Harrington
Yankee Samurai

Coincidence killed the professor.

Arthur Machen
The Three Impostors

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'Indian' petroglyphs also are universal
Excavated articles show inscriptions
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Significance of 23 is recent observation
23: fateful for dates, ages, addresses
Mass killer allegedly intoned 23rd Psalm
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Earth nodes may elucidate riddle of time

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THE REBIRTH OF PAN

FOREWORD

The writer of this book has been a student of the occult since childhood, and has spent many years in the study of the occult. It is his hope that this book will help to bring the occult back to the forefront of our lives.

In writing this book, the author has drawn on the work of many occultists, and is grateful to them for their contributions to the occult. It is his hope that this book will help to bring the occult back to the forefront of our lives.

The author is grateful to the following for their assistance in the preparation of this book:

John Smith, who has been a student of the occult since childhood, and who has helped the author in many ways. It is his hope that this book will help to bring the occult back to the forefront of our lives.

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Foreword

I STARTED OUT a few years ago to make a movie on Bigfoot. I have ended by wondering if there is a war in the heavens between forces from the Dogstar and those of the Great Hunter.

Along the way I have grappled with other modest questions.

Is our earth a great superorganism over which these celestial principals are struggling? Is this the link between the appearance of semi-phantasmal creatures and the proliferation of toxic chemicals and radioactive installations across the land?

What do unidentified flying objects have to do with the situation or with, say, the 23 1/2-degree tilt of the earth's poles?

And what does that number have in common with the height from which aerialist Karl Wallenda fell to his death, and with the volume of the rejected cornerstone of King Solomon's mythic temple?

One soon comes across such matters as the role of magnetism: not merely the kind in the two little toy dogs that insist upon touching noses, but the mysterious psychotropic force first described by Franz Anton Mesmer. And that might bring in Mesmer's friend and, some say, fellow member of the super-secret, conspiratorial Order of the Illuminati, the Marquis de Lafayette.

The name of this French "godfather of the American revolution" seems to be associated with odd phenomena all around the country. And what *that* brings to mind might be something uncomfortably close to the "names of power" in ritual magic.

Even less believable for some, perhaps, would be the involvement of mystically-oriented groups like the Rosicrucians or Illuminati in launching the materialist-rationalist worldview

that was to have such momentous consequences for the world in the rise of modern science and technology.

We definitely must not overlook the secret veneration of Sirius, the Dogstar, by these very same reason-inculcating mystics. That's a whopper of an anomaly.

Nor does it seem completely meaningless that certain remote and possibly very ancient stone structures here in America Mystica line up on the equinoctial rising point of this important star, as well as on others in Orion, the Great Hunter.

UFO "occupants," meanwhile, have been reported to display eye-on-pyramid insignia to their agog earthling spectators, and they sometimes denounce other supposed interstellar visitors — from Orion.

I'll contend with these not unambitious questions in due course. For now, they may serve as the first brush strokes in the backdrop of the *pointillist*-style word-painting I am going to attempt.

An instant after the crucifixion of Jesus, the many ancient oracles of the Greek-Roman world are supposed to have fallen silent, in the mouths of their caves and perched over fissures in the earth whence they drew the inspiration and information that long had been of value to the people. And a voice went wailing over the Aegean Sea crying, "Great Pan is dead!"

It's a dramatic anecdote, even if it smacks more of clever propaganda against the central myth of the "evil" pagan (i.e., nonurbanized) world not yet regimented by the one true church, than of any probable historic event.

But even if such a death did occur, I find abundant indications that our Earth once again is or contains a great collective identity, a living thing with an awareness and a will of its own. Whether or not we're talking here of the pipe-playing, goat-footed deity of old, I think the traditional Greek name Pan, "all," is useful to designate this mysterious entity.

Rationally comprehending or attempting to depict such a vast being might well be analogous to one cell of our bodies trying to get into communication with our normal consciousness. But I believe the time is now right to make the effort, and I will proceed on the basis of several tacks or tangents or "data clusters."

It will be my task to assemble a literary mosaic of such "fringe" phenomena and arcane facts as are too nebulous or unquantifiable or seemingly unrelated to be caught in the coarse net of the scientific method. As Leibnitz so rightly observed, every system is true in what it affirms but false in what it denies of the available data.

And it is just such elusive facts that will enable us to get beyond the relativity cul-de-sac in which old-line scientism finds itself, in order to explore the larger reality.

J.B.

1

The Animal Guise

Say, were a painter to a horse's neck
To fit a human head, then fledge and fleck
With motley plumes strange limbs picked up at random,
Hitching a fine girl's body in a tandem
To a foul fish, for its posterior half—
At such a sight could you forbear to laugh?

Horace
Ars Poetica
(Roy Campbell translation)

THE SUN was spreading out like an overripe tomato along the hills to the southwest, where the faint glow of Pittsburgh already was visible in the sky. A wan moon balanced the eastern sky, and under it tottered the orange-lighted headframe of weatherbeaten wood that covered the entrance to a long-closed coal mine.

As the sun took the final plunge, my assistant and I positioned our camper truck and, locking the doors, jumped into the back. We spent a few minutes running a last check on the equipment: a 16mm. "Arri" movie camera with extra-long telephoto lenses and special, high-intensity floodlights; still cameras and high-output flash units; tape decks with "shotgun" microphones for zeroing in on distant sounds. And a variety of self-defense hardware, including a rifle and canister of tear-gas, in case the great animals we were safari-ing should attack.

With everything in readiness, we settled down to await the appearance of the monsters. They were supposed to be of the "Bigfoot" type, which must be familiar to everyone by now from countless published accounts. However this was in the

fall of 1973, when the phenomenon was not so well-known, and right in the midst of the astounding "flap" that had these things popping out all over this southwest area of Pennsylvania.

We waited. And waited. Switching on an infrared light source every so often, we kept intent eyes peeled through special binoculars, not on the tall beams of the frame atop the bluff, but on a narrow slit that time had opened up along the side of the hill in one of the deep gouges where coal once had been scalloped out.

The mine shaft itself had been sealed with several feet of concrete after a 1940s mishap in which savage underground creatures were blamed by the miners, and by a state inspector, for an accident that killed twenty-eight men down under. Most of the bodies never were recovered.

Not long after the 1973 irruption of big hairy monsters began, some local people swore that they had seen the beasts sliding in and out of the opening on the way to and from their nightly ramblings. And, since we had tried other stakeouts in this area of Westmoreland, Indiana and Fayette counties in our effort to capture the elusive Bigfoot on film and recording, we wanted to check this spot also on our last night in the region.

The average citizen who was not directly involved with the events probably doubted that anything really was happening and ascribed the reports to overwrought imaginations. Those who were reporting the sightings and confrontations, plus a small number of investigators from the energetic local UFO study group, did accept that something unusual was afoot. I gather that, in those early days of the phenomenon, most researchers tended to think in terms of a gorilla-like animal of some sort running amok. But it was not long before it became clear that there definitely were some peculiar aspects to the matter.

A woman living near Monongahela looked out an upstairs window on the evening of August 29 and saw hanging from the roof a huge hairy arm with three claws. At the same moment, she gagged on a strong sulfur odor and later, hairs reeking of sulfur were found on the roof.

In McChesneytown, one of the creatures left a handprint on the side of a house on that same evening. It too showed three, not five, appendages.

Anyone who has taken a basic course in biology would understand that such a departure from basic pentadactyly is approximately as likely in a supposed higher primate as a reversion to egg-laying.

Constantly bedeviled were mobile home parks in the area, particularly the Superior Trailer Court, near Derby. The creatures in some cases pounded aggressively on the sides of metal-sheathed houses in the night. Many women experiencing their menstrual periods were approached in one way or another.

A number of dumbfounded motorists saw the shaggy bipeds racing alongside their cars on lonely roads, or, in one case, swerving out in front of their headlights, being struck by the car— and then instantly vanishing. A bear, or even a gorilla, would never run erect like this for any distance, and certainly could not manage on instantaneous disappearance.

Two boys riding motorcycles on a country road saw a variant of this selective visibility when two great, hairy legs lumbered in front of them, with no upper body visible, although the cyclists admitted their view may have been obstructed by the limited beams thrown by their headlights.

But by far the most uncanny experience was described by a teenaged girl and her friend, who lived in a wooded area near Beaver. On the night of September 27, the two girls saw walking among the trees an eight-foot-tall, white-haired creature carrying in its paw a luminous sphere. Running inside, the girl told her father of this extraordinary spectacle, and the latter went out to check on the matter.

He was gone for more than an hour, but on his return insisted that he had not been gone long, had not been in the woods, and that this no longer was to be a subject for discussion. The man consistently has refused to allow anyone onto his property to investigate ever since.

Those who knew the chap maintained that he underwent a marked personality change, apparently becoming convinced of the imminent end of the world, and developing an ardent enthusiasm for the obscure apocalyptic book *Oahspe*, by Dr. John Newbrough. The late Ray Palmer, and other writers, have logged several UFO incidents in which the *Oahspe* book

figured. And it may not be entirely irrelevant that a saucer-like aircraft was seen hovering over this Beaver area, with a powerful down-shining spotlight, on the same evening.¹

Bigfoot-as-ape concept no longer is adequate

The implications of my night's adventure at the coalmine did not sink in immediately, for a couple of months' time found me trudging with my cameras through the snowpacked and seemingly straight-up-and-down pine forests of northern California and Oregon in company with a couple of intrepid "Sasquatch" hunters, as the entity is called thereabouts.

These men and quite a few others in this part of the country are convinced that we are simply faced with an uncataloged, gorilla-like animal, and they industriously trek across the mountains with tranquilizer guns and nets hoping to catch one so that it can be caged and subjected to the petty sadisms that we proudly call scientific examination.

As I watched through the lens those Bigfoot/Sasquatch hunters scratching their heads over sixteen-inch footprints, usually isolated and staring starkly out of the middle of good tracking media, and as I thought back on those three-clawed paws and glowing spheres of Pennsylvania, the idea of a flesh-and-blood lost primate lost focus.

It did not take much reflection to realize that no one who has formally set out in pursuit of these entities has ever come back with any objectively convincing results. All that we have are a few controversial films, fuzzy photos, alleged hair and fecal samples, and of course the plenteous plaster casts of tracks.

I began to understand that the big-hairy-monster activity may be only another phase of an absurdist bestiary that has varied from jelly-like "blobs" spreading on lawns, to neoclassical centaurs and cyclopeses, to walking tree stumps.²

On the other hand, there is no question that increasing numbers of people *are* seeing these very unique creatures, or entities passing themselves off as creatures. Consider the following incidents from recent years:

In November 1974 a Seattle grocer named Ernest Smith was hunting about forty miles south of Tacoma, Washington, near where a mystery flying object appeared to crash in flames on the night of November 14. Smith said he was scanning a bluff with binoculars when an incredible green-glowing creature came into view. It was vaguely horselike, he said, with four "legs" that looked like the tentacles of an octopus, and a football-shaped head with an antenna-like prong sticking up. The body was covered with scales. Smith, aghast, watched the creature for five minutes, until it slithered away. He said he did not shoot at it for fear of having it pursue him.³

In October 1975, an Oakland, California, school janitor named Vicent Minelli was carrying out garbage when he saw a giant birdlike thing perched on a corner of the building glowering down at him. "It was such an impossibly monstrous thing," he recalled. "It must have been a bird — unless it was the Devil himself..."⁴

In April 1978, a number of people around Waukesha County, Wisconsin, were seeing kangaroos hopping gaily about the countryside. No macropodidians were reported missing from zoos of the region, and no known circus animals or pets were on the lam, but about eight apparently sane and sober individuals insisted that they had seen kangaroos and nothing else. It wasn't the first time: Fortean reporters David Fideler and Loren Coleman enumerated many "phantom kangaroo" sightings beginning about four years earlier and concentrated in a Midwestern area running roughly from Cincinnati, Ohio, northwestward through Indiana and northern Illinois into Wisconsin. There have been other still earlier episodes from Tennessee and New Jersey. Needless to say, there is no way that these animals native to subtropical Australia could survive the harsh winters of the Upper Midwest. Wisconsin zoologists even argued that real kangaroos could not have been abroad in the early springtime there, since they are not hardy in temperatures below 40 degrees Fahrenheit.⁵

In September 1975, a case pointing up the freakish hybridization so often seen with these "critters" was reported from Oklahoma. Around the towns of Noxie and Indianola, 150 miles apart, an apelike, hairy creature was seen by a number of people. Descriptions read like conventional Bigfoot sightings, except for one difference: this one traveled in startlingly long hops — rather like a kangaroo. There also was such telltale behavior as nocturnal peeping into women's bedroom windows, chasing of cars and clambering atop two-story store buildings in Indianola. Search parties only were able to catch glimpses of the

monkeylike thing hopping berserkly away in the distance.⁶

These quirker incidents probably signify very little other than the futility of taking this bizarre menagerie at face value. Clearly, such fantastic morphology would be physiologically impossible under the conditions that pertain to terrestrial animals. An allegorical approach, rather than a painfully literal one, may well be the only unstrained way of dealing with the matter, in view of its wildly protean nature.

As far back as ancient Rome, poet Virgil described in his *Aeneid*, book six, how the great wild nature god Pan disported himself and caused *panic* among those who would capture him, with his many monstrous guises, including wild beasts and demoniacal apparitions. Here in North America, we can find very similar concepts in the widespread Indian lore of "shape-shifter" godlings or kachinas which seem to have resembled nothing so much as cosmic practical jokers in their relentless put-ons of humankind.

II

Of all the endless forms that this energy can assume, however, it seems to be Bigfoot that has caught the imagination of the most people, perhaps because we uneasily sense a certain kinship, as when we gawk at the primates in the zoo, or perhaps for more obscure reasons which I will take up in due course.

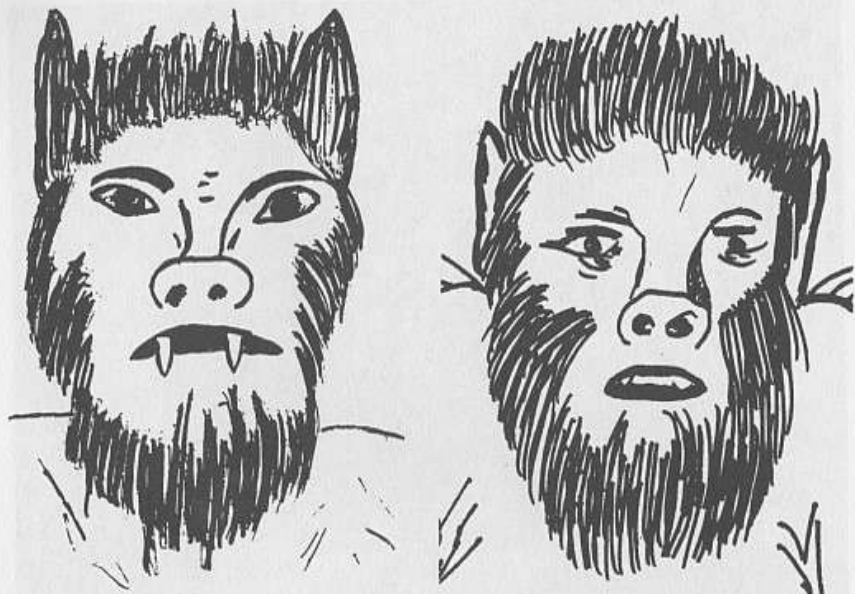
By the pongid literalists, who insist that the entity is merely an ultra-retiring higher ape, it has been estimated that there are 200 or more Bigfeet living in small "families" from Northern California to British Columbia. Most of the literalists restrict themselves to the Pacific Northwest and ignore or even ridicule reports from the other ninety-odd percent of the continent.

Peter Byrne, the ex-safari leader who for several unfruitful years led what he called "the ultimate hunt," has asserted in his *Bigfoot News* magazine: "We find 85 percent of them to be pure bunkum, or honest mistakes. When in doubt, throw it out."⁷

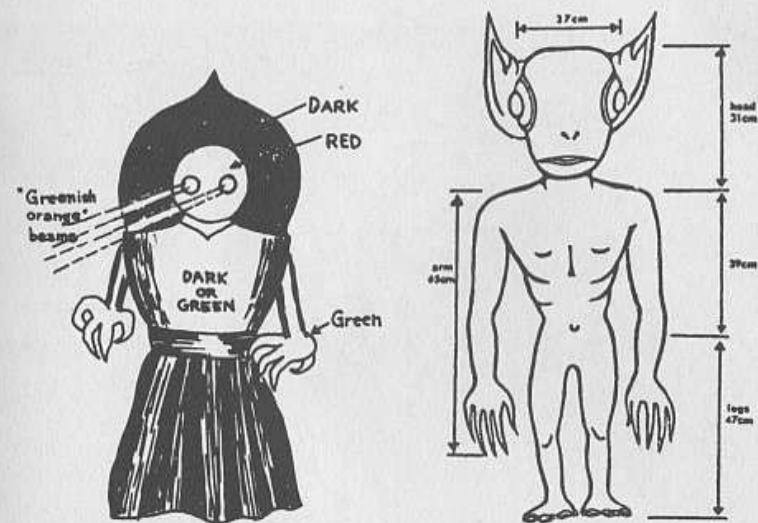
It is possible that what some Indian tribes call the Sasquatch



Among the "lost ape" coterie of Bigfoot researchers, the 16mm. film made in October 1967 by Roger Patterson has become a major proof of the reality of the beast. Shot in Del Norte County of California, the brief segment records quite convincingly the movements of what appears to be a tall, furry hominid striding along with a certain grace on its hind legs — which no primate other than man is known to do in a stress situation. The film reputedly has been examined by biologists and by special effects experts in Hollywood, who pronounced it unlikely to have been done by a costumed actor. Whether or not it is genuine may, however, be beside the point. The most advanced speculation on the mystery creatures phenomenon now takes little stock in the simplistic idea of uncataloged conventional animals. Such interpretations neither fit the available facts nor account for the oddly hallucinatory nature of the appearances.



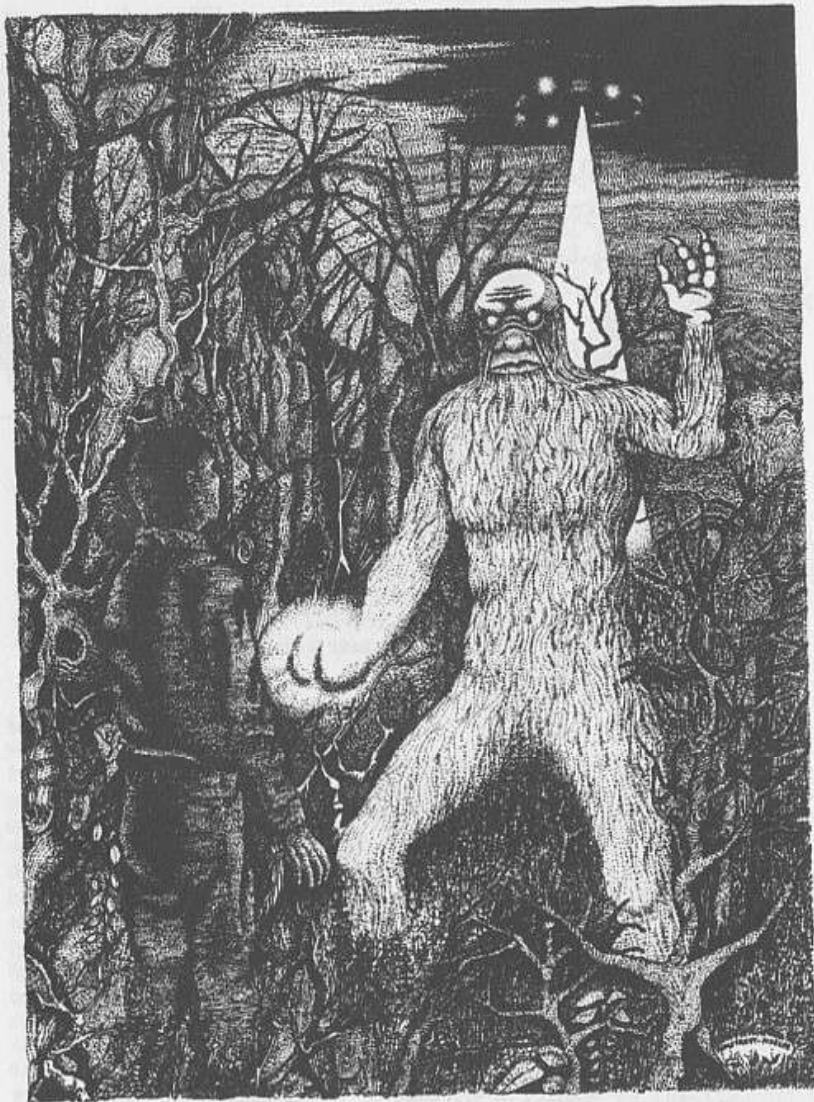
Some uninvited visitors during the busy Bigfoot incursion reported east of Pittsburgh, Pennsylvania, in the fall of 1973. (LEFT) Seen at Beech Hills on August 27, 1973. Fangs are not common in Bigfoot reports, although the "Oklahoma Hopper" of 1975 also had them. (RIGHT) Seen at Luxor on August 26. Absence of a neck is typical of this phenomenon, in reports from around the country. But the comparatively "human" cast of this countenance is not. (BELOW) Seen at Latrobe in September. This drawing is by far the most fantastic, with the eyes resembling those of a goat.



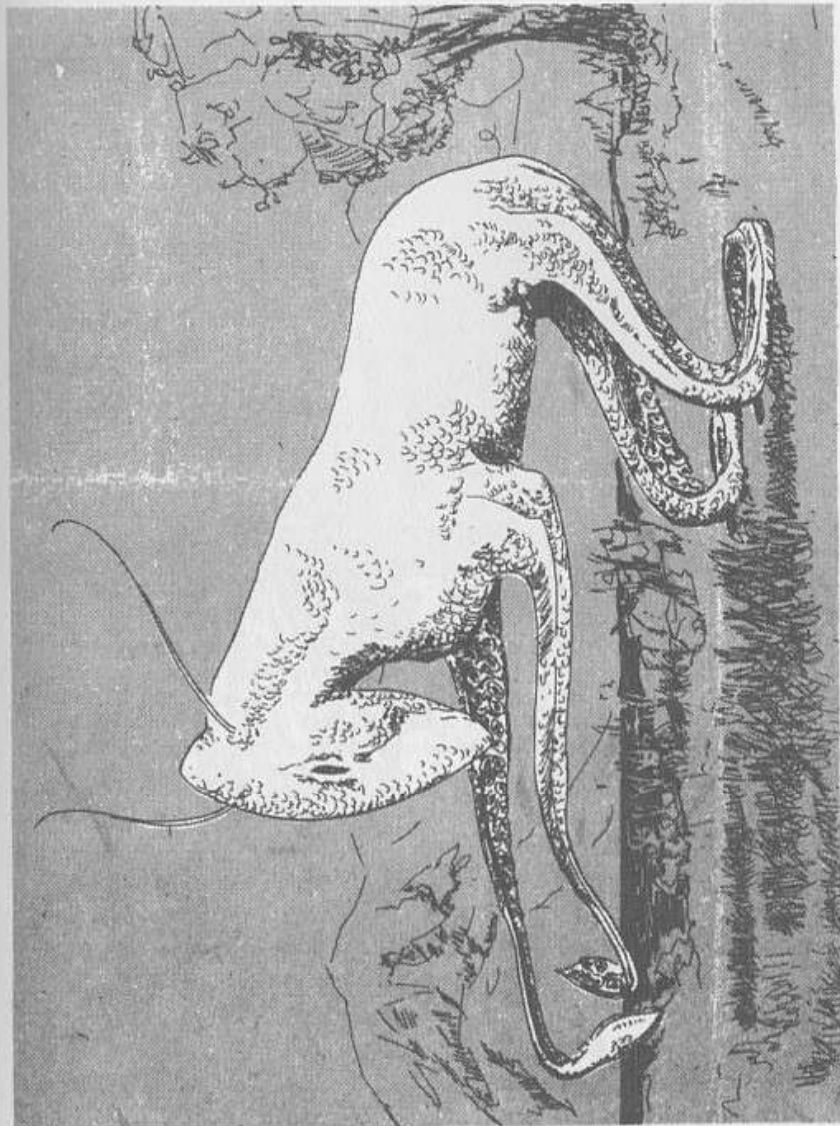
The famous Flatwoods, West Virginia, monster which appeared after a supposed UFO "crash," on September 12, 1952. Glowing eyes are also a staple attribute in the European fairy tradition. (RIGHT) The "goblin" seen August 21, 1955, by members of the Sutton family near Kelly, Kentucky, and drawn by U. S. Air Force investigators.



Humanoids seen at Branch Hill near Loveland, Ohio, in March 1955, by Robert Hunnicutt. One entity carried a sparkling rod. In at least one Bigfoot sighting, near Beaver, Pennsylvania, in 1973, the beast also held a glowing object. This suggests a continuity between outwardly diverse forms of mystery creatures.

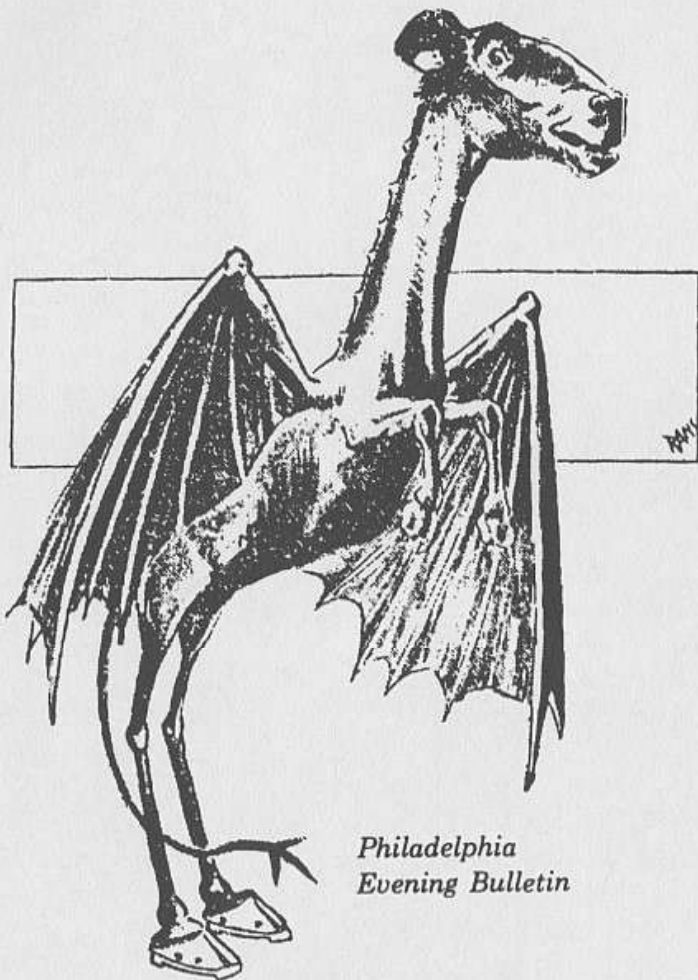


Artist's impression of a creature reported near Pittsburgh during the alleged Bigfoot outbreak there in October 1973. The entity supposedly was carrying a glowing orb, while a UFO with a down-shining spotlight traversed the area.



Reported in the vicinity of Bald Mountain, southeast of Tacoma, Washington, in mid-November, 1974. The entity was surrounded by a greenish glow. Obviously, such an animal could not exist as a functioning terrestrial form.

THE NEW JERSEY "WHAT-IS-IT," AS NELSON EVANS
SAYS HE SAW IT ON HIS SHED ROOF AT 2 A. M.



Philadelphia
Evening Bulletin

A newspaper artist's slightly jocular conception of the famed "Jersey Devil," as it appeared in the 1920s to a Philadelphia resident.



The Piasa pictograph, showing the man-eating flying deity of the Illini Indians, as restored on a bluff at the junction of the Mississippi and Missouri rivers, north of St. Louis, Missouri. (BELOW) Another conjectural "spirit of St. Louis," from days long before Charles Lindbergh: the so-called Birdman depicted on an inscribed stone tablet found atop the great platform mound at Cahokia Mounds State Park. Even in Britain, folklore describes "dragons" that flew from the tops of mounds and hilltop forts.





The union of man and woman creates a symbol-laden animal monstrosity, a common alchemical fantasy from the sixteenth century. Even in our own day, however, assorted "monsters" and even UFOs have a high incidence in lovers lanes and other areas of human sexual activity.

has been established in the Northwest longer than elsewhere. But the Indians' concept is a fearsome and spooky one, attributing to these creatures powers of invisibility and hypnosis over humans, a complex vocal language, and a basically evil disposition.⁸ Nevertheless, the literalists continue insisting that the several hundred sightings recorded by whites in the Northwest since 1811 have involved some kind of living, breathing creature.

Orthodox scientists have had their usual hard questions: Why then, in all that time, has no Bigfoot carcass ever been found? Why not even *one* provable bone? Since it is supposed to be gregarious, where are its campsites or shelters? How could such a large animal, presumably largely herbivorous, find food in the scanty pickings of high-altitude coniferous forests? Or were the Indians right in claiming that it was a devourer of humans?

Since a staple of Bigfoot-as-ape lore is that the beast is being flushed out of natural cover by encroaching civilization, why has it so seldom invaded human settlements, before any substantial number of witnesses?

Since the literalists insist upon scientific endorsement of their idea, zoologists are perfectly within their rights to be skeptical. They cannot accept anecdotal sightings reports as material evidence. The only answer that literalists have is to complain that biologists are acting just as they did before the African gorilla was discovered, when a few zoologists mistakenly scoffed at preliminary reports. The difference, of course, is that the gorilla was not particularly hard to find and capture, even in the nineteenth century, once hunters purposefully went in search of it.

Odors and tracks are marginal evidence

Like the UFO phenomenon, the strange creature syndrome is a maddening meld of physical substance and sheer phantasmagoria. The things often have footprints, they usually have a formidable odor, and sometimes hair and droppings are found where they have been sighted.

But as we have seen, trails stymie pursuers by ending abruptly. Or again, the prints may be almost too good to be true, pressing down even into hard gravel as if with the weight of some huge machine that must be far heavier than even the upper estimates for Bigfoot of several hundreds of pounds.

The odors, usually described as sulfurous, also are very familiar from other paranormal events ranging from "ghost" sightings to UFO appearances, and even earthquakes and tornadoes. In any case, they are not really typical of known animal "fright" secretions, as some have claimed. Hair and fecal evidence seem more impressive, but will necessarily remain tentative until samples can be taken from the actual creature itself.

Analyses that have been performed, such as the one commissioned by the *National Enquirer* newspaper on hair and droppings retrieved after a sighting near Fayetteville, Tennessee, in the summer of 1976, have not proved anything one way or another. The examiners merely reported that the materials were unlike any human or animal specimens they have ever seen before.⁹

It is true that the creatures — some of them — can be decidedly substantial. A "skunk ape" hit by a car near Fort Lauderdale, Florida, in January of 1974, was seen by a policeman and another motorist to be limping afterward. The car's fender was badly dented. A good many others have been shot at: the one in Tennessee, in 1976, is supposed to have absorbed an enormous amount of firepower. They usually are said to bleed, act injured and then decamp, but none ever has fallen dead in human presence. And this, to me, is one of the more important facts in the case.¹⁰

Monster lore is as old as history

I suspect that the monster phenomenon interests us because it seems to ring some distant bell in the collective unconscious of modern man. There is nothing new about the appearance of grotesque and unknown creatures. The word monster, after all, derives from the Latin *monstrum*, signifying a showing forth or a warning, usually of divine (or demonic) origin.

As did Virgil's Aeneas, people and heroes of ancient times always associated the appearances of assorted minotaurs, dragons, centaurs, chimeras and the like with the fateful doings of superhuman forces which were not capable of rational comprehension by mere humans, or at best could only be intuited as oracles or omens.

I found it fascinating when the *New York Times* reported in June of 1969 the warning of an Iroquois Indian shaman that the Apollo 11 landing on the moon would result in darkness over the earth and the escape of monsters and wild beasts from the earth's core.

That same day, the *Times* described "an eerie darkness" that settled for a time over Manhattan, and quoted some interviews showing an uneasy public tendency to link the occurrence with possible cosmic disturbances of the moon exploration. How well the other part of the Indian's prophecy has been carried out remains to be seen. There certainly have not been any fewer monster sightings since 1969.¹¹

Perhaps we'll find it most profitable to pursue Bigfoot and company back into the reverberating realm of myth and esoteric speculation, rather than in trying to enlist the sympathies of conventional biologists, who are far too absorbed in their own game with less troublesome specimens capable of being weighed, measured and dissected into pickle jars.

Plato writes, in the *Phaedrus*, of a winged race of ancient men that certainly puts one in mind of the "Mothman" or "Springheel Jack" jobbies that have been seen increasingly in the last century or so. When I investigated the Pennsylvania Bigfoot outburst in 1973, I came across an appalling incident that seems close to being some cosmic replay of the horror of Demeter when her daughter Kore was dragged off to be ravished by the Vulcanian god of the underworld.

An attractive young mother was laying flowers on her mother's grave at the edge of a dusky wood in the Youngstown Cemetery. Looking around for her daughter, she saw a gigantic shaggy thing advancing slowly from the trees toward the happily toddling child. At the same time, an overpowering stench suddenly curdled the air. Somehow the mother summoned

courage to run and seize her baby, jump in the car and roar away. But, not long afterward, the same monster or one identical to it lurched onto the porch at her home several miles distant, and pressed its face against the windows.

Although I did not see anything on my own sortie at the mine, there undoubtedly is a strong correlation of the Bigfoot business with abandoned caves and mines. And this too goes back to the earliest history: "From the cavities of the earth leap forth the terrestrial dog-faced demons, showing no true sign unto mortal men," said Zoroaster, according to the *Chaldean Oracles*. He added: "When thou seest a terrestrial demon approaching, cry aloud and sacrifice the stone Mnizourin."

Saxo Grammaticus, in the thirteenth century, compiled Viking legends on the underworld realm of Haddingland, a place of giants, superhumans, black dwarfs and "snake people." These strange beings and their jabberwock menagerie of creatures were believed to clamber up to our world and sow chaos.

The legend of Beowulf pursuing the monster Grendel into a bottomless cavern is a branch from the same root. However, more sophisticated interpreters now must try to harmonize such fearsome traditions with other indications of forces out of the earth. As we'll see, these include a wide range of seemingly unconnected things like mystery earthen structures and petroglyphic rock carvings.

Glowing eyes, sex-attraction suggest fairy links

Elements from the European fairy tradition clearly have a bearing on our creatures. Perhaps the most striking of these is burning or luminous eyes. This constantly has been reported of "mystery black pumas," ghosts and haunts, UFO "occupants", "men in black," and of course Bigfoot.

Even the terrifying, drapery-swathed apparition seen after a UFO "crash" in the now famous Flatwoods, West Virginia, incident of 1952, was described as having eyes that shot forth yellowish beams of light. Froud and Lee inform us in their book, *Faeries*, that blazing eyes are one of the surest signs of a

nonhuman, even though it may be traveling in an ordinary looking outer body.¹²

"If you ask us how we live, / Lovers all essentials give," sings the Queen of the Fairies in Gilbert and Sullivan's *Iolanthe*. And there is no mistaking the avid interest in human romantic matters traditionally ascribed to these evanescent beings. In the folklore of many nations, fairies constantly are intervening in people's affairs to expedite or thwart various couplings.

Likewise, there is no end of reports of our "critters" of all wacky descriptions lickerishly approaching women, or amatory situations of men and women together. A 1966 forerunner of the widely reported 1976 "Big Bird" episode in Texas tuned in and turned on while perched on telephone poles near lovers lane scenes.¹³ Such behavior is very typical of all the zany zoology increasingly being seen in this age of plasma physics.

Even the august "spaceships from Venus," or whatever UFOs are supposed by the saucer literalists to be, are attracted again and again by human sexual doings. They are preoccupied almost compulsively with "petting" areas in certain parts of the country, and in numerous well-known cases, have taken humans aboard for uninhibited flying objectives.

This sex fascination of creatures and saucers has long been played down by the oldline UFO enthusiasts. Apparently out of embarrassment and from concern that such information will detract from the public respectability that they feel called upon to demand for their hobbies. But, a familiarity with certain occult traditions suggests that the sex factor in paranormal phenomena may have deeper implications than merely another oddball trait of an inherently freakish business.

Expanding on the Biblical theme of the "sons of god" who lustfully cohabited with the daughters of man, Eliphas Lévi, a famous French occult scholar and self-proclaimed master of ritual magic, discussed "the second order of fallen spirits" — fallen because of sex-fascination with the human female:

These spirits materialize, they take on corporeal forms in order to participate in human beauty, and the result is a race of criminals and giants, like the Titans of the myth... This occurred in olden times and unfortunately still occurs today.¹⁴

Crowley's sex theories may offer insights

Although it probably isn't going to enhance whatever credibility I still enjoy among more traditional-minded readers, I must point out the possibility of further insights to be gained from the ideas of the supposed reincarnation of Eliphas Lévi. This was the notorious Aleister Crowley, highly self-advertised as the "Great Beast," "wickedest man in the world," and high priest of assorted "magick" cults.

Crowley seems to have been basically a *poseur* in his public stance as a great wonderworking magus, having ended his days as a penniless alcoholic and narcotics addict living in a cheap rooming house. However, he was a highly gifted compiler, interpreter, and contributor to the age-old corpus of myth and esoteric practice that seeks to explore the workings of the world in all ways other than the narrowly materialistic.

After the manner of all secret cultists, most of Crowley's writings were available only to his initiates during his lifetime and for decades after his death in the 1940s. Starting in the 1970s, however, one of his several self-appointed successors as head of the *Ordo Templi Orientis* magical fraternity, Kenneth Grant, has published a series of books purporting to reveal, not only Crowley's innermost teachings, but those he inherited from a long series of esoteric forebears supposedly dating back to Pharaonic Egyptian times.

To a logical positivist, or to anyone who does not accept the possibility of forces derived from supernatural beings or secret powers in nature (magic), or even to careful linguists and etymologists, Grant's darksome, sex-obsessed writings might seem like sinister balderdash. However, I have found a number of his observations of interest in the present context, particularly as Grant does not seem to be aware of the contemporary wave of mystery creature encounters.

Basically, Crowley's idea was that enormously powerful forces and entities could be summoned up through rituals involving aspects of human sexuality. Grant lays a great deal of stress in his writings on the female rôle in this, and it seems

that one of the most important elements is menstruation.

"And menstruous women shall bring forth monsters," writes Grant, quoting the ancient apocryphal book, *Esdra*s.¹⁵ He summarizes the dread of menstruation that is practically universal throughout ancient history, and even among many precivilized peoples today, concluding that these cultures "suspected that woman and her peculiar mechanism constituted, in some manner unknown to them, a door, a gateway onto the void, through which awful forces could be invoked by those who chanced upon the keys."¹⁶ Carlos Castaneda describes the same idea from Mexican *nagual* mysticism in his book *The Second Ring of Power*.

Creatures show peculiar moon relationships

It has been noted by many Bigfoot students that, in addition to an uncanny ability to locate women who are experiencing their menstrual periods, Bigfoot and its compeers tend to coalesce at times when the moon is full, or nearly so. Of course, menstruation itself is believed to have a basic periodicity with the moon, an aspect that has been noted in many other anomalous events. The famed Esther Cox poltergeist of Amherst, Nova Scotia, in 1878, was observed to wax and wane on a twenty-eight-day cycle, for example.

The moon looms large in Crowleian speculation as well. According to Grant, the human menstrual flow is the "vehicle" of the "lunar vibration." In other words, forces pertaining to the moon — which in alchemy and kindred mystical systems always is identified as the great female principle, the sun being the male — somehow are objectified in menstruation. Grant seems convinced, for he writes of it often in his books, that this peculiar force gives rise to an entity known to the ancient Egyptians as the Ape of Thoth.

This creature, he says, traditionally "utters no human word, but a wild and monstrous speech."¹⁷ Bigfoot cognoscenti may recall the numerous reports in which the cries of the beast have been compared by puzzled human auditors to some vaguely familiar but unintelligible language — Chinese or Hebrew are often mentioned — that sounds as if it were played back at the

wrong speed, or even reversed, on a tape recorder.

It has been suggested to me by Bigfoot-as-ape partisans that the attraction of these creatures to menstruating women stems from detection by the male animal of a pheromone in women similar to the olfactory attractant that might be secreted by the female Bigfoot.

There is no way to rule this out, of course, if one accepts the lost-hominid idea. However, interspecies sexual attractiveness is an exceedingly rare thing in nature, and in any case we have no certainty that all of the creatures being seen are males. In fact, the most famous one of all, the subject of the legendary Roger Patterson film made in northern California in 1967, usually is said to be a female.

III

It is becoming increasingly clear that we are dealing not with an incredibly wide variety of hitherto unclassified creatures that somehow contravene much of what we know of animal physiology and behavior, but with another force that takes an interest in occasional humans, and can transmogrify itself into various semisubstantial forms.

Medieval alchemy speculated upon the existence of a quintessential substance or energy that was believed capable of this very thing. Raimundo Lully, the thirteenth century Spanish savant, described in his *Compendia Alchemia* one of the main phenomena that can grow out of alchemical manipulations:

...Spiritus fugitivos in aere condensatos, in forma monstrorum diversorium et animalium etiam hominum, qui vadunt sicut nubes, modo hinc modo illuc (Certain fugitive spirits condensed in the air, in shape of divers monsters, beasts and men, which move like clouds hither and thither.)¹⁸

The seventeenth-century British mystic and alchemist, Thomas Vaughan, wrote in his *Lumen de Lumine* of this infinitely mutable *prima materia* behind the scenes of mundane reality, conjuring up the many forms of matter familiar to us:

The eye of man never saw her twice under one and the same shape; but as clouds driven by the wind are forced to this and that figure, but cannot possibly retain one constant form, so is she persecuted by the fire of nature.¹⁹

It was another of Crowley's highly original notions that what the medieval alchemists were really engaged in was a clandestine form of sexual ritual, rather than their "cover" activity of metalworking which they adopted to delude religious authorities. As Grant writes: "...It is unlikely that the art of alchemy had an aim other than that which has always preoccupied mystics and magicians, viz: the attainment of cosmic consciousness via the psycho-sexual Mysteries..."²⁰

Some such idea is easy to justify by examining alchemical texts, particularly the illustrated ones. But I suggest that the same process can take place without conscious ritual, and produce unintended phenomena in the world around. This, then, might account for the unexpected, unlovely intruders who have given so many scares to young couples parked in "make out" situations on lonely lanes.

IV

My night in the back end of the pick-up truck in Pennsylvania proved to be a long, stiff and chilly one. The hands on the dashboard clock gradually twirled, and the moon slowly soared over head, eventually retiring behind black clouds. But the only indication that my aide and I had of anything happening on the mystery animal front were a couple of distantly crackling police calls picked up on our radio monitor. Officers apparently were sent out to reassure panicky citizens who had seen hulking forms in the shadows, although there was no mistaking the skepticism in the dispatcher's voice.

In ensuing months, my moviemaking ambitions gradually began a "lap-dissolve" into a new outlook on the phenomenon. I continued for a while to follow up sightings reports here and there, but with dwindling expectation of ever seeing anything in the flesh. Instead, it gradually became clear that, whatever may be their ultimate meaning, the onslaught of unidentified flying and furry objects in the past few years has made not only possible but imperative our return to an older, more comprehensive style of understanding.

Investigators by now have logged so many abnormal ele-

ments in the Bigfoot phenomenon alone that there no longer seems any need to restrict our thinking to the limits set down in biology field manuals. At the same time, this new freedom places us in the queasy position of having almost no bounds to the depth and breadth of data we have to confront.

2

Creations in Earth and Stone

Everything we know about Nature is in accord with the idea that the fundamental process of Nature lies outside space-time ... but generates events that can be located in space-time.

Henry Pierce Stapp
Nuovo Cimento, 1977

I FIRST BECAME interested in "all this stuff," as my puzzled parents used to call it, not from flying saucers or the books of Charles Fort, but as a result of hiking through eastern Oklahoma on a school vacation years ago. I was walking south along U.S. 59 after camping outside Ft. Smith. The sun was just up, drifting like a pearl pendant over silver-dust morning dew, displaying a lost-in-time irresolution as if uncertain whether to go on with yet another day.

I gradually became aware of something perplexing as I walked along, although my mind was a long way off. Striding over a hill, I heard the quaint clang of a cowbell, still used in these parts, charmingly enough, and there, off to the left, was a semifantastic landscape that might have come from the brush of J. M. W. Turner or Albert Bierstadt.

A flat vale curiously dappled stretched as far as I could see to the east. Cows standing in the grass, their backs now brushed as with melted butter by the warming sun, looked like top-heavy lighters bobbing in the high swells of some oriental harbor.

It was my first exposure to so-called pimpled plains or Mima Mounds, vast expanses sculptured with highly symmetrical, regularly spaced humps like the grain on a piece of pigskin

magnified to fifty-foot diameters. And it was my unsuccessful attempt to puzzle out a rational, mechanical explanation for these odd formations that first led me to suspect some unknown force within the earth that sculpts such things for purposes of its own.

Pimpled plains areas are found in Oklahoma, Arkansas, Texas and Louisiana. In the 1840s, a New Orleans geologist reported that such mounds "are numbered by millions" and that they "lack every evidence of artificial construction."¹ They also occur in San Diego County, the San Joaquin Valley, and north of Mount Shasta, in California. But they reach their most marked development in the west end of Washington, on Mima (MEE-ma) Prairie just south of Puget Sound.

Conventional explanations vary considerably. A current academic favorite is the pocket gopher theory, which holds that the aerating action of earthworms in dirt heaps originally thrown up by gophers started the mounds growing by increasing soil fertility, which led to the building up of these mounds through cycles of greater and greater plant cover.

Other scientists pooh-pooh that idea, since excavations have not turned up many gopher bones, but have shown some Mima Mounds to contain gravel and boulders too big for small rodents to handle. They also find the structures too neatly hemispherical and evenly distributed to be convincing as gopher holes *cum* worm farms.

Instead, these experts advance a gaggle of their own theories, some of which are droll. One geologist talked of prehistoric elephant wallows. Another proffered the sculpturings of "shovel-nosed sharks" during "a prehistoric period when the area might have been submerged by the inland sea." A third postulated a species of giant earthmoving ants.²

But what most piqued my imagination was a hint that these forms may still be in process of growth, elephants, giant ants and earthworms notwithstanding. Years ago, longtime Mima Prairie residents observed that the tops of some of the mounds were rising.

"No question about it that some of them are growing," a retired Washington farmer told me. "My father first told me about it. Back around 1930, he set up two posts by the back porch with the tops lined up on the crown of the mound behind

the barn. When I moved off the place in 1970, the top of the mound was half a foot higher. But the flat ground alongside looked to be about the same."

'Indian mounds' are part of a worldwide network

Farther east on the land, in the Mississippi and Ohio Valleys, lie the scattered remnants of a great network of more formal earth structures. Their origin really is no less nebulous than that of the Mima Mounds, but since there are human remains connected with many of them, and since their importance in the prehistory of our continent obviously cannot be ignored, archaeology has put forward a detailed version of how they were built. Basically, we're told, the Indians did it.

Nowhere is scientific isolationism, to borrow a political term, more glaring than with the North American mound phenomenon. Mounds are found all over the world, but our savants so far have managed to treat them completely *in vacuo*, evolving labored theoretical models as to their construction by two shadowy Indian tribes called Adena and Hopewell. (The latter comes, not from any Indian source, but from the name of an Ohio farmer who owned land containing a principal mound archaeological site.)

Even the Old Testament tells of the worship of the deity on "high places," which can only be mounds. King Solomon sacrificed on them, and when the ten tribes renounced the administration of Rehoboam, they resumed the practice.³

It is doubtful that there were Hopewell and Adena people in Central America, but there are identical structures there. The *Smithsonian Report for 1876* shows a highly ritualistic looking mound array found near Guatemala City in the 1870s. The discoverer, U. S. Latin American Consul George Williamson, was certain that they had not been built by Indians or Spaniards.⁴

There are many other examples: the conical hill of Kukii, the center of the island of Hawaii, which early explorers were sure was a great temple mound; the numberless mounds that once ranged from the Ukraine across South Russia into Turkey; those of China and Japan; the *meru-sringas* of India; the thousands of tumuli of Brittany, Ireland and Scotland. There

are no significant structural differences between these and the American counterparts.

Some earth structures were of gigantic scale

It is important to gain some idea of the immense magnitude of these mysterious earth constructions in our country. The area of concentration extends from the eastern Dakotas south to Louisiana, then east to Florida, and north on a ragged line west of the Appalachians and across the west part of Pennsylvania and New York, into the Great Lakes area of southern Canada. Very roughly, this can be estimated at 975,000 square miles.

No one really knows the grand total of shaped earth structures that once stood here. Many doubtless are still around, disguised in undergrowth and passing for ordinary hills and hummocks. There were at one time 10,000 known earthen erections in the Ohio River Valley alone. Just one of the bigger mounds near Miamisburg, Ohio, was 68 feet high, 852 feet around, and contained 311,353 cubic feet of soil. Some of the attendant parallel "walls" were as high as 30 feet and many miles long. Ross County, Ohio, alone contained about 500 such mounds, and 100 walled enclosures.⁵

Poverty Point, on the Bayou Macon River in northeast Louisiana, is the ruin of six gigantic concentric octagons. Archeologists James A. Ford and C. H. Webb have calculated that the original structure may have contained a total of 11.2 miles of embankments averaging six feet high by 80 feet broad. This would have comprised about 530,000 cubic yards of earth, which is 35 times the volume of the Great Pyramid of Cheops. There are many huge mounds here, and Ford estimated that the complex would have required in excess of three million man-hours of hand labor to build. Yet, evidence suggests that the entire array was constructed at one time, instead of being gradually built up.⁶

In order for such stupendous works projects, covering almost a million square miles, to have been accomplished by Indians, our experts have had to allow a fairly advanced state of society with highly developed agriculture to provide the food surpluses necessary for such grandiose undertakings.

The fact is, however, that among the hundreds of mound groups examined, not one ancient house clearly linked by irrefutable evidence to the adjacent structures ever has been found. The best that can be adduced are vague groundlines and burned wood fragments that have been taken as indications of floor-plans.

But most of these are mere circular depressions with rings of earth around them, or "tipi rings". These are particularly noticeable in Tennessee, Illinois and southeastern Missouri, and as we'll see, "tipi rings" are a minor mystery in themselves. (Some geologists insist that Mima Mounds are tipi rings.)

In general, modern reconstructions of moundbuilder dwellings and "temples" are conscripted from what is known of Indian houses around Arkansas and Missouri, where a few dome-roofed, wattled affairs were found under dirt heaps. But of course no one denies that certain Indians also heaped up simple mounds: as late as Lewis and Clark, the practice was a common way of interring dead leaders among some tribes.

Vast populations needed for such undertakings

Ohio's pioneer archeologist, Caleb Atwater, suggested that, in the Ohio Valley alone, the great earth sculptures could only have been done by a huge population which, he thought, must have exceeded the state's 700,000 white residents in the 1820's.⁷ Yet, archeological apologist Robert Silverberg, whose recent popular book, *The Mound Builders*, we have selected as a general reference, tells us: "The only traces of Adena agriculture that have come to light so far" were pumpkin and squash fragments found in two Ohio sites.

As for the Hopewells, "Intensive field work over more than a century has revealed only about half a dozen Ohio Hopewell settlements, none of them near any of the great ceremonial centers. And only at two Ohio Hopewell sites were traces of corn found. This has led to the seemingly impossible conclusion that the Hopewells were nomads..."

To get around this rather astounding problem, Silverberg unfurls the work of one Olaf Prufer, who dug in Ohio river

bottoms far from the mounds and found a few small plots that yielded ornaments similar to those in Hopewell graves, along with other debris quite different. The largest of these sites, Silverberg admits, were "not much more than 100 feet wide," yet with a rhetorical flourish he pronounces the Prufer findings "the answer to one of the major Hopewell mysteries."⁸

But as we'll see, food is far from the only problem. No mound-builder tools have ever been found, which is strange because such immense projects must at least have employed shovels of some sort to break through sod and load dirt, not to mention the shaping within the structures of the often very carefully sculpted layers of differing earths.

This matter of diverse soils is of great importance, although not emphasized by modern dogmatists. In the 1870s, Professor A. Patton excavated several mounds around Vincennes, Indiana. He concentrated upon Sugar Loaf Mound, which is often thought to be a natural formation, like Kukii, in Hawaii. He found that it and all other mounds on the east side of the Wabash River were composed of siliceous sand with a slight alluvial admixture.

"So far," Patton wrote, "we have not been able to ascertain the locality from which the material was obtained. Evidently it was brought from a considerable distance."⁹ This was a common finding. The Rock Eagle effigy mound in Georgia, for example, contains many tons of yellow clay and quartz rocks that would have had to be carried over a distance of several miles.¹⁰

Peculiar contents add to mounds riddle

Deviant soil composition alone should be enough to rein back our "Indian" theorists. But there has been an overflowing cornucopia of other unexpected materials and items found buried deep in our ancient earth structures. We'll go into this in more detail later, but let me note two elements here that have structural or functional significance.

One of the commoner constituents are shells: many mounds contain thousands of pounds of them. When these are of clams and other freshwater varieties, they can more or less

be explained as "cooking refuse," even when found as far inland as Wisconsin or Minnesota. Gulf Coast conches and oyster shells, however, are less easy to account for. But they too have wide distribution. Dr. Patton found large quantities of tropical shells in the Vincennes mounds. The only answer of the dogmatists is "trade." Thousands of tons of pickaback trade — to be dumped on the ground and covered over.¹¹

Iron in prehistoric America is another problem. In a previous book, *Weird America*, I discussed the case of the Clarksville area of Virginia, where James V. Howe reportedly found numerous aboriginal iron objects in the 1940s.¹² But there have been many other instances, starting with the earliest years of mound exploration.

At Circleville, Ohio, Caleb Atwater found a plate of rusty metal similar to cast iron. Near a handle-like hunk of elkhorn lay traces of rust that suggested to Atwater the remains of a knife blade. Modern scientists, however, dismiss this as "meteoritic," even though the oxidizing properties of the two iron varieties are very different.¹³

There have been many other discoveries of iron objects.¹⁴ Even the amusingly self-assured John Wesley Powell, maitre de of the Smithsonian and patron saint of the Adena-Hopewell theorists, found an iron knife in a mound near Nashville, Tennessee. Reasoning a priori from the approved doctrine that the Indians had no iron, he decided that the mound had to be post-Columbian and the knife acquired by barter from whites.¹⁵

The same prohibition has continued to the present. But on the long-as-your-arm list of distortions that institutional archaeology has given us, this will probably be the next to be abandoned. There is simply too much evidence that our prehistoric workings contained, not only iron artifacts, but actual iron smelting furnaces. This possibility was first suggested by Atwater in 1820, and his furnace findings were reiterated by subsequent investigators such as John Haywood of Tennessee and Gerard Fowke of Ohio.¹⁶

American 'smelters' resemble European types

Arlington Mallery was a retired mariner and amateur archaeolo-

gist who first correctly interpreted the Piri Re's map of 1513, which is thought to show parts of South America as they would have been charted in the time of Alexander the Great, a seeming impossibility.

Next, Mallery became interested in the far greater American antiquities mystery and, in the late 1940s, tried to reopen the mound iron question by uncovering many apparent smelters around Ross County, Ohio. But he was given the cold shoulder by the establishment who did not want to hear anything about such nonsense, and he had to publish his own findings.

In a long-forgotten book that he titled *Lost America*, Mallery claims that the Iron Age actually had begun in North America, since the design of the furnaces he had found in Ohio was quite similar with ones used more recently in northern Europe.¹⁷

Mallery's work lately has been taken up and expanded by Dr. Clyde E. Keeler, one of a growing number of insightful nonprofessional archaeologists, whose training is in the biological sciences.¹⁸ Most recently, anthropologist Peter Schmidt has reported in *Science* magazine that steel was being made by the Haya people on the west shore of Lake Victoria in Africa as long as 2,000 years ago. So, there now seems no reason for our experts to be standoffish about the abundant American evidence.¹⁹

Stone structures predominate in Northeast

It is another peculiarity of our most peculiar ancient history that mounded and earthen structures are not found in numbers in the northeastern states. There are exceptions, of course; but they only compound the mystery. The noted archaeologist Warren K. Moorehead took note of moundlike or embankment structures near Andover, Massachusetts. Since there were no Adena-Hopewell tribesmen in the area, he could only write these off to firebreaks made since Colonial times, although he admitted that there was no local information to this effect.²⁰

But New England more than compensates with its truly astounding variety of apparently ancient stoneworkings, scat-

tered about the landscape in the most unexpected places. These often are compared with Celtic structures of the Megalithic era in Europe. Most of them are mortarless and composed of uncut stones in what can only be considered a rudimentary style of masonry.

Forms range in complexity from standing stones and dolmens through walled arrays to fully vaulted chambers, some buried and some free-standing. A noticeable trait is the occasional use of stones of enormous size. There are even a few stonehenge-like structures shrouded in the undergrowth of lonely mountainsides around Royalton and South Woodstock, Vermont.

Institutional archaeology definitely was caught napping in the rediscovery of these ruins. Although some of them were mentioned in obscure local histories, their recovery has been a comparatively recent development, and entirely the work of amateurs. A case in point is the increasingly famous Mystery Hill, near North Salem, New Hampshire. This complex of walls, standing stones and strange chambers somehow had escaped everyone's notice until an insurance executive named William Goodwin took an interest in 1933 and began to restore the site and try to fathom its significance.

Although the most encrusted of the archaeological old guard sniff at Goodwin's lack of formal training and dismiss the sprawling 22-acre stoneworking as a mere "soap factory" or "cider works" built by recent farmers, more sophisticated experts are grudgingly beginning to concede that the site may be a genuine ancient remain of some kind.

By modern dating techniques, Mystery Hill's origin recently has been estimated at between 2700 and 1700 B.C.²¹ It seems a safe prediction that mainstream archaeology somehow will have to arrange an about-face on this puzzling construction, and with it many of the other "Colonial root cellars" and "sparetime rock gardens" that still are being turned up in out-of-the-way New England woods and mountainsides.

Of course, in one way the positivists' chariness is understandable: their business is providing *answers*, not unleashing a population explosion of new questions and conundrums. And the New England megaliths certainly offer no less shaky a basis for an Indian explanation than do the earth forms farther west.

Another nonprofessional antiquarian, Dr. Barry Fell of Harvard University, has stirred up an academic hornet's nest by exploring and describing without denigrating many of these standing stones, "thrones" and grotto-like temples. In his book *America B.C.*, Fell specializes in translating many of the curious inscriptions that appear on these rocks, provoking some amazingly ugly language from established experts.

The problem seems to be that Fell is not playing the "No Non-Indians Before Columbus" game: he persists in finding characters from such ancient European languages as Iberian Punic and Ogam. In a later chapter, we will give our reasons for believing that Fell — and other translators long before him — are no more right than the "Indians only" orthodoxy they oppose.

But for the moment, I need only point out the difficulty of attributing these stoneworks to *any* known human builders.²²

II

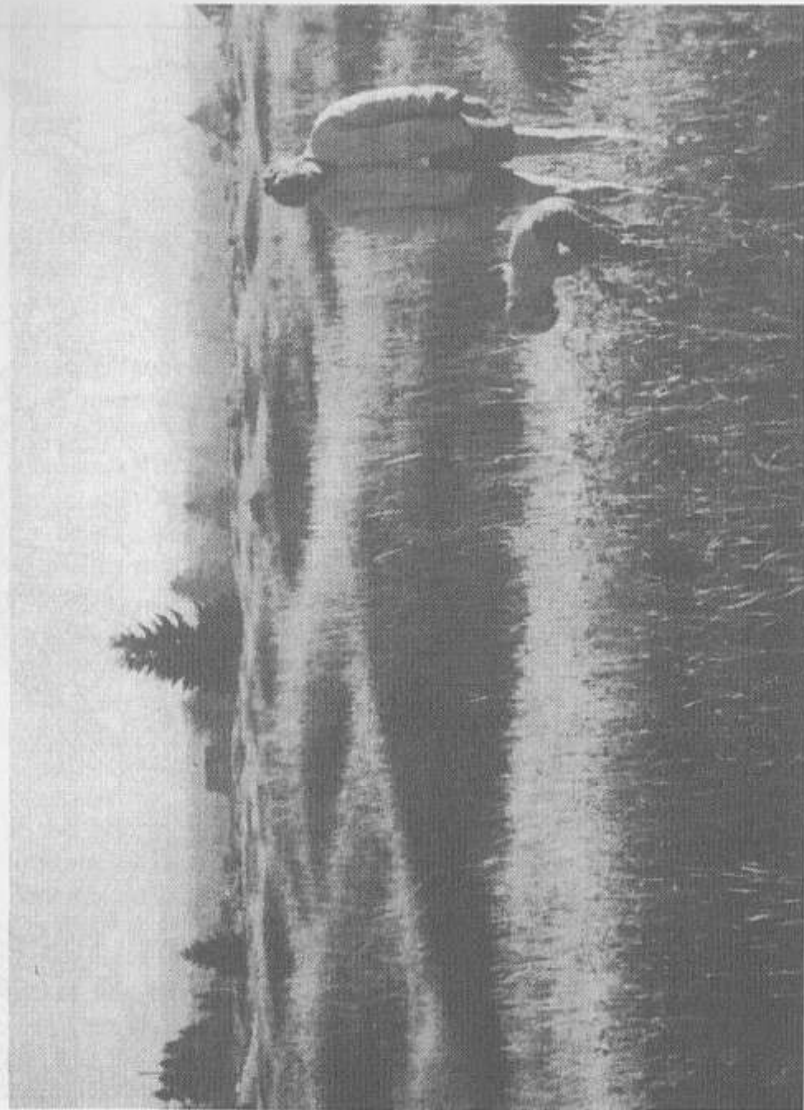
If the Adena-Hopewell dogmatists greatly simplify their task by limiting arbitrarily their sphere of interpretation to North America, they also have severely restricted the kinds of antiquities that they will incorporate into the theory. Other highly intriguing structures are excluded with little or no comment. Those that have been noticed are charged off to Indians, to be sure, but no prominent mound scholar who values his career cares to discuss the large population of the forbidden.

Areas around the lower part of Lake Michigan at one time displayed mosaic-like geometric patternings of the ground surface, which must have lain in a sort of beholderless beauty, as a charmed *ars gratia artis* of nature, since never mind when, until the arrival of the first whites.

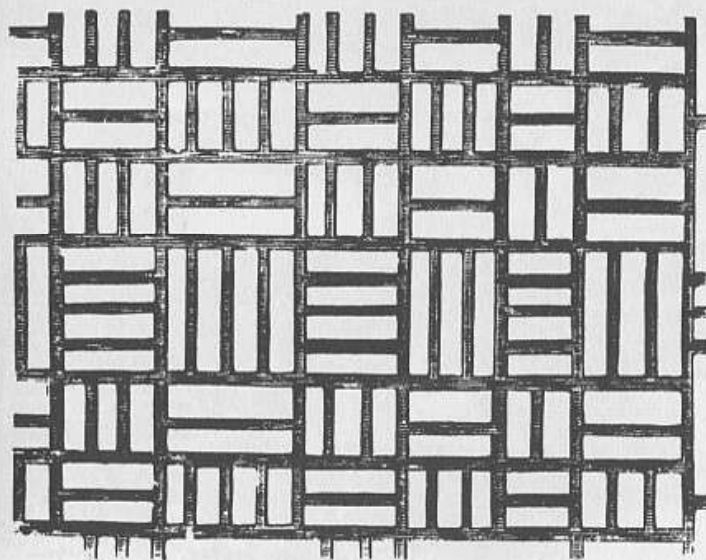
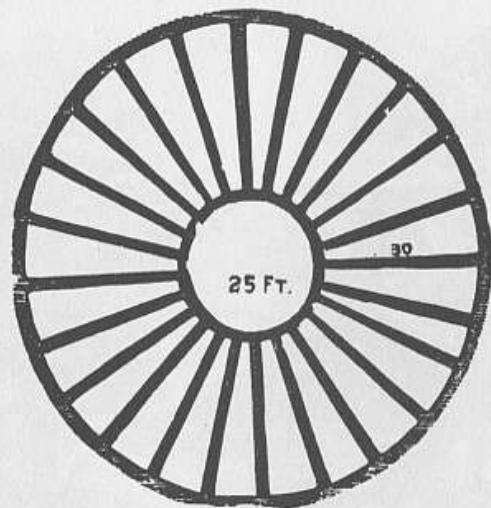
Unfortunately, all that we now have are accounts by explorers and settlers in Michigan who described "large tracts, free from wood, many of which are everywhere covered with furrows, as if they had formerly been plowed and sown." These words are quoted by Stephen D. Peet, perhaps the last of the truly open-minded archaeological editors, from a report by the French explorer, Verandrier.



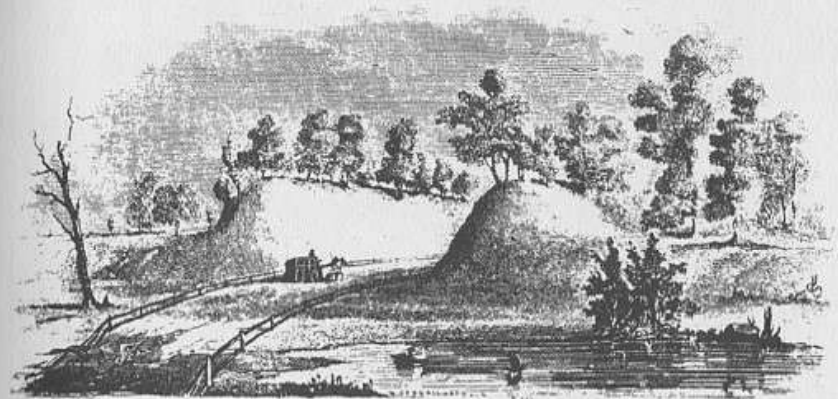
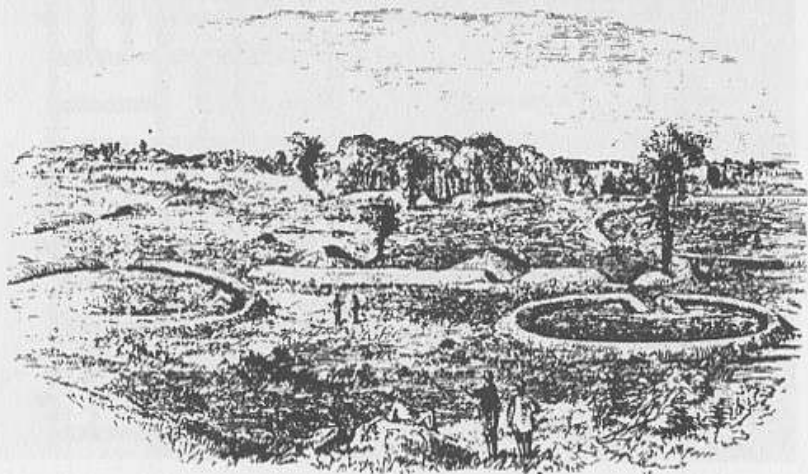
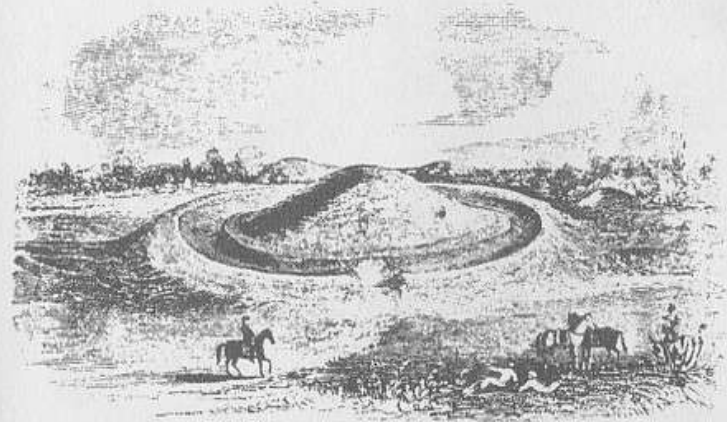
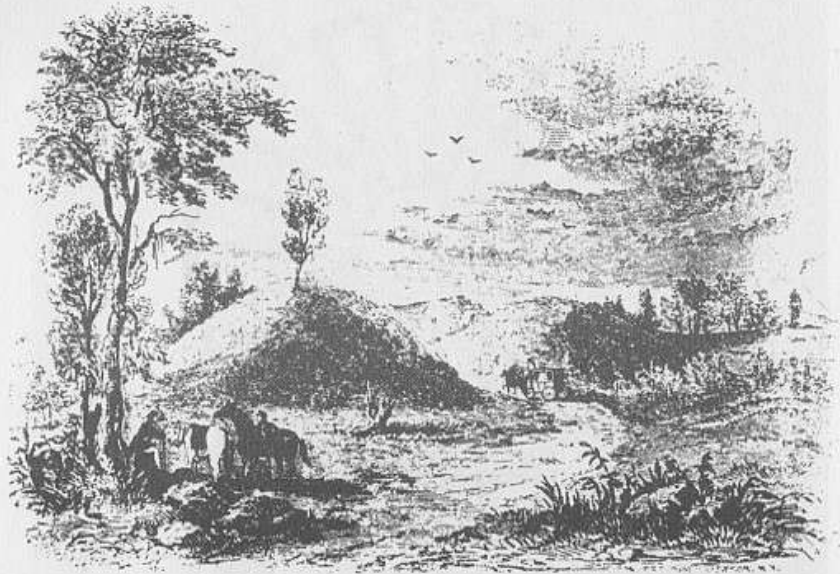
Prehistoric earth structures of the eastern states, as they existed in the 19th century. Dots indicate relative numbers rather than individual constructions.



Some of the thousands of Mima Mounds on Mima Prairie, near Little Rock, Washington. Similar areas exist in California, Oklahoma, and Texas. Few geologists care to grapple with the thorny riddle of how such structures were formed.



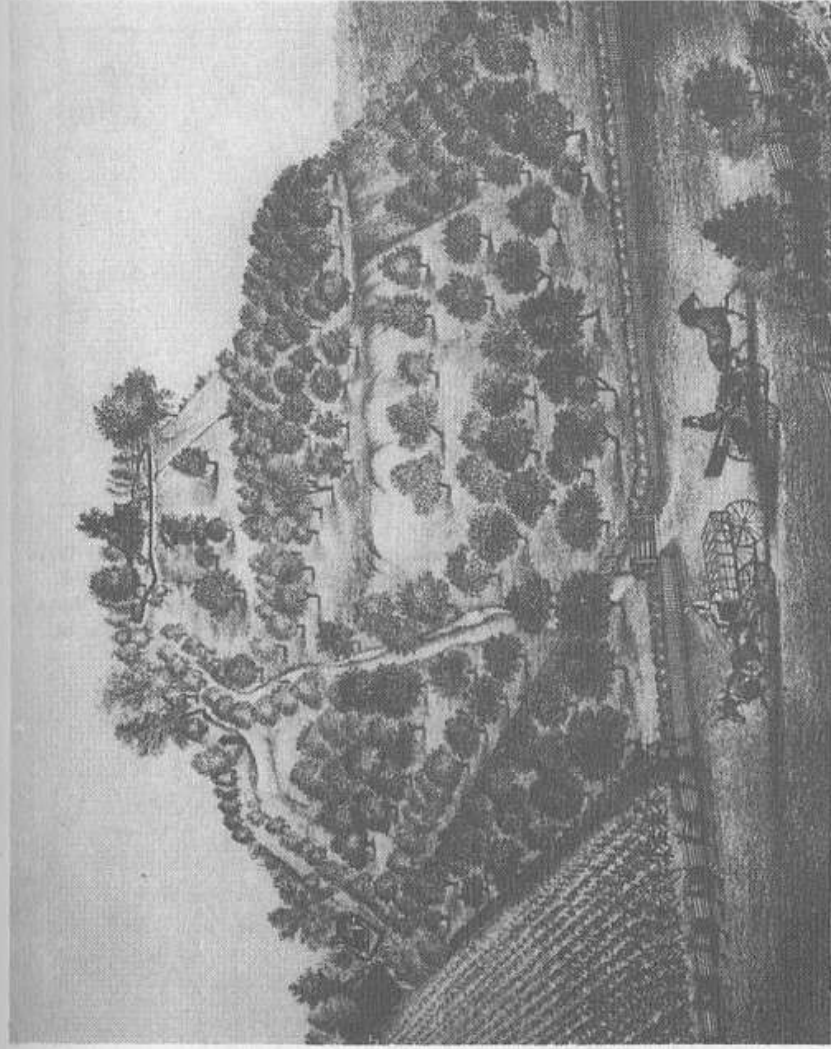
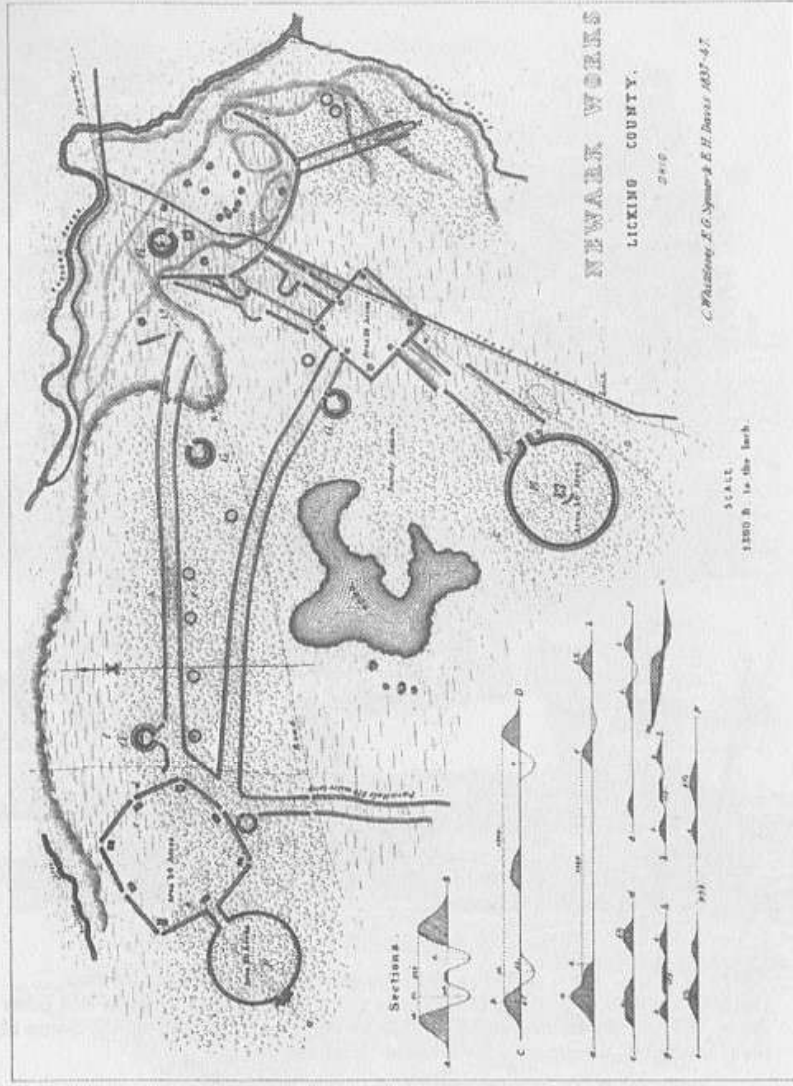
Early explorers in what is now St. Joseph, Cass and Kalamazoo counties, Michigan, found wide expanses of ground decorated with regular, geometric trenching. Today's experts call these "Indian corn fields," a theory amusing to modern grain farmers.



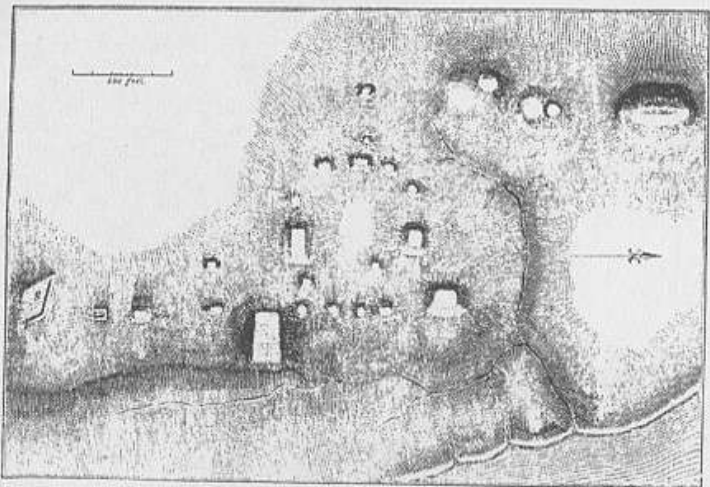
When the U.S. was young, such scenes were common in Southern and Midwestern rural areas. Later generations of farming, city building and roadmaking have cleared away virtually all of these unusual structures. ABOVE: A landscape depicted by Squier and Davis in their 1848 masterpiece, *Ancient Monuments of the Mississippi Valley*. (BELOW) Inexplicable ridges and circles near Hopeton, Ohio, from Baldwin's *Notes on American Archaeology*.

ABOVE: Ring, moat, and mound with causeway, formerly in Greenup County, Kentucky. Similar earthworks still exist in Britain, India and other lands. (BELOW) Giant parallel embankments near Picketon, Ohio. Some of these enormous constructions extended for miles.

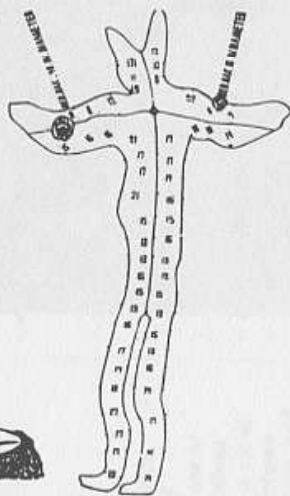
Many prehistoric American earth complexes were of stupendous scale. The one at Newark, Ohio, covered about four square miles, with a set of parallel walls not fully shown here extending two and one-half miles to the south. (Squier and Davis, *Ancient Monuments*)



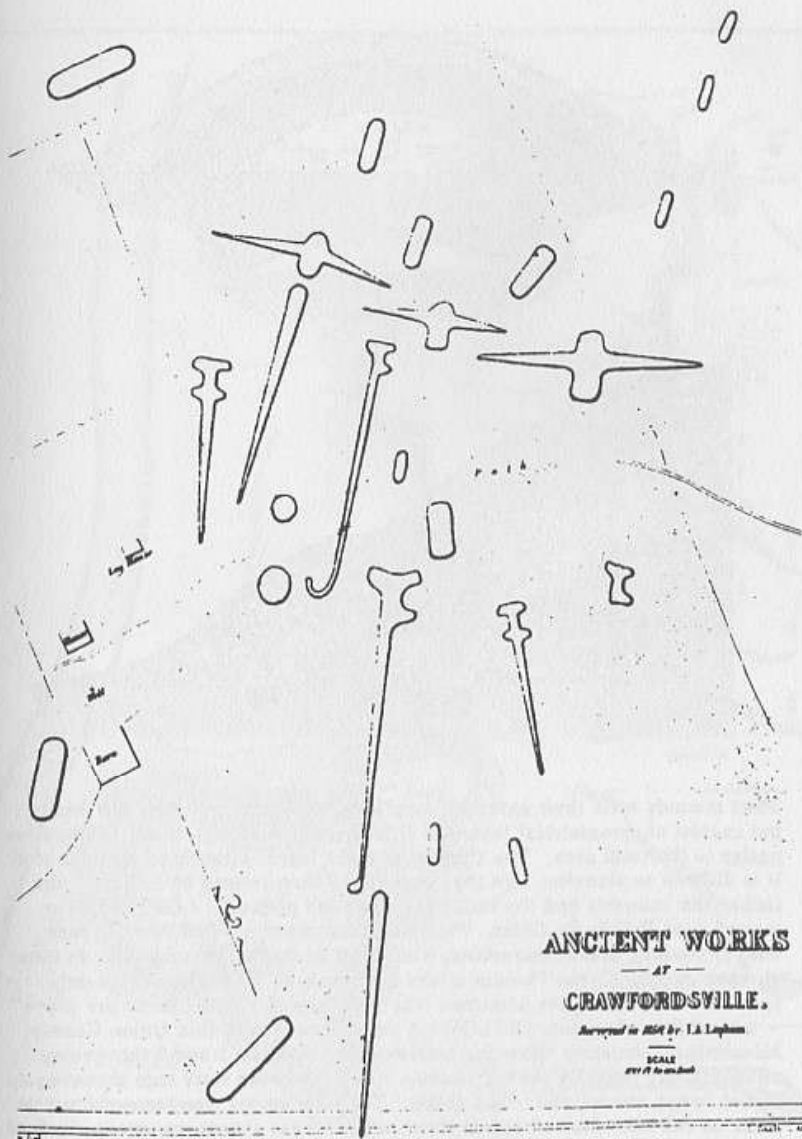
An early 19th-century view, much too small in scale, of Monk's Mound, the main structure at the once-enormous Cahokia complex near St. Louis. This is the largest pre-Columbian earth construction in the Western Hemisphere, and one of the greatest in the world. But just as with the arbitrary "Adena-Hopewell" terminology applied to the moundbuilders in general, we still do not know so much as the name of the local Indian tribe, which knew nothing of the mounds' origins.



It is a striking fact that so many modern American cities of the Middle West and Southern areas originally were occupied by extensive arrangements of ancient earth structures. This 1819 map shows platform mounds and "forts" at what was then called Mound City, and which now is the riverfront of St. Louis, Missouri.



Effigy mounds representing organic forms — when seen from high overhead — were mainly found in the northern Mississippi Valley. The serpent was a frequent motif, as exemplified in this pair from a ridge near Potosi, Wisconsin. Even manlike figures were found, such as these from Baraboo (RIGHT) and Devil's Lake, Wisconsin.



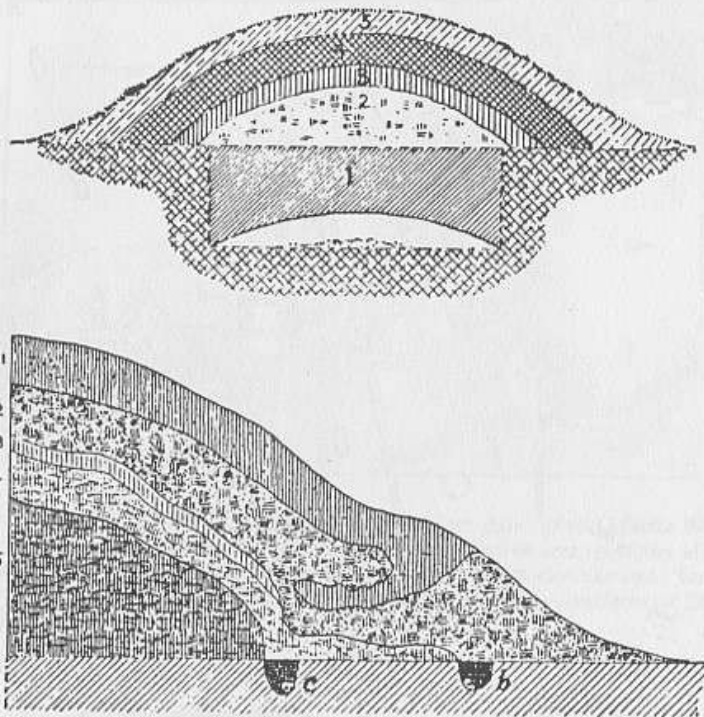
ANCIENT WORKS

— AT —
CRAWFORDSVILLE.

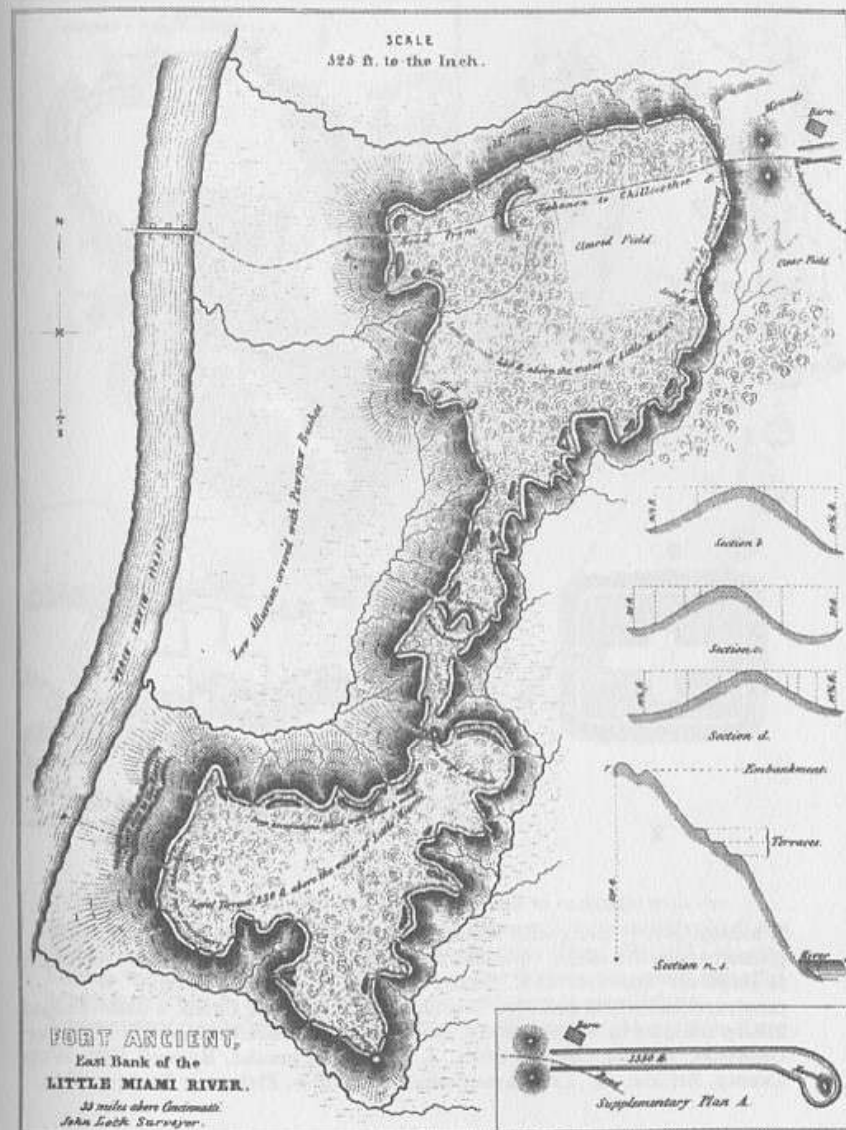
Discovered in 1854 by I. A. Lapham

SCALE
100 FT. TO AN INCH

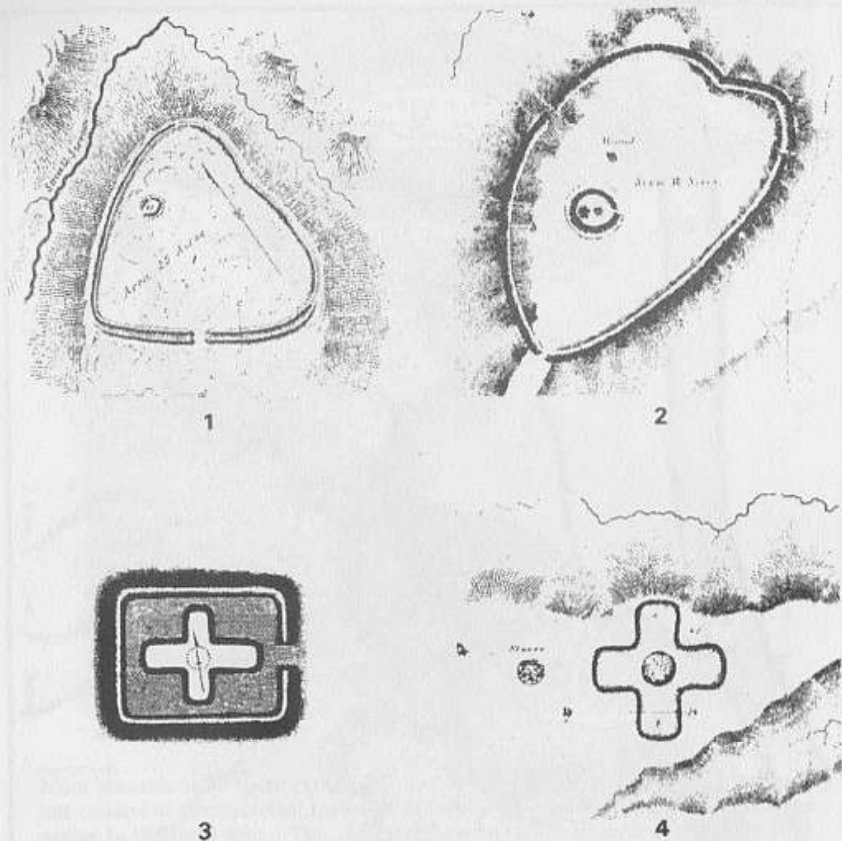
On the site of present-day Crawfordville, Wisconsin, were these extremely stylized and modernistic-looking sunken earth sculptures. Studied from above, they seem almost aerodynamic.



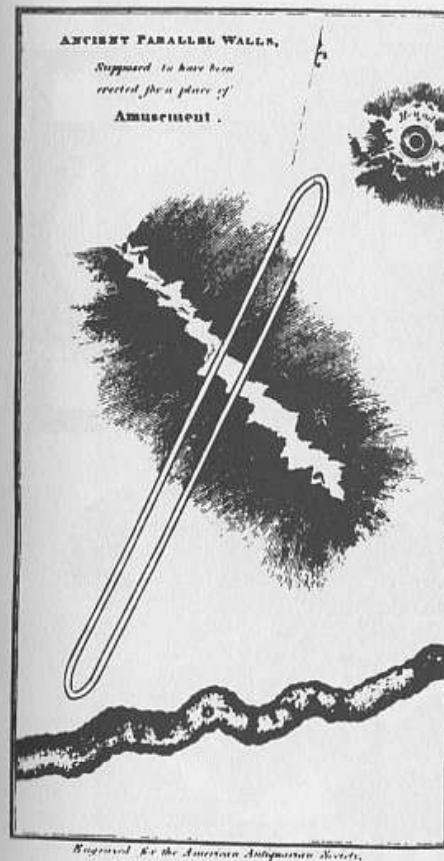
Most mounds belie their external simplicity. They are not mere dirt heaps but consist of symmetrical layers of differing soil elements, many of them not native to the local area. The shaping of these layers often is so complex that it is difficult to visualize how they could have been formed by Indians, who lacked the interests and the technology for such projects. (ABOVE) This mound near Prairie du Chien, Wisconsin, contained a 6-foot circular base (no. 1) running below groundline, which was arched on its underside to form an open cavity. Cyrus Thomas of the Smithsonian Institution could only speculate that this space somehow had been formed "by the fierce fire above" — a wood fire, of course. (BELOW) A vertical section of this Union County, Mississippi, structure shows an interworking of strata 1 and 2 that seems unnecessarily intricate for the Indians who supposedly were only throwing up casual heaps around their dead chiefs. The time seems ripe to consider new ideas on the formation of untold thousands of these structures across much of North America, as well as other continents.



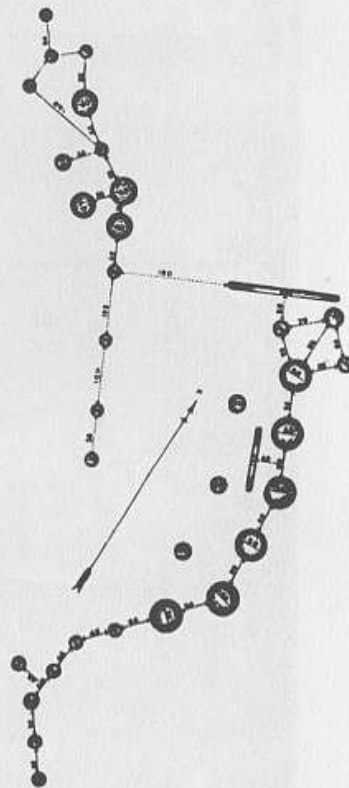
Another worldwide class of prehistoric ground figures are the hilltop "forts." The term seems a misnomer, however, when we look at the layout of such a famous one as Ohio's Fort Ancient. The walls are penetrated by some seventy openings, which would render them militarily useless. Most intriguing, however, are the surprisingly large number of river tributaries that appear to run down from them. A set of parallel embankments almost a mile long once extended to a mound in the northeast (Plan A, lower right). What defensive purpose could these have had?

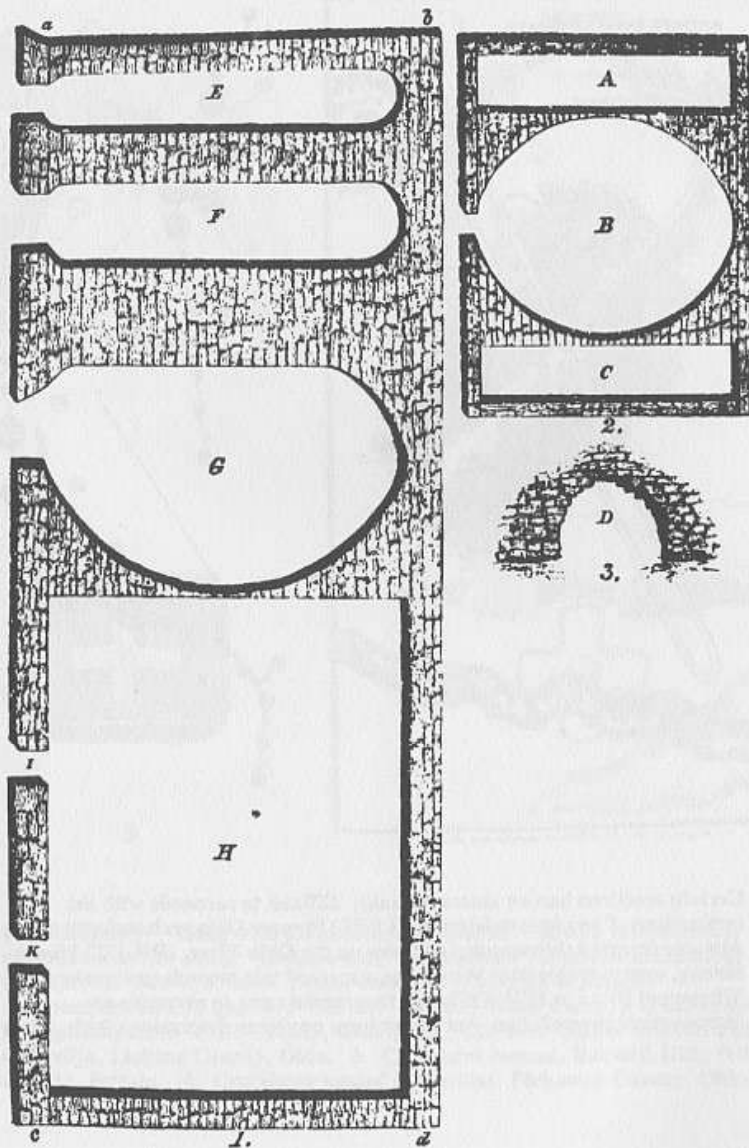


If hilltop forts — along with mounds and megaliths — are an international phenomenon, the entire “Indians only” rationale of American archaeology is in jeopardy. Surveyor E. G. Squier collected examples of parallel constructions in Old and New Worlds: 1. Bury Wood Camp, a heart-shaped hilltop rampart in Wilts County, Britain. 2. The heartshaped hill fort near Granville, Licking County, Ohio. 3. Cruciform mound, Banwell Hill, Wilts County, Britain. 4. Cruciform mound at Tarlton, Pickaway County, Ohio.



Certain erections had an abstract quality difficult to reconcile with the inclinations of any known Indians. (LEFT) Pioneer Ohio archaeologist Caleb Atwater depicted this singular complex on the Ohio River. (RIGHT) Moses Strong, a state geologist in Wisconsin, surveyed this mounds group along the Mississippi River in 1874. Offhand, they would seem to resemble an astronomical constellation, but I have been unable to determine which, if any.





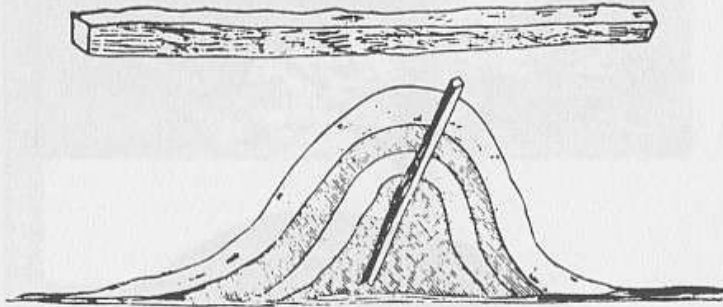
Among other curious stoneworkings in the underbrush when white settlers arrived were these foundation-like platforms at Louisiana, Missouri. In recent years, Louisiana has been the scene of appearances of the Bigfoot-like "Mo-Mo" (Missouri Monster).



Hidden away in New England, many of them for some reason ringing the Quabbin Reservoir in west Massachusetts, are a number of stone-lined "beehive" crypts. Interiors average five feet high, with entry passages perhaps eighteen inches high. Those are the dimensions of this example, by an abandoned cemetery near Pelham, Massachusetts. (BELOW) A sectional drawing of a similar "passage grave" in Scotland; others range from Russia to Asia.



By far the most extensive of the megalithic-style stone arrays scattered about New England is Mystery Hill, near North Salem, New Hampshire. Our illustration shows one of many chambers formed of stones weighing thousands of pounds. Since it is impossible to assign these gigantic productions to Indians, old-style archaeological explainers have decided that they are merely "root cellars" built by colonial farmers in their spare time.



The important work of the British writers Janet and Colin Bord has helped return to us a proper awareness of the enigmatic powers which our ancestors attributed to earth tumuli and to certain peculiarly shaped stones. Such structures are by no means confined to Europe, however. This mound, containing a long, rectangular stone bar, was excavated near Baraboo, Wisconsin — the locale of many other anomalies — in 1856. Since the record does not mention human remains, we may speculate upon some other relationship between the shaped earth and this stone than might stem from Indian funerary customs.

In the 1820s, the peripatetic Henry Schoolcraft studied the formations and wrote of "enigmatical plots of variously shaped beds." John T. Blois, in his *Gazeteer of Michigan* (1839), reported that these peculiar earthworks "appear in various graceful shapes. Some are laid off in recti-lineal and curvi-lineal figures, either distinct or combined in a fantastic manner, in parerres and scalloped work, with alleys between, and apparently ample walks leading in different directions."²³

These things were found in the southwest quadrant of Michigan, chiefly in valleys of the St. Joseph and Grand rivers, in an area comprising the present counties of Berrien, Cass, Kalamazoo and Allegan, and for a few miles into northeast Indiana. Another area lay in southeast Wisconsin, among the effigy mounds. Since Schoolcraft, no antiquities expert of prominence has had a constructive thing to say about this curiosity, other than to shrug it off as "Indian garden plots."

Even a recent effort to rethink the problem, by anthropologist Thomas J. Riley of the University of Illinois, did not venture beyond this interpretation. Riley tells us that these three-foot-deep furrows of circular, pentagonal, checkerboard and other patterns were used to extend the crop-growing season. Frost, he maintains, drifts down into the furrows and leaves plants atop the ridges unscathed.²⁴

We'll have to take Dr. Riley's word for the frost-control function, but reserve judgment on whether such novel procedures would really have been necessary in the usually temperate latitude of southern Michigan and Indiana.

As for the pentagons, parterres and scalloped "fantastic" forms taken by the plots, which must certainly have added to the labor of construction — and of farming — the reader will have to judge their value to Stone Age subsistence agriculture. As Riley put it in a newspaper interview, "It was a lot of work constructing these plots with stone and bone tools, but apparently they thought it was worth it."²⁵

Although effigy mounds are mentioned in official speculation, due to the paucity of Adena-Hopewell attributes found among them, they are given short shrift. The finest surviving effigy — one of the world's truly great works of sculpture — is Serpent Mound, in southwest Ohio. Not one solitary Indian artifact has ever been found in it.

Far and away the greater number of effigies originally were in southern Wisconsin. As the illustrations show, there is a haunting and elusively "psychological" quality about these strange abstractions. Moreover, as is the case with the now-famous Nazca Lines of Peru, the forms really are comprehensible only from quite high in the air. From the ground they look like rather dull hills, and surely not like anything that would have given a sense of achievement to the earthbound Indians.

One of the most difficult theoretical problems for the dogmatists is the question of why effigies are found in the northwestern mound area, hemispherical mounds in the central region, and flat-topped "temple mounds" in the present Southern states.

Since the capricious, almost humorous effigies fit poorly with the prevailing concept of mounds as funerary sarcophagi, or with ceremonials — that favorite archaeological catch all — they are not mentioned often. This is facilitated by the fact that very few of the most interesting ones survive today, although a few simpler types are preserved at Effigy Mounds National Monument, on the Mississippi in northeastern Iowa.²⁶

'Intaglios' are visible only from high above

Moving into the Great Plains and Western states, we encounter a vast array of such things as circular earth depressions ("tipi rings"), sacred cairns, rock arrangements, and "eagle pits," to name a few. But since these have been carefully described in anthropological literature, we'll pass over them here, only observing that Indian attributions are as tenuous as ever.²⁷

Intaglio effigies formed by scraping away of gravel and surface rock to leave a line of contrasting subsoil are now largely confined to the southwestern deserts. A few isolated specimens survive in Wisconsin, such as the small one — apparently representing a long-tailed quadruped — along State Route 106 in Fort Atkinson. Until recent decades there still were some in North Dakota and Montana, but for obvious reasons only ground without heavy plant cover allows us readily to discern such things now.

However, a number of gravel sculptures still exist along the lower Colorado River, between Fort Mohave, Arizona, and

Ripley, California. The subject matter is puzzling, ranging from the human and the animal to bizarre linear fantasies that can only be compared to the work of surrealist painters.

Again, we are reminded of the Nazca Lines and wonder by whom such inaccessible creations, that demand to be seen from at least 100 feet overhead, were made. In fact, the intaglios apparently did not become known among whites until an airplane pilot first spotted them in 1932.²⁸

Smithsonian Institution archaeologist Frank Setzler, who examined the sites near Blythe, California, for the National Geographic Society in 1952, surmised that the makers of the intaglios had directed their construction from a nearby peak. But when the expedition's helicopter pilot flew to the top of the hills to the south, it was found that —

He could see no trace of them. I went up myself and confirmed his observations. At hilltop height the figures melted into the uniform patinated gravels of the mesa... Even when five or six of us stationed ourselves at various points along a figure's extremities, we could barely make out its design. Thus it hardly seems possible that a couple of nomadic families could have made such a figure, or that a people would go to the immense pains of creating these huge effigies only to leave them and wander on.²⁹

Experts find no builders for rock alignments

These enigmatic American figures have a basic similarity with such European ground effigies as the Cerne Abbas Giant of England, except that ours seem less monumental in scale and — in the human and animal forms, at least — somewhat more rudimentary in style. They do include more fantastic or abstract elements, such as the rather startling wavy strands or "hair" protruding horizontally from the head of one of the Blythe man-figures. They also are spread much more widely across the landscape than anything surviving in Europe.

About seventy miles north along the Colorado River, opposite Topock, Arizona, is the Mystic Maze, which is the largest gravel construction along the Colorado. The name is something of a misnomer since the array is more like a series of parallel windrows of cobble-sized rocks covering the eighteen-acre top of a T-shaped mesa.³⁰

Near Stove Pipe Wells in Death Valley, 200 miles

northwest, is a similar structure, consisting of multiple rectangles that look vaguely like the floorplan of a giant house. This "maze" is built at the usual point of highest summer heat in this lowest of American places.³¹

On the far side of the Panamint Mountains, which border Death Valley on the west, there are numerous gravel effigies and rock alignments. Many are huge, the largest sprawling 500 feet in length, and patterns are abstract.³²

Prevailing official opinion, not surprisingly, is that since all of these figures had to be built by *someone*, the likeliest candidates are Indians. However, University of California anthropologist Michael Harner reviewed all of the tribes who could possibly have been involved with the Colorado River glyphs — Yuman, Mohave, Maricopa, Pima, Cocopa, Papago, Anasazi — together with the sand-painting and other art concepts of these peoples, and concluded that there is no direct evidence of construction by any known Indians. Indeed, some Mohaves declared that their tribe knew about figures like the so-called Mystic Maze, but had no traditions pertaining to them.³³

Although Davis and Winslow believe that "pre-Shoshonean or at least non-Shoshonean" peoples might have created the Death Valley effigies and alignments, they admit an important characteristic of these ground figures: "They lack flakes, tools, potsherds, and other accumulations of the trash of ordinary living." Perhaps more important, they write, it has proven impossible to establish the age of the images.³⁴

Our earth structures are of wide diversity

Even yet we are far from exhausting the list of the mysterious orphans of American archaeology. There is a wide gamut of structures:

Stone "windrows," walls and enclosures. Usually found on promontories and mountaintops, their distribution is continent-wide, and occurs in other countries as well.³⁵ In my book, *Weird America*, I describe such structures ranging from the Kanawha Valley of West Virginia, through south-central Colorado to the East Bay area of San Francisco.³⁶ One of the best examples of these stone walls outside New England is found at Giant City State Park, south of Carbondale, Illinois.

Hilltop Forts. Only a shade less mysterious than the

mounds themselves are the stone and earth-walled enclosures known as hilltop forts. This name is certainly incorrect, however, for military value in such low embankments, pierced with many entrances and often surrounded on the *insides* with moat-like ditches, seems highly unlikely. Anthropologist Mircea Eliade may have hit on a valuable insight in his book, *The Forge and the Crucible*: "Fortifications — trenches, labyrinths, ramparts, etc. — were designed to repel invasions by demons and the souls of the dead rather than attacks by human beings" before they became military structures.³⁷ There are many riddles connected with hilltop forts, not the least of which is that identical ones are found in Europe and other continents.

Structural remnants. About two miles southwest of the present town of Louisiana, Missouri, early settlers encountered a 56-by-22-foot foundation-like set of stonework with a number of chambers, one still partially covered by the ruins of a vault five feet high. Another chamber contained human bones and "the remains of a furnace." Similar constructions were said to exist on Buffalo Creek and the Osage and Gasconade Rivers in Missouri, and in Franklin County, Indiana, northeast of Harrisville.³⁸

Unclassifiable enigmas. Some nineteenth century writers like William Pidgeon and Josiah Priest, who definitely are not on modern archaeology's approved author's list, describe "wells" once found in the rocky bottoms of Paint Creek in Ohio, and the St. Peters (now Minnesota) River in Minnesota. These apparently artificial structures were as much as 12 feet deep, cylindrical in construction, and were closed by stone covers below the surface of the water. Pidgeon was told by Indians that they were fish traps.³⁹

An underground puzzler was uncovered by Clement L. Webster alongside the confluence of Beaver Dam Brook with the Shellrock River, near Rockford, Iowa. Although he found no human remains or relics of any kind, Webster (or the Smithsonian editors) persisted in calling this an Indian "grave." Its structure consisted of a seven-foot trench, three feet deep and two-and-a-half feet wide, that was filled with slabs of limestone angled upward against a central core to form a gabled effect. Webster remarks that the surface slabs were so heavy that one man could barely lift them.⁴⁰

In a way, it almost seems an act of arrogance to make up this sort of compilation, because the sheer variety of inexplicable prehistoric structures that have been found in America but long ago consigned to the Orwellian memory hole defies arbitrary categorization. But this is only a survey sketching broad

principles, and any exhaustive catalog will be left to those so inclined.

III

Who then built all of these singular and seemingly purposeless things, if not the Indians? The best answer might come from the Indians themselves.

But it is of a sort that one hesitates to proffer now in this day when a corrosive reductionism and dead-weight materialism vigilantly monopolize human consciousness. It is based in legend and our reaction to it depends upon how insistent we are for pat and authoritarian answers to every riddle.

The point that ought to be stressed is that, despite the Adena-Hopewell scenario, we still do not know for certain who made any of the great mound structures, or when. We do not know why the mound-builders so suddenly vanished, or where they went.

What we *do* know is that virtually all tribes in the main mounds area believed any manual labor other than hunting and warfare to be ignoble, just as did the old European aristocracy. For this and other reasons, they preferred a nomadic way of life which enabled them to leave few if any structures that definitely can be traced to them.

Cyrus Thomas, one of the archons of the dogma, tacitly admitted that the Indian conclusion is based upon evidence partly negative and partly circumstantial:

As the country was inhabited only by Indians at the time of its discovery, and as we have no evidence, unless derived from the mounds, of its ever having been occupied by any other people, every fact indicating a similarity between the arts, customs and social life of the moundbuilders and those of the red Indians, is an evidence of the identity of the two people. The greater the number of those resemblances, the greater the probability of the correctness of the theory, *so long as we find nothing irreconcilable with it.*⁴¹ (Emphasis supplied)

And there's the rub. It has been our puzzled task here to show that the irreconcilables are absolutely legion.

Typical of the old-style certitude is the scientific response to the common Indian position of knowing nothing about the

mounds and other antiquities. Robert Silverberg sounds a little incredulous and a little patronizing when he confides that the Indians "no longer knew that it was their own great-great-great-grandfathers who had built the mounds." A few pages later, he discloses that the Creek Indians were nothing less than "Temple Mound folk who had forgotten their ancestry..."⁴² One imagines that the Creeks—now extinct—would have been thankful for this boost to a shockingly faulty tribal memory.

As for those Indians who did offer a version of the earth structures' origin, our know-betters will have none of it. John Hackewelder, a missionary to the Delawares, recounted in 1819 this tribe's record of a people called the Alligewi or Talligewi who once had inhabited the country east of the Mississippi. They supposedly had many large towns, where they had built mounds and wall-like fortifications, but eventually were driven out of the area after bloody battles with the Delaware and allied tribes.⁴³

Many other Indians had similar legends. The Cherokee version was that these predecessor peoples were white, or albinoid, and could not see in the daytime. Called "moon-eyes" by the Indians, these wretches likewise were driven out. They are supposed to have occupied an area near the headwaters of the Little Tennessee River, with forts extending down Chickamauga Creek.

The legend recurs in Arkansas, where the moon-eyes are said to have built the many mounds found there. Sioux Indians to the north maintained that the strange people had been exiled to the area of present-day Wisconsin and Minnesota, where they eventually perished.⁴⁴

Moon-eyes? Pale complexions? Architectural talents? It does begin to sound a bit mythopoeic, doesn't it? But perhaps we need go no further for these glowing orbs in the receding mists of our past than the flaring eyes of *faerie*, Bigfoot, and other possible analogs on this continent.

Giant bones discoveries add to mounds riddle

There is another part of the story that adds to the riddle. According to Hackewelder, many of the Alligewi people were supposed to have been giants. Although myths of primordial

trolls and ogres are as widespread in folklore as the Biblical "giants in the earth in those days" or Sterkodder and Hrunger of the *Eddas*, the present case is a bit different. Ordinarily, one would tend to think of such a thing as an earth spirit as a rather ethereal entity at best. But in grappling with the American mound phenomenon, we have to contend with some highly anomalous human bones discoveries.

As soon as mound excavations became widespread in the nineteenth century, these reports began to circulate. It is doubtful, however, if any topic has been more relentlessly suppressed. The net result is that these findings have been studiously avoided by established experts, remains reportedly recovered have not been preserved, and we are forced to rely on anecdotal or journalistic accounts.

Some of the earliest are given by John Haywood in his fascinating 1823 history of Tennessee. He writes that, about 10 miles from Sparta, in White County, "a conical mound was lately opened, and in the center of it was found a skeleton eight feet in length."⁴⁵ About a dozen other discoveries of unusually large human remains are summarized by this long-neglected writer who almost seems to have been an unconscious "pre-Fortean" in his concentration upon heavily tabooed anomalies.

Well into the present century, abnormal bones still were being found. In 1912, the *New York Times* reported that remains of a "heretofore unknown race" had been found in a mound near Lake Delavan, Wisconsin. Commenting a little uncertainly that they were "presumably those of men," the *Times* described the gigantic and bizarre-looking skulls: "From directly over the eye sockets, the head slopes straight back and the nasal bones protrude far above the cheek bones. The jaw bones are long and pointed, bearing a minute resemblance to the head of a monkey. The teeth in front (*sic*) of the jaw are regular molars."⁴⁶

Other discoveries are too voluminous to list here, but I have given a number in condensed form elsewhere.⁴⁷

'Little people' also have left faint traces

To finish roughing out the sketch, we must note that there also is a modicum of evidence for the existence of *little people*.

Fort, in the same chapter as his discussion of giant stone axes that probably could not have been used by normal-sized people of the present day, meditates on such things as "pygmy flints," which have been found in England, France, India and South Africa.⁴⁸

Many American Indians have legends of pygmies, who usually are depicted as hostile. The Cheyenne, Araphahoe, Sioux and Dakota tribes tell of encounters they have experienced in the northern Rocky Mountains, and especially Wyoming. Shoshone folklore in particular took note of dangerous dwarves armed with poisoned arrows, whom they called *Nimerigar*, "people eaters."⁴⁹

Hard evidence is even more elusive than that for big people. Haywood reported on "certain small tombs, and skeletons in them, having been discovered a few miles from Sparta, in the county of White." This is the same vicinity in which he records the finding of giant bones in the conical mound. One of the skeletons measured 2 feet 10 inches from ankles to top of skull. Haywood notes that the consensus of "the medical faculty at Nashville" was that the bones were those of adults.⁵⁰

It may be valuable to review one strange aspect of our more elaborate mystery stone structures in the Northeast. While some of these, like Mystery Hill, New Hampshire, are gargantuan arrays composed of slabs of rock that might indeed have needed giants to wrestle into place, others are of impressively small scale. A number consist solely of tiny "beehive" chambers constructed of lintelled or corbeled rocks that have been heaped over with earth.

The point would seem to be that none of these probably were structures for or by average-sized people of the present norm. It could, I suppose be suggested that they are somehow merely "symbolical," meaning devoid of function. But Ockham's principle would suggest a simpler interpretation: they must merely have been built by someone or something other than the Indians we know.

IV

Through the years since I first examined Oklahoma's pimply plains, I sought out and explored dozens of other unconven-

tional earth structures. I studied the famous ones like Cahokia mounds, east of St. Louis, Missouri.

I tracked down the forgotten but probably equally significant ones, like what little is left of the New Madrid, Missouri, mounds complex. This power point was the epicenter of the great earthquake of 1811 in which even the course of the Mississippi River was reversed for a time.

Gradually, I was growing aware of the remains of an awesome but incomprehensible formative process spread across this North American land like the written-over but still partly visible calligraphy on a much-reused medieval parchment.

I picked up hints of some unknown concerted purpose behind these earth mystery nodes, and even of links to apparently unrelated paranormal phenomena, such as fugitive strange creatures and aviating objects.

But chiefly I learned that we have to turn to methods and sources out of the realm of the strictly materialistic to catch the real drift of what has been happening. What will be happening.

3

Artifacts and Inscriptions

There are gulfs of the unaccountable, but they are bridged by terminology.

Charles Fort
Wild Talents

NOW, I THOUGHT: if I can just slide a bit farther to the right... And get enough foothold on that narrow wainscoting of a ledge. My boot — not a proper rock-climbing model, like myself — held, and I inched far enough to take a broad step across four feet of thin Nevada air onto a ledge big enough to crouch down on for a breather.

The noon sun sizzling like an acetylene torch over Valley of Fires Park made a blasted understatement of the name, and my hands were so sweaty from the ever-hotter stone that I worried about how I was going to handle my camera gear. Not to speak of myself when it came time to clamber down again.

Newspaper Rock, it is called: a succession of brick-red sandstone hulks running down a dry streambed to a supposedly haunted, circular basin called the Mouse Tank. The flat faces of the rocks are covered with knots of "Indian inscriptions," some in clusters perhaps thirty feet high. I had decided to clamber up from the canyon floor to get a close look at the petroglyphs and see for myself just how feasible it would have been to perform all of this mad doodling without a modern set of adjustable scaffolding.

Frankly, I doubt if the Indians could have done it without a

“cherry picker” mobile crane. But the texture and technique of the drawings themselves were the most puzzling aspect. As I lined up the two sliding halves of my camera’s split image, I saw through the lens that these were not what could accurately be called carvings, but only shallow, rounded depressions where native red rock showed through blackish blotches which I knew from textbooks were called “desert varnish.”

You’ll get a different answer from every expert you ask on what desert varnish is, how it forms and how long the process takes. But what has always impressed me, as is very noticeable at Newspaper Rock, is that the varnish does not uniformly cover the rock panels but looks as if it had been splashed on in giant bucketsful here and there. And oddly enough, it occurs only in those spots where petroglyphs appear in large numbers, although they obviously were in place *before* the dark coating formed. A conundrum, all right.

I couldn’t make out most of the glyphs, which consisted largely of abstract combinations of circles and wavy lines. But sprinkled here and there were hybrid shape-shifter animals such as Lully and Vaughan might have seen in alchemical fantasies: two-headed snakes, goat-bodied rabbits, six-legged mountain sheep.

There were a number of three-toed “turkey feet,” or broad arrows, like the curious mound that once stood as the center piece of the Newark, Ohio, great earthen circle. I wondered what “wicca” enthusiasts would have made of them, since this mark is the sign of witches’ meeting places, in European lore.

The symbol also occurs in many other North American rock inscriptions. One of the most unusual was a flat sandstone tablet unearthed in Nebraska in 1874, where the emblem appeared in neat schematic layout with other symbols. While it’s very doubtful that wicca practitioners had anything to do with these, I doubt if the Indians were a much more likely source. I can only conjecture that this symbol has some unknown significance to Pan.

Highly unusual crosses frequently are found

The turkey track sometimes was reviled by Christian religionists in bygone times as the “broken cross” or “wizard’s foot,” sup-

posedly a talisman of diabolic import. Our invisible artisan seems to be fairly catholic in such matters, however, for we also find more conventional cruciform symbolism in America Antiqua.

Some crosses have turned up, in solid silver, which superficially resemble European Christian pectorals. My illustration shows one from a mound on the Des Plaines River, Will County, Illinois. Because the double-barred cross was used in some minor Catholic orders, and of course widely in Orthodox Christian countries, reductionists have taken the line that these are mere trade trinkets doled out by explorers and colonists to the Indians, who then duly buried them deep inside the mounds, just like the scores of mystery coins from ancient lands that keep turning up around the land.

However, close examination of this cross reveals details like the serpentine engraved line on the upright which do not seem characteristic of Christian-era ornamentation styles. This, of course, could be a matter of interpretation. But there are other examples so divergent that the only scientist who tackled them had his explainology work cut out for him.

Two large, equal-armed silver crosses, measuring about eight and one-half inches across, were taken from a mound in Murray County, Georgia, in 1832. They were covered with meticulous, fine-lined engraving, primarily of a geometric character, but enlivened by a horse’s head, an owl and an inscription reading IYNKICIDU, with several characters reversed and some doubt about the K and the U.

Professor Charles C. Jones pitched right in with the “DeSoto slept here” idea, which over the years has been a favorite archaeological catchall. Jones persuaded himself that DeSoto had “halted for a while at the precise spot where these objects were obtained.” Of course the crosses, large and fantastic as they were, once again became baubles handed out by monks supposedly accompanying the expedition.

The horsehead? “Even the most superficial examination will convince any one that this figure was not made with the graver’s tool which wrought the other ornamentations, but that it was more rudely done, and, in all likelihood, with the sharp point of a flint flake.”

If you are convinced, then ditto for the owl.

Jones reads the inscription backward to get "UDICKNYI, a name with a traditional aboriginal ring about it", and suggests that it must have been the name of the Indian to whom the object was given. But he seems to forget that Spaniards do not write from right to left; that, forward or backward, there were reversed characters, and that people of Latin culture did not use at that time the letter K – if that is what this odd version is.¹

Pretty lame, I'm afraid, and a clear case of the shoals that lurk for establishment experts who stray too far from safe waters in trying to reconcile particular cases to approved generalities. Nevertheless, Dr. Jones is to be complimented for at least trying: no one in polite scientific society before or since his time has touched the Murray County crosses with the proverbial barge pole, so far as I know, and there appears to be no record of what has happened to them.

Tucson 'Roman Relics' tell of Jewish colony

A markedly different set of crosses came to light not quite a hundred years later, along the Santa Cruz River in the desert a few miles northwest of Tucson, Arizona. These were as uncouth as the Georgia objects were ornate, being made of lead that apparently had been molded in a form scratched in the dirt. Around thirty of the artifacts eventually were found, after the first was noticed one day in 1924, sticking out of a recently dug road embankment.

Many of these rough crosses, swords, and other objects of vaguely sacerdotal appearance were covered with crudely scratched inscriptions and drawings. It is the wild and garbled story told by this graffiti that places the "Roman Relics" among the strangest of all the unwanted, unwanted waifs and will-o'-the-wisps in the haunted house of American archeology.

In a barely connected string of ponderous Latin literary expressions of a kind normally used for rhetorical effect in very formal writing, such as "ab ovo," "cantate domino," "fidei defensor," "fons et origo malorum," "terra incognita," a strange narrative is pieced out.

"...In the year of the Lord DCCLXXV," we are told, a harried band of Roman Jews ran their boats ashore, having

blown across the sea in a storm. Presumably, this occurred on the Gulf coast of North America.

After 125 years of wandering, fighting with the natives and finally arriving near this spot, where they established a Roman colony called "Calalus," the ongoing wars with the "Toltezus" (Toltecs?) and other hardships reduced the colonists to a point of imminent destruction. And it was during a final battle with the aborigines that these artifacts purportedly had been made – "In Memoriam," as several of them funereally declaim.

The articles immediately were denounced as fakes by a number of experts in New York, who shot from the hip after looking at photographs. But local archaeologists of the University of Arizona, under leadership of Dr. Byron Cummings, were not so sure. They had been brought immediately into the excavation project when Charles Manier had found the first cross on land owned by him and Thomas Bent, and any number of seemingly credible Tucson scientists also had been present at the several diggings.

It was impossible to deny that the objects had lain under several feet of earth, including gravel so densely impacted that pickaxes and chisels had to be used to loosen it from the layers of interposed desert hardpan known as caliche.

It seemed incredible that the artifacts had been "planted" there, recently at least, and in any case Messers Manier and Bent, who were successful businessmen of excellent repute, seemed to have no interest in financially exploiting them.

Nevertheless, the Tucson scholars were disturbed by the linguistic mumbo-jumbo. One of the men who had helped dig up the crosses was Dr. Frank Fowler, a classics professor at the university. He discovered that the clumsy and unidiomatic Latin matched closely the entries in Harkness's Latin grammar and other obsolete phrasebooks from the 1800s.

The symbols appearing with the Latin also were of a decidedly occult cast, and hence almost certain to be a "turn-off" for the great majority of rationalistic students. Included were Masonic emblems, Hebrew phrases, Islamic crescents, and others of a more peculiar style that are not readily attributable to any historic era.

Cummings at first stuck to his guns and insisted that such a depth of heavily encrusted soil cover could not have formed in

less than a century, and might very well have been a thousand or more years old. But meanwhile – to judge by reports in the *New York Times* – temperatures were rising among leading lights at the top of the antiquarian pyramid, and it may be that Cummings was beginning to sense a certain pressure to recant and get out of what was becoming something of a “hotseat.”

This he did early in 1930 by deciding that the hardened caliche was not old after all, but could have been made by being dowsed with water after the artifacts had been buried. Moreover, he reversed a previous position and now asserted that the relics had not been made from native Arizona lead ore but were similar to the alloy used in modern type metal.

Boy forger supposedly buried his handiwork

At about this time a hoax explanation satisfactory to the powers that be was evolving: the artifacts had been “forged” by a boy of Mexican origin named Timoteo Odohui, who once had lived near the site and who was said to have been in the suspicious position of owning works of classical literature and of having an interest in buried treasure lore.

With that, the door was slammed resoundingly shut and the subject soon became another unmentionable of the archaeological outer darkness. It made no difference that some members of the Mexican community who had known young Odohui and his personal circumstances laughed at this notion of the Yanqui scientists and journalists.

Nor did anyone pay much attention when the Tucson *Citizen* recalled that a “petrified human skeleton” also had been discovered near the site around 1900. That too was charged off to the talented spoofer, although, as always in these “hoax” scenarios, no one bothered to explain by what predictive process the crafty young man had decided exactly where to bury the objects five feet deep where they would be uncovered decades later, or what he expected to gain by his laborious prank.²

I have gone into some detail on this academic swivet because the case so well typifies an entire class of discoveries that we are going to consider, and because it is *not* typical in that the unearthing of the objects was vouched for by ample

scientific witnesses. It will be seen that this seldom is the case. Indeed, it might be easy for a cynic to get the impression that some scientists do everything possible to avoid becoming involved with such risky findings.

Before leaving the Tucson artifacts, however, there are a few final points to make. Although we have, as always, had a little fun with the pirouettings of “the experts” far away who denounce and revile and tear their hair without benefit of firsthand knowledge, the fact is that, by and large, the Tucson scientists discharged their duties satisfactorily.

I like the absolutely correct comment of Dr. Cummings toward the end of the affair, when the controversy had turned ugly and he had decided, for understandable if not perhaps commendable reasons, to wash his hands of the matter:

The articles themselves and the conditions under which they were found do not seem in harmony with any events our imagination can picture.

The inscriptions on the crosses are brief and disconnected and illogical. They get the reader nowhere. You would expect such records to be brief, but you would expect them to state something definitely, if they are records.³

That closing “if” may well be a significant word. But an even more provocative remark was made by Dr. Fowler, the Latinist:

The Silverbell artifacts are either a gigantic hoax, beside which all noted scientific fakes of history pale into insignificance, or else they are the work of a demented or obsessed person.⁴

It would not, of course, have been possible for either man in his time and place to entertain the idea that the artifacts may have been genuine (i.e., not human fakes or “plants”) and at the same time not what they purported to be.

Michigan, Illinois inscriptions show parallels

The Tucson relics, fascinating as they seem, were eclipsed by the enormous trove of artifacts that had been turned up a few years earlier in Michigan. At least a thousand items of copper, slate and clay were found, including statuettes, coffers, crowns and headbands, grease lamps, pipes and a variety of weapons and tools. Some of the latter were made of copper that had been hardened in a way unexplainable by examining metallurgists.

Most remarkable were seventy-five tablets of slate and copper bearing inscriptions in a mishmash of ancient Near Eastern languages, along with a variety of pictorial themes. According to a modern epigraphic scholar who has studied them, the inscribed characters show "similarities" with Assyro-Babylonian, Aegean-Cypriot, and Egyptian hieroglyphic, hieratic and demotic alphabets.

There also were many characters in what this writer calls "a strange, unknown language," as well as a 50- to 67-percent correlation with the mysterious inscriptions on metal plates from a mound at Kinderhook, Illinois, which we will take up in a subsequent chapter.⁵

Unhappily for any effort to re-examine the matter, however, the Michigan artifacts did not receive the conscientious local attention that was given the Tucson articles. For some reason, the first hoax denunciation, floated by an obscure professor at the University of Michigan, "stuck" so well that no further scholarly attention had to be given the matter.

All that we know of the case, despite its incredible magnitude, is confined to three articles in professional journals, plus a few regional newspaper stories. The gist of this particular hoax accusation was that a man named Scotford, who had been active in recovering most of the objects, had forged and buried them where they would be found. In order to make this plausible, Professor Francis Kelsey, the accuser, had to pretend that the articles all had come from one area: a group of mounds in logged-out forest lands of Montcalm County.⁶ But, in truth, two other widely separated spots had yielded up just as many artifacts: a mounds complex in Wayne County, just north of Detroit, and an area near Greeley, about 200 miles farther north.

However, the aspect that is of most interest here is that the inscriptions were found by all who examined them to be untranslatable, while the illustrative panels all depicted apparent Biblical motifs. John Andrew Russell, the only investigator who studied the articles without extreme prejudice, listed some of the themes depicted: the Creation, the fall of man, the Noachian deluge, other religious scenes such as a hand from the heavens giving tablets to man, and the construction of a tower, with struggling workmen and a bird of many tongues.⁷

The Michigan "Babylonian" relics long since have dropped from sight. As with the Tucson artifacts, the ones remaining are held by a private collector who refuses to allow public exhibition. It is nothing short of criminal that the libelous rantings of an undistinguished turn-of-the-century pedant should discredit forever and prevent reappraisal of what my anonymous scholarly informant has called "one of the greatest archaeological discoveries in the Western hemisphere."

Professor Kelsey may have been right in objecting to the objects' stylistic crudity and the pseudo-ancient gibberish of the inscriptions. But cooking up a sweeping and distorted hoax indictment on the negligible factual basis accessible to him was going too far.

Davenport tablets bore richly symbolical images

Starting in January of 1877, a series of artifacts had begun to be unearthed from mounds in the vicinity of Davenport, Iowa. For symbolical import, these must rival the Arizona and Michigan discoveries. In fact, anomalist Charles Fort thought them to be of supreme significance: "It may be that the discovery of Australia, for instance, will turn out to be less important than the discovery and meaning of these tablets. But where will you read of them in anything subsequently published?"⁸

As it happens, there was such a publication. The professional archaeologists, although they probably have never heard of Fort, obviously remain uneasily aware of the potentially devastating implications of the Davenport tablets. Almost a century after the discoveries, and despite reams of early hoax denunciations, from the Smithsonian on down, the office of the State Archaeologist of Iowa saw fit to publish an exhaustive study with the sinister title of *The Davenport Conspiracy*, exhuming the hoary controversy and reaffirming — with certain amusing new twists — that the objects were, indeed, spurious.

Quite a number of artifacts had been found near Davenport by a Swiss-born Lutheran clergyman and part-time archaeologist named Jacob Gass. The majority were carved stone smoking pipes in the form of various animals, which were similar to pipes found in other mounds. But the ones which caused the excitement were three stone plates bearing some decidedly

sophisticated (symbolically, if not artistically) etchings.

Briefly, one plate contains four regular concentric circles, with twelve symbols around the outermost pair. These have been likened to a zodiac. A second plate displays a quite striking relief, embellished with colored pigments, of a manlike figure holding a bow and sitting astride the sun. I am reminded of William Pidgeon's Wisconsin man mound, which Masonic symbolist J. G. Keplinger identifies as "the divine man or Macrocosmos, filling the manifested universe."⁹ Some also might recall Phoebus Apollo, who was god of archery, among other things, and who rode the sun as his chariot.

A third plate is carved on both sides. One shows a large tree with a variety of smaller figures, human and animal. Two pointed horizontal rectangles face each other with a slightly skewed triangle between.

The reverse side is the most dramatic of all and has attracted the greatest attention. It shows a circle of human figures hand in hand, with apparent dead bodies at their feet and a moundlike eminence in the foreground. A curious depiction at the top of the mound has been variously interpreted as a cremation fire, as a wattled lodge building, as rain falling from circular clouds. Surmounting the whole like a rainbow is a triple arc containing an inscription in unknown characters. Still other letters fill the rest of the panel above the semicircles.

Knowing what we do now about the receptions given other discoveries, it should come as no surprise that the Davenport tablets were greeted with something less than hosannahs of joy from the experts. Fortunately, the Reverend Mr. Gass made his diggings with numerous witnesses of good character, and under the auspices of the local scientific academy, a group of intelligent and spirited amateurs. These men soon were called upon to muster all of the good sense and stamina that they could summon up in the face of what became an extraordinarily nasty debunking campaign.

Cyrus Thomas of the Smithsonian's Bureau of Ethnology quickly saw where the wind lay:

If the marks upon these tablets are true letters or alphabetic signs, and are the work of the veritable mound builders, it must be admitted that those who made them were not Indians but a people much further advanced in the arts of civilized life than

most of the known aborigines of the continent...¹⁰

Needless to say, Thomas was not eager to admit anything of the kind, and he showed no scruples in subtly echoing the vicious and utterly unproven imputations of fraud that were raised against Gass by a lesser Smithsonian light named Henshaw. Neither man had ventured outside Washington, D.C., before rushing into print, and Thomas evaded numerous challenges from Davenport to come to the scene for a personal investigation.

But this did not stop them from setting afoot the idea that soon became official gospel on the monumental Davenport discoveries: they had been planted in two different mounds, and several other sites, exactly where Gass would go and dig on later occasions. Gass was either a scoundrel joining in a hoax or an incredibly unperceptive dupe who did not notice that he was digging into a series of recently disturbed sites with intrusive burials, this despite the fact that he was an experienced and highly successful mound excavator whose abilities were fully endorsed by his colleagues of the Davenport Academy.

The 1970 restudy, written by Iowa archaeologist Marshall McKusick, is in general a fair analysis. But there is no mistaking the author's visceral desire to shore up the establishment's century-old effort to dispose of the troublesome tablets.

In a chapter titled "A Solution of the Davenport Mystery," McKusick unfolds his chief argument: a "confession" relayed to him at secondhand from a long-deceased Davenport raconteur named Bollinger who claimed that he and some drinking pals had fabricated all of the artifacts in the Academy basement and dug them into the ground where Gass, whom they disliked, would find them.

Farther along, McKusick does quietly admit that Bollinger would only have been nine years old at the time that he supposedly was orchestrating the basement conspiracy. But, in his eagerness to bolster the case against the tablets, McKusick lets the whole dubious yarn stand as it is of conclusive importance.¹¹

More recently, my unnamed inscriptions informant has run a comparative analysis on the Davenport inscriptions and found that 43 out of 74 characters were similar to those from the Kin-

derhook, Illinois, mound tablets. There were less pronounced similarities with signs on the Michigan artifacts, and with ancient Semitic and Aegean alphabets.¹²

In other words, if the Davenport tablets were another forgery, the drunken boy artisans must have been either 58 percent clairvoyant, or must have been in cahoots with the busy humbugs downriver in Illinois — of a half-century earlier. One does begin to get the impression of a basic lack of proportion in our savants' outlook. It is unseemly for dignified archaeologists to cultivate the mental habits of a police department bunco squad.

And yet, to do the antiquarians justice once again, this case is not an open-and-shut one. McKusick's examination does tend to exonerate Gass of conscious fraud, while raising enough other legitimate doubts to make impossible any certainty of the objects' genuineness. One of the most interesting of McKusick's findings is that the tablets may have been similar to slate shingles that covered the town whorehouse along the waterfront in the late 1800s! The zodiac tablet, indeed, bears two drilled holes in about the same positions as nailholes in the shingles.

Where does this leave us, if we cannot prove either truth or falsity against the objects? We'll have to content ourselves with the observation that, when the *New Science* one day re-examines these articles, it must do so from the standpoint that they are not *human* productions of any kind, hoax or genuine.

Instead, we shall have the rare opportunity of studying richly symbolical cryptograms from the oversoul or cosmic consciousness that has given rise to us all. Not only that, but it even has a wry sense of humor, for what could be more insouciant than to proffer the mystic message on shingles from the town cathouse?

Pedants ignore even hieroglyphs fallen from skies

An object bearing hieroglyphics reportedly dropped from the sky near Roundout Creek, New York, on April 17, 1883. Charles Fort mentioned this case in a 1924 letter to the *New York Times*, asking for more information on the incident. Apparently he never received any, although his books contain

two extended discussions of similar inscriptions from nowhere, and numerous historical cases.¹³

Such phenomena are not merely found in dusty tomes from the past. At North Greenbush, New York, on July 24, 1973, Bob Hill happened to look skyward outside the studios of radio station WHFL, of which he was the manager. It was around 4:15 p.m., and he soon became aware that several sheets of paper were falling — very slowly, it seemed — from the blue sky. When they finally landed in a nearby field many minutes later, Hill retrieved them and found them covered with mathematical formulae and graphs.

They referred to such matters as "wavelength dependence," "polarization by infinite ice cylinders," "incomplete Davis-Greenstein orientation," "normalized extinction." Scientists to whom Hill showed the papers were unfamiliar with these esoteric headings, except for "normalized extinction," which one nuclear physicist recalled hearing of as a little-known subject of advanced research. Aviation officials could not identify any aircraft that might have dropped the papers.¹⁴

Offhand, one would think that nothing should make scientists scoot out of their academies faster for firsthand investigations than such events. This has not been the case, though, and we almost feel that there is something in this whole inscriptions business that sets positivistic teeth very much on edge.

There have been a few attempts to deal analytically with some of these strange communications from erewhon, with what degree of success we shall see. But it is hard to avoid the impression that scientists feel out of their depth or sense some unwelcome limitation on their fundamental assumptions and procedures. It is almost as if something inordinate up there, or under there, or away back there were slyly thumbing its nose at them.

What, after all, is a self-respecting anthropologist whose job it is to tailor new discoveries into a carefully constructed superstructure of Indian *cum* white history supposed to feel about an IYNKICIDU, with its outrageous backward letters? Or a slather of lunatic Latin or babbling Babylonian underground in Arizona and Michigan?

One feature of the Tucson crosses that has excited the ire

of archaeologists is the clear sketch of a dinosaur on one of the swords. Antiquarians were not amused, since official doctrine is perfectly certain on dinosaurs. They did not exist at the same time as *Homo sapiens*. Of course, we anomalists know that there have been other seemingly innocent depictions of the fabled great reptiles: in rock inscriptions at Hava Supai Canyon, Arizona; on a long-buried rock wall dug up in 1891 near Chatata, Tennessee; among rock carvings of the Santa Cruz area in Argentine Patagonia found in 1923 by the eminently respectable anthropologist, J.G. Wolf.¹⁵

But by far the biggest and orneriest of them all is the dinosaur, identified as a *diplodocus*, carved in bold relief on what has become known as the Granby Idol. This is a grotesque little blob of granite, with a toothy leer and elf-like ears. It was found in a six-foot excavation at the confluence of Stillwater Creek and the Colorado River, near Granby, Colorado, in 1920.

Dr. Cyclone Covey, an Orientalist of Wake Forest University, North Carolina, believes that the characters on the front of the piece are "pre-Shang Linear Chinese," dating from 1500 to 2000 B.C. They give directions, he writes, "to locate an orchard and a fishing-place for future Chinese travelers through this valley."

Covey is an adherent of the controversial theory that the ancient Chinese book, *Shan hai jing*, tells of a voyage to the north American continent, in which the travelers supposedly passed through this very part of Colorado. But he confesses that there are translation problems with the statue. "The opening *shan* (mountain pass), at the top of the right column, and the *ma* (horse) in the middle of the center column, are written *sideways*. It is the final character, at the bottom of the left column, for which we still cannot find the Chinese meaning."¹⁶ One other difficulty, he points out, is that the stone of the statue is not native to Colorado, but resembles most closely certain black granites found in Turkey.

The whereabouts of the Granby Idol now is completely unknown. It is said to have been given to a museum in St. Louis, but no publicly known collection there admits to having it.

'Fleeing Hebrews' theme widely found in America

I wish it were possible to give the fascinating stories of all the other mystery objects and inscriptions that have come to light through the years. I'm afraid I must limit myself, however, to a final example of how frequently there is something strangely fouled up in these gnostic messages.

About 16 miles west of Albuquerque, New Mexico, on Interstate Highway 40, and south six miles along the Rio Puerco, is one of the largest and certainly among the more ambitious of America's mystery inscriptions. Lying in a steep gully running from the river up onto a rounded mesa, the four-by-five-foot carved basaltic boulder is at a 45-degree angle from the horizontal, leading some who have studied it to wonder whether it may have fallen from somewhere above.

Some 216 characters are supposed to exist on the rock, according to a recent report by writer Jack Kutz. I do not know if Cyrus Gordon, Barry Fell or any other of the high-powered translators of inscriptions have gotten round to this one yet, but Mr. Kutz summarizes earlier efforts and notes that Phoenician, "ancient Rock Hebrew," Etruscan, Egyptian and even Russian Cyrillic characters have been found.

The recorded message varies with the translator, of course. Robert Pfeiffer of Harvard University reportedly found the Ten Commandments from *Exodus* 20. An Albuquerque petroglyph enthusiast named Robert LaFollette contended that the characters, read aloud, formed words in the Navaho language. With the help of a Navaho interpreter, LaFollette discovered that the rock told a story of an epic journey: A tribe of people, pursued by enemies, had fled across the water, suffered an ordeal of hunger and thirst, and battled with native tribes. but eventually the travelers arrived at a river where they built a settlement.¹⁷

It's beginning to sound a bit familiar. And it is curious that the "fleeing people" theme crops up so often. On the Bat Creek Stone, found under nine skeletons in a Tennessee mound in 1885, epigraphist Cyrus Gordon has seen the message, "For the land of Judah." This, he says, implies a flight to North America to escape persecutions by the Romans. Another inscription, the so-called Paraiba Stone, found in 1872 on a Brazilian plantation, has been translated similarly by Gor-

don. This one, he has written, tells in "Judean Hebrew" of Canaanites cast upon "this distant shore" after a voyage from the Red Sea around Africa.¹⁸

Experts denounce Hebrew carvings from Ohio mounds

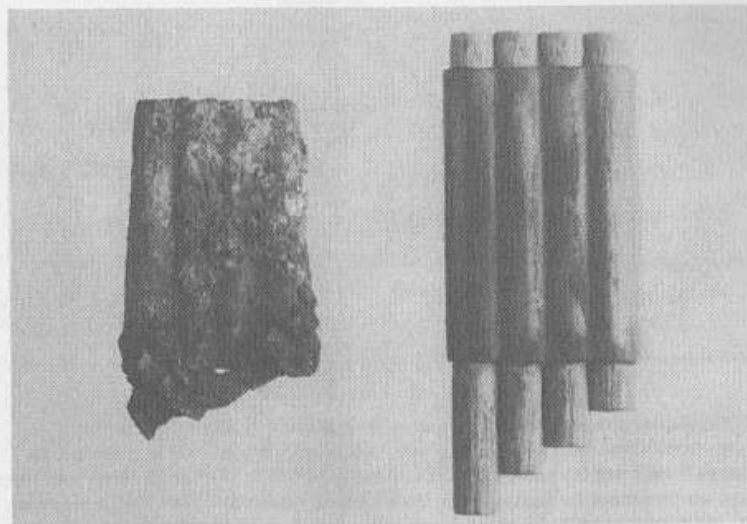
A number of other quasi-Hebrew communications have turned up in our antiquities. By far the most provocative were a series of carved stone objects allegedly found in a "well" among the Newark, Ohio, mounds complex after 1860. The first of these was a bottle-shaped stone about five inches long with inscriptions on four sides.

Linguistics scholars of the day, while recognizing general Hebrew resemblances, found that many of the characters were archaic or freakish. Nevertheless, the following renderings were made: "Torah Adonai," "Dabbah Adonai," "Kadosh Kadoshim," "Malech Aretz." These translate to: "Laws of the Lord," "Word of the Lord," "Holy of Holies" and "King of the Earth."

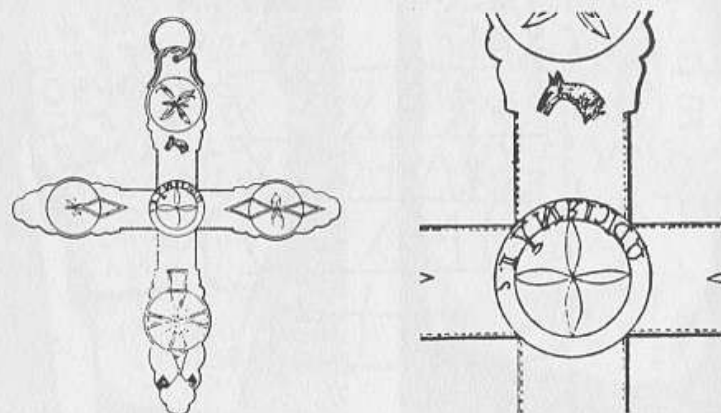
The next artifact was a stone box containing a black stone tablet with what was taken to be "an abridgement of the Ten Commandments" on one side and a likeness of Moses with his name overhead on the other.

Predictably, anyone identifying with the general line of the antiquities establishment soon joined in a campaign of raking the discoverer, an eccentric retired surveyor named David Wyrick, over the coals as an arrant forger. Wyrick lacked the ability to defend himself in print against the pompous and slanderous attacks of sundry experts. And in the face of these angry blasts, the final and in many ways most profoundly suggestive discovery was largely ignored by those who might otherwise have taken an objective interest in it.

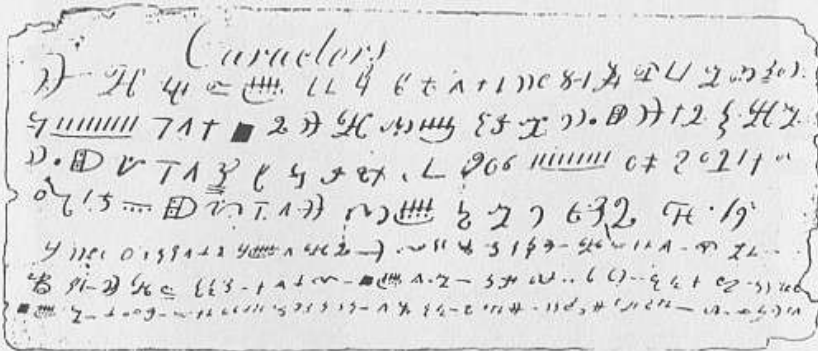
We know very little about it today, except that a certain David Johnson, an associate of Wyrick's, dug into a Newark mound and uncovered a human skull. Although this apparently was intact, it had either inside it or closely in conjunction with it a conical stone 3 inches long and bearing yet another garbled Hebrew inscription.¹⁹



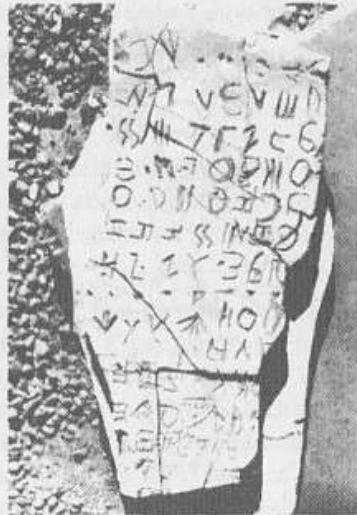
Excavating a Hopewell farm mound in Ohio, in 1892, archaeologist Warren K. Moorehead uncovered many unusual copper artifacts. Among them was the metal and wood assemblage at left. A reconstruction by scientists at Chicago's Field Museum bears a definite resemblance to the syrinx, or mouth-organ attributed to the ancient Greek god, Pan.



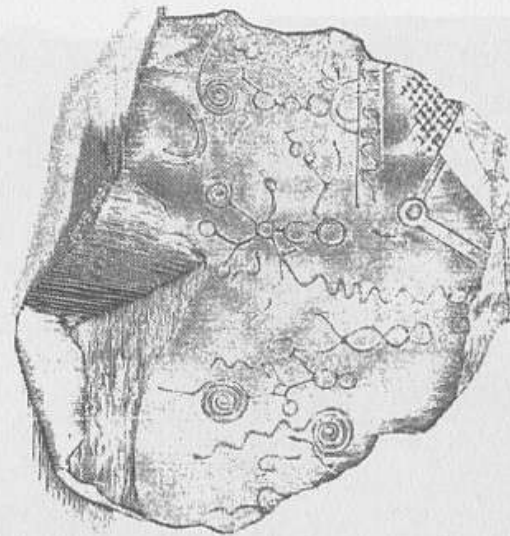
One of two silver crosses, 8 1/2 inches across, found in a Murray County, Georgia, mound in 1832. Both were decorated with similar fine-lined engraving. The horse head and the inscription, IYNKICIDU, led one scholar to theorize that these were Spanish trinkets which had been handed out to Indians. But the ambiguities of several of the letters allow us to class this with many other mystery inscriptions, which seem to have difficulty in the accurate use of human languages.



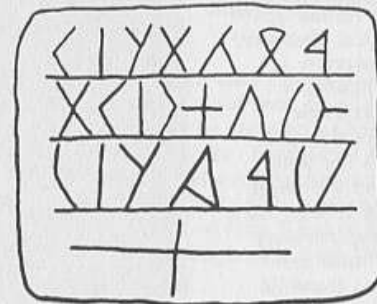
By far the most widely known mystery inscriptions in America are the controversial golden plates of Moroni, supposedly discovered in a mound by Joseph Smith and translated into the *Book of Mormon*. Although the plates were kept under wraps by Smith, until their alleged retrieval by the Angel Moroni, the Mormon prophet did make known this selection of the characters that he said had appeared on them. Some of these may be similar to symbols on other mystery inscriptions around the land. But scientists do not accept their authenticity.



Two more recent inscrutable inscriptions found in America were (LEFT) a stone plaque turned up near Cripple Creek, Colorado, a geologically anomalous area; and (RIGHT) an inscribed clay plaque found in a small cavern above a stream at another unusual spot: Big Bend National Park, Texas. Neither inscription has been translated, and the Big Bend plaque was accidentally destroyed.



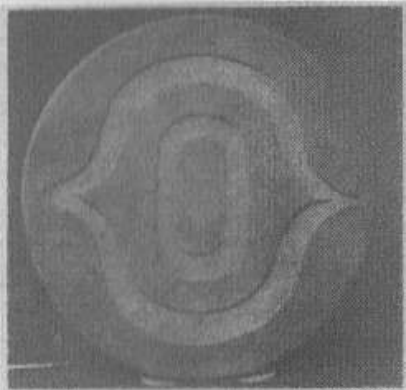
A typical petroglyphic rock, found in Arizona. Although American experts are emphatic in attributing all such inscriptions to Indians, the fact is that petroglyphs are a worldwide phenomenon. The elements that appear here, such as "cups and rings," serpentines, and even geometric forms, are seen in most other continents. Also to be noted is that this rock apparently has broken off a larger mass. Some glyph complexes extend for miles and are highly difficult of access.



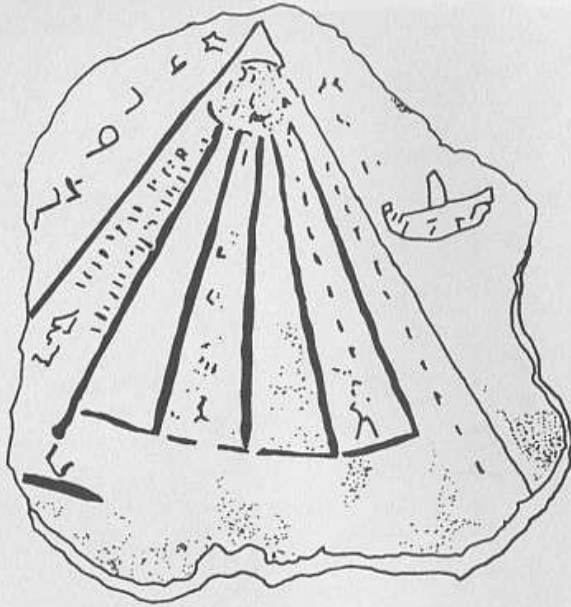
Inscribed stone tablet found in Braxton County, West Virginia. Vikings enthusiasts maintain that these are runes showing ownership of an island. But inscriptionist Barry Fell translates this as "a memorial of Teth," which, according to some sources, was a semidemonic god named from the Hebrew word for "lion serpent." Braxton County long has been known in local folklore for diabolical manifestations. The hamlet of Flatwoods, site of a classic UFO/monster incident, is in this county.



A large number of so-called discoidal stones have turned up in American archaeological sites over the decades. They generally are characterized by mechanically precise detail. This example, carved of extremely hard jasper, was found deep inside the well-known Menard Mound of central Arkansas in the early 1900s. On it were two grotesque, rudimentary figurines, apparently male and female. A close-fitting stone lid covered the ensemble when first unearthed. (RIGHT) The carving on the underside of the disc. It is a virtual certainty that such objects never could have been produced by Indians. But if not, then by whom?



Even objects of apparent Oriental origin have turned up from time to time. (LEFT) An 8-inch statuette, carved of wood from an extinct tree, was found 15 feet under the ground near a spring by the North Canadian River, a few miles north of Luther, Oklahoma, in 1940. Orientalist Cyclone Covey calls the style Ming (1368 to 1644 A.D.), and says the figure could be that of Shu Shing Lao, a Chinese god popular until the fifth century A. D. (RIGHT) This mandarin-like figure was uncovered from 5 feet of earth, c. 1920, in a gorge called Devil's Kitchen near Lansingburgh, New York. A stream and waterfall were nearby.



The Pontotoc Stele, found near the South Canadian River in Oklahoma, has been likened by epigraphist Barry Fell to an ancient Egyptian tablet in the Temple of Akhnaton. Fell claims that this stone was made by a "Portuguese-Punic" priest around 500 B.C., an attribution similar to many others he has made for a variety of artifacts scattered widely over the country. Skeptics doubt that ancient explorers covered so much ground, but it was the 15-inch human footprints carved near this stele that give us a new way of looking at the mystery.

A Gallery of Hoaxes

In the following pages, we display some of the better-known American archaeological discoveries that established experts have rejected categorically as frauds. Not a single artifact which cannot easily be stuffed into the pigeonhole of Indian origins ever has escaped the hasty and often nasty accusation of "hoax."

Presumably, these frauds were done for sale to collectors, or in some cases, as pranks upon dignified academicians. But the arduousness of execution of some articles, and the difficulty of their implantation in sites

where they later would be dug up by wandering excavators, make the modest rewards possible seem but slim motivation for the hoaxsters.

When official archaeology refers to these troubled objects at all, it is in the sullen tones of police department "bunco" squad. At the same time, the mathematicians and physicists working at the truly elite levels of science are not nearly so hostile to anomalies that imperil long-cherished theories. It is only at the levels of geology, anthropology, and archaeology that the equivalent of Newtonian positivism is enforced.

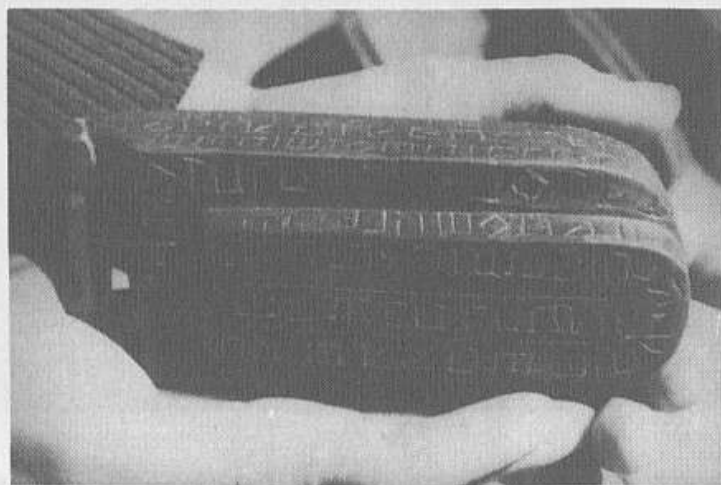
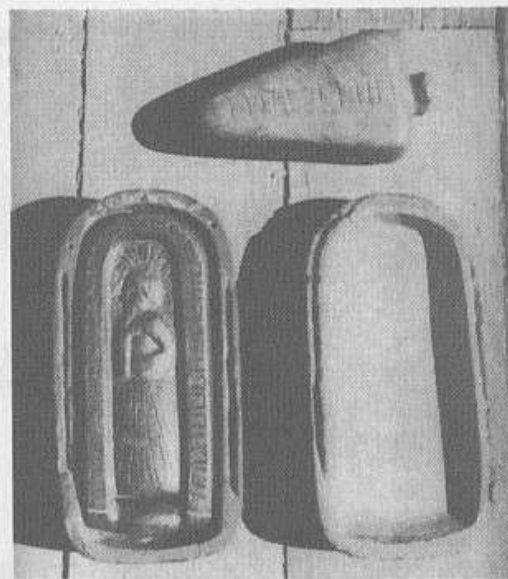
But the most important point, now in this day of statistical relativity, is that, while some of these articles may be fakes, the probability that *all* of them are declines sharply. Yet, if even one were found unlikely to have been produced by whites, Indians, or any third party, we might have to expand our thinking to consider some other formative force as yet unknown.



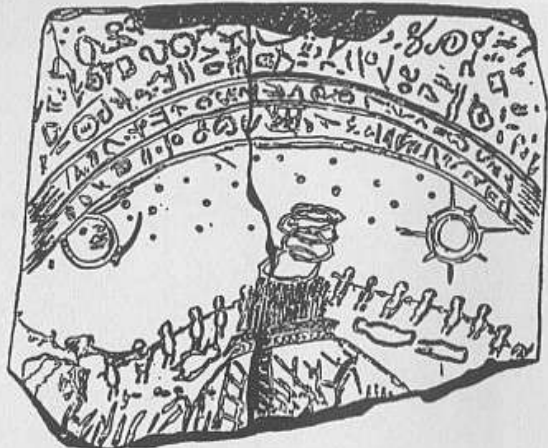
Of the six inscribed brass plates found April 23, 1843, in a mound near Kinderhook, Illinois, these are the two sides of the last known survivor. The plates long ago were denounced as forgeries and forgotten by archaeologists. Supposedly, they were made by a country blacksmith who copied "Chinese" characters - which few of these resemble - from a tea chest, and etched them into the metal by a complex chemical process.



Mrs. Jack Kutz examines the New Mexico Inscription Rock, located in a remote arroyo west of Albuquerque. By those experts who take any notice of it at all now, the inscription is denounced as a fraud by an unnamed Mormon, trying to shore up the ideas of Joseph Smith.

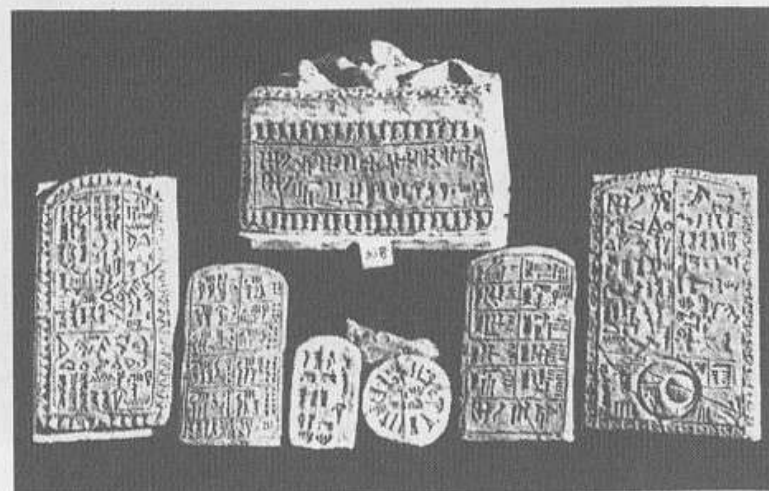


The "holy stones" unearthed by David Wyrick among the vast earth constructions of Newark, Ohio, in the 1860s, and now in the Johnson-Humrickhouse Museum, Coshocton, Ohio. At the top is an artifact that has been likened to an ancient Jewish *teraphim*, and to a modern Masonic "key-stone." Under it, in the stone case within which it was found, is a curiosity bearing a likeness of Moses and a condensed version of the Ten Commandments. (BELOW) The rear side of the Moses stone. The Hebrew letters on these objects are generally correct, but of an archaic and anomalous style not likely to have been used by a hoaxter in recent centuries.

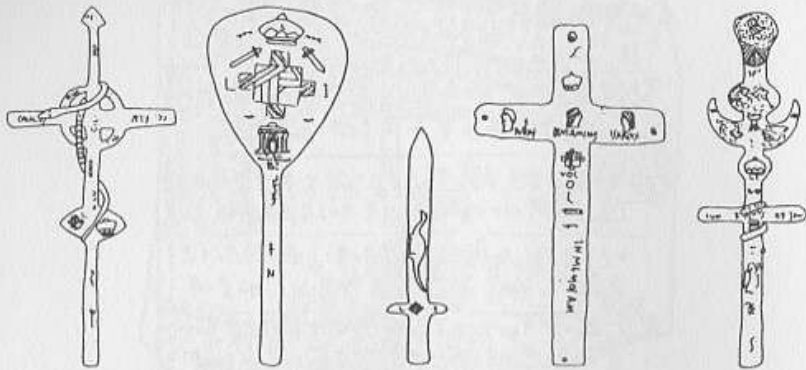


Two of a series of stone tablets recovered from mounds near Davenport, Iowa, in the 1870s and repeatedly reviled by academics ever since. Students of esoteric symbolism will recognize motifs common in the imagery of the alchemists, such as sun and moon with rainbow surmounting an apparent ritual. Inscribed characters have been found to correlate strongly with those on the Kinderhook, Illinois, brass plates. The human figure has a crude resemblance to the ancient Greek conception of Phoebus Apollo, a bow-wielding deity that rode on the sun.

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The "Babylonian" articles dug up in Michigan in the 1890s were the largest single collection of mystery artifacts ever unearthed in America, if not the world. The inscriptions consisted mainly of a confused form of Assyro-Babylonian that – according to detractors – was rife with errors. But there were other characters used that are not identifiable with any known language. The engraved copper tablet (ABOVE) is thought to represent the Ten Commandments. Subject matter of this sampling of earthenware coffers and tablets (BELOW), is unknown, but apparently somewhat "occult" in flavor. We note, for example, that there is a line roughly corresponding to the earth's ecliptic (or equator, depending upon polar angle) across the smaller of the two circles on the tablet at far right. If this is the case, the equator/ecliptic angle would appear to be about 23 degrees.



Just outside Tucson, Arizona, in 1924, several dozen articles made of lead were dug out of a recently cut road embankment. Most of them were Christian-style crosses, crudely molded, and covered with inscriptions in a stilted form of Latin. Others had a vaguely esoteric appearance, like ritual implements from some mysterious Old World cult. The objects had come from under several feet of hardened desert minerals that had to be broken with pick-axes, as indicated here by Professor Byron Cummings, an archaeologist who supervised their recovery. Nevertheless, the articles were condemned as forgeries of a young Mexican boy who had managed to plant them so deep in the ground, exactly where they would be found decades later.



Although scientists admit that no Indians produced representational sculpture, a considerable number of such creations have been found. By far the most accomplished – and fantastic – entrant in this illicit sculpture gallery is this 18-inch stone carving, with metal eyes and “heart,” that was found on Crowley’s Ridge, Arkansas, in the 1920s. This area has been the site of numerous accepted archaeological discoveries. But because “King Crowley” does not fit with known Indian imagery, and because its discoverer was guided by a dream to find it, the piece was rejected as a fraud. The peculiar Granby Idol, found near Granby, Colorado, in 1920, is carved on an extremely hard granite boulder of a kind that occurs only in Turkey. Among the curious carvings on it are a dinosaur and a group of characters that have been identified as an early form of Chinese. Both King Crowley and the Granby Idol, because of their rejection as fakes, have disappeared.

Quirky Norse 'runes' occur across the continent

Garrick Mallery, the Smithsonian's original man-about-inscriptions, tells us in his "Picture Writing of the American Indians" that a line of carvings containing "Hebrew, Chaldean and Gothic" was found on rocks between Mission Santiago del Sur and Purmo, Baja California.²⁰ Presumably, Mallery's 1790 source means by Gothic what we now call runes, and this hybridized batch makes a good introduction to that vexed topic.

No doubt many Americans who have heard of Precolumbian inscriptions think of certain well-known runes, supposedly left by Vikings: the Kensington Runestone of Alexandria, Minnesota, the Heavener Runestone of Poteau, Oklahoma, and numerous rock carvings along the New England and Canadian coasts. But even though Viking-oriented translations have now become popularly attached to these stones, the fact is that rune scholars have been plagued by exactly the same character deficiencies that we have seen elsewhere.

Such early partisans of the Kensington runes as Hjalmar Holand worked out a now-famous translation that told of "8 Goths and 22 Norwegians" who had come across the water in 1362. This was presumed to be the Great Lakes, although the word used, *hawet*, indicates salt water. Ten men were killed in battle with enemies unnamed, and the inscription prays that the remnant might be saved from evil.

Academic runologists immediately dissented and denounced yet another hoax, on the seemingly legitimate ground that the inscription was a chaos of misspellings, anachronisms and such foreign characters as the latin AVM in the eighth line, usually rendered "Ave Maria."

Since World War Two, however, the stone's partisans have taken a new tack: the confused Kensington inscription is genuine, but seems strange because it actually is an elaborate cryptogram containing the fourteenth-century date and the names of the encoder and carver, "Harrek and Tollik."

The individual who deciphered this was a retired U. S. Army cryptanalyst named Alf Mongé, and he certainly seems to have entered upon a promising field for his talents. According to his colleague, O. G. Landsverk, Mongé unsnarled no less

than twenty-one coded messages among forty-one runic inscriptions that have been found in North America.

These have been scattered over the prodigious area from the maritime provinces of Canada to Sutton County, west Texas. Still other apparent runes not mentioned by Mr. Mongé have been reported from the rather unlikely site of El Morro National Monument, just east of the Zuñi Indian Reservation in New Mexico, and of course the Mexican carvings described by Mallery.

Summarizing the situation, Landsverk admits that, "With one exception, these carvings do not seem to spell out a single Norse word." Even the noncryptographic inscriptions, which surely ought to convey something straightforward, "show very little understanding of runes. Many letters are poorly formed and some symbols or marks can not be recognized as runic."

And the runes in Greenland, traditionally the Viking staging area for all these walking tours through the length and breadth of North America? Well, it seems that they too "contain almost no Norse words" and are generally "a jumble of runes."

Nonetheless, all of this for Mongé and Landsverk is but proof positive of authenticity. Even though the "Puzzle masters" seem to have been "badly out of touch with runic writing," there was method in their mad chiselings of apparent gibberish on very hard rocks in locations so remote and uninteresting that some, like the Poteau Mountain sites in Oklahoma, only recently have been discovered: "They appear to have wished to preserve the use of this one remaining visible evidence of their ancestral culture."

And besides, Landsverk assures us,

They prove beyond the shadow of a doubt that there are runic inscriptions in the United States. This is critically important because, up to this time, runic inscriptions have proved to be the only dependable way to prove the presence of Norsemen in this country.²¹

No doubt it is a desirable thing from a certain perspective to "prove" that Norsemen — or Libyans, Romans, Ibero-Punics, Chinese, whoever — explored this continent or even briefly colonized it. But there is no reason to lose a basic sense of plausibility.

That there was one group of European, African or Oriental people traipsing about a vast and inhospitable hinterland does not rate a high order of probability. Three or four other separate touring parties would seem to have had even slimmer chances of ever existing.

But that *any* of these would have taken a great deal of time from what can only have been a struggle for survival to carve, not the terse records of their passing that we would expect from such hardy folk, but delirious anagrams, codes and alphabetic medleys that have had to await modern experts in such recondite matters for their unravelment, seems implausible at best.

Some rune-like inscriptions have even been found buried deep in mounds. Arlington Mallery described markings that he so identified inside one of his "iron smelter" mounds at Spruce Hill, Ohio.²² Landsverk and Mongé translated supposed runes from a mound near Piqua, Ohio.²³ So, are we to assume that the Norsemen built the mounds as well — or at least dug into them skillfully to plant intrusive cryptograms that would later be taken by archaeologists for original contents?

II

It is typical of scientific isolationism to study inscriptions all alone. My own working hypothesis, however, leads me to believe that these seemingly nonsensical proclamations are but one segment of the broader spectrum that we call rock art — petroglyphs and pictographs. For it is a curious fact that random alphabetic letters are very commonly found among collections of the animal, geometric and fantasy figures that we identify as "Indian rock carvings."

Examples are legion, as we can see by skimming the illustrated scientific publications. Julian Steward's pioneering study of California and Southwestern rock art shows a "C", an "H", an "M", many "O's", an "X", a "3" and an "8" in a Tule Lake, California, site. A "P", a "3" (or "M", depending on the angle), an "8" and a "9" occur in the Modoc Lava Beds, northeast California. An "S", at least two "W's" and a "Y" are shown a few pages later at Blairsdén, California.²⁴ And so on through the book.

If we broaden the focus to include the dozens of non-Roman alphabets from all times and places, then the number of characters we could pick out from the welter of petroglyphic pothooks and curlicues becomes much greater.

Recently, a large number of rock carvings with accompanying random letters in Cimarron County, Oklahoma, have been investigated by Gloria Farley, long-time inscription enthusiast of the area. With the help of the indefatigable Barry Fell, names and proclamations in Iberian Punic, Square Numidian, Libyan, Phoenician, Celtic Ogam, Egyptian, and "one Spanish R" have been duly pieced out.²⁵ As a British friend of mine remarked, after examining some of these amazing translations, "It must have been like Picadilly Circus out there."

With all of this, who would be surprised that Oriental languages also are represented? Steward describes "Japanese characters" below the famous mountainside "water-line" eight miles southwest of Coachella, Imperial County, California. They are carved in travertine deposits laid down when the rocks apparently were underwater long ago.²⁶ Recently, these Salton Sea area petroglyphs have been dated at around 9,000 years of age by California scientists Wilson G. Turner and Robert Reynolds.²⁷ Such an age places them well before the Bering Straits crossing date accepted by many scientists, although admittedly that era has been pushed steadily backward since first propounded.

Archaeologist Donald A. Cadzow studied a very curious set of long-buried rock carvings on Walnut Island, three miles above Safe Harbor, Pennsylvania, on the Susquehanna River. These had been exposed when flood waters uncovered a mica-schist outcropping. Cadzow and a group of Chinese scholars found among them a number of ancient and modern Chinese ideographs, including symbols for "well of water," "hill fortress or mountain," "stream", "rain", "soil", and others.²⁸

All legitimate rock carvings credited to Indians

Rock art is one more of those topics that need a full study free of narrow-gauge thinking. The first and worst roadblock to new insights is the same rigid dogma that is enforced in regard to mounds and artifacts: the Indians done it all.

Very typical is the work of the reigning American expert, Campbell Grant, whose highly touted *Rock Art of the American Indian* manages in its first pages to: acknowledge that there are cave paintings and rock art on several other continents; admit that U. S. archaeologists "have been avoiding" the problem "because of the difficulty of correlating the rock art with specific native cultures"; and finally decree that rock pictures on this continent "were the creations of the American Indian and no one else."²⁹

Once again, as with the mystery earth structures we've looked at, the phenomenon is clearly worldwide, with no significant differences from continent to continent, yet our savants not only draw a magic circle around North America but dragoon the Indians as the artisans despite decades of persistent Indian denials of knowing anything about the matter. Grant also barely conceals his distaste for "hordes of eager amateurs" who have "a pet theory and then look for evidence to support it," something that professional scientists never do, of course.

One capable amateur, who certainly was eager enough although he did not travel about in any hordes, was the late William Coxon of Phoenix, Arizona. He spent a lifetime assembling tens of thousands of photographs, drawings, rubbings and casts of rock art from around the world.

Coxon found that such symbols as the swastika occur all over the Mediterranean, Mideast and Far East, as well as in Arizona, California, Hawaii, Montana and Utah. Spiral and rectangular frets abound in Greco-Roman sites, and along desolate river courses of northern Mexico. Apparent sunwheels carved on a triangular-shaped rock now on the grounds of the Mormon Temple at Mesa, Arizona, have close resemblance to a deeply incised rock unearthed at Ashur, Assyria, and dated 2400 B.C.

Coxon recalled being lectured by scientists as a youth, when he was new to the subject — and to the ways of academe — that petroglyphs were "nothing but Indian doodlings." Older and wiser, he wrote in a 1964 article, "Ancient Manuscripts on American Stones": "There is one thing that I am sure of — that doodling old Indian they told me about put as many signs on rocks as the stork has delivered babies in chimneys."³⁰

Withal, then, it might be as reasonable to assume that the

Indians made all of the petroglyphs as that they built all of the mounds, some of which in fact are strikingly similar in outline to certain rock figures! Pictographs from a cave in Tulare County, California, among many others, show vivid resemblance to various fanciful animals represented in Wisconsin effigy mounds.³¹ But it is not only universal subject matter that undermines theories of exclusive Indian origin. Dogmatists have been hard put to explain many of the technical aspects as well.

Like the Granby Idol and New Mexico Inscription Rock, numerous petroglyphs are cut deeply into the hardest imaginable quartzites and granites. One such site is the large array of rock figures at the ancient Indian center near Pipestone, Minnesota. The difficulty of so much as scratching such rocks, even with modern steel tools, has to be tried to be understood.

Yet, official opinion still insists that "pecking," a clumsy bashing of one stone with another, was the only basic technique used. For those cases where the impressions are too smooth and well-modeled for this, an equally improbable follow-up technique is grudgingly allowed. Discussing certain carved footprints in Owens Valley, Inyo County, California, Julian Steward says they "appear to have been pecked and finally worked down to a uniform and smooth surface by rubbing, as if with a piece of stone or with wood and sand."³² To which one can only reply, Easier said than done.

There are scads of other problems with the Indians only doctrine, and for brevity I have summarized them in my notes.³³ But one of the most puzzling is the great age span that is obvious in many petroglyph groups. All students have scratched their heads over the fact that some glyphs will seem so worn and faint as barely to be visible, while nearby may be others as fresh as if carved yesterday. Steward mentions this phenomenon at Fish Springs and Deep Springs, Inyo County, California, among many others.³⁴

Some major sites only recently have been discovered, and Indians did not originally know anything of them. "Picture Rocks," normally submerged in the bedrock of the Ohio River, Beaver County, Pennsylvania, were first noticed during a period of unusually low water in the 1920s.

What could this possibly mean? Are Indians unknown still

sneaking out and adding to the existing displays – when the water is low enough? Or is the earth spirit continuing to produce, as it always has produced, these things?

Footprints link petroglyphs and 'critters'

A very widespread motif in rock art everywhere is the print of the human foot. These vary from baby size to such hopefully apocryphal whoppers as one measuring 44 by 21 inches, reportedly found at Baxter Springs, Kansas. Recently, even the famous Leakey family of anthropologists have taken cognizance of certain rock footprints, supposedly of an ancestral human primate that lived three and one-half million years ago in the Great Rift Valley of East Africa.³⁵

But I have to admit that my own relentlessly unorthodox interest was first attracted to petroglyphs by the frequent appearance of footprints in connection with alleged sightings of the thing we call Bigfoot. In fact, the prints often are found even when no creatures are seen, as was reported from western Chatham County, North Carolina, in late 1975.

In that instance, Game Warden A. C. Goodwin received dozens of reports of 19-inch tracks with only three toes. They seemed to center on the house and garden of Mrs. Brodie Parker, near Deep River. I am told that some rather spooky scenes transpired, with the invisible whatever-it-was snapping treelimits at night in the vicinity of pursuers, like the magical "ally" in Castaneda's *A Separate Reality*.

This area is only a short distance from the so-called Devil's Tramping Ground a legendary "haunted spot" southwest of Siler City. As recently as May of 1980, an almost identical sequence of events had been reported from a "spooklight" area north of Beaumont, Texas.³⁶

It is here that the bristling enigmas of the Bigfoot phenomenon have a point of contact with the rock art riddle. If the Leakeys really wanted to take a plunge into the lower, hallucinatory depths of human antiquity, they might first brush up on the indications, reviewed decades ago by Albert Ingalls in *Scientific American*, that there are humanoid footprints in rocks from the Carboniferous Period.³⁷ (That's 250,000,000 years back.) On the other hand, we might have to coin a word – Big-

footoid – for some other deep-buried prints illustrated by Ingalls: they have three toes.

Oklahomans ponder triangle-and-circle carving

On the Pontotoc Stone, found near the South Canadian River in Oklahoma, is carved a triangle with a round spot at the top and five lines radiating down.

Gloria Farley and Barry Fell have taken this in hand also, and Fell pronounces it "made in Oklahoma by a Portuguese-Punic priest, ca 500 B.C." The design represents "the sun god" with rays descending, "and is an American version of an old Egyptian religious tablet" which appears in the Temple of Akhnaton.

Of course, other interpretations of a triangle with a circular form on top may also spring to mind these days, when we are more than ever aware of certain pervasive occult symbols. But what I find most provocative here is that a number of "artistically carved," fourteen-inch human footprints have been found on the same hilltop as the triangular stele, two of them side by side and pointing in opposite directions.³⁸

To which one can only say, What next? Illuminati symbolism in the heart of folksy old corn-as-high-as-a-elf's-eye country? –Or maybe even *pyramid's eye*?

A Punic priest as the original Okie from Muscogee?

Giant footprints among these Memphian emblems put me in mind of words reverberating down the millenia from the Egyptian *Book of the Dead*: "I have come upon earth and with my two feet have taken possession. I am Tmu, and I come from my own place..."

Indians said demigods, thunderbirds made glyphs

Most Indians had an idea of the origin of the rock carvings that they saw around them. Although they were reticent among skeptical scientific note-takers, a little is known of their beliefs.

The Abenaki of Maine thought that several demigods called the Oonagamessok had charge of making petroglyphs. These forces lived in caves by the seashore, were invisible to humans,

and only made themselves known though the rock inscriptions.³⁹

The Dakota believed that the vast Pipestone, Minnesota, displays were carved by a thunderbird using lightning bolts.⁴⁰ The long-extinct Mandans of North Dakota had an oracle stone on which figures supposedly appeared the day after a public feast. Tribal shamans then interpreted their meaning.

Archaeologist T. H. Lewis recorded Indian traditions of the upper Minnesota valley:

In olden times there used to be an object that marked the boulders at night. It could be seen, but its exact shape was indistinct. It would work making sounds like hammering, and occasionally emit a light similar to that of a firefly. After finishing its work it would give one hearty laugh like a woman laughing and then disappear. The next morning the Indians would find another pictured boulder in the vicinity where the object had been seen the night previous.⁴¹

Needless to say, such traditions get a hearty laugh from *our* shamans as figments of primitive superstition and sheer inability to see straight. But in fact we do not have to look far to find that the process still goes on for all to see, except that most of those who should see are unwilling or unable to do so.

For example, citizens near Lake Okanagan, British Columbia, long have reported sightings of a water monster, Ogoopogo, that seems to resemble the famed denizen of Loch Ness, Scotland. Recently, appearances have been increasing, along with odd doings on land near the lake.

Toward the end of April, 1977, Ogoopogo was seen by several persons undulating its characteristic vertical coils through the lake. On the 27th of that month, strange marks were found on the shore in the town of Kelowna. The Kelowna *Courier* described "semicircular indentations running in straight or jagged lines" on the ground along Kathler Road, together with "unusual markings, some that resemble hieroglyphic writings and another that looks as though someone had drawn a map to give directions..."⁴²

Even in Scandinavia, countryfolk living near Sweden's famous Runamo runes, which meander through a vein of trap-rock above and below ground in a forest, traditionally ascribe the characters to the *lindorm*, a coiling, venomous, crested earth dragon. Like so many others of the genre, extreme controversy

has centered on the markings. A number of academics have tried to translate them, and as many others have dismissed the figures as mere cracks in the rock.⁴³ A key point for us, however, is that there would seem to be but slim possibility that American Indians carved them.

III

UFO writer John Keel has described the work of an obscure researcher named John W. Dean, who spent a great deal of time collating testimony of individuals who claimed to have been in contact with the mysterious occupants of the "saucers."

Whether or not these people really saw what they said they had seen is not the point: what I am looking for are patterns and correlations in such reports among a large number of people widely separated in space and time. Such consistencies do exist, and one fairly constant theme is that of the "space traveler."

Vaguely human-looking creatures apparently piloting the strange craft sometimes wax very loquacious to the awed mortals they have confronted and give them a variation of the "faraway planet" story. The flying object is a spacecraft from "Warnovaldam" or "Ophianache" come to warn us to mend our ways or be denied membership in the august Cosmic Control Council.

Dean lists many unheard of planetary names which have been communicated by the ufonauts over the years, and one that has cropped up often is "Korendor." A number of contacts even claimed to have been shown the written language of Korendor, which Dean reproduces in his book, *Flying Saucers Close Up*. Some of the characters, it is said, are highly reminiscent of runes.⁴⁴

The spoken language of many UFO "occupants" also would seem to offer possibilities for further investigation. Again, John Keel has been one of the few noncrankish writers to have looked into the matter. He informs us that this lingo somewhat resembles the jargon uttered by participants in the religious phenomenon known as "speaking in tongues." Some

contactees could not understand this talk when confronted by the voluble spacemen. Others thought they recognized in it "a hodgepodge of Hebrew, Greek and Latin."

Keel gives a great deal of attention to the curious, mediumistically written book, *Oahspe*, which contains an explanation of an unknown language called Panic. Supposedly this derives from Pan, a lost continent, but we also should remember the number of times that entities identifying themselves as the god Pan have appeared in paranormal situations. "It appears to be a combination of Hebrew, Greek, Latin, American Indian and Chinese," says Keel, adding that "buried within the fine print of *Oahspe* there are many words which I have heard UFO contactees use."⁴⁵

Investigators of so-called electronic voice phenomena, who use special receivers and recorders to study alleged radio-borne mystery signals, have noted the same characteristics. One of the leading researchers, the Latvian psychologist Dr. Konstantin Raudive, lists as typical traits (1) multilingual vocabulary, (2) stilted, often confused grammar, (3) awkward, telegram-like sentences, (4) use of many neologisms, or seemingly made-up words with an otherworldly ring.⁴⁶

Numerous reports from alleged appearances of Bigfoot have described its cries as not mere shrieks, but as sounding oddly linguistic. Journalists Greg Lyon and Alan Berry who were camping in the California Sierras, and logger Rod Puller of Bellingham, Washington, all claimed to have encountered the creatures at close hand, and likened their sounds to those of an Oriental person talking heatedly. Lyon and Berry made a recording of the noises, which has been studied with puzzlement by zoologists.⁴⁷

There are obvious parallels here with the polyglot mish-mash, and the clumsy, ungrammatical style in which the average mystery inscription we've examined ekes out its cryptic message. Pan has things to communicate, but he speaks with the Allvoice in the Alltime, so that to us, localized in a temporary incarnation amid all of the details of the moment that we call reality, there is little to seize onto and analogize with familiar elements in our experience.

Perhaps something of this principle was operative in the case of Joseph Smith's psychic translations of the golden plates

of Moroni, whose supposed record of a fleeing, embattled people of Hebraic origin is so bizarrely remindful of the other mystery inscriptions we've seen.

Conceivably, certain themes and symbols are drifting about in the air, like distant shortwave stations on a warm summer's night, so that sensitive persons, or even natural processes to which we've given insufficient attention, sometimes can give them concrete shape. Painter Vincent van Gogh described how pictures often came to him as if in a dream, as did a sinister fiddle-playing figure to composer Giuseppe Tartini, who next morning wrote from memory his brilliant *Devil's Trill* sonata.

Human intermediation is probably only an incidental part of a much vaster process. Many apparently realistic images have appeared spontaneously, albeit dramatically. On November 14, 1830, lightning struck the Château Benatonière, in Levendée, France. A woman seated on a chair in the salon found printed on the back of her dress afterward the pattern of the cushion fabric. In September of 1857, a girl herding a cow in Seine-et-Marne was struck by lightning. The cow was killed but, on recovering from shock, the girl found a tattoo-like picture of the animal on her breast.⁴⁸

This phenomenon, too, continues. Charles Fort records many incidents in the eighteenth chapter of *Wild Talents*. At Belen, New Mexico, 1927, a Christ image was etched in a window.⁴⁹ At Port Neches, Texas, a Christ image appeared around June 10, 1969, on a screen door at the Bass home, 816 Avenue C. The local newspaper published pictures of it.⁵⁰

IV

When I had finished pondering the Newspaper Rock engravings, I slid down from my precarious perch with no mishap more serious than dropping a camera bag onto the soft sand below. I was mulling the possibility of translating or somehow interpreting these irrepressible scribblings. After all, scientists now are unraveling messages even in the genetic code of a virus, PhiX-174, found in intestinal bacteria. Since the DNA code of this organism was resolved into 5,375 amino acid "words", multiple prime numbers and various letter arrays

have been elicited, leading some scientists to suspect that the DNA code may be artificial in origin and not the product of random evolution. So, if they can dig that out of s-t...

If Indians really had produced these and the thousands of other rock art complexes around the country, I thought as I trudged back up the canyon to the Valley of Fires parking lot, there must have been *some* rhyme or reason for what they were doing, no? They surely weren't indulging in cryptograms too, or even in mere doodling, in such an arduous medium. Yet no scientist who values his reputation will venture any very explicit translations.

As I sped back out of the park along the road where a mysterious, never-caught "Indian" who had killed encroachers near the Mouse Tank had been pursued long ago, I reasoned that our electronic circuits or mathematical tables likely would be incomprehensible to whomever, or whatever, had produced these expressions. But they are meaningful to us, I take it, so perhaps there might be something to be learned from the rocks as well.

4

Forces From Within

Quod non apparet non est. (What is not apparent does not exist.)
Old scholastic maxim

ROCKS SCRAPED and hammered against the bottom of the car as the blacktop ended alongside Ubehebe Crater and the wheels dropped into two seemingly bottomless ruts winding off to the southwest around Tin Mountain.

Raindrops already had begun streaking across the windshield, doing little to reassure me that I was not embarked on a great fool's errand. Skies had been lowering since I folded my tent and stowed my gear at Stove Pipe Wells that morning, and now, forty miles to the northwest and a half-mile above the Death Valley floor, I was driving right up to meet the January storm sweeping across northern California.

But, I reasoned, it was a now-or-never thing. I did not have the time to wait here for better weather, and besides, this bit of wintry squall was preferable to the paralyzing heat of summer season. Most important, however, was the widespread story that, just down this uninviting trail was a place where winds sweeping across a thin film of winter ice could actually blow heavy rocks around like skaters on a rink.

So, with that much for self-assurance, I allowed my battered T-bird to surge ahead, slaloming down slopes to get a run for the next climb, crashing across washouts, where to stop would be to stay, and gradually chewing away twenty-five rasping miles toward the Racetrack and its famous Rambling Rocks.

Finally, the mountain-ringed playa came into view, looking like a small cafe-au-lait-colored lake. But when I stood on its surface, I saw only a flat expanse of buff clay that had baked and cracked in the sun. Toward the north edge lay a heap of reddish granite, and it seemed that the rocks lying here and there over a wide area were of the same type.

These varied from mere fragments to sizeable chunks weighing upwards of 600 pounds, and most had left behind them the furrow-like trails that have given rise to all the speculation. Scattered among them were a sprinkling of "meadow muffins" left by wild burros.

By now the wind was gusting sharply as the heavy weather system moiled by overhead, brushing the tips of the chocolate-brown Panamints. I was able, by crouching very low near the bigger rocks, to get a fair idea of the amount of wind force bearing against them. It can be described in one word: nil.

Many different rocks have displayed movement

Balletic rocks on the ground are not entirely unheard of: Fort records several cases, such as ones that levitated over a pasture near Marbletown, New York, in 1815, before many witnesses.¹ In Britain, Janet and Colin Bord have gathered numerous examples from folklore of ancient rocks that have either traveled under their own initiative or prevailed in various ways upon humans to restore them to traditional spots.²

Quite often, heavy and securely anchored tombstones seem prone to unaided movement. Usually they tip over or become disarrayed within cemeteries, a happening invariably explained as "vandalism." But occasionally a grave marker will go on a longer voyage, such as the headstone of gangster Clyde Barrow, who was shot down with his consort, Bonnie Parker, on May 23, 1934.

The 400-pound stone recently made a trip of several miles around Dallas, Texas. It was found on May 10, 1978, in a wooded area of North Dallas by James Sarratt. Police Detective T. E. Shaughnessy said there had been no report of the stone's having been stolen, and speculated that "It's going to take a truck with a crane to lift that thing." News reports suggested that this was not the first time this particular piece of

granite had been missing from its cemetery near Fort Worth.³

Sometimes stones fall from a clear sky, and this in many ways is the pristine and preëminent Fortean event. The phenomenon continues. As recently as August 30, 1977, many spectators saw "golf ball sized" stones falling from the cloudless sky on the front of the Billy Tipton house in Spokane, Washington. Police officers noted that the rocks were falling straight down from the zenith, although some seemed to arrive at a lower-than-normal velocity.⁴

Historically, falling rocks have been looked upon as extremely portentous talismans. A legendary statue of Pallas-Athena supposedly fell from heaven and on it the preservation of Troy was believed to depend. Herodotus tells us that the "Sun" images of the Phoenicians and Assyrians were large conical black stones that traditionally had dropped from above, as did the Ka'aba of Islam. Jewish lore contends that Jehovah (YHVH) may be derived from the Hebrew verb meaning "to fall" and originally designated a "sacred object, such as a stone, possibly an aerolite, which was believed to have fallen from heaven."⁵

Even the more earthbound kind of rock can, in certain conditions, take on an unexpected levity. The San Andreas fault, along the southwest edge of California's Mohave Desert, is decorated with three Swiss cheese-like rock extravaganzas within a short distance of one another: the Vasquez Rocks, Devil's Punchbowl and Mormon Rocks. Why the fault zone should interact with anything as supposedly inert as stone, however, would be a proper question for geologists.

Arthur Machen, the British fantasist, was one of the first to resurrect Anglo-Celtic stone lore. His two most "paranormal" tales, *The White People* and *The Three Impostors*, enlist the landscape as a participating character, concentrating on the strong and strange personalities of certain peculiar looking rocks, and fairy-frequented mounds.

Here on our own continent, the Zuñi Indians had a myth describing how all sorts of beasts had been changed into stone by "those above," which is why so many rocks look like gnarled creatures struggling into life. The Oneidas believed that they themselves had originated from a large syenite boulder in the Oneota hills of New York State, and the name

Oneida is said to mean "people who sprang from the stone."

The Iroquois too asserted that they had come out of the rocky ground near the head of the South Sandy River in the oddity-ridden Tug Hill area east of Lake Erie. And I, for one, find this concept more congenial than old-line Darwinism, which has aptly been likened to trying to build a house by throwing bricks and sticks at each other at random, and assuming that eventually a complex structure will form.

Could petrification be a growing out from rock?

Possibly some such growing out of secretly living rock is one way to deal with the problem of petrification, which is one of the more charming of conventional geology's many "explanations." Could it be that the fossils one sees neatly laid out in museums, such as "Crinoids in limestone" or "Scorpion on Silurian Blackrock," and looking like the most exquisite sculptor's reliefs, are really life forms *emerging* from the stone?

What first made me wonder about popular-science petrification notions was the stone tree stump on the University of Kentucky campus in Lexington, on which I used to sit and meditate. If it wasn't sawed off, I'll eat it. And yet the scientific sign card alongside admits it's hundreds of millions of years old. This neat, smooth, sawed off appearance is very common: many of the logs at Petrified Forest National Park, Arizona, look the same way. But the official position there is that this is merely the way the crystallized wood fractures, nothing more.

The common thread, I believe, is the writhing of stone into a semblance of organic form, like the late semi-abstract sculptures of Michelangelo. Every Ozarks rockhound knows that banded chert found in Missouri and Arkansas often is in the form of elongated nodules that look amazingly like fossilized bones of ancient animals. But the origin and even the exact composition of chert are shrouded in mystery. No two geologists agree on silica-calcium solubility factors, on age determination or on the nature of deposition processes.

No doubt everyone has heard geology's ingenious account of how petrification works. A log or dinosaur turd plops into

waiting mud which then hardens into rock quickly enough to prevent decay and somehow freeze delicate detail, meanwhile starting a process in which each huge and incredibly complex organic molecule is substituted by vastly simpler inorganic elements, but without altering structural arrangement or overall volume. Then, when the process is complete, the outer rock covering obligingly falls away, leaving the re-emerged organism duly "turned to stone."

Neat, certainly. Would it also work for copper, like a sort of natural baby-shoe metallizing? It really should because we have at least one series of reports of copper plants and animals found deep underground in Archer County, Texas. Professor W. F. Cummins, in his 1890 report to the state geological survey, described this "pseudomorph" copper found in clay and sandstone:

That this material was once logs of wood and other vegetable material I judge from the fact of having found logs of petrified wood that were partly iron, partly silica and partly copper. I have found many leaves of ferns in the sandstone that were transformed into copper. At one place I found a small petrified vertebrate animal that had been transformed into copper.⁶

I'm reminded of those many peculiar interrelations between copper and human bones that have been found in burial mounds, and particularly cases where human skeletons appear to have been fitted out with copper noses and other anatomical parts.

Human forms, demons also correlate with stone

Sometimes rock takes on distinctly human form. The Cardiff Giant, found in the anomaly-rich Onondaga County area of New York, where petrified organisms often turn up, is one case. And there also are the great manlike statue, so feared by the Indians, in Gold Gulch, about four miles northeast of Beatty, Nevada; and the many "profile" rocks such as the Indian Head along the Connecticut River in the White Mountains of New Hampshire.

The giant human bones we've noted in antique earth structures are of interest since, in universal myth, grotesque and ill-tempered beings are portrayed as intimately related to stones

and mountains. Fairy lore constantly places its denizens and their doings in relation to hillocks, tumuli and mounds. The giants of such myth complexes as the *Eddas* are seen as the offspring of darkness who prefer to be out only at night. Sunlight, and particularly lightning, terrifies them and keeps them in their habitations in caves, rock piles and mountains.

Even Troll, the irritable earth demon of Nordic lore, is supposed to derive from *roll*, from the universal habit of these malevolent beings who live as stones among the hills by day, and roll or hurl rocks down upon passersby at night.⁷ In ancient Greece, the residents of Orchomenos, a city near Mount Laphystion, had a legend about "an apparition with rocks in its hand" that was devastating the countryside. The oracle at Delphi, according to Pausanias, described how to control the entity by riveting a bronze image of it to a rock.⁸

I detect possible links here with our Bigfoot. The one that tried to abduct a boy at Fayetteville, Tennessee, in 1976 threw boulders at a sheriff's posse pursuing it.⁹ Another that went on a rampage and grappled with a teenaged boy near Stilwell, Oklahoma, in August 1977 was reported to have hurled "giant rocks" through the air.¹⁰

I suggest this despite the abundant evidences we saw earlier that these creatures probably are not substantial in the usual sense, all of the time. However, one would assume that whatever force has the capability to masquerade at will as a strange animal probably would have no difficulty summoning up the energy to transport mere rocks through the air.

In his *On the Track of the Sasquatch*, researcher John Green has documented seemingly related activity: pyramidal rock piling. Many other students of the Bigfoot phenomenon have noted this habit, and it's possible that we have an inkling of the origin of certain piled-stone structures around the country which have been perplexing to scientists.

One area of marked concentration is located near Lyle, Washington, just across the Columbia River from The Dalles, Oregon. Anthropologists Caldwell and Carlson studied the ten-acre complex of walls, zig-zag geometrical forms and deep circular pits there and pronounced them the handiwork of Indians engaged in the "vision quest for spirit power." However, they admit that this is "a strong possibility" only, since there is

no direct evidence that Indians have done anything here.¹¹

The Dalles area long has been noted for strange creature appearances, petroglyph complexes and other oddities. Indeed, the town was headquarters for several years for Peter Byrne's now-defunct Bigfoot Information Center. Most of the big hairy creatures have been seen skulking in the purlius of the Pine-wood Trailer Court, at the east end of the town.

Pan force interacts with underground disruptions

If we can rule out the wind as the cause of Death Valley's motating rocks, that admittedly does not leave us with much. I have been fascinated, however, by one characteristic that the Racetrack shares with the two other American areas where self-propelled rocks have been reported: Bonnie Clare Dry Lake in Nye County, Nevada, and near McKittrick in Kern County, California. All three have undergone subterranean disruption.

McKittrick is traversed by the San Andreas Fault and sits atop the famous Elk Hills oilfield. Burrowing under the Racetrack is the old Sally Ann lead mine, while another abandoned working of uncertain origin is under the Bonnie Clare area. This introduces the astoundingly high correlation of the Pan force with tunnels, caves and abandoned mines — or what are said to be abandoned mines, but about which next to nothing really is known. I doubt if this is merely because there are so many caves and mines that anything happening is naturally going to be near one.

Many New Englanders have been fascinated by Devil's Den Cavern near Rattlesnake Hill, Chester, New Hampshire. According to legend, the path leading to the cave "was always kept open, in summer and in winter, by the passing to and fro of evil spirits who frequented the place, though themselves invisible to the eyes of mortal men." Poet John Greenleaf Whittier wrote:

'Tis said that this cave is an evil place —
The chosen haunt of the fallen race —
That the midnight traveller oft hath seen
A red flame tremble its jaws between,
And lighten and quiver the boughs among,
Like the fiery play of a serpent's tongue;

That sounds of fear from its chambers swell—
 The ghostly gibber, — the fiendish yell;
 That bodiless hands at its entrance wave, —
 And hence they have named it The Demon's Cave.¹²

The Bigfoot entity has had a strong tie-in with caves and mines. In the fall of 1974, and again in late 1976, residents of the White Meadow Lake area of northwest New Jersey began experiencing a flurry of "critter" visitations. The forms zig-zagged on a crazy gamut from hairy humanoids through scale-covered reptilian forms.

Along with these were reports of unidentified flying objects, and even of animal mutilations; a housewife described watching an unknown man unload from his car two legs of a large animal like a horse, which he then discarded at the edge of a forest. At another time, dismembered parts of cows were found strewn along a rural highway near White Meadow Lake. According to Fortean researcher C. Louis Wiedemann, this area is "peppered with old mines and open mine pits, all of them abandoned."¹³

Energy from caves sometimes may be creative

Whatever energy emanates from caves is not restricted to disagreeable activities and apparitions. In 1963, surveyor Walter L. Horton found a bronze coin identified as third-century Roman under two feet of earth in a mound being cleared away near Round Rock, Texas. A few hundred feet from the coin site, Horton told me, a hitherto unknown cavern was found while core-drill probings were being made for highway construction.¹⁴

Inferences of a sort of formative force from within the earth also can be drawn from at least two observers of rock art, whom we already have consulted. William Coxon, discoverer of literally thousands of petroglyphs around Arizona and the Southwest, reported that he "invariably" found the carvings near seacoasts or rivers, even though the latter often are dry today. But also, he wrote, this gnomonic calligraphy and doodling "quite often can be found near caves."¹⁵

John Haywood left fine descriptions of sun and moon paintings that still existed on escarpments high over Tennessee rivers in the 1820s. Despite — or perhaps because of — the fact

that anthropology scarcely existed as a separate science in his day, Haywood was a sharp-eyed observer who took note of a far broader range of interrelated phenomena than any modern specialist would deign to notice. Here is what he had to say about one set of pictographs:

On the south bank of the Holston, 5 miles above the mouth of the French Broad, is a bluff of limestone opposite the mounds and a cave in it. The bluff is 100 feet in height. On it are painted in red colors, like those on the Paint Rock, the sun and moon, a man, birds, fishes, etc. ... Wherever on the rivers of Tennessee are perpendicular bluffs, on the sides, and especially if caves be near, are often found mounds near them, inclosed in entrenchments, with the sun and moon painted on the rocks, and charcoal and ashes in the smaller mounds. These tokens seem to be evincive of a connection between the mounds, the charcoal and ashes, the painting and the caves.¹⁶

II

Rock, then, sometimes seems to display a most unexpected aliveness. But there almost always is another factor involved when it does: water, even a dry streambed. Whether this is cause or effect of the living rock phenomenon, one can't know, but I certainly will confess to a hunch that the moving water embodies a sort of triggering or catalyzing force that somehow involves itself with the only apparently inert stone.

One of the hush-hush topics of anthropology is that of giant footprints in stone. The reticence probably stems from the extreme queasiness of the topic: the prints might have three or six toes as well as five, might be fourteen inches long, and might be several feet down in impossibly ancient rock strata.

Two scientific articles come to hand. David Bushnell, writing in the *American Anthropologist* for 1913, observed that these proto- or para-human tracks "are evidently in some way associated with water or watercourses, as all examples known to the writer are, or have been, found near the bank of some stream."¹⁷ Albert G. Ingalls's *Scientific American* article of 1940 makes the same observation.¹⁸

Sometimes, the petroglyphs themselves look like running water. Archaeologists Davis and Winslow observed of the rock alignments in the Death Valley area: "Most of them suggest to

the observer ramifying streams or trickles of water" when plotted out on paper. Although they were not studying rock art in itself, the scientists did notice that at least one petroglyph, on Hunter Mountain, Inyo County, looked like a linear diagram of the ground rock figures a few miles away.¹⁹ When you stop to think of it, that in itself is quite an amazing "coincidence."

These figures are about twenty miles southwest of the Racetrack, along the west slope of the Panamints. Conventionally, all such things are filed away under "Indians" and forgotten. Even Davis and Winslow looked high and low for evidence of human involvement with the figures, but finally admitted that such proof is lacking. If an Indian source is ruled out — and our writers observe of these formations that "more are continually being found," even though Indians have been gone from here for generations — I naturally tend to wonder at a connexion with whatever force moves the rocks a few miles away on the Racetrack.

Springs, underground water sources focus oddities

The force embodied in water from the earth must be the cause of the many unusual things that happen around springs. A recent example occurred in Sunnyvale, California, at a toy store which was experiencing so many odd phenomena that employees were beginning to think the place haunted. There were such conventional "ghost" tricks as footsteps in an empty loft, and lights turning themselves off and on. One of the most persistent problems was with water faucets persistently opening themselves up, causing many wet messes. Eventually, research into the history of the site turned up the information that the Toys-R-Us store had been built on the top of a capped-over spring.²⁰

It seems likely that some sort of energies capable of manifesting in many nonnormal ways were accumulating from the closed-off spring. In fact, we shall even infer that water somehow was meant to flow here, even if it had to be at one remove, through faucets.

North American springs were invariably revered by the Indians as seats of earth spirits. But even in the Old World, we are told that Jericho, the oldest known settlement, was founded

at the site of a sacred spring around 8,000 B.C. Remnants of the original structures, uncovered from under many layers, have been identified as a shrine to the local spring spirit.²¹

It is only in very recent days of enlightenment, a few seconds on the clock of history, to which we have somehow survived through so many backward millenia, that we have decided none of these subtle energies can be allowed to exist, since they do not register on the laboratory instruments of our own devising.

As the spring water bubbles out and dashes along into brooks, creeks and rivers, a hyperphysical force is liberated at many places where streams come together. To list all of the places around the country where oddities happen at the confluences of watercourses would be to fill the rest of this book with catalog entries. Many of these are places we already have listed in other connexions. Most of the major mound complexes and all of the hilltop forts are on or near merging streams.

This is true even in other lands. At Avebury, in Britain, the old avenues of standing stones passed over Kennet Creek before reaching the circle at Beckhampton. The same is true at Stanton Drew and Mount Murray, Isle of Man.

The Piasa (PIE-a-saw) Bird, fearsome flying hybrid painted on a bluff near Alton, Illinois, and representative of giant, thunderbird-like entities that have been seen aviating around St. Louis since Indian times, appears very close to the juncture of the Missouri and Mississippi rivers.

The Granby Idol from Colorado and a curious engraved tablet from Big Bend National Park, Texas, were both found where rivers flowed together. In November of 1978 there was a series of sightings of "Chessie," a Loch Ness-like water monster, by a number of people living along Chesapeake Bay in Virginia. The *New York Times* observed that most of the sightings had come from the mouths of the Potomac, Rappahannock and Patuxent rivers.²²

River reservoirs also gather up anomalies

When this river water is pent up in reservoirs, Nature often is prompted to produce "things." The U.S. Army Corps of

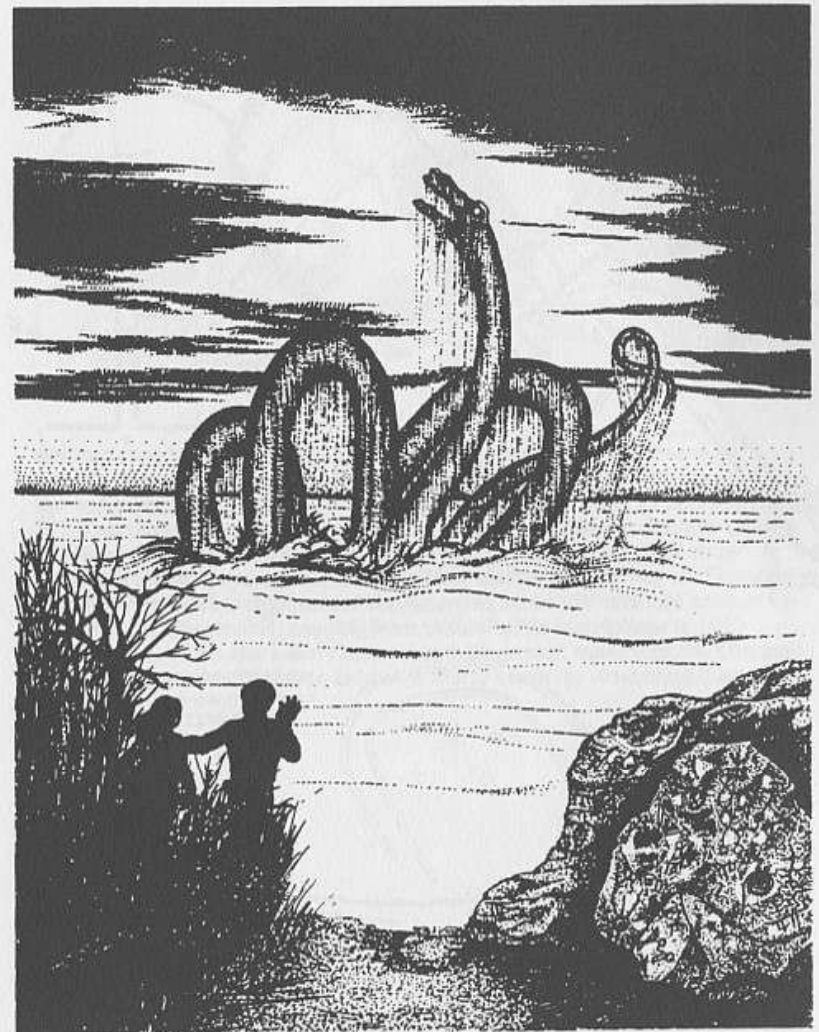
Engineers, which builds and operates most of the major dams, must be the nation's largest zookeeper for creatures and unidentified flyers. I suppose it could be argued that the increase in public sightings of such entities correlates with the large number of reservoirs that have been built all over the country in recent decades.

A UFO appearance that has been attracting fairly wide attention is the event of October 18, 1973, in the sky over Mansfield, Ohio. Known as the "Major Coyne sighting," the incident involved Major Lawrence J. Coyne and three crewmen in a U.S. Army helicopter. A controversy exists over whether or not a UFO "buzzed" the aircraft and interfered with its radio. But whatever the outcome, it appears that something highly peculiar did happen to the helicopter and crew that night, and according to three witnesses on the ground, it occurred over the Charles Mill Reservoir, northeast of Mansfield.²³

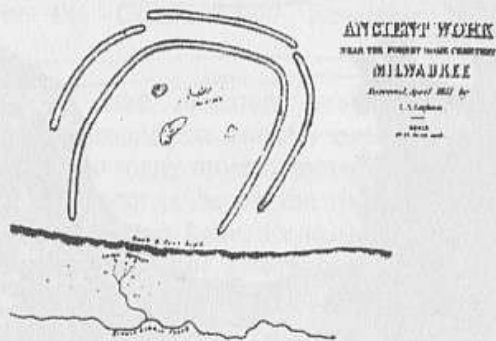
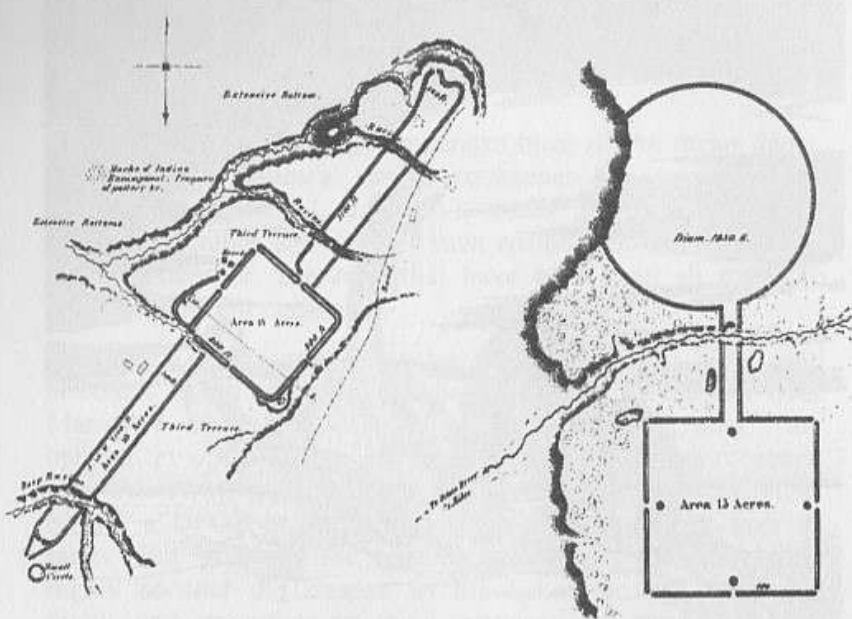
A number of lake monsters have been reported by numerous persons around the country over the years. Again, since we now have so many more dammed lakes than formerly, such sightings also seem to be on the rise. One of the better attested ones is Herrington Lake, Kentucky, a dammed portion of the Dix River. Professor Lawrence S. Thompson of the University of Kentucky saw what he described as a large pig's snout protruding from the water, followed fifteen feet behind by a piglike curly tail. This was in September of 1972 and 1973.

Other residents of the lake area also have seen odd things in the deep, dark waters, but requested anonymity. Dr. Thompson, a vastly learned man, informs me that Constantine S. Rafinesque, the early nineteenth century explorer, wrote of river monsters in this same area.²⁴

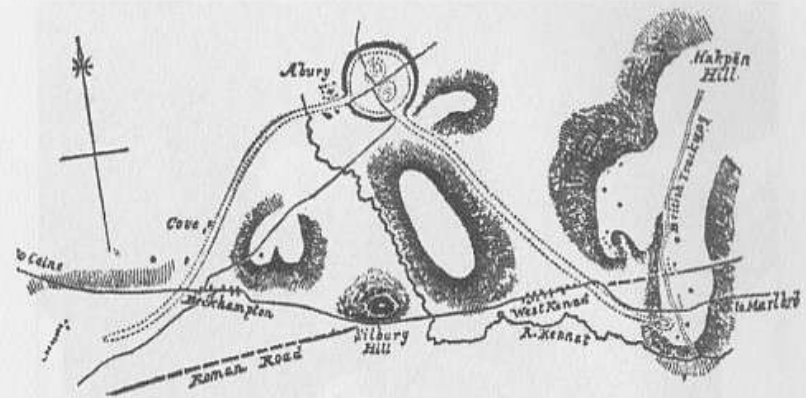
When looking into petroglyphs, I very quickly became aware of a reservoir factor, since so many rock art sites occur close to water catchments. In fact, an astounding number of petroglyphs are at sites that have been inundated by dammed water. Some notable examples are the well-known Picture Rocks on Ohio River bedrock in Beaver County, Pennsylvania; the carvings on Big and Little Indian Rocks in the Susquehanna



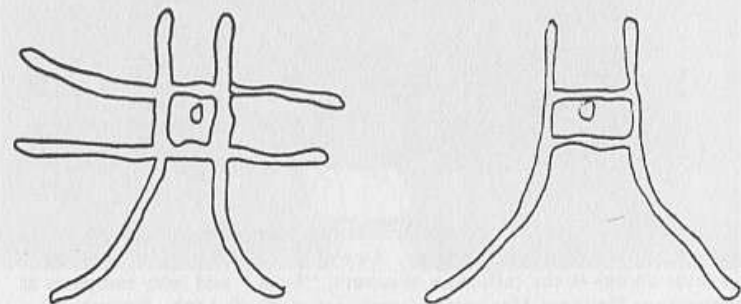
Like Scotland's Loch Ness, a surprisingly large number of North American lakes reportedly are home to serpentine monsters. In more than one case, too, cryptic marks are found on rocks and earth of the shoreline. This artist's impression dramatizes one of many recent appearances by Ogoopogo, unofficial mascot of Lake Okanagan, British Columbia. Scientists desiring to probe the validity of our earth spirit conjectures might well begin here: water monsters are among the most regular occurrences of this otherwise highly fugitive phenomenon.



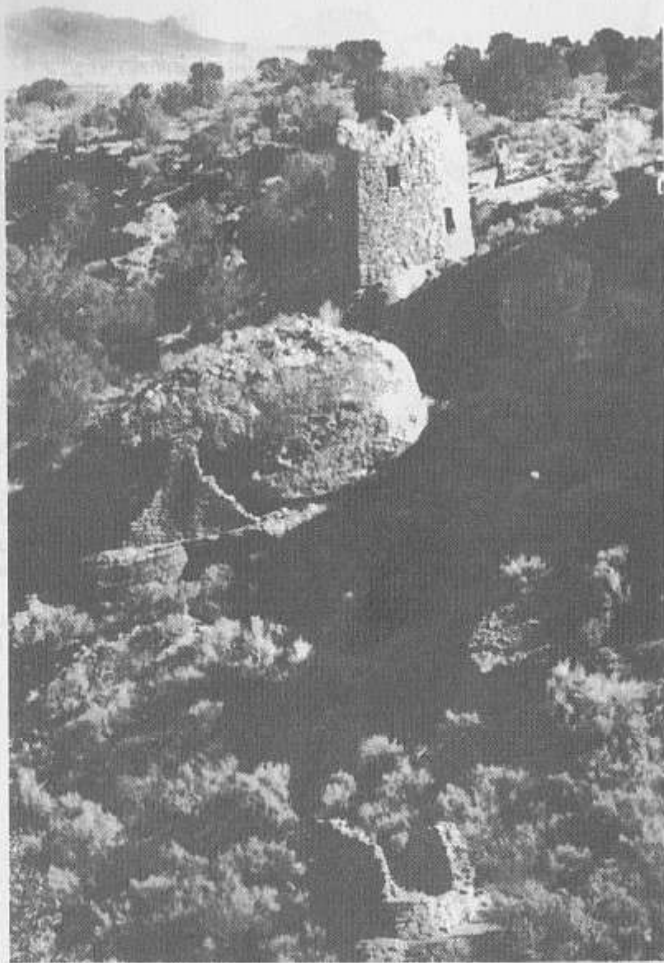
One of the most constantly recurring traits of ancient American earth structures was their intimate relationship with water. While even the simplest mounds usually are within a few hundred yards of a spring, stream, or lake, with some of the more elaborate walled structures, the juxtaposition was far more striking. Two complexes in south-central Ohio were built literally atop small branches of the Scioto and Ohio rivers. Square enclosures in each case have the same area, and precision of circular and linear forms is notable. Some commentators have suggested that the builders – Indians, of course – were engaged in “water worship.” But this seems too much of an assumption, since we cannot assign any specific American aborigines as builders of such broad-scale, geometrically exacting projects. Nor do we know of any historic Indian tribe which venerated water sources in outdoor temples. Pro-Indian theorists always explain proximity to water as a necessary precondition for social organization necessary to undertake such construction efforts. But there were as many other structures of



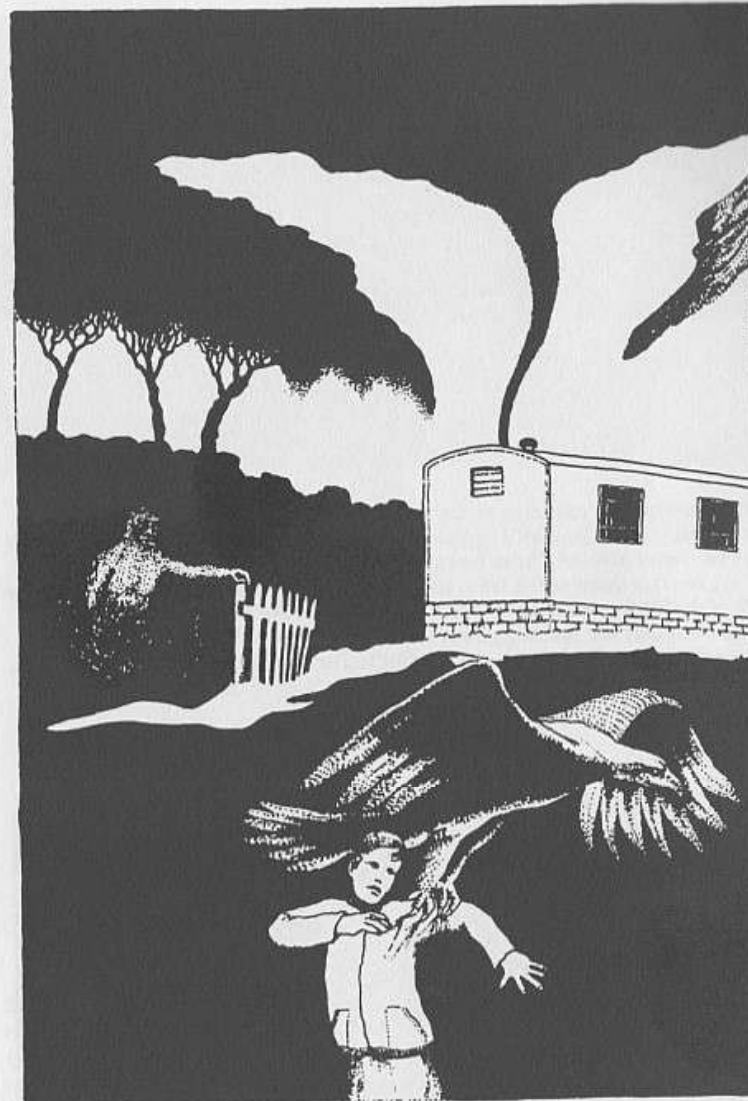
abstract, nonfunctional design and no apparent ritualistic significance, in isolated sites. Yet, as I. A. Lapham's diagrams from southeast Wisconsin show, the water factor is present in the springs which indeed seem to be the focal point of the earthen designs above. Even in England, the prehistoric complex of earth circles and parallel embankments around Avebury and Silbury Hill show strikingly similar interrelation with the River Kennet. A new way of evaluating such now-vanished monuments of the American scene will take into account the full gamut of phenomena, ranging from unintelligible inscriptions to UFO occurrences, which also clearly interrelate with ground water sources. One may perhaps suspect some hitherto unknown source of energy emanating from the earth.



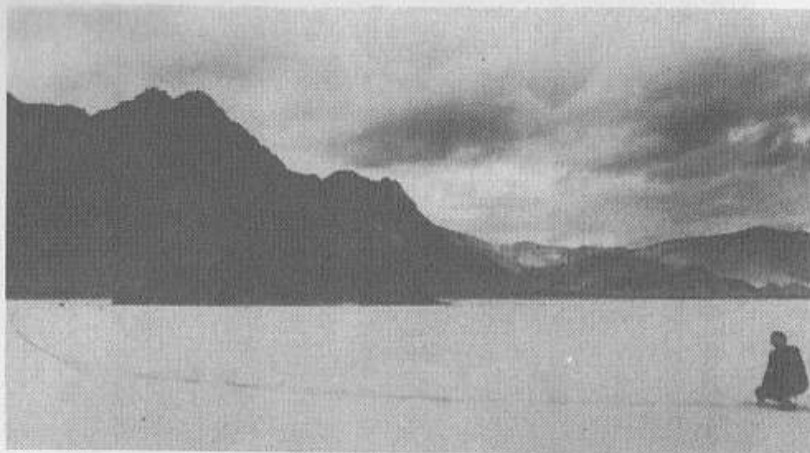
These carvings are from a large group on rocks normally submerged in the Susquehanna River near Safe Harbor, Pennsylvania. As such, they dramatically demonstrate the tendency of mystery inscriptions to occur near water courses. These two closely resemble a Chinese character meaning “well of water.” Among the Ojibwa Indians, a similar design signified a person who “possessed the power to transport himself for good or evil through space by means of magic powers.” There is a sort of convoluted hint here at the UFO phenomenon, which has affinities with wells and other sources of water and which arguably has more in common with “magic” than with interplanetary spacecraft.



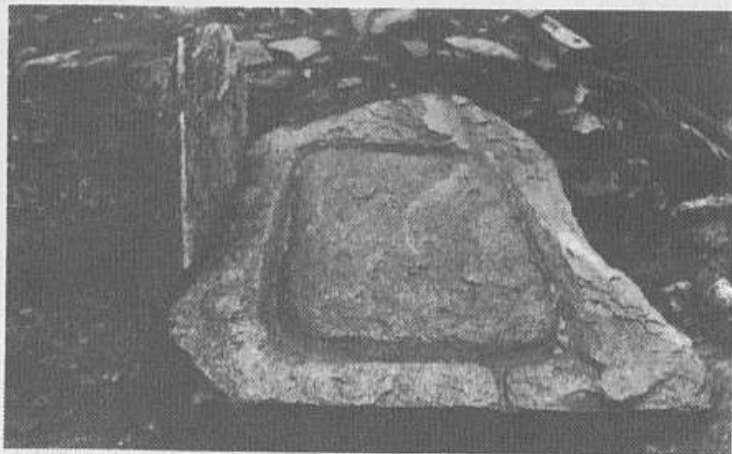
In the arid Southwest, many constructions of unknown origin also are found closely associated with streambeds. One of the most puzzling sites anywhere on these shores is the collection of towers, "forts," and lofty ramparts at Hovenweep National Monument, southeast of Bluff, Utah. Supposedly a production of the fabled Anasazi Indians, almost as wraithlike a tribe as the Adena-Hopewell moundbuilders farther east, these stone buildings all are located along a normally dry tributary of the San Juan River. Most of these are not properly sited or designed to be of practical use as "Indian fortifications" or "pueblos", as archaeologists call them. In addition, astronomical alignments have been found in many of the structures.



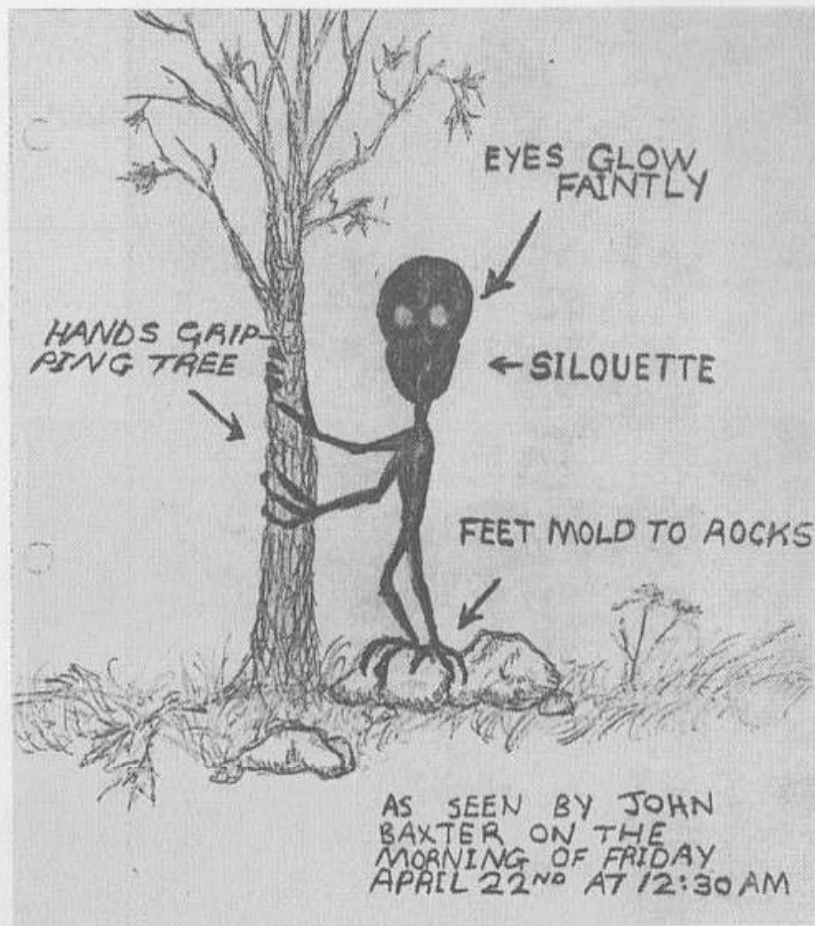
One of the most obvious and at the same time puzzling occurrences that must be grappled with by the Fortean anomalist are the recurrent outbursts of hostile force that seem directed toward mobile homes. These can range from incursions by Bigfoot-like creatures to overly frequent devastation by bad weather. In one dramatic instance, a huge condor-like bird allegedly tried to fly away with a young boy from the yard of his mobile home.



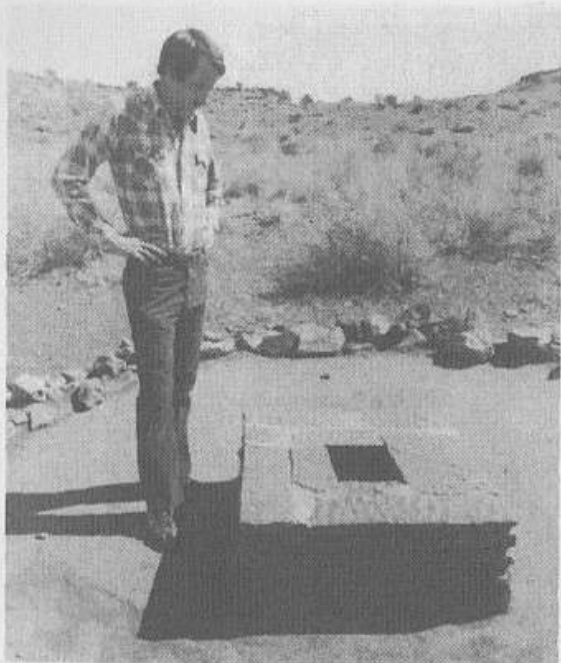
The well-known "rambling rocks" of Death Valley National Monument continually shift about on a flat area called Racetrack Playa. Their movements can be traced precisely from furrows that they leave in the mud. The author is at the starting point of the long, elliptical trail made by the 200-pound rock just left of the large granite heap in the distance. No one has ever seen these rocks move, but that has not stopped explainers from insisting that they simply are blown by the wind when the ground is icy. There are grave defects in this idea, chief of which is the fact that no two stones ever move in quite the same direction, as indicated by the meandering trails.



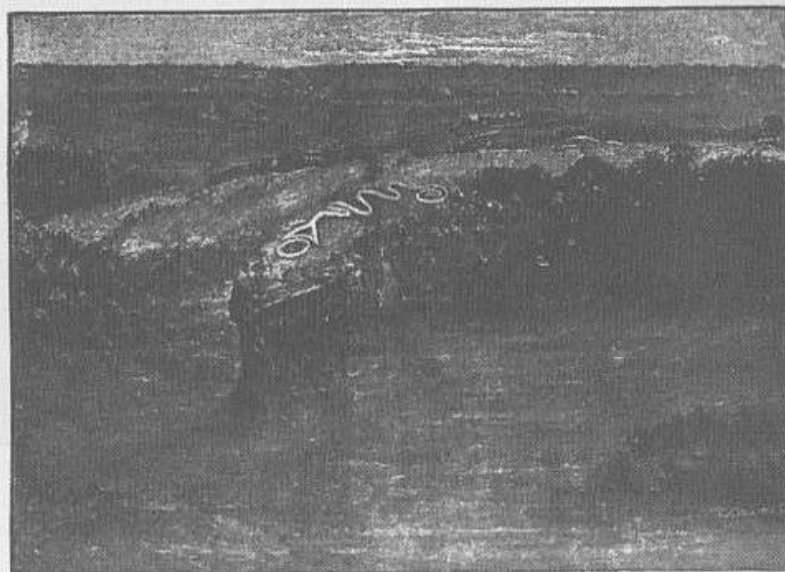
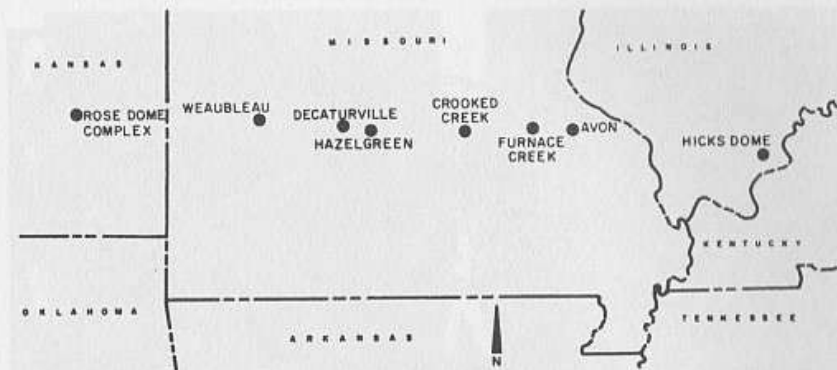
A geologic condition that seems to provoke mysterious stone expressionism is the present of fault lines in the earth's crust. The great "sacrificial table" (or "cider press" to oldline archaeologists) is part of the Mystery Hill group near North Salem, New Hampshire. A 9,000-pound granite slab with surrounding channel and drainage groove, it is the axis of many astronomical alignments formed by this complex of massive stone erections. Mystery Hill sits atop a major regional fault.



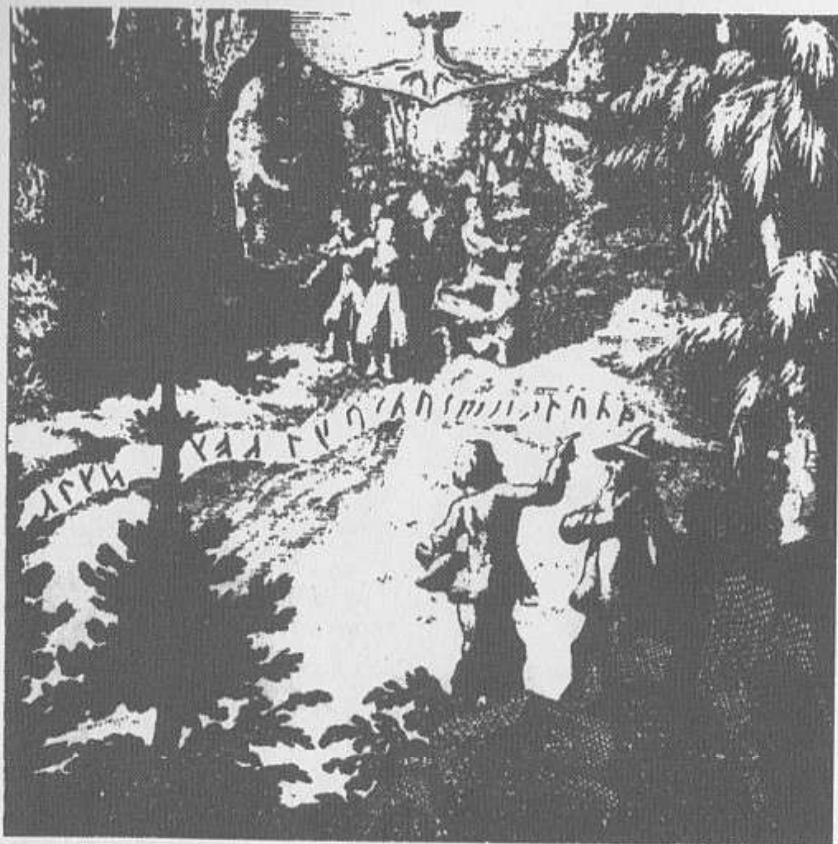
Since ancient times in Europe, mystery entities ranging from Scandinavian trolls to hostile monsters of Greek legend have been identified with stone (and, not infrequently, with trees). Even a number of contemporary Bigfoot reports described boulder-hurling and rock-cairning. This apparition, called the "Dover Demon," was seen on rock piles and walls around Needham, Massachusetts, in April of 1977. At about the same time, an entity described as a maned ilon reportedly attacked two dogs in Dover, Arkansas.



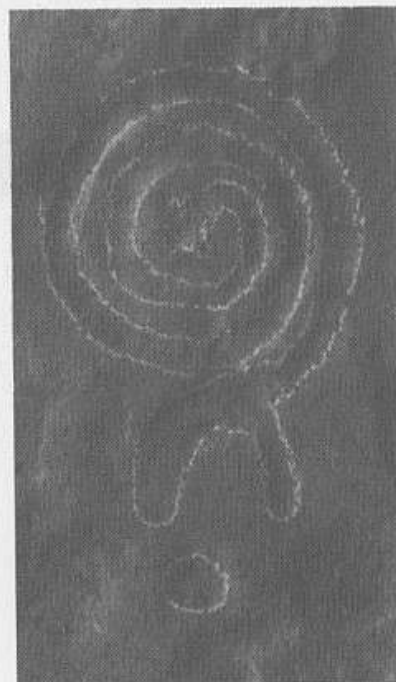
The author examines the bricked-over mouth of the "breathing cave" at Wupatki National Monument, one of numerous unusual geological features in the northeast quadrant of Arizona. Immediately adjacent to the cave are a beautiful oval stone enclosure and the ruin of a walled structure. Although the site is chalked up to the Anasazi, or other unspecified "Indian ceremonialists," there would seem to be equally good reason to examine it in conjunction with the many other instances of nonordinary phenomena that occur in the vicinity of caves.



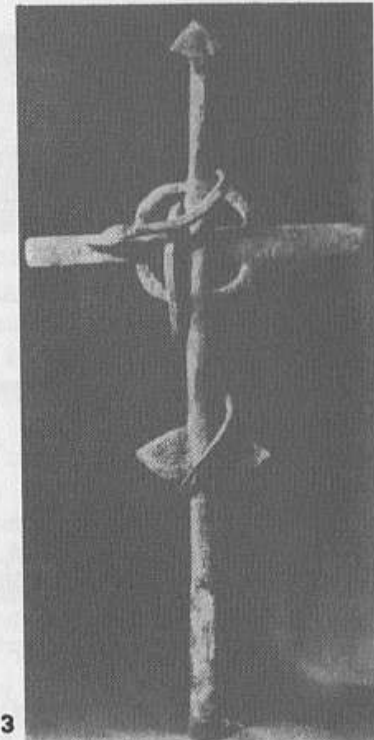
Another recurrent point of origin for curious phenomena are the geological peculiarities called cryptoexplosion structures. Scientists divide about equally on whether these are caused by volcanic upthrusts from below or by meteoritic impacts from above. One very striking group of cryptoexplosion structures occurs in a line across part of Kansas, Missouri, and Illinois, at about the 38th parallel of latitude. Some of these are the site of "spooklights," ghost reports, and other curiosities, in addition to unusual geological formations. By far the most important cryptoexplosion structure, however, is Serpent Mound, in Adams County, Ohio. This magnificent ancient sculpture was formed by a gigantic "rock piercement" that thrust up through surrounding material like a hydraulic piston. Intriguingly enough, no evidences of human builders have ever been found in excavations of the serpent.



Runologists have anguished over the many bizarre examples of apparent Norse carvings that have been found in North America. At first, Viking explorers were suggested as the makers. But since these quirky inscriptions are by no means the straightforward records that one might expect from such hardy souls, later experts are talking in terms of anagrams and cryptograms laboriously chiseled into stone as if to conceal, rather than memorialize, the travelers' passing. However, our continent is not the only place where these baffling expressions occur. One would think, if they really are runes, that Scandinavia might be a site for legitimate examples. But this famous one, which meanders above and below ground on the rock floor of a forest near Runamo, Sweden, is as "corrupt" with erroneous, unknown, and even inverted characters as any of the American mystery runes. It never has been translated satisfactorily. A new way of looking at the problem might lie in the fact that the rune strip is linked in folklore with the "Lindorm," a fabulous crowned dragon that is supposed to frequent the area.



1

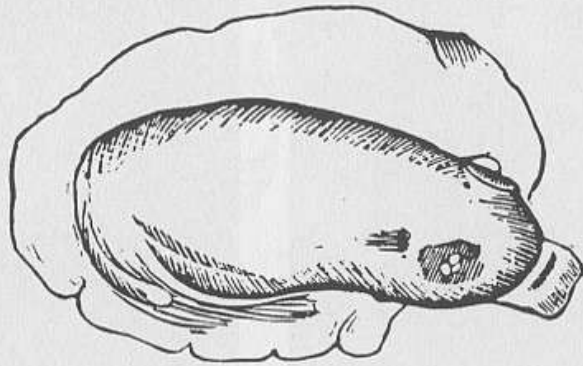
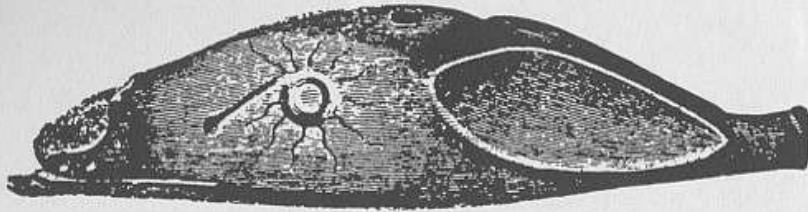


3



2

It's a notable fact that serpent figures so often appear in these mystery art expressions from out of the American earth. One inevitably is reminded of Old World depictions of the earth spirit as basically serpentine. But then the question would be: How did the Indians, who, we are insistently told, made everything here, latch onto this same superstition? Another "Strange coincidence, to use a phrase / By which such things are settled now-a-days," in the sardonic words of Byron? (1) A petroglyphic snake-and-egg, at Washington State Park, Missouri. (2) The antlered (or crowned) flying serpent image found at the Moundville, Alabama, complex. (3) The molded lead snake and cross, a virtual tour-de-force in traditional alchemical symbolism, dug up near Tucson, Arizona.



Mound explorers frequently spaded up artifacts combining a semblance of organic form with a strong streak of the fantastic, many of them also projecting a subtle humorousness. (TOP) A stone carving vaguely resembling an animal's head. (MIDDLE) A clay object with quartz eyes, suggesting the Australian platypus, that was found at the same time as the important carved stelae, in mounds at Davenport, Iowa. (BELOW) The so-called Cooper Stone, found in a mound near Newark, Ohio, in 1865, which bears several rudimentary human faces, one of them inscribed with characters resembling Hebrew. If such objects are neither accidental nor implanted hoaxes, they ought to be reevaluated in the context of a formative force possibly at work in certain earth nodes. At very least, their traits would have to be reconciled with known Indian art styles.



near Safe Harbor, Pennsylvania, and most of the Kanawha River Petroglyphs in West Virginia.

Even two of the so-called medicine wheels have been in proximity with reservoirs. The Fort Smith wheel in southeast Montana is on the edge of Yellowtail Reservoir, and a wheel in southern Alberta, Canada, was inundated by St. Mary Dam.²⁵

One gets the feeling that there is something of a time factor involved as well. It is almost as if the act of digging reservoirs might somehow trigger anomalies. The gross little Granby Idol was found in the summer of 1920 under six feet of earth when rancher William L. Chalmers was enlarging a reservoir along Willow Creek, which formerly merged with Stillwater Creek and that in turn with the Colorado River a half-mile away.²⁶

Among the Chinese-like characters in the rocks of Walnut Island, Susquehanna River, Pennsylvania, archaeologist Donald Cadzow found three symbols for "well of water." Researching further, he discovered that, among the Ojibwa Indians of lakes Huron and Superior, a similar design lacking only the dot in the center indicated that "the person to whom the ideograph referred possessed the power to transport himself or his influence for good or evil through space by means of magic powers."²⁷

The implication of *that* should be obvious. And it does not take a profound knowledge of the UFO phenomenon to be aware that these elusive denizens of the lower heavens always have displayed great interest in wells and waterholes. John Keel's *UFOs: Operation Trojan Horse* compiles some remarkable incidents dating back to the airships of the 1890s, in which the "inventors" supposedly flying these unlikely contraptions landed in cow pastures and caged well water from nonplussed farmers. Such behavior occasionally has recurred with current-model saucers.

One individual who believed he had discovered a relationship between unidentified flying objects and wells was the erratically brilliant psychoanalyst, Wilhelm Reich. However, his personality was such that he saw the link as a negative one. By aiming his "Cloudbuster," an array of metal tubes connected to a well or stream through flexible tubing, Reich believed he could drive away not only the UFOs which he insisted were spying upon him, but also could modify clouds and weather.

As infuriating as Reich's ideas were to his scientific contemporaries, many of his writings on the "orgone" energy that he saw behind a wide gamut of events ranging from paranormal phenomena to human sexuality are beginning to be reconsidered seriously today.

Weather systems show links with paranormal events

Reich's theory of a link between unidentifieds of the skies and weather systems seemed nonsensical in its day. But gradually accumulated observation since then has shown that, just as did the various gods of the Indians and ancient Europeans, the infinitely protean UFOs can interconvert with clouds, fogs, whirlwinds and thunderstorms.

This might help us understand reports of lightning digging wells, such as the instance at Kensington, New Hampshire, in the 1850s, where a bolt dug a hole thirty feet deep and a foot across that "soon filled up with good water." An identical incident occurred in Rochdale, Michigan, in 1924.²⁸

There are a number of footprint-like markings on Devil's Foot Rock, near Quonset, Rhode Island. These traditionally had been made when the "ghost carriage" of Peter Rugg clambered over the rock in the past century. Another aspect of the Peter Rugg legend that will serve as an introduction to the fascinating subject of "rain rocks" is the tradition that sudden thunderstorms almost always were reported immediately after sightings of the ghost carriage.²⁹

The Cherokee Indians believed that rain always followed a visit to the big rock art site on Enchanted Mountain (Brasstown Bald) in Union County, Georgia. Among the medley of carved animal and bird tracks there is a humanoid footprint measuring 16 by 13 inches and having six toes.³⁰

These things are by no means solely "Indian superstitions." Janet and Colin Bord, in *The Secret Country*, give us many similar items from British folklore. These suggest that countless generations of people, whether from unencumbered observation or, as our scientists might say, untutored ignorance, were convinced of an interrelationship between certain stones and weather. A writer on supernatural lore observes:

In the prominent part played by storm — torrents of rain, blinding lightning, deafening thunder — in legends of disturbed cromlechs, and other awful stones, is involved the ancient belief that these elements were themselves baleful spirits, which could be evoked by certain acts. They were in the service of fiends and fairies, and came at their bidding to avenge the intrusion of venturesome mortals, daring to meddle with sacred things.³¹

We begin to suspect that weather may be something more than a mechanical interaction of heat and air currents, not only from the qualified success of scientific meteorology in forecasting it, but from many other data of our observation.

Tornadoes in particular long have been thought to demonstrate a peculiar sort of prankishness. Cotton Mather, the early-day New England clergyman, lamented that tornado destruction seemed "oftener [to] fall upon houses of God than upon other houses."³² Almost everyone living in the "tornado belt" of the south-central United States has a favorite story of whimsically malevolent behavior.

After the devastator that hit Topeka, Kansas, on June 8, 1966, a chocolate frosted cake was found untouched on its plate in a farm field near St. Joseph, Missouri, about seventy miles northeast of the demolished house where it had been baked. A phonograph record was jammed — undamaged — though a wood utility pole at Ada, Oklahoma, in 1973.³³ It does seem to be honing "coincidence" beyond the razor-thin point to ascribe to it such amazing *tours de force*.

But it is another target of tornadic mayhem, in addition to seventeenth century Calvinist houses of God, that for me suggests one of the most puzzling and possibly most profound implications of the mysterious force with which we are here coming to grips.

III

On May 4, 1978, a tornado struck an elementary school near Clearwater, Florida, killing one child and injuring more than eighty others. It then moved on into a nearby trailer park and upended several mobile homes. Earlier that day, a tornado caused considerable damage to a trailer park and shopping mall in Gainesville, Florida. The very same area of Clearwater,

which contains many trailer parks, had been struck by a tornado almost two years earlier, in the summer of 1976.³⁴

On July 7, 1978, a tornado at Elgin, North Dakota, destroyed several mobile homes. On August 30, a mobile home near Crystal Springs, Mississippi, was smashed by a tornado. And in the severe twister outbreak that ravaged Bossier City, Louisiana, on December 3, a trailer park, elementary school and shopping center were destroyed. At the same time, mobile homes were demolished in widespread parts of three states: In Heflin, Louisiana, a clergyman was killed in a smashed house trailer; in El Dorado, Arkansas, seventy-five miles distant, a woman died as a large tree fell and crushed her mobile home; at Clarksdale, in northwest Mississippi, trailers and other structures were destroyed.³⁵

One of the worst tornado disasters in recent years occurred at Wichita Falls, Texas, on April 10, 1979. At least forty-one persons were killed, and property damage ran into the hundreds of millions of dollars. Radio news reports which I heard indicated that the storm wrought its worst havoc in a trailer park and a nearby shopping center.

I have limited myself to these recent reports for brevity, but incidents of tornado devastation to house trailers — and increasingly, shopping malls — could be expanded greatly. It has been suggested to me that one reason for this might be the vulnerability of these comparatively light and poorly anchored structures to high winds. No doubt this is a factor to be considered, although even on the strength of mere news reports, I cannot avoid the feeling that there is a selectivity at work. After all, trailer parks are not nearly as widely distributed as ordinary buildings. In most urban areas, they are only permitted in certain semi-industrial neighborhoods.

Far more attractive to my attention, however, is the fact that so many other kinds of freakish and seemingly hostile phenomena constantly involve themselves with trailers, trailer parks and people around them. On January 12, 1978, five members of a rural family died in an early-morning fire in their trailer home near Phoenix City, Alabama. Authorities could not determine the cause of the blaze. On March 22, two persons were killed and five injured when an artillery shell that had been brought in from a nearby ravine detonated in a mobile

home at Riley, Kansas. On October 24, a gas main exploded under the Brookside Village Trailer Park at Houston, Texas, killing five persons and injuring numerous others. Two weeks later, on November 6, a mobile home fire in Rogers, Ohio, killed two residents. A family of six burned to death when an early-morning fire engulfed their mobile home near Elizabethville, Pennsylvania, on December 25.³⁶

Individuals living in trailers were by far the busiest recipients of Bigfoot attentions during the great October 1973 "flap" east of Pittsburgh, Pennsylvania. A Bigfoot sighting occurred on December 26, 1975, near Vaughn, Montana. The creature, or creatures, appeared to two young girls who were home alone for the day in their parents' trailer home. Even the famous 1976 "Big Bird" excitement in far-southern Texas began when this gruesome, bat-faced jabberwock terrified Alverico Guajardo outside his trailer near Brownsville.³⁷

In 1977, there were a series of appearances, witnessed by many persons, of giant, condor-like birds around Lincoln County, Illinois. On July 25, one of these reportedly tried to fly off with ten-year-old Marlon Lowe from the yard of his house, a trailer, located along U. S. Highway 66 at Lawndale.³⁸ The following spring, eleven-year-old Steven Cassaday drowned in a gravel pit north of Lincoln on April 11. The boy's two younger brothers and their fifteen-year-old babysitter also were feared drowned, until they were found at a nearby trailer court, where they had spent the night after the drowning in an unoccupied trailer.³⁹

On May 25, 1979, an airliner crashed at O'Hare Airport near Chicago, Illinois. At least 273 persons were killed, making this the worst airplane disaster in American history to date. In the weeks and months following the incident, there was much careful analysis of all aspects of the mishap, centering on alleged mechanical flaws in the destroyed DC-10 aircraft. It is our unique duty here to point out a fact which no one else has found significant. As United Press International's report phrased it, "The wide-bodied jet went down in the midst of three mobile home camps."⁴⁰

Energy accumulation may be cause of phenomena

Fortean specialists Curt Sutherly and R. Martin Wolf have suggested that trailer peculiarities may stem from an accumulation of microwave pollution reflecting about inside the metal trailer shells from television, microwave ovens, fluorescent lights and other electronic contraptions.⁴¹ Although they do not say so, one must infer that such radiation then would become either attractive, aggravating or otherwise stimulative to something, somewhere, that is able to function on a vastly powerful level.

Microwave pollution certainly is one possibility for understanding, albeit a rather mechanistic one. However, in at least one case, we've seen that a mobile home was vacant when occupied by children after the drowning of a companion.

It was psychoanalyst Wilhelm Reich who first theorized that the mysterious life energy he called Orgone might be capable of accumulation in peculiarly constructed containers which he called "Orgone Boxes." This energy, Reich thought, somehow was connected with sexuality. Knowing as we do that many of the freakish episodes we've been examining occur to women during the menstrual phase, one wonders whether trailers might not be acting as some sort of energy accumulators — Orgone or what you will — that are having an unrealized effect upon the Pan force in the surrounding environment. Possibly even automobiles containing erotically inclined couples parked in lovers' lanes might be storing up the same energies.

If this were the case, it suggests that the power behind these manifestations may not be entirely under control, but is acting somewhat chaotically, like a moth to a light, in response to this whatever-it-is gathered in metal boxes in which increasing numbers of people travel and reside. On the other hand, if we are dealing with some form of intelligence, it may be that the power simply does not like to have people living in metal structures, accumulating such forces. Or, these structures may have a shielding effect that is excluding some unknown force of the environment from the inhabitants.

Aleister Crowley and his "scientific illuminati" of the Ordo Templi Orientis believed that the real secret of alchemy was a system of sexual magic carefully concealed from the authorities

in allegories of metal-working. Such rituals, Crowley thought, could excite phenomena from powerful spirits normally imperceptible. If such a thing were possible, we might hypothesize a sort of "accidental alchemy" that produces effects in the form of creatures, saucers or chaotic disruptions.

The process or force that impinges upon trailers usually appears hostile, or at least destructive, and even can engage in quasi-intelligent behavior, such as the trotting out of fantasmal large hairy hominids or improbably giant fowl. But it appears that there also may be beneficial effects.

The by now well-known story of the Findhorn community of northern Scotland began around 1962 when Mr. and Mrs. Peter Caddy entered into purported communication with an entity identifying itself as "Pan." To prove its reality and beneficence, this force supposedly made possible the growing of giant vegetables and a riotous array of flowers on a seemingly worthless strip of sand along the storm-lashed North Sea beach.

According to Paul Hawken, author of a popular account of the place, "Findhorn had started as just one caravan on a rented site of a trailer park, or caravan park as it is called in Britain. It was situated near the rubbish dump and consequently quite isolated from the rest of the caravans."⁴²

Ley concept suggests channels of earth forces

Another observation by Hawken, whether "true" or not in the strict scientific sense, gives us a new jumping-off point. Wondering why the Findhorn group stayed on in such an uninviting place, Hawken was told that "Findhorn was located on a power point, a 'cosmic' power point, and that a great deal of energy was focused at Findhorn."⁴³

In the past few years, there has been great interest in this possibility of enigmatic energies and the routes which unknown forces might conceivably follow while coursing across the land. Most of the research and writing in this subject has been done in England, following upon the pioneering work earlier in this century of Alfred Watkins.

The rediscoverer (in England, at any rate) of an apparently ancient system of what he called "old straight tracks" or "leys," Watkins believed he had uncovered an early system of

walkways that seemed somehow to be aligned on a variety of old churches, Roman ruins, mounds, megalithic remains and geologic features. The effect of plotted leys is rather like a map with a group of jackstraws scattered over it at different angles.

Since Watkins wrote, informed opinion has moved away from the idea of leys as pathways for humans. It has been observed that the lines often run close to one another and parallel. They sometimes extend straight up steep hillsides, and cross marshes and waterways, which would scarcely seem to be the sort of routes over which ancient people would have traveled.

What are they then? Janet and Colin Bord offer an idea in their book, *The Secret Country*:

Some believe that ley lines marked an energy current which flowed through the earth, and that the various mark points along a ley, standing stones, stone circles, etc., were crucial in the build-up, storage and dispersal of this energy current.⁴⁴

John Michell, surely one of the great minds of recent times, speaks in terms of earth-as-organism:

Like the energies of the human body, the spirit of the earth flows through the surface in channels or veins, and between the two energy currents of man and earth there exists a natural affinity that enables man to divine the presence and local character of the earth spirit...⁴⁵

A complete exposition of the ley concept is far beyond the scope of the present book, and particularly as it relates to North America. To the best of my knowledge, very little has been done by way of ley-finding here. One of the major difficulties would seem to be the almost total lack of ancient manmade structures: a large proportion of the coordinates used in plotting of alignments in Europe appear to be early religious buildings, of the Christian era or previous. Some individuals connected with the American Society of Dowzers, Danville, Vermont, have informed me that they are at work finding leys and power centers. But as yet, nothing other than a few tentative articles in their journal, the *American Dowser*, has come to my attention.⁴⁶

For my own part, I confess to a degree of skepticism. I do not contend that ley channels necessarily have to be objectively verifiable by conventional scientific instruments. Dowsing is probably a perfectly valid technique. But it is clear to the nor-

mally judicious mind that some very overeager people have been attracted to this idea, in the same way, perhaps, as a certain class of individuals are all too willing to see significant patterns in tea leaves or coffee clouds.

The late Fortean writer, Ivan T. Sanderson, told of taking a pinch of poppy seed and scattering it over a sheet of paper at random, then fixing the seeds with glue. After which he took a ruler and searched for straight lines. "Try it sometime; you will find that the more seeds and the larger the display, the more straight lines you will get — purely by the law of averages."⁴⁷

Mr. and Mrs. Bord, otherwise perfectly confident of the validity of the ley concept, also counsel caution: "Although it is easy to find apparent alignments on Ordnance Survey maps, our experience has been that many people are not strict enough when assessing the criteria for a ley..."⁴⁸

IV

I maintain, then, that there is a spirit coiling and roiling in the bowels of the earth, radiating out from the mouths of caves, flashing and grinding like a slow-motion lightning along fault lines, sprinkling out with the water from springs and wells, pulsing like heartbeats along certain barely recognized runways across the land.

But where could we look for some image of this energy comprehensible to our eyes?

Aside from the dragons of traditional folklore, I doubt if we in America could find a better testimonial than the monumental earth construction on a knoll above a forked creek in Adams County, Ohio.

Although some mounds yield bones and artifacts, there are many others that contain no human traces at all. By far the most striking example is this famed Serpent Mound, together with another less well-known effigy, located several hundred miles due south, on about 83°28' longitude, in Putnam County, Georgia. The latter is known as the Rock Eagle, and was found to contain one tiny bit of quartz looking a little like an arrowhead. But no manmade object of any kind ever has been found

in the Serpent. Since some projectile points, pigments and debris have turned up in adjacent conical mounds, however, anthropologists have asserted that the Adena, believed to have lived nearby around 1,000 B.C., built the Serpent Mound as well.⁴⁹

If human hands did not build these things, what did? Although a neat theory is not possible — perhaps not even desirable — I would like to offer in evidence two heretofore ignored forms of energy that we know to impinge upon our mystery earth forms.

First, I think we have to take a closer look at the constant indications of great heat that have been reported in so many ancient constructions. A very long list could be made: practically all mounds, including the Serpent and Rock Eagle, and others found to be little more than giant ash heaps covered with turf; the “hilltop forts”; and even some shell mounds of Florida, which are supposed to be nothing more than crazily deep backyard garbage piles of the Indians.⁵⁰

But some classes of structures that should have nothing to do with Indian cremation fires show the same traces: the Moose Mountain Medicine Wheel in Saskatchewan, which had traces of charcoal between its stones⁵¹; Mystery Hill, New Hampshire, where “bits of charcoal mingled with simple stone tools” have been dug up⁵²; and even the “oldest human footprints” found in North America, excavated by scientists near Victorville, California, in 1978 and found to be sprinkled with “powdered charcoal,” which was carbon dated to 4,300 years of age.⁵³

The cremation explanation for mound heat falls short when we review the early excavation reports, describing how layers of clay often would be found “burned to a brick red or even to clinkers.”⁵⁴ Dr. J. N. DeHart, digging in Wisconsin mounds, found some containing flint in which the heat had been so intense that these hard and very tough stones crumbled on being uncovered.⁵⁵ The brass plates of Kinderhook, Illinois, were under a layer of incinerated rock no less than two feet thick,⁵⁶ but they themselves showed no heat damage.

Even Cyrus Thomas, paterfamilias of the Indians-built-'em convention, had to face up to his field data and admit that “sometimes” bones buried in mounds were calcined in a way

suggesting that the heat must have been applied from above, through supervening clay and soil. He does not suggest how this might have been accomplished.⁵⁷

But I would submit that, when we look at the laboriously layered construction of the mounds, with their many strata of different soils, it appears as if they might function as “lenses” or earthy condensers of as yet unknown telluric energies from somewhere below.

Physical forces also can be brought into play

Other mound-centered energies must be much more dramatic than what might scorch clay. I refer to the fact that Serpent Mound sits atop a disruption in the bedrock of a type that most geologists prefer not to discuss.

Cryptoexplosion structures, as they are called, are a class of geological enigmas whose name reflects uncertainty as to whether they are formed as impact craters from meteoritic collision, or as volcanic upthrusts from below. There are a number of these around North America, with one of the most notable groups strung along an amazingly straight line from the Rose Dome Complex of eastern Kansas, across Missouri to the Hicks Dome in anomaly-ridden southern Illinois.

At an unknown time in the past, some terrific power beneath today's Serpent Mound rammed a column of bedrock upward like a great piston, while a ring of rock around it unaccountably dropped, forming the spur of land which today rises 100 feet above the encircling gully of Brush Creek.⁵⁸

The nature of this rock piercement seems comparable to the driving of a twig through a plank by a tornado. And I suggest that the construction without human traces of the 1,245 foot snake beneath the grassy topsoil might have been the artistic culmination to the same enormous, nonhuman process.

V

As I stood in the gusting wind at the Death Valley Racetrack, I found it impossible to slide the low, broad-bottomed rock shards even by pushing hard with my hands. Wind movement

seemed out of the question since the rocks present practically no surface area to the air but a great deal to the ground. Tornadoic blasts of many hundreds of miles an hour might do something – certainly to the burro droppings! But I doubted if such conditions exist very often in this mountain-ringed bowl.

Raindrops were now driving down in earnest, and I saw that, even if enough water managed to collect without running into the cracked soil, and then froze an ice layer, this obviously would form around the edges of the embedded rocks and lock them in place, as on any rocky pond. I certainly could not visualize the ice somehow buoying up the rocks to go sailing and curvetting on their graceful way. Yet, if the rocks were on top of ice, how could they leave the trails in the frozen mud below?

I saw no rocks sliding in my day at the Racetrack. No one ever has. As I packed up my cameras and prepared to assault the rocky trail back to the highway, I briefly endeavored to chart the patterns that had been left on the ground by the more active rocks.

These varied from right-angled bends and ellipses only a few feet long to huge, gradually curved loops and whorls sweeping past the granite heap. A few trails crossed each other, and no two seemed to be moving in exactly the same direction, which certainly must have been an intricate task for the winds. I wondered at the origin of those rocks, some quite large, which seemed from their tracks to have started their journeys several hundred feet *away* from the granite pile and then moved toward it.

But by far the hardest riddle was how the “meadow muffins,” much lighter of course than any of the rocks, had managed to mark the ground. For they too had left perfectly clear and graceful trails among the rambling rocks.

5

The Invisible Geometrician

Two men looked out from prison bars.
One saw mud, the other stars.

Old Proverb

A LIGHT HAZE with fleeting zephyrs of phenol and alkyd enamel from nearby factories hugged the ground as I walked through the wide V opening in a high, grassy embankment. The air was static at the high-twelve point of a stifling summer day.

Sun pressed heavily down upon Newark, Ohio. But here in this park, huge old trees offered at least a generous shade. There was no birdsong, to be sure, but a chatter of sparrows and starlings occasionally rose above the stuttering snore of traffic from the highway to the east.

Passing the ancient portal, I tried to “feel” for any force or power still lingering in this vast, twenty-foot-high enclosure, one of the few parts left of Ohio’s most stupendous complex of squares, rings, octagons, ellipses, and walled embankments. I discerned nothing special, but then I do not seem to possess much psychic sensitivity. Ahead, in the distance right and left, the walls disappeared in places behind scattered clumps of trees, before coming together finally to close the great circle.

In the center rose vague humps of the mound that I knew from old surveyors’ drawings once had had the shape of the three-toed “bird tracks” that are seen so often in American mystery rock carvings. A “Neptune trident” is the suggestion

of some, presumably consecrating this creation to that unknown ruler of the deep, and god of all gods.

I sat down against an ancient maple and watched two dogs cavorting about the top of the south embankment, keeping a certain distance ahead of a young couple walking slowly hand in hand. An auto horn complained on the road, answered by a hoarse toot of a factory whistle some distance away.

Snatches of discourse drifted by. It was a group of students and their professor, apparently, who had come in at the east entrance and hurried along the north side. "Complex ceremonies... radiocarbon dating... mainstream Adena... aspects of Late Archaic." The white-coated lecturer carried what looked like a yardstick and stopped to measure and point at various features as he talked. "Possible defensive functions." And the group slowly moved down into the deep trench that circumscribes the inside of the embankment.

Well, it certainly makes a unique public park, I thought — one of the most genuinely historic ones anywhere on these shores. But, walking back to the east through the great circle's entrance, I was a little depressed at the tradeoff. Where once many other great earth constructions continued eastward to the Licking River, today there were only nondescript commercial buildings along the road, a housing development and farther along, a sprawling vacant factory complex with windowpanes missing.

"Astronomical implications" wafted from the now-distant group of measurers, and that comment, at least, did not seem irrelevant, although I was surprised to hear it applied to an Ohio "Indian" structure by an apparent academic in good standing. The times they are a-changing.

'Ancient astronomers' idea is now fashionable

It's quite clear, to me at least, that Pan, which sometimes gives rise to peculiar creatures and inscriptions, also interacts with celestial phenomena. North America, like other continents, contains a goodly number of earth constructions that have astronomical or even esoteric symbolical aspects. Although conventional wisdom, as always, attributes these to Indians, the evidence is forced at best.

Organized learning is not without its changing fashions, like everything else, although partisans tend to explain all these zig-zags as part of one upsweep of scientific progress. An area in which the academic hemline recently has begun inching upward, to expose a bit more of an old but long-resisted notion, is archaeoastronomy, a jawbreaker word for the study of astronomical relationships in ancient structures. Today, scholars are moving into this fashionable field in droves, busily identifying star rising points and solstice/equinox alignments in an astonishing variety of sites.

It is a curious fact, as the British anomalist John Michell writes, that this recent broadening of viewpoint has come only after generations of obdurate and even vituperative rejection of the very idea that anyone other than moderns could have had astronomical knowledge. Such resistance, Michell thoughtfully points out, probably stems from a fear that, "if ancient people of Neolithic culture are credited with an astronomical science far in advance of medieval, and even in some respects of modern standards, current faith in the unique quality of our own scientific achievement is undermined."¹

This is a shrewd observation, and one marvels at how blind established experts always are to this seemingly inevitable bureaucratic process in which innovations are fought tooth and toenail by old orthodoxies, and then begin a painful progress from rank heresy to ridiculous notion to intriguing concept to exciting new "breakthrough" for which credit is claimed by some contemporary genius.

However, the same evolutionary principle applies even to the "ancient astronomer" idea, and we'll see that the difficulties in identifying specific human builders for European sites is magnified manyfold for our American "observatories." Janet and Colin Bord, the British explorers of ancient mystery places, have written of the theory that stone structures are calendar devices that the idea is most attractive to "town-bred scientists with little knowledge of country life."

They make two fundamental criticisms. Wood, rather than enormously heavy stones, likely would have been used by ancient people if they had merely been making simple seasonal indicators. But secondly, and more tellingly: "Farmers do not sow or harvest according to a rigid calendar, but according to

Nature's calendar — the natural signs of the countryside, in plants, weather, soil conditions — which varies from year to year."²

Indians are dubious choice as early stargazers

A highly informal review of scientific literature and the popular press turns up numerous American sites that have been found astronomically significant. These are some notable ones:

Cahokia Mounds, Collinsville, Illinois. Astroarchaeologist Warren Wittry has found remains of several "woodhenge" circles here, the largest of them 410 feet across with holes for 48 wood posts which he says were used "to determine the exact days on which the four seasons began." Wittry calls Cahokia "the Washington, D.C., of North America" up to about 1300 A.D., when the large city here was supposed to have been abandoned suddenly.³

Casa Grande Ruins, Coolidge, Arizona. The "Big House" here is thought to have been an observatory in which various windows, doors, and portholes are aligned on solstitial rising and setting points of sun and moon, according to Robert D. Hicks of the University of Arizona.⁴

Hovenweep National Monument, Bluff, Utah. Here also, apertures in a truly bizarre array of stone towers and ramparts scattered through a dry canyon are oriented to admit sunlight only on solstices. This site, one of the most fantastic and provocative in America, has been studied by Ray Williamson of St. John's College, Annapolis, Maryland.⁵

Chaco Canyon, New Mexico. Although Hicks gives credit for discovering the alignments here to Jonathan Reyman of Illinois State University, it is possible that a nonscientist named James Morgan anticipated him. Morgan first visited Chaco Canyon in 1972, and evolved a clever but rather intricate idea of how the 29 mysterious niches around the circular wall of Chetro Kettle Great Kiva could have been used as a solar and lunar calculator.⁶

The "Council Circles", Rice and McPherson Counties, Kansas. Anthropologist Waldo Wedel admits that scientists have no real idea of the function or origin of these peculiar ditch-surrounded mounds, the only ones known to exist anywhere. But he has found that three of the five constructions are placed in relation to one another so as to form alignments on summer and winter solstice sunrise points.⁷

Who were these early stargazers? A weak case can be made for various Indian tribes. Indeed, Hicks goes so far as to

postulate a complex "regional network" of pre-Columbian observatories, with headquarters at Caracol, near the Maya city of Chichen Itzá. As always, however, there are problems.

At Cahokia, Warren Wittry says, no one knows exactly what Indians lived there, where they had come from or where they suddenly disappeared to around 1300 A.D. Casa Grande likewise was deserted by its supposed proprietors, the Hohokam Indians, at an unknown time long before Father Kino and his white followers arrived. Further, as we'll see a bit later, some curious emblems found there do not tally well with known Indian motifs, but almost suggest Old World mystery cult origins.

As for the Kansas council circles, Wedel starts out by designating them "Indian village sites," but later admits that the structures are not near known villages of the Wichita Indians who lived in the region, and that these Indians apparently have never had any astronomical traditions.⁸

Medicine wheel network shows star orientations

Hicks does not include in his Maya-based observatory chain a much more numerous class of apparently astronomical structures that lie farther north. These are the so-called medicine wheels, numbering more than 1,000 according to one student, and running from central Colorado into far-northern Canada.

Best known of these is Big Horn Medicine Wheel, near Lovell, Wyoming. Writer-anthropologist Jay Ellis Ransom, who has been a lifelong student of the site, has called it "an American Stonehenge, without the gigantic sarsen boulders or trilithons, which distinguish the 3,800-year-old lunar calculator on the English plains of Salisbury."⁹

This lopsided rock circle, perhaps 70 feet across, is perched on the windswept ten-thousand-foot crest of Medicine Rim. There is a center cairn twelve feet in diameter, and from it spoke-like rows of rocks extend out to the rim. Five stone heaps sit just outside this rim and one inside it. Astronomer John A. Eddy claims that alignments across the cairns are on the sun's rise and set at summer solstice, and on the rise of Aldebaran, Rigel and Sirius, three great stars that precede summer solstice sunrise.¹⁰

There is disagreement as to which Indians might have built this structure. Ransom maintains that the Dakota Sioux, Gros Ventre, Crow and Arapaho were "too superstitious to visit the almost unreachable site." Ute, Paiute, Bannock and Shoshoni knew nothing about it, he says. But the ancient ancestors of the Aztecs may have been a candidate, he suspects.¹¹

Professor Eddy ascribes the wheel rather expansively to "early Plains Indians, which might include Crow, Sioux, Arapahoe, Shoshone or Cheyenne, all of whom lived nomadically in the region."¹² He concedes that local Indians know of the site but not its precise location or purpose: "They reported that it was there when they came"¹³—a familiar observation from mound research.

Not all of the medicine wheels have been found to have astronomical implications. Some merely seem to point to other wheels in the distance.¹⁴ Most are quite different in design, tending to undercut simplistic notions of standardized Indian ritual sites.

The one on Moose Mountain, near Kisbey, Saskatchewan, has no spokes but forms its celestial alignments across external rock gnomons, according to its investigator, Thomas F. Kehoe. Here too, the Indian question has been troublesome. Kehoe has considered Blackfeet and Cree tribes as possible builders, but finds their chronology in the Moose Mountain area too recent, since carbon dating indicates an age for the wheel of around 2,650 years. He concludes that the builders must have been nomadic contemporaries of those old friends of ours, the "Early Woodland people" who were supposed to have been doing so much earthmoving farther east.¹⁵

Other factors do not aid in easily assigning these sites to known aborigines. The Big Horn wheel is very much at the mercy of inclement weather. Only at the summer solstice — most years — is the mountaintop free enough of snow to make the site accessible. Even then, Eddy tells us, the trail up the mountainside leads through frequent deep drifts.

On the whole, he concedes, "The choice of a cold and arduously reached mountaintop in preference to the equally usable nearby plains must be justified in other grounds — possibly mystical or purely aesthetic."¹⁶ Yes — *if* we insist upon know-bettering these enigmatic creations onto Indian tribes

who long ago made it as clear as they could that they had not built them.

Did Indian astronomers work on other continents?

Although archaeoastronomy does represent a step in the right direction, orthodox science still has a long way to come out of doctrinaire overspecialization. There is no reason, for example, to limit arbitrarily the sphere of action to the Western states. We can find abundant mystery constructions east of the Mississippi that display celestial relationships.

Solstitial and equinoctial alignments are prolific at the sprawling Mystery Hill site in southern New Hampshire. Among the many standing stones there are ones believed to denote May 1 sunrise, November 1 sunrise, and the 18.6-year "standstill" points of the moon.¹⁷

Did Indians build these too? If so, then there must have been an incredibly coincidental worldwide project going on, since such megalithic constructions are proving a virtually universal phenomenon. Recently, *Science* magazine reports that a complex of nineteen basalt pillars, known as Namoratunga, has been found in northwest Kenya. Pairs and triads of these align with seven major stars and constellations — Sirius, Orion, Bellatrix, Aldebaran, Saiph, Triangulum, Pleiades — in some cases with an accuracy of less than 1 degree.¹⁸

II

There is a belated dawning of awareness by archaeologists that life is not just a bowl of periods, potsherds and projectile points. So far, not much of the new understanding has percolated down to the mound phenomenon, although a 1978 *New York Times* report on prehistoric astronomy informs us that unnamed scientists now speculate that certain Ohio mounds may be aligned to designate lunar standstill points.¹⁹

Ephraim G. Squier, America's pioneering archaeologist who surveyed all of the great structures of the Ohio valley a century and a half ago, marveled at the implications of what he had examined:

It is difficult to comprehend the existence of religious works, extending...like those near Newark over an area of little less than *four square miles!*...*The Builders possessed a standard of measurement, and had some means of determining angles.* The most skillful engineer of the day would find it difficult, without the aid of instruments, to lay down an accurate square of the great dimensions of those above represented, measuring as they do more than four-fifths of a mile in circumference.²⁰ (Emphasis in original)

Even though today's pontificators would not have much idea of what the major structures looked like without their monumental surveys, Squier and Davis are nevertheless frowned upon now because they took the Indians at their word and suggested that someone else must have built the mounds. They observed that the Cherokees called the mounds, the origin of which they claimed no knowledge, only *Nanne-Yah*, "hills of god."

The two surveyors, in their wanderings with transit and chain, had encountered a half-dozen square embankments in the area of Chillicothe, Ohio, that measured close to 1080 feet on a side. There may have been still others that went unrecorded. Although Squier drew certain broad symbolical inferences from these in his book *The Serpent Symbol*, no one gave the great squares much further thought — except a gentleman in Arkansas named Henry Lee Stoddard.

In 1924, Mr. Stoddard published a book entitled *When It Was Light*, an unreadable tome chockablock with abstruse calculations and some decidedly confused writing. Several chapters deal with alleged relationships between the Great Pyramid, Solomon's Temple, Pythagorean mathematics — and the Ohio square embankments.

In fact, Stoddard dubs the 1080-foot square nothing less than "the prototype of the Great Pyramid... inasmuch as it sets forth the same mathematical ratios, examples and astronomical units..." Moreover, no less than "the highest civilization yet indicated on the face of the earth" must have flourished here in North America while Asia, India, Egypt and Babylon "were in their infancy."²¹ No small potatoes here!

What Stoddard elaborates, in a gnarled and chaotic writing style, is a set of numerical "correspondences" or allegories. These have nothing to do with formal mathematical exposition,

but *may* embody certain hints of historical-cultural links. Not being a mathematician, I do not claim to pass judgment, but it strikes me that there are valid insights here. The problem, of course, would be to get any certified antiquarian even to consider any idea presented in such a nonantiseptic format. As Fort aptly observed, "The spiritualists are too greedy, but the scientists are too dainty," refusing to recognize that gold is where you find it.

Basically, Stoddard's contention is that the number 1080 is one of cosmic import. For example, it is close to the diagonal, in English feet, of the Cheops pyramid base. And he continues with a few other equivalents:

—The 365-day tropical year (omitting the extra 5 hours 48 minutes and odd seconds), comprises 525,600 minutes. This divided by 1080 gives 486.67, which as Stoddard habitually says of his symbolical approximations, is "characteristic" of the height of the Great Pyramid.²²

—1080 comprises 12,960 inches, which is "characteristic" of the 1,296,000 angular minutes in 360 degrees (multiples and divisibles of 10, 100 or 1,000 apparently are assumed to be identical in essence in this line of thought).

—1080 is characteristic of the epact, defined as the excess of the solar year over the lunar year, and which totals about 10.8 days. (On the practical level, the epact can be visualized as 75 percent of the moon's age in days. This totals 1080 minutes per diem, or 75 percent of the 1440 minutes in 24 hours.)

—Finally, the length of Solomon's Temple, according to *1 Kings 6:2*, is 60 cubits. Stoddard maintains that the Biblical cubit equalled 18 English inches, which gives 1080 inches for the Temple's length.

But, if 1080 is its diagonal, then the Great Pyramid base must inscribe within the 1080-foot Ohio square, with corners touching the midpoints of the latter. This gives a length for the Pyramid base of 763.67 feet, which is the same as a number of early-day measurements but somewhat longer than currently accepted figures.

Also, 763.67 will be one-half the diagonal of the 1080 square, giving a full diagonal of 1527.34 feet. This divided by Playfair's pi (3.14159) gives 486.16 — again, "characteristic" of the Great Pyramid's altitude. Finally, 486.16 is the radius of a circle of circumference 3054.63, the approximate perimeter of the Great Pyramid, and twice the diagonal of the Ohio square.²³

More Ohio parallels with Great Pyramid dimensions

Next, Mr. Stoddard turns to the matter of the 1080-foot square as a solstice observatory, declaring that the rising sun at midwinter and midsummer will inscribe imaginary lines from southeast and northeast corners onto the midpoint of the west side.

Unfortunately, it appears from the Squier and Davis survey diagrams that only one of the Ohio squares was oriented exactly with its sides facing the cardinal points. This is the one formerly located at Seal Township, Pike County, and it was not a 1080-foot square, measuring only 800 feet on a side.²⁴

However, Stoddard's main claim is that the angle between summer and winter light rays should be about 54 degrees, an angle that would of course obtain with any square. It is doubtful that Stoddard ever went to Ohio for actual experiments, and I have not been able to verify the Squier and Davis dimensions since all of these structures are long since vanished from the scene. But for what it is worth, let's take a look at the "characteristics" that our man turns out next:

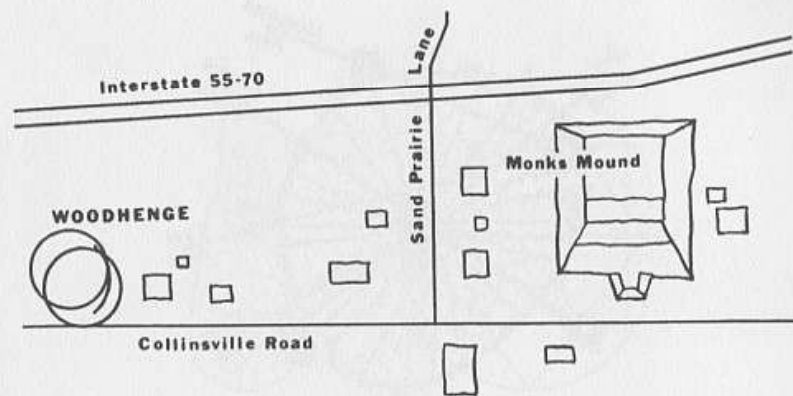
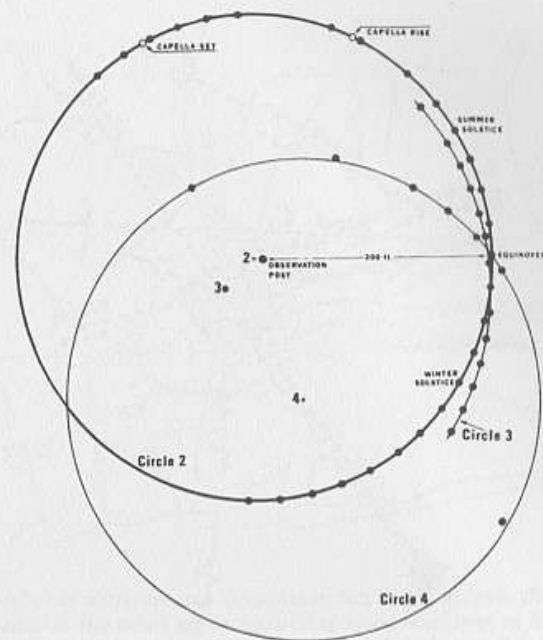
-Recalling that 1080 feet equals 12,960 inches, no one should be surprised that 54 degrees angular measure converted to time gives 12,960 seconds. (For those unfamiliar with this basic astronomical function, there are 1440 minutes in the day and 360 degrees in a circle. 1440 divided by 360 gives a ratio of 4 minutes for each degree, so 54 degrees is multiplied by 4 to give 216 minutes. 216 minutes (x 60) equals 12,960 seconds.)

-Also, Stoddard finds 12,960 diurnal seconds characteristic of the number of *angular* seconds in a full circle - 1,296,000.

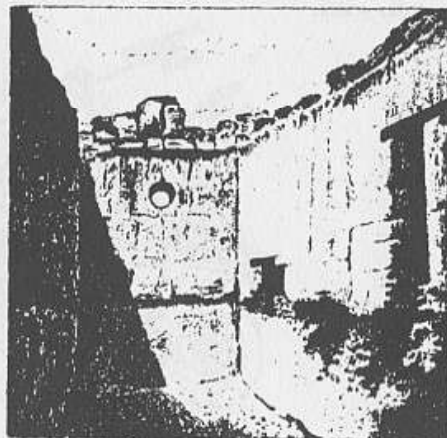
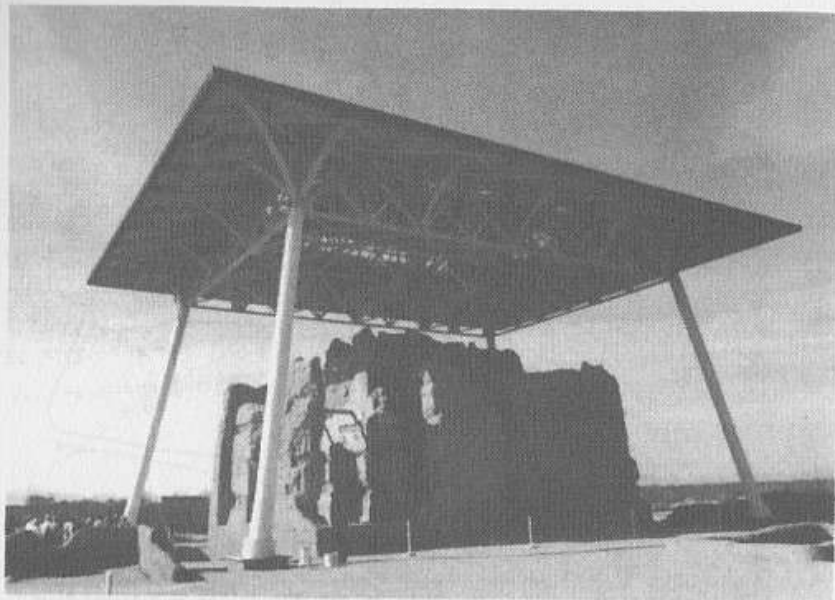
-As the diagrams show, the angle of solstice light on either side of the square forms 27-degree angles with the equatorial line W - E. 27 degrees equals 97,200 angular seconds, and if we divide the angular seconds in a full circle (1,296,000) by this, the quotient is 13.33, a figure which approximates the area in acres described by the 54-degree angle on the 1080 square. (The precise figure is 13.38 acres: one-half the base, 540, x the altitude, 1080 = 583,200 square feet; divided by 43,560 square feet per acre = 13.38.)

-But more important to Stoddard, 13.33 is the approximate area of the Great Pyramid's base in English acres, and half the 26.66-acre area of the 1080-foot square.

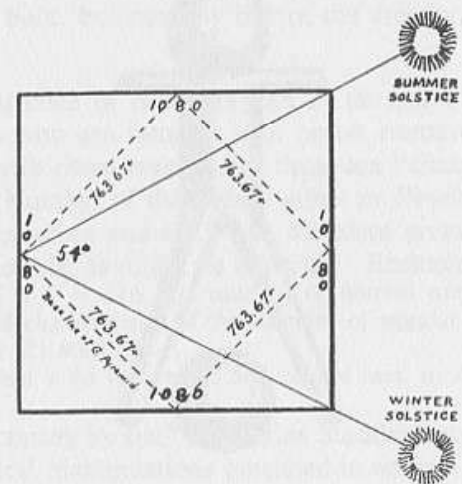
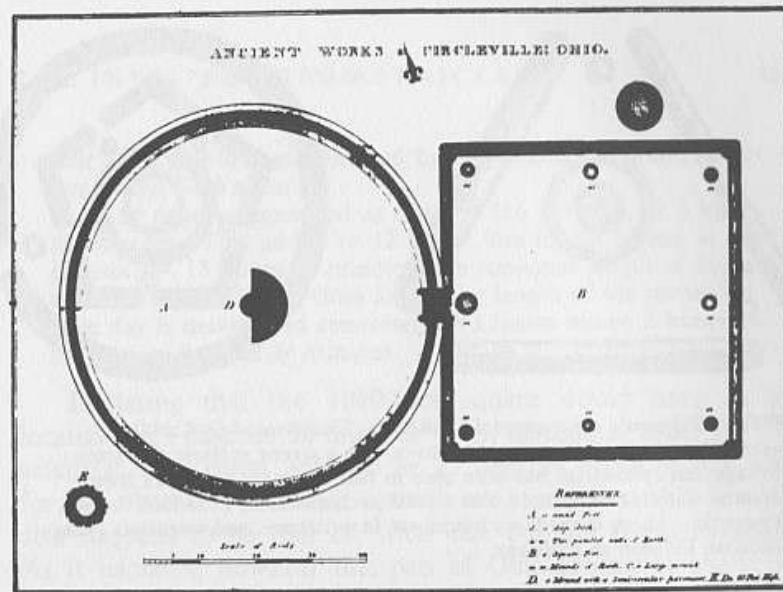
-54 degrees = 194,400 angular seconds, and this divided into the total angular seconds in a full circle (1,296,000) = 6.66, which is characteristic of the area in acres of each of the



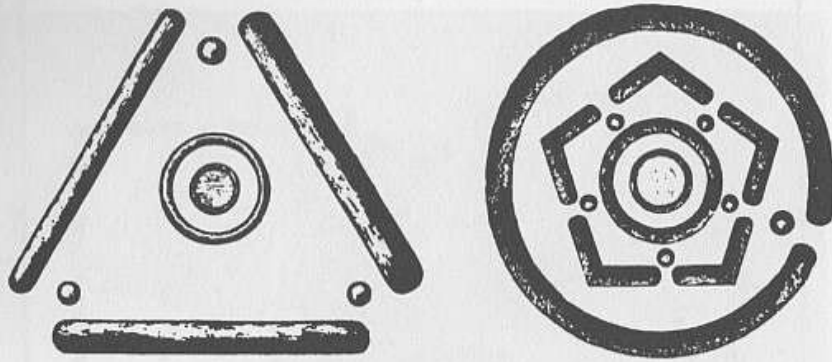
Archaeoastronomer Warren Wittry believes that an ancient woodhenge constructed of posts once formed part of the extensive complex at Cahokia Mounds State Park, Illinois, about ten miles east of St. Louis. The posts were arranged in three overlapping semicircles, allowing calculation of horizon points at which equinoxes, solstices, and the rising of certain stars would occur. From the mathematical intricacy of the formation, which Wittry calls a work of "genius," he also conjectures that prediction of eclipses, computation of π , and other complex functions, may have been possible.



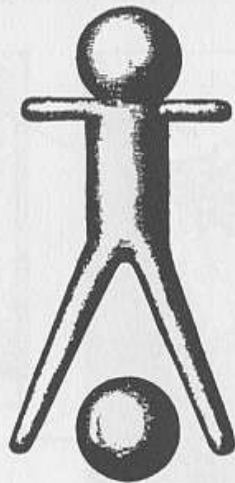
Even the mysterious "Big House" at Casa Grande National Monument, near Coolidge, Arizona, now is believed to have been a prehistoric observatory. Accurate celestial sightings can be made through the many doorways, windows, and peculiar apertures with which the adobe walls are perforated. Although the local Indians are conscripted by our experts as the astronomers, the fact is that Casa Grande was standing as it is now, deserted, when Spanish colonists entered the area centuries ago. Indians always have avoided the site.



One of Ohio's 1080-foot mounded earth squares, with adjacent circle, as surveyed by Caleb Atwater in the early 1800s. Since there were openings in each corner and side, astronomical inferences readily were drawn. An Arkansas scholar named Henry Lee Stoddard saw Pythagorean numerical aspects in the square's dimensions. Among these were a number of apparent relationships with the Great Pyramid of Giza, of which Stoddard believed this remote construction in the woodlands of Ohio was the "prototype."



William Pidgeon's controversial 1858 book, *Traditions of De-Coo-Dah*, described numerous mounded structures with a strong esoteric character. Pythagorean symbolism has been seen in this triangular complex from Houston County, Minnesota, and circled pentagon from Crawford County, Wisconsin. These mounds no longer are in existence, and scientists today denounce Pidgeon as a hoaxer.



Certain Masonic writers saw in this Wisconsin mound depicted by Pidgeon a figure of "the divine man, or Macrocosmos, filling the manifested universe." The 47-degree angle of the legs seemed of particular interest, supposedly representing the 23-1/2-degree inclinations of the earth's axis at 25,920-year "precessional" intervals. Whatever may have been the truth of Pidgeon's claims, it is interesting that this figure bears a general resemblance to the sun-riding man shown on one of the Davenport plaques.

four 27-degree triangles formed by the solstice lines and bisection of the 1080 square.

-54 degrees expressed as time = 216 minutes, or 3 hours 36 minutes. This added to 12 hours, the length of day at the equator, = 15 hours 36 minutes, the supposed length of day at summer solstice in the Ohio area. The length of the winter solstice day is determined conversely: 12 hours minus 3 hours 36 minutes = 8 hours 24 minutes.

Declaring that the 1080-foot square would have to be located at 29 degrees 50 minutes north latitude in order for the solstitial solar rising point to be 27 degrees north of due east for the observer, Stoddard casually mentions that this latitude also happens to be that of, what else but the Great Pyramid. As it happens, however this part of Ohio is now at about 39 degrees 30 minutes north latitude, suggesting to the author a polar shift of about 10 degrees at some time since the Ohio squares were built, but possibly before the erection of the Giza Pyramid.

The occurrence of numbers like 26.66 and 6.66 will alert those readers who are familiar with occult numerology, or for that matter, with ritual magic. For these are "characteristic" of the famous "Number of the Beast" given in *Revelation* 13, "six hundred, three-score and six." Mr. Stoddard gives a great deal of attention to this, as might be expected. Example:

-6 x 6 x 6 = 216, the number of diurnal minutes in 54 degrees, and characteristic of the number of angular minutes in 360 degrees (21,600).

-660 feet x 66 feet = 43,560 square feet, or one English acre.

This "factoring by six," maintains Stoddard, was one of the key arithmetical manipulations practiced in ancient India. Ergo: "The evidence offered by the geometrical earthworks of the ancient American continent seems to warrant the conclusion that the people who constructed these square and circle embankments were of the same cult as the Hindus, inasmuch as their mathematical formulations were the same..."

It's curious and certainly convenient for Stoddard that all of this works out so nicely in terms of English feet. And he is quick to suggest that the 1080 factor might be "the true source an origin" of the English foot. "There is nothing uncanny or weird about the unit 1080," he concludes. "It is the unit that

seems to fit the solar system, possessing a perfect mathematical harmony."

III

Well: certainly any determined scoffer can have a good time with a naively enthusiastic presentation such as this, the readiest argument being that enough juggling of figures can prove anything. I feel that there is a legitimate point, however, in that ancient peoples — if that is what we are dealing with — very probably used numbers in much the same way.

Independent corroboration of this comes from European students of megalithic constructions. Commenting on stone circles and other monuments in Britain, John Michell observes, in his *Little History of Astro-Archaeology*:

They were all meticulously designed according to a unified standard or canon of geometry that appeared to be closely related to that which was taught by the school of Pythagoras more than a thousand years later [i.e., around 850 B.C.]; their dimensions were set out in terms of a common unit of measure, the megalithic yard equal to 2.72 feet, and were planned to emphasize integral numbers, evidently of symbolic or magical significance.²⁵

I will have to leave it to a specialist to examine our American structures — mounded works as well as New England stone masonry — in terms of the 2.72-foot yard and other traits of the worldwide megalithic phenomenon. What I should like to pursue, however, is that tantalizing "Pythagorean" reference.

Our friend Stoddard had also brought in the "Pythagorean sequence" of 3,4,5 — observing that 360 degrees (or feet) x 3 = 1080; 1080 x 4 = 4320 (the perimeter of the 1080 square); and 4320 x 5 = 21,600 (circumference of the circle of "magic" radius 3438 which had been secretly used by Hindu adepts to calculate pi, and also the number of angular minutes in 360 degrees.

Not surprisingly, these calculations caught the eye of writers on the arcane numerology that forms a major part of the lore of the Masonic lodge. Those of their writings that are publicly available show that these men also were much taken with a chapter of nineteenth century "moundology" that, perhaps for-

tunately, seems to have escaped the notice of Henry Stoddard.

Pidgeon's symbolic mounds: true or false?

For today's archaeologists, the name of William Pidgeon and his faithful Indian companion, De-coo-dah, are a subject for angry mirth. This writer, in his remarkable 1858 book, *The Traditions of De-coo-dah*, had described some geometric earth structures more weirdly emblematic than could be imagined this side of Lovecraftian fiction.

Pidgeon claimed to have been a trader and wayfarer in the upper Mississippi valley in the 1840s. He joined forces with an elderly Elk Indian, and the pair explored some dozens of enigmatic formations, chiefly in southeast Minnesota and southwest Wisconsin. Pidgeon's widely read book was embellished with engravings of his purported discoveries, and I have reproduced some of the more bizarre ones.

Respectable antiquarians long since dismissed as a fairy tale all of William Pidgeon's works and ways, even though he was the first to record many structures still perfectly well-known, such as the present Effigy Mounds National Monument complex in Iowa. I suspect that his chief offense was in denying that the Mound Builders had been Indians. But the official complaint is that his more peculiar structures have not been independently verified by any other explorer.

Archaeologist T. H. Lewis went in search of one complex, dubbed by Pidgeon "A Royal Cemetery," and supposedly located in Minnesota on the St. Peter's (now Minnesota) River, sixty miles from its junction with the Mississippi. He did find a group of mounds in the general area, but it bore only slight resemblance to the elaborate arrangement illustrated by Pidgeon.²⁶

My own experience was to spend the better part of two days on the Root River in southeast Minnesota and the Kickapoo in southwest Wisconsin trying to find two of these astonishing displays. Like Lewis, I did not find what Pidgeon had reported. I did learn that mounds of some kind had been there long ago, before farmers had plowed them under.

Pidgeon and De-coo-dah certainly would not merit more than a footnote were it not that one of the phenomena I attri-

bute to the earth spirit is the ability to metamorphose, or perform unaided changes in mystery earth forms. We have seen further examples in Chapter Four, when we appraised the evidence that some of these formations seem to have occurred as a result of, or in conjunction with, profound geologic upheavals. Presumably however, if such an unheard of process exists, the reverse also should be a possibility, and some structures might unaccountably disappear.

At least two of Pidgeon's illustrations can be matched by others better attested. The encircled pentagon that he reported on the Kickapoo River, near Prairie du Chien, Wisconsin, had an apparently exact counterpart near Brownsville, Fayette County, Pennsylvania. A description from 1808 by Irish travel writer Thomas Ashe was published by the *Smithsonian Report for 1881*:

This camp contains about 13 acres, inclosed in a circle, the elevation of which is 7 feet above the adjoining ground. Within the circle a pentagon is accurately described, having its sides 4 feet high and its angles uniformly 3 feet from the circumference of the circle, thus leaving an unbroken communication all round. Each side of the pentagon has a postern opening into the passage between it and the circle, but the circle itself has only one grand gateway, which directly faces the town. Exactly in the center stands a mound about 30 feet high...²⁷

George P. Donehoo, a crusty, critical and thoroughly well-established Pennsylvania archaeologist, later described this as a well-known "hilltop fort" with a pentagonal mound, so apparently there is no question that such was its structure.²⁸ (And by the way, what would Henry Stoddard have thought of that "about 13 acres"!)

Another geometric mound, of neatly hexagonal shape, and measuring 40 feet high and 440 feet around, once stood along the Tennessee River near Florence, Alabama. It is pictured by Squier and Davis in their *Ancient Monuments of the Mississippi Valley*.²⁹

Pidgeon's doll-like human figure athwart a round mound, while perhaps a bit "metaphysical" in flavor, is not much more fantastic than the dozens of other "man mounds" that once existed in Wisconsin. We might observe that E. G. Squier, a meticulous and learned observer with far more firsthand experience of America's amazing primordial structures than any sub-

sequent expert, accepted Pidgeon's descriptions without apparent dubiety. He even discusses some improbable ones of his own, such as Serpent Mound, and the square inscribed within a circle, from Pike County, Ohio.³⁰

Masons find esoteric aspects in antiquities

So, with these caveats in mind, let's see if there is any gold where we can find it *here*. We illustrate Pidgeon's Root River, Minnesota, assemblage. He had described the central mound as 36 feet in diameter and 12 feet high. The three embankments were each 144 feet long, 12 feet across and 3, 4 and 5 feet high. He noted that the sum of the heights of the embankments equal the vertical height of the central mound. Also, these two twelves, when multiplied together, yield the length of the embankments.

The Pythagorean implications of all this apparently were too much to resist, for in 1922 the official Masonic magazine, *New Age*, carried an article by an Ohio Masonic scholar named John G. Keplinger, in which he combined an appreciation of Stoddard's arithmetical exercises with an interpretation of Pidgeon's more esoteric-looking earth forms.

Keplinger dubbed the Root River array "pure Egyptian sacred geometry," and suggested that it symbolized the 120-year conjunction of Saturn, Jupiter and Mars. He deduced this from the fact that an equilateral triangle divides a circle into three 120-degree sections, while "the symbol of one of the three planets is in each angle of the figure," and the 36-foot symbol of the sun reposes in the center mound. (According to Pythagorean numerology, Keplinger tells us, the number 36 symbolizes the sun.)³¹

Secondly, Keplinger felt that the mound embodied Egyptian sacred geometry in its Pythagorean 3,4,5 height measurements, as well as when one multiplies these by the 12-foot embankment width to get 36,48 and 60, respectively. These products multiplied together in turn will yield 103,680, or the sum of four precessional cycles of 25,920 years. This sequence supposedly was a common arithmetical demonstration in the ancient world, we are told.

The pentagonal mound of Crawford County, Wisconsin,

also contained a 36-foot "sun" in the center. Mr. Keplinger ponders whether the five encircling smaller tumuli might not signify "the conjunction of five planets at the same time which happened 2461 years before Christ?"

As for the man mound, that would appear to represent "the Divine Man or Macrocosmos" which fills the manifested universe and has its legs at the important symbolical angle of 47 degrees, with the sun below. This number 47 is highly significant for Freemasons, since it is constantly seen in lodge emblems and publications, under the rubric of "Euclid's Forty-Seventh Problem" which supposedly demonstrates the Pythagorean Theorem for calculating right triangles.

Addressing Pidgeon's man mound, Keplinger proposes that the upper part of the body must "illustrate the crux ansata or ring cross of ancient Egypt." The torso symbolizes the pole of the sun and the ecliptic; the legs, each at 23 1/2 degrees to the ecliptic, indicate the earth's angle relative to the sun throughout the 25,920-year precessional cycle.³²

Frank C. Higgins, another Masonic writer interested in American antiquities, contends that the 47-degree cone formed by the figure's legs is what is referred to in *Psalm 19*: "The Lord hath prepared a *tent* for the sun" (or tabernacle, as the word is more commonly translated). The 47-degree angle also can be generated from a rectangle of the proportions 4 x 9, since the diagonal will form two 23 1/2-degree triangles. "The Lord," or YHVH, has the number 26, or the total of 4 + 9 + 4 + 9. The sides, multiplied together, give us the 36 which is the sun's number.

Even the formidable 666, or "Number of the Beast," fits in here: 36 (the sun) added to 360 (the circle of planets around it) gives 396, "the philosophical number of the solar universe" and this, added to the number of created Man, 270 (from the 9 months of 30 days gestation) gives 666.³³

Keplinger also plays the angles on a large number of artifacts found in American prehistoric sites. We will look at two. A copper pendant rather well-known in American anthropological circles was found at Moundville, Alabama. Keplinger interprets the eye and six dots as the stars of the Great Bear. The hand is "the letter yod, and anciently was a universal symbol for Jehovah." The overall shape represents the celestial

cone over the earth, which is represented by a circle divided in six parts.³⁴

Illustrated is one of many similar axe-like objects found in American mounds. Although usually called gorgets, it is doubtful that they served the same function of neck armor as did the medieval object of that name. This one was carved of a coal-like mineral and was found with a skeleton in a gravel pit in Mercer County, Ohio. It measures nine inches in length.

The accompanying diagram shows Keplinger's geometric interpretation, based upon inscribing circles from the two center holes around the outer arcs. The circles cut each other at I and J, and if these points are connected and also joined with the midpoints of the upper and lower arcs, triangles IAJ and IBJ are formed, which are a very close approximation of the vertical section of the Great Pyramid.³⁵

Are American parallels to pyramids coincidental?

No one is more aware than I of the nonsense that can be spun out by unrestrained enthusiasts. It's possible that every jot and tittle of what Keplinger, Higgins, and Stoddard have offered us of their lucubrations is balderdash, or that whatever Pythagorean or Egyptian motifs they might legitimately have found here are merest coincidence.

I suspect not, however. And in this game, one man's hunch is as good as another's Ph.D. thesis. The least we can safely conclude is that Indians are unlikely as the purveyors of this sort of symbolism. As always, negative evidence points us toward a more mysterious source. But this does leave us to account for how our American earth spirit happens to be tuned in on Great Pyramid dimensions and other mystical arithmetic from the Old World.

There are some, no doubt, who would scoff at anyone who links up archaeology with such concepts and relationships on the razor edge of credibility. They would do well to remember that advanced mathematics and physics, which sometimes preen themselves as the "queen and king of sciences," are today exploring supposed energies and so-called particles that by *definition* cannot exist in our world.

IV

After I left the great circle at Newark, Ohio, I found my way by dint of much map-reading and hiking across two or three miles of residential blocks. Arriving at a combined city park and golf course, I confronted the giant earthen octagon that once formed the western part of the same prehistoric complex.

At first I wondered what solstices and star risings had once pierced the dawn's gloom through its many apertures. But as I climbed the lush grass of the high, broad rampart, I saw that the openings at each angle were blocked on the inside by shorter mounds. So, once again, nothing is simple and we meet enough exceptions and variations to keep us on our toes propping up the simplest theories.

I looked out over the vacant amphitheatre and the second, womblike enclosure whose narrow-necked entrance fed into it from the southwest. Somehow, it was hard to visualize any ancient priests at work here, whether Indian, white-robed Druidical, or even "moon eyed." The place was simply too vast, the scale too impersonal.

After a few minutes, two white balls bounded slowly in and stopped, one after another, like tiny and tired rabbits, through the opening from the adjoining circle. Two middleaged men soon trundled along behind in a golf cart, stopping to chat a while before unloading their clubs and themselves.

At first I chuckled at the incongruity. But then it occurred to me that we are going to leave behind some equally puzzling ruins. There's no certainty that anyone a thousand years from now will have the slightest idea what to make of a dug-up paint or plastics factory. And even the clubbing about of white balls on the grass might have its ritualistic aspects, however mundane our game may seem now.

6

Network of Name and Number

The Pythagorean numbers, envisaged as the principles of things, are by no means numbers as understood by the moderns, whether mathematicians or physicists.

René Guénon
The Reign of Quantity

IT'S ANOTHER one of those days, I thought, as the car rolled north along the Interstate from Lexington, Kentucky. Just as I passed milepost 133, Beethoven's *Diabelli Variations* began on the radio. The twenty-third of thirty-three tempestuous essays was in progress when I passed the sign pointing to State Road 330.

In Lexington, I had spent a fruitless day probing an old story that early settlers had found a tunnel behind a hieroglyph-covered rock panel. The portal supposedly descended to a huge underground room, where the explorers found a chamber containing idols, altars and 2,000 human mummies. The account was given by historian G. W. Ranck in 1872, but I could find no knowledge of it now.

What I had encountered, however, was a horrifying incident in which a Hollywood stuntman was killed when he leaped from the twenty-third floor of an office building and fell 323 feet onto an air bag that unaccountably collapsed beneath him. The mood in the city was understandably distracted as I inquired about the weird mausoleum that conjecturally lay somewhere underneath this part of Fayette County.

Now, as the day arched along toward afternoon, I wanted to

make as much time as I could on the next leg of my unending odyssey to the odd. I needed aerial photos of the famed Serpent Mound, in southern Ohio. So I circled Cincinnati on the beltway, then headed east for Washington Court House for my hired plane, blowing out a tire just as I crossed State Road 133.

Significance of 23 is quite recent discovery

Back on the road again, I pondered what relationship at least in terms of normal causality there could be between the number of degrees of the earth's polar tilt and the number of days in the human physical cycle, according to biorhythm theory.

And the link between the percentage of oxygen, by weight, in our atmosphere and the age of so many victims and perpetrators of violent acts in this mysterious land.

What all of these have in common is the number 23, and I was groping for some scheme to organize such hints that human, and apparently also transhuman, events quite often order themselves around key numbers — and names. On the face of it, nothing this side of witchcraft ought to be more outrageous to the scientific mind, and yet I am satisfied of the accuracy of the instances I have gathered.

According to science fiction writer Robert Anton Wilson, we owe to author William Burroughs the insight that the number 23 so often is a fateful one.¹ But what seems incredible is that it was only in the 1960s that anyone noticed this seemingly ineluctable fact.

Wilson, in his entertaining and offbeat books, *Illuminatus* and *Cosmic Trigger*, gives so many instances of 23ology that there's no point in multiplying examples now beyond a few new generic types. As a matter of fact, this is one of the topics which I have been urging the scientists to study further that the reader easily can research himself. Simply keep a count, in reading newspapers and magazines, of all numbers occurring in general news reports, such as dates, ages of individuals, numbers of accident victims, even house numbers, and see if the 23 and 33 do not occur with marked frequency.

While you are at it, begin looking for names of a certain significance. Case in point: On May 5, 1979, Los Angeles police arrested one Raymond Lee Harvey in connexion with an

alleged conspiracy to kill President Jimmy Carter. Implicated by Harvey was Osualdo Ortiz Espinoza.² Osualdo, of course, is the Spanish equivalent of Oswald, and I *hope* one can be forgiven for suspecting something more than "coincidence" at work here.

When, on September 22, 1978, stuntman A. J. Bakunas leaped from the building in Lexington, as cameras rolled below, one was forcibly reminded of the demise six months earlier of famed high-wire walker Karl Wallenda. At age 73, Wallenda still disdained safety nets. But on March 22, 1978 a 23-mile-an-hour crosswind upset him while walking with his 23-foot balancing pole between two tall buildings in San Juan, Puerto Rico. He fell 123 feet to his death.³

The 23rd can be a bad date. James Earl Ray, convicted assassin of Martin Luther King, Jr., came into the news again in late 1978 as the spectacular 1968 murder was reexamined in Congress. Investigators reviewed Ray's alleged doings between his escape from the Missouri State Penitentiary on April 23, 1967, and the killing fourteen months later.⁴

In midsummer, 1979, Los Angeles police apprehended a suspect in the "phantom slasher" case, in which an elusive assailant had knifed to death at least six victims in the Skid Row area. The stabbings had begun the previous October 23rd.

Skimming other casually assembled news items, I find that there were 2300 Americans killed on December 7, 1941, in the air raid on Pearl Harbor. The city of Chicago had 823 murders in 1977. John Spenkelink, a convicted killer and longtime prison inmate, was executed at the Florida State Prison, May 26, 1979. The thirty-year-old man died in the electric chair 23 minutes after the U. S. Supreme Court rejected his last mercy plea.⁵

In late August, 1979, a bomb went off in the fishing boat of Lord Louis Mountbatten, while it trolled off the Irish coast. Along with the distinguished British elder statesman, two family members accompanying him died. Eighteen British soldiers and two bystanders were killed in an Irish Republican Army ambush staged in conjunction with the blast. The total: 23.⁶

33 is my candidate for numerical significance

But 23 is not the only nervous number at work among us. Although I have not noticed anyone else calling attention to it in this sense, I have long been aware that 33 seems to have much the same somber significance.

When it does, it sometimes is in conjunction with 23, as in the case of Alexander the Great, who died on June 13, 323 B.C., at the age of 33. Descending from the historically sublime to the contemporarily ridiculous, we might consider Bert Lance, the Georgia financier and confidant of President Carter, who was indicted on 33 counts of banking fraud on May 23, 1979.

In the early months of 1979, police finished digging bodies out from under a house in the northwest Chicago suburb of Norwood Park. The owner, a building contractor and sometime children's party clown named John Wayne Gacy, was convicted of more murders than any person in American history. Prosecutors alleged that he lured 33 young men to the house, where they were sexually molested and slain.⁷ According to testimony at his trial, Gacy was known to read the 23rd Psalm aloud as he was strangling a victim.⁸

I have dozens of similar instances on file. But the import of both 23 and 33 goes far beyond the ephemeral news items skimmed from my very random newspaper reading over a couple of years' time. In subatomic physics, for example, a "particle second" is the time a particle needs to travel over a distance a few times its own size. It is defined as 10^{-23} seconds.⁹ In statistics, a study increasingly crucial to uncertainty-riddled science, a key concept is symbolized e and forms the basis of the "normal distribution curve." This is generally recognized as a natural function like π , and manifests in such things as the grading of school exams, distribution of intelligence quotients, or anything involving statistical grouping and plotting. e is a little hard to define nonmathematically. The best that one can say is that $e^{i\pi} = -1$. e to the π power = $23-1/7$, or 23.14069. And \log to the base e of 10 ($\log_e 10$) = 2.30, a number which, as we've seen, could be assumed to be "characteristic" of, or symbolically identical with 23.

In human biochemistry, there are 22 basic amino acids

making up each of the myriads of proteins that build living tissues. In other words, each protein is in effect a 23rd substance. Governing the formation of these are the genes incorporated in the 46 chromosomes of each human cell. In the embryo, 23 of these come from the father and 23 from the mother.

If the individual is born a male, he will spend the rest of his life on a 23-day sexual cycle, according to theories of Bengali tantrists. Females are on the rather more familiar 28-day cycle.¹⁰ Sigmund Freud believed in cycles of 23 and 27 days, which somehow join to produce significant events.¹¹ But the best-known cyclical behavior theory today is that of biorhythm, which posits a 23-day physical cycle, a 28-day emotional cycle, and a 33-day mental cycle. These are believed to begin at birth and to run simultaneously throughout life.

Edward R. Dewey, the late student of historical and economic cycles, describes a 23-year cycle of recurrence of wars over the past 3,400 years of history. Whether this might relate to the roughly 23-year waxing and waning of sunspots is anybody's guess. Dewey's follower, the financial analyst Walter Bressert, reports a 33-1/2-month cycle in the prices of grains, meats and other commodities.¹²

23 and 33 also correlate with Fortean events

All of these instances, fascinating as they may be, would hardly be relevant to this inquiry were it not for the fact that our two numbers recur so noticeably in Fortean and anomalous phenomena.

Sightings of the "phantom airship" in England began over the town of Peterborough on the evening of March 23, 1909. On December 23, "an enormous cigar-shaped craft that had lights, wings and a brilliant searchlight" appeared over Providence, Rhode Island.¹³

Some decades later, the ungainly airships had metamorphosed into sleek spaceships from other planets (or so their pilots told awestruck earthlings). But they continued to appear often on twenty-third days of the month. Having become the object of semireligious cults around the world, the UFOs also sprouted many unusual prophets and apostles. Two of the oddest were a middleaged team from Texas named Marshall Herff

Applewhite and Bonnie Lu Nettles, who became known to jocose journalists by the cute monikers of "Bo and Peep" and "The Two."

Emerging in California, they held public meetings to gather recruits for a scheduled UFO flight beyond the stars. When "He and She" finally dropped out of sight in the autumn of 1975, after a meeting at Waldport, Oregon, they took with them no less nor more than 23 volunteers for the passage to Magonia. Afterward, a number of cattle allegedly were found mutilated in the vicinity.¹⁴

The modern Loch Ness monster was reported first in the *Inverness Courier* on May 2, 1933. This was the present, snake-like version, although there had been tales of a horseheaded "water kelpie" there as far back as Saint Columba, who saw it in the sixth century. The loch is approximately 23 miles long, and the first appearance of the creature in 1978 occurred when a man named Bill Wright saw it raise its "football-sized head" from the waves while he was fishing, on June 23rd.¹⁵

Mormon founder intersected mounds and numbers

We must take more than a passing glance at the Mormon Church founder Joseph Smith, since his life intersects many of the lines we are following, even to a puzzling and — according to some of his followers — fatal clash with the Masonic order.

Smith was born December 23, 1805. The place of his birth was a farm near South Royalton, Vermont, a stone's throw from a group of megalithic-like henges, dolmens and other giant stone structures that only recently have been discovered in the mountain forests.

Most alert and intelligent young people of his day took a keen interest in the North American mounds. But Smith was far more captivated than most by this great mystery, and as a young man in New York State, where his family had moved, seems to have spent the greater part of his time digging into and speculating upon the earth structures nearby.

At age 17, Joseph later recalled, he was visited by an entity calling itself the Angel Moroni, which claimed to be an envoy from a long-lost Hebraic race that had built the mounds. This being allegedly told him of wondrous golden plates and "two

stones in silver bows" buried in the Hill Cumorah, a giant moundlike eminence towering over the prairie not far from the family farm at Palmyra.¹⁶

Smith appears to have been a gifted psychic. He called these stones "seers" and later peered through them to translate the golden plates into the *Book of Mormon*, much as the Elizabethan mage, Dr. John Dee, discerned the mystery language Enochian with a "shewstone" he said was handed him through his window by an "angel." Joseph Smith's initial encounter with Moroni occurred at the autumn equinox, September 21, 1823.¹⁷

We'll have more to say later about Joseph Smith and the strange origins of what has become the fastest growing Christian denomination in North America.

23, 33 link Fortean phenomena with occult sphere

One of the most puzzling aspects of the line of inquiry opened up by Charles Fort is the overlap between quirky physical phenomena and the vast, queasy, scientifically leprous area of mysticism and the occult. Here too 23 and 33 loom large.

A British researcher, John Williams, has studied more than 3,000 standing stones, ley lines, and other landscape features arrayed in complex alignments across the countryside. He observes that "...the angle of 23½° or its multiples of 47°, 70½°, and 94°, occur repeatedly. By the law of averages, this should happen only about 4 times in 180." But it appears in about 60 percent of the cases.¹⁸

The most famous of these sites, Stonehenge, reportedly contains a conglomeration of such relationships. In the words of the contemporary British neo-Pythagorean savant, John Michell, the circle of the so-called Aubrey holes

is 288 feet in diameter and its circumference is therefore 333 MY [megalithic yards; J.B.], corresponding to the outer limit of the sarsen stones, which is defined by a circle of circumference 333 feet. If the inner diameter of the circular earthwork that surrounds the stones is taken to be 318 feet, its circumference is 333 yards.¹⁹

Stonehenge also is approximately 333 feet above sea level,

while the Great Pyramid at Giza is 216 feet above sea level, which is 6 x 6 x 6. The ground area of the latter monument is approximately 13.33 British acres, which, as we saw in Chapter Five, is half the 26.66-acre area of the 1080-foot prehistoric squares of Ohio.

This introduces one fateful number that perhaps is a bit more familiar than 23 and 33, since it is mentioned in the concluding book of the New Testament in connexion with the sinister Beast of the Apocalypse.

If we measure the acute angle between the plane of the ecliptic (the path of the earth as seen from the sun) and the poles tilting at 23+ degrees, we derive a figure of 66 degrees, 33 minutes. I am very much aware that 13.33, 333, and 666 stand in no arithmetical relation (other than that suggested by repeating quotients) with 33, while 66 is no closer than the second multiple. But, considered in the sense of ancient numerology, the variants would be regarded as symbolically related forms, and this intrigues me as a possibility for dealing with a conspicuous fact of Fortean Americana.

The year 1966 triggered what investigator John Keel has called "an almost overwhelming wave" of unidentified flying object and creature sightings on our continent. These included mysterious animal killings and the lurking of "a very tall, faceless" entity around a much-bedeveled lovers' lane near Morristown, New Jersey; the fluttering about of "big black cats with hairy wings" in Ontario, Canada, on June 24 (the traditional St. John's Day which, with the preceding St. John's Eve - the 23rd, of course - is so important to occult orders), and a couple of dozen equally implausible incidents around the country.

But it was the "strange things in the sky and on the ground" seen in the area just north of Point Pleasant, West Virginia, that heralded a now-legendary chapter in American monster lore. This was the appearance of the winged apparition now widely known as Mothman. A vaguely humanoid thing, except that it had no head, this creature was first sighted along West Virginia State Road 66.²⁰

Finally, 1966 was the year in which Anton Szandor LaVey inaugurated his San Francisco-based Church of Satan, dubbing that year "Anno Satanae I" on his official calendar.

Alchemy, Kabbalism take note of 'nervous numbers'

We already have alluded to alchemy as a possible paradigm for understanding the multilayered mysteries of this land. Who now will be surprised that our numbers crop up here too. In hermetic tradition, alchemy is an allegorical system, created as camouflage for the ancient mystery religion during the Christian era. It is said to be based upon the symbolism of the number 33: $3 \times 3 = 9$, the number of "esoteric man," and the number of emanations from the kabbalistic "tree," one of the key symbol conglomerates.

In the words of the *Sepher Yetzirah*, a principal book of the Kabbalistic mysticism so important in traditional alchemy,

In thirty-two mysterious paths of wisdom did the Lord write... He created His Universe by the three forms of expression: Numbers, Letters and Words.

Ten ineffable Sephiroth and twenty-two basal letters...

Twenty-two basal letters: they are placed together in a ring, as a wall with two hundred and thirty-one gates... And thus it comes about that the whole creation and all language proceed from one combination of letters.²¹

Of course, 23 and 33 are each greater by 1 than these two important Kabbalistic numbers, and I suspect that this might signal a relationship - at least according to the highly associative tenets of occult numerology. The *Kabbalah*, for those unfamiliar, is an ancient Hebraic literature that is supposed to embody all of the secret formulas and coincidence-like "correspondences" that are believed to have been interwoven to construct the world.

231, the number of Kabbalistic gates, also is one of the chief numbers of Pythagorean numerology, and William Stirling's *The Canon* devotes much attention to how it functions in the specifications of the high altar in the Temple of Solomon's Holy of Holies.

Basically, 231 is said to be the volume of the last stone - the famous "stone rejected by the builder" of Masonry - that is to be installed in the southeast corner of the foundation of the Temple's inner sanctum. The thickness of this stone is 7 cubits, Stirling opines, and the area of its upper side is 33 square cubits, giving a volume of 231. I would suppose that we

could follow Henry Stoddard's vocabulary here and call 231 "characteristic" of 23.

Stirling goes on to list "an extraordinary number of cosmic measures found in the multiples of 231." As for 333, Stirling informs us that this will be the length, in cubits, of the diagonal of the rebuilt "New Jerusalem," a structure that supposedly will arise along toward the Millenium when the various secret societies get their act together.²²

The former version, otherwise known as the Temple of Solomon, "retained its original splendor for only thirty-three years," the *Masonic Encyclopedia* informs us. It was completed by Solomon and Hiram of Tyre in the Hebrew year 3000, but by 3033, Shishak, king of Egypt, had sacked it.²³

Numbers are conspicuous in Masonic symbolism

Masonic mysteries might seem rather far afield, but I beg the reader's indulgence here while I note a few basic points relevant to number symbolism. The impress of Masonry and the city-building era of rampant science and technology that it inculcates may be producing some of the reactions from the Pan force that we've been studying.

On July 30, 1733, St. John's Lodge was founded at the Bunch of Grapes Tavern in Boston, and is claimed — with some argument — to have been the first in America. It had been only ten years earlier, in 1723, that James Anderson had published his *Masonic Constitutions* in London. Historians date the inception of the modern phase of Freemasonry from this event.²⁴

The most powerful branch of Freemasonry in the world today, the Scottish Rite, has always been American based, despite its name. It was founded in Charleston, South Carolina, apparently because this city is located approximately on the 33rd degree of north latitude, and offers its members 33 degrees of initiation. In the Northern Jurisdiction of the Scottish Rite are the 15 states east of the Mississippi and north of the Ohio rivers, and the Mason-Dixon Line. The Southern Jurisdiction includes the 33 other contiguous states, plus Alaska and Hawaii.

The U.S. Capitol building — some say the White House also

— once had a Masonic cornerstone, laid by Grand Master George Washington.²⁵ However, the most conspicuous Masonic edifice in the Washington area today is the George Washington Masonic national Memorial, a replica of the ancient Lighthouse of Alexandria. It is 333 feet high. But there are those who believe that Masonry is responsible for certain less visible but far more pervasive symbolism at the seat of national government.

The official version of the U.S. Great Seal has 33 feathers on the eagle's sinister wing, with 32 on the dexter. This totals 65, and is the number of Adonai, a Hebrew name for god. It also is the number formed by alphabetic addition of the Hebrew phrase *gam yachad* (GMICH0), "together in unity," a Masonically important motto used in the First Degree and derived from Psalm 133: "Behold how good and how pleasant it is for brethren to dwell together in unity."²⁶

This is but a small fraction of the dense fabric of esoteric symbolism that has been woven into our national identity since Washington, Franklin, Jefferson and other high Masons led the revolution against Britain. The reader may find many more details in such writings as Manly Palmer Hall's *Secret Destiny of America*.

Finally, the city of Charleston is not the only place of interest to be located on the 33rd parallel of latitude. The observatory, so-called, at Casa Grande, Arizona, site of the excavation of a shell carving very like the Masonic square-and-compass, is almost directly on the line.²⁷ The "Roman Relics" of Tucson, Arizona, with their apparent square-and-compass graffiti and general aura of Hebraic-oriented esotericism, were found not far south of there. The copper hand-with-eye medalion from Moundville, Alabama, comes from a spot precisely on the parallel, and about 25 miles due east of the 88th meridian of west longitude which, on the other side of the globe passes through Lhasa, Tibet, a city of a certain arcane distinction in its own right.

Causal mechanisms for numbers' effects are lacking

I suppose the position that the thoroughly modern mind would take here might be: Granted, you have shown some unusual

occurrences of these numbers of yours. But unless you can describe the mechanism by which they trigger the events you have listed, we cannot accept that there is any causal relation, only coincidence.

What link do I find between these events and symbols, then? Well, I certainly can't visualize any neat mechanisms, $A + B = C$ stuff. Not being a mathematician, I won't try to decorate my narrative with any of the abstruse equations that no doubt could be generated. But what I sense here is that 23 and 33 (and their "Pythagorean" derivatives) have to do with some sort of rhythm or periodicity that seems to run through practically everything organic.

Why else should so many people who experience crises of various kinds do so upon reaching their twenty-third year?

I have long thought that Edward Dewey was onto something very big in his study of cycles. It may be that this will emerge as a key scientific discipline, now that the old "hard" sciences are on the greased slide of relativity and uncertainty. If it does, 23/33 will no doubt emerge as universal constants of organometry, like π or the Golden Section in geometry.

As for "coincidence," we could use a new definition, as C. G. Jung seems to have sensed when formulating his concept of "synchronicity." He defined this as "a peculiar principle active in the world so that things happen together somehow and behave as if they were the same, and yet for use they are not."²⁸

Charles Fort was not so certain of the "they are not":

There is a view by which it can be shown, or more or less demonstrated, that there never has been a coincidence. That is, in anything like a final sense. By a coincidence is meant a false appearance, or suggestion, of relations among circumstances. But anybody who accepts that there is an underlying oneness of all things, accepts that there are no utter absences of relations among circumstances...²⁹

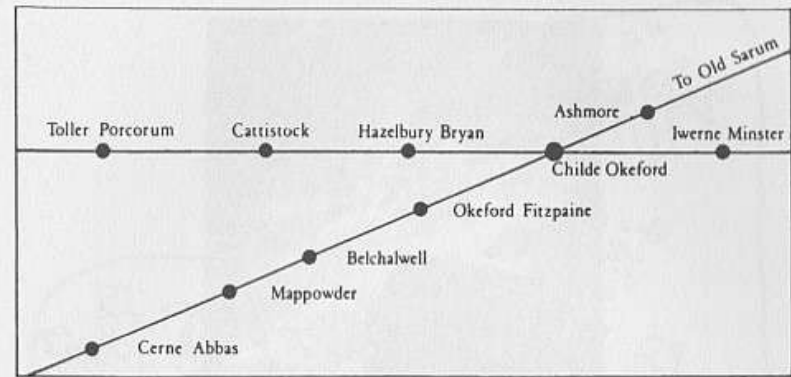
My belief is that, standing alone, this numerical study of mine *might* be dismissable as irrelevant — at least from a hardened reductionist/positivist standpoint. But, taken in conjunction with all of the other diverse material we have been examining, these data ranging from the police blotter to the face of the sun begin to resemble a network or fabric with one or more of our numbers at a good many of the nodal points. I suspect



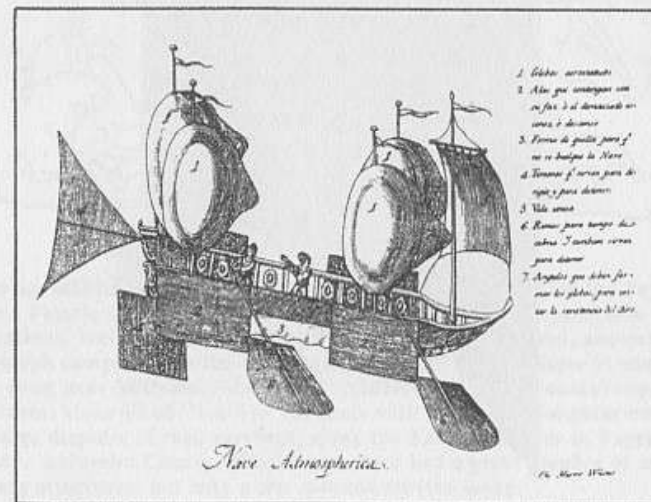
Anyone who follows the news can verify the frequency with which the numbers 23 and 33, or even larger numbers incorporating them among other digits, appear in connexion with fateful events. (ABOVE) Famed aerialist Karl Wallenda, clutching his 23-foot balancing pole, fell 123 feet to his death when his balance was upset by a 23-mile-per-hour crosswind. (BELOW) A locomotive of the Grand Trunk Western railroad unaccountably plunged through the wall of a roundhouse in Chicago.



The celebrated Marquis de Lafayette, aristocratic French patron of the American revolution, has lent his name to a large number of counties, towns, streets, and other public places across the land. It is a striking fact that these spots seem to attract more than their share of quirky happenings. Why this should be forms an interesting subject for post-modern phenomenology. Speculation might center on a "triggering" function of the main word-root in his name, or even on a possible historical reverberation from Lafayette's extensive personal involvement with "magnetism" cultists in the Masonic order and among the circle of Franz Mesmer. Or possibly Lafayette was himself simply an unwitting vehicle for the power of the name he bore.



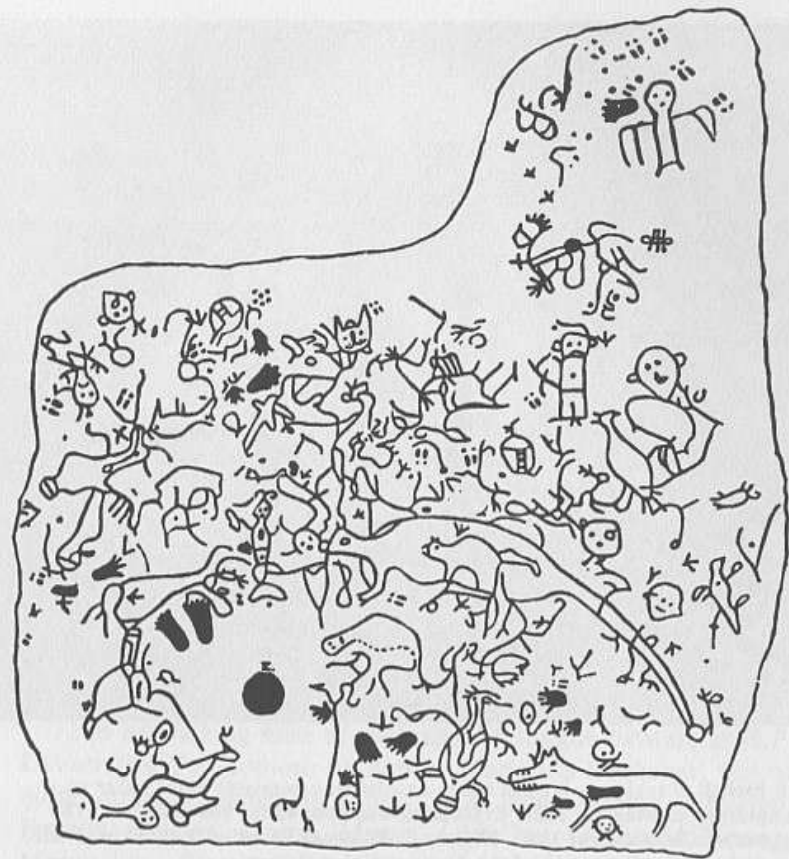
European researchers, most recently in England, have done pioneering work on the so-called ley principle. This suggests that alignments can be found, not only on celestial points from within ancient structures, but across the landscape between a variety of mounds, standing stones, and ancient buildings themselves. It also has been observed that leys frequently form 23-degree angles where they intersect, as in these alignments of old churches of Dorset, one of them pointing to the famous Old Sarum mound.



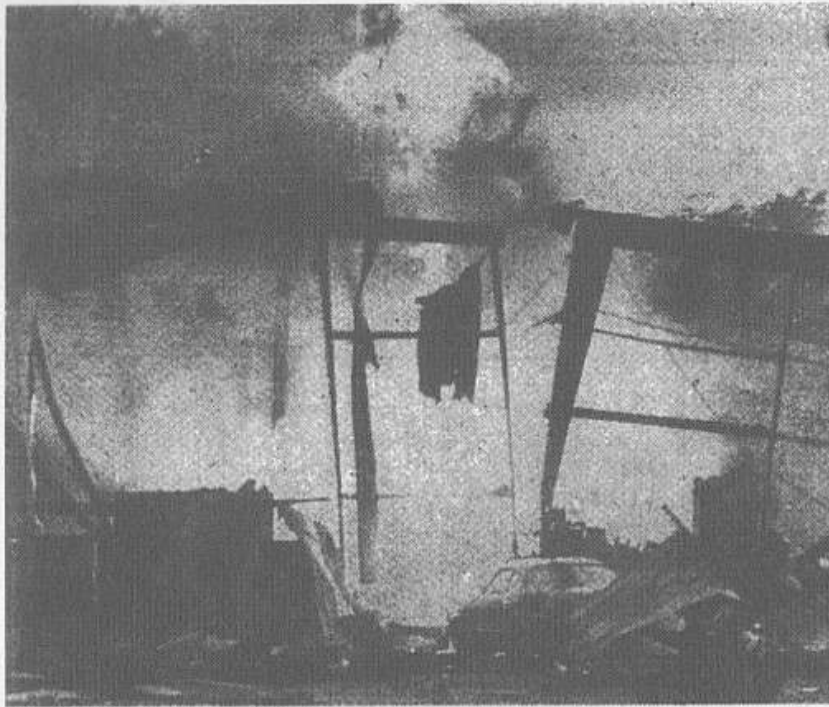
We have no on-the-spot illustrations of the "Great Phantom Airship" that convulsed spectators when it appeared in American skies in the late 1800s. But this fanciful Spanish design for a dirigible published in 1783 seems to approximate many contemporary descriptions. The airships now are widely recognized as forerunners of today's interplanetary model UFOs. There were significant occurrences of the number 23 and the *fay* name root in their varied appearances.



In the White Mountain National Forest of north-central New Hampshire is an area that was reportedly sacred to the Indians, where pow-wows were held and the dead buried. High on a rock escarpment, a strange formation that often is said to resemble an Indian's profile overlooks the scene like a miniature Mount Rushmore, and the redmen were said to revere this as the profile of the "Great Spirit." A mile or so to the east rises the 5200-foot summit of Mount Lafayette. But why that name was picked for this isolated "medicine spot," or by whom, I have been unable to determine.



There are other areas where "Indian" curiosities coincide with the Fayette factor. Fayette County, Pennsylvania, once was host to a remarkable number of creations, including numerous hilltop "forts," stone graves, and extensive petroglyph complexes on the Monongahela River. Shown above is one of these from near Millsboro. In West Virginia, there were mountaintop stone structures, stone-lined "beehive" mounds with peculiar, triangular entrances, and large displays of rock carvings, along the Kanawha River in Fayette County. Lafayette County, Mississippi, once had a great number of ancient mystery structures; but only a few mounds survive today.



A fireball of toxic gas formed above an Alabama herbicide plant, after an explosion on May 21, 1981. Evacuation was ordered for 900 residents. The plant was located near U.S. Highway 231, about 10 miles from Fayetteville, and about 20 miles north of the 33rd parallel of latitude.

that we can find room on this vague phenomena continuum for the arithmetical signature of whatever transhuman personality is at work in our land.

II

If there are certain numbers entangled with certain phenomena, the same would have to be said of certain words. Likewise, these words tend to be involved in events of, at best, a sort of Puckish drollery and at worst, tragedy. I have not yet found a name, or number, that seems to be favorable. Possibly this is because journalism and the other anecdotal reportage we must rely on in this barely respectable compiling of ours concentrate on the formidable, the uncanny, rather than on the mundane fortunate. Sometime, one should do a study on, say, winners of sweepstakes and Nobel Prizes.

I'm not talking here of such spooky tongue-twisters as H.P. Lovecraft's Yog-Sothoth or Arthur Machen's Ishakshar, but of quite ordinary names like Bell, Beall and variants, Crowley, Francis, Grafton, Grubb, Magee / McGee, Mason McKinney, Montpelier, Parsons, Pike, Shelby, Vernon, Watson / Watt, Williams / Williamson. I have others on file, but these are the ones for which I have accumulated the most instances. I might point out that these are not (with the exception of Watson and Williams) names that rank overly high on standard name-frequency lists.³⁰

My candidate is the name Fayette and its variants Lafayette and Fayetteville, which appear in a number of American places. As this is written, I have the following random news items from a one-week period before me:

-A shootout at a mobile home near Lafayette, Alabama, on December 9, 1978, left Robert L. Griffin dead and his wife and son injured. Five members of the Frank Daniel family were charged with murder.³¹

-*U. S. News and World Report* for December 11, 1978, in an article on crime in the United States, lists - on page 23 - the 25 metropolitan areas with the highest rate of violent crime. Most are very large cities, but seventh on the list is Fayetteville, North Carolina, and fifteenth is Lafayette, Louisiana.³²

-In Fayette County, Pennsylvania, six children were killed

in a fire at the rural Larry Malone home near Masontown on December 16. Firemen were delayed in answering the alarm because of an unexplained "breakdown in communications," according to the *New York Times*.³³

The historically minded will probably think of the prestigious Marie Joseph Paul Roch Motier, Marquis de Lafayette (1757-1834), the French aristocrat and statesman who played such a prominent role in the founding years of the United States. And it is true that Lafayette traveled widely in this country and doubtless must have been the inspiration for most of the eighteen counties and twenty-eight towns and cities across the land that I have been able to find with some form of his name.

But not for all of them, apparently. In New England, the name first appears on an anomalous site in 1759, when Elder Paul Coffin noted in his dairy that "There is Magic and Witchcraft in Fayette." The reference is to the town in Maine, on State Road 133, near which is Jolly Hollow Spring, residence of the "Moving Arm Ghost." This apparition is said to rise from the spring with a copper dipper for thirsty passersby, while at less hospitable times, something irritably splashes water on those visiting the spring. 1759 is but two years after the French marquis was born, so there must have been some earlier naming antecedent, although I have been unable to discover it.³⁴

The enigma-laden state of Arkansas has two sites. The city of Fayetteville, in the northwest corner, long has been legendary for oddities. UFO and aerial lightshows, water monsters around nearby Lake Wedington and nocturnal humanoids with the habit of looking into ladies' second-floor bedroom windows, are among the denizens. In the southwest corner of Arkansas is a Bigfoot hotspot that has been dramatized in the movie, *Legend of Boggy Creek*. The creatures have been known hereabouts since 1856, centering their activities of late upon the town of Fouke (fowk) in Miller County, and ranging eastward into adjacent Lafayette County.³⁵

In New York State, a farm near Cardiff, ten or so miles south of Syracuse, was the starting point in October 1869 for one of America's most sensational fossil controversies. The "Cardiff Giant" is still displayed at a museum near Coopers-town. Although it long since has been dismissed as a fraud,

there are some puzzling aspects to the case that seem to make it a bit more than "open and shut." I discussed these in detail in my book *Weird America*, and for now, let me merely note that many legitimate instances of petrification of animal and even human remains have been reported from this area of Onondaga County south and east of Syracuse, and within a few miles of the towns of La Fayette and Fayetteville.

Another state that rivals New York in the number and interest of its anomalies has an interesting haunted house story. It also brings us back across the trail of the peripatetic Marquis de Lafayette. This is the A. S. Slocumb mansion, in the North Carolina city of Fayetteville, which, as we've seen, has a definite crime problem. The Slocumb house is supposed to have a number of spectral occupants. It also has, or had, a secret vault in the basement and at least one tunnel leading to the Cape Fear River channel, which river recently has been the site of Bigfoot reports.³⁶

Local records connect the Slocumb manse with the affairs of the mysterious Bank of the United States (hence the vault), which was extirpated by the forces of President Andrew Jackson, amid charges of all sorts of hair-raising conspiracies. Whether Lafayette's own recorded visits to the house have any link with either the ghosts or the conspiracies is, unfortunately, not recorded.³⁷

Starting in early 1977, the United States experienced two of the most severe winters on record. Certain places have been specially belabored with extreme cold and repeated snowstorms. As of February 3, 1977, the National Weather Service announced that the "hardest hit area" of the north-central region was Fayette County, Ohio, about 44 miles southeast of Dayton.³⁸

When spring arrived that year, a farming area in northwest Ohio began experiencing a different sort of excitement. By early May, 140 sheep, five peacocks and possibly a dog were mysteriously killed by a something that tore out their throats. Footprints resembling those of a large felid were found, but no animal was seen. In mid-May, a motorcyclist was swept off the road by an invisible force that he was at a loss to describe afterward. All of these untoward events occurred near the town of Fayette.³⁹

The following winter, 1977-78, was worse in terms of record number of cold days. Severe highway obstruction was reported from Indiana, where Interstate Highway 65 was so badly snowed in near Lafayette — as it had been the previous winter — that hundreds of motorists were stranded. In January, what has gone on record as the Great Blizzard of 1978 struck the Midwest and particularly paralyzed Interstate Highways 57 and 70 between Effingham and the east side of Fayette County, Illinois.⁴⁰

The Bigfoot phenomenon ordinarily expresses only a fugitive sort of interest in humankind, skulking around lovers lanes, trailer houses and women undergoing their menstrual periods. However, one of these fearful apparitions became rather more aggressive, on April 23, 1976, when it attempted to carry off a four-year-old boy from a farmyard near Fayetteville, Tennessee. A sheriff's posse pursued the entity and seems to have shot enough highpowered rifle fire into it to have felled King Kong himself (whose girlfriend, of course, was Faye Wray). However, as if tiring of the game, the creature simply hopped out of its cul-de-sac and vanished.⁴¹

Another Bigfooter was seen in Lafayette County, Wisconsin, in early September, 1970. It was seven feet tall with whitish fur and the usual shiny red eyes. More than 50 persons from the vicinity of Benton joined in a search, but were unable to find anything.⁴²

Mystery antiquities coincide with Fayette factor

In Chapter One, I mentioned the stone "windrow" structures of unknown origin atop Mount Carbon, in the Kanawha River valley of West Virginia. These are in Fayette County, near Fayetteville. Also present along the Kanawha from here up to its juncture with the Ohio at Mothman's stamping ground of Point Pleasant, were large complexes of ancient rock carvings. Most have now been destroyed.⁴³

There are other places where enigmatic antiquities tie in with the Fayette fiat. One of these is Lafayette County, Mississippi, which once had a great number of mystery structures, including knoll-top "forts" with peculiarly straight walls.⁴⁴ Only a few mounds remain today.

By far the most richly endowed area, however, is Fayette County, Pennsylvania, a short distance southeast of Pittsburgh. The thirteen-acre pentagonal mound which we discussed in Chapter Two was located here, near Brownsville, as part of a "fort" complex. Others of these were near Belle Vernon, on the Youghiogheny opposite Broadford; on a ridge south of Perryopolis, opposite present-day Dawson near the mouth of Dickerson Run; above Irishman's Run, and at still other spots.

Many mysterious graves have been found along the old Catawba Trail; some of them were moundlike, but since the Adena-Hopewell theory does not allow for mounds this far east, these have been designated by Pennsylvania's resident explainer, Donehoo, as "due to entirely natural causes."⁴⁵ There are also some very striking petroglyphs in Fayette County, across from Millsboro and near New Geneva on the Monongahela River. Another site is near the fort at Perryopolis.⁴⁶

Fayette County residents reported many of the sightings of large hairy bipeds during the astounding "flap" of autumn, 1973, in which Bigfeet were on the run throughout six counties around Pittsburgh.

Fayette nomenclature has cryptopolitical links

Next, I would like to consider some examples of a more sinister character. We discern the Fayette function in the Abraham Lincoln assassination, although admittedly in comparatively peripheral ways. A highly dubious character named Lafayette Baker had been named by the secretary of war, Edwin Stanton, to head what was then analogous to the Central Intelligence Agency.

Findings of Otto Eisenschiml, pioneer revisionist historian of the Lincoln murder conspiracy, suggest that "Lafe" Baker and Stanton, operating far above the lowly Surratts and other flunkies later convicted in the killing, had maneuvered to facilitate the flight into the South of assassin John Wilkes Booth. When escape proved impossible, owing to the actor's unexpected broken leg, the conspirators saw to it that the killer was not brought back alive and that his evidently incriminating

diary did not survive intact. But the full story will have to be sought in the writings of Eisenschiml.⁴⁷

At the same time as the President was being shot in the theatre box, his secretary of state, William Seward, was attacked and savagely knifed by the seemingly deranged giant named Lewis Paine, later hanged, who had forced his way into the Seward house. This fronted upon Lafayette Square, which lies just across Pennsylvania Avenue from the White House. Paine eluded pursuers by ducking among the warren of temporary wartime buildings that had been installed there. Washington's resident ghost chaser, journalist John Alexander, has written of the square:

As you read these tales involving many of the residents of the square, you may find yourself in agreement with Washingtonians who refer to it as "Tragedy Square." No other section of Washington has had so much intrigue, mystery, murder and macabre happenings as has the area directly opposite 1600 Pennsylvania Avenue...⁴⁸

Curiously, Lincoln himself had been locked into the iron-fenced block for a brief but possibly significant interval one evening by his son Tad, who refused to give him the key to the gate.⁴⁹

Secretary Seward had had a different brush with fateful Fayette a few months before the assassination. A man named John Yates Beall had been convicted of spying for the Confederacy and was sentenced to die. Apparently this was another of those cases in which there was much more than has met the official eye of history, for someone or other rustled up a large number of Establishment bigwigs, who brought great pressure upon Lincoln to commute the death sentence of this obscure agent.

However, it was Seward who reportedly encouraged the President to stand firm, and Beall was accordingly hanged — at Fort Lafayette near New York City's "Hell Gate" — on February 24, 1865. An insight into the bizarre affair emerged some years later when a close companion of Beall's at Fort Lafayette hinted that the late spy had been involved in the planning of Lincoln's killing. Others were quick to infer that the attempt upon Seward may have been in retaliation for his insistence on executing Beall — but by whom?⁵⁰

Moving along almost a century, we find another grisly

"executive action" being carried out by conspirators unknown. According to New Orleans District Attorney James Garrison, one of the very few local authorities with the fortitude to carry out any kind of investigation of the John F. Kennedy killing, much of the actual planning of the "hit" carried out in Dallas, Texas, (very close to the thirty-third parallel) was coordinated in New Orleans. The location: various sites centering on Lafayette Square and a decrepit office building just across Camp Street from it. In the *Warren Commission Report* on the assassination, the address given for the now-demolished building was actually its side entrance, 531 Lafayette Street.⁵¹

Cases range from Judge Crater to Amityville Horror

There have been indications that the fay, fey or Spanish fé root/sound may be the active principle. Perhaps the most famous missing person in America, Judge Joseph Force Crater of New York City, disappeared after August 6, 1930. One day earlier, a peculiar woman identifying herself as Lorraine Fay had appeared at a lawyer's office announcing her intent to sue Crater for breach of promise, but she did not return and was never seen again. There is some doubt by students of the Crater case that anyone with this name ever existed, but if that were the case, one can only speculate on the purpose of such a charade.⁵²

One of the more gruesome murders of recent times occurred on November 13, 1974, when 23-year-old Ronald DeFeo went from room to room in his family's Amityville, New York, house and killed his parents, two brothers and two sisters.

Other instances may be seen in the "phantom airship" business of the 1890s, which is increasingly recognized as of great importance in understanding paranormal events of subsequent times in the United States.

During the height of the excitement over improbable, dirigible-like contraptions that had suddenly materialized over a huge area of the Midwest and south-central states in 1897, several items of information — or disinformation — were generated by some unknown source. According to a mysterious

letter found around April 23 by a businessman from Lorain, Ohio, and published April 25 in the *Cleveland Plain Dealer*, the airship had been built "at a remote location near Santa Fe, New Mexico." Oddly enough, the first recorded mystery airship in the United States had appeared just southeast of Santa Fe, in the town of Galisteo Junction, on March 26, 1880.⁵³

The airship that fluttered over Appleton, Wisconsin, was followed by a letter found on a farm near the town on April 14. Dated April 9, 1897, the missive explained that the craft had been built "at a secluded point ten miles from Lafayette, Tennessee," had made several three-day trips from Lafayette to nearby points, and thus had solved "the problem of aerial navigation."⁵⁴

A final incident of which I have record occurred when the 1897 airship touched base at Fayette County, Texas, hovering for a time over the hamlet of Flatonia. Fayette County is one of the major sites in the United States, and the only one in Texas, of large exposed quartz veins. And as we'll see later, there are abundant indications that UFOs and other paranormalities have a definite affinity for quartz.⁵⁵

The UFO/Fayette symbiosis has continued. Air Force Captain Richard Bauers, one of the few military pilots who made a public issue of his UFO sightings while on active duty, recalled that his first experience occurred on December 11, 1972, a few miles north of Fayetteville, North Carolina. He was flying an F-100 Super Saber when a "red glow" appeared behind him. Radar at Pope Air Force Base, Fayetteville, and several ground witnesses also confirmed the pursuit, which Bauers was unable to shake off with evasive maneuvers. The pilot began a campaign for Air Force investigation of UFOs that eventually destroyed his career.⁵⁶

Is 'fay/fey' word root the triggering element?

I suppose it might be argued that a similar case could be made by selecting any other names of places or persons to whom odd things happen and then rummaging out enough incidents to suggest a pattern. If so, I have not bothered to make the attempt, but would welcome any such demonstration that oth-

ers may bring forward. The Fayette factor was so obvious and so widespread — although I am not aware of any instances from places outside North America — that it required no forcing.

So what does it all mean? Perhaps the best start is simply to analyze the word. The literal meaning would be something like "little enchantment" or "little fairy" (from the Old French root *feer*, "to enchant," plus the feminine diminutive *ette*). On the other hand, the English *fey* is defined by the Oxford dictionary as "fated to die, doomed to death, accursed, unfortunate, unlucky."⁵⁷ These would seem to place us on a tightrope between wizardry and death, which does fit the incidents I have recounted, come to think of it.

But I haven't the tinnest ghost (fayette?) of an idea how to parlay a word root into a mechanist scenario for the physical and psychical phenomena we've examined. What it might conceivably come down to is something like the "names of power" that played such a prominent part in the ancient magical texts.

Possibly some of these might be capable of communicating with or stimulating the Pan entity. A hint of cultic comprehension of this principle might lie in the fact that *fay* crops up in the Rabelaisian motto selected by Aleister Crowley for his Abbey of Thelema "magick" center in Sicily: "*Fay que ce voudras*" — do what thou wilt. As his famous *Hymn to Pan* suggests, Crowley was wont to invoke this god as the origin point of the supposed extrahuman forces he sought to harness in his ritual workings.

Symbols may be meaningful not only to man

In his *Astrological Mandala*, Dane Rudhyar emphasizes the importance of symbols to man's consciousness:

Symbols integrate the separate experiences of a vast number of men... The logical sequence of symbols which one finds in all languages, in all scientific theories, in all traditional art forms, and in all religious rituals creates from the seemingly chaotic, unpredictable and senseless facts of life patterns of order and meaning... Expressed through symbols, life becomes condensed into a relatively few interrelated units of experience.⁵⁸

But what if symbols also integrate or trigger the separate experiences of a vast number of impersonal phenomena or

even of the great, all-subsuming Pan force? I think we have seen sufficient examples to justify a suspicion that "chaotic, unpredictable and senseless" events far beyond human volition, or even possibly comprehension, are marshaling themselves around certain names and numbers. What if, indeed.

Pike is a name only slightly less charged with strange significance than Fayette across our land. I am struck by the fact that this also was the name of a prominent Masonic magus, Albert Pike, who — like Lafayette — took a large part in secret society affairs behind the shaky scene flats of official history. Space forbids cataloging "Pike" instances, but we'll consider an important one.

Pike County, Missouri, was the scene of the enigmatic ruins we discussed earlier and, more recently, of the "Momo" (Missouri Monster) Bigfoot episode in the early 1970s. Just across the Mississippi River from Pike County, Missouri, is Pike County, Illinois. and it was in the tiny town of Kinderhook, in this county, that an incident occurred which fuses together a strikingly large number of the "things" and symbols that we've been discussing.

On a spring day in 1843, a group of men dug into one of the haystack-shaped mounds that then peppered this Mississippi valley. Eleven feet down, they found a layer of limestone "that had apparently been subjected to the action of fire." Removing the rock, they discovered a skeleton which, by one account (that of Mormon Church founder Joseph Smith) "must have stood nine feet high." And inside the ribcage of the giant bones lay a bundle of six bell-shaped brass plates, covered on both sides with inscriptions in an unknown language.

The date of the discovery: April 23. The discoverer: a local laborer named Fayette Grubb. The plates were shown to Smith, then living in Nauvoo, Illinois. He made a tentative effort to translate them, although they soon were denounced as a forgery and the Mormon leader's earlier association with the widely ridiculed golden tablets of Moroni pointedly was recalled.⁵⁹

This was the third significant "23" in Smith's life, as well as his second encounter — although by no means the most important one — with the Fayette function. In the late 1820s,

the young Palmyra, New York, native was saddled with a wife and family and only a precarious living from farming. The golden plates were almost completely translated, but there was no money to print the resulting *Book of Mormon*.

But at a certain point, Smith made a move that led to a dramatic change of fortune. When he brought his entourage to the Finger Lakes district, between Seneca and Cayuga Lakes, a strange series of events began that caused many fervent conversions to his new religion.

Even biographer Fawn Brodie, normally amusedly skeptical of Smith's unending supernatural claims, seems to find it hard to decide how to view the material she has unearthed. Speaking of the "era of miracles" that began among Smith's followers, she lists diverse paranormal phenomena that occurred to many apparently levelheaded individuals.

These included mysterious tilling of fields for hardpressed farmers by "three mysterious strangers." Witnesses attested that Smith's own removal of household goods was assisted by an unknown bearded figure who, Smith said, was an angelic messenger sent to carry the golden plates. Another personage appeared with mystical revelations persuasive to other key converts who were to be instrumental in placing the new church on a viable organizational footing.

In April of 1830, the situation developed to the point where the Church of Jesus Christ of Latter-Day Saints could be founded — in the obscure hamlet of Fayette, New York.

But there was one final, most fateful confrontation. On June 27, 1844, Joseph Smith was shot and killed by a mob in a Midwestern jail where he was being held on a charge of treason. The jail, which still stands, was located on Fayette Street in the town of Carthage, Illinois.⁶⁰

III

As the small Cessna ground its way south over copses and cornfields toward Serpent Mound, I noted with resigned amusement that the tachometer hovered most of the time around 2,300 r.p.m., while altitude ranged as high as 3,300 feet. After circling and swooping, the pilot located our target and I

prepared to lean out into the chilly blast where the right door had been removed and snap my pictures.

Studying the sinuous, jade-cameo creation below in the only way it truly can be appreciated — from high overhead — I thought of Knepf, the Egyptian god of gods, who was shown as a serpent thrusting an egg from its mouth, from which sprang Ptah, the universal creative force.

Brahm, the great hermaphrodite deity of the Hindus, created the universe with a thought, which grew into a luminous golden egg. From this sprang Brahma, the Demiurgos or operating engineer. Even the Greeks had their Protogones, hatched of an egg, and the direct counterpart of Knepf/Brahm. This egg came from Cronus, the most high god, frequently represented as a serpent. But of course there could be no connexion between such legends and what our priests of knowledge call a random production of illiterate Indians.

Landed again at Washington Court House, I drove northeast out of Fayette County toward my next research project in Columbus, where U.S. Highways 23 and 33 intersect. And I found myself beginning to understand why even UFO entities might occasionally voice an out-of-date exclamation like "Twenty-three skidoo!"

7

Charting the Circle

All the wrong notes are right.

Composer Charles Ives
To his astonished copyist

LATE AFTERNOON Mississippi waters sliced down like a trench of sky from the south horizon as I looked from the balcony of my room in the Holloway Inn. A tug pushing a coal barge chugged by below and I thought of *Life on the Mississippi* lyricisms, wondering what Mark Twain would have made of the Gateway Center's slightly unbelievable silver arch, just visible along the St. Louis side of the river.

He'd probably have loved it, at least during his brash, Connecticut Yankee phase. But did young Sam Clemens ever look out from his riverboat pilot house at the Piasa Bird, nowadays repainted in full color on the high bluff north of Alton? Maybe. But it probably didn't mean much more to him than did the Kinderhook Plates, unearthed just across the river when he was a boy.

When I had stood before the monster and snapped my Fujichromes, I thought of Serpent Mound and Kenneth Grant, high priest *pro tem* of "Crowleyanity," expounding solemnly on "Teth, the lion-serpent." The Piasa animal seemed not so very leonine, and less serpentine than scorpionic. But the aura of a fearsome and even a little "magickal" hybrid certainly was strong.

I riffled the Gideon Bible on the fake-wood dresser as I waited for the TV to come on. "Cursed is the ground for your

sake," snarled *Genesis* 3:17. Eyewitness News faded in. "On the scientific battlefield, there has been an exciting breakthrough in what we know of the atom. Two Harvard mathematicians, in a breathtaking series of calculations extending over twelve and a half years and consuming an estimated three million man-hours of computer time, have demonstrated the existence of massless particles that link electromagnetism and the weak nuclear force. Now this word about your bathroom deodorant..."

Piasa, from the Illini Indian tongue. They told Père Jacques Marquette, one of the first whites to view the bird glyph at the Missouri-Mississippi confluence, that this was their chief sky god, and its name meant "maneater." Marquette does not mention the once-vast temple mounds complexes to the south, on both sides of the river. But maybe, just maybe, the "bird" had something to do with them. Conventional wisdom says they were Indian made, of course. But I am more taken with the Celtic belief that fairy tricks, transactions and transformations anent humans usually took place on mounds and hillocks.

From the observation deck keystone of Eero Saarinen's intimidating stainless steel Gateway rainbow, I squinted east. It took a while to spot, beyond the decrepit thickets of East St. Louis, but finally I was able to pick out the poor ruin of Cahokia Mound. This and a few other much-excavated and rain-gullied smaller tumuli in a run-down park are all that remain of a virtual city of these giant constructions.

In old Ireland and England, the barrows, hillforts and other earth-works were thought to be the abode of what simple folk respectfully called *faerie*, or decorous figures concealing formidable processes of what we might as well call natural sorcery. Ancient Chinese landscape science likewise believed that elevations and disruptions of the ground denoted places where nature's breath pulsed forth.

Possibility: Indians are long gone now from these areas, and none of our medicine men paid attention to their traditions anyway, so we have to draw on lingering European ideas. In Avon, England, we're told that a "dragon" flew between the two hillforts of Cadbury Camp and Dolebury Hill.

Comment: Something inordinate still occasionally flies the skies of greater St. Louis.

In January 1948, young James Trares saw "a bird as big as a B29" (then quite an aircraft) from his house in Glendale. On April 26, physician Kristine Dolezal saw it, and next day, instructors at the Mississippi School of Aeronautics observed "an awfully big bird" at 1,200 feet. Other sightings continued through April 30; but still more great birds have been seen as recently as 1977 northeast of here in Illinois along Route 66. As we know, one of them allegedly tried to fly off with a boy from a trailer home near Lawndale.

Earth Spirit only can be portrayed like a mosaic

Have I, in this book, proved or demonstrated — that favorite word of theoreticians — the existence of an American Earth Spirit? In the syllogistic sense of a scientific monograph, probably no. I think what we do see is an incomplete mosaic, something like a paint-by-numbers dot pattern of an unknown image, in which we have only a portion of the necessary reference points. I naturally hope that this impressionistic fabric of events, places, dates and names may body forth at least a semblance of the superhuman consciousness at work in this land.

Charles Fort observed that a circle can be measured starting anywhere. Despite the supremely confident mindset of official science, we now know that all isolationistic efforts to place under the microscope one thread unraveled from the fabric of phenomena ultimately lose themselves in unexpected irrelevancies. But there are a number of lines that touch and run out from our circle which could yield good insights to any who care to explore them.

Tangent 1: Time

In the Baghdad Museum is a seventeenth-century Turkish coin about the size of an American half-dollar which oscillates slightly, about once per second, in a semicircular pattern. When I visited in 1978, the guide told me that it had been jiggling that way as long as anyone could recall.

Walking around the case, I saw only the other side of the vertical, baize-covered display board with other coins in wire holders, and none of them in motion. This seemed to rule out vibrations from the floor.

The image of that restless coin, looking for all the world like the balance wheel of some huge old clock, keeps recurring to me when I review the many, many American discoveries of ancient coins in mounds and similar unexpected places.

A veritable punster's instance of a "time artifact" allegedly was picked up from the earth that had been dug out of the famous Seip Mound in Ross County, Ohio. Archaeologist C. H. Shetrone had made the dig in 1925, and after he finished, two amateur antiquarians from nearby Fayette County visited the site and found in the dirt a blackened metal disc.

After cleaning, a badly worn impression emerged. It was believed at first to be that of a third century A.D. Roman coin with a winged victory device. Later, however, antiquarian Clyde E. Keeler concluded that the object was a medallion issued in 1865 by the Elgin National Watch Company of Illinois.¹ In either case, time was certainly of the essence.

What I am getting at is a hunch that there may be such things as "time traps" or "time tuners" among our mystery things and places in which teleportations — and even tempoportations — occasionally happen.

The nature of time is emerging as one of the central hair-grayers of outer-limits science, based on findings from subatomic particle research. Not surprisingly, new "massless particles" have been postulated by the mechanists to help explain the myriad anomalies observed.

The implications of one of these, the tachyon, which supposedly travels faster than the once-absolute speed of light, may destroy what is left of our concepts of duration, freedom, history and futurity. The tachyon's existence raises such paradoxes as whether cause precedes effect, or vice versa, and whether the present is determined solely by the past or may also be a product of the future.

Or so it has been explained to me by people who keep up with these conundrums, although such things are of crucial concern only to physicists and other systematists. So let me only suggest that researchers might begin to make do with

much humbler research facilities than multimillion-dollar high-energy accelerators.

The finding of anachronistic things in our earth nodes wasn't just a long ago business that we have to take on faith from musty books. At last report, new artifacts continue to turn up on the farm of Kermit Hayes, near Lyons, Kansas. This is the site of one of the "council circles" with astronomical implications which we mentioned earlier.

Mr. Hayes, without making any special effort to do so, has turned up so many objects in the process of tilling his land that he has set up a small museum to display them. Most appear to be arrowheads and other shaped stones. So scientists naturally dismiss the spot as but another Indian village site. However, the explanation is unsatisfying for a variety of reasons.²

Tangent 2: Alchemy

Charles Fort's work implies a "continuous universe" in which everything merges away into everything else. As a British Fortean writer, Steve Moore, has pointed out, this outlook has marked similarity with classical Chinese yin/yang philosophy, which posits a constant interaction between two polar opposite forces. The yin is held to be a unifying principle and the yang transformative, and their ceaseless intermingling gives rise to all manifestation. Moore finds tantalizing hints that some such forces may be involved with mystery creatures and other paranormal phenomena.³

This Taoist worldview once had a close counterpart in Western lands, surprisingly enough. The image of nature as a never-ending combination, separation and reunification of opposites epitomized the alchemical thought and practice that, until about the seventeenth century, was at the hub of the physical sciences.

Since, then, alchemy has sunk to the nadir of scientific disgrace, with perhaps only slightly less opprobrium since the late Dr. Jung took such a lively interest in its psychological implications. But it probably is safe now to predict that the old animosity will fade as science continues to move full cycle out of the phenomenal and into the noumenal. We may eventually be

hearing from the laboratories that certain atomic particles or processes, "strange as it may seem," conform to symbolical diagrams in John Dee's *Monas hieroglyphica* or Michael Maier's *Arcana arcanissima*.

Could earth structures have alchemical function?

But there also are elements of alchemical symbolism that synchronize vaguely with what we are looking into. If alchemy was understood as a redemption or transformation of matter, where earth, air, fire and water are "made one," it has occurred to me that we might examine our ancient mounds and hillforts as terrestrial alchemy devices. What better explanations have we, after all?

The earth element is obvious, since mounds and hillforts generally belie their external simplicity and are built up of complex layers of differing soils, often foreign to the immediate locale. For water the correlation is equally easy, since these structures invariably are associated with springs and streams.

Fire is evident in the ashes and so-called charcoal and other signs of intense heat that old-line experts have no choice than to ascribe to funeral pyres, even when the scorching was general throughout the entire structures and of far higher temperature than would have been possible with mere wood flames.

Air is a bit more difficult, but might it signify, as it does in traditional alchemical and astrological symbolism, the communicative medium dispersing about the surrounding area the result or product of the process? In an earlier day, Hermes was the patron of this earth spirit force. An American Indian name for it was Man-e-to, or earth spirit.

And what is the result? What might be the tangible "gold" of this putative alchemist's crucible? Well, since we have come thus far, and presumably left all right-thinking positivists shuddering and turning to more proper pursuits long since, let's broach a hypothesis that human life may have originated or somehow been involved in such a process.

One of the fundamental alchemical axioms, "Within everything is the seed of everything," is a concept receiving new attention since the development of holography, in which any fragment of the hologram can be made to reproduce the entire

original image. Some daring psychologists speculate that this also may be the principle of mind and memory.⁴

A key Hermetic/alchemical idea was that man is Microcosmos, an abstract or model of the universe. The form of man, according to this tradition, contains all that is in heaven and earth in miniature. No thing and no world could exist before the human prototype, from which all else devolved.

Likewise, even in each grain of sand, each drop of water, are concealed all the parts and elements of the universe. Nature can make something of anything with sufficient time, the alchemists argued, but it is the alchemical process that makes transmutation feasible.

By this line of thought, man presumably could be created from the four elements through the proper process. Or, if the converse also is true, the entire world might be embodied in the form of man, and everything could have been created out of man. There are hints or indications (one could scarcely call them evidence) pointing both ways.

Ancient bones findings suggest formative process

In the early and open minded days of American antiquities exploration, there were constant reports of human bones being found in situations suggesting unusual interaction with the surrounding earth. One fossil skeleton was discovered in a stone quarry near Culbertson, Nebraska, in which "the spinal column was curiously encased in rock and thoroughly petrified."⁵ Assuming that the excavators were not incompetent or unreliable, as modern systematists would no doubt retort, one is somewhat at a loss to suggest an acceptable mechanical/chronological framework to account for such a finding.

On the other hand, at least one Indian tribe identified a mound as the place of its origin. The Choctaws believed that the famous pyramidal mound Nanih Waiyah in southeast Winston County, Mississippi, was the spot where their ancestors had entered the world.

Since official learning leaves so much to be desired in its hostile fumbings with this enigma, a rethinking of the "Indian burial heap" cliché seems in order. This is especially true in

view of the odd skeletal remains that have been dug up.

At the Issaquina, Mississippi, mounds, W. M. Anderson found in 1876 "a beautiful skull, worthy of a Greek."⁶ But usually the opposite was the case. C. L. Webster said of a skeleton from a mound near Floyd, Iowa, that it equalled if not exceeded in "inferiority of grade the famous Neanderthal skull." The skull had practically no forehead, he wrote.⁷ J. W. Foster concurred, in his *Prehistoric Races of the United States*, that these sub-Neanderthal specimens were the usual type.⁸

And there has been a passing parade of similar puzzlements that simply could not be expected from the Indian burial heap theory, since Indians supposedly had evolved to their present state long before coming across the Bering Straits a few thousand years ago.⁹ Is it possible that these puzzling deformities and size variations may suggest a process of formation, or even of experimentation?

Some skeletons imply ritualistic arrangements

Near the site of Cadzow's "Chinese" petroglyphs, north of Safe Harbor, Pennsylvania, a mound built of stone was opened in 1881 and found to contain a skeleton "with a stake driven through it." There were no other artifacts or human traces — actually, a fairly common discovery in mound excavations — and the diggers were mystified by the "sound condition of the stake," despite its apparently having been buried a very long time.¹⁰

Along with the Greek-like skull at Issaquina, Mississippi, Mr. Anderson also found three skeletons interred vertically, as if they originally had been buried with their heads above ground.¹¹

Such bizarre and seemingly ritualistic doings with freakishly formed skeletal parts surely are among the most perplexing riddles in American antiquities. Yet they were perfectly common, as early mounds exploration reports abundantly show.

Even the supposed iron smelters in the Frankfort, Ohio, mounds were found by Arlington Mallery to have been buried many layers deep with skeletons.¹² The Nelson Triangle site in North Carolina likewise was full of bones and primitive iron workings, as were stone ruins in the highly anomalous vicinity

of Louisiana, Missouri.¹³ Why should human bones have been necessary in simple metal smelters? Or were these quasi-alchemic crucibles really smelters?

Most provocative of all, perhaps, is the report of the human skull found at Newark, Ohio, with a Hebrew inscribed stone near (or possibly within) the brain case.¹⁴ Is there any chance that this discovery, or any one of the dozens of others we've looked at, were *not* frauds, contrary to what generations of punch-clock experts have indignantly maintained?

If so, then there is little doubt that the entire jerry-built superstructure of American archaeology and anthropology will be severely dislocated. And not only that, but a goodly number of our assumptions about the origin of life itself, and the role in the world of nonmaterial entities and nonphysical forces only now being confronted by the truly advanced sectors of science, will have to be reappraised.

Inorganic materials with bones are puzzling

We have noted the frequent use of mica plates, laid over skeletons in mounds. Mica, of course, in addition to transmitting light and being impervious to heat, is an excellent electric insulator and dielectric useful for frequency-controlling condensers. At the same time, the seemingly random calligraphic patterns of "hieroglyphic mica" might, in some other context, very likely engross a good many of our eager translators as inscriptions in some lost ancient language.

We saw that copper has been known to "fossilize" into such organic forms as dung, wood and entire small vertebrate animals, along the Brazos River in Texas. But in the mounds, too, copper plays an enigmatic role. In the Hopewell group, on Ohio's Paint Creek, a copper cap eighteen by five inches and with two large, branching antlers, was found on the forehead of a skeleton. The effect was startlingly reminiscent, for me at least, of the antlered forest god, Cerunnos, from the Celtic fairy tradition.

Two other skulls, supposedly of a young male and female, were found at Paint Creek with "artificial copper noses," in the words of Henry Shetrone. Other bones were similarly "ornamented" with apparently integral bits of copper, he wrote.¹⁵

An unusual thing about this Ohio mound copper, as anthropologist Warren Moorehead found, is that it was of far higher purity than ordinary commercial copper available in Europe prior to the eighteenth century. How this would compare with the output of the vast, ancient copper mines of the Great Lakes area — if we can assume that the Indians or the Moundbuilders worked those — I have been unable to determine.¹⁶

It is when we look at some of the occurrences of silver in the ancient earth complexes that we begin to ponder the possibility of an esoteric metallurgy. Cyrus Thomas, writing in *Science* in 1885, tells us that, in a Warren County, Pennsylvania, mound, “thin, evenly hammered silver foil” was wrapped around a piece of human femur and a cane plant joint. However, this femur was not normal: “It was in the form of a flat strip.” Thomas confidently asserts that this flattening was a result of heavy rocks lying on top of the bone, but I wonder about the possibility of the bone somehow emerging in conjunction with the silver.¹⁷

The properly supple mind will wonder about those words “thin”, “evenly hammered” and “foil”. This sort of metalworking, which has cropped up in many other sites, simply does not seem likely as a product of the rude rock-pounding which we allow the Indians. —Not to mention the problems in attributing silver refining to North American tribes.

Among the words of Hermes Trismegistus, legendary patron of alchemy, are these:

As all things came into being by the contemplation of one,
So all things arose from this one thing,
By a single act of creative adaptation.
The Father thereof is the Sun
The Mother is the moon.
It is carried in the womb by the Wind.
The Earth is the nurse.

It is the father of all works of wonder throughout the world.¹⁸

I wonder if this “one thing” could, in the present context, have any congruence with man, or with the bones of man, which form such an important complex of symbols in esoteric traditions ranging from Tibetan chöd sorcery to alchemy and modern Freemasonry.

Tangent 3: Earth as Organism

It is increasingly realized that we are at some kind of crossroads point with an old era ending and a new one yet to be born. Nothing is more symptomatic of this than the intellectual confusion of the times. As Aleister Crowley observed in his book on the Tarot, the speculations of modern science have become far more gauzy than the most nebulous metaphysics of Leibnitz, Spinoza or Hegel. The modern concept of matter, Crowley wrote, is akin to the mystical notions of Jakob Boehme or “the ravings of William Blake.”¹⁹

The logical underpinning of this immense scientific superstructure is increasingly undermined by new discoveries in astronomy and nuclear physics. A star’s speed and direction are calculated from Doppler shifts in the wavelength of its light. A blue shift means that the object is approaching the observer, while a red shift indicates a recession. The latter at first were explained as a demonstration of the expanding universe originally posited in the “Big Bang” or explosive theory of cosmic origin. This is part of the same worldview that sees earth as an insignificant dirt-ball satellite of an ordinary star, where life arose accidentally and, through evolutionary bootstrapping, refined itself all the way up to modern man.

But it recently has been pointed out that red shifts also can be caused by the gravitational attraction of mass. Thus, if our Terra were at the center of everything, as traditional Ptolemaic astrology maintains, the gravitation of the surrounding stars also would produce red shifts wherever telescopes were turned. This argument is recently advanced by scientist George Ellis. It has been called “consistent” with basic astronomical canons, but it does not tend to support the traditional “lost in space” view of humanity.²⁰ And these fundamental dilemmas, now irrevocably admitted to the fold, are assuredly only in the beginning stages of perplexity.

We think of the great medical scientist, Parapine, in Céline’s *Journey to the End of Night*, who is no more able than anyone else to save a sick child. Céline says, “Amid so many unstable theories, so much contradictory data, the reasonable thing, when it comes down to it, is to make no definite

choice." But how can we pursue traditional scientific inquiry if there no longer are viable cause and effect?

New developments almost certainly will soon force us to ask whether we may have come too far along this particular road, which has plowed blindly on where it should have curved to fit the landscape. Science and its inseparable handmaiden, technology, have led us far beyond the naive pursuit of "facts" and the liberation of hitherto unknown brute forces, into dangerous realms of hyperanalysis, destructive distillation and toxic recombination which are threatening the organic basis of life itself.

A question for today is whether nature might be rebelling — in its own inchoate way writhing and rising in protest.

Scientific movement was launched by mystics

Mircea Eliade, a highly perceptive observer who, as a sociologist, is by no means hostile to the scientific position, writes in his *The Two and the One*:

The explanation of the world by a series of reductions has an aim in view: to rid the world of extramundane values. It is a systematic banalization of the world undertaken for the purpose of conquering and mastering it.²¹

If this astonishing conquest were limited to intellectual postures, it would be one thing. But of course the contemporary mining and polluting of the industrialized lands brings forward far more concrete realities.

Our Faustian pact with Mephistophelian "sci-tech" goes back a long way. It is an insufficiently realized fact that the scientific attitude was first nurtured in the bosoms of mystical societies of seventeenth-century England, as the contemporary British scholar Frances Yates has pointed out in a number of valuable studies. Long before this, the pioneering philosopher of the specifically modern cast of organized inquiry, Francis Bacon, had called in his "Fable of Proteus" for a virtually sadistic approach to the natural world:

If any skillful minister of nature shall apply force to nature, and by design torture and vex it in order to its annihilation, it on the contrary, being brought to this necessity, changes and transforms itself into a strange variety of shapes and appearances; for nothing but the power of the Creator can annihilate it

or truly destroy it... And that method of torturing or detaining will prove the most effectual and expeditious which makes use of manacles and fetters; i.e., lays hold and works upon matter in the extremest degree.²²

An amazing attitude, and one quickly discernible in every aspect of modern life. But suppose that nature, or at least the earth as a whole, may not be entirely inert. Can we assume that it would be completely in accord with many of the things we are doing on it and in it?

The idea is by no means a new one. The famed medieval alchemist, Basilus Valentinus, wrote:

The earth is not a dead body but is inhabited by a spirit that is its life and soul. All Created things, minerals included, draw their strength from the earth spirit. This spirit is life, it is nourished by the stars, and it gives nourishment to all the living things it shelters in its womb. Through the spirit received from on high, the earth hatches the minerals in her womb as the mother her unborn child.²³

There are up-to-date empiric indications of earth-as-organism as well. After studying historic climate patterns and the catastrophic effect that the rise of organic life should have had on heat-shielding gases that keep the sun from frying the earth like an egg, British scientists James Lovelock and Sidney Epton concluded, in their *New Scientist* article "The Quest for Gaia":

It appeared to us that the Earth's biosphere was able to control at least the temperature of the Earth's surface and the composition of the atmosphere... The system seemed to exhibit the behaviour of a single organism, even a living creature.²⁴

Lovelock and Epton endorse the suggestion of novelist William Golding that the ancient Greek name for the earth goddess, Gaia, be revived. Commenting upon some of the earthquakes and other disasters that made the earth seem like a bothered person slapping at a fly, Golding wrote in 1976:

Those who think of the world as a lifeless lump would do well to watch out. Only the other day something irritated her and with a moue, it may be, she wrecked cities from China to the Philippines and blew out the side of a mountain in Ecuador. I guess we've pretty much taken her for granted of late, and her "See if I care" pouts have shown us firmly just who needs who.²⁵

Nuclear, chemical mishaps may not all be accidental

I suggest that this response of an irritated superorganism, with to us supernatural powers, may be an explanation for phenomena that have attracted a certain kind of attention ever since early flying saucer encounterer George Adamski met a curiously attired Venusian named Orthon in 1952 and heard a warning in a halting mixture of English and "something that sounded like Chinese" about atomic "boom-booms."

It has been noticed that unidentified flying objects and even odd creatures seem to congregate uneasily about such places as power plants and particularly nuclear installations of various kinds. Whether this has anything to do with the constant malfunctions that have plagued such facilities is impossible to prove. But many case histories certainly provide fascinating grounds for speculation.²⁶

Mishaps and unforeseen operational problems have become virtually chronic at nuclear plants across the country, reaching a climax at Three Mile Island, Pennsylvania, on March 28, 1979. In that instance, a series of accidents whose origin still is not completely understood caused severe damage to the reactor core and contaminated a million gallons of cooling water. At this writing, the plant is still immobilized, and local and federal officials appear to be uncertain what to do with it.²⁷

Some industrial accidents verge at times on the uncanny. On the 24th of February, 1978, an astonishing chain of mishaps involving hazardous or noxious chemical substances began in Waverly, Tennessee, when a tank car containing propane in a train that had derailed two days earlier exploded, killing twelve persons.²⁸ There undoubtedly have been other such incidents around the country that were not reported in the news sources I was following at the time.

May we infer from such violent outbursts that seem to be directed against noxious, antilife substances never found in a free state in nature, but only as a result of man's technological tampering, that something or other very widespread about the land is rising up in anger? Or were these part of the normal yearly run of derailments that, merely coincidentally, happened this time to involve the chemical industry?

Fayette factor appears in pollution incidents

Certain other developments of recent years suggest that such accidents are part of a larger, possibly coherent pattern of hostility. There have been an astounding series of occurrences of the dangerous carcinogen, polychlorinated biphenyl (PCB). The compound has appeared in a number of states and often under puzzling circumstances.

The most widely ramifying incident began in June of 1979 when animal feed from the Pierce Packing Company of Billings, Montana, became contaminated with PCB and necessitated the destruction of a wide variety of food products from animals in seventeen states that had been exposed to the feed. At last report, it remained a mystery how the chemical had gotten into the packing firm's products, although a leaking power transformer was blamed by some, for lack of any other culprit.²⁹

One of the first PCB appearances was in Johnston County, North Carolina, a farming area northeast of Fayetteville. It was reported on August 10, 1978, that "large quantities of PCB were being mysteriously dumped by passing trucks" along roads in the county. One news photo showed piles of the white powder in a road alongside a trailer park.³⁰

In the middle of October 1979, a young couple living on a farm near Lafayette, Colorado, became the center of attention when it was found that seventeen rusty barrels sitting next to their barn contained PCB. Tests showed that abnormally high levels of the chemical were present in the mother's milk with which Mrs. Wayne Darling had been nursing the couple's infant son.³¹

A few weeks later, more than 25,000 turkeys were rejected at an Oregon processing plant because of PCB contamination. The birds had been fed tallow shipped from the Montana plant. A spokesman for the Oregon Department of Agriculture said all of the turkeys had come from a single flock raised on a farm near Lafayette, thirty miles northwest of Salem.³²

Hostility to police, military figures is notable

I believe that we have to give the most careful consideration to

a longstanding behavior trait of UFOs and mystery creatures: apparent hostility to criminal justice and military personnel. The proportion of such incidents in the total body of paranormal data collected since World War Two alone is striking.

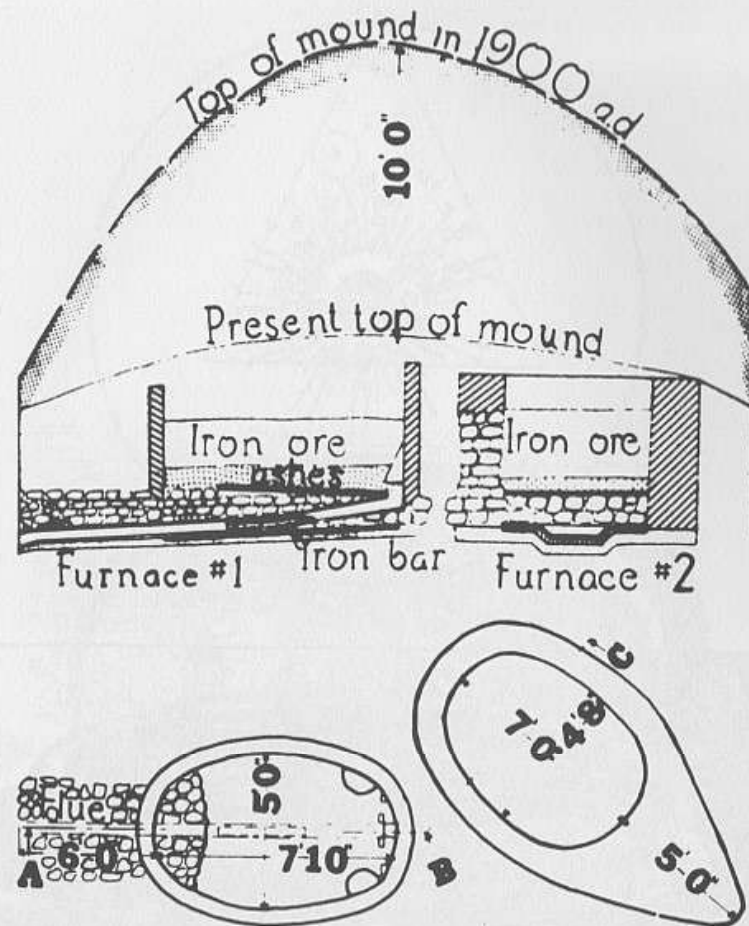
The most recent occurrence that I am aware of caused minor injury and fright to Sheriff's Deputy Val Johnson and severe damage to the squad car he was driving near Warren, Minnesota, on August 29, 1979. Johnson was on patrol along an isolated road at around 1:40 a.m., when what he could only describe as "an unidentified thing" dove at the car and caused him to lose consciousness.

"It sat there and appeared to be stationary," he recalled. "But when I got closer, boom, it was right there, just right now. I heard glass breaking, saw the inside of the car light up real bright with white light. It was very, very, extremely bright. That's all I can remember." When help arrived a half-hour later, it was found that the patrol car's clock and Johnson's watch had both somehow lost fourteen minutes, although both were still operating.

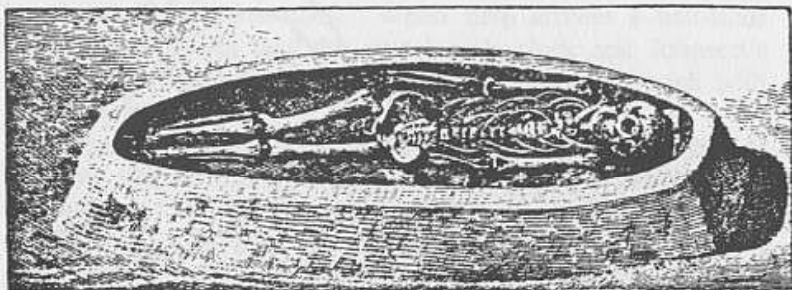
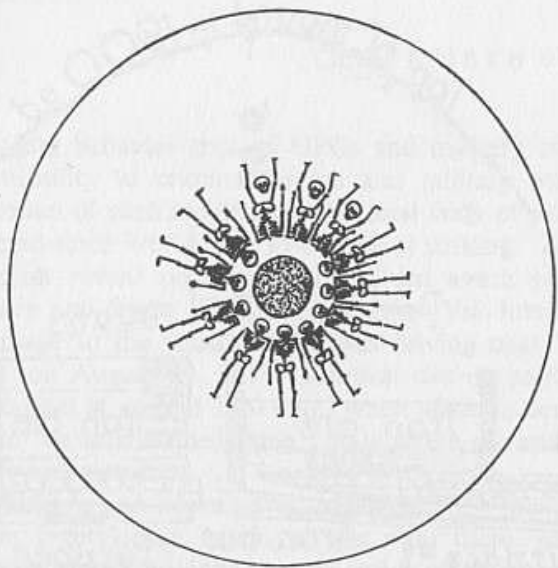
Apparently Johnson conveyed at least some credibility: Al Hendry, the normally quite skeptical chief investigator for astronomer J. Allen Hynek's Center for UFO Studies pronounced this "as good a case as any I've seen in the past year."³³ If I had been there investigating, however, I would have dug into local history to see if Johnson's brush with the unknown occurred anywhere near the former Warren mounds complex where gigantic skeletons reportedly were dug up in 1883.³⁴

Many of the creatures incidents we examined earlier had definite military correlations. Vaughn, Montana, where a Big-foot allegedly appeared to two young girls near a trailer home, is the site of an Air Force ballistic missile site. Other installations pepper this area of Cascade County, and such a large spate of mystery cattle mutilations and UFO and creatures sightings erupted here in the mid-1970s that a local deputy sheriff and a journalist compiled a valuable book on the subject, at their own time and expense.³⁵

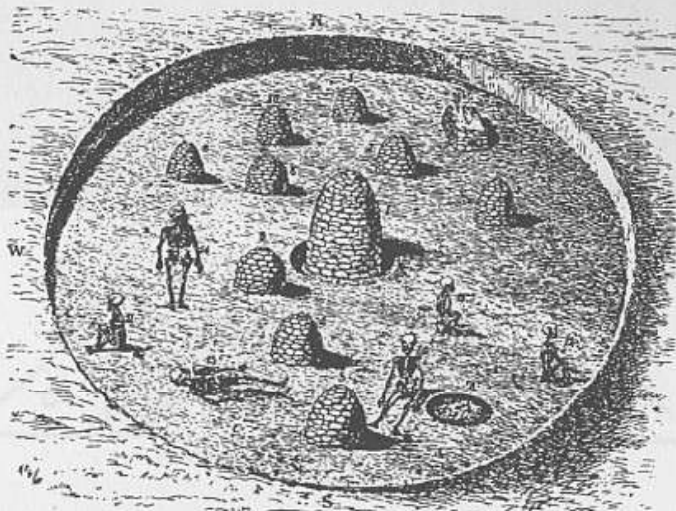
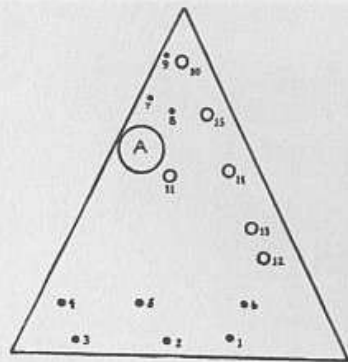
Likewise with the peculiar mutilations and creatures doings near White Meadow Lake, New Jersey. The U. S. Army's Picatinny Arsenal occupies a large area in north-central Morris



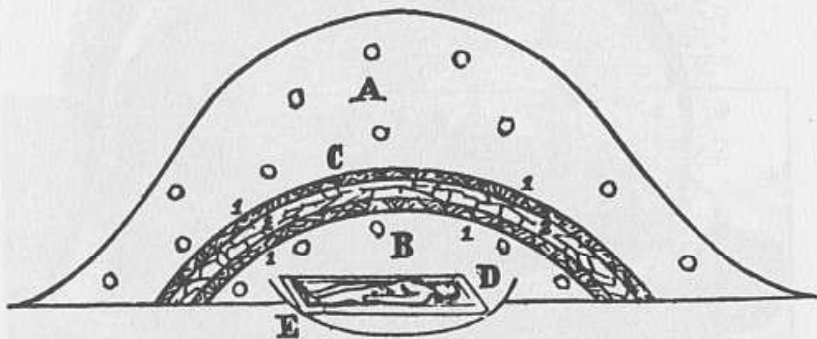
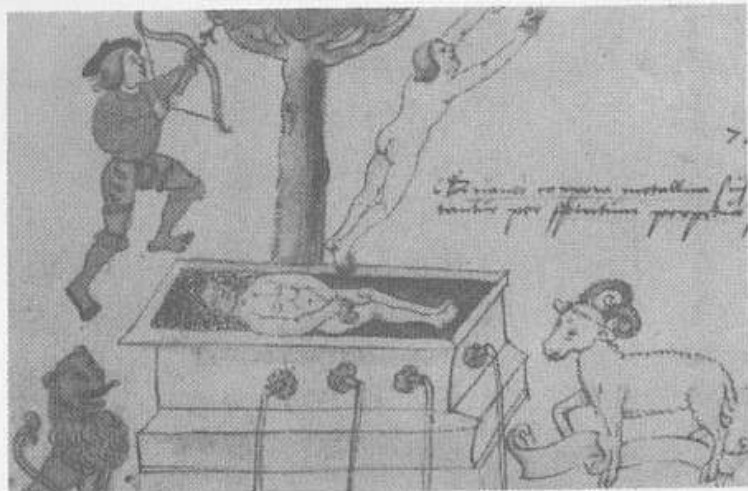
Arlington Mallery excavated mounds which contained peculiar crucible-like devices. Since iron ore was present, Mallery naturally concluded that these were iron furnaces. As always, however, the "X-factor" was bones: the furnaces were completely layered over with skeletons. Mallery did not try to explain why the ancient ironmakers felt it necessary to bury their workshops so deeply with human bodies.



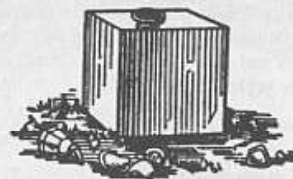
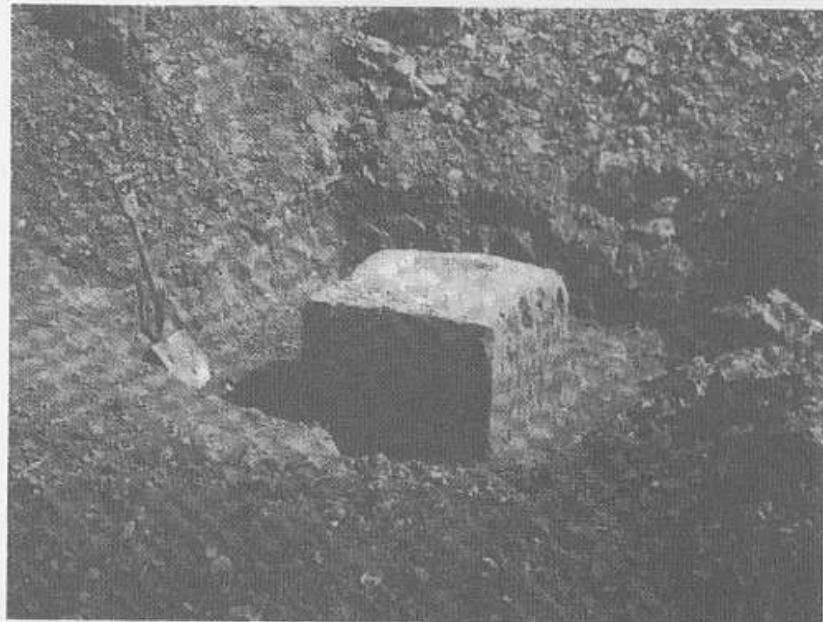
American Indians generally denied knowledge of the origin of the mounds. This accords with the fact that these earth structures so often contained skeletons unlike those of modern man. The bones frequently were found in macabre arrangements, suggesting ritualistic placement. But if Indians were not involved, one would have to hypothesize some other active principal that for unknown reasons takes a symbolic interest in human bones. (ABOVE) Miami County, Ohio, burial. Note the three misplaced skulls. (BELOW) Hopewell, Ohio, skeleton in a "crucible," in the words of excavators.



One of the oddest arrays was this combination of a circular mound and adjacent triangular burial pit, located on the Nelson Farm near Patterson, North Carolina. This general area continues to be the scene of anomalous events, and is not far from "haunted" Brown Mountain. The Nelson Triangle measured 48 feet on its sides and 32 feet along the base. It contained about two-dozen skeletons, some of which (nos. 10-15) were encased in stone vaults. In addition, there were primitive iron smelters like those found in Ohio by Arlington Mallery. The mound, shown with earth cover removed, contained both exposed and stone-cairned skeletons. Cairn 1 (center) held a large skeleton standing erect. Skeleton 16 measured more than 7 feet in length. If these elaborate constructions were the product of an Indian death cult, we have to ask why no known tribes continued such bizarre practices. And what did iron – supposedly unknown to Indians – have to do with the process?

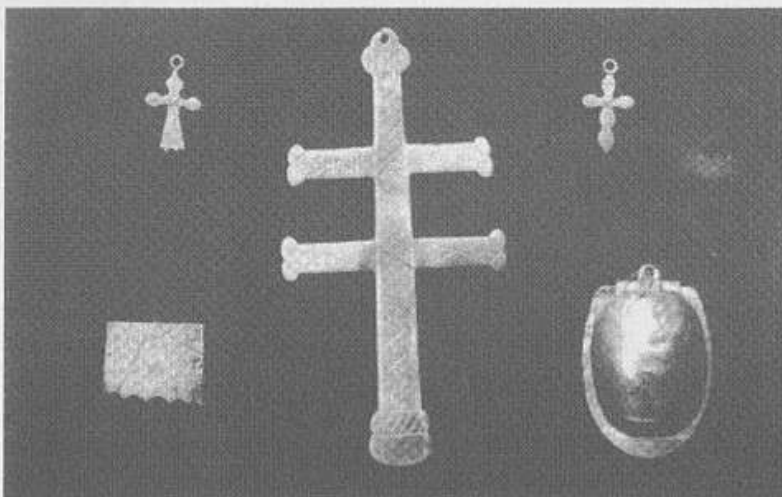


One of the recurring images from Old World alchemy was that of the bath, in which human figures underwent various transformative stages, as in this detail (ABOVE) from a drawing in the 16th century book *De Alchimia*. Curiously enough, a number of American mounds were found to conceal a similar arrangement, with large basins that somehow had been contrived to contain water even at the time of their excavation. David Wyrick drew a diagram (BELOW) of the Newark, Ohio, mound in which he had found a skeleton immersed in water with a Hebrew-like inscription on a stone under its skull. The ceiling of the chamber, supporting the mound, was a layered stone arch.

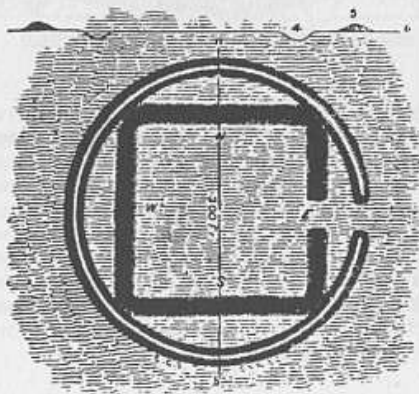


PERFECT STONE—THE MYSTIC CUBE

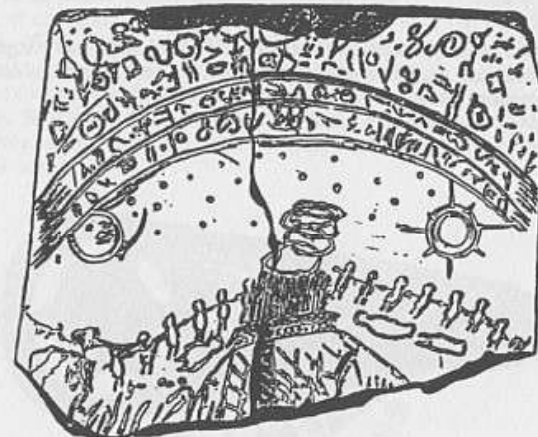
This "altar" was found 23 feet down in a Hopewell farm mound in Ohio, 1892. With it, the noted archaeologist Warren Moorehead found 235 strange copper artifacts, including swastikas, a "St. Andrew's Cross" (in the words of one scientific eyewitness), and a variety of circles, diamonds, hearts, cloverleaves, and Viking-like torques. Moorehead pondered the riddle for years, trying to reconcile the patently non-Indian objects with his own certainty that the mound had not been disturbed prior to his diggings. Of possibly greater significance, however, was the altar. No known Indians used such geometric objects in North America, but resemblance to altars and symbols of the Old World, represented here by the Masonic "mystic cube," is striking.



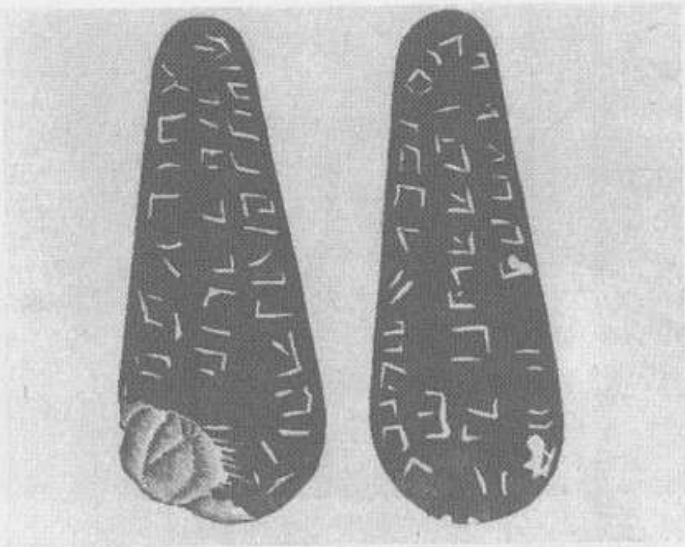
The double-barred cross long has been in use among European mystical orders, but less so among orthodox Christian bodies. The Knights Templar employed it, and to the alchemists it was the emblem of "Philosophical Mercury," which some have identified with a quicksilver-like force traversing the earth in unknown trackways and nodes. This beautiful specimen was among more than 100 inexplicable silver objects dug in the 1800s from a mound in Will County, Illinois. Pedants of the day dismissed them as "French trinkets" but did not explain their function, or the bizarre, serpentine ornamentation style of the cross.



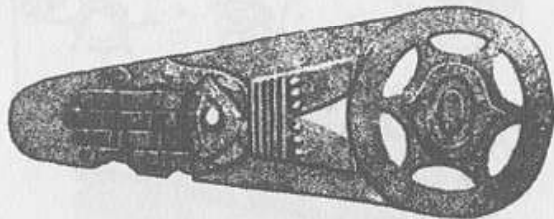
Esoteric implications arise from many aboriginal earth structures that once graced the American land. This complex, whose entrance faced east along the Scioto River in Pike County, Ohio, brings to mind the cosmological symbolism of circle and square. The riddles concerned with squaring the circle formed a large part of the speculation of ancient alchemy.



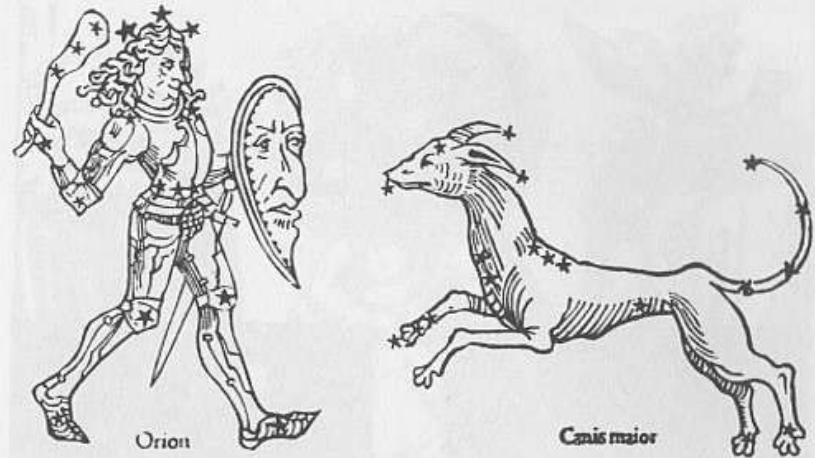
Although they are waved away as forgeries of unsophisticated curio hawkers and japesters, it is puzzling that two widely separated mystery inscriptions both take note of celestial phenomena. One of the numerous Michigan "Babylonian" artifacts (ABOVE), this copper tablet has been called a lunar calendar because of the moon phases and thirteen divisions on its circular design. The Davenport stele (BELOW) shows an apparent moon and sun beneath a sort of rainbow. Such sun-moon conjunctions are also universal in the artwork that comes down to us from ancient alchemy.



The stone tablet inscribed with pseudo-Hebrew characters that allegedly was found with (some say within) a skull dug from a Newark, Ohio, mound by David M. Johnson around 1867.



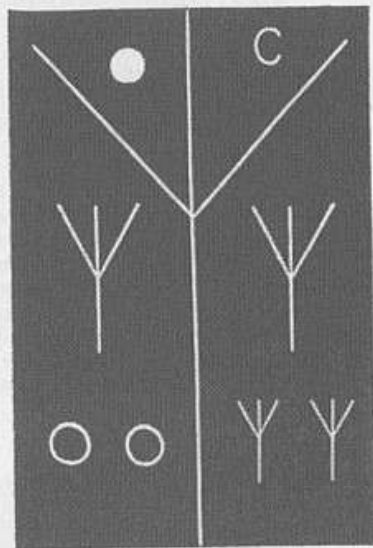
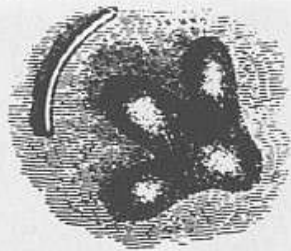
The hand and the eye, according to one line of interpretation, figured in ancient Egypt as emblems of the Ape of Thoth. This creature was the familiar and factotum of the Egyptian Mercury. It is possible that the ape bore resemblances to our very own Bigfoot, which in turn has a way of popping up near geomagnetic anomalies, faults, springs and caves. Mounds and other eminences have been dubbed in Oriental *feng-shui* landscape science as the homes of the earth spirit, and this striking copper talisman was dug from the major complex at Moundsville, Alabama.



Students of the UFO phenomenon long have been aware of a curious interstellar hostility expressed to human spectators by the entities traveling in these strange craft. Verbal denunciations of "bad" UFO-nauts from Orion, and praise of civilization-bringing forces identified with the star Sirius, are well-known. This might seem little more than a trivial footnote to a topic that is itself highly illusory, were it not for the fact that so many mystery earth structures on the American scene correlate with the movements of these star groups. Still other facts suggest that these celestial principals may form profound polar points between which a great deal of apparently unrelated phenomena occur.



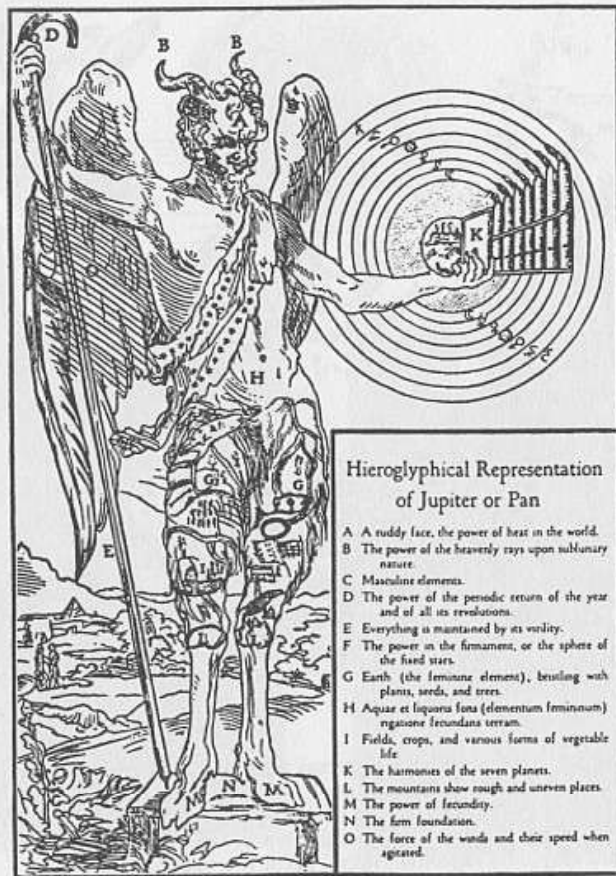
Sirius appears to be a virtual deity for certain powerful secret societies. Prominent Masonic authorities have revealed that the important symbol of the Blazing Star, here shown in a romanticized 19th-century version by French occultist Eliphas Lévi, refers to this star. It was certain 17th-century ancestors of today's Freemasons who laid the groundwork for modern hierarchical, bureaucratized science when they established the Royal Society in Britain. There are increasing indications that unusual phenomena may be arising as a sort of natural protest against the disruptive activities carried out by science and its technological followers.



The mythical personality Orion sometimes was referred to as the "Cock's Foot" or "Foot-turning Wanderer." One can only wonder at the relevance of the fact that one of the most persistent glyphs appearing on native rock art, anomalous inscribed objects, and even as a centerpiece in the great mounds complex at Newark, Ohio (TOP), is the three-toed bird-track symbol. A ridiculously associative mind might even ponder a link with the many three-toed "Bigfoot" tracks widely found (LEFT), from ancient rock strata to contemporary garden mud. An impressive display occurred on an inscribed sandstone tablet (RIGHT) excavated in Nebraska, 1874, from a forty-foot earthen circle bearing evidence of high heat.



Alchemists perceived Terra as a maternal being which gives birth to and nourishes the "son of the philosophers," or child of a mysterious creative process. Evidence we have gathered from a wide variety of earth anomalies, plus findings of advanced climatological science, suggest that this ancient esoteric idea may have objective truth. Earth is a super-organism.



The nature god Pan ("all" in Greek) as a composite of the major elements of earthly life, in harmony with the seven planets of the celestial sphere. It is probably significant that a number of entities representing themselves as Pan, or as speaking a supposed language called Panic, have been reported by individuals claiming involvement with paranormal phenomena.

County.³⁶ Another area of anomalies has been the geologically troubled Antelope Valley area around Edwards Air Force Base, California.

UFO interference with military — particularly Air Force — personnel and installations has been so widely reported in the many books on the subject that we'll not recount further incidents here.

What, then, are we to make of these highly diverse but oddly purposeful occurrences? Let me suggest several possible interpretations:

1. A certain type of personality will certainly continue to insist that there *are* no phenomena. UFO sightings will be charged off to the usual temperature inversions, weather balloons, mistaken sightings of Venus, mass hysteria.

2. If these really are acts of hostility from somewhere out of the ether, or even some grim demonstration of prowess in the face of our strictest security precautions and mightiest weaponry, we must account for the apparent selectivity.

There is a pronounced interest in civil and military authority; that is, in those most directly charged with upholding the present sociopolitical system. Another increasingly frequent target of paranormal attentions are schools. We can only suspect that some unknown force is objecting to the way our social order is conducting its affairs and conditioning its children's minds.

3. This apparent hostility to civilized man may be "faking" an opposition to ecological disruption, and may represent only a perennially negative force that has been interfering in human affairs throughout history.

In the latter instance, we have to consider the fact that peculiar antimilitary, antipolice charades have been going on since long before there was significant industrial pollution or nuclear research. Among the few persons with whom the phantom airship of the 1890s, and its "Japanese" looking occupants, came into direct contact was Judge Lawrence A. Byrne near Texarkana, Arkansas, around April 25, 1897. A couple of weeks later, Constable John J. Sumpter and Deputy Sheriff John McLemore encountered the strange craft, this time piloted by humanoids with very long whiskers, while searching for fugitives near Helena, Arkansas, on May 6, 1897.³⁷

Even "Springheels Jack", the haystack-hopping humanoid with fiery eyes, pointed ears, long claw-like fingers and a reported talent for ejecting balls of fire at his terrified, usually

female victims in nineteenth-century Britain, staged a number of displays at military installations. He/it was seen at Lincolnshire New Barracks, Aldershot North Camp, and Colchester Barracks.³⁸

Rio Arriba County, New Mexico, was the detonation site in 1967 of "the first nuclear device designed to stimulate the production of natural gas from a well," according to Tom Adams, the diligent investigator of mystery cattle mutilations. The area where the underground blast took place now is known as the "Gasbuggy Site," and it became a busy mutilation spot between 1976 and 1978. State Police officer Gabriel Valdez has estimated that more than half of the state's many mutilations in 1978 occurred in "gas country."³⁹

Again, have we here a reaction or protest by the earth organism to human excesses? Is there a possibility that certain areas tend to trigger such "bad" (from our viewpoint) phenomena? A good many dozens of possible sites exist around the country, and I have listed most of them in my book, *Weird America*. One of them certainly is Johnston County, North Carolina, where the early PCB incident occurred. This has been a mystery-rife locale for at least a century.⁴⁰

It seems, finally, that we are reduced to balancing two tenuous possibilities:

—The Bigfeet, car-crashing unidentifieds, PCB and cattle killers may be coming from "*la bas*," but do not mean anything other than a sort of cosmic malicious mischief;

—They are trying to convey an idea to us, and they are doing so by playing an incredibly sophisticated game on names strongly identified with the tendencies they apparently oppose. Chief of these would be places named for the pivotal Freemason and "magnetic" mystic, Marquis de Lafayette.

Tangent 4: Symbolism

The possibility of symbols as causers or controllers of phenomena is one that definitely requires more study. This need not be some idle literary excursion since, as we have seen, there are strong indications that the numbers 23 and 33 and the word *fay* and its permutations have a link with certain

kinds of events. But there are many others.

Mystic symbolism frequently has been reported in the UFO experience, sometimes as triangle-and-eye emblems displayed on the objects or on the garb of the "occupants." There have been many cases in which the craft are said either to have been triangle-shaped, or to have flown in triangular formation. A UFO seen near Elsberry, Missouri, in mid-June of 1978 was described by Mrs. Gail Gilchrist as drifting about the sky within "a triangle of smaller lights."⁴¹ And I am mulling the well-known "three points" or "three globes" which long have been a universal shorthand for the Masonic order in its own publications and communications.⁴²

A symbol that has been seen on other UFOs looks rather like a Chinese version of two capital E's back to back:



—unless, of course, we are to read it sideways, in which case it would look only like an H with a line through it!⁴³ It would be easy to suspect a resemblance here to the two 3's, one of them sometimes reversed, that were used by the alchemists as a symbol for cinnabar, mercury, or even "philosophical mercury."⁴⁴



Mercury, in turn, was in ancient geomancy a byword for the earth's elusive serpent force, which authorities like Plutarch believed could issue forth at certain springs or caves and have strong effect — good or bad — on humans. The second 3 was not always reversed, however, in which case we have the 33 that is conspicuous in Freemasonry, as well as among our own special nervous numbers.⁴⁵

Alchemical implications seen in Ohio squares

To the zealous Henry Lee Stoddard, America's ancient 1080-foot squares suggested esoteric symbolism. In our own day, this line of inquiry has been carried along a far piece by the redoubtable John Michell. I am reasonably confident that Mr. Michell is not trying to buttress the obscure writings of Stod-

dard. Yet, Michell's own fantastically elaborated speculations on 1080 and other Old World mystic numerology give a certain independent corroboration to the earlier man's contention that the Ohio squares' dimensions are of potentially enormous significance and deserve careful reconsideration.

Calling 1080 the number of Semele, the Greek earth spirit and the antithesis of the solar/rationalistic 666, Michell writes:

In the present age the meaning of 666 seems easier to grasp than that of 1080, for while the intellect and the rule of authority are familiar to all, the attributes of 1080 are less generally appreciated. There is a mystery about this number of which, no doubt, something further will be understood within the next few years, as more people are drawn to investigate a remarkable feature of ancient science, that we have only recently begun to recognise. 1080 refers to a principle that links the dark force of intuition with underground water and with inspiration received through the medium of the earth under the influence of the moon... It now appears that there is a real connection between the sites of underground springs and the presence of a spirit that may have a considerable influence on human and animal life.⁴⁶

Ephraim G. Squier, the surveyor, pointed out that, in Europe and Asia, temples dedicated to the sun or male principle were circular, while those relating to the moon or earth were square. "Those in which the two were jointly recognised (were) octangular, or the circle and square in combination," he wrote in his superb but long-forgotten study, *The Serpent Symbol*.⁴⁷

Squier was referring to the many examples of square, circular and octagonal walled structures that he had found in Ohio. These squares and circles frequently were joined or overlapped and were usually of identical surface area, such as the ones at Hopeton, Ohio, each of which contains exactly 20 acres.

Such symbolic linking of sun and moon occurs in many other of the places and things we've examined. John Haywood records several sun-moon pictographs along the Cumberland, Holston and Duck Rivers in early-day Tennessee.⁴⁸ The joining of sun and moon — and for that matter, the squaring of the circle — are conditions precedent for alchemical transformation, and this makes the Davenport mound steles the more fascinating: the peculiar ritual depicted around the mound takes place beneath sun and moon figures, surmounted by an apparent rainbow.

These are among the oldest occult symbols, and their exact arrangement on the stele could have come directly from any number of medieval alchemy engravings. The other Davenport plaque, showing the man figure, also bears a graffito of a crescent moon, in addition to the sun ridden by the figure.⁴⁹

Tangent 5: The Underworld

We need to give more thought to the peculiar effects of caves and other disruptions in the surface of the ground. The notion of unusual powers from underground has long exercised human imagination. Many if not all ancient religions held worship, oracles and initiations in caverns and catacombs. There surely is no more important cult site to Christians, Jews and Moslems than the rock sheltered under the Dome of the Rock in Jerusalem. This rock, or complex of rocks, is riddled with fissures and passageways running far down into the ground beneath.

In literature, the underworld theme has been significant. On the highest levels are the Orpheus legend and Dante's epics. Edward Bulwer-Lytton's *Vril: The Power of the Coming Race* is an oddly prescient novel in this day when Americans have been terrorized by such entities as "Mothman" and "Big Bird." The narrator explores a mine and penetrates to an underworld populated by dread-inspiring humanoids with large wings: "I felt that this manlike image was endowed with forces inimical to man. As it drew near, a cold shudder came over me..."

As with some of our strange flying entities, these wings do not flap in flight: the creatures are held aloft by the "vril" that Bulwer describes as a sort of hypermagnetism, which can express itself not only as physical force but also by inducing a stupor in which one's mind can be probed.

I don't know whether we can call these literary similarities to various side effects of the UFO phenomenon purely coincidental, or whether it means anything that Bulwer-Lytton was supposed to have been a high Rosicrucian magus. But certainly the entire Christian Rosy-cross mythos is steeped in cavern symbolism, as is that of the alchemists from which it evidently springs.

Describing the "first matter," which is the key to the alchemical process, the ancient text *Lucerna salis* observes:

It is a stone and no stone,
In which the whole art consists;
Nature has made it such,
But has not yet brought it to perfection.
You will not find it on earth,
Since there it has no growth;
It grows only in the caverns
Of the mountains...⁵⁰

The noted German mystic and "Hermetic" philosopher, Heinrich Khunrath, described in his remarkable *Amphitheatrum sapientiae* the progress of initiates toward knowledge. These move, he says, from "the rock" into "the cavern of the Illuminati," leading toward the seven-angled chamber of sun and moon, and "the fire in the mountain of God."⁵¹ One muses over what John Haywood might have made of this passage, after trying to puzzle out whatever relationship there was between sun-moon pictographs, caves and ashes in the forested fastnesses of early America.

Certain European Masonic rituals employ a "Vault of Reflection" in which the aspirant meditates upon mortality and other solemn topics. The motto V.I.T.R.I.O.L. often displayed in these chambers is another hand-me-down from alchemy. It is an acronym symbolizing the phrase from the famous *Golden Tractate of Hermes Trismegistus*:

Visitabis interiora terrae rectificando invenies
Occultum lapidem veram medicinam

The translation is "Visit the interior of the earth by following the right road and find the hidden stone, true medicine."⁵²

But of course, on the surface of it we also have a recognizable word, vitriol, which signifies any of various sulfur compounds in alchemy and old-time chemistry. And it is a remarkable fact that we constantly encounter sulfurous smells in connexion with the whole spectrum of paranormal phenomena, ranging from earthquakes and tornadoes to strange creatures and UFOs.

Tangent 6: Sirius

In the last few years, there has been a rather striking upsurge of interest in the important star, Sirius (*Alpha Canis Majoris*). This star has been the object of veneration by cults and even national religions since time immemorial. The ancient Egyptians more or less equated their chief goddess, Isis, with Sirius (which they called Sept). Another Egyptian name for the star, Sed, has been identified with El Shaddar, one of the many Hebrew names for the ancient Jewish deity that is transliterated simply "God" in the King James Bibles.⁵³

Sirius cultists definitely are represented in our era as well. According to Kenneth Grant, "Crowley unequivocally identifies his Holy Guardian Angel with Sothis (Sirius), or Set-Isis."⁵⁴ An earlier secret society adept, the American Masonic leader Albert Pike, wrote that "Sirius still glitters in our Lodges as the Blazing Star, (*l'Etoile Flamboyante*)." The star also is represented, Pike asserts, by another and far more prevalent occult symbol, familiar to most from the Great Seal of the United States, the All-Seeing Eye.⁵⁵

As we have noted, the Bighorn Medicine Wheel and many other supposed ancient observatories have alignments on the rising points of Sirius at solstices. Likewise, the streets of the ancient Mexican sacred center of Teotihuacan are oriented on the rising point of Sirius and the setting point of Pleiades.⁵⁶ But there have been more curious ways in which Sirius symbolism has figured in some of the strange doings on the far fringes of "reality" in this land.

Some of the entities who travel about in unidentified flying objects — or project an image of doing so to certain spectators — are attuned to the Sirius riddle. Because of this, a number of UFO contactees and writers who have made a special study of this unique area of human experience have themselves become interested in the subject.

Perhaps the leading one was an individual who called himself George Hunt Williamson, a self-proclaimed confidant of the "space friends," as he called the UFO pilots, and author of many well-known books. One of these, *Other Tongues — Other Flesh*, is virtually a hymn to the Siriusoids and the gift of civili-

zation they supposedly had brought to earthlings thousands of years ago.

As early as the 1950s, Williamson was claiming telepathic contact with beings on Sirius, some of it by means of an alleged intragalactic radio which he demonstrated to followers at his Telonic Research Center in Prescott, Arizona. Soon afterward, Williamson became one of the early proponents of the "ancient astronaut" notion later commercialized by Erich von Däniken.⁵⁷

Sirius vs. Orion hostility is ancient concept

One thing that Williamson's friends from Sirius reportedly told him was to beware any wicked UFO-nauts from Orion, and many others who claim to have crossed paths with supposed UFO proprietors over the years have relayed the same message. John Keel tells of Arthur Bryant, a famous British contactee who said that, on April 24, 1965, a creature from a UFO warned him that "forces from Epsilon (Orionis) are already here in the form of poltergeists."⁵⁸

The same hostility occurs in the Bible, where *Job* 38:31 asks, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" This may reflect the tradition that the ancient Jews regarded Orion (Nimrod) as having been bound to the sky for rebellion against their god, Jehovah, who as we have seen, may have some relation to Sirius.⁵⁹

There's no point, of course, in trying to interpret explicitly the practical import of such hoary mythic traditions. About the best that we can do is to follow out as far as possible the few symbolic threads we have before they disappear. For example, could it mean anything in our context that Orion was identified by the ancient Egyptians (as Sah) with Osiris, the husband of Isis, who in turn was cognate with Sirius? Have we here a modern continuation of some ancient celestial husband/wife spat?⁶⁰

The Greeks saw things in a more sinister way: in one myth, Orion was murdered on the island of Circe, and Circe-Hecate — the patroness of witchcraft, according to Robert Graves's *The Greek Myths* — was but an alter ego of Sothis-Sirius.

On the primeval American scene, I suppose we can grant it a degree of significance that, in addition to Sirius, two other stars marked by the Big Horn Medicine Wheel at their solstitial rising points are Rigel and Betelgeuse, the Alpha and Beta in Constellation Orion.

Richard Hinkley Allen, the star lore expert, notes that Orion was often known in earlier times as "the Cock's Foot" or the "Foot-turning Wanderer."⁶¹ The cock's foot, or "turkey track", is practically a universal glyph in American rock art, as we have seen, and also once existed as an emblem of mounded earth in the center of the great circular embankment at Newark, Ohio.

UFOs, 'creatures' are pointedly hostile to dogs

The common dog introduces another persistent enigma. One of the most noticeable aspects of UFO and creature reports is the great antipathy between these entities and *Canis familiaris*. Dogs usually are the first to indicate something impending by the almost supernatural way in which they can sense and announce the advent of the fateful apparition. But time and again, the "thing" has the final word, and ends up killing or badly frightening one or more dogs. One Bigfoot in Westmoreland County, Pennsylvania, even dug up and carried away the body of a dead dog during the 1973 "flap." What age-old conflict has programmed a sort of advance knowledge of this danger into the instincts of dogs?

In the original "flying saucer" episode investigated by Kenneth Arnold in 1947, a dog was killed when a "doughnut-shaped" craft rained something like slag onto a boat in the harbor at Tacoma, Washington. The "Goatman", described as half human, half caprine, which convulsed rural Prince Georges County, Maryland, in the summer of 1973, seemed to be most interested in killing dogs. "Big Bird" of southern Texas, 1976, struck terror into numerous poodles.

So, what's the connexion? A precarious one, admittedly. But at this stage of our knowledge, beggary can't be choosery. If we examine the dog's place in ancient religions, we find that it is universally linked with Sirius, otherwise known as the Dog Star. In Egypt, the dog, or jackal (Anubis), was the guide of

souls in the underworld, with the Dog Star as its celestial counterpart.⁶²

Mutilation mystery has strong symbolic aspects

A couple of final points may be examined in the context of the cattle mutilation mystery, since there has been such a large outbreak of these gruesome affairs around the U. S. in recent years. We do not know many of the details of the official investigations that have been carried out. But one spate of mutilations, occurring around central Montana between August 1974 and May 1976, has been described quite fully in a privately published book, *Mystery Stalks the Prairie*, co-authored by journalist Roberta Donovan and Captain Keith Wolverton of the Cascade County Sheriff's Department.

Among countless fascinating details which, like information developed in many other mutilations cases strongly discounts simplistic theories of predators and "secret experimenters" as the culprits, Wolverton reports finding an apparent cult site dedicated to Isis. This was located deep in a forest south of Butte, in Silver Bow County. The lawmen examined a 61-foot circle of rocks, a fire pit, and a number of rocks with painted inscriptions, the largest of which read "Isis favor us! Mother of moon[,] lover of goodness."⁶³

Now, bearing in mind that an animal familiar of Isis was the cow, I would suppose that the following possibilities could be entertained:

1. The cult site was made by human votaries of Isis who may or may not have had anything to do with nearby cattle killings;
2. The site was made by human mutilators who may or may not have had any real interest in Isis; in other words, persons acting for purposes of dissimulation;
3. The site was made by extrahuman votaries of Isis —
4. Or by extrahuman enemies of Isis acting for purposes of dissimulation, to create a bad repute for the Isis forces.

On the possibility that (a) there might be extrahuman entities, and (b) that they might for reasons unknown engage in befooling people, I will have to refer the reader for general background to Fort's *Complete Books*, particularly the fourteenth and fifteenth chapters of *Lo!*; to any of the writings of

John A. Keel, and to Jacques Vallee's *Passport to Magonia* and *The Invisible College*.

Silver Bow County, Montana, as a site for an Isis altar is uncannily fitting, since Isis traditionally was known as the Bow Goddess, and the shooter of arrows. According to Egyptologists Neugebauer and Parker, the Dendera B zodiac shows Isis-Sothis holding a drawn bow and arrow.⁶⁴ This may help illuminate the curious fact that a noticeable number of UFO and odd creatures incidents have occurred to persons shooting arrows in the countryside.

If there is any antipathy between Sirius and Orion expressing itself on our plane of awareness, it seems more than a little significant that Orion, the "great hunter," was identified strongly in earlier times with the killing of cattle. Ovid tells us that the constellation was known to Latins as *Hyria proles*, the bull's hide in the sky. But perhaps astrologer Thomas Hood phrased it best when he called Orion "The verie cutthroate of cattle."⁶⁵

Finally, this seems the best place to point out that the apparent hostility of UFOs and mystery creatures to the present political establishment has a parallel in the mutilations phenomenon. In recent years, the killings have been occurring with astonishing frequency in places or involving individuals with names of Presidents of the United States. These have ranged from a variety of Washington counties in different states, to two separate farmers named Nixon who had calves mutilated in Arkansas!

I have described the specific cases more fully elsewhere⁶⁶, but here the implication should be drawn. The names of these chief American leaders seem to be inordinately attractive to — or stimulative of — some decidedly unlovely goings on.

At this point, I must suggest that anyone who is serious about Sirius look into a couple of recent books: *Hamlet's Mill* by De Santillana and Von Dechend, and Temple's *The Sirius Mystery*. These rather formidable tomes make a heroic effort to chart out the territory of this extraordinarily complex topic which cuts across history, philology, astronomy and esoteric cultism. A now rare older book, George Oliver's *Symbol of Glory*, explores relevant Masonic traditions.

What we find on looking into this lore is that, starting with

ancient Sumer, the oldest civilization currently known, forces from Sirius have been designated as bringers of the basic attributes and attitudes necessary for technology and organized society. The Sumerians had a tradition that their ancestors were schooled by Oannes, "the beast with reason," a fish-like creature with a human head who counseled the people by day and returned to the sea at night. For a variety of complex reasons developed fully by the authors mentioned above, this Oannes creature, who taught the application of measure and number to the natural world, has been associated with Sirius.

II

All through the centuries, the rationalist spirit has stood for the domination of the natural world. We see this in one faction of alchemy, the first formulation of the purely human and mental impulse to "improve" on nature. We see it with far more momentous consequences in modern science and technology, with their ruthless exploitation and delusions of the "conquest" of the world around us.

And all the while, shimmering across the tides of time, has been the five-pointed star. Eliphas Lévi, the noted French occultist of whom Sirius-worshipping Aleister Crowley believed himself to be the reincarnation, wrote:

The Pentagram expresses the mind's domination over the elements. It is the star of the Magi, the Burning Star of the Gnostic schools, the sign of intellectual omnipotence and autocracy... It is the sign of the absolute and universal synthesis.⁶⁷

In the secret ritual of the eighth degree, "Intendant of the Building," of Albert Pike's Masonic Scottish Rite occurs the following:

Tito - Surprise, wonder and grief took possession of my mind at that time.

Solomon - Why were you thus affected?

Tito - I was thus affected at the sight of what I saw in the blazing star.

Solomon - Pray, what could that be?

Tito - The ineffable name of the Grand Architect of the Universe... *Jachinai*, which I saw in the middle of the blazing star.⁶⁸

The role of an architect has obvious rationalistic implica-

tions, and indeed Pike glowingly describes Sirius as "the inventor of language, grammar, astronomy, surveying, arithmetic, music and medical science; the first maker of laws who taught the worship of the Gods and the building of Temples."⁶⁹

But *if* earth today is laboring under some overdose of rationalist "omnipotence and autocracy," which long since went beyond grammar and music into PCB and plutonium, and *if* symbols do play some unknown active role in the world of phenomena, it would not seem farfetched to wonder whether the primary emblems of the disturbing condition might come under attack by the Pan earth organism.

III

Bland recorded music purred reassuringly on the loudspeaker as the Gateway Center elevator trundled smoothly back down the south leg of the arch. Walking out past the polished and welded plates of the gigantic triangular base, it was hard for my earthbound mind to imagine how 43,000 tons of stainless steel had been made to somersault in an inverted catenary curve 630 feet up and over.

In fact, I wasn't really sure what a catenary curve was, except that it is the form supposedly taken by a hanging chain, although chains don't usually hang upward. But never mind: it was all done, the engineers tell us, by two omniscient equations: $X = L/C [\text{CosH}^1 (1 + Y/A)]$ and $Y = A(\text{CosH} X/L C - 1)$. How about that, Albert Pike, for arithmetic and the building of Temples?

Rolling eastward along the highways that ferret their way through railyards and packinghouses and belching chimneys of East St. Louis like the veins of a huge vascular tumor. Time and space uncoiling smoothly behind, the Arch now seeming somewhat less miraculous, like a momentarily awesome but, once achieved, basically irrelevant triple-back-flip trapeze leap.

I turned off old Route 66, now aggrandized into Interstate 55, and hooked a left on Collinsville Road. Ahead, on the south side, stood the Falcon drive-in theatre, hawking "Thru the Looking Glass - Rated X" on its tattered sign. Across to the north was the field where archaeoastronomer Warren Wittry

uncovered the remains of the woodhenge observatory.

A few used telephone poles have been placed in the holes where Wittry believes ancient cedar posts stood, lined up on the rising points of solstices, and of such stars as Sirius, Rigel or Betelgeuse in Orion, Antares in Scorpio.

But where Wittry originally thought there were 48 posts, he now suspects 47, that significant number in this unorthodox little study of ours. This might refer, he says, to the number of lunar months equal to the 51 "Draconic" months in one swing of the moon from north to south nodes. And that would mean that the woodhenge also might coordinate with lunar and solar eclipses, in addition to its many other talents.

As I closed one eye and squinted east along the edges of two poles, I saw the horizon point where the sun is said to rise on September 23. My sightline also ran straight across the south slope of the great fourteen-acre Monk's Mound that is the largest earth construction in the Western Hemisphere.

Cahokia: grand-daddy of all the American mounds complexes.

But even this name is a misnomer, or a non-nomer, since it refers only to a historic tribe of the Illini Indians, who knew nothing of the origin of the mounds. Even though the builders supposedly were around as late as 1250 A.D., like all other moundmakers, they seem to have come and gone as secretly as bobcats in the woods.

Scanning the skillful dioramas in the visitor center, I saw how carried away some older archaeologists have been by the peculiar magic of this place, portraying a teeming urban center with 40,000 citizens, long-distance trade, surplus capital, and even "beginnings of exact sciences."

More recent investigators, such as archaeologist James W. Porter, have dismissed this as a wishful fantasy based on little evidence. The chief problem: no burials. Only a few clearly ceremonial graves ever have been found.

So, from the old *National Geographic* image of a bustling Indian commercial metropolis, learned opinion now is backing away, talking only of a vast "ceremonial site" frequented by few. Which naturally leads me to ask who, then, built the more than one hundred conical, ridgetop, and platform mounds that once stood here, plus several dozens more in outlying

areas and across the Mississippi precisely where the Gateway Arch now stands?

* * *

But such logistical concerns paled as I began my ascent of the long wooden stairways that have been constructed on the south slopes of Monk's Mound. Of far greater interest was "Birdman," a sandstone image found atop the mound in 1971, and which now has become the official emblem of the Cahokia complex.

What could it mean that this stark figure, showing a hybrid monster with human head and torso, beaklike nose, and wings that are formed of serpents and falcon feathers, has such striking resemblances to the birdman depictions found in enigmatic mounds from Spiro, Oklahoma, to Etowah, Georgia?

Insightful scholars, such as historian John Strong, believe that this image represents the upper world of order and reason, traversed by birds, combined with the lower terrestrial realm of the serpent, to form the composite world of men, midway between order and chaos, form and inspiration.

That much symbolism seems eloquently clear. But who left us this portrayal, found buried with a human skeleton? The inevitable "Indian ceremonialist," no doubt. But suppose science one day throws in the towel and admits that it can't prove any specific tribe was here?

I walked out on the highest platform but one of this split-level sculpture of 22 million cubic feet of earth. At my feet lay a crumpled cigarette package, and not far away a bubblegum wrapper.

This was the spot where the Catholic Trappist monks had made an effort to start a monastery, until disease outbreaks and crop failures drove them out in 1813. Possibly their presence was resented by something or other.

Among the comparatively few bones found at Cahokia were dog skeletons buried up here, apparently with care and ritual. And my mind flashed back to those old reports of Bigfoot and Goatman and UFO pilots carrying out their persistent vendetta against dogs.

Crickets and frogs were tentatively striking up in the

grasses below as I reached the uppermost platform. I had no "proof", of course, but I was pretty sure that the "awfully big bird" that was "big as a B-29" might have taken off or landed somewhere around here. Maybe even the Piasa Bird, which so closely resembled the snake-bodied, antlered Uktena of the faraway Cherokees, also a mankiller.

This was the site, the imaginative crowd of archaeos tell us, of the supreme temple at Cahokia. It was supposed to have had standing in front of it a tall, red-striped pole of the kind known to have been used by certain Southern tribes to display the heads or severed limbs of their battle captives. That there might indeed have been some such thing here, Indians or no, may be inferred from the other inscribed stone plaque found at Cahokia. It shows two human heads hanging from a striped pole.

But, if Indians now are gradually receding from the scene in the view of advanced opinion, who or what then might have been trafficking in human heads around here? Whence came the skeletons with no skulls that have been found buried? How do these fit in with all of the other odd doings with skulls in American antiquities?

* * *

The brightest stars were just becoming visible in the north sky over Route 66, now streaming with homeward-bound traffic. Somewhere up there, its yellowish glint suffused in the flush of evening, was Capella, the little goat, rolling its chariot across the Milky Way. Looking back on the park, I sought out the several mounds at outlying points that Warren Wittry discovered aligning the entire Cahokia complex on this star.

I marveled at the "coincidence" that Karnak, Memphis and so many other Egyptian temples to Ptah, guardian of the *gateway* and namesake of the star, also were oriented to Capella. Even in Greece, this was the alignment point of the temples of Diana Propyla, the gateway goddess, at Eleusis and Athens.

But some Amerindians, notably the Quichuas of ancient Peru, might almost have been thinking about Pan. Their version of the star, called Colca, was the patron of shepherds, just

as the goatish Capella was with rustic herdsmen of ancient Mediterranean lands.

As the westering sun of another passing day cast the surviving tumuli below into long-shadowed relief, it came home more strongly than ever to me how much time is being wasted. What science must get on with now are not still more chopped up sequences of materialistic cause and effect that begin and end nowhere, but the many diverse hints of a barely recognizable formative process at work, like an unknown weaver looming the fabric of that "strange kind of physical state, just in the middle between possibility and reality," in the words of physicist Werner Heisenberg.

To wrestle with such shifty opponents will, however, require a different slant on the world than we have been accustomed to using.

A fundamental problem is that the scientific establishment is still acting as if everything is infinitely divisible. Whereas, what we so urgently need now, after so many generations of dissection, dessication, and piling up of unrelated data, is what Charles Fort called an "organic" science that will evaluate phenomena in terms of an organism that comprises all.

Whether this is what we will get out of the profound relativity crisis now rumbling up behind the proud facade of institutional science is impossible to know. All that we can say is that the most advanced work in physics and cosmology has made the antique but still universally held Newtonian notion of matter as cloudy as an experiment in extrasensory perception.

Well, everything will work out somehow, I thought as I looked out from this unique American vantage point. But one thing is certain: the long-thwarted and distorted Pan force will play an ever growing part.

Appendices

Appendix A: Unusual Bones Discoveries

There has been a substantial number of discoveries of abnormally large bones and skeletons. I would estimate that the examples I am citing here could be multiplied at least two- or three-fold by reports that could be gleaned from older American archaeological publications by a thorough search, for which I have not taken the time. And this only would concern those occurrences that found their way undistorted into print.

John Haywood describes "very large" bones in stone graves found in Williamson County, Tennessee, in 1821. In White County, an "ancient fortification" contained skeletons of gigantic stature averaging at least 7 feet in length. (Haywood, 132f., 161)

Giant skeletons were found in the mid-1800s near Rutland and Rodman, New York. (Krueger, 14) J. N. DeHart, M.D., found vertebrae "larger than those of the present human type" in Wisconsin mounds in 1876. (DeHart, 248) W. H. R. Lykins uncovered skull bones "of great size and thickness" in mounds of the Kansas City area in 1877. (Lykins, 251f)

George W. Hill, M.D., dug out a skeleton "of unusual size" in a mound of Ashland County, Ohio. (Hill, 262) In 1879, a nine-foot, eight-inch skeleton was excavated from a mound near Brewersville, Indiana. (*Indianapolis News*, Nov. 10, 1975)

A six-foot, six-inch skeleton was found in a Utah mound. This was at least a foot taller than the average Indian height in the area, and these natives — what few there were of them — were not mound-builders. (Conant, 67f.) "A skeleton which is reported to have been of enormous dimensions" was found in a clay coffin, with a sandstone slab containing hieroglyphics, during mound explorations by a Dr. Everhart near Zanesville, Ohio. (*American Antiquarian*, v. 3, 1880, 61)

Ten skeletons "of both sexes and of gigantic size" were taken from a mound at Warren, Minnesota, in 1883. (St. Paul *Pioneer Press*, May 23, 1883) A skeleton "seven feet six inches long, and nineteen

inches across the chest" was removed from a massive stone structure that was likened to a temple chamber within a mound in Kanawha County, West Virginia, in 1884. (*American Antiquarian*, v. 6, 1884, 133f. Thomas, 1890-91, 426)

A large mound near Gastersville, Pennsylvania, contained "a kind of vault... in which was discovered the skeleton of a giant measuring seven feet two inches ... On the stones which covered the vault were carved inscriptions..." (*American Antiquarian*, v. 7, 1885, 52f.) In Minnesota, 1888, were discovered remains of seven skeletons "seven to eight feet tall." (St. Paul *Pioneer Press*, June 29, 1888)

A mound near Toledo, Ohio, held 20 skeletons, seated and facing east, with jaws and teeth "twice as large as those of present day people," and beside each was a large bowl with "curiously wrought hieroglyphical figures." (*Chicago Record*, Oct. 24, 1895; cited by Ron G. Dobbins, *NEARA Journal*, v. 13, Fall 1978, 48) The skeleton of "a huge man" was uncovered at the Beckley farm, Lake Koronis, Minnesota; while at Moose Island and Pine City, bones of other giants came to light. (St. Paul *Globe*, Aug. 12, 1896)

Starting around 1911, a large number of giant skeletons and mummies, some of the latter having red hair, reportedly began to be unearthed around Lovelock, Nevada, and chiefly in nearby Lovelock Cave. As with the "moon eyes" of Eastern states, local Piute Indians had legends of great wars with these hated giants, whom they called the Si-te-cah. Scientists in Nevada today laughingly deny that there were any such discoveries. (Dansie, 153f.)

Foreign countries have had many giants and giant bones legends. A good summary was given by anomalist Rupert T. Gould in his book, *Enigmas*. More recently, a "pair of ancient, unexplained stone coffins, holding two eight-foot skeletons" were found on the isle of Lundy, off the southwest tip of England. (*Washington Post*, Nov. 30, 1969; quoted by Sanderson, 1970, 18)

And Soviet archaeologists reported finding a sarcophagus made of "highly polished slabs of volcanic rock, each weighing up to a ton," in the north Caucasus. Ornamented with gold, the tomb contained male and female skeletons measuring seven feet, two inches in length. Age of the site was estimated at 5,000 years. (*Fortean Times*, no. 26, Summer 1978, 3)

* * *

In addition to unusually large bones, there also have been many bizarre and anomalous specimens found. Haywood describes numerous "little stone tombs" in White County, Tennessee, near

Cherry Creek, containing small skeletons. Medical experts at Nashville generally agreed that these were not children's bones, although they had problems identifying the skulls as human. Two doctors thought that the teeth "belonged to some animal of the canine species." (Haywood, 142f., 193)

A skull with a pointed top was found in the base of an Ocmulgee River mound in Georgia. It was not simply flattened, after the ornamental practice of some Indians, but was "cone-shaped," according to anthropologist Charles C. Jones. (Daniel Wilson, v. 2, 130) The seven long skeletons found in Minnesota in 1888 had "receding foreheads and teeth that were double all the way around." (St. Paul *Pioneer Press*, June 29, 1888) Double dentition also occurred in the giant skeletons found near Rutland and Rodman, New York. (Krueger, 14)

Archaeologist Henry Gillman was puzzled by the extremely flattened human tibia bones that he found in the Great Circular Mound and others near Detroit, Michigan. The most extreme example had a transverse diameter only 0.40 of the antero-posterior diameter. This ratio, he pointed out, is far less even than in the gorilla and chimpanzee, which average around 0.67. Typical European tibias range between 0.642 and 0.850 in flatness ratio.

Many mounds skeletons also had perforated humeri, a trait rare in modern humans but which is believed by some to be typical of the ancient Cro-Magnon type. (Or is there a possibility that those heavy rocks that Cyrus Thomas believed caused flattened bones might have caused the perforations as well?)

Skulls in the Michigan mounds also were anomalous. One had a capacity of 56 cubic inches, only 67 percent of the average Indian cranium, which Gillman gives as 84 cubic inches. The ridges of the temporal muscles of the two sides of the head are separated, on average, by a space of 3 to 4 inches. But a typical Detroit mound skull measured only three-quarters of an inch, "and in this respect it presents the same conditions as the skull of a chimpanzee." (Gillman, 364, 367f., 373)

A skull dug from a mound near Fox Lake, Lake County, Illinois, in 1877, had almost no frontal development. "The large projecting eye-brows, deep-set eye-sockets, the low, receding forehead, and the long-narrow and flat shape of the crown rendered it a very animal-looking skull," in the description of W. B. Gray. (*American Antiquarian*, v. 1, 1878-79, 262)

Near Kalamazoo, Michigan, around 1879, a mound containing a highly unusual interment was excavated. In the words of Henry Little:

The skeleton of a man was found which was encased in a certain kind of clay, unlike any clay ever found in this country, which clay had been burned after it was adjusted to the subject, some of the charcoal still remaining. The person was supposed to have been more than six feet in height, having very large bones, a very broad under-jaw, the front of the head receded so much as to leave no forehead. A burned clay vase, or urn, of about three feet in height was found standing upright, into which the whole skeleton of a man had been compressed, the top of the urn being covered with burned clay. (Little, 64)

A mound excavated near Sterling, Illinois, in 1879 contained—
... a skull of so low a type as to suggest that it might belong to the 'missing link.' It was very thick and the distance from the arch of the superior maxillary bone to the top of the cranium was only one and one-half inches.

This mound also contained a 34-by-41-by-42- inch cubic stone bearing inscriptions representing the sun, moon and other celestial or geometric figures. (Hager, 66)

Appendix B: 'Hoax' Inscriptions Reconsidered

The inevitable hoax accusations were not slow to arise against the important Kinderhook, Illinois, plates after their discovery in 1843. There was even, as with the Davenport Tablets, the emergence of a "confessor," one of the original party of excavators, who, thirty-six years after most of his companions were dead or departed, supposedly admitted that he had planted the tablets. And, also as in Davenport, he had done this so well that the other diggers never noticed that the dense soil had been shoveled up the night before.

The confessed forger, a certain W. Fugate, described how the local blacksmith had made the plates, scratching out some "Chinese" characters copied from "an old tea chest." This *mea culpa* was seized upon with obvious relief by antiquarians, and has been the accepted dogma on the Kinderhook plates ever since, even though anyone can see that the characters bear no special resemblance to Chinese. (See, for example, Garrick Mallery's airy dismissal, 759f.)

Less bigoted researchers, however, have begun taking a second look at these intriguing artifacts. Dr. Paul Cheesman, of Brigham Young University performed analyses on the sole remaining plate and found himself uncertain whether the inscriptions had been engraved or etched. The latter, of course, is a complex chemical process which no known Indians and presumably few backwoods American blacksmiths would have used. Secondly, Cheesman determined that

the metal was brass, was older than known brass from the same period, and was of a uniform thickness, which suggests that it had been cold-rolled like modern metals, rather than hammered flat. (Cheesman, *passim*)

Most absorbing, for me, is the doctoral dissertation of an epigraphist at a leading American university (see Chap. Three, Note 5), who has compared the Kinderhook characters with those on other mystery inscriptions found around the country. He reported that the plates shared large numbers of characters with the following: inscribed pebbles found at Woodstown, N.J.; the "elephant slabs" found at Flora Vista, N.M.; an inscribed rock from Yarmouth, Nova Scotia; the Metcalf Stone, found near Fort Benning, Ga.; the Davenport Tablets, and the Bat Creek, Tenn., stone. The large trove of slate and copper engravings unearthed in Montcalm County, Mich., showed a lesser degree of similarity, with 32 percent shared characters, although this still indicates a surprising overlap and greatly minimizes the "forgery" dismissal.

Unfortunately, the intolerance of established dogmatarians and their power to punish heretics is still so strong, that this gentleman felt he had to request anonymity at this stage of his career. And so I cannot identify him further.

* * *

Since the establishment has no confessor in the case of the Newark, Ohio, "Hebrew" discoveries, a sort of guilt-by-association concept was formulated long ago against the discoverer, David Wyrick. A widespread notion in the first half of the 19th century was that the American Indians were descendants of the Old Testament Hebrews. Wyrick, an uneducated and unsophisticated man, apparently endorsed the idea.

Such an attitude, naturally, would be used against him — and against the strange artifacts that he had discovered — by those in charge of policing established theories. What appears to be the "clincher" argument, however, is a rumor (one scarcely can call it more) that "a Hebrew Bible" and certain carvings vaguely resembling those on the mound artifacts had been found in Wyrick's house after his death.

This was reported first by a prominent amateur archaeologist named Charles Whittlesey, and later picked up and amplified by the august Warren K. Moorehead, *doyen* of late 19th century American archaeology. Such was the prestige of Moorehead that neither his nor Whittlesey's assertions ever have been properly verified. It remains

unclear whether the two men actually saw the evidence they allude to, or if they simply relayed plausible – and, no doubt, comforting – gossip that had been told them.

Georgia historian Y. Lynn Holmes has raised several other important points that make the anti-Wyrick “hoax” accusation seem much less persuasive:

–Wyrick was a long-time resident of the Newark area who, although poor, was highly respected in the community. A writer for the *Newark Ohio Farmer* said after his discovery of the “Key Stone” in 1860: “All the citizens whom I have heard speak of Mr. Wyrick say that the idea is not to be entertained of his making an attempt to deceive the community in this matter.”

–No one in his home area disputed his claims; it was only people at a distance who disapproved his Israelite-Moundbuilder thesis who denounced his discoveries.

–Wyrick suffered from a rheumatic disease that had forced him to give up his job as county surveyor, and severely crippled his feet and hands, according to Whittlesey’s own testimony. That being the case, it must be asked how he had managed to carve the four finely wrought stoneworkings, design and sculpt the intricate stone case for the Decalogue Stone, and finally get all the objects deeply buried about the area without detection.

–As a confessedly uneducated man, Wyrick’s linguistic horizons must have been distinctly narrow. The mere possession of “a Hebrew Bible” about which Whittlesey and Moorehead murmured so darkly never could have qualified him to piece out (a) two different Hebrew scripts, both of a peculiarly square and obsolete style, with numerous deformed, anomalous characters; (b) many little-known abbreviations familiar only to long-term Hebraist scholars; (c) a shortened but substantially correct version of the Ten Commandments; and (d) numerous sophisticated artistic representations. (Holmes, 6f. Alrutz, 45f.)

Finally, we do have at least one high-caliber supporting witness. Historian H. H. Bancroft, who certainly is not known as a henchman of smalltime hoaxsters, wrote that his father, A. A. Bancroft, had witnessed Wyrick’s uncovering of the Decalogue tablet and that he himself had examined the piece, presumably finding it not obviously spurious.

Bancroft further observes that one Joseph Merrick, in 1815, had found on “Indian Hill,” near Pittsfield, Massachusetts, a leather bundle containing Hebraic inscriptions. These were on four folded parchments which were translated at Harvard University as texts from *Deut.* 6:4-9; 11:13-21, and *Exod.* 13:11-16. Bancroft observes that these passages commonly were used on Jewish phylacteries, religious emblems of leather worn on forehead and left arm. (Bancroft, 93f.)

Appendix C: Esoteric Symbols in the Americas

Masonic chroniclers, who tend to make vague and expansive claims about the antiquity and universality of their traditions, usually are not taken seriously by academic historians. However, it is an indisputable fact that a good deal of the Old World symbolism cultivated by European-based esoteric orders also can be found in America Antiqua.

Masonic writer Frank Higgins, in a 1923 study, posited “a community of crude scientific knowledge between the widely separated ancient races of Asia, Europe and America,” as demonstrated in creations ranging from amulets to gorgeous temples. His evidences in this hemisphere included:

- Awareness of the 23 ½-degree polar angle and equinoctial precession;
- Use of the swastika and other emblems;
- Mexican use of a staff with evident representation of the ecliptic;
- “Sacred Masonic proportions and cosmic angles” in the ornamentation and design of Mexican and Yucatecan temples;
- Sculptures such as the sun god on the “Beau Relief” at Palenque, Yucatan, which resembles the Egyptian Horus-Ammon (the early form of Masonic Hiram), “complete with ram’s horn and aegis and seated on the lion-throne of summer solstice”;
- “Aprons of the sacred 10 by 5 by 6 by 5, or ‘Jehovah’ proportions” on the great monoliths from Quiriga, Guatemala, now in the American Museum of Natural History;
- The “principal Masonic geometrical formulae”, including the 10-by-5-by-6-by-5 “Jehova trapezoid” on pottery and stone objects of the mysterious Chibcha people of ancient Colombia;
- Mummification of the dead among the Peruvian Incas, and their myth of a redeemer born of a virgin whom they identified with Spica Virginis, central star of Constellation Virgo, which the ancient Egyptians had identified as mother of Horus-Ammon, and the Hebrews had called Shibolet, the Wheat Sheaf, and an old Masonic password. (Higgins, 77f.)

Among other Masonic-style symbols found here and there, a design very much like the familiar square-and-compass, carved on mother of pearl, has been excavated at the important “ancient observatory” site of Casa Grande, Arizona, where it is occasionally on display at the visitor center.

The glyph of what has been called a Minoan Maze, also important to many secret orders around the world, appears inside the “Big House” there, carved on a wall. Casa Grande, incidentally, is located exactly on the thirty-third parallel of latitude, an alignment common to many places of mystery across the land, including the foundation

point of Scottish Rite Masonry at Charleston, South Carolina.

Garrick Mallery reports "triangles and a well-formed square and compass" among petroglyphs fifteen miles northeast of Reno, Nevada, along the Carson River. (G. Mallery, 95)

Another widespread symbol is that of the human hand. Like the foot, this is found in rock art across the country, although the most dramatic examples are in some of the fantasmagorical painted caves of the Southwest, such as at Canyon de Chelly in the Navaho reservation, Arizona. In Latin America, the hand figure is called the *mano colorado*, and can be seen on the walls of many Yucatecan ruins.

Some explorers were told by the Indians that this was the *kab ul*, "hand of the master of the building" or the "working hand." (Squier, 53. D. Wilson, v. 1, 139) This is most interesting because of the ancient Egyptian use of the hand as a symbol of a "builder," a tradition perpetuated in modern Freemasonry. (Mackey, v. 1, 442, "Hand.")

The Maya working hand has a striking parallel also in the concept of the "hand of all work" which is a common element in illustrations to old alchemical texts. Luminous clouds giving rise to disembodied hands also are frequently reported in occult doings. The great English scientist, Sir William Crookes, observed this effect when he investigated the unique powers of medium Kate Fox in 1871. He noted that most of the materializations, psychokinesis and such phenomena that she produced occurred after a "luminous cloud" had first appeared, often giving rise to the hand-of-all-work. (*Quarterly Journal of Science*, London, v. 7, July 1870)

Easily the most memorable hand emblem from these shores is the copper hand-with-eye figure from the ancient complex at Moundville, Alabama, in which Masonic symbolist J. G. Keplinger found — a bit tortuously, I think — a 23-degree angle. (Keplinger, 1919, 49)

Recently, a provocative line of interpretation comes from Crowleyosopher, Kenneth Grant. I suspect that Grant knows or cares little about American antiquities, least of all the obscure Southern mound carving. Yet, his 1977 book, *Nightside of Eden*, contains many references to the hand and eye as cognate symbols from ancient Egypt which still are supposedly in use by ritualist cults today.

Grant continues with a line of interpretation that — without endorsing in any way the correctness of its Egyptology — puts me in mind of our old friend, Bigfoot. The hand symbol, he writes, is "a magical ideograph of the Ape. It was in fact the name of the *Kaf*-ape in ancient Egypt." *Kaf*, we are told, signifies the "palm" of the hand in Hebrew, and this *Kaf*-ape was otherwise known as the Cyno-

cephalus, or dog-headed ape familiar of the god Thoth, the Egyptian Mercury.

There is, Grant assures us, a "magick" aspect to the ape:

Berosus and other ancient authorities have preserved records of the monstrous creatures that swarmed into creation and which were reflected into mythology as the "giants" ... The ape, *kaf*, was the hand of Thoth, the executor of the god's decrees ... The hand and the eye are combined in the symbolism of Daäth as the Ape of Thoth, the Phallus of Set, the Eye of Typhon... (Grant, 1977, 53)

Most Bigfoot reports mention the lack of a neck, and in many cases of a recognizable head or face. Another persistent trait is a pronounced hostility to the common dog. My mind is open to any possible correlation between this headless mystery creature of our day and the animal whose head was borne by its analog in ancient myth.

Appendix D: Changes in Earth Structures

Are mounds, alignments and other mystery earth forms still forming, or at least changing? There are exquisitely slender indications that some of them may be.

Earlier, we noted that certain groups of "Indian petroglyphs," as science insists upon calling rock art, contain figures of widely varying age and clarity. My anonymous academic informant on the Kinderhook, Illinois, brass plates tells me that the one surviving plate, held by the Chicago Historical Society, shows striking differences in about 20 of its characters with the engravings made of it at the time of its discovery. (See chapter three, note 5)

Sometimes even the more monumental, open-air art vanishes altogether. Archaeologist Michael Harner, in his discussion of the ground intaglios of California's Colorado Desert, lists several human and animal figures reported around Blyth, Picacho, and Topock by pilots, residents and earlier scientists of which he was unable to find any trace in the 1950s. (Harner, 4)

On the other hand, archaeologists Davis and Winslow were puzzled to observe that new California gravel drawings and rock alignments "are continually being found." (Davis and Winslow, 20)

Those who have studied Stonehenge or the Great Pyramid at Giza know that no two scientists agree on their exact measurements. Peter Tompkins, in *Secrets of the Great Pyramid*, compiles an astounding variety of dimensions that have been attributed to this structure through the years.

Two possibilities occur initially: either earlier experts lacked

proper equipment and techniques (the usual scientific assumption), or psychological relativity is at work among scientists just as among everyone else. But mayhap there is a third option: the structure itself somehow is in a plastic state of "reality."

Cyrus Thomas persuaded himself that Squier and Davis must have made many errors in their 1840s surveys of the Ohio mystery structures. Sending out his own engineers, he found that, although the earlier surveyors had made minor mistakes, the new figures still showed that many of the enclosures were geometrically perfect. The circular, square and octagonal structures, he was told, were as flawless as though modern techniques had been used in laying them out.

Thomas was honest enough to admit: "The first question which presents itself in view of these facts is, How are we to reconcile them with the theory that the works were built by the Indians?" He offered no answer except to insist that the Indians must have had sophisticated methods of designing great projects. (Silverberg, 108)

I would simply say that there may be a second question. Could both Squier and Davis and Thomas's men have been right — in their own times?

Appendix E: Alchemy and the Book of Mormon

Mormon founder Joseph Smith's dream inspiration to unearth his golden plates was amazingly analogous to Nicolas Flamel's dream previsualization of the book he later was to find, bound in copper sheets and with pages of thin bark, in a Paris bookstall. The covers, he tells us, were graven with unknown symbols and figures: "I think they were Greek letters or letters of some similar ancient language. I know they were not Latin or Gallic letters, for I know something of these."

The text, however, was in Latin, and of its subject matter Flamel says that it was addressed from "Abraham the Jew" to the Jewish people, who had suffered an expulsion through God's anger and then had made a long, perilous journey into Gaul. This is the book known today as the *Book of Abraham the Jew*. Flamel became one of the most important of the early alchemists, using its formulas, and the book long has had a high repute in this peculiar area of activity. (Burckhardt, 171f.)

The pattern seems to be a recurring one, for the fifteenth-century German adept, Salomon Trismosin, claimed that he had been entrusted with "Cabalistical and Magical books in Egyptian language" which he translated "into Greek, and then the Greek translated into Latin." Linguistics experts might be pardoned for finding it hard to

believe that anyone was able to translate Egyptian — if that is what Trismosin's mystery symbols were — at that time. (Salomon Trismosin, *Splendor solis*; cited by Hall, 1949, 67.)

Joseph Smith's ideas evolved in a time of highly romantic depictions of the American moundbuilders, which reached an artistic culmination in William Cullen Bryant's brooding *Thanatopsis*. Smith's religious writings supposedly were translated from golden plates covered with "Egyptian" which he claimed to have found in the peculiar, moundlike Hill Cumorah near Palmyra, New York.

The translations convey their own version of the pervasive legend of mysterious Hebraic peoples who migrated here long ago. Smith's extolling of the moundbuilders may well point us toward a new, symbolic form of geo-alchemical speculation hinging upon those ancient earth forms that this hypnotically magnetic leader found so inspiring.

Appendix F: Mutilations and Name Games

In Chapter Seven we reviewed indications that mystery animal mutilations might represent a form of protest by the earth spirit, and might in some cases be directed against Isis/Sirius symbols.

Tom Adams, the indefatigable chronicler of these unlabeled events, lists a series of mutilations from July through October, 1978, having what can only be described as presidential interests. In eleven states — Arkansas, Colorado, Idaho, Kansas, Mississippi, Missouri, Montana, New Mexico, Texas, Washington, and Wisconsin — a total of at least thirty mutilations were recorded, in eighteen separate counties.

Of these, ten or more occurred in nine counties with names of American presidents: Washington County, Arkansas; Garfield and Washington counties, Colorado; Wilson County, Kansas; Lincoln County, Mississippi; Jackson and Lincoln County, Wisconsin. (*Stigmata*, no. 5, Fall-Winter 1978, 1f.) There are three Lincolns, two Washingtons and one Washington state in the roster.

It's a little as if the 1978 mutilations were intended to emphasize a pattern begun earlier. The first major outbreak of cattle killings appears to have been in Minnesota. One of the earliest was a cow mutilation near Ivanhoe, Lincoln County, in May 1973.

During the massive mutilations outbreak of 1975, cattle killings were reported from Garfield, Jefferson, Lincoln and Washington counties, Colorado; Adams County, Idaho; Grant County, Wisconsin, and Jackson Hole, Wyoming! (F. W. Smith, 1, 8, 17f., 20) There was even a Woodrow Wilson involved: this was the name of the Oklahoma

sheriff who investigated mutilations near Walters, Oklahoma.

I have not seen complete tabulations for any period subsequent to 1978, but my impression is that there have been the usual concentration of reports from Lincoln- and Washington-named sites. Washington County, Iowa, and Washington State have had cow mutilations in 1980, among others. (*Stigmata*, no. 10, third qtr. 1980, 23)

Amusingly enough, there have been a couple of Nixon incidents. A number of horses at the Alan Nixon ranch, Onia, Arkansas, were lacerated in a mysterious manner; and a calf belonging to L. L. Nixon of Wooster Arkansas, was killed, with an eye, tongue and blood removed. Both incidents occurred in the summer of 1979. (*Stone County Leader*, Mountain View, Ark., June 21, 1979; *Log Cabin Democrat*, Conway, Ark., July 21, 1979)

There have even been partisan correlations. At the same time as the L. L. Nixon calf was killed, another calf died in an identical manner near the town of Republican, Arkansas, just a few miles from Wooster. As if to emphasize the point, a newborn calf was mutilated in the summer of 1980, losing its left eye, tongue and other vital organs. This, too, occurred near Republican, Arkansas. (*Log Cabin Democrat*, Conway, Ark., July 19, 1979; June 24, 1980)

Tom Adams has chronicled other indications that some sort of macabre Scrabble game is being played, using personal and place names in a tantalizingly purposeful way.

- There were Bigfoot appearances near Winona, Minnesota, and Winona, Mississippi, at the same time in the early 1970s.
- There were Bigfoot sightings along the Little River in Texas and the Little River in Oklahoma (two separate Little Rivers), and mutilations near the town of Little River, Kansas, in Rice County. The county seat of Rice County is Lyons, and at about the same time, a horse was mutilated near Lyons, Oregon. (Lyons, Kansas, is the site of the "time tuner" mound referred to earlier, where historic artifacts keep showing up.)
- There were mutilations in Lincoln County, Missouri, and Lincoln County Mississippi. Pike County, Missouri, scene of the "MoMo" Bigfoot incidents and the curious ancient stoneworkings described in the main text, adjoins Lincoln County on the north, as well as Pike County, Illinois, scene of the Kinderhook Plates affair (among many other paranormalities), across the Mississippi River to the east. In Mississippi, Lincoln County adjoins Pike County to the north.

Tom Adams recalls that, in mid-1975, he telephoned Ed Sanders, another mutilations researcher, with news of cattle killings in Adams County, Ohio (which, I will point out, is the site of Serpent Mound). Sanders informed Tom that he had been preparing to call with information on mutilations just discovered in Sanders County, Montana!

(Tom Adams, personal communication, August 1978)

Finally, a rather more ominous instance. The 1973 mutilations outbreak in Minnesota attracted the attentions of at least one government agency, and a U.S. Treasury Department agent prepared a "Report of Investigation" on the subject, dated April 10, 1975. Although supposedly a confidential document, the report was "leaked" to the news media and became the basis for debunking claims that the mutilations were being done by "Satanists."

The name of the Treasury agent was Donald E. Flickinger, and I have to admit that I thought it a dazzling coincidence when I learned from Tom Adams that a Colorado rancher also named Donald Flickinger had had a cow mutilated shortly after the Treasury report's disclosure.

Still, the not-so-common name continued to bob to the surface of my mind occasionally, like the cork on a fishing line over a writhing trout below. I knew I had seen it some place else, but where? At last, when spading up some earth in the garden one day, it came back to me.

Montague Summers, that formidable chronicler of the dark and devious byways of this world, had recounted in his book, *The Vampire in Europe*, what he called "one of the best-attested, most detailed, and most famous histories of vampirism."

The incidents had occurred in the 1720s in a rural area near Belgrade, present-day Yugoslavia. Upwards of twenty persons supposedly showed the familiar vampiric signs of continued vitality within their coffins when their bodies were dug up.

These findings, Summers writes, were not mere superstitious folklore but were scientifically described in an official report made under auspices of the Imperial authorities in Belgrade by "three distinguished army surgeons" who had traveled to the village and examined corpses and living victims.

The physicians were named Siedel, Baumgartner, and Johannes Flickinger.

Elsewhere in his wide-ranging study, Summers records blood-draining attacks upon livestock, including cattle, by this same mysterious force. (Summers, 154 and *passim*)

Notes

Chapter One: The Animal Guise

- 1 Information on 1973 Bigfoot activity near Pittsburgh was collected by UFO investigator Stan Gordon and his associates, of Greensburg, Pa. On *Oahspe*, see Keel, 1973, 246f.
- 2 "Blob" incidents, which seem to be akin to so-called gelatinous meteors, are not uncommon. Well-attested cases occurred in Garland and East Dallas, Tex., in May of 1973. The centaur — half man, half horse — was seen by James McKinney and several dozen others near Centerville, Ill., in May 1963. One-eyed cyclopes and ambulating tree stumps were among the mystery menagerie reported from Newport, Ore., in April 1966. These and many others are detailed in my book, *Weird America*.
- 3 *News Extra*, Jan. 5, 1975.
- 4 Gutilla, 13.
- 5 *Waukesha*, Wis., *Freeman*, April 17, 1978. *Fate*, April 1978, 68f.; Sept. 1978, 22f.
- 6 *National Insider*, Nov. 2, 1975.
- 7 *Bigfoot News*, June 1975, 3.
- 8 See generally Wayne Suttles, "On the Cultural Track of the Sasquatch," Sprague and Krantz, 39f.
- 9 *National Enquirer*, June 29, 1976.
- 10 By far the greater number of book-length studies of the Bigfoot question take the literalist line. These are the more credible efforts: Peter Byrne, *The Search for Bigfoot*; John Green, *On the Track of the Sasquatch*, *Year of the Sasquatch*, *The Sasquatch File*, *The Apes Among Us*; Bernard Heuvelmans, *On the Track of Unknown Animals*; D. Hunter and René Dahinden, *Sasquatch*; John Napier, *Bigfoot*; Ivan T. Sanderson, *Abominable Snowmen: Legend Come to Life*; B. Ann Slate and Alan Berry, *Bigfoot*. The best attempts to approach the problem from the Fortean anomalist standpoint are John Keel's *Strange Creatures From Time and Space*, and *The Mothman Prophecies*. Continuing in this vein are Jerome Clark and Loren Coleman in their *Creatures of the Outer Edge*.
- 11 *New York Times*, June 22, 1969.
- 12 Froud and Lee, *passim*.
- 13 Clark, 105.
- 14 Lévi, 1973, 75.
- 15 Kenneth Grant, 1977, 74.
- 16 *Ibid.*, 78.
- 17 Kenneth Grant, 1977, 82.

- 18 Raimundo Lully, *Compendia Alchemia*; cited by Atwood, 215.
- 19 Thomas Vaughan, *Lumen de Lumine*; cited by Atwood, 215.
- 20 Kenneth Grant, 1976, 95.

Chapter Two: Creations in Earth and Stone

- 1 Conant, 66.
- 2 On the pocket-gopher theory, see Hugo, Okla., *Daily News*, April 27, 1977. Other Mima Mounds speculations are reviewed by Pearson and Jackson.
- 3 *I Kings*, 11:7; 12:31.
- 4 George Williamson, 418.
- 5 Silverberg, 2f.
- 6 *Ibid.*, 132f.
- 7 *Ibid.*, 38.
- 8 *Ibid.*, 126, 145f.
- 9 Patton, 411.
- 10 Scheer, pamphlet; and personal information from Frank Fetch, Rock Eagle 4-H Center, Eatonton, Ga.
- 11 Patton, 414. Brinton, and Schumacher, both *passim*.
- 12 Brandon, 227f.
- 13 Silverberg, 34.
- 14 Some of the more notable cases of iron remains in mounds: Dr. Samuel P. Hildreth discovered pieces of copper tubing "filled with iron rust" in a Marietta, Ohio, mound, summer 1819 (Silverberg, 33f.). Warren K. Moorehead found swords and knives, presumably iron, in an Etowah mound in Georgia, summer 1925 (*Ibid.*, 163f.). "Knives, swords . . . pistols, iron axes and the like" turned up in Ocmulgee mounds, Macon, Ga., no date given (*Ibid.*, 162).
- 15 Silverberg, 84.
- 16 Atwater, 178f. Haywood, *passim*. Gerald Fowke, *Archaeological History of Ohio*, 1902; cited by Keeler and Kelley, 1971a, 28f.
- 17 Arlington Mallery, 193c, 216a, *passim*. Curiously, Mallery found much of his information on ancient European iron-working in the books of the eighteenth-century Swedish mystic and Masonic luminary, Emmanuel Swedenborg, particularly the *Opera Philosophica et Mineralia* (1784). Although Mallery probably wasn't aware of or interested in the fact, Swedenborg — like England's John Dee — was a man who believed that he was able to communicate with ethereal, nonhuman entities, who gave him his information. His researches into ironworking were connected with his efforts to fathom the secrets of alchemy.
- 18 See generally Keeler's series of articles in the *NEARA Journal*, listed in the Bibliography.
- 19 Schmidt, 1085f.
- 20 Moorehead, 1912, *passim*.
- 21 Feldman, 63.
- 22 On American megalithic-style antiquities, see generally Holand, *Explorations in America Before Columbus*; Boland, *They All Discovered America*; Fell, *America B.C.*; Trento, *The Search for Lost America*. Also invaluable are the *NEARA Journal* and other publications of the New England Antiquities Research Association, Milford, N.H.

- 23 Hubbard, lf. Peet, 122f.
 24 "Frost-free Indian Gardens," *Science News*, v. 111, Feb. 12, 1977, 108.
 25 Houston, Tex., *Chronicle*, May 11, 1977.
 26 On effigy mounds, the only significant works are the early descriptive accounts. I.A. Lapham's "Memoir on the Antiquities of Wisconsin" is an artistically striking work that deserves republication, especially as virtually all of the structures it describes are destroyed long since. By the same author: "On the Man-Shaped Mounds of Wisconsin." See also the numerous effigy surveys by Moses Strong, such as "Observations on the Pre-Historic Mounds of Grant County, Wisconsin," and "Antiquities in Wisconsin," published in the *Smithsonian Annual Report*.
 27 See generally Lewis, 1889, 159f.; 1891, 19f.; Harlan I. Smith, 54f.; Will, 291f.; T.F. and A.B. Kehoe, 115f.
 28 Setzler, 399.
 29 *Ibid.*, 399f.
 30 Harner, 10f.
 31 *Ibid.*, 11.
 32 Davis and Winslow, 17.
 33 Harner, 10.
 34 Davis and Winslow, 8, 20.
 35 As this is written, a report comes to hand that a series of circular stone walls, from 12 to 24 inches high and up to 300 feet across, have been discovered in Saudi Arabia. Some of these have "tails" hundreds of yards long. Viewed from the air, the rings are said to "resemble closely the huge circles etched into the Nazca Plain in Western Peru," according to the Associated Press (*Minneapolis Star*, Dec. 29, 1977).
 36 Brandon, *passim*.
 37 Michell, 1975, 16. In Ohio, the following "forts" have been listed in the archaeological literature: Fort Miami, at the mouth of the Great Miami River; Carlisle Fort, near the town of that name; Fort Hill, in Highland County; Fortified Hill, in Butler County. A number of other Ohio sites were given in the *Smithsonian Annual Report for 1877*, 261f. There were perhaps a dozen forts in Pennsylvania, most of them in Fayette County. The major ones are listed by Donehoo, Appendix B. In Kentucky, at least one fort — a stone-walled version — survives in Indian Fort, 3.5 miles southeast of Berea. Archaeologist W. G. Burroughs lists others in "Prehistoric Forts of Kentucky," 27. A famous fort is in Coffee County, Tennessee, just outside Manchester. A mountaintop stone conglomeration in something of a class by itself is Fort Mountain, located in Murray County, Georgia.
 38 Conant, 71f.
 39 Priest, 168f. Pidgeon citations by Conant, 15f.
 40 Webster, 590f.
 41 Thomas, 1889, 14.
 42 Silverberg, 170f.
 43 *Ibid.*, 28f.
 44 Allsopp, chap. 1.
 45 Haywood, 183.
 46 *New York Times*, May 4, 1912.

- 47 See Appendix A.
 48 Fort, 164f.
 49 Personal information from Indian informants.
 50 Haywood, 187f., 337f.

Chapter Three: Artifacts and Inscriptions

- 1 Jones, 619f.
 2 Tucson (Ariz.) *Daily Star*, Sept. 21, 1924; Dec. 13, 15, 16, 17, 20, 21, 26, 1925; Jan. 15, 19, Feb. 18, March 1, 4, 7, 1926; Jan. 21, 1930. *Tucson Daily Citizen*, Jan. 17, 1926. *New York Times*, Dec. 13, 14, 20, 1925; Jan. 10, 1926. Sayles, 103f. Brandon, 13f.
 3 *Tucson Daily Star*, Jan. 21, 1930.
 4 *Ibid.*, March 7, 1926.
 5 This scholar, currently on the staff of a leading religious institute, has permitted me to examine some of his research into American mystery inscriptions. It is work that definitely deserves wider attention, although at present the author requests anonymity. However, anyone who is sincerely interested may write me and I will relay the inquiry.
 6 Kelsey, 48f.
 7 Russell, 224f.
 8 Fort, 156.
 9 Keplinger, 1922, 271.
 10 Thomas, 1890-91, 632f.
 11 McKusick, 1970, 81f., and *passim*. McKusick appears to be one of the more militant academics, who is definitely fed up with the relentless, ongoing hoaxing of bothersome artifacts. Among other exposés by him, a 1979 article denounces alleged frauds among the many coin discoveries in apparently ancient Norse sites. (McKusick, 1979, unpag.)
 12 See Note 5, *supra*.
 13 Fort, chaps. 11 and 15.
 14 Albany, N.Y., *Times-Union*, July 25, 1973; cited by *INFO Journal*, no. 11, Summer 1973, 22.
 15 Rawson, 221f.
 16 Covey, 10; and personal communication. Bernice and Jack McGee, 12f.; and personal communication. At least two-dozen other sculptured human heads have been found around North America. Further information may be found in the following:
 —*American Antiquarian*, v. 3, 1880, 15f.; v. 4, 1882, 230f.
 —Hicks, Lawrence E., "A Human Effigy Head from the Ohio Valley area," *Ohio Archaeologist*, v. 3, n.s., 1953, 22f.
 —Anon. "Stone Face," *Ibid.*, v. 4, 1954, 15.
 —Kelly, B. E., "The Stone Face," *Ibid.*, v. 17, 1967, 42f.
 17 Kutz, 12f.; and personal communication.
 18 Gordon, 179f.
 19 Randall, 208f. Alrutz, 36f. See also Appendix B.
 20 Garrick Mallery, 131.
 21 Landsverk, 15f.

- 22 Arlington Mallery, 141a.
 23 Landsverk, 19.
 24 Steward, 60f., 66.
 25 Farley, 1975-76, 23f.; 1976, 20.
 26 Steward, 86.
 27 "Dating the Salton Sea Petroglyphs," *Science News*, v. 111, Feb. 26, 1977, 138.
 28 Cadzow, 18f.
 29 Campbell Grant, 3f.
 30 Coxon, 36f.
 31 Steward, 114f.
 32 *Ibid.*, 70.
 33 (A) Certain petroglyph complexes become covered with a thin layer of varnish-like glaze which is of flinty hardness, impervious to weathering, and appears to be an innate part of the rock itself. Garrick Mallery's field reporter was confronted with such glazing on Tule River glyphs in California. Since he saw "deer and beaver" among the figures, he theorized that antelope hooves and beaver tails had been boiled down into glue by the Indians, which was then smeared on the rocks! Mallery and all subsequent followers take this nonsense for a conclusive explanation. (Garrick Mallery, 54).
 (B) Pictographs, or painted rock art, never show brushmarks and have such perfect gradation and delineation of tone that they look almost airbrushed. The chemical makeup of some pigments is known; others remain a mystery. All appear to be much more long-lasting than known manmade paints.
 (C) Many petroglyph complexes are gigantic. One series, in a canyon near Coso Springs, Inyo County, California, extends for several miles. There are a number of other vast concentrations, in addition to countless smaller groups. (Steward, 78).
 (D) Many rock art sites are highly difficult of access. Tennessee historian John Haywood describes the rocky bluff along the Big Harpeth River, on which large colored paintings of the sun and moon appeared 70 feet above the water and 30 feet below the top of the bluff. This is but one of several spots where he records such giant murals perilously high over rivers. (Haywood, 112f). The same situation exists at the north end of "haunted" Lake Chelan, Washington, where red and black pictographs appear between 17 and 30 feet above water level on a 700-foot granite cliff. The Indians of the area claim to know nothing of the origin of the pictures. (Garrick Mallery, 122f.)
 34 Steward, 73f.
 35 *Time*, March 6, 1978, 75.
 36 Personal investigation, summer, 1976. See also Brandon, 171f. *Dallas Morning News*, May 28, 1980.
 37 Ingalls, 14.
 38 Farley, 1976, 36; Fell, 159.
 39 Snow, 42.
 40 Garrick Mallery, 32.
 41 *Ibid.*, 32.
 42 *Kelowna Courier*, April 29, 1977; cited by *Res Bureaux Bulletin*, June 2, 1977, 3.
 43 Sven Rosen and R. J. M. Rickard, "The Runamo Runes," *Fortean Times*, No. 35, summer 1981, p.18.
 44 Keel, 1971, 124. "Korendor," reversed, would spell "rodnerok," which with a g

- instead of a *d*, resembles *ragnarok*, the apocalyptic twilight of the gods, which figures so large in the mythology of the rune-using Scandinavians.
 45 Keel, 1973, 286f.
 46 Raudive, *passim*.
 47 Slate and Berry, 22, 63. Fortean researcher Dr. C. Louis Weidemann likened the cries sounded near his house at Hackettstown, N.J., to "a plaintive howl which . . . contained inflections as of words being screamed. One observer compared the bizarre cries to what a wolf might sound like 'howling backward in German.'" (Weidemann, 37). Texas farmer Zollie Owens recorded Bigfoot cries from a cornfield near Longview that resembled "a Hebrew or Oriental language speeded up like Donald Duck sounds." (*UFO Review*, v. 10, no. 1, July 1978, 7f.) Accelerated speech effects are very commonly reported in alleged UFO encounters, suggesting once again that we are dealing with mutations of the same basic phenomenon.
 48 Stauffer, 72f.
 49 Persinger and Lafranière, 96.
 50 Port Neches, Tex., *Chronicle*, June 18, 1969.

Chapter Four: Forces From Within

- 1 Fort, 570.
 2 Janet and Colin Bord; see esp. chaps. six and eight.
 3 Dallas, Tex., *Morning News*, May 11, 1978.
 4 Victoria, B.C., *Colonist*, Sept. 4, 1977; cited in *Res Bureaux Bulletin*, no. 24, Oct. 6, 1977, 2f.
 5 *The Jewish Encyclopedia*, New York: Funk & Wagnalls, 1905, "Names of God."
 6 Cummins, 451f.
 7 Jacob and Wilhelm Grimm, 533.
 8 Pausanias, *Guide to Greece*, 38:4; quoted by Temple, 111.
 9 *National Enquirer*, June 29, 1976.
 10 Muskogee, Okla., *Daily Phoenix*, Aug. 12, 1977.
 11 Caldwell and Carlson, 441f.
 12 Samuel Adams Drake, *A Book of New England Legends and Folk Lore*, (Rutland, Vt.: 1884); cited by Coleman, 35f.
 13 Wiedemann, 34f.
 14 Walter L. Horton, Austin, Tex., personal interview.
 15 *Phoenix, Ariz., Sun*, Feb. 5, 1961, Coxon, 35.
 16 Haywood, 138f.
 17 Bushnell, 15.
 18 Ingalls, 14.
 19 Davis and Winslow, 11, 19.
 20 *Chicago Tribune*, Dec. 5, 1978.
 21 Mitchell, 1975, 8.
 22 *New York Times*, Nov. 19, 1978.
 23 Zeidman, 73.
 24 Lawrence S. Thompson, Lexington, Kentucky, personal interview.

- 25 Brown, 226f.
 26 Covey, 10.
 27 Cadzow, 18f.
 28 *Scientific American*, o.s., v. 11, no. 43, July 5, 1856, 344. *Fate*, v. 31, no. 11, issue 344, Nov. 1978, 81.
 29 Taft, 91f.
 30 Bushnell, 9.
 31 Wirt Sikes, *British Goblins*; quoted by Janet and Colin Bord, 283.
 32 Gusewelle, 92.
 33 *Ibid.*, 92f.
 34 *Chicago Tribune*, May 5, 1978.
 35 *Chicago Tribune*, Aug. 30, 1978.
 36 *Los Angeles Times*, Jan. 13, 1978; *Chicago Tribune*, March 22, 1978; National Public Radio, morning news, Oct. 24, Nov. 6, 1978; *Dallas Morning News*, Dec. 28, 1978.
 37 *Dallas Times-Herald*, Jan. 15, 1976.
 38 *Chicago Daily News*, July 30-31, 1977. "Big Bird 1977," *Fortean Times*, no. 24, Winter 1978, 10f. Loren Coleman, "On the Trail," *Fortean Times*, no. 30, Autumn 1979, 49.
 39 *Chicago Tribune*, April 11, 1978.
 40 *Denver Post*, May 26, 1979.
 41 *Pursuit*, Winter 1978.
 42 Hawken, 31.
 43 *Ibid.*, 32.
 44 Janet and Colin Bord, 17.
 45 Michell, 1975, 12.
 46 *American Dowser*, v. 16, no. 4, Nov. 1976, 189f.; and v. 17, no. 2, May 1977, 61f.
 47 Sanderson, 1967, 70.
 48 Janet and Colin Bord, 16.
 49 One puzzling aspect of these and most other mounds is their complex, multilayered construction: they are not mere dirt heaps. Early investigators were struck by the fact that Serpent Mound contains no humus in its inner core: it consists entirely of a mixture of rocks and shaped yellow clay, with a skin of sod over the top. Rock Eagle is more complex, being formed from quartz rocks and boulders, some of which weigh in the hundreds of pounds and would have had to be brought in from a site several miles distant. The underlying structure is built of a half-dozen layers of different soils, some of which are not found in the immediate area. Greenman, 1970, *passim*. Scheer, *passim*, and personal information from Frank Fetch, Rock Eagle 4-H Center, Eatonton, Ga.
 50 Brandon, 62. Binckley, 201f.
 51 *Milwaukee Journal*, Feb. 24, 1977.
 52 *NEARA Newsletter*, v. 4, no. 2, June 1969, 25f.
 53 *Chicago Tribune*, Sept. 2, 1978.
 54 Thomas, 1889, 16.
 55 DeHart, 249.
 56 Pratt, 1851, appendix, unpaginated.
 57 Thomas, 1889, 20. A year later, Thomas conceded that excavations of effigy mounds in Crawford County, Wisconsin, turned up charcoal, "but nothing indicating burial." (Thomas, 1890-91, 59)

- 58 Information from placards on display, circa 1977, at Serpent Mound State Park, Ohio. Photographs in possession of the author.

Chapter Five: The Invisible Geometrician

- 1 Michell, 1977, 6.
- 2 Janet and Colin Bord, 24.
- 3 Wittry, 102f.
- 4 Hicks, 372f.
- 5 Ray Williamson, 78f. *Christian Science Monitor*, Feb. 16, 1977.
- 6 Hicks, 374. Morgan, *passim*.
- 7 Wedel, 54f.
- 8 *Ibid.*, 62.
- 9 Ransom, 62.
- 10 Eddy, 1035f. *Christian Science Monitor*, Feb. 16, 1977.
- 11 Ransom, 16.
- 12 Eddy, 1035.
- 13 *Ibid.*
- 14 *Christian Science Monitor*, Feb. 16, 1977.
- 15 *Milwaukee Journal*, Nov. 13, 1975; Feb. 24, 1977.
- 16 Eddy, 1036f.
- 17 Feldman, 55f.
- 18 Lynch and Robbins, 766f.
- 19 Boyce Rensberger, "Prehistoric Astronomy Was Pretty Good Science," *New York Times*, Feb. 19, 1978.
- 20 Squier and Davis, 49.
- 21 Stoddard, 248f. My material is taken, *passim*, from chaps. 14, 15, 16 and 27.
- 22 Peter Tompkins, in *Secrets of the Great Pyramid*, (pp. 44, 123) summarizes several height estimates: E. F. Jomard, 481 feet; Coutelle and Le Père, 147.9 meters or 485.5 feet, and his own figure of 484 feet.
- 23 Stoddard is not alone in finding 1080 significant. William Stirling, a British numerologist whose obscure book *The Canon* recently has been revived among British students of ancient structures, discusses this number in terms suggesting it is important to Pythagorean number mysticism:
 - The apparent diameter of the sun at its mean distance is, Stirling says, half a degree, or 30 minutes, or 1800 seconds, or 108,000 thirds (the latter being another of Stoddard's "characteristics");
 - 1080, in miles, is the radius of the moon;
 - The cabalistically important Greek phrase, TO MEGA HAGION (the Holy Ghost) totals 1080 by gemmatría;
 - 1080 symbolizes the "Sublunary or elementary world," and this in conjunction with 2151, symbolizing Zodiac and planets, and 2,368, "the Empyrean," add up to 5,599, which is the period calculated by Greek numerologists from the creation of the world to the birth of Jesus Christ. (*The Canon*, 104, 336) See John Michell's 1972 study, *The City of Revelation*.
- 24 Squier and Davis, 56f., and plates xx, xxi; p. 66, plate xxiv.
- 25 Michell, 1977, 70.

- 26 Lewis, 1886, 5f.
- 27 Thomas Ashe, *Travels in America*, fifth letter, 1808; cited by Hayden, 640f.
- 28 Donehoo, 274f.
- 29 Squier and Davis, 109.
- 30 Squier, 137f.
- 31 Keplinger, 1922, 720f.
- 32 Keplinger, 1919, 49.
- 33 Higgins, 365f.
- 34 Keplinger, 1919, 49f.
- 35 *Ibid.*, 50.

Chapter Six: Network of Name and Number

- 1 R. A. Wilson, 43f.
- 2 *Los Angeles Times*, May 8, 1979.
- 3 *Chicago Tribune*, Sept. 23, 1978; *New York Times*, March 28, 1978; *Time*, April 2, 1978; *Newsweek*, Aug. 27, 1979.
- 4 *Newsweek*, Nov. 27, 1978.
- 5 *Chicago Sun-Times*, May 25, 1978; *Denver Post*, May 27, 1979.
- 6 *Time*, Sept. 10, 1979.
- 7 *Newsweek*, Jan. 8, 1979; *Colorado Springs Sun*, Aug. 17, 1979.
- 8 *Chicago Tribune*, Feb. 16, 1980.
- 9 Capra, 227.
- 10 Omar Garrison, 69, 122.
- 11 Koestler, 87.
- 12 Dewey and Mandino, 149 Bressert (ed.) *Cyclic Report*, Dec. 11, 1980, 2.
- 13 Clark and Farish, 38, 62.
- 14 *San Antonio, Tex.*, *Light*, Oct. 15, 1975; *Time*, Aug. 27, 1979.
- 15 Wilcock, 264f. *Toronto Sunday Star*, June 24(?), 1978; cited by *Res Bureaux Bulletin*, July 6, 1978, no. 36, 3.
- 16 Brodie, 7f., 19f., 28f., 35, Chap. Three *passim*.
- 17 Joseph Smith, undated, 8.
- 18 Gaddis, 35; Hitching, 241.
- 19 Michell, 1972, 129.
- 20 Keel, 1970, 40, 112, and *passim*; 1975, 35.
- 21 Akiba Ben Joseph, 21f.
- 22 Stirling, 33f. I find rather more exciting Aleister Crowley's ominous contention that 333 is the number of the demon Choronzon, guardian of the gateway between the known and unknown universes, and patron of "lack of control and dispersion." (J. A. Symonds, *The Great Beast*, 138, 142. Kenneth Grant, *The Magical Revival*, 217).

On 231, Stirling informs us:

231 x 5 = 1,155, which is one more than the length of a vesica 666 broad. And 231 x 9 = 2,079, which is nearly 1/12 of the earth's circumference, divided by 12. And a square whose sides are 230 1/5 has a diagonal of 325 1/2; therefore the two limbs of a cross drawn within it measure 651 (325 1/2 x 2) and 651 is the

- diameter of a circle having a circumference of 2,046, the diameter of Saturn's orbit. A circle whose area is equal to that of a square whose sides are 231 has a diameter of 260 and a circumference of 817, and 817 is the length of a vesica 471 broad, and 471 is the diameter of a circle having a circumference of 1,480. Thus it would appear that the stone which the builders rejected became the head stone of the corner, because it contained the number 231, the measures of the earth, the sun, and the universe. This number 231 seems to have been one of the great canonical numbers. In the cabbalistic book 'Yetsirah' we hear of 231 gates or combinations of letters, which, together with the 10 sephiroth are called 'the foundation of all things.' And 231 is the sum of the numbers from 1 to 21; and this may have occasioned the omission of the number 22 from the cards of the Tarot, their sum being 231." (Stirling, 178f). To cap the climax, Stirling informs us that the perimeter of the Great Pyramid coffer is 231 inches.
- 23 Mackey, v. 2, 1021, "Temple."
 - 24 *Ibid.*, v. 1, 145, "Book of Constitutions." Even before the rise of Masonry, the affairs of certain key forerunner organizations resolved themselves about these two numerical nodes. In 1623, placards announcing the advent of the secret Rosicrucian order first appeared in Paris (Yates, 103f).
- One thousand years before, the little-known Islamic mystic fraternity which some think may be the ancestor of European secret societies, began. According to a modern spokesman, Idries Shah — "The people who were later known as dervishes took, in the year 623, an oath of fraternity and fidelity in Arabia. They chose the name of Sufi, which stands for wool (*suf*), pious (*sufiy*) and other meanings . . ." (Shah, 295).
- The contemporary Western version, known as the Sufi Movement, is said to have been founded in Geneva in 1923. Sufi lore contains much "33-ism." Shah tells us that Mohammed (spelled MHMMD in Arabic) totals 132. "This can be read as 32 + 1 = 33. But, according to the Builders, it is an intimation of the secret teaching passed on with great secrecy by one whose name, when calculated by the same method in Arabic, provides the number thirty-three." (*Time*, Aug. 15, 1977. Shah, 109)
- The Kaaba at Mecca, Shah writes, "was built with thirty-one courses of stone and wood. The Sufis add: 'with Earth and Sky, thirty-three.'" (Shah, 210). Some Sufis, performing the ritualized chants called Zikr, repeat the phrase *La illaha illa 'lla 'Hu* (No, there is no God but him that is God) thirty-three times in a set (Feild, 72).
- 25 The laying of the Capitol cornerstone by Washington under Masonic auspices is referred to in no standard historical sources, to the knowledge of the present writer, although it is well known among Masons. The ceremony is depicted in the large murals in the foyer of the George Washington Masonic Memorial, Alexandria, Va., and is mentioned from time to time in Masonic publications.
 - 26 Case, 15f.
 - 27 Hall, 1969, exciv.
 - 28 Jung, vii.
 - 29 Fort, 849f.
 - 30 So far as I know, John Keel was the first to notice name-frequency correlations in paranormal events. See *Anomaly*, no. 10, Nov. 1973, 189.
 - 31 *Chicago Sun-Times*, Dec. 13, 1978.

- 32 *U.S. News and World Report*, Dec. 11, 1978, 23.
 33 *New York Times*, Dec. 17, 1978.
 34 *Kennebec Journal*, Augusta, Maine, Oct. 30, 1976.
 35 For further details on most sites not otherwise noted, see Brandon, *Weird America*, under respective state headings.
 36 *St. Petersburg, Fla., Times*, Sept. 17, 1976.
 37 Roberts 56f.
 38 "All Things Considered," National Public Radio, Feb. 3, 1977.
 39 *Lima, Ohio, News*, May 6, 1977; *Bluffton, Ohio, News*, May 5, 19, 1977.
 40 *Los Angeles Times*, Dec. 5, 1977.
 41 *National Enquirer*, June 29, 1976.
 42 *Bridgeport, Conn., Post*, Sept. 5, 1970.
 43 Garrick Mallery, 124.
 44 Squier and Davis, plate xxxviii.
 45 Donehoo, 274f.
 46 Garrick Mallery, 110f. Cadzow, 46.
 47 Eisenschiml, *passim*; and many other studies by this author.
 48 Alexander, 33.
 49 D.M. and P.B. Kunhardt, 114.
 50 Eisenschiml, 375.
 51 Jim Garrison, 79, 94f.
 52 *Chicago Tribune*, Aug. 5, 1980.
 53 Eberhart, 2f. Clark and Farish, 62. The 1880 aircraft supposedly had 10 occupants, of "normal" appearance, who dropped "a flower, a cup, and a slip of fine silk-like paper" to the ground before fluttering away. Next day, a man claiming to be a "collector of curiosities" arrived and acquired the objects, disappearing with them. Of course, the 1897 letter *could* have been a prank referring to this incident. But the seventeen-year interval, the remoteness of the original appearance, and the total lack of public comprehension of powered flight at that time seem to minimize the possibility greatly.
 54 Grand Rapids, Mich., *Evening Press*, April 16, 1897; cited by Keel, 1973, 98f.
 55 Fayette County, Tex., has become a bit more famous recently as the home of the oldest continuously operating house of prostitution in the U.S. The "Chicken Ranch" of La Grange, closed in 1973 after 129 years of operation, has recently been the subject of a Broadway play.
 56 Drake, 16.
 57 *Oxford English Dictionary*, v. 4, 182, "fey."
 58 Rudhyar, 9f.
 59 Pratt, Appendix. Joseph Smith, 1949, 372. See also Appendix B.
 60 Brodie, 75f.

Chapter Seven: Charting the Circle

- 1 Keeler, 1972, 22f.
 2 *Houston Chronicle*, June 1, 25, 1977. Experts have designated the Hayes mound as the site of a Quivara Indian village between 1450 and 1700. But one of the most recent artifacts found was a hammered ring of steel which was assumed to

- be chain mail, and to account for this it was theorized that Spanish conquistador Francisco Coronado — with Hernando DeSoto, a frequent visitor at hard-to-explain sites — must have dropped in on the Quivaras and dropped off some armor. But Hayes recalls that he simply walked out to the mound one day and found the object lying on the ground. He neither dug nor plowed it up. If the link was Spanish, why was only one found out of the thousands that made up a soldier's outfit? And why did it not rust away after 400 years?
- 3 Moore, April 1976, 18f.; June 1976, 8f.
 4 See generally *Brain/Mind Bulletin*, July 4, 1977.
 5 *American Antiquarian*, v. 10, 1888, 58.
 6 Daniel Wilson, v. 1, 281.
 7 Webster, 1891, 213f.
 8 Silverberg, 76.
 9 See Appendix A.
 10 *American Antiquarian*, v. 3, 1881, 190.
 11 Daniel Wilson, v. 1, 281.
 12 Arlington Mallery, iv.
 13 Conant, 72.
 14 Alrutz, 36f. See also Chap. Three, note 19.
 15 Shetrone, 204.
 16 Moorehead, 1903, 318.
 17 *Science*, v. 5, 1885, 419. See also Appendix A for Gillman's discovery of flattened bones.
 18 From the *Emerald Tablet* of Hermes Trismegistus, cited by Burland, 2f.
 19 Crowley, 1973a, 46.
 20 Davies, 336f.
 21 Eliade, *passim*.
 22 Paraphrased from Bacon's *De Sapientia veterum*; cited by Atwood, 82.
 23 Quoted by Michell, 1975, 4.
 24 Lovelock and Epton, 304f. Since this chapter was written, Lovelock has expanded his concept into a full-scale study, *Gaia: A New Look at Life on Earth* (Oxford University Press, 1979), which is well worth consulting.
 25 *Guardian*, Sept. 30, 1976; cited by *Fortean Times*, no. 18, Oct. 1976, 9.
 26 The Enrico Fermi power plant in Monroe County, Michigan, has been the target of mysterious security breaches, vandalism by unknown intruders and endless "materials failures." At the same time, beginning in 1969, there have been sensational "monster" incidents, concentrated mainly on a lonely road near the plant.
 The widespread power failure in southeast Florida on May 16, 1977, started when a control device at the Turkey Point nuclear plant "misread" power requirements and shut down the plant. A second plant was shut down for repair of "recurrent leaks," and a third plant also switched itself off for reasons unknown. (*Miami Herald*, May 17, 1977).
 Near Pleasanton, California, a new geological fault that could portend earthquake danger was found in 1978 beneath the Vallecitos Nuclear Research Center (*Houston Chronicle*, Dec. 10, 1978). And the damaging series of earthquakes in Northern California in January 1980 centered on Livermore, site of another nuclear laboratory.

27 *Denver Post*, Sept. 30, Oct. 3, 1979).

28 A certain class of industrial accidents verge at times on the uncanny. On Feb. 24, 1978, an astonishing chain of mishaps involving hazardous or noxious chemicals began in Waverly, Tenn., when a tank car containing propane derailed and exploded, killing 12 persons. Two days later a derailment in Youngstown, Fla. — which is located on U.S. Highway 231 — spilled chlorine gas, killing eight and forcing evacuation of 1,500 persons. Later that day a tanker containing lye overturned in a 101-car derailment at Cates, Tenn. Fortunately, there were no casualties. (*Chicago Tribune*, Feb. 28, 1978).

Cates is just south of the New Madrid, Mo., area, which was the site of some of the biggest and strangest mounds in North America. The famous earthquake of Dec. 16, 1811, in which the Mississippi River reversed its course for a time centered on New Madrid.

Ten days later, on March 8, an explosion and fire at the Vicksburg Chemical Co., Vicksburg, Miss., injured four and sent a cloud of pesticide drifting over Louisiana towns, which had to be evacuated. On March 10, many chemical cars derailed at Justin, Tex. (*New York Times*, March 8, 10, 1978)

Still other disasters followed. On March 15, a blast at a chemical plant in Steubenville, Ohio, injured 54 persons and forced evacuation of 3,000; on March 29, a derailment and explosion of chemical tank cars touched off a petroleum tank farm fire and forced 1,700 residents to flee their homes, at Lewisville, Ark., the county seat of Fayette County; on March 31, a fire and explosion at the Midwest Chlorine Corp., Kingsbury, Ind., required evacuation of 1,000 persons from several towns; on April 3rd, thirty cars of a train derailed at Brownson, Neb., among them a tank car of deadly liquid phosphorus, which exploded and injured three persons, necessitating another mass evacuation.

A month and a half later, on May 16, a tremendous explosion followed derailment of eleven tank cars containing chemicals at Nacogdoches, Tex. Thirty-five hundred residents were evacuated. (*Chicago Tribune*, March 15; April 1, 2; May 16, 1978. *New York Times*, March 30, April 3, 1978.) There may well have been other such incidents around the country that were not reported in the newspapers which I was following at the time.

29 *Denver Post*, Sept. 16, 1979.

30 NBC Television news, 8 a.m., Aug. 10, 1978.

31 *Denver Post*, Oct. 18, 1979.

32 *Denver Post*, Oct. 20, 1979.

33 Colorado Springs, Colo., *Gazette Telegraph*, Aug. 31, 1979.

34 See Chap. Three, Note 53.

35 Donovan and Wolverton, chap. 7.

36 Weidemann, 38f.

37 Keel, 1973, 79f.

38 Janet Bord, review of Peter Haining's *The Legend and Bizarre Crimes of Spring Heeled Jack*, 1977; cited in *Fortean Times*, no. 29, Summer 1979, 47. Haining explains that Jack really was an eccentric nobleman, Marquis of Waterford, who cavorted in this way as a "practical joke." If so, an army base would seem to have been a poor choice for such high-jinks. In fact, two soldiers fired rifles at the entity during its Aldershot appearance atop a barracks building. But, "the bullet seemed to pass right through the being" and "seemed to have not the

slightest effect."

39 Adams, 6.

40 I have given a full summary in *Weird America* (173f.), but let's note that the paranormal retinue ranges from livestock-killing monsters to humanoid miniatures to bridge-haunting spooklights. That there is something fateful about the Johnston and Sampson counties area might be seen in the fact that one of several American falls from the sky of flesh-like matter and blood occurred on Feb. 15, 1850. The short but savage Battle of Bentonville erupted here in the closing days of the Civil War (many such places around the land have been the scene of battles, or massacres). Not long afterward, forty-nine plundering "bummers" were hanged by the citizenry on Neuse Isle, an isolated spot in the middle of the Neuse River. Local lore insists that the bodies can still sometimes be seen swinging from the trees on a dark stormy night.

41 *National Enquirer*, Aug. 29, 1978.

42 Mackey, v. 2, 1083, "Three Points."

43 Keel, 1973, 223.

44 Albertus, 83.

45 Michell, 1975, 18f.

46 Michell, 1972, 150f.

47 Squier, 45.

48 Haywood, 113, 160, 169.

49 Silverberg, 80.

50 *Lucerna salis*, cited by Atwood, 88.

51 Henricus Khunrath, *Amphitheatrum sapientiae aeternae*, 1602; cited by Burland, 93.

52 *Hermetis trismegisti tractatus aureus de lapidis physici secreto*, cap. ii; cited by Atwood, 214.

53 Allen, 124.

54 Kenneth Grant, 1973, 52.

55 Pike, 486, 506.

56 Hicks, 377.

57 George Hunt Williamson, 196f.

58 Keel, 1973, 190.

59 Allen, 308f.

60 *Ibid.*

61 *Ibid.*, 304.

62 One way to verify whether there is indeed some objective connexion between dogs and the Sirian cycle would be to study canine behavior during the traditional Dog Days, after Sirius has newly risen around July 23. Some dog handlers are convinced that there actually are increased temperamental instabilities at this time.

63 Donovan and Wolverton, 31f, and *passim*.

64 Otto Neugebauer and Richard Parker, *Egyptian Astronomical Texts*, Providence, R.I., 1960-1967, v. 1, 1; cited by Temple, 64.

65 Allen, 308.

66 See Appendix D.

67 Levi, 1967, part 5, section 3.

68 *Scotch Rite Masonry*, v. 1, 149f.

69 Pike, 376.

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Is There a 'Third Force'?

What are UFOs? Really ... Wisdom-laden 'extra-terrestrials' here to solve our problems, as simplistic books and Hollywood movies would have it? Are they mere fragments of underdone potato triggering hallucinations among unstable personalities? How about Bigfoot, 'Big Bird,' Loch Ness Monster, and other zany zoology periodically reported? Are they uncatalogued critters that haven't yet been ear-tagged with Latin names, or merely more lunatic fringe nincompooery?

One thing is clear: the interpretive field is split down the middle. On the one hand are cranky cultists and trusting true believers eager for marvels. On the other is a smaller but rigidly dogmatic circle of naysayers wrapped in the proud flag of science and reason.

But could it be that both extremes, in their own way, have a part of the true answer? That there is an elusive 'third force' which can conjure up terrifying apparitions, but which is not 'real' in the strict scientific sense of being measurable and replicable?

Anomalist Jim Brandon, known to many for his pioneering study **Weird America**, looks at this possibility. Along the way, he factors in such related riddles as incomprehensible inscriptions on remote American rocks, antique earthen structures that show intricate mathematical aspects, and even the rôle of certain numbers and names in unusual phenomena.

His conclusion: there is indeed such an energy, unknown until this time, but closely tied to such earth-related phenomena as faultlines, caves, springs, and groundwater channels. The name Brandon has given this 'earth spirit,' Pan, is of course that of the ancient Greek god-of-all-nature.

Pan was pronounced dead at the advent of the city-centered, anti-pagan Christian era. But there is abundant evidence that, even if his demise did occur, some such force is again very much at work in the world – with possibly momentous consequences for the present era of rootless rationalism and unbridled techno-industrialism.



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