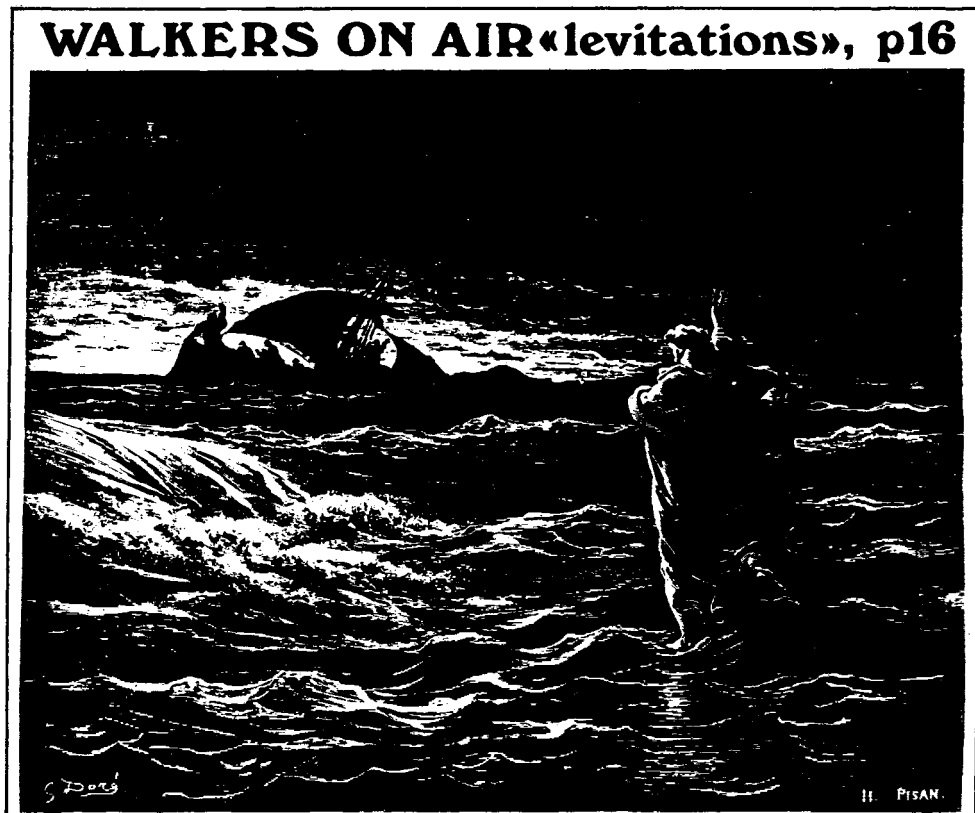


PORTAL TIMES

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FORTEAN TIMES

A Contemporary Record
of Strange Phenomena

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CHANGES

As you hold this in your hands you'll know we've expanded to fourty pages. The reason is that FT, from this issue, will be published quarterly (Feb, May, Aug & Nov.) - and by putting out four 40 pagers (instead of six 28 pagers) we can maintain the same number of pages over the year. The annual rates therefore stay the same, but the individual price must go up to 75p/\$1.50 (from this issue on). We emphasise that this is not an increase in the annual rates. The reasons behind this alteration is not economical, but personal (ie the work-load on your ed.) and explained in an accompanying letter to current subscribers. However it is not without some economical advantages, and these little savings have allowed us to use a thicker paper on the cover. As we get larger we shall be able to afford proper typesetting, and a more professional addressing system. It is also possible that our quarterly schedule may be temporary - when it's possible, I'd like us to go back to bimonthly, which was a very useful periodicity, but keep 40 pages.

We've also been inquiring about an airfreight deal, which for a small increase on our USA rate would allow air speed delivery. But to qualify we need 300 or more US readers. We have about half that now, so please help us obtain more US readers. It's in your own interest - ie we'd be able to offer a standard US airfreight rate and you'd get FT within a week of publishing.

So the message - as usual - is that our survival depends on expanding, and so does our growth and improvement.

TRUSS FUND

...in which we acknowledge, gratefully, kind donations from the following: Janet and Colin Bord, RJ Howes, JP Kain, Martin Lorber. I must ask those to whom FT posters are due to be patient. Unfortunately matters of some urgency took precedence - but they will be posted as soon as possible.

***** Marseilles murder mystery (Cont from p14)

... by the wise - I delight in a detail in this story -- that the shooting happened in a house in the Rue Flammarion, named for a man who had an abiding and scientific interest in the phenomena of coincidences! Sunday Express 16 May 1976.



JUMPING APPLES & HANGING CLOCKS

Fort never accepted fully that by the term 'poltergeist' we automatically mean we are dealing with 'spirits', despite the etymology of the word. We are talking about telekinetic movement of objects and other associated phenomena of which the most complete, extreme and dramatic form can be seen in classic poltergeist phenomena. Whether or not spirits are involved we will use the term 'poltergeist' as the most apt appellation of this particular syndrome or set of effects. It is convenient, just as using the term 'Fortean' is convenient. After all, what's in a name? - they are all noms-de-plume for some inexpressible but unique secret.

So - when apples, by all accounts looking like 'normal' apples, start leaping out of their dish with such force that they fly across a room to hit and bounce off a pantry door, the family concerned, and indeed ourselves, can be forgiven for filing the story under 'poltergeist'.

This story is given in a reader's letter in the Daily Mirror 6 October 1967 (Cr: Anthony Smith). The lady, whose name and address were unfortunately not noted) wrote: "This happened in our house (last) weekend, starting about 2pm on Saturday and finishing about 11am on Sunday. The first time it happened we didn't believe it, but when the second apple jumped we knew we weren't seeing things. In all, eight apples jumped and one just missed a neighbour standing in our hall. We noticed that before they took off there was a slight rustling or hissing sound. My son Trevor, aged 7, ate two of the apples without any ill effect, but the apples which hit the pantry door were too badly bruised to be

eaten. At first I was very frightened but it happened so many times that I became used to it. I wonder if there could be a poltergeist haunting the house?"

This phenomenon immediately calls to mind Fort's documentation of epidemics of jumping coal, leaping with force out of scuttles, in France, Belgium, Switzerland and London in the years 1921-3 (see The Books p947f.). One of these was during a distinctive poltergeist 'haunting'.

Mrs Irene Slaymaker, of Oakes Rd, Bury St Edmunds, Suffolk, was given a clock, as an anniversary present, in 1971. All was well until she (recently) began keeping it on a window sill instead of the sideboard. Mrs Slaymaker says she repeatedly finds it suspended by its winding handle among the lace curtains at the window. She remains quite puzzled, indicating that there are no pets, or draughts, or other apparent causes to account for this. However, she seems content to disentangle the clock each time rather than move it to another location, as neighbours have suggested she do. No harm has come to it yet, and she fears that by moving it she may provoke a more violent effect. Reveille ? June 1975 (Cr: Anthony Smith)

ALL BY THEMSELVES!

Now for a few more obvious poltergeists - the sort of effects I fondly imagine would predominate if 'The Exorcist' had been animated by Disney studios.

Maureen O'Connor, 17, screamed, bringing her mother running. Together, in fear and amazement, they watched a younger daughter's skipping rope stand on end, then spiral through the air above the kitchen floor, coming gently

to rest on the other side of the room. This was just one of many strange effects in their house, in Beechings Way, Gillingham, Kent, since, Mrs O'Connor said, her husband died 2 years previously. Vases, flowers, pictures and furniture moved around the house; there were slow plodding muffled footsteps, and frightening waves of "cold damp air". She complained to the Kent County Council Children's Dept because her children were exceedingly frightened, and they took the brave step of contacting Canon Pearce-Higgins - who in turn sent along a husband-and-wife exorcism team. The phenomena stopped! News of the World 10 March 1974.

A similar appeal was made by Mrs Janet Greene to the St Albans' Diocesan Authorities, landlords of the 3-storey Victorian house in Ashburnham Rd, Bedford, in which she has a small flat. She says that since she moved in the previous May her children often begin crying and screaming in one particular room. The matter came to a head when she heard them screaming and went to investigate. A few moments before, she had left their door ajar, but now it was shut firmly and she could not get to her children. She called the firebrigade who rescued the two children (aged 2 & 3) through a window. The firemen found a large heavy sideboard had moved in the room, completely blocking the door. Mrs Greene is convinced that it must have moved on its own, or by a ghost - the Bishop of Bedford, on the other hand, was resisting strongly the notion that his church's property was haunted: "There may well be a rational explanation but I don't know enough about the case at the moment." Sunday People 12 October 1975.

A science technician and his wife, described as "sensible and level-headed", both complained that they were deeply disturbed by the "strange atmosphere" in their Handsworth, Birmingham, house. Furniture and objects would move of their own accord, and lights would go on and off by themselves. Though not religious, they sought the help of the Bishop of Aston, who sent along the precentor of Birmingham Cathedral to comfort them. The priest, Rev David MacInnes, saw "a number of remarkable events" in the house, including a bedspread that suddenly got up off the bed, walked down-stairs "as if on legs" and threw itself angrily against the front door. The previous night a heavy sideboard, as in the case above, moved itself across the ((almost aptly named)) living-room to block the door. The couple had to get in

via a window. Both the Bishop and MacInnes confirmed these reports, but refused to name the family or discuss them further. They simply said that over a period of several weeks they both said prayers there and the phenomena seem to have subsided. Sunday Express 20 Feb 1977.

A GHOSTLY BUSYBODY

Most families afflicted with poltergeist phenomena do not regard them with much enthusiasm or amusement - they are pests in the most ancient meaning of the word - so a tale of a helpful poltergeist seems quite remarkable to me. The Reveille 19 September 1975, shows a photo of the particularly haggard-looking Usher family, of Bow Rd, Bow, London. They claim their 1st-floor council flat is haunted by the ghost of a bad-tempered woman in a white dress and blue slippers who makes the beds, tidies the cupboards and cleans the bathroom! Despite this eerie boon various members of the family are at their wits' and nerve's end, knocking back tranquilizers and sleeping pills. The lavatory door opens by itself the same time each day (12.50pm), and the ghost has been seen with a bottle of brandy, and once with another ghost: "A man (wearing) corduroy trousers, a sweater and glasses. I ran for my life," said Peter Usher, 33. A psychic investigator said the ghost was "very abusive" to him and resented the attempts of himself, and a visiting priest, to remove her. It's not said whether they were successful and this was the last we heard. If any enterprising reader feels like following this case up (the family live in Barton House flats) we'd be interested to hear from them. (Cr: John Michell & Nigel Watson.)

PICKED BONE CRACKS CASE

We give the following story here because it seems to have similarities with tales of exploding crockery etc. It seems there was a showcase in the War Memorial Museum, in Auckland, New Zealand, which kept cracking in the same place, repeatedly, for no readily apparent reason. The case housed a number of Australian aboriginal artifacts, including a yellowed 6" bone used in witchcraft rites. It is a 'pointing bone' and used for cursing etc. The museum officials found that the bone pointed to the exact site of the cracks, so, just playing safe you understand, they moved it to point at a concrete wall. The glass has not cracked since, but neither, says the report, has the wall. Ah, one day... Weekend 24 April/1 May 1970 (Cr: Anthony Smith).



It is hard to imagine a breathing, walking-around human being who has not heard the remark: 'I'll believe in UFOs when one lands on the White House lawn,' or whatever the appropriate National Site might be in one's country. This is considered an event that would constitute evidence of the corporeality of UFOs, with the assumption that UFOs would then be 'proven' to be extraterrestrial space craft. (Though why any ETIs would want to try to communicate with beings on the intelligence level of politicians would be harder to explain than the operation of the vehicle itself.)

Philosophically this is quite naive. As naive as was Dr Johnson's 'refutation' of Berkeley's denial of the existence of the external world. He accomplished this one day when, in conversation with Boswell, he kicked a stone. A comment on the impractical vagaries of philosophy perhaps, but neither a proof nor a dis-proof of anything.

It's easy to see what reactions would most likely be forthcoming. 'Mass hallucination' would be dragged out. 'Swamp gas' would flit by. Esoteric ones would mumble of the 'collective unconscious.' 'Salvation' from the saucers would be trumpeted by the cultists. And the opposition party would accuse the government of absurdly expensive chicanery to win votes. Not to mention the conspiratorialists, who would find a tangled web of deviousness designed to distract attention from something really important but hushed up.

Evidence is in the eye of the beholder. To use Fort's words, such an event '...which seems so final and authoritative to some minds, is no more nearly absolute than is identification by a child or description by an imbecile.' Have you ever compared the descriptions of an automobile accident given by the witnesses thereto? Sometimes one can hardly accept that they were all watch-

ing the same event.

All reasoning is circular. Sometimes it takes more exotic shapes though. A recent book on the ancient astronaut business -- and it is quite a business, isn't it? -- contains these expressions: 'The evidence for the existence of UFOs in the present also suffers from the problem of inconclusiveness.' Two pages later, we read: 'But often the real world makes no sense at all, at least none that we can discern within the limits of our information and intellectual abilities.' The author, having dipped his toe into inconclusiveness, apologises for not getting wetter.

The issue is not merely UFOs, or any oddities, freaks or damned facts. It's also catsup bottles, the stock market and you name it, as Fort pointed out. It is possible to be critical, and inconclusive, and still realize '...that there is one integrating organism and that we have heard its pulse.'

Perhaps Sam Johnson's rock kicking was a witticism. Whether or not, we needn't go around kicking rocks in the hope of demonstrating truth.

Now for an entertaining heresy, or: American Indians in 16th century Wales; but first a quote from Lewis Spence's The Fairy Tradition in Britain (Rider, 1948; Ch iv, pp78f):

'A tradition survives in Merionethshire respecting a certain race of folk known as the Cochion, or "Red Ones", who were noted for their strength and pugnacity, and who, in the middle of the 16th century, inhabited the afforested tract known as Coed y Dugoed Mawr, or "The Great Dark Wood". They were regarded with fear by their neighbours, and are said to have survived until about a century ago. "In some old cottages in Cemaes there are scythes put in the chimneys to prevent their entrance." But

we get a clearer view of the actual character of these dubious folk when we learn that they were known as Y Gwyllied Cochion, that is "the Red Fairies". "They built no houses and practised few of the arts of civilised life. They possessed great powers over the arrow and the stone and never missed their mark." At last a certain John Wynn ap Meredydd, along with a local dignitary, Baron Owen, feeling that their tyranny over the surrounding countryside should receive its due chastisement, fell upon them on Christmas Night 1534, and hanged upwards of a hundred of them. The remnant vowed a terrible vengeance against Baron Owen, and on a later day, while that noble was on his way to the Montgomery Sessions, they set an ambush for him and slew him. Some of their descendants were said to be living in Llangarig so recently as the year 1852 (Ethnology in Folklore, G.L. Gorme, pp186-8.) The likelihood is that the legend of this band of outlaws was transformed into a tale of evilly disposed fairies through the alchemy of popular tradition. But the historicity of the account seems to be feeble, and it may well be that the folk in question were

actually of Ffêrie as the name appears to indicate.'

This may be a far-fetched idea, but suppose that the Cochion were descended from Amerinds who floated across the Atlantic. Accounts of Red Men turning up on the coasts of northern Europe occur from Roman times down through the 17th century. If this case is one of a tale of banditry converted into a fairy tradition, it seems to be unique. Anyway, if Prince Madoc could 'discover' America, why couldn't folks from America 'discover' Wales?

The business of the scythes in the chimneys, I gather, is typical of Merionethshire lore (see Evans-Wentz, The Fairy-faith in Celtic Countries, 1911, p144) but may not be specifically connected with the Cochion. I haven't been able to look up Gomme's work, so I don't know what light he throws on the matter.

It would be interesting to check the historicity of the alleged Cochion massacre in 1534 - a curious allegation - as I have yet to encounter any other story from Wales or elsewhere that deals with a mass execution by hanging of fairies!

Philip Canning - April 1977.



MINES - LOST AND POUND

The legendary 'King Solomon's Mines', placed by Rider Haggard in Central Africa, have been 'found' in Saudi Arabia, according to the claims of Dr Robert W Luce, a US Geological Survey geologist, who was part of a Saudi-American research team working on a region between Mecca and Medina known as Mahd adh Dhahab, the 'Cradle of Gold'.

According to 1 Kings chs 4-10, the mines of Ophir delivered 1,086 talents (apx 34 tons) of gold to Solomon in Jerusalem - which is an awful lot, and thought to have constituted about half the known gold holding in the ancient world. Although Ophir is mentioned in several Biblical books it has never been pinpointed - some have ventured to

place it northward in the Urals, and even southward in India. Dr Luce says there are huge quantities of waste rock on the site - still with a gold content of six tenths of an ounce to a ton - indicating that the ore used for refining was undoubtedly richer, and probably nearer the surface. Much of the early gold could have been had by simple panning, augmented later by mining, as evidenced by the litter of old tools on the site. The mine was near one of the oldest trade-routes, and certainly within the reach of Judea at that time. Dr Luce says the teams findings confirm the 'reasonable guess' of KS Twitchell, a mining engineer who visited the site in the 1930s,

that this was the most like source of King Solomon's gold. New York Times 24 May 1976 (Cr: Mark Hall.)

The Sunday People 8 August 1976 has a brief story on the legend of the Lost Dutchman Mine, hunted by dreamers and fanatics for nearly a 100 years in the canyons of Superstition Mountain, Arizona. It was apparently originally located on sacred Apache ground by a Mexican cattle-baron called Miguel Perelta. He sent a force of 400 miners and guards - all massacred by the Apaches for desecration of the land where their Thunder God dwelt. About 30 years later the 'Dutchman', Jake Walz, staggered into Apache Junction, 35 miles east of Phoenix, with a sackful of gold and a tale of a gold-vein 18" wide. It's said that an Indian girl had her tongue cut out for leading him there. The Dutchman himself shot several men who tried to follow him into the mountains. He died in 1891, taking his secret with him. Today Apache Junction still plays a humouring host to the steady trickle of gold hunters. But the old-timers suggest there is something "weird up in the hills," and are content to let the Thunder God keep his well-guarded secret. (Cr: Ion Will.)

Apache gold also figures in another story. The gold, stolen from Mexican and American wagon trains by Geronimo and his fellow chief Victorio, was allegedly buried on a mountain in the San Andres range, in southern New Mexico, now called Victorio Peak. The known details date back 270 years when a French Jesuit, Father Philippe La Rue, reputedly found a mine full of fabulous riches. The then government in Mexico City sent an army - but La Rue had reburied the mine. He died under torture and never revealed its location. The Lost Padre Mine, as it's sometimes known, was next found in 1937 by an itinerant doctor, Milton E 'Doc' Noss, who said he stumbled into a narrow shaft to find a room stacked with thousands of gold bars guarded by 27 human skeletons. He dynamited the shaft to widen it - but overdid it and the whole lot caved in. In 1945 the area was closed to the public as the White Sands missile range (where the first atom bomb was about to be exploded) was only 50 miles away. In 1949 Doc Noss died; shot by an irate backer after spending a small fortune helping Noss' unsuccessful attempts to relocate the mine.

The first note we have is from the Daily Mail 22 June 1976, in which it's said the US Army at White Sands, fed up at being continually nagged by treasure-

hunters, finally agreed to let a group, known as Explorations Unlimited, into the restricted area in July. It's not until earlier this year that we learn that EU, who specialise in 'electronic searches' and who had been hired by a group of six 'old-timers' all claiming the fortune, estimated in various reports as worth between £500 million, and \$250 billion, had to postpone their expedition.

On 19 March this year, the Army again granted permission for a 10-day search. All they found, up to the time of a note in the Daily Telegraph 21 March 1977, was a few bloody hand-prints left by Indians. If there had been more, I'm sure we'd have heard by now. Other sources - Jacksonville, Florida, Times-Union 29 January, 19 March 1977 (Cr: Gary Abbott.)

BONES OF LOST ARMY

When Cambyses II, of Persia, sent an army of several thousand into Egypt, 2,500 years ago, it vanished, becoming one of the great mysteries of the past. Now Egyptian archeologists say they have found what they believe to be their remains - thousands of bones, weapons, and amphorae (identifiably Persian) - near Mount About Ballassa. Officials say the army was probably on its way across the 'Sea of Sand' - an area as big as Switzerland, in the Western Desert - to the Amon temple at the Siwa oasis, when they were engulfed and lost in a tremendous sandstorm. Sunday Express 6 March 1977; and Stampa 19 February 1977, for the translation of which thanks to Edoardo Russo of Clypeus.

ON THE DOORSTEP

You don't have to travel far to exotic places these days to make exciting archeological finds. Since most of these places have undoubtedly been looted for museums, it stands to reason that the richest picking now lie in museum basements, waiting to be rediscovered by some intrepid individual who dares venture where no higher-up has been before. The latest find in the 'New Archeology' is the discovery of six chests full of rare Chinese pottery, worth "tens of thousands of pounds", in a storeroom in the museum at Taunton, Somerset. The collection had been bequeathed by a local businessman in 1946, at which time they were "loosely" catalogued and packed away, to be forgotten until Mr John White, a local enthusiast of Chinese ceramics, asked some awkward questions about the long-ignored catalogue entry. Daily Mail 29 January 1977.

THE EDALJI CASE

...AGAIN! by X.

In view of the increased attention given to animal mutilations in the USA and elsewhere in recent years, Fort's reference to the Edalji case should be consulted by those interested in investigating animal slashers - see Wild Talents (Kendall, 1932, pp67-70; Ace, p41f), Books of Charles Fort (Holt, 1941; Dover, 1974; both pp878-880). George Edalji was the victim of a most unusual crime perpetrated by a madman and perpetuated by a legal system incapable of correcting its errors.

One can only imagine the horror with which police read an anonymous letter stating: 'There will be merry times at Wryley in November when they start on little girls, for they will do twenty wenches like the horses before next March.' From February to August of 1903, a person or persons unknown had been attacking horses, cattle and sheep, ripping them.

Captain George A Anson of the Staffordshire Constabulary already had grave suspicions as to who had committed the atrocities at Wryley. After inspecting a pony which had its stomach slit open on the morning of 18 August 1903, Inspector Campbell proceeded to arrest George Edalji.

The evidence against Edalji was overwhelming. The police were well aware of previous trouble at the Edalji household. The community had not yet fully accepted the arrival of the Rev. Shapurji Edalji, a Church of England clergyman and originally a Parsee from India married to an Englishwoman. Between 1892 and 1895, while their eldest son George was attending Rugeley School, the family fell victim to a series of persecutions; garbage was dumped at the vicarage, false advertisements were made and answered in the reverend's name, malicious letters and postcards circulated, and a large key, stolen from Walsall Grammar School, was slipped under the vicarage door. Capt. Anson accused young George of this mischief and openly suggested he be given a stiff prison sentence once he was caught. Later in December 1903, the last false advertisement appeared in

a Blackpool newspaper, and George Edalji continued his education hoping to become a solicitor.

Then the outrages began. Sixteen animals were slashed in a peculiar manner wherein the shallow wound did not penetrate the gut but let the animal bleed to death. Letters were received alleging that a gang of slashers was being led by George Edalji, and were signed 'Greatorex'. Police were assigned to watch the vicarage where George still lived with his parents while working in Birmingham. At 6.20am 18 August, a pony was found lying in a pool of blood. By 8am the police arrived at the vicarage and took away several blood-stained razors, a damp coat and trousers covered with horsehair and stained with blood, and a pair of damp muddy boots belonging to George. It was a clear case against him when prints from his boots appeared to match some found by the slashed pony. No wonder they could not understand why he did not confess when they confronted him in his office that afternoon and arrested him.

It did not seem to matter to the court that the razor stains proved only to be rust, nor that Insp. Campbell had placed the clothes in the same box with some of the pony's hide, nor that the scene of the crime had been trampled by local colliery workers and sightseers who probably bought their boots nearby, nor that the police insisted the slashing took place around 8 to 8.30pm the previous evening despite the veterinary surgeon's testimony that it had happened about 2.30am. Tried by a county justice who was nearly as incompetent as the police, George Edalji was sentenced to seven years in prison. When asked to explain Edalji's guilt after another attack took place while he was in custody, the police said it was the work of his gang, and showed no further interest.

In 1906, for reasons unknown, George Edalji was released after serving only three years of his sentence. He was to remain under police supervision as a

discharged convict, but the circumstances were puzzling. Why had he been released prematurely? Had he been pardoned? Had the petition signed by ten thousand people, including hundreds of lawyers protesting at the weakness of the evidence against him, anything to do with it? It was a mystery worthy of Sherlock Holmes.

Although Holmes was not available, Sir Arthur Conan Doyle was, and decided to pursue the case. From their first meeting, Doyle knew Edalji was innocent. In the foyer of the Grand Hotel, Charing Cross, Doyle diagnosed from the manner Edalji read a newspaper that he had a severe case of astigmatic myopia. It was clear he could not have found his way to the pony slashing in the dark, let alone evade the police patrolling the area.

On 11 January 1907, the first installment of Doyle's 'The Case of Mr George Edalji' appeared in the London Daily Telegraph. While a shocked nation learned of the scandalous nature by which Edalji had been convicted, Doyle pursued the identification of the real culprit. Soon he began to receive letters from the slasher.

Doyle deduced the slasher was familiar with George Edalji and his family, had been a resident (of Wryley) from 1892 to 1895, probably had attended Walsall School where the stolen key came from, knew a student there by the name of 'Greatorex', and apparently was absent from the area up to 1903. Also, it appeared the slasher was familiar with animals, all too handy with a knife, and foul-mouthed. An inspection of the school rolls at Walsall soon revealed the identity of the slasher.

Royden Sharp had been expelled from Walsall and had been apprenticed to a butcher before joining the merchant marine in 1895. Prior to his return in 1903 he had served aboard a cattle boat for ten months and had taken with him a large horse-lancet, which has but one cutting edge which would not penetrate deeply into the animal. Doyle compiled his list of evidence in a report entitled 'The Case against Royden Sharp for the committing of those outrages upon cattle from February to August 1903, for which George Edalji was condemned to seven years' penal servitude at Stafford Assizes, November, 1903.'

Unfortunately, a mystery remains in the case, for instead of concerning itself with the innocence of Edalji and the possible guilt of Sharp, the Gladstone Commission spent most of its energies shielding Capt. Anson's incom-

petance and interference in the initial letter-writing between 1892 and 1895. Undoubtedly Royden Sharp was involved, but how much of an accomplice was Royden's brother? Royden appeared to feel secure from prosecution in his letters to Doyle, for in one he states: 'I know from a detective of Scotland Yard that if you write to Gladstone and say you find Edalji is guilty after all, they will make you a lord next year. Is it not better to be a lord than to run the risk of losing kidneys and liver.' It is curious that Royden escaped prosecution, that the Home Secretary announced no new evidence had come up, and that a second cousin of Capt. Anson (Sir Alfred de Rutzen) was one of the three members of the Gladstone Commission. The fate of Royden Sharp after 1907 seems as elusive as that of his predecessor, Jack-the-Ripper.

Modern techniques in ink-analysis and handwriting pressures may yet yield clues for Doyle's scrapbook, entitled 'The Edalji Case', contains the original letters sent to him. Inquiries may yet be made as to Royden Sharp's fate.

The complicity of official investigating agencies is equally suspect in the recent cattle mutilations in the United States. Attacks have taken place in 24 states, starting in 1974 in Colorado and Kansas. Though there have been notable animal mutilations previously (such as 'Snippy', a horse whose death in Alamosa, Colorado, in September 1967 was not satisfactorily explained), the modern series are almost systematic and identical in their execution. Two veterinarians, employed by the US Department of Agriculture in Utah and Colorado, were apparently told not to pursue their investigations of mutilated cattle. It has been suggested by some that aliens in flying saucers, or Satanists in unmarked helicopters, are responsible, but with the exception of local town and county police, those responsible for these outrages are not being actively pursued by the law enforcement agencies on state and federal levels of government. Meanwhile the atrocities continue on ranches and at least one zoo (at Lufkin, Texas, where, in December 1976, otters, foxes and raccoons were slaughtered.)

Another case study is needed, and all that is wanting is another Sherlock Holmes, Sir Arthur Conan Doyle, or other reputable investigator, to apply the principles of deduction in solving the case - if officialdom will allow!

X - May 1977.



HOLE IN THE HEAD

Some of you may have seen the recent movie, Network, in which the late Peter Finch gave an Oscar-winning performance as a batty newscaster called Howard Beale who threatens to commit suicide on TV before millions of viewers. As in all things, there are fashions in exits and occasionally we hear of a real stylist. Knowing of a factual event which preceded this fiction we could hardly give a tip of the hat to the scriptwriters for novelty.

The suicide which may have given the writers of Network the idea happened back in 1974 when 30-year-old Chris Chubbock shot herself in the head while reading a news item - another first for Women's Lib! She was the presenter of a local news programme, Sarasota Digest, on Florida's Channel 40, which had just switched to a new format involving her reading the news and interviewing local personalities. Soon after the programme began, technical trouble ruined a film clip of a shooting in a Sarasota bar. Ms Chubbock continued saying: "In keeping with Channel 40's policy of bringing the latest news in living colour, you are going to see another first - attempted suicide." Then pulling a .38 revolver from her lap, beneath the desk, she held it to the back of her head and fired. As she slumped forward thousands of viewers saw the screen blacked out. A spokesman for the TV company later said she must have planned the attempt because they found on her desk an "unscheduled script" outlining a special news bulletin on her own suicide. She was taken to hospital - and that was the last we heard. She was not expected to live. The Sun 16 July 1974.

Oddly, a similar incident happened only last month (as I write this) when American TV viewers, watching an Easter service from a Baptist church in Biloxi, Mississippi, saw an armed man order the preacher from the pulpit. The gunman

then delivered a sermon on death, put a pistol to his head and killed himself. TV technicians blanked out the fatal drama, but the 600-strong congregation had to witness it all. The suicide was named as retired USAF Major Ford Dawson. The pastor commented that the man kept mumbling about resurrection and death. "I'm convinced he came specifically to commit suicide on television." Let's sincerely hope this is not a trend. The Sun 12 April 1977.

When we fished the sad tale of Ms Chubbock from our files a few other notes fell out too and this is as good a place to deliver them as any. Some holes in the head, it seems, can go wrong - you can't even rely on it as an effective form of suicide. Consider the case of Henri Schuster, of Troyes in France, who had a row with his wife and in a fit of pique shot two small-calibre bullets into his head. Nothing happened! The only signs were two small drops of blood near his right ear - and for two days the poor man couldn't even get any sympathy from his wife who refused to believe his story. The next day he got a headache and went to the hospital in Troyes, where an X-ray showed the two bullets clearly penetrating his brain. The report in the Sunday Mirror 6 March 1977, ends: "Last night, Henri, 47, was seriously ill." (Cr: Peter Hope-Evans.)

Something similar was told of another Frenchman, Rene Bouchard, who was so depressed when doctor after doctor told him there was no cure for his progressive deafness that he shot himself in the head. When he regained consciousness, after doctors in a Paris hospital had removed the bullet from his brain, he found he could hear again! Reveille 10 Dec 1976 (Cr: Nigel Watson); News of the World 9 January 1977.

The best laid plans - not just of the would-be suicide - often go astray in a fatal way. That his gun would go

wrong was certainly not in the mind of Finnish circus star, Aimo Leikas, who for 20 years had been performing a Russian roulette trick in which a spectator mixes 10 blank and 10 live rounds and then picks out six, and loads the performer's pistol. The gun was built so it would only fire the blanks. Before an audience in Helsinki, he put the gun to his head and pulled the trigger. A real bullet killed him instantly. Revue 1 October 1976 (Cr: P Hope-Evans).

As a comedy set piece you've seen and laughed at it many times - a gun is cocked and fired but nothing happens, it's picked up again by someone who thinks it's not loaded...and bang! At a recent trial at Exeter Crown Court this happened for real. A barrister picked up an exhibit, an air pistol, and it went off in his hands, the pellet whistling between the court clerk and the shorthand recorder to hit the bench just two feet from the judge. The Chief Clerk said: "I can't understand why it was still loaded. It has been in police hands some time." A police spokesman said that a pellet had "obviously" become jammed in the automatic feed channel and was dislodged when the pistol received a severe jolt. The judge said he was satisfied with the explanation and rebuked the barrister for carelessness. Not really a 'Strange Death' story but I thought you'd like it. The Daily Telegraph, & Guardian 10 March 1977 (Cr: Peter Hope-Evans.)

ODD WAYS TO GO

According to the Daily Mirror 6 Apr 1974, a baby died in a West German hospital from a combination of meningitis, blood-poisoning and a lung disease. This lung disease was caused by a germ, called Erwinia, which normally lives on and only attacks plants. Doctors found it had been brought into the labour ward on a bunch of flowers.

A Nottingham inquest determined that Joseph Harrod, 81, died from natural causes. He contracted pneumonia four days after making five separate suicide bids, including electrocution. Daily Express 23 January 1974. We have a positively ghoulish file on curious suicides that is just dying to be released. Some day when we have room...

I don't know if a British comedy TV series, The Goodies, has ever been shown in the USA, but their surreal antics regularly attracted a large audience in the UK. One of their devoted fans was Alexander Mitchell, 50, a bricklayer of King's Lynn, Norfolk. I say 'was' because like the true fan he was, he died laugh-

ing, watching a fight between bagpipes and a black pudding. His widow, Nessie, said: 'After 25 minutes of laughing he slumped and died. The doctor said his heart failed after a meal; with his stomach full the laughter was too much. He literally died laughing.' Sounds like the ideal way Fortean's should go out! Nessie added: 'I can still hear him laughing and it's a lovely remembrance. I shall write to The Goodies to thank them for making his last minutes so happy. The Times 29 March 1975.

SOME CULTISH DEATHS

Over the last year or so there have been quite a few deaths in connexion with cultish practices: murders by folks who believed they were possessed, and by other folks who were trying to exorcise demons from the unfortunate victim - but these cases we shall have to leave to another time. For now we'll just mention:

That on 28 Oct 1976 a 30-year-old man was found without identification on him, sitting in a car without number plates, near Las Vegas airport, in a dazed condition. He was taken to hospital where he died on 13 November without regaining consciousness. He was identified at the inquest (in Las Vegas) as Geoffrey Hubbard, son of L Ron Hubbard, founder of Scientology. Scunthorpe Evening Telegraph 23 November 1976 (Cr: Nigel Watson.)

Two members of the Children of God sect were found dead in Belgium last year - both bodies were found at abandoned fortresses, and the internal organs of both men had been crushed 'by an amazing force', police said. Jean-Paul Meurice's body, 20, was found beneath the walls of the Dinant citadel in December 1975, and he is assumed to have died of natural causes. In February 1976, the body of Michel Piersotte, 21, was found near Namur Castle - an examination showing that he had been crushed to death only a few hours before. When police established that both men had been friends and members of the sect, (which both had expressed their desire to leave), the police exhumed Meurice and discovered he had died in the same way as Piersotte. According to the report in the Guardian 17 March 1976, the Belgian police were studying files sent over from Scotland Yard - the Children of God were founded in California in 1968, and their recent activities in Britain had led to police investigations and questions in the House of Commons - to establish further links between the two deaths. That is the last we ever heard - perhaps some of our

Belgian readers could tell us if anything transpired. (Cr: P Roberts & J Michell).

See back to The News 13/14f for the mysterious death of Frank Merry in June 1975. Merry had a few days before joined a secretive sect called The Emin, or 'Faithful One'. Maybe there is nothing behind these cultish deaths. Maybe... but the mind raceth all the same. Perhaps the Old Ones are returning... Cthulhu no longer lies dreaming... Nyarlathotep sits down on two neophytes... Aieeee! Shub Niggurath! Yet another scenario from Shea & Wilson's ILLUMINATUS!

SUDDEN DEATH & DEAD DUDES

We have often noted a datum - that death has overtaken someone during a normal act, freezing them, as it were, in a life-like pose. We have some historical accounts of cosmic 3D 'photography', where, say, a man was frozen in the act of mounting his horse by the flash of a lightning bolt, but more of that another time. In the following 2 cases there was no hint of lightning.

Robert Antosczyk; 29, a yoga-instructor and university student of Ann Arbor, Michigan, apparently died while meditating in a yoga posture. He was found, 2 days dead, still in the position. Doctors are mentioned as thinking that his heart slowed down sufficiently to starve his brain of oxygen, finally stopping forever. Death by yoga? Daily Express, Daily Mirror 30 June 1975.

On 26 July 1976, Dennis P Graham, 46, left on a short drive to a grocery store in nearby West Point, Virginia - he never returned. In the first week of October, following a sighting of a car in woods 2 miles north of Shackelfords, his brother and brother-in-law found him sitting on the ground near the car, quite dead. There was no evidence of 'foul play' and we don't know the autopsy results, but it looks like a mystery. Interestingly, the Newport News, Virginia, Daily Press 8 October 1976, says this was the third disappearance that year from the West Point area - the body of one turned up in the Mattaponi River, and the other is still missing. (Cr: Gary L Abbott.)

Another datum we notice is that many bodies seem particulady well dressed - like the skeleton in an immaculate business suit complete with rolled umbrella found several years ago (I can't lay my hands on the ref. at this moment) half way up a Cornish (I think) cliff! We are also accumulating notes on bodies (some are suicides) with a pile of neatly folded clothes nearby. But back to natty corpses we note a 38-year-old mystery

retold in the Sunday Post 18 July 1976. On 19 September 1938 a highlander came across the body of a man by a stream on the south face of Ben Avon, near Braemar in Scotland. The next day a police party of six set out to find the spot. They found a man in a dark suit with a light check pattern face down at the edge of the stream. Nearby was a plain walking stick, a bowler hat, and a brown attache-case containing pyjama trousers, 2 collars, a toilet roll, scissors and matches. On a rock ledge was set out some shaving gear, and it seemed to the party that the man had been about to shave when whatever happened happened. He'd been dead for two months - there had been no reports of missing persons, and he had nothing on him that led to identification. The Grampian police, who have kept the file open, were most baffled by the man's dress, completely out of place for camping out halfway up a Caingorm mountain. (Cr: Nigel Watson.)

THE SCREAMING DEATH

Janet Bord sent us a note of a weird death from The Times 23 October 1969, after a coroner at Pangbourne, Berks, the previous day said there was no physical explanation of the sudden death of Mrs Sheila Shearer, a healthy mother aged 30 - it seemed likely, he added, that a bad dream caused her to die of fright. Her husband, Hugh, said that on the morning of Monday, 20 Oct, his wife did not get up when the alarm-clock went off, but began breathing heavily and shouting. "Her eyes were wide open and fixed. She was shouting loudly, so I gave her a good shaking, but this had no effect whatever." Then suddenly she was dead.

Shades of ILLUMINATUS! again...but it seemed familiar. Sure enough, a rummage in the wonderful files unearthed the following unearthly story:

At about 6am, Sgt Robert Rush, of Santa Maria, California, who had just returned from Vietnam 3 days previously, was roused from sleep. His wife Patricia was shaking him. Then she gave a short scream and collapsed dead. Resuscitation attempts by Rush and a policeman failed to revive her; and there were no clues to her death. Patricia was - and get this Illuminati-spotters - 23-years-old. It's not quite true that there were no clues - there was one which was both tantalising and useless. The girl's parents revealed that Patricia's sister, Beverley, died in a similar manner in 1963, aged 17. She had been swimming, in Porterville, California, when she emer-

ged from the pool, looked around wildly with a horrified expression on her face, gave a 10-second scream, stopped breathing and fell dead. An autopsy then failed to identify any cause of death. The parents, who have two surviving daughters, say they are worried in case the same happens to them, and felt that in Patricia's case too, the cause of death would remain a mystery. This was so - Dr John P Blanchard, Santa Barbara County's autopsy surgeon, could only find that the girl died of 'natural but undetermined causes.' Newport News, Va, Times-Herald; Reno, Nevada, Evening Gazette both 18 Jan 1968; & unidentified paper 19 Jan 1968. (Cr:INFO/Brooks).

TRAIN DRIVER DEATH MYSTERY

The national papers for 14 January 1977 contained only a brief note - eg. The Sun, that a 100 passengers escaped disaster when the driver of a train to London was killed, apparently by a projectile as he looked out of a window, and two sleeping-coaches derailed as the automatic safety breaks brought the train to a halt. (Cr: Sam.)

Frank Adey sent us coverage from the local paper, Wolverhampton Express & Star 13 Jan 1977. The train from Stranraer to London was travelling at 60mph or more when it shuddered to a halt near Warrington, Cheshire, waking most of the sleeping passengers, at about 6am. No one was hurt except the driver, who was found dead in his cab with a 'large slit' in his head. The police then said: 'He must have had his head out of the window for some reason.' They think this because: He had definitely been hit by something, but the cab windows were not broken.' The same paper the next day reported that an inquest had been opened and adjourned, and it was suggested that the driver, named as Frederick Dale, 46, may have been hit by an icicle!

I don't know how that strikes you, but I smell puzzlement. If he was looking out of the window and was killed suddenly by a falling projectile, the windows would still be open - and surely if the windows were open there would be no need to add that they were not broken? You'd only comment on the unbroken windows if there was some doubt about whether he had been looking out - like if the windows were still up! Frank Adey notes that that day was one of the worst of last winter's blizzards, and thinks the driver may have had his head out because of this. On the other hand I see that as a very good reason to keep

the windows shut! One wonders also about the choice of an icicle - is it, my Fortean mind prods, because the man was found with a slit in his head, the windows closed, and no sign of the offending instrument? Frank says that to him 'the icicle sounds like a relative of the "ice dagger" favoured by Agatha Christie & Co in their "locked-room" whodunnits.' Frank, like a good Fortean, also realized that we may have a fatal example of one of our 'phantom marksman' stories. We know too of many instances of projectiles materializing in motion inside rooms...but I don't know of one where anyone was killed. There's always a first time I suppose...hmmm!

THE CASE OF THE SUPERCLEAN BOY

Sometime shortly after 3.30pm, on the afternoon of Sunday 18 January 1976, Peter Watts, 15, left a note for his parents, in their home at Colwyn Bay, North Wales, saying he had gone round to a friend's house to help him revise for examinations. About 9½ hours later he was found dying in an underpass near Euston Station, London. The father had reported the boy's disappearance almost immediately, and said Peter knew no one in London. The British Rail ticket clerk at Colwyn Bay said he recollected a youth handing him a £10 note for a return ticket to Chester, that evening at about 4.20pm, but could not be certain it was Peter. The next train was a through-service to London, via Chester. An inquest in London found, on 20 May 1976, that the boy must have been abducted and murdered by person or persons unknown - mainly because the wounds were not at all consistent with self-injury.

The boy was found lying on his back in the Euston Rd underpass about 1.33am Monday 19 Jan, by a taxi-driver, John Morgans. Morgans rushed to the boy's side and found him barely alive, with a sluggish pulse and not responding to verbal or physical stimulation. He had some injury to the left side of his head and there was a pool of blood beside him. He was taken to nearby University College Hospital where he was found to be deeply unconscious from a depressed fracture at the back of the head, and died about half an hour later.

Now it starts to get curious. The police said that 3 drivers using the underpass between 1 and 1.30am had not seen the body - it must have arrived, or fallen, between 1.30-1.33am. When Peter's clothing was searched they had no road dirt in them, and nothing in

the pockets - nor was there any road dirt or grit in the head wound consistent with a fall into the underpass, even though the wound itself was compatible with such a fall. When the clothing was removed the boy's body was found to be 'impeccably clean' as though he had just been bathed. Further injuries were revealed by X-ray: fractures of the head, several ribs, and the left shoulder - all more consistent, in the opinion of Dr Hugh Johnson, a pathologist, with a fall 'from a great height than a direct assault'. The death was due to these multiple injuries.

What further complicates matters is that there is some doubt about whether the boy came by train at all. Det. Chief Insp. John Harris said: 'To date we have not found anyone at all who positively saw Peter at Colwyn Bay, Chester, or London,' although one paper mentions an under-butler at Buckingham Palace who is 'convinced' that Peter was the boy who helped get his luggage to a taxi at Euston at 10.50 that night. Euston is infamous for homosexual 'punters' on the lookout for young boys arriving alone and homeless in the capital. On the other hand police were also considering the possibility that someone gave the boy a lift in a car all the way. Either way, the boy's father believes the boy was abducted and killed resisting or after an assault, and dumped in the underpass...

...but those unnaturally clean injuries and clothes confound the theories and the case remains a mystery. Compiled from: Liverpool Echo 27 Jan & 8 April 1976; Liverpool Daily Press, The Guardian, Daily Mail, Daily Express all of 21 May 1976 (Cr: Peter Rogerson.)

MURDER MYSTERIES

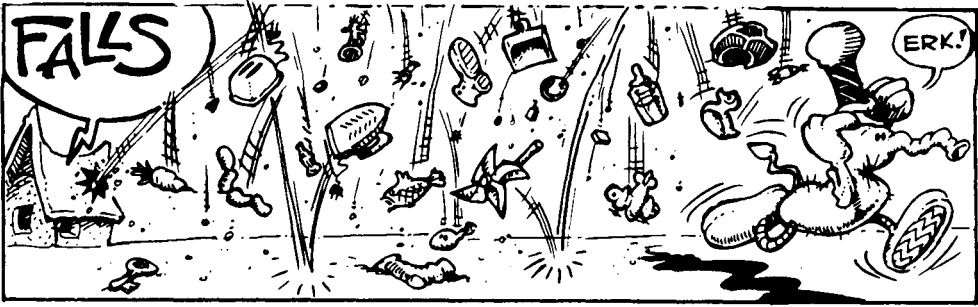
When police found 73-yr-old writer, Joseph Lewi, dead, his wrists slashed, sitting in a pool of his own blood (see back to our other 'sitting' deaths!) it seemed obviously suicide. Examination later found several stab-wounds in his chest and Lewi, husband of mystery writer Charlotte Armstrong, both of Glendale, California, (to have been murdered, then dressed and slashed! But by whom - and why - nothing appeared stolen. Scunthorpe Evening Telegraph 13 November 1975 (Cr: Nigel Watson.)

Somewhat similarly, I note that in the trial of Mrs Hamida Rahman for the murder of her butler Ibrahim El Shubini, the police originally thought the man died of natural causes - so did a doctor who visited the scene at their Chelsea flat in London - yet the man had been

shot five times in the head! (see back to our hole-in-the-head cases). Insp. John Bond, of Chelsea police, spoke of blood on the man's face, around the mouth, nose & forehead, and on a chair, but saw no sign of a struggle or weapon. 'I had no reason to suspect that death was in any way suspicious.' Dr Michael Harding said: 'There was some congealed blood (on)the left side of the chin, but I did not see any gun, knife or empty bottles of tablets (!!). I...detected no obvious cause of death.' Mr Justice Lawson, hearing the case, was heard to say: 'It's just like the Pink Panther to me!' Yorkshire Post 13 July 1976. (Cr: Anthony Bell).

Finally a drama from Marseilles. M. Emile Herve, 47, was taken ill at home, and police inspector Jean Darian drove Dr Joseph Cambassedes to the house in the Rue Camille Flammarion (a name familiar to most Fortean). As a power failure plunged the Herve house into darkness (an odd omen that!) they were taken upstairs to the sickroom by a member of the family with candles. They left the door open for more light as the doctor bent over his patient. The doctor said: 'We are too late, he has just died!' Immediately the door slammed shut, blowing out the candles, and a gunshot rang out. Almost immediately the door was opened as the family rushed in to find out what happened, their candles revealing an astonishing scene. The doctor was face down over his dead patient, dead with blood oozing from a gunshot-wound in his back and on the floor by the inspector was a .22 rifle. Immediately detectives were called, and an examining magistrate who ordered an immediate reconstruction of the scene. The two dead men were left on the bed, the same candles were lit, the door was opened, the rifle (which had been fingerprinted) was stood back against the wall. All the circumstantial evidence pointed to the inspector, after a search failed to find an intruder, and the windows were found closed from the inside. They went through the reconstruction several times, the inspector still protesting his innocence - but it was only near dawn that he was cleared - as he was implicated - by an accident. A gust of wind slammed the door shut, blowing out the candles and knocking the rifle down with its muzzle pointing to the bed. The inspector, I'm sure breathed a huge sigh of relief. Pausing only to raise an interested eyebrow at the omens of the death - traditionally respected by

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Black Dust Riddles

I've just noticed that a number of notes we have on rains of black dust cluster around London. On the night of 27 August 1967 a huge quantity of soot-like black dust rained on the Isle of Dogs area of London's dockland. Householders, angry that their lawns, cars, curtains and washing had turned black overnight complained en masse to their council and to Greenwich gas works, blaming the latter for cleaning out their chimneys in a wind. A spokesman for the works said it was a mystery to him as a check on the whole plant showed everything was in order - and there the problem lay, unsolved! Daily Mirror 29 Aug 1967 (Cr: Anthony Smith).

Council health officials at Bexley, Kent, tried unsuccessfully to locate the origin of a fall of "corrosive soot" which descended on nearly a hundred cars parked outside a factory there, about 19 July 1970. The men were given time off to wash the cars, but the "soot" had already burned matchhead-sized areas on the bodywork. The National Council For Clean Air issues the obligatory: "There must be a fault in the boiler of some factory." But it could not be found. Daily Mirror 21 July 1970 (Cr: A Smith).

Later the same year, we learn of a mystery fall of "soot" in 1969, that layed a fine blanket over a Cranford park, on the eastern edge of Heathrow airport. Park-keepers, annoyed at the clouds raised by their attempts to mow, called in Greater London Council experts. In their report to the GLC (for 1969) Dr Basil Brown said the "soot" was spores of a fungus called *Pithomyces chartarum*, a black fungus parasitic on grasses and to be found only in New Zealand! But this doesn't stump our imaginative GLC friends - it "must have" come on the wheels of planes from New Zealand and "shaken loose" during landing at Heathrow. That's brilliant! This ingenious solution requires tiny spores to cling to planes lightly enough to be dislodged in the same place on landing in England, but not

lightly enough to be dislodged en route or on landing in other countries! Another thing - come 1970, the park was searched for them again and not a trace was found, there, or anywhere in the UK (including airports receiving flights from NZ.) Soot-like dust, so a soot source is searched for. Spores from alien planes that by all logic must repeat again and again. Looked for and not found! Daily Mirror 25 November 1970 (Cr: Anthony Smith).

The Times 11 January 1973 - that a fine black dust blanketed Dartford, and the Sidcup, Crayford and Bexleyheath areas of Bexley, in Kent, the previous day. I can find no note of its origin being traced.

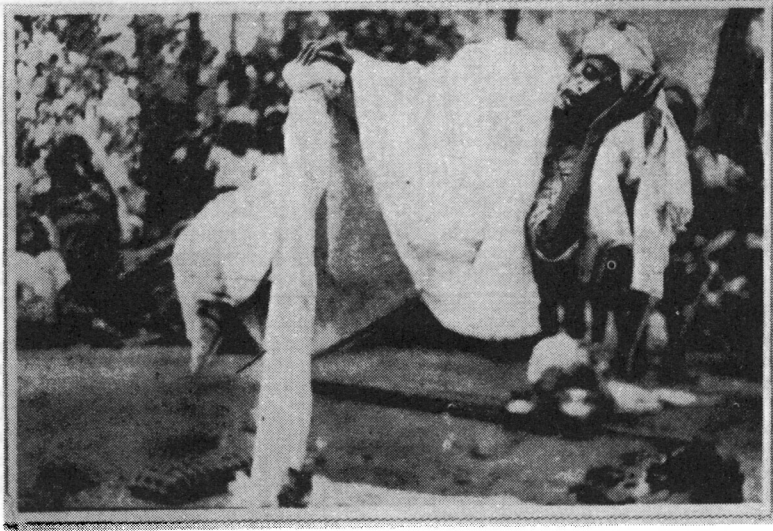
Other Coloured Rains and Snows

In the 3rd week of Sept 1975, residents of the maritime Alpine regions of South France found their houses, yards, cars etc covered with layers of grey sandy mud. Meteorologists said this was caused by storms in the Sahara sucking up sand which is then swept across the Mediterranean. Tulsa, Okla., Daily World 18 September 1975 (Cr: Mark A Hall.) This event was not picked up by the UK papers until December - or perhaps it's a separate event. At any rate the Daily Mail 19 Dec 1975 tells us that a 100mph blizzard dumped "thousands of tons" of "Sahara sand" over the ski slopes of the French resort of Isola - causing a pink snow as far as the eye could see! (Cr: Ken Rogers, Richard Cotton.)

February 1976 was the 5th warmest on record at the Royal Observatory, Hongkong - and although it was drier than usual, a "yellow rain" occurred on the 25/26th. The Observatory said: "It was probably due to pollen being washed down from the pine trees." It's the "probably" that nags at me - didn't they investigate? And if it was that explicable, had it happened before? Hongkong Star 13 March 1976 (Cr: Ion Will.)

According to the Weekly News 6 March 1976, the Oestland district of South

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WALKING sitting & lying **ON AIR**

or the ups and downs of some non-christian levitations

by RJM Rickard.

While researching for Phenomena (1) I came across several interesting accounts (mainly Hindu) of levitation, and I welcome this opportunity to rescue them from obscurity.

Levitation discloses itself as a most complex phenomenon the more you investigate it. Like firewalking, there is no one theory or strongly common factor that can be seized upon to account for the wide variety of methods, states of mind, and effects achieved. The phenomenon is known to most cultures across the world, and seems to function within each cosmology equally well. For every ecstatic levitation there are simple trance-states, and even non-trance spontaneous liftings (2). Christian and Moslem saints jostle for take-off with meditating fakirs, only to find the airways jammed with mystics (3), shamans (4) and spiritualists (5). I ground for the time being some Fortean cases while I check them out further.

Traditionally and symbolically powers of levitation (real or imagined) were allocated to divine rulers (6); but in practice the power falls to saint and shaman (7). Although I could write at length on the extensively-documented

elevations of Christian saints - a phenomenon that continues to this day - I must confine myself here to some equally interesting, but rather neglected, non-Christian examples. Although they are performed in a religious context (ie by 'holymen') they are paradoxically trans-religious (eg the accounts that follow contain both Hindu and Moslem elements, etc.) Even if this mixture were allowed to be 'typically' Indian, we must point out the ambiguous explanations of the powers, some by appeal to spirits, and others to the adept's trained ability (8). This is underlined by the fact that levitation has been equally attributed, in various ages, to witchcraft, fairies, poltergeists, and recently to UFOs (9).

Many accounts of the Hindu feats follow the same format. Unfortunately most of these date from the British Raj in India when it was acceptable for the shocked observers to rationalize in terms of wily fakirs, greedy for bakshesh, who were undoubtedly connivers in a subtle conspiracy to undermine Western Science, then on the ascendant. Here is a typical account from that time, concerning the feat of an old Cuddapah Brahmin, called Sheshah, in 1328:

"He exhibited before me to examine a stool about 18" high, on the seat of which were two brass stars, inlaid, somewhat larger than a dollar. Then he displayed a hollow bamboo, 2' long and 2½" in diameter. The next item was a roll of antelope skin, 4" in circumference and 2' long. The man then concealed himself in a large shawl with these three articles and a large bag. After a delay of five minutes, during which he appeared very busy under the shawl, he ordered the covering to be taken off him, and he was discovered actually sitting cross-legged in the air, but leaning his right arm on the end of the antelope skin, which communicated horizontally with the hollow bamboo, which again was connected perpendicularly with the stool immediately over one of the brass stars." (See Fig 1 for my interpretation of this based on several contemporary engravings.) "He sat for more than half an hour, counting his beads with his right hand as calmly as if this new mode of sitting was no exertion to him." (↑10)

The witnesses offered the old man a large bribe to learn his secret, but he declined. Disappointed, our narrator turns to speculation: "...The brass stars conceal a receptacle for a steel bar passing through the bamboo; the antelope skin conceals another steel rod which is screwed into the one in the bamboo; other machinery of the same kind passes through the man's sleeves and down his body, and supports a ring on which he sits." (10)

A similar description appeared in the Calcutta Government Gazette of the following year (↑1) - indeed it may even be of the same Brahmin. The writer says: "He performs this feat at any gentleman's house, not for money, but as an act of courtesy." This doesn't sound like a very profitable trick to me! Prof. Harry Kellar, in an article on high caste Indian magic, seems to concur. He divides the "jugglers of India" into two kinds; the low-caste fakirs who travel in small groups with "an air of pitiable poverty and misery," contenting themselves with simple jugglery, feats of strength and sleight of hand, and who are "willing to explain any one of their tricks in private for one or two rupees,"; and the high-caste fakirs, "dignified men of patriarchal appearance, with ascetic faces and long beards, often quite advanced in years," who unlike their lowly cousins so common in every bazaar and hotel courtyard, are "to the contrary seen only at public fetes, such as the coronation of a Prince, the festival of

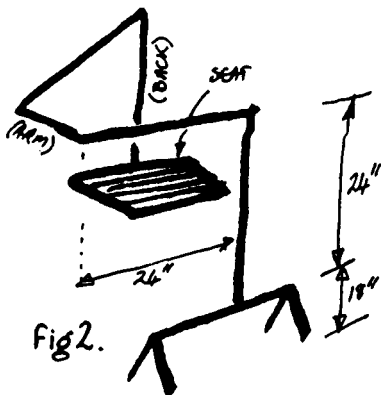
a Maharajah, the coming of age of a Nizam, the grand feast of the Mohorrum, and such special occasions as the visit of the Prince of Wales to India." Price added that he had seen levitations at all of these "...and confess that after thirty years as a professional magician ...I am still unable to arrive at a satisfactory explanation of the performances I witnessed." (12)

Our Brahmin from 1829 seems to have been such a 'high-caste magician' - he was old, dignified, dressed well, did not ask for money, and had even performed before the Governor of Madras, at which time he "continued on his baseless seat for forty minutes." He carried a small bag with his stool, bamboo and hide, and worked his magic behind a blanket held up by "the servants of the house" - ie they were not his trained accomplices. When the blanket was held up again, all heard from behind it a strange gurgling sound, like "wind escaping from a bladder"; then the man was standing again. Our anonymous explainer again has recourse to metal rods concealed in the fakir's clothes - the gurgling sound, he claims, made by slipping a rod down the hollow bamboo. But he isn't sure about this - the fakir might have imitated the noise "as part of the hocus pocus." (11)

If I'm to be a sceptic, that must include apparently rational explanations. Now because I don't have the ability, I'd like to invite any reader who cares to, to consider the situation portrayed in Fig 1 as a standard force diagram,



Fig 1.



and tell me if such "machinery" would work (without the use of modern alloys and manufacturing processes) by computing how strong the various joints and rods would have to be to support an average man's weight, with some degree of stability, some distance away from the ground contact point? (See my crude diagram in Fig 2.) I may be wrong but not only does the center-of-gravity look 'impossible' (without a heavily loaded stool!), but such a system would have had to have been very heavy if not very bulky. One would imagine that the natural suspicions of the sahibs would have noticed immediately any extraordinary weight in the articles offered for his inspection - and that to suggest the fakir switched the inspected articles for the working model would require him to have two sets concealed in his effects. I note also there is no mention of metallic sounds - and no precarious mid-air wobblings!

No matter what we think of this mechanical explanation of a few feats of levitation (and I really would like to hear any views on the above) it soon passed into popular European acceptance as how the Hindus accomplished their 'trick' of levitation.

Harry Kellar, on the other hand, who was familiar with every trick in the (Western) magician's repertoire, said he saw no reason to doubt that the high-caste fakirs had indeed acquired powers through lives of asceticism and meditation (13), which was the belief favoured by the Indians themselves. He says his first experience of levitation was in a seance given by the famous spiritualist William Eglinton, who visited Calcutta in January 1882. Kellar, holding Eglinton's hand, was surprised to find himself forcibly pulled to his feet, and thence onto a chair and a

table to keep his grip on the medium.

Kellar then describes a remarkable feat he saw in the Maidam, or Great Plaza, of Calcutta, during the visit of the Prince of Wales in the winter of 1875-6, before some 50,000 spectators (14):

"After a salaam to the Prince, the old fakir took three swords with straight crossbarred hilts, and buried them hilt downwards about 6" in the ground. The points of these swords were very sharp as I afterwards informed myself. A younger fakir stretched himself upon the ground at full length...and after a pass or two (by) the hands of the old man, appeared to become rigid and lifeless." An assistant came forward, and both taking hold of the head and feet of the young man "laid the stiffened body upon the points of the swords, which appeared to support it without penetrating the flesh. The point of one sword was immediately under the nape of the neck, that of the second rested midway between his shoulders, and that of the third (at) the base of the spine; there was nothing under his legs...The body tipped neither to the right nor the left, but seemed to be balanced with mathematical accuracy."

After the third man retired to the side, the master took out a dagger and dug away the soil from the hilt of the first sword, and removed it - the body remained motionless. "The second and third swords were likewise taken from under the body, which, there in broad daylight and under the eyes of all the spectators, preserved its horizontal position without visible support, about 2' from the ground." (12) After a while the fakir summoned his assistant and holding each end of his stiff body, gently lowered their companion to the ground, where, after a few more passes, he was animated once more. Kellar says he could devise an illusion of this feat (given a closed room, devices and an audience facing one direction) - but not in broad daylight on unprepared ground and surrounded in the open by witnesses. Naturally this does not mean it definitely was not an illusion, but if it was then it deserves study in itself as a remarkable phenomenon.

Kellar goes on to describe another experience - this time on Dunn's reservation, 200 miles north of Durban, South Africa, during the Zulu war. He had put on an evening of conjuring and it seems that many of the Zulus thought his tricks were authentic magic. Some stole away to fetch a particular witchdoctor

who confronted Kellar later that night. This man was obviously reluctant, but under pressure from his 'parishioners' agreed to demonstrate his power as Kellar had apparently done his.

He took a club and fastened it at the end of a tngong of rawhide about 2' long and indicated to a fine athletic native to do the same. "The two men then stood about 6' apart in the full glare of the fire and (in silence) began to whirl the knobkerrys about their heads. I noticed that when the two clubs seemed in their swift flight, almost to come in contact, a spark or flame passed or appeared to pass from one of them to the other. The third time this happened there was an explosion; the spark appeared to burst, the young man's knob-kerry was shattered to pieces, and he fell to the ground apparently lifeless."

"The witchdoctor turned to the high grass a few feet behind us and gathered a handful of stalks about 3' long. Standing in the shadow and away from the fire he waved, with a swift motion (similar to that of the clubs), the bunch around the head of the young Zulu who lay as one dead in the firelight. In a moment or two the grass seemed to ignite in its flight (the fire was about 20' away) and burned slowly, crackling audibly...To my amazement the recumbent body slowly rose from the ground and floated upward in the air to a height of about 3', remaining in suspension and moving up or down according (to the speed of) the passes of the burning grass. As the grass burned out...the body returned to its position on the ground, and after a few passes from the witchdoctor's hands the young Zulu leaped to his feet, apparently none the worse for his wonderful experience." (12)

This African feat seems to accord with the abilities traditionally attributed to shamans the world over, including power over fire, and the control of the flight of other and inanimate objects (4). This ancient association establishes a pedigree for both seance-room phenomena (15) and its associated cultus of spiritualism.

Personally, I'm inclined to accept for now that levitations do occur, and that we are very likely dealing with a natural process which can be affected spontaneously, or through an act of will, which is independent of, though often inhibited by, the local belief systems. If anyone is looking for a thesis subject, I suggest they try to identify the elements common to these various belief systems.

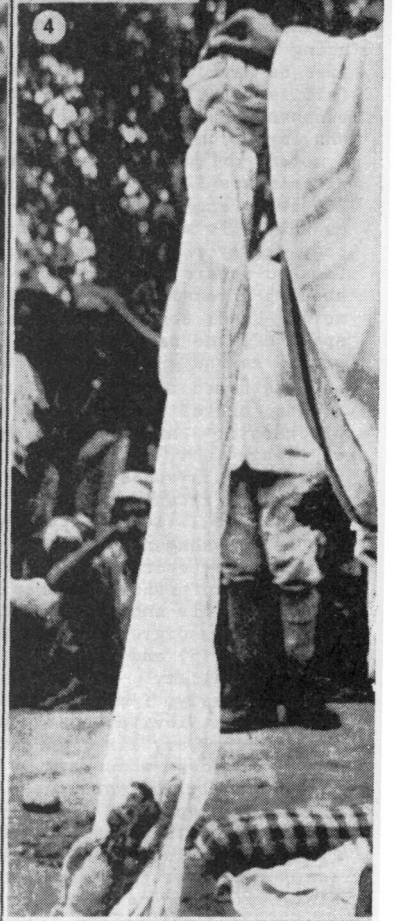
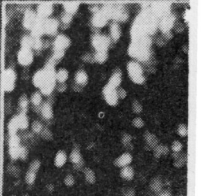
For my small part, I note that one common motif, especially among the stories I give here, is the maintenance of at least a symbolic contact with the earth - eg the grass, the bamboo-and-stool contraption, the buried swords and the sticks in two stories I give below - hinted at by John Michell's allusion (6) to the Druid's practice of riding on levitated stones (16). Cynics'll immediately claim this is a proof and a necessity of the clever-trick hypothesis. Apart from maintaining that I'm speaking here about 'phenomenal reality' (ie reality as she is experienced and not intellectualized about), I have a suspicion that the trick-hypothesis is a self-contained answer anyway. We know from experience that tricks are usually in imitation of situations that were originally real or believed to be real, and there are ample cases of genuine paranormal abilities that were supplemented by tricks when these powers waned or were erratic (17)

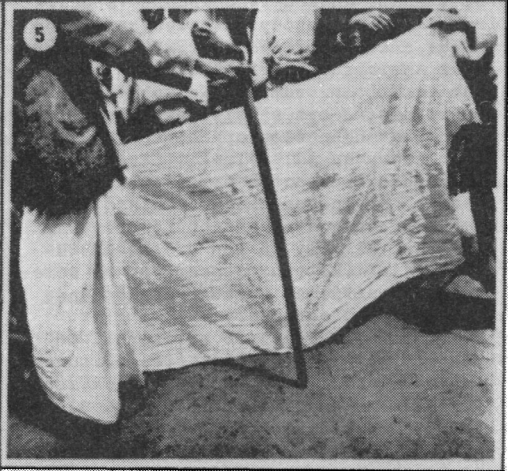
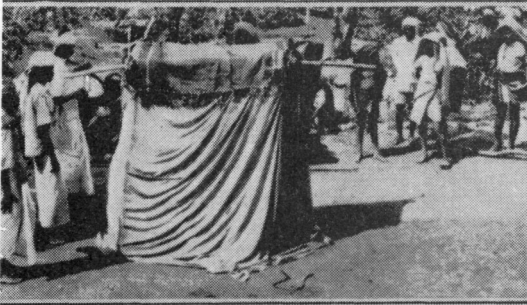
But to continue - our next case is from Southern India in the first half of 1936, witnessed by PT Plunkett, who managed to take a splendid series of photographs (18). John Michell and I have referred to this case in Phenomena (1) but I take the opportunity here to give the account and photos in full. (See pp 20/1)

Plunkett, who had seen the feat twice before, was invited by a friend, Pat Dove, to attend a performance on the friend's plantation, and to bring his camera to make a record. Plunkett writes: "The time was about 12.30pm and the sun directly above us so that shadows played no part in the performance. The compound was about (80'sq.) in the middle of which four poles had been stuck into the ground to support a skeleton roof of branches...Standing quietly by was Subbayah Pullavar, the performer, with long hair, a drooping moustache and a wild look in his eye. He salaamed to us and stood chatting for a while. He told us he came from Tinnivelly and had been practising this particular branch of yoga for nearly 20 years (as had past generations of his family). We asked permission to take photographs of the performance and he gave it willingly, thus dispelling any doubt as to whether the whole thing was merely a hypnotic illusion...With several gentlemen from a neighbouring village (and the coolies) we mustered about 150 witnesses."

"Everything was now ready. Subbayah Pullavar marked out a circle close around the tent, under which he was going to levitate, by pouring water onto the floor

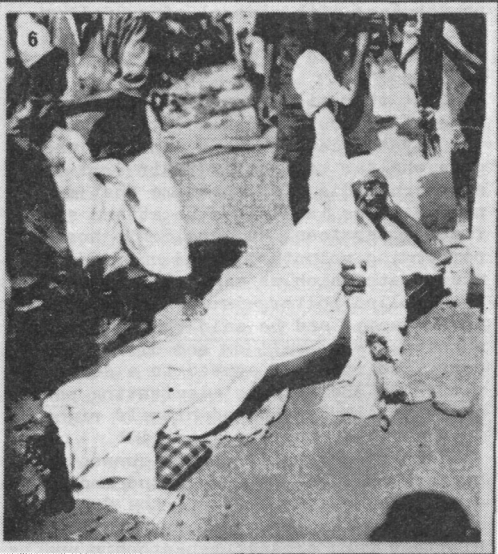
CONTINUED ON PAGE 22





SUBBAYAH PULLAVAR - 1936 (see p19f)

- 1 Pullavar before levitation - note the queer doll at the foot of the stick!
- 2 The 'tent' covered in during the ascent and descent - but in the bright sunlight Plunkett saw through the thin material the horizontal was maintained throughout.
- 3, 4 & p16 Views of the levitation.
- 5 The stick was wrapped and unwrapped before the spectators, and pushed (not very far) into the hard earth.
- 6 Pullavar after the levitation - so rigid five men could not bend his limbs - still holding the stick.



of the hot and dusty compound (and instructed) that nobody with leather-soled shoes was to go inside it. When Subbayah's assistant told us it was time for the tent to be removed we took up our positions (on opposite sides) just outside the ring and photographed every position from every angle." Plunkett even prodded the space around the aerial fakir and had to conclude that the man had "no support whatsoever except for resting one hand lightly on top of the cloth-wrapped stick. (There seems to be something traditional about the cloth and hide wrapped accessory.)"

The fakir remained horizontal in the air for about 4 minutes (see pictures on pp20-1). The tent was put back and the sides let down. "Pat and I could see through the thin wall Subbayah still suspended in the air. After about a minute he appeared to sway and then very slowly began to descend still in a horizontal position (my emphasis - RJMR)). He took about five minutes to move from the top of the stick to the ground, a distance of about 3 feet. Evidently we were not meant to see this part of the performance or it would have been done in the open... When Subbayah was back on the ground his assistants carried him over to where we were sitting and asked if we would try to bend his limbs. Even with (their) assistance we were unable to do so. It was only after (he) had been massaged for 5 minutes and had cold water poured over his head and down his throat that he returned to normal." Plunkett ends by declaring that "as I have witnessed this performance with several of my fellow planters (on) several occasions, I am quite convinced of the total absence of tricking."

But there is an even more remarkable account by Louis Jacolliot (19) from the first decade of this century, who gave shelter to another fakir from southern India, for the time that man needed to be in Benares to attend some funeral services. He repaid his host by performing voluntarily and unpremeditated feats which we might liken to a 'controlled poltergeist'. His name was Covindasamy, and he said that his yoga enabled him to call on and direct ancestral spirits. He agreed to a demonstration of the spirits' levitating power and (mentally) prepared himself right then and there before Jacolliot.

"Leaning heavily on an ironwood cane he kept his eyes on the ground and uttered incantations... (then) the fakir rose gradually about 2ft from the ground. His legs were crossed beneath him and he

made no changes in his position... for more than 20 minutes I tried to see how Covindasamy could thus fly in the face and eyes of all the known laws of gravity." The stick was Jacolliot's own and could not have been tampered with, and the fakir had no contact with the ground save through his right hand resting on the top of the cane.

The next night, Covindasamy sat cross-legged on one of Jacolliot's stools and with no discernable body movements traversed the length of the verandah by making the stool 'gallop' in jumps of 3-4 feet (20). He also calmly demonstrated how he could affect Jacolliot's furniture, levitating some items and making others immovable.

The next day, as he was taking his final leave, Covindasamy turned in the doorway to face his host, crossed his arms and slowly rose up. He remained at the highest position (apx 12") for about 5 minutes. Some goodbye!

Now before I bore you all off your own feet, let me close on the allied feat of "walking in the air" (21). One of the earliest accounts of the anti-gravity feats of the Brahmins can be found in Philostratus' life of Apollonius of Tyana - on his study-trip to India Apollonius met and studied with a group of Brahmins, who demonstrated their powers by levitating 2 cubits upward and walking in or on the air (22). Kellar had also heard of this feat, but always, to his great regret, second or third hand. For this the fakir would lie face down on the earth for a short time. Getting up and keeping his arms tightly against his sides, the fakir could step "forwards and upwards as if upon an aerial stairway, walking up into the air to an altitude of several hundred feet." (12)

Kellar's friend, who claimed to have seen this, also had a theory which should be of some interest to Earth Mysteries buffs. He thought: "This might be done through an occult knowledge of electrical currents, as if these fakirs changed at will the nature of the electrical current with which their body was charged... inhaling an electrical influence from the earth (my emphasis - RJMR) which had the effect of destroying gravity." (12) Not bad for 1878!

There you have it -- paradoxically all the **scoffers** are up in the air, and the levitators the only ones with their feet on the ground!

Robert JM Rickard - May 1977.

References

- 1 Phenomena: A Book of Wonders by John Michell & Robert JM Rickard (Thames & Hudson, London; Pantheon, NY - to be published in October 1977).
- 2 Amongst several examples we refer to in Phenomena is the following given in John Aubrey's Miscellanies (1784) who in turn is quoting from a letter dated 1671. An unfortunate Scotsman was carried "in the air several times in view of several persons, his fellow soldiers. Major Henton hath seen him carried away from the guard in Scotland, sometimes a mile or two. Sundry persons are living now that can attest this story."
 - 10 The narrative is quoted in The World of Wonders (Cassel, sometime twixt 1865-1883 - records lost in wartime bombing!) without reference to the original source.
 - 11 1829. I've not been able to locate this yet, but I quote the verbatim extract in the Asiatic Journal & Monthly Register (1st series) March 1829. This latter is the story referred to in E Cobham Brewer's Dictionary of Miracles (1884).
 - 12 'High Caste Indian Magic' by Prof. Harry Kellar - North American Review Jan uary 1897, pp75-86.
 - 13 Bodily levitation is classed as one of the siddhis, or 'marvellous powers' in Hindu and Buddhist yoga -- see specifically Patanjali's Yoga-sutra (III-35ff); and generally Mircea Eliade's Yoga, Immortality & Freedom (1958).
 - 14 The more astute among you will have noticed that the previous date, with Eglinton, was said by Kellar to be his 'first', whereas the event he is about to relate predates it by about 7 years. This paradox, probably due to a writing or typo error, is in the article itself.
 - 15 In the accounts of the levitations of DD Home (basic references can be picked up in Heyday of a Wizard (1948) by Jean Burton) there were frequently additional phenomena; loose items in the room would also rise, and small green lights would appear and disappear. For your interest there are two good photos of levitations readily accessible - one of Colin Evans in 1938 appears in von Daniken's Miracles of the Gods (1975); and one of the Brazilian, Mirabelli, appears in Guy Playfair's The Flying Cow (1975); both published by Souvenir Press, who for reasons known only to themselves, would not allow their reproduction in Phenomena.
 - 16 There is a rare reference to Taoist priests levitating on mats, in Rev John L Nevius' Demon Possession & Allied Themes (Redway, London, 1897)
- 3 eg see the Neoplatonist Iamblichus' De mysteriis (III-iv) for a pagan mystic who was "lifted up".
- 4 eg Mircea Eliade's Shamanism: Archaic Techniques of Ecstasy (Princeton Univ., 1972) - see index under 'levitation'.
- 5 eg Eglinton, DD Home, Eusapia Palladino, Henry Gordon, Stainton Moses etc.
- 6 For a general discussion of magical flight as a universal myth see ch3 of John Michell's Flying Saucer Vision (Sidgwick & Jackson, 1967; Abacus, 1974.)
- 7 The curious Pentecostal Holiness Church (of Kentucky, Tennessee, Virginia and N. Carolina) have adopted shamanistic practices - taking literally Biblical sanction to test their faith by snake-handling, drinking poisons (like strychnine), and fire-ordeals. Dr Berthold E Schwarz published a record of his own (regretably brief) investigation in the Psychiatric Quarterly July 1960 (vol 34, pp405-429), in which we find the following tantalizing note in passing: "Other intermittent phenomena claimed by various members of Holiness have been the power of prophecy, clairvoyance, prolonged fasting and, in the knowledge of one saint, the levitation of 'a bearded (backwoods) patriarch.'" (My emphasis - RJMR.)
- 8 In our penultimate account, the yogi Covindasamy unifies these two approaches by claiming that although 'spirits' did the work, he had the power to apply their energy. The same claim was made by DD Home, but his control was at times quite erratic compared with accounts of the powers of true mystics.
- 9 For levitation phenomena associated with: witchcraft - see Joseph Glan-

LINCOLNSHIRE PHENOMENA : 3

by NIGEL WATSON

(The first two parts of this article appeared in The News nos 6 & 8. We offer our apologies to Nigel Watson for the delay in publishing this third part - Ed.)

In part one of this study (The News 6), I quoted extensively from the letters written to me by Mr Sidney Benton of Horncastle, Lincs. Now included with this article are a photograph of Mr Benton and a sketch map by him of the spot where he saw two bright shining eyes.

In no way has this series been a comprehensive survey of phenomena in the South Humberside and Lincolnshire regions. My intention has been merely to record incidents and rumours which I have had on file but were otherwise unpublished.

RIDDINGS SCHOOL (map ref: SE 881 077) Built in the late 1950s, this is a modern and bright school - in the 1960s and early 1970s new wings were built when it changed from a Secondary Modern to a Comprehensive school.

During the 1967-1968 term, the school ghost manifested itself.

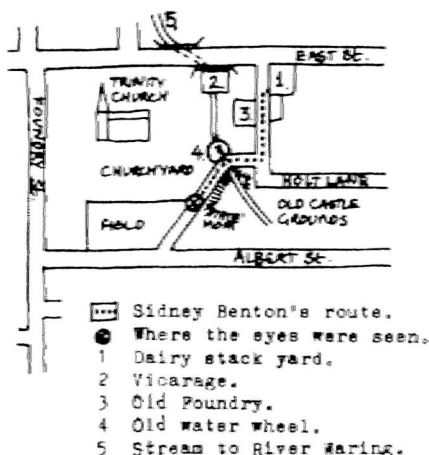
The event happened, I believe, in the classroom used for French language. Several girl students were present at the time and they claimed to have seen a face moving across the blackboard.

I was a pupil at the time, and most of the girls were in the same form as myself. The main witness had lost her father not long before the incident, and I think she thought it looked like her father's face. She was particularly distressed by the incident, displaying attendant bouts of sobbing and crying.

Photo of Sidney Benton (Copyright: S.Benton). See The News 5/78.



Map of Horncastle, Lincs, showing site of the 'Great shining eyes'.



The teacher present at the time had his back to the blackboard and so did not see the alleged phenomenon - but I remember him claiming that it was most probably a reflection of the sun!

The windows of the classroom - at the rear of the school - all faced West. The time of the incident was about 2 - 2.30pm, so the sun would conceivably have been in a position to cause a reflexion. But even schoolchildren know what a reflexion of the sun looks like!

This sighting can be regarded as highly subjective, with the recent death of the main witness's father, and the other 4 or 5 girls never really indicating precisely what they had seen. Another consideration must be their ages, between 13 and 14. It might also be noted that around this period, we had a music teacher who was interested in ghosts and ghoulies. I can still remember him relating to us his tale of seeing the ghost of a hooded monk at his old teacher training college, along with dating 3 girls at the same time - a real hero!

Although fairly young, after about a year at Riddings, he died of a heart attack...

BUCKINGHAM St (map ref: 888 119)

Back in 1959 my informant - who lived next door but one to the girl witness - heard a scream pierce the air at about 2am in the morning. Puzzled, he went to his bedroom window and looked outside. Besides a clear sky, he saw nothing to indicate the cause, although he did hear a few muffled moans.

However, next morning, he did find out what had happened. A young girl, aged about 14, had seen an evil face at her bedroom window, which caused her to scream and become hysterical.

The police were called, but there was not much they could do in the circumstances.

This case must be regarded as highly subjective - unless a peeping Tom was involved, which is unlikely but possible. Her bedroom was on the first floor, with a shed not far away beneath the window, which looked out to the East.

The same informant told me of a similar case involving a girl relative, aged 13-14, who lived in the house between his own and that of the girl in the first case. The incident happened in 1954, in the early hours of one morning, when the girl, sleeping in the attic room, saw among the attic rafters the face of her recently deceased grandfather. She had been quite fond of him, and

as she only saw the face floating above her bed for a few seconds, she was not really frightened by it. Again we must note the subjective element.

The names of my informant and the witnesses are known, but I feel it is not fair to publish them.

THORNE

Although Thorne is not in the area specified in my introduction to part two of this series (The News 8), I include this case because of its similarity to the above cases.

This report was given to me when I was interviewing Keith Todd, a friend of mine, about a UFO he had seen. Until I asked him if he had any other encounters with the unknown, I had not heard before of his 'ghost' sighting.

The incident happened in the late 1950s, when he was about 4 or 5 years old. At that time his family lived in Thorne, only later moving to Scunthorpe, oasis of the North.

In bed with his sister, about a year younger than himself, they saw a skeleton's head appear on the bedroom ceiling. The glowing head was seen for a few seconds and then disappeared.

Only after preparing this series for Fortean Times, from my battered old memo book filing system, did I finally discover this cluster of 'head' reports. I had known of Keith's case, for instance, for four years, and only now that I have compared Keith's "skeleton's head" with the Riddings school 'face' have I realised that in fact Keith was, at the time of his experience, a pupil of Riddings. However I doubt whether he had heard of the (much earlier) school 'head'.

SOME COMPARISONS

- 1) Further to Sidney Benton's "Great Shining Eyes" - compare the "Eye-witnesses account" of a similar phenomenon in a letter in the 'Reader's Reports' section of FSR Casehistories Supplement 18, Feb 1974.
- 2) With reference to the Riddings and Buckingham Street 'heads', see the first paragraph of 'Visions' in The News 7/11.

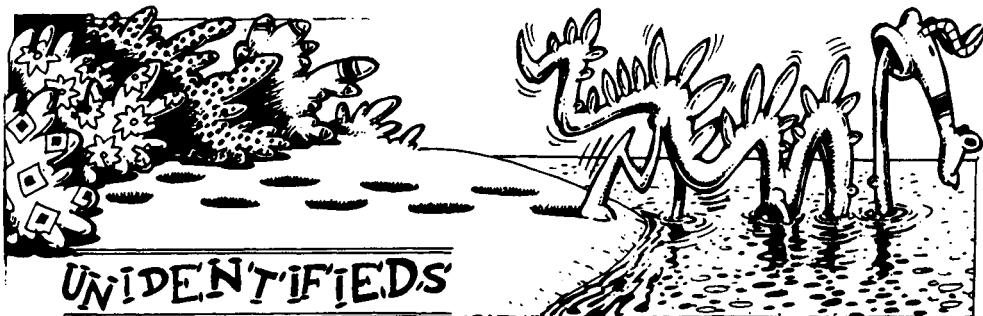
Nigel Watson - 1975 (May 1977).

** Nigel has raised a very interesting topic. Psychologists and researchers into perception know there is a class of visual hallucinations called 'hypnagogic images' - strictly images seen prior to falling asleep, but generally applied also to those in the somno-

lent state just after sleep. These are powerful, bright and often frightening images of anything from abstract patterns to spatial designs, to everyday objects, but are more usually of faces. The arch-sceptic DH Rawcliffe allies the phenomenon to the ancient art of 'scrying' or crystal-gazing, and to the long-lasting retinal images called 'eidetic images' (one of the truly neglected areas of perceptual study), and speculates that this could be the origin of sightings of demons, fairies etc. (See Illusions & Delusions of the

Occult by Dover, a re-titling of his Psychology of the Occult (1952)).

However, Rawcliffe fails to account for the origin and genesis of this visual material, and the fairly frequent cases where more than one person sees the same thing, or an image of their own at the same time as the main witness. To call such communal effects 'hysteria' - as Rawcliffe and his school of self-professed 'rationalists' frequently do - is merely an evasion, not an explanation. This is an abiding mystery. Ed **



Some of the following may seem old hat to a few of you, but as some of our future value lies in documentation, we'd like to update our monster record. Right now we concentrate on Nessie and good old Morgawr, and leave some other stuff till next time.

THE MONSTER-MIND EXPERIMENT

When last we met Doc Shiels (PT19), he had just seen Morgawr for the second time, and photographed her. Our photos didn't come out too well, and I'm hoping that a short history of Morgawr - the Cornish seaserpent - I have done for Fate, will, when published, have much better reproductions. Doc then expressed a not unnatural wish to have nothing more to do with Morgawr. As it's usually 'her' who chooses the time and place I don't take Doc's wish for retirement too seriously.

Early this year, Doc wrote to me saying that with six other psychic showmen they were going to have a concerted effort to raise monsters from the deeps in various parts of the world - by telepathic summoning! As the cannibal said: 'You can't keep a good man down!'

The Psychic Seven International (PSI), as they call themselves, was to occur over the three days leading to the Feast of Brigid (Candlemas) - ie 31 Jan to 2 Feb. Doc himself was going to concentrate on

Lochs Ness, Morar, and his namesake, Shiel; Bascom Jones, in California, was to raise the 'Old Man of Monterey' (see 1, p478); and Max Maven, in Massachusetts, was to revive the Gloucester Harbour sea-serpent (see 1, p165); for starters.

In a letter to me, dated 7 Feb 1977, Doc outlines their successes. PSI Calcutta agent, Jadoo Chandra Rao, claimed he raised the giant snake-like creature seen in a Russian lake a few days before the Monstermind experiment while "practicing". David Hoy, in Kentucky, joined in at GMT midnight on 31st Jan; and Major Leslie May, in Edinburgh, joined in on Loch Morar. Well, to date I've heard nothing on the American monsters, if they appeared, but things certainly stirred in the UK.

According to Pat Scott-Innes, PSI member living at Loch Ness, four people saw Nessie on the first day; Helen Fleming and her father, and Mr & Mrs Alex McCleod, all of Inverness. There was an unconfirmed sighting at Loch Shiel on 2 Feb, by a man calling himself 'John Smith': that at 11.30am, he was on the footpath near Guesachan when he saw the creature enter the water from a small island called Eilean Dubh. Doc has his doubts about this claim. However there are better things -- a Miss Lindsay, of

Musselburgh took two photos of Morgawr on the 31st Jan, and they show, she says, the head of a 40ft monster -- and in Cornwall, Gerry Bennett, took three colour pictures of what he thought was Morgawr that day too! I say 'thought' because the form they show is not like that described by Mary F, Doc, and other witnesses (see FTs 15, 16 & 19) - this apparently looks like a giant greeny-black crustacean, ie with a hard segmented shell! If true, this confuses the matter even more - yay!

Rest assured that FT will try to locate the Bennett, and Lindsay photos, and various other witness statements for future issues. They need to be on record somewhere. We'll also have a few other pre-Monstermind lake-monster sightings and other goodies that surface from the murky depths of the filing cabinet.

Meanwhile, Monstermind phase 2 is in progress, this time beginning on May Eve and lasting through to Lammas - a period of 3 months. However things have not gone happily in the wake of phase 1. Several psychic replacements refused to join the experiment after Max Maven had to drop out, and Dave Hoy suffered two coronaries!

Meanwhile...in his latest letter to me, Doc tells of Mr & Mrs Arthur Wood, of Plymstock, Plymouth, who both saw a bright orange and green "ball of fire" off Pendennis Point, near Falmouth, at about 9am on Friday 13 May 1977 - and just half an hour later, as Mr Wood told Doc over the phone, they both saw Morgawr in the water below the Point heading out to sea. A fairly explicit link that between strange lights and monsters. Doc sent along with this a clipping from the previous day's West Briton in which is a letter from a Mrs P Skentelbery, who saw a pulsing orange light over St Mawes at the beginning of April; and an editorial ref to a similar light seen by a Penryn man late April. A letter in the same paper for 5 May 77, from a Mrs PR Packer, tells of a bright aerial light near Truro, early May. Doc wonders if the lights are announcing a new series of Morgawr appearances, as they did on her arrival in late 1975 (see FT (The News) 15/13.)

Reference:

- 1) In the Wake of the Sea-serpents by Bernard Heuvelmans (Hill & Wang, USA; Rupert Hart-Davies, UK; 1968).

DAVID CLARKE'S MORGAWR SIGHTING

Back in FT19 we showed Doc's photos of Morgawr as she appeared when he and

David Clarke met at Parson's Beach on the Helford estuary. Mr Clarke, editor of the glossy 'County mag' Cornish Life, eventually published an account of the sighting from his side, in his Feb 1977 (vol4, no1) issue, interwoven with a brief history of Morgawr based in parts on the information in our own pages here. Mr Clarke took photos through a telephoto lens - but his camera jammed! I append the following summary from the Cornish Life article, and a letter to me (from Clarke) dated 14 Feb 1977:

'...Doc drew my attention to an object halfway across the river - a small dark head poking out of the water. We both stood on large rocks for a better view and I attached a telephoto lens to my camera. The object slowly moved nearer and I could see that it was definitely a head, probably a seal. It came to within 70 or 80ft (and moved) slowly up and down river in a zig-zag pattern. It was only when I saw it side-on that I observed that the greenish-black head was supported on a long arched neck, more slender than that of a seal. In the wave-troughs at least 4 or 5ft of the neck were visible. There was a slow movement of water stretching back behind the head and neck for about 10ft, and at one point a gently-rounded shiny black body broke the surface. The head was rounded with a 'blunt' nose and on the top of the head were two small rounded 'buds'. Doc and I were both busily shouting to one another as we took photos and I must admit to feeling rather afraid as the creature surged slowly back and forth. It had obviously seen us. I was also rather suspicious. After all, I had once seen Doc saw a lady in half and on another occasion bend spoons with a stroking touch. The first I knew to be a trick; the second I suspected to be. The appearance of Morgawr 'to order' as it were ((they had been talking about her and Doc's claim to have 'summoned' her appearances around Falmouth - ed)) seemed just too coincidental. Yet he was pulling no strings, operating no mechanism, and the head of the beast was certainly animate with no sign of air bubbles, snorkel, aerial or strings. If this WAS a hoax - HOW was it done? I moved to his side and found him as surprised as I was. The head of the creature turned to us and its mouth opened as it slowly sank in a swirl of water. We stood for another half an hour...but nothing else

appeared."

David Clarke says he was halfway through writing the article on Morgawr - "not really 'County Mag' material, but we try not to be too stuffy - when in the course of research, he met Doc and together they saw the damned thing. Mr Clarke admits that "it took quite a bit of courage" to include his experience, and in spite of , or perhaps because of, his personal doubts, he thought "the only attitude to take seemed to be one of scepticism - at being wary of believing my own eyes. Not a very honest view I admit, but the only one that didn't sound either hysterical or downright stupid to the average reader." As it was, he says, subsequent reaction from women has been almost wholly sceptical, while most men showed a distinct interest. When he discovered the camera malfunction, he decided to "err on the side of journalistic caution."

However, "Perhaps I should say my reservations are not quite as strong as they may appear...I can vouch for the fact that (Doc's photos) show the same creature that I had seen...that the thing was alive, and certainly no seal or dolphin - the 'blunt-shaped' head and arched neck were animate and turned about to look around several times - dark in colour, black or dark green. It moved through the water making a wake and appeared to move in slow surges, rather like a 'slowed-down' seal."

Mr Clarke's photos of the incident, on 17 November 1976, are not in the article, but as I believe the head is fairly discernable among the double and triple exposures, we'll try to get a look at them.

TEAPOTS, BOATS & STONES

And what of Dr Robert Rines' intrepid team who will be back at Loch Ness this summer - the 7th year of their dedicated search? Doc Shiels, who says 7s figure well this year, thinks there will be some kind of breakthrough.

An interview with Prof Roy P Mackal, author of The Monsters of Loch Ness, in London for the annual meeting of the Loch Ness Investigation Bureau, appeared in the Guardian 1 February 1977 (Cr: P Rogerson.) Mackal said he was to advise other members of the LNIB to tone down the circus-approach to their investigations, and that the results of the 1976 searches were "damn meagre". Overselling for the benefit of an awed or derisive public, he warned, puts off the real experts who could help with the expeditions. Hmmm...with all due respect, there

can be no 'experts' in the unknown, but I get his gist.

Mackal's despondency aside, a full report of the 1976 progress appears in the December 1976 issue of MIT Technology Review. It's worth summarising some of what they did find - not a monster, but in testing out the various sonars, all kinds of weird things turned up. The summer expedition by teams led by Rines and Martin Klein tested out navigation systems, and began mapping the Loch walls and floor. At Lochend, the north-east end, they found submerged stone-circles, 15 to 150ft diameter. According to the Ness Information Service Bulletin Feb 1977 (20) these apparently megalithic monuments were of two different types and at two different depths, probably built when the water-level was much lower. Let's hope we hear more about these.

They found a few ship wrecks, one of which had been discovered earlier in 1970; also coal residue from the early era of powered boats, and artifacts like teapots. Dr Robert Ballard, of the National Geographic Society expedition there said: "There seems to be more teapots in Loch Ness than anything else!" (UPI: 7 December 1976). They also found the wreck of an American-built PBY flying-boat, lost by the RAF. They followed a complex of ridges and undercuts that ran for huge distances along both walls of the Loch, and in which there was a squareish hole, near Invermoriston...and near the man-made Cherry Isl- and they found what seemed to be "a three-sided square structure" ((A pyramid!?!)) I note that automatic cameras took a total of 108,000 pictures, none of which showed monsters. This could only be expected, if the monsters are rarer than other Loch-life, because only 33 out of that lot showed fish or eels, even. Just as the teams were ending their programs they found a "carcase-like" shape in 100 meters of water in Borlum Bay, near Fort Augustus. It was about 10 meters long and had a "neck-like projection", but could not be identified at the time. Doubtless when searches resume this summer many of these things will be re-examined -- but it's equally possible they will not when top men, like Mackal, seem to be thinking only of the monster and nothing else!

Reports on all these discoveries appeared in most national papers around 7 November and 7 December (Cr: Ion Will, Mrs V Martin, Gary Abbott, Mark Hall, Paul Screeton, TR Adams, AJ Bell & Ken Rogers.) - but for the full details see the MIT journal above.

The sonar experiments, though, have given at least three tantalizing glimpses of possible Nessies. Dr Harold Edgerton reported traces of "large objects moving underwater" on 30 June and 1 July which came within 250ft of the cameras (not close enough!) and departed very quickly - South China Morning Post 11

Dec 1976 (Cr: Ion Will). And earlier in May the monitor ship Cornwall picked up signs of two 'monster' shapes - one 46ft and the other 20ft - which they tracked for 80 minutes - Sunday Mirror 30 May 1976 (Cr: Robert Forrest.)

** Next issue, more monsters **



'Strange Tales' is a slot for some of the more weirdly uncategorizable (?) of our stories.

MAGICIAN & DWARVES RIDDLE

A Ghanaian magician, known as Prof. De-Ago, shocked a South African audience packed into a cinema hall. Before their disbelieving eyes they imagined they saw him cut open his wife's abdomen and begin to eat her intestines. Women in the audience hid their faces, cried and fainted. A doubter rushed onto the stage to stop the magician, but only succeeded in angering him. The magician forced him to the floor and pushed some of the intestines down his throat. Then he announced that he would revive his wife. The count lasted 30 minutes, with incantations between each count. When the wife's legs began to move the relieved audience burst into a thunderous ovation.

A clever and novel piece of stage-manship, you might think - but these days I wonder! Sometime I might write a piece on similar grisly events, and how they accord with creditable shamanistic experience, drawing on some fascinating notes. In itself the magical regeneration of grievous wounds is not unusual, as the vast body of authentic data on stigmata testifies.

But our story gets curiously. De-Ago says he is aided by Komfo (Priest) Atia, a 75cm high dwarf, who works alone in a backstage room, providing the power for De-Ago's acts, and warding off the neutralizing spells of other magicians trying to sabotage the partnership. According to De-Ago, Atia is 125 years old,

drinks heavily, chain smokes, never gets sick, and works with 37 other dwarves. In true shamanistic manner, Atia claims that at an early age he was "taken miraculously" (often a euphemism for levitation - see back to my article - or teleportation) and that he is the greatest conjuror since "Okomfo Anokye", whom the newspaper calls: "An Ashanti fetishist...reputed to have conjured a golden stool out of the sky in 1687." Interesting! Its crazy enough to be perfectly true! Pretoria, SA, News 7 October 1975 (Cr: Chris Holtzhausen.)

SIGNS OF LIFE

According to Reveille 9 April 1976 Dr Adrian Upton, a Canadian neurologist, attached the electrodes of a machine, used to confirm death, onto a lemon pudding. He got a positive reading, which by medical definition, means the pud was alive! Roll over Frankenstein! Dr Upton seems naturally cautious about his wonderful discovery (which undoubtedly has shocking implications for all vegetarians), suggesting that maybe the machine picked up "brainwaves of nurses standing nearby" (as the paper naïvely puts it) or some kind of interference.

The timing of this note suggests it could have been picked up from some medical journal shortly after April 1st - but I doubt if this will dismay any Fortean. (Cr: Anthony Smith.)

THE ZAP-GUN MYSTERY

The following letter, signed simply 'A Wiltshire Teacher' appeared in The Guardian 30 November 1976, prompted by

readers accounts of "peculiar events". It is worth quoting in near entirety:

"...in East Anglia a few years ago ...I was teaching in a small village school and the caretaker's husband declared that he had seen strange orange lights in the school field as he walked the dog home at about 10.30pm. Cynics suggested that he had seen more light ale than anything else. I thought little of it."

"Next day a little lad brought me a small plastic toy pistol which he had found near the school. I popped it into my drawer until such time as someone claimed it. Near the end of the afternoon of hectic pre-Christmas activities I felt I could not tolerate the compulsive and ceaseless chatter of one Sandra, and on impulse I pointed the pistol at her, saying mentally 'Gotya!'"

"To my astonishment she immediately vanished. The other children, conditioned to ignore her perpetual trivialities, didn't even notice."

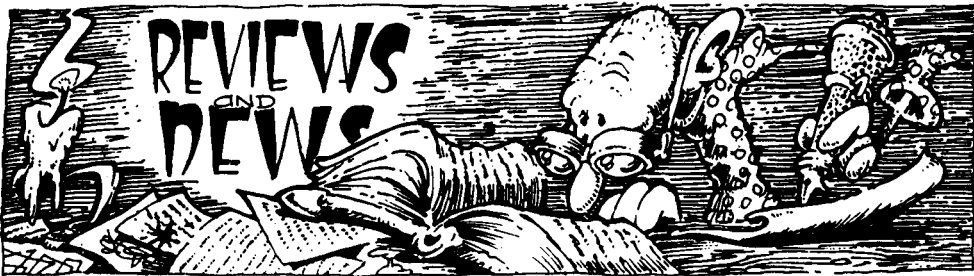
"At the end of the session I dismissed the class and sat down in the ill-lit room to ponder over the unprecedented situation. I was suddenly aware of the figure of a man standing by me dressed in some kind of boiler-suit protective clothing (*). I assumed he was a parent on his way home from work. He extended his hand, lying in the palm

of which was another toy pistol. Wordlessly I passed the first one over to him. He examined it briefly, clicked a small ratchet at the side, pointed it towards the corner of the room and pulled the trigger."

"To my utter amazement Sandra reappeared immediately in full spate, breaking off only to observe that it was time to go home. And as I sat there, Sandra and the stranger independently disappeared into the evening gloom."

The date of this letter, and the mention (*) of boiler-suit clothing make it fairly certain that the "peculiar events" referred to at the beginning were at least two UFO/humanoid encounters in England's West Country earlier that month - particularly the case of Mrs Bowles, at Winchester, on the 14th - currently receiving attention in FSR, MUFOB and other UFO mags.

It is also apparent to any folklorist that the letter encapsulates the classical scenario of the finding and misuse of a fairy artifact or gift. The mysterious stranger will not be lost, either, on those who are interested in the theories of MK Jessup and his successors in the camp of UT UFOlogy. All we need to discover now is whether the damned story is a true one! I believe Roger Sandall (to whom credit for this) was trying to find out but getting nowhere.



NEWS

All the signs are that the last quarter of this year and the months thereafter could be quite remarkable for UFOlogy. A carefully-leaked news report (US News & World Report 18 April 1977 - Cr: Page Res.Library, Dave Fideler) says that President Carter intends to reverse the official policy of the White House on UFOs later this year by making "unsettling disclosures" based on CIA files on the subject. The expected scramble to identify the source of this leak has been unable to - but this note

appears in a dry, respected political journal and cannot be dismissed without doubt. This focussed attention again on Carter's own sighting of a luminous, multicoloured aerial light in 1969. He was governor of Georgia at the time, and filed reports with APRO and IUFOB.

Another factor will be the release, around Christmas, of the film 'Close Encounters of the Third Kind'. Dave Fideler writes that this coincides roughly with a computer-prediction of the next big UFO-flap. It has been well observed that the "Phenomenon feeds on itself", and we wonder what sort of effect all this will have on the public.

All this is preceded by firstly the grand International Congress on UFO Phenomena, held in Mexico City, at the end of last April. Although well reported across the Atlantic, we only saw a small notice in the Sunday Times 1 May 1977, which gave a memorably succinct quote from one of the brightest stars of UFOlogy, South America's answer to John Keel, a renegade Jesuit called Salvador Freixedo: "Astronomy has little to do with UFOs. The relevant disciplines are psychology, psychiatry, quantum physics and parapsychology." The second event will take place 24-26 June at the Pick-Congress Hotel, Chicago, billed as 'International UFO Congress' and organized by the staff of Fate to celebrate the 30th anniversary of Kenneth Arnold's sighting (and coinage of the term "flying saucers") on 24 June 1947. The speaker list includes most of the top authors and researchers in the field and deals with the key evidences, theories and controversies. Registrations cost \$30. to the Congress, c/o Fate at Highland Park, Illinois 60035.

This latter event stimulated Page Research Library to pay a timely tribute to Fate which has served the UFOlogical and Fortean communities since its first issue in Spring 1948 - 29 years ago. We'd like to add our own congratulations and sincerely appreciative thanks to Curtis Fuller and all at Fate. May they thrive! Details of the Page Research Library's (PRL) extensive Fortean and UFO mail-order lists and informative Newsletter can be had for \$4.50 (6 issues) from PRL, 6708 Colgate Ave, Cleveland, Ohio 44102, USA.

Finally on the subject of UFOs, we note that there continue to be reports of landings and encounters in the area of Broad Haven, South Wales - known now as 'The Pembroke Triangle'! Similarly the saga of Mrs Joyce Bowles lurches on. She had at least two more encounters beyond the one reported in FSR 25:5 (for the better ley study of the site, see TLH 75), including a partial abduction! The investigations of this series will preoccupy UK UFO mags for some time, being the most interesting cases here for some while. Where relevant, we might run notes on some Fortean overlap - but for now we note that back in 1973 the Bowles family was the focus of a widely reported poltergeist case (see The News 3/12). We learned recently that Mrs Bowles has been sacked from her job as lavatory attendant at Winchester railway station. British Rail say it's because

she is "redundant", but Mrs Bowles, quite naturally, sees it as part of "a nasty campaign" to get rid of her. Her union branch said they would investigate the matter - but I suppose in some minds it'll always be blamed on the MIBs. Certainly she has had threatening phone calls, her car sabotaged, etc etc. News of the World 1 May 1977.

The Ley Hunter has arranged its 'Moot' for Saturday 2 July 1977 - the first meeting of like minds since the legendary 'Mystics Picnic' in 1971. It begins with a lecture period between 10.15 to 2pm at 'Ye Olde Gatehouse', the original high gate of London at Hampstead. This is at Highway Hall, where Hampstead Lane, Highgate West Hill, Highgate High St and North Rd meet. A snack will be served during this and editor Paul Devereux would like you to let him know if you wish to attend & require the snacks. Otherwise eats and drinks are your own problem - TLH have paid for the hall and are not charging. Afterwards, if weather permits the whole scene will walk across the heath to Jack Straw's Castle for farewell drinks. TLH: Box 152 London N10 1EP, or ring 01 883 3949.

It was with a flush of good memories that I learned recently of an appreciation society for Patrick McGooohan's brilliant TV series 'The Prisoner'. Called Six of One, they operate from 39 Union St, Cheltenham, Gloucestershire - and £2/year gets you membership, a journal called Alert. Write for more details, including their meetings (some at the hotel at 'Prisoner' location of Portmeirion, Wales.) Tell em FT sent you!

We recently heard from Peter Juhl Svendsen, in Denmark, that a group of Scandinavian Forteans have formed Scanfo - the Scandinavian Fortean Organization. Membership will cost Danish kr10 (£1.00) and their journal, Forteana will cost 15kr for 4 issues. Forteana has a newspaper format which fills me with envy; but it's all in Danish or Swedish of course, and will be of more interest to the European Forteans - a longed-for development that fills areal need in that area and hopefully will flourish and stimulate the study of Fortean phenomena. Scanfo also intend to open a bookshop, and publish books with help from Sphinx & Nihil. Scanfo: Classensgade 17 A 4 th, DK-2100 Copenhagen Ø, Denmark.

In February this year, Milan and other cities in Northern Italy were abuzz with rumours after several motor-

ists said they had given a lift to an old lady who prophesied that Milan would be destroyed on the 27th Feb by quake. They all said she vanished, then, leaving evidence that established that she had died 10 years ago! According to our correspondent, Edoardo Russo, the city convened a group of mediums, astrologers etc, who assured them that this doom would not happen. Although the witnesses could not be traced, the day came and went, with Italy gripped in morbid fascination. (Even Turin, Milan's "ancient rival", says Edoardo, looked on with grim expectation.) Now it's said that the Antichrist was born that day! Dallas Morning News (TX) 25 Feb (Cr: TR Adams); La Stampa 25, 26 Feb, 1 Mar; Stampa Sera 28 Feb 1977 (Cr: E Russo). The panic was not surprising remembering the calamities that afflicted north Italy last year following the failure of the blood of St Januarius, in Naples, to liquify (see FT 16/5 & 18/12f). A Reuter note this year, for 1 May, claimed that the liquifaction once more occurred on schedule - a perfectly timed piece of panic stopping (Cr Tim Jones). But will it work?

HARDBACKS

We welcome to our fold Stan Nicholls of Dark They Were & Golden-Eyed, the biggest collection of imports and paperbacks on Forteania in central London (9-12 St Anne's Court, off Wardour St, London W1). Stan will be keeping us up-to-date on book news. Books marked below with a (*) in the margin should be available at the shop as imports.

Because of a review backlog, numerous releases and a shortage of space we could not include the following - they will be reviewed next time:

Rhythms of Vision (L Blair); Unfinished Animal (T Roszak); The Uses of Enchantment (B Bettelheim); Space Time Transients (Persinger & Lafreniere); PSI/Consciousness Explosion (S Holroyd); Peoples of the Sea (I Velikovsky); The Paradise Papers (M Stone); The Virgin (G Ashe); More Lives than One (J Iverson) Handbook of Unusual Natural Phenomena (WR Corliss); and some others.

Ancient Mysteries by Peter Haining (Sidgwick & Jackson 1977; £5.50; pp178; index, bib; illustrated) - Ancient Mysteries Reader by Peter Haining (Gollancz 1976; £4.50; pp 321) -- Popularisation of a subject can be praised or criticised, depending

on its motives and the care with which it is done. Some popularisers are out to cash in on others' success; some aim to introduce an important subject to a wider audience; and sometimes the two motives can be combined, I believe, as here. It is good that people should read serious writing on subjects which the Establishment will not take seriously; but it is not so good when the author's superficial knowledge of his subject shows through, as it sometimes does in Ancient Mysteries.

Haining devotes a chapter to each of ten 'mysteries' - the hollow earth, lost worlds, the discovery of America, stone computers (ie British megaliths), submerged continents, phantom islands, a second race, Sasquatch/Yeti, Loch Ness monster, UFOs. He gives a potted history of each, and an extract from a relevant published book - eg Hawkins' Beyond Stonehenge in the case of stone computers and Plato's Timaeus for submerged continents. The book is nicely produced with many black and white illustrations throughout.

But looking beyond the production to what Haining actually says, we learn, for example, that it was archeologist TC Lethbridge who discovered leys! (p61f). Not a mention of Alfred Watkins, John Michell, or other ley pioneers - apart from the fact, of course, that Lethbridge had nothing whatever to do with leys! Neither does Haining seem to be aware that Lethbridge, and Ivan Sanderson, are both dead. Nor is he apparently overfamiliar with AC Oudemans (author of The Great Sea Serpent 1892) for he appears here always as 'Dudemans'!

Readers of FT will recall discussion of the notorious 'hole in the pole' photograph. Haining states: "Enthusiasts have greeted this picture as a confirmation of their belief in the Hollow Earth theory; scientists are more inclined to the view that it is a vortex formation created by the spinning earth." (p22.) Also, the caption to the picture is careful not to destroy the mystery by giving the prosaic explanations, which can be found set out by Colin Bord in FT 8/22. ((The US Environmental Science Service Admin. later confirmed these explanations to me - Ed.))

But despite these flaws the book has its merits. Beside the work of von Daniken and his imitators, it is sane and level-headed, and potential readers of 'ancient mysteries' will be better served by it.

** Janet Bord **

It seems as if Haining, gripped by an 'ancient mystery' bug, has got double mileage out of a simple idea. He adds very little himself to the discussion of his selected themes, preferring to 'pot' history and quote a long passage from a key work. At first I thought AM was the factual approach, and AM Reader was the fictional half of the idea - but not only does Haining use works of fiction in the main quotes in AM, but whole parts seem interchangeable between the two books; ie the same phrasing, same quotes and even sharing some diagrams.

That said, AM Reader, the earlier of the two, is far more challenging than its 'factual' counterpart, since the fictional exploration of (virtually) the same themes (as those listed by Janet above) is invariably more powerful, exciting and evocative than the usual dry source-quoting method. Haining's choice of short stories is representative of the great attraction that strange phenomena had for the early mystery, fantasy and horror writers, and still has for their successors today. But the biggest mystery of all, of which Haining seems only half aware and regrettably neglects in both books, is that the key writers he anthologises - Lovecraft, Poe, Machen, Conan Doyle, Wells, Bulwer-Lytton, etc - have not only encapsulated the dynamics of these themes, but presaged the modern interest in them. They were often indeed ahead of their times. Since each story in AM Reader is prefaced by one of Haining's potted histories, you may be better counselled to chose this anthology - you'd lose the pictures in the other (nice one of the Caspar mummy) but you'd get the better read, and probably learn more too!

** RJM Rickard **

Terror: A History of Horror Illustration from Pulp Magazines by Peter Haining (Souvenir Press 1976; £4.95; pp176) - An Illustrated History of Witchcraft by Peter Haining (NEL 1975; £5.25; pp128) -- Following on from the successful formula he tried in Ghosts: An Illustrated History, Haining has produced yet another pair of books. I can gladly forget the paucity of text in Terror in view of the splendid and representative selection of B&W illustrations and colour covers from Horror and Fantasy magazines, from the days of the 'Penny Bloods' to the F&SF of today. Witchcraft, on the other hand, demands a concise if not substantial text, and here Haining glides shallowly and quickly through centuries of complexities. Of

the illustrations, many are familiar from other books of a similar nature, while others are both new and interesting. It's also good to see a hint of the work of new artists continuing the ancient association between art and the occult (eg a few frames of a strip by Richard Corben, the 'underground comic' genius, seem to link across the ages to graphic reportage of Goya).

Both books are well produced and will serve as stimulating samplers and introductions to the two subjects.

** RJM Rickard **

A Dictionary of Philosophy by AR Lacey (Routledge & Kegan Paul 1976; £4.75; pp239) -- Lately I've been doing some essential reading in philosophy and metaphysics - a grind at the best of times - but often a hard slog due to the excesses and necessity of jargon and obscure 'isms. I was grateful to have this dictionary with listings under key names, words, phrases and titles. These entries are crossreferenced, with critical bibliographies for further reading. Informative too - under 'Scepticism' I learned that "Descartes tried unsuccessfully to doubt his own existence."

** RJM Rickard **

Exorcising Devils by Dom Robert Petitpierre, OSB. (Hale 1976; £3.95; pp172) -- Dom Petitpierre is one of the leading, and probably most well-known of the Church of England exorcists, and has had considerable experience of psychic matters since the early 1920s. His view of ghosts and the 'atmosphere' of sites is similar to the 'psychic-fields' theory of TC Lethbridge, in that places can be 'Imprinted' with coded or coherent energy, that, when 'read' back by sensitives, can deliver vivid shocks to the emotional and perceptual system triggering visual, auditory, tactile and emotional images, usually frightening.

The book is anecdotal, rather than a study or manual; a fascinating conversational ramble on many aspects of exorcism (of places, things and people) drawing on his direct and often quite bizarre experiences. Interestingly, he believes the modern 'occult explosion' has resulted from the failure of the Church to respond to the need for more profound beliefs by the young today, who are no longer satisfied by the extremes of dogmatic materialism in science and dogmatic faith in religion, and his comments on the Barnsley killing (when an exorcism 'failed' and the man killed his wife) and similar dramas going on

today, often in the wake of the current trend for occultism in the cinema, are most interesting to students of individual and mass human behaviour.

His stories carry an implicit belief in the existence of ghosts (as departed souls or as place-memories), fallen angels and "little devils", the concrete manifestations of evil - although he clearly does not exclude Podor's notion of "projected repressions" as the basis of some poltergeist effects. There are others too - eg his maddeningly brief hint at a group of telekinetic drug-smugglers. Naturally, and to the relief of many, Dom Petitpierre rationalises in terms of Christian theology (eg he gives his views on the history of Occultism and its dangers) and ends the book with advice and prayers, both for the afflicted and for would-be exorcists.

Apart from his descriptions of the strange phenomena involved in his cases, most of our readers will be interested to learn that Dom Petitpierre has, on a number of occasions, had to exorcise churches - and he traces this necessity to disturbances of the 'place-memory' type. He is very interested in 'Leys' and does not doubt that these disturbances are more common, or more active, where churches are sited on ley lines, and devotes a chapter to the subject. He even identifies the source of these imprints: the Bull of Pope Gregory the Great, which authorised the early missionaries to integrate pagan feasts into the Christian calendar, and to build churches on already holy sites. Gregory seemed ready to allow even animal sacrifices on church ground, if this would bring the peasants within the reach of his priests. The present disturbances, argues Dom Petitpierre, are merely the unpleasant residue of some of these heathen rites. This leads him onto random comments about several very interesting pagan survivals.

The book is easy to read and carries Dom Petitpierre's character - but on the one hand the book is almost useless evidentially with very little corroboration given in the way of dates, names etc; and on the other, this witty, learned and experienced churchman, who has no motive for spinning you tales, has given us one of the most humane books on exorcism in a field which runs from obscure scholarship to sheer sensation-mongering.

** RJM Rickard **

PAPERBACKS

Castaneda's Journey: The Power and the Allegory by Richard De Mille (Capra Press, 631 State St, Santa Barbara, CA 93101, USA, 1976; \$4.95; pp205; index, notes, refs) -- Carlos Castaneda's four books (Teachings of Don Juan, A Separate Reality, Journey to Ixtlan, Tales of Power) chronicling his apprenticeship to a Yaqui Indian sorcerer, Don Juan Mattus, have enjoyed a phenomenal success, all the more remarkable because the books claim to be based on field notes of Castaneda's anthropological study of the sorcerer's place, vocabulary, methods and pharmacopeia, and not a work of fiction. At least this was the claim made by Castaneda, his host of supporters, and his millions of devoted readers across the world. Don Juan's drastic methods, sometimes by drugs and sometimes by his will, form an onslaught on Castaneda's (and thereby our own) sense of 'reality', recreating an attractively powerful vision of a universe of shifting forms stabilized only by magical powers, group 'belief' and mysterious entities - a vision that has appealed to yearnings in the 'underground' culture. (One sign of De Mille's thoroughness is that he includes in his appreciation of Castaneda's influence such minutiae as, say, the character 'Don Long Juan' in Sheldon's 'Fabulous Furry Freak Brothers' comicstrip.) I have found much in these books of Fortean value, from the philosophies of life, phenomena and perception, down to the (subjective - or were they?) encounters with alternative realities in which Don Juan & colleague, Don Gennaro, could swim in the air, or teleport, or cause 'visions', or generate poltergeists and shadowy beings, and generally upset every notion we have of stability in the natural world.

Castaneda was a national hero before doubts began surfacing about his work. He kept himself a public enigma, and his mentor's whereabouts a secret; and yet many were impressed by the knowledge he was awarded his PhD on these field notes. The books almost screamed a huge paradox - they were fantastic, no doubt about it, and seemed like fiction; yet the details of shamanistic life and methods was impressively authentic. We know that the world hides surprises and so Don Juan's giggly nature, Don Gennaro's lavatory humour (these two loom in the books like the Laurel & Hardy of shamanism!), and Castaneda's portrayal

of himself as a dull-witted and often reluctant pupil who frequently annoyed and amused his masters with ceaseless questioning and automatic note-taking, all this seems quite acceptable. Castaneda writes using the tricks of fiction to convey facts - my God! we are left thinking, if any of this is true, the world is completely different from all we have ever been taught! If it were true!

Some time ago Colin Wilson asked me why I thought Don Juan existed. I argued something along the lines that all his teachings seemed to conform to the description I had read of authentic shamanism; and that in another sense his real existence mattered as little as the historical Jesus, or the authorship of the Bible, say, because the problem in no way diminished the true value of their spirituality, or in this case, worldview. Now along comes De Mille with a beautiful book that should settle the question once and for all.

He talked to many of Castaneda's friends and colleagues and students from his UCLA days, including his wife; tracked down all the records on Castaneda; pieced together his amazingly enigmatic life; and performed a Herculean feat of analysis of the books. Castaneda emerges as a trickster-figure; a psychic visionary, a dissenting anthropologist, an original philosopher, a literary genius and perpetrator of a devastating hoax. It seems certain that the 'field notes' were written up in the UCLA library, and the professors who awarded him his degree on their brilliance and innovation (Castaneda had been hailed as the new model for anthropologists who try to 'get inside the head' of their victims) are now smarting under the knowledge that they had been played at their own game (ie impressing others with 'learning' - as De Mille says Castaneda took a gamble that they had not read all the books in their own libraries!) De Mille even identifies most of the sources of Don Juan's philosophy lectures - one of the major clues is that Don Juan (whom De Mille points out manifests two personalities, the shaman or 'Don Indian', and the university lecturer or 'Indian Don') nowhere hints at an exclusively Yaqui Indian teaching on sorcery despite the first book's subtitle of 'A Yaqui Way of Knowledge'. It is in the synthesis of the essence of these sources, gleaned from the mystical traditions of many cultures, that the true value of Castaneda's work lies.

But he has done more than merely write an interesting narrative of some

anthropological studies and conclusions, he has, in De Mille's words, created a "modern myth, impervious to the puny assaults of sophisticated parodists, flying much too high to be brought to earth by proofs of fictioneering," and both Don Juan and Carlos are "destined to join the ranks of memorable teachers and tricksters, metamorphs and allegorists." De Mille's book is sheer delight, ranging from a perceptive understanding of Castaneda's need for allegory in his own life, to little gems like a reconstruction in Yaqui symbols of what their own account would be of a visiting hop-headed note-taker. De Mille has an eye for the bon mot and can match his subject for getting you giggling at his cleverness - and oh so well done too! This book will put a knowing smirk on your face. Get it somehow; by nagging your bookshop or sending to the address above. But is it all fact or fiction? The answer is an emphatic yes! If Don Juan never lived before, he lives now!

** RJM Rickard **

Atlantean Traditions in Ancient Britain by Anthony Roberts (Rider 1977; £2.95; pp120; index, bib, illustrated) -- Hopefully this reappearance of the 1975 Unicorn edition, under the imprint of a major publisher, will introduce Tony's writings and thought to the larger public he has long deserved. The is part of Tony's life-time project to recover the 'old traditions' of these isles, and traces the themes of fairies, the megaliths, and the mythology of archaic Wales, Ireland and Scotland. Tony's approach, which is quite different from the bankrupt von Daniken view of the origins of culture and which therefore may be a refreshing change to many readers, is firmly rooted in his passionate beliefs in the dynamic and poetic vision of William Blake's mystical Albion. * RJMR *

The Meaning of the Loch Ness Monster by Roger Grimshaw & Paul Lester (Contemporary Cultural Studies Center, Birmingham University, 1976; 25p; pp42; notes, bib) -- Basically a short study of the cultural roots of the Scottish (Celtic) monster phenomenon, society's need for 'monsters', and the age-old struggle of the 'entrepreneur' versus the scientific establishment. Where the authors stick to their (obvious) sociology backgrounds their observations seem well-founded, but their views of the subtle operations of the individualist and his motivations often seem quite naive - eg they see UFO

"devotees" etc as trying to convince a "sceptical science of its errors and limitations," when fundamentally we are all trying to convince ourselves in the first place, with the function of one's colleagues being moral support. They also confuse the true meaning of 'sceptic' (as one who reserves belief for more convincing evidence) by using it in the sense of one who denies a phenomenon dogmatically if it conflicts with his worldview. However I'm sure they have a point when they say the monster mirrors in its elusiveness, its alienness, its animal nature yet with a supernatural element, its timelessness, and in its threat to the Establishment or Authority (as Science is popularly conceived) the psychic forces active in the minds of society's strata. This little paper is well-worth reading and reflecting upon, but lacks any real conclusion.

If their paper tells us (and them) anything it is that despite the grand social "superstructure", the monster is very much a living symbol of all the qualities that make us individuals. The typed booklet has a cover by Hunt Emerson. * RJMR *

Ancient Engineers by L Sprague de Camp (Tandem; £1.95; pp408; illus) - The Jupiter Effect by J Gribbin & S Plagemann (Fontana; 70p; pp156; illus) - The Curse of the Pharaohs by Philipp Vandenberg (Coronet; 70p; pp235) -- The most surprising aspect of De Camp's Ancient Engineers is that for a writer best known for imaginative fiction, the book should be so lacking in creative speculation. From the first line he clearly sees all the achievements of past civilisations as wholly or largely the direct result of engineering acumen. Practically no attempt is made to define the motivation behind the construction of those mysterious monuments. He dismisses inconvenient facts - eg the incredible precision invested in the Egyptian pyramids - implying that the mammoth enterprises were little more than passing diversions of their romantically caricatured originators. This, then, is a conventional assessment, using the time-honoured practice of viewing anomalous artifacts as ancient forerunners of contemporary objects (eg "4th century BC alarm clocks"). The book has some use as a historical reference.

The Jupiter Effect, on the other hand is much more stimulating and constructive - a truly scientific extrapolation of the possible causes of earthquakes. The authors have investigated solar 'explosions' (as distinct from

sun-spots), 'tides' of energy that ripple through the body of the Sun, and even more interesting, the effect the positions of the planets seem to have on tectonic plates (jigsaw-like pieces of the continental masses). This results in the partial vindication of astrology, and even begins to confirm the age-old concept of universal 'oneness'. They contend that the gravity of the planets can and does exert an influence over the Sun, which in turn alters the magnetic field governing Earth's internal stability. These forces reach their height every 179 years when a major alignment, or conjunction, occurs. We are due for such an event in 1982 - heralding the house of Aquarius. If their theory concerning the amount of accumulated pressure under the San Andreas fault is correct, then the new age will come in with one hell of a fuss.

I found Curse of the Pharaohs a surprisingly informative and clearly expressed study, well researched and not reluctant to venture into seemingly unconnected fields to make a point. Since 1900, 30 people concerned with excavating the tombs of the Pharaohs have died in unsatisfactory, if not mysterious, circumstances. Indeed it seems that some kind of "Pharaoh's curse" can be seen operating over the last 150 years at least; its victims all involved in Egyptian funereal archeology. The main theories put forward include poison booby-traps, virulent germ 'time-capsules' (the tombs were found sealed airtight), and even the possibility that the Egyptians had discovered a uranium-type radioactive material (the undiagnosed fever that carried off most of the victims was in many ways consistent with radiation sickness.) There is a neat assessment of the synchronistic aspects, and a competent sketch of the (mathematical & archeological) "secrets of the pyramids. Vandenberg does not push any particular theory but leaves a lot to think on. An absorbing read. ** Stan Nicholls **

The Cult of the Fact by Liam Hudson (Cape 1976; £1.25; pp189; index, notes) - Unended Quest by Karl Popper (Fontana 1976; £1.00; pp255; index, bib, notes) -- Rudson, an Oxford philosopher, irreverently attacks the post-war trend of the 'Cult of the Fact' and reopens the Berkleyan enigma of what we can ever know of the world outside the limits of our own senses. He ends with a plea for the reexamination of the neglected Edwardian philosopher, FH Bradley - a man, we are just beginning to appreciate, who paralleled Fort's vision

of an essentially unknowable universal Continuity and Oneness. But whereas Fort argued from phenomenal events, and Bradley from phenomenal experiences, Hudson uses art and mysticism. The book is all too short and left me wishing for more. The limitations of sense-knowledge in the 'Body-Mind Problem' are also discussed in Popper's book, but from his point of view rooted in the 'world of facts'. Popper is an objectivist and is so obviously at his best in analysis of 'things'. This book is a retitled autobiography and contains a representative collection of essays on such themes, omniscience and fallibility, music, knowledge, realism, the Jewish problem, emigration, problems, logic methods, time, and other expositions of his objective epistemology. A good book to cut and sharpen your critical and philosophical teeth upon. *RJM*

- * Sasquatch by Don Hunter with Rene Dahinden (Signet 1975; \$1.25) -
- * The Search for Bigfoot: Monster, Myth or Man? by Peter Byrne & foreword by Robert Rines (Pocket Books 1976, \$1.75) - Bigfoot by B Ann Slate & Alan Berry (Bantam Books 1976, 60p/\$1.50) -- Bigfoot is America's Loch Ness Monster, or so it seems from the upsurge of interest in him/her/it over the last few years. A number of books have been published, of which these three highlight different approaches to the phenomenon.

Sasquatch by Hunter and Dahinden - the latter a Canadian adventurer who has tracked Bigfoot for many years - details sightings, including the best known cases such as the capture of Jacko in 1884, the Ostman kidnap of 1924, and the Patterson movie film of 1967. Dahinden describes his own search - he intends to continue until one of these creatures is collected dead or alive".

Peter Byrne takes a more humanistic approach. His The Search for Bigfoot details the founding of the Bigfoot Information Center in Oregon (Bigfoot territory), whose aim, as well as finding out more about the creature, is to ensure that it is not harmed in any way. The arguments for and against 1) leaving it alone, 2) shooting it, and 3) temporary or permanent capture, are clearly set out, together with sighting reports, with special attention paid to the Patterson film.

Bigfoot by Slate and Berry reinforces the comparison between Bigfoot and Nessie, for it seems the enigma has wider dimensions than Byrne and Hunter/Dahinden indicate. Slate and Berry concentrate

on the more esoteric aspects of Bigfoot encounters and quote some extraordinary cases involving telepathy, hypnosis, UFOs and attempted communication. Whatever Bigfoot might be, it is increasingly clear that he is not a mere ape-man, but yet another part of the massive Fortean jigsaw.

** Janet Bord **

- * The Ufonauts by Hans Holzer (Fawcett \$1.75; pp304) - Project Blue Book Brad Steiger ed. (Ballantine/Futura; \$1.00; pp423; photos) -- Personally, the possibility of a 'non-material' solution to the UFO mystery is more plausible to me - but a strong argument can still be made in favour of 'nuts-and-bolts' origins for some sightings. Holzer's book, arguably, does the extra-terrestrial lobby a disservice. Starting from a strongly biased point of view, and employing the gosh-wow brand of 'investigative' journalism beloved of sensational writers in the field, this is basically the usual ragbag of semi-apocryphal anecdotes. One for the "What planet do you think they come from?" crowd.

It's difficult to know what to say about Project Blue Book, the published findings of years of "exhaustive" research into UFOs by US Airforce agencies; it doesn't resolve anything either way. It's a nice reference to have around, and what a relief to have Steiger's comments scattered in an otherwise pretty indigestible lump of data. * S Nicholls *

- * Is God Supernatural? by RL Dione (Bantam 1976; \$1.50/50p; pp162; index) -
- * UFOs: What On Earth is Happening? by J Weldon & Z Levitt (Bantam 1976; \$1.50; pp175; notes) -- After all the heavily materialist, reductionist, and 'salvation-from-the-stars' approaches to UFOs, the religious backlash was inevitable. Dione examines Biblical 'miracles' in the rather fanciful light of UFOs, taking a swipe at conventional physics and evolution on the way. By thus providing a rationale for the more absurd miracles (eg parting the Red Sea) which in his view are the traditional obstacles preventing widespread acceptance of the Bible, Dione is convinced he has refuted the last-ditch criticism of vain scepticism. An interesting appendix contains two short papers on anomalous gravity effects on spinning objects.

Dione, and the authors of What on Earth is Happening? suffer from the same 'fault' - their zeal and faith. The latter book covers the greater ground -

the antichrist, UFOs, demons, the occult renaissance, parapsychology, prophets, etc etc are all seen as part of a vast plot by Satan leading to the final stage before the Second Coming of Christ. Weldon & Levitt believe this implicitly; yet despite their marshalling and interpretation of evidence, each reader must make his own final leap of faith. The Bible must rank as one of the greatest of revealed books - but I'm worried when the criteria for rejecting such 'revealed' classics as Oahasse, and Urantia (received in 'trance' & allegedly authored by 'non-humans') is that they contradict certain interpretations of the Bible, which are accepted as orthodox. Not a word is said about, say, the Book of Mormon or the Koran, also revealed by angels and upon which great religions have been founded. Nearly every point in these books is argued in exclusion - as though no thought, writing, act or art anywhere else in the world had any meaning whatsoever except in that it agrees or disagrees with the opinions of these rather extreme Fundamentalists. Time is running out, they say, for you to turn to Christ! Doubtless this will comfort many who are confused about today's occult chaos - but my karma is a doubting and inquiring mind; I do not reject science or religion, but I do have a right to question it and make up my own mind. As far as these books are concerned they are telling you what to think - and I question that as I do any self-proclaimed authority. This book also has interesting appendices: on the Biblical view of UFO occupants and on life on other worlds. * RJMR *

Satan and Swastika by Francis King (Mayflower 1976; 75p; pp288; index)
Occult Reich by JH Brennan (Futura; 60p; pp188; bib) - An Occult History of the World vol 1 by JH Brennan (Futura 1976; 90p; pp320; index, bib) -

The fascinating subject of occultism in modern warfare is complex and confusing and the casual reader is in dire need of guidance. Occult Reich is an adequate introduction for those who do not wish to take the subject any further - but King's book covers the same ground in more detail and is a good beginning for the more critical reader. Both books, in the wake of Pauwels & Bergier's Dawn of Magic, outline the relationship of Nazi occultism to such diverse movements as

the Golden Dawn, the Thule group, the Theosophists etc; though, as I said, only King, of the two, can be said to have explored the subject. Brennan's Occult History of the World is also regrettably shallow - volume 1 dealing with planetary evolution up to "prehistory" in the light of the teachings of various occult cosmologies. He presents a summary of the scientific view, then some of the mysteries they fail to satisfactorily account for, and then launches into his notion of "Occult Prehistory". Anyone expecting the intricacies, scholarship and insight of, say, Trevor Ravenscroft, will be disappointed. But for all its glibness and tendency to generalisation, it's a reasonable introduction to a neglected subject. * RJMR *

Also received:

The Dragon Malcolm Smith ed (Wild wood House; £2.50; pp104) - welcome large format reprint of chapters from Charles Gould's Mythical Monsters (1886). Illos.
Pyramid Energy Handbook by SV King (Warner/Wyndham (UK); 85p; pp192; photos)
Pyramid Power by M Toth & G Neilson (Warner/Wyndham (UK); 75p; pp257; index bib, illos) - more "use the pyramid power to sharpen your razorblades" than archeological books.

The Tungus Event by Rupert Furneaux Panther; 60p; pp128; photos)

Tunguska: Cauldron of Hell by Jack Stoneley. (Star Books; 75p; pp198; bib, photos) - both originals about the June 1908 mystery explosion presenting the usual variety of explanations; the latter concentrating on the 'space visitor' hypothesis.

The Pursuit of Destiny by MB Hasbrouck (Warner/Wyndham (UK); 75p; pp302) - reprint of a work from 1941 on a sophisticated divination method using both astrology and the Tarot. Para-astrology?

My Story by Uri Geller (Corgi 1977; 85p; pp285; index, photos) - nothing that has not been covered by the other books on Geller, except this time it's in his own words, with more emphasis on his personal life than his 'powers'.

The Piltown Man by Ronald Millar (Paladin; 75p; pp271; index, bib, illos) For such a modest price you get a ring-side seat at the 'Evolution Circus' featuring the most far-reaching scientific scandal in modern times, starring really big-names in archzoology & palaeontology who have been profoundly embarrassed by a fraud that passed among them for 41 years without detection, polarising prematurely opinions on the 'Missing Link'.

Now in paperback:

The Bermuda Triangle, & The Mystery of Atlantis both by Charles Berlitz (Panther; 75p; bib, illos).

Parapsychology & the Nature of Life by John L Randall (Abacus; £1.75; pp256; index, refs, photos).

Beyond Stonehenge by Gerald S Hawkins (Arrow; £2.50; pp319; photos, index, bib)

The Black Arts by Richard Cavendish (Picador; £1.25; pp414; index, bib)

Laser Beams from Star Cities? by Robin Collyns (Sphere; 75p; pp144; bib, photos)

The Unknown Power by Guy Lyon Playfair (Panther; 95p; pp332; index, bib, photos) Retitle of The Flying Cow.

JOURNALS

INFO Journal 22 (Mar 77) - study of an Irish lake monster; recent poltergeists; arched-oddities; the McCarthy pond mystery and Bigfoot notes - the best balanced issue under the new team. INFO: 7317 Baltimore Ave, College Park, MD 20740, USA -- 6 issues/year \$10.00/£5.00. Joint sub with FT: \$14.00/£7.00/year. Payable to FT or INFO.

Fate April 77 - life after death; who wrote Book of Mormon?; psychic surgery update; Larry Arnold's SHC of Dr Bentley; psychometry; & more.

Pursuit Winter 77 - the Ohio Airship story (1897); prehistoric megalithic engineering; cattle mutilations; vile vortices continued. SITU: Columbia, NJ 07832 USA. Write for details.

Anomaly Research Bulletin (ARB) 5 - tracking bigfoot; profile of a UFOlogist; Portean chronology project; Porteana. ARB: \$3.00/£1.50 (6 issue/year) to Dave Fideler: 7098 Edinburgh, Lambertville, Michigan 48144, USA.

Lantern Spring 77 - the Bury zodiac; a 1913 mystery airship; a Fakenham haunting; a water-walking death-omen ghost; E Anglian Porteana; the luminous owl of Helledon; voice in the night; & more. BSIG: 3 Dunwich Way, Oulton Broad, Lowestoft NR32 4RZ.

The Ley Hunter 75 - earth currents; magic mounds & fairies; photo study of the leys that cross on the site of Mrs Bowles Winchester CB-III (see FSR); the Avebury cycle; ghost lights; Firlle Down. 76 - the Bimini road; magic mounds & fairies; a Lough Gur, Co Limerick, alignment, images in stone; standing stones in Japan. £2.00/\$4.00/year; or available as a joint sub with FT, £4.50/\$9.00, payable to FT or TLH: Box 152, London N10 1EP.

Journal of Meteorology March, April, May 77 (V2, nos 17-19) - continuing discussions, papers and reports on ice-falls, St Elmo's fire, coloured rains, weather anomalies, lightnings, whirlwinds, hail, etc etc. Its scientific approach makes the going hard, but worthwhile, for the Portean interested in meteorological freaks etc. £6.50/\$16.00. J Met: Cockhill House, Trowbridge, Wiltshire BA14 9BG.

MUFOB (Metempirical UFO Bulletin) Spring 77 - case for humanoids; sociology of UFO reporting; schematic chart of UFOlogy. MUFOB: £1.25/\$3.00 (4/yr): 11 Beverley Rd, New Malden, Surrey KT3 4AW.

Flying Saucer Review 22-5 (1976) - published in Feb 77 - see, we're not the only one who have schedule problems! -- 3 articles on Mrs Bowles' encounter with a silver-suited entity near Winchester (see also TLH) UFOs & animal mystery deaths; UFO physics; Italian close-encounter; UFOlogist as counsellor & healer; UFO in Australia; etc. FSR goes up to 70p an issue, £4.20/\$9.00/year. FSR: West Malling, Maidstone, Kent.

Because of lack of space, reviews of some magazines (including The Zetetic) are held over to next issue.

*** NEXT ISSUE -- mystery deaths of animals; holes; randy wraiths; mystery illnesses; and articles on the Gt Pyramid, and strange clouds; and hopefully a real scoop with some monster pix ***

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