

The Daily Grail *Presents*

SUB ROSA

Where Science And Magic, Myth And History Meet



Issue Four - March 2006

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March 2006

Welcome to the first issue of *Sub Rosa* for 2006. Somehow the team has put together yet another content-packed issue, in between 'real' jobs, new additions to families, and the usual Christmas madness. We've had regular comments to the effect that every issue is better than the last, which is really gratifying (although a little daunting to keep up with expectation!).

This issue we seem to have developed a theme about contact with 'non-human intelligences'. We've got an exclusive interview with one of the best scientists investigating fringe topics, Dr Jacques Vallee. We profile cryptozoologist Loren Coleman, and also have an article from Colm Kelleher and George Knapp on the infamous 'Skinwalker Ranch' in Utah. On top of all that, we also have an insightful piece from Margaret Starbird on Mary Magdalene – Margaret's work has reached a new audience lately after her books were endorsed in Dan Brown's *The Da Vinci Code*.

A growing number of advertisers have been contacting us, and so you'll notice a fair amount of ads in this issue. We try to restrict our placements to topical and well-presented ads, in order to keep the magazine as high quality as possible. We appreciate greatly the support of these advertisers, as the small amount of income we earn from them is what allows us to keep releasing issues. So please, support them in return if you find their ad interesting!

As mentioned in the last issue, we also now accept donations to help support the magazine. And if you're not in a financial position to offer a donation, why not help out in some other way – for example, passing on the web link to your friends or online communities, or even printing out a few flyers and distributing them?

We are very serious about getting *Sub Rosa* into print, and have been exploring our options over the past few months. Currently, we have over 500 people who have indicated they would subscribe to a print version, which is absolutely brilliant. However, we

will need to triple that number in order to launch the magazine and know that it will be financially viable. So please, let us know if you would subscribe.

We also welcome advances from potential investors who would like to discuss becoming involved with a print version of *Sub Rosa*. We are in the process of putting together a business plan, and would be eager to flesh things out with any investors who feel they can bring something extra to the project, in order to reach even more people and guarantee the success of the magazine. As always, we are happy to hear your thoughts and feedback, via subrosa@dailygrail.com.

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Cover image by Cameron Gray
Loren Coleman
Harold Harrison

To submit content or feedback, please email us at subrosa@dailygrail.com

The Benefits of Meditation

Study suggests meditation increases brain size

Researchers have found evidence that meditation can alter the physical structure of our brains.

Brain scans of study participants revealed that experienced meditators had an increased thickness in parts of the brain dealing with attention and processing sensory input. Surprisingly, the brain increase is more pronounced in older rather than younger people.

“Our data suggest that meditation practice can promote cortical plasticity in adults in areas important for cognitive and emotional processing and well-being,” says Sara Lazar, leader of the study and a Harvard Medical School psychologist. “These findings are consistent with other studies that demonstrated increased thickness of music areas in the brains of musicians, and visual and motor areas in the brains of jugglers. In other words, the structure of an adult brain can change in response to repeated practice.”

The increased thickness of grey matter was found to be 4 to 8 thousandths of an inch, which is not particularly much. “These increases are proportional to the time a person has been meditating during their lives,” Lazar notes. “This suggests that the thickness differences are acquired through extensive practice and not simply due to differences between meditators and non-meditators.”

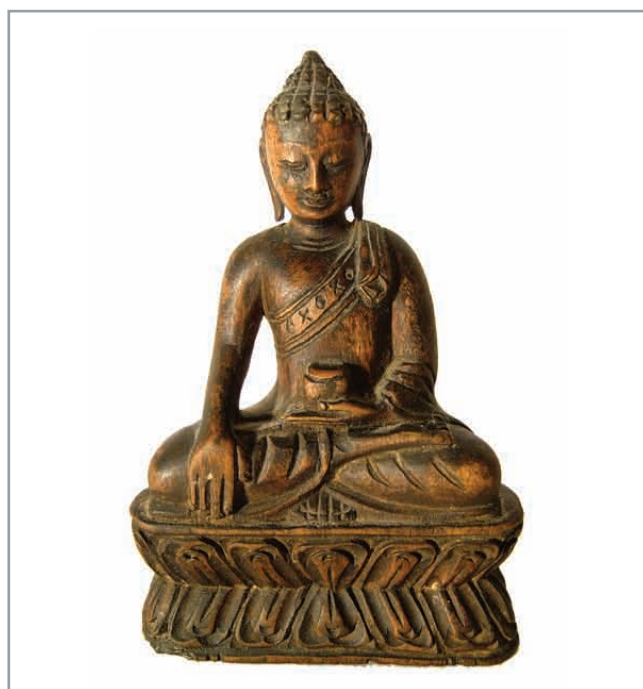
Buddhist ‘insight meditation’ was used, rather than traditional ‘om’ mantra chanting. Participants were a mix of amateurs and others who had been meditating for decades. They all meditated an average of about 40 minutes each day. Measuring the slowing of breathing rates determined how deeply the participant was meditating. It was found that the deeper

the meditation, the greater the changes in brain structure.

“People who [practice ‘insight meditation’] quickly realise that much of what goes on in their heads involves random thoughts that often have little substance,” Lazar said. “The goal is not so much to ‘empty’ your head, but to not get caught up in random thoughts that pop into consciousness.”

Lazar is cautious when asked whether meditation may help slow aging. “Meditation may help slow some aspects of cognitive aging . . . but it’s important to remember that monks and yogis suffer from the same ailments as the rest of us. They get old and die, too. However, they do claim to enjoy an increased capacity for attention and memory.”

(Source: physorg.com)



Egyptian Tomb Discovery

New Valley of Kings find stuns Egyptologists

Egyptology is stunned by the announcement of the first tomb to be unearthed in Egypt’s Valley of the Kings since Tutankhamun’s in 1922.

Estimated to be about 3000 years old, the tomb is not that of a pharaoh’s, but could be for members of a royal court. Inside the undecorated single-chamber tomb are five wooden sarcophagi with painted funeral masks, surrounded by 20 alabaster storage jars with Pharaonic seals.

“It could be the gardener,” joked Otto Schaden, head of the U.S. team who excavated the tomb. “But it’s somebody who had the favour of the king because not everybody could come and make their tomb in the Valley of the Kings.”

Controversy surrounds the discovery of the tomb. The U.S. archaeological team insist they found the chamber completely

by accident whilst working on the tomb of the 19th Dynasty pharaoh, King Amenmesses.

However, a team led by British Egyptologist Nicholas Reeves claims they located the tomb six years ago during field-work for the Amarna Royal Tombs Project.

“As a matter of fact we first located the tomb during the course of a ground-penetrating survey of our concession in 2000,” Reeves told the Swiss research journal *Mysteries*. “The Americans were handed copies of our radar data in mid-2005 as soon as we heard of their stumbling upon it.”

Reeves’ excavation license was consequently revoked, allowing Schaden’s team to take credit for the discovery. “We are in discussion with the Supreme Council of Antiquities. But regrettably there is no clarity on this issue just at present.”

(Source: news.bbc.co.uk)

Fossil Theory Rewritten

Soft tissue may be common in dino fossils

Soft-tissue remains may be common in dinosaur fossils, according to ground-breaking research.

Mary Schweitzer, a palaeontologist from North Carolina State University, first announced her team’s discovery of flexible blood vessels, cells, and collagen-like bone matrix within the fossils of a 70-million-year-old *Tyrannosaurus Rex* in a 2005 paper published in the journal *Science*.

The paper shocked the palaeontology community, and now Schweitzer’s team has repeated their original discovery with more than a dozen other dinosaur specimens.

Experts have always believed soft, organic tissues cannot be preserved in the process of fossilisation. However, Schweitzer’s research is forcing a rethink of how fossilisation works.

(Source: nationalgeographic.com)

News Briefs

Billionaire entrepreneur Richard Branson’s Virgin Galactic space travel company has been given the go-ahead to build a US\$200million spaceport in New Mexico. Suborbital flights are planned for late 2008 or early 2009.

Scientists say a neutrino detector at the South Pole might soon provide evidence for extra dimensions and other exotic predictions of string theory, boosting our current understanding of the universe.

Five UFOs were observed by numerous people for almost six hours above Milan in early February, in what has been called Italy’s version of the Phoenix Lights.

Kennewick Man, one of the oldest and most complete skeletons found in North America, was buried by other people more than 9,000 years ago, according to a leading forensic scientist.

China will build the world’s first nuclear fusion power plant, if experiments planned for 2007 are successful.

A new theory suggests seafood provided the nutritious conditions for explosive brain growth, paving the way for human evolution.

Malaysian Bigfoot Frenzy

The world of cryptozoology is abuzz with a plethora of Bigfoot sightings reported in the jungles of Johor, southern Malaysia.

Reports range from a plaster-cast of a footprint to personal encounters with Malaysia's elusive ape-man. Local villagers claim to have seen the Bigfoot (known throughout Southeast Asia as Siang, Mawas and Orang Pendek) cross roads at dusk, or run from a river-bank where it was seen eating fish.

Vincent Chow, a Malaysian bio-diversity expert, says Johor is rife with Bigfoot sightings. "Fourteen large footprints were found nearby on Saturday. Then at 4am, workers were awakened by 10 minutes of weird hooting, a kind of call and response session,

while they were asleep at a palm oil plantation. They said it sounded like squeals of wild pigs mixed up with the deep barks of gibbons – but not like owls."

Hamid Mohd Ali, a frog-catcher, says he came so close to Bigfoot he could almost touch it. "We believe that people can only see it once in a lifetime," Hamid said. "But in [2006] alone, four villagers have seen it and we think this is because of the shrinking jungle."

Bigfoot sightings have been reported for decades in Malaysia. However, cryptozoologists are concerned the media frenzy will have a detrimental effect on the mystery, and make it harder to sort out tabloid stories from factual encounters.

(Source: cryptomundo.com)

NASA Finds Mayan Ruins from Space

NASA and scientists from the University of New Hampshire are adapting space-and-aircraft-based remote-sensing technology to locate Maya ruins hidden in the Central American jungles.

The technology uses the chemical signature of the building materials used by the Maya to construct pyramids and temple complexes. Archaeologists will also help coordinate the search.

"From the air, everything but the tops of very few surviving pyramids are hidden by the tree canopy," explained NASA archaeologist Tom Sever. "On the ground, the 60-to-100-foot trees and dense undergrowth can ob-

scure objects as close as 10 feet away. Explorers can stumble right through an ancient city that once housed thousands – and never even realise it."

The technology was successfully tested in 2004 when an expedition to the Guatemala jungle discovered a series of Maya settlements exactly where the data predicted they would be found.

Experts believe the Maya civilisation collapsed due to cataclysmic environmental events. "The more we know about the plight of the Maya, the better our chances of avoiding something similar," said NASA scientist Dan Irwin.

(Source: www.newswise.com)

News Briefs

An anonymous hiker found a 6500-year-old gold pendant in Greece, and handed it in to authorities without asking for a reward. Only three such Neolithic gold artefacts have been found in Greece, a period of which little is known.

Rats may be as smart as humans, having the ability to understand cause and effect according to new research.

A US company has tagged two of its employees with microchips, testing the technology as a way of controlling access to high security areas.

Scientists have sequenced the complete genome of the Woolly Mammoth, discovering its closest living relative is the Asian elephant.

Sweden has begun a 15-year plan to be oil and fossil fuel free, without the aid of nuclear power plants.

Ufologist Preston Dennett says numerous UFO sightings along part of California's coastline is evidence of an underwater extraterrestrial base.

A 160-million-year-old fossil is the oldest known ancestor of Tyrannosaurus Rex. Found in north-western China, it is three metres long and sports a bizarre crest on its head.

Ayahuasca Victory

The US Government and the DEA have failed in their bid to ban a New Mexico branch of Centro Espirita Beneficente Uniao do Vegetal, a South American religious group, from consuming ayahuasca, an hallucinogenic drink containing the illegal substance dimethyl-tryptamine (DMT).

The government has been fighting since 1999 to ban the practice, but the Supreme Court unanimously ruled that the New Mexico church can legally import and use ayahuasca for religious rites until a final hearing is held.

It is the first religious freedom decision under Chief Justice John Roberts, who quickly decided the government should stay out of a church's religious practice. Roberts wrote that federal drug agents should not have been allowed to confiscate the church's ayahuasca tea. Roberts was skeptical of the government's zero tolerance position and believed they were demanding too much.

Roberts highlighted that federal law allows the use of peyote

by the Native American Church. "If such use is permitted...for hundreds of thousands of Native Americans practicing their faith," Roberts wrote, "it is difficult to see how those same findings alone can preclude any consideration of a similar exception for the 130 or so American members of the UDV who want to practice theirs."

"This is not a case where religious groups are asking for immunity from public laws, but merely for an important check on the government's ability to interfere with religious practices," said Melissa Rogers, visiting professor of religion and public policy at Wake Forest University Divinity School.

UDV is a mix of Christianity and indigenous Amazonian shamanic beliefs, specifically the consumption of ayahuasca. According to the UDV's website, use of ayahuasca is limited to ceremonies, and abuse of the drug is considered sacrilegious. In the United States, there are about 140 UDV members.

(Source: yahoo.com)

Chinese Tomb to Remain Unopened

Chinese officials have declared that the tomb of Qinshihuang (259-210 BC) will not be excavated, and could remain closed indefinitely.

Located near the ancient city of Xi'an, legend states the tomb contains rivers and a lake of liquid mercury, a map of the stars made of diamonds and pearls on the ceiling, the secret to the elixir of youth and other treasures pro-

tected by automatic crossbows and numerous deadly traps.

Despite remote sensing technology finding stairways and other structures within the tomb, Duan Qingbo – the head of the team researching the area – was reluctant to open it. "It's the best choice to keep the ancient tomb untouched," he said.

(Source: chinadaily.com)

News Briefs

The head of a red granite statue of Amenhotep III (1390-1352 BC) was unearthed in the pharaoh's temple area at Luxor.

The UK's Thornborough Henges are now believed to be 1000 years older than the pyramids of Giza.

The tenth planet discovered in the furthest reaches of our solar system has a diameter 700 kilometers larger than Pluto.

A secretive UK radar base has been blamed for a myriad of nearby car breakdowns.

Australian researchers have found global sea levels could rise by about 30cm during this century if current climate change trends continue.

Researchers at the Universities of California, Berkeley and Chicago suggest native language affects how we perceive reality. It affects the right half of the visual field, but much less, if at all, in the left half.

Fossilised tracks of a 330-million-year-old scorpion suggest that it was about 1 by 1.6 meters in size.

Researchers have found that a single memory is processed in three separate parts of the brain.

Getting Our Hands Dirty



In this new issue of *Sub Rosa*, we have two features which discuss the scientific investigation of 'border' experiences. Dr Jacques Vallee has long held a reputation as one of the most stringent researchers in ufology, and over the course of four decades he has contributed probably more than any other researcher to our understanding (if you can call it that) of the UFO phenomenon. Also, the more recent investigation into the 'Skin-walker Ranch' in Utah by the National Institute of Discovery Science confronted many of the same problems that Dr Vallee has dealt with in his research, most notably the difficulty in studying a phenomenon which seems able to interact, predict, and 'trick' those who attempt to observe it.

Both of these features reinforce the difficulty of studying anomalous experiences – from UFO sightings through to paranormal events and mystical experiences. By modern standards, the only way of 'proving' such occurrences is through employing the 'scientific method', displaying repeatability and significant results. However, that method has been developed, by and large, as a way of studying the physical world. If we are dealing with an outside 'intelligence' in any of these experiences, capable of interacting with the experimenter or manipulating their results, things are not so simple.

In his book *Messengers of Deception*, Dr

Vallee recounts that when discussing this problem with a military person, they suggested that in the above situation one has moved beyond a situation conducive to scientific experimentation, and one should contemplate employing intelligence-gathering. That is, if an intelligence is manipulating results, then the experimenter needs to employ new methods to get around this problem.

As interesting as this debate is, however, it doesn't address a major problem – that of convincing others of the 'reality' (in the softest definition!) of the phenomenon. Even providing a substantial amount of indicative evidence – as parapsychological researchers have, from Dean Radin in *The Conscious Universe*, to Jessica Utts' statistical analysis of the Stargate remote-viewing program – has not been enough to persuade orthodox scientists (and funders) that there is something here

which challenges the modern scientific paradigm. Perhaps the key then, is to have as many of these people as possible actually experience 'border' phenomena.

Benny Shanon, a cognitive psychologist who is recognised as one of the world's authorities on the scientific investigation of the ayahuasca experience, points out that he feels it absolutely necessary that one must engage with the experience, rather than study it 'from the outside' – as many scientists would have it:

Perhaps the key then, is to have as many of these people as possible actually experience 'border' phenomena

What was further clear was that one cannot study the ayahuasca experience without extensive first hand acquaintance with it. After all, it would be strange to study dreams without having dreamt oneself, or to investigate music without having listened to various kinds of music.

That is not to say that Shanon disregards scientific analysis of the phenomenon. His work on evaluating the 'universals' behind the experience has been groundbreaking, and he presents his scientific work within the necessary framework. However, at the same time Shanon feels that we should be willing to step beyond a cold analysis, and feel free to come to conclusions which may stretch into the metaphysical realms (albeit at the personal level):

Objective scientific analysis is indispensable for the gaining of further understanding of the non-standard cognitive phenomena ayahuasca presents. At the same time, however, to have had ayahuasca and remain the Western European that one had been beforehand amounts to having missed some of the most essential and most precious things that the ayahuasca experience can offer. With this, however, one finds oneself outside the domain of cognitive psychology. One is led to the province of philosophical reflection and metaphysical speculation as well as to realms which are very personal and as such are beyond the context of public discourse.

I have to admit though that I disagree with Shanon on whether the 'philosophical' side of the discussion is beyond the context of public discourse. No doubt, you won't find it in a peer-reviewed science journal. But I also feel that the sharing of experiences, the placement of the phenomena within a historical framework, and speculation on possible origins, may be a helpful way of advancing. If we lock our research within the modern scientific paradigm, then perhaps there is no way of understanding these phenomena which by their very definition are outside the confines of our current knowledge.

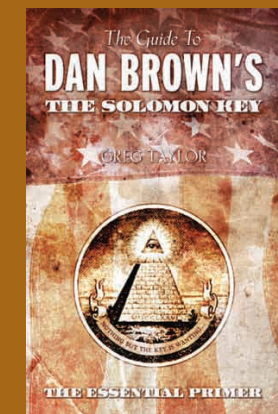
Parapsychology researcher Dean Radin is wary of leaving the 'safety' of the scientific

method. "Without the checks and balances of multiple ways of knowing, including objective scientific methods, there is danger of succumbing to what might be called 'narcosis of the deep mind'," he says. "These seductions can easily lead the explorer into a hall of mirrors littered with the skeletons of explorers who've lost their way." Looking at the state of much of the New Age movement, these are words worth heeding. But, just perhaps, we should also be willing at times to engage these phenomena, dive deep into the abyss in which they are most comfortable, and come up for air just in time with fresh insights into the nature of our reality.

Profile

Greg Taylor is the owner/editor of the online alternative news portal, *The Daily Grail*, and is also the editor of *Sub Rosa Magazine*. He is interested and widely read in topics that challenge the orthodox worldview, from alternative history to the mysteries of human consciousness.

Greg currently resides in Brisbane, Australia, and has recently published his first book. *The Guide To The Solomon Key* is a guidebook to the esoteric history and locations likely to be included in Dan Brown's next book, *The Solomon Key*.



Find out more . . .

<http://solomon.dailygrail.com> 

Unity, Individuality And The Fundamental Duality



In my main article about Rational Spirituality in Issue 3 of *Sub Rosa*, I briefly alluded to the contrast between what I refer to as the 'gnosis' and 'experience' models of transcendence. To remove any confusion I should perhaps clarify that the 'gnosis' model (small g) I am talking about is not the same as original Gnosticism (capital G). This latter is based around the ideas found in the *Nag Hammadi* texts, which broadly speaking suggest that the physical plane is an abomination conjured up by one or more fallen angels who challenged God's supremacy, and that it is our job to release ourselves from its illusions by achieving Gnosis. By contrast, many modern gnostics seem to think that experience of all realms, both physical and nonphysical, is illusory. For them, gnosis involves recognising that we are part of the Ultimate Unity and discarding the illusion of individuality, which should allow us to escape the illusion completely and reunite with the Source.

This modern gnosis model seems to be increasing in popularity. And whether or not its various adherents accept the evidence for individual soul reincarnation seems to hardly matter, because for all this will still only be a diversion at best, or a complete illusion at worst. I have now discussed these matters with a variety of gnostics, and while some seem quite comfortable with considering

themselves superior to any sources of ethereal wisdom who are still labouring under the illusion of individuality, others become somewhat uncomfortable when confronted with this inherent assumption in their worldview.

The sources of ethereal wisdom to whom I predominantly refer are those encountered during interlife regression. My take on these sources is that they regularly display such profound wisdom that to classify them as labouring under delusions, or as being part of some horrible conspiracy – either of which any true gnostic on the earth plane can see right through – smacks of no little arrogance. I have also shown repeatedly that we have every reason to assume that the evidence of what are now thousands of interlife regression subjects cannot be blithely written off in total as deriving purely from subjective imagination.

But not only that, I have yet to find any gnostic who can provide a proper answer as to why their worldview makes any rational sense when considered from the broadest of perspectives. I and many others maintain that the Source manifests the entire universe, in all its nonphysical and physical forms, in order to *experience*. But I also maintain that the reason why so many spiritual worldviews are misguided is because they fail to appreciate the fundamental *duality* that lies at the heart of Rational Spirituality:

We have every reason to assume that the evidence of what are now thousands of interlife regression subjects cannot be blithely written off

some horrible conspiracy – either of which any true gnostic on the earth plane can see right through – smacks of no little arrogance. I have also shown repeatedly that we have every reason to assume that the evidence of what are now thousands of interlife regression subjects cannot be blithely written off in total as deriving purely from subjective imagination.


that is, that we are part – indeed holographic representations of – the Source, *and* individual souls on a reincarnatory journey, *all at the same time*. As such it is by and large our duty to do our bit for the process of gaining collective experience for the Source. And we clearly would not do this if we achieved gnosis at an early stage and were able to reunite with It straight away. Indeed, I have argued that the whole concept of reuniting with the Source is to some extent misplaced, since we always have been and always will be integral to It.

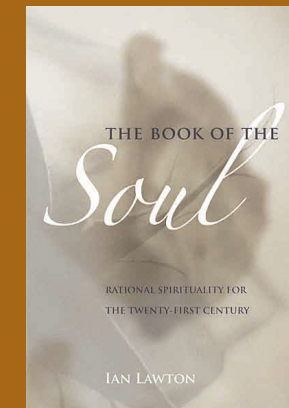
Nevertheless, further consideration and discussion of these issues has led me to believe that there is an important additional implication of the fundamental duality of our simultaneous soul individuality *and* unity, to which I have not previously paid sufficient attention. Yes, from a reincarnatory perspective our primary objective should be to learn how to balance out a variety of experiences over many lifetimes. But we should also appreciate that recognition of our oneness with each other and everything else brings an important added perspective. How can we judge the plight or actions of others, or fight to gain material or political supremacy over them, when they *are* us and we *are* them? How can we threaten and wipe out other species, or decimate our rainforests, or wreak havoc on our planet's delicate ecological and atmospheric systems, when all of these things too - whether animate or supposedly inanimate - *are* us? Once we appreciate that everything is *unity*, it gives us a whole new and vital perspective.

The beautifully symmetrical corollary to this from the *individual* soul perspective is that we should not engage in such activities because, in broad terms at least, we have all been in the situations that others face at some point in a past life – or if not we will be at some point in the future. Of course, the full achievement of such ideals in our daily lives is extraordinarily difficult if not impossible, and even our failures add to our experience. But this does not lessen the importance of attempting to pursue them both individually and collectively.

What is more, from both perspectives the notion of 'do unto others as you would

Profile

Ian Lawton was born in 1959. Formerly a chartered accountant and IT consultant, he turned his back on the commercial world in his mid-thirties to become a full-time writer-researcher on ancient civilizations, esoterica and spirituality. His first two books, *Giza: The Truth* and *Genesis Unveiled*, were published by Virgin and have sold over 30,000 copies worldwide, gaining widespread acclaim for their scholarly balancing of the best of orthodox and alternative thinking. His most recent work, *The Book of the Soul: Rational Spirituality for the Twenty-First Century*, is available direct from his website at www.ianlawton.com, or via **Amazon UK**.  [URL](http://www.ianlawton.com)



have them do unto you' takes on a whole new meaning and depth – and not because of selfish concern about karmic retribution, or as part of some spurious and subjective moral code, but because we achieve a far more profound appreciation of the way things are from both the individual and collective soul perspectives. And if this proper extension of Rational Spirituality serves to render it more inclusive for, and attractive to, those of a gnostic or Buddhist persuasion, it may serve as another important step forward in helping us to unite under a modern spiritual worldview.

Life With Attitude



According to the Greek philosopher Epicurus, *attitude* is the key to happiness. The technical term is *diathesis*, “posture” or “disposition.” The philosophical art of happiness consisted of monitoring and rearranging one’s *attitudes* toward life. But what does that mean? And why *attitude*?

This is a curious word with a lively history. The original sense springs from the fine arts. In *The New Shorter Oxford Dictionary* under *attitude* we read: “the disposition of a figure in painting, statuary, etc.,” or, more generally, “the posture of the body proper to or implying some action or mental state.” Attitude implies a disposition to think, feel, or act in a certain way. Life with attitude then is life lived resolutely, in a directed way, which is the sense of the word we will focus on.

But to return to philosophy: the ancients recommended attitudes that lead to a happy life.

Attitudes express the whole person, so an attitude is more than belief; it’s the disposition to act on belief. And more to the point: attitudes can be consciously reshaped, and must be, according to the old masters, if you hope for a flourishing life.

Cities, nations, empires assume attitudes. America embodies its attitude in the symbol of the eagle, a bird of prey. Michelangelo’s David is a great artistic expression of attitude: a symbol of Florence, proudly posed – and poised – before the world-Goliath.

For the old Greek or Roman sage, attitude

is something you cultivate, nurtured, and train. Attitudes can be personal; or have sweeping historic significance. Borrowing the atoms of Democritus, Epicurus formed a new attitude toward nature. Rejecting the prevailing belief that the violence of nature was caused by the gods, he gave naturalistic accounts of lightning, thunder, earthquake, plague, and other natural calamities. He expelled the gods from nature along with some unnecessary obstacles to the psychological peace of humanity. Earthquake,

storm, plague and the rest, are not sent by gods we have offended; their occurrence is due solely to impersonal laws.

This struck a new attitude toward nature, free from terror and superstition. Unfortunately, even in 2005, after Hurricane Katrina, some Christian fanatics publicly proclaimed that God sent the monster storm to New Orleans to punish the inhabitants for their sins. Some

Christians have yet to learn the more intelligent and humane attitude on this subject recommended by a pagan philosopher three hundred years before the birth of Christ.

Other Epicurean precepts seem false or paradoxical, but less so when understood in relation to attitude. From the Vatican Collection of Epicurean Sayings we read: “Every pain is easy to despise.” At first glance, this statement seems at best a wild exaggeration. Yet it was a standard doctrine which disciples were supposed to learn by heart. Did Epicurus perhaps have an unusual capacity to tolerate pain? Did

he generalize from his own experience, naively supposing everybody was like him?

Unlikely. In the letter he wrote on the day of his death, he described the pains that were racking his body. It was not that he was immune to pain, as he said, but that the memory of his blessings made his pain bearable, and even drowned them out from his awareness.

“Every pain is easy to despise,” should not be taken too literally. As a doctrine to be memorized by the disciple, it had another job: to reinforce the rhetoric of the right attitude we should adopt. *Every pain is easy to despise* is a mantra to repeat, a goal or ideal posture to imagine, and its function is to help set the right attitude toward pain.

Epicurus had poor health. As a consequence, he was probably a close observer of his mind-body interactions. He probably noticed (as modern studies show) that the experience of pain is influenced by attitude, emotion, and attention – the “placebo effect” shows that belief and positive attitude work as well as drugs.

Of all things, Bertrand Russell once noted, believing is the most characteristically *mental*. Belief is the least likely kind of thing we would ascribe to matter. We are not tempted to think that door knobs have bad attitudes or raindrops believe in God. Nevertheless, mere beliefs, in placebo experiments, produce beneficial psychophysical effects. Sometimes they can be startling.

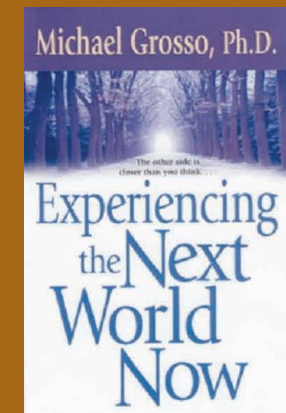
I’ll give you an example. Ipecac is an emetic that stops stomach contractions and causes nausea. However, when some Harvard experimenters gave it to patients and told them it was a new anti-nausea medicine, the patients experienced relief. Belief in the power of the medicine was sufficient to *reverse* the physiological effect of a chemical agent. The medicine itself had no power, all of which lay in the belief. Epicurus would have been pleased; the Harvard experiment supports his confidence in our latent capacity to “despise” pain.

Suppose we grant that humans can reverse the normal effects of Ipecac. Does it stop there? What are the limits of human capacity? The truth is that we do not know and probably do not want to know. If we can disable chemical

Profile

Michael Grosso is a teacher, author, and painter, whose interests span psychical research, metaphysical art, the parapsychology of religion, and, primarily, philosophy. He received his Ph.D. in philosophy, and studied classical Greek, at Columbia University. He has published books on topics ranging from life after death to the mythologies of endtime.

He presently lives in Charlottesville, Virginia, where he is affiliated with the Division of Personality Studies of UVA. Michael’s most recent book is titled *Experiencing the Next World Now*, which surveys the evidence for life after death and shows how personal experience can convince you it is real.



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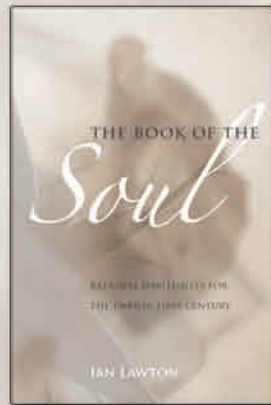


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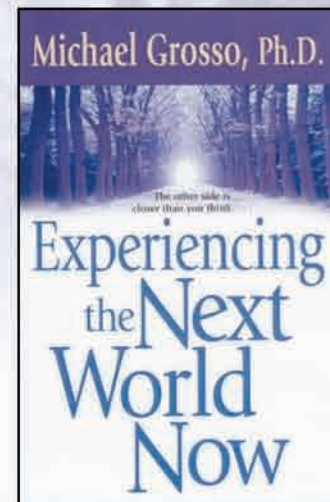
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My work can be found in this issue of Sub Rosa on the following pages: 14, 36 & 58



The High the

Priest & Great Beast

by John Higgs

In 1972 Dr. Timothy Leary picked up a pack of Aleister Crowley-designed tarot cards and asked them the question, "Who am I and what is my destiny?" He then cut the pack and found the Ace of Discs, the card that Crowley believed represented himself. It featured the Greek words *To Mega Therion* or 'The Great Beast', which was the name Crowley had adopted for himself. This convinced Leary of something that he had recently come to suspect; that he was a 'continuation' of Aleister Crowley and that his role in life was to continue Crowley's 'Great Work', that of bringing about a fundamental shift in human consciousness.

The Timothy Leary of 1972 was a very

different man to the Timothy Leary of 1967's 'Summer of Love', when he had been at the height of his fame. Leary was the ex-Harvard professor who preached peace and love, adopted the mantra "tune in, turn on and drop out", and led the exploding psychedelic movement. In the five years that followed he had been repeatedly arrested, imprisoned, had escaped from jail, been smuggled out of America by terrorists, was kidnapped by revolutionaries in North Africa, escaped again, fled to Switzerland, been jailed by the Swiss and was currently living a nomadic life moving between different Swiss Cantons under the protection of an exiled French arms dealer. Nixon had called him "the most dangerous man in America" and had sent John Mitchell, his Attorney General, to Switzerland to try and obtain his extradition. Leary's life was playing out on such a grand, dangerous scale that it was tempting to believe that he had been somehow selected by the hand of history, and that great deeds were expected of him.

His identification with Crowley began in earnest after Leary took an acid trip in the Sahara desert with an English beatnik artist and writer named Brian Barritt. Barritt was, in Leary's words, "a fucking genius". "Brian is an English Untouchable," Leary wrote in 1971. "His shadow falling across the path of the middle class is enough to contaminate twenty

It was tempting to believe that he had been somehow selected by the hand of history, and that great deeds were expected of him

lives. He is highly toxic. Brian is ancient but not old. He has put as many drugs as possible into his body for thirty six years and is obscenely healthy, diabolically wealthy, and looks about twenty. He intends to maintain this state for an indefinite period. He is not going to die; they will have to kill him."

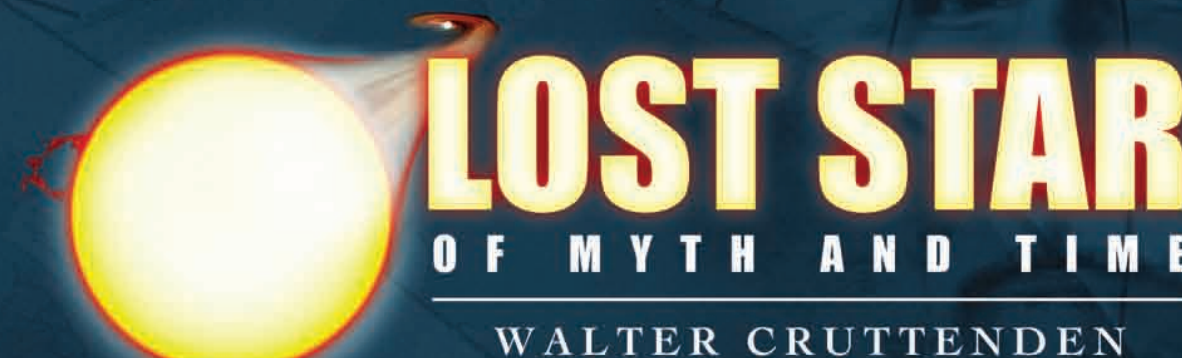
Leary and Barritt first tripped together over the night of Easter Saturday and Sunday, 1971. The pair drove from the Algerian coast to a place called Bou Saada, on the edge of the Sahara. 'Bou Saada' means 'City of Happiness' and it was rumoured to be a very magical place. Leary had to collect some belongings from the Hotel Caid, where he and his wife Rosemary had previously stayed. These included the foreword that he had written for one of Barritt's books,



Brian Barritt, in 1974 (left) and 2001 (right)

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– Graham Hancock, Author, *Fingerprints of the Gods*

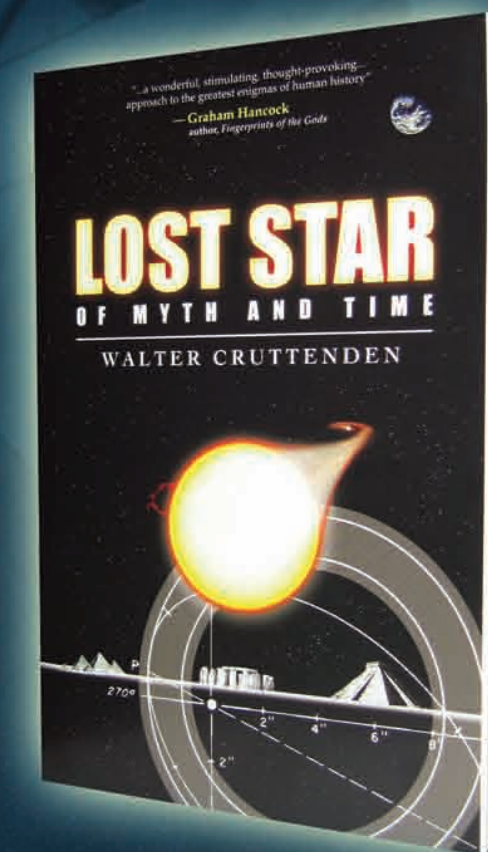
Ancient folklore from around the world rings with two resonating themes:

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and some of his wife's clothes. It was the clothes that they were primarily interested in, for there were tabs of Orange Sunshine acid sewn into the hems, and some high quality Afghan hashish in the heels of the shoes.

They ate the acid, and some hash, and drove out into the endless dunes until they found a dried up riverbed. Here they sat on the ever shifting, pepper-fine sand and watched the sun set while they waited for the LSD to hit. A full moon rose. Night fell on the desert.

"The sky was on fire," is how Barritt later described the trip that followed. "Massive galactic spaceships blinked into being, golden vessels with the faces of Egyptian Gods on their prows, gliding between life and death. [. . .] Beauteous cities glide by composed of materials not yet invented, towers twisted skywards. Through a

window a woman with the face of an angel and the body of a spider was chatting me up with her eyes . . . ". Leary, meanwhile, seemed to be performing some form of ceremony. He was pacing up and down reciting the alchemical phrase *solve et coagula*.

Even by Leary and Barritt's standards, it was a memorable night. But the trip included a few synchronicities that seemed to indicate that there was more to it than just a string of imaginative hallucinations. At the start of the trip Barritt became aware of a hooded man in the middle of a dust devil or a whirlwind of sand. He had a scroll or manuscript that seemed to be important, and which was linked to the Elizabethan magician and alchemist Dr. John Dee.

Dr. Dee was one of the leading scholars of his



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day, and a man who played a leading role in the development of the science of navigation. He was also the court astrologer to Queen Elizabeth I, and he used her horoscope to choose the day of her coronation in 1558. He possessed what was believed to be the largest library in Britain, until the local townsfolk, believing him to be an evil sorcerer, burnt it down. He was also a spy for the Crown, and was sent on intelligence missions in various other European countries. It seems fitting, therefore, that he used to sign documents with the code '007'.

Dee was also an alchemist and deeply involved in occult studies, even though these practices were extremely politically dangerous in the religious turmoil of the times. He became involved with the thief and grave-robber Edward Kelly, believing that Kelly had the ability to hear spirits and demons. Over many months Dee transcribed the information that was channelled 'through' Kelly, and the result was a body of magical work, including the language of the angels, that is known as Enochian Magic.

A year after their trip at Bou Saada, Leary and

There were many similarities between Timothy Leary and Aleister Crowley, and this had not gone unnoticed at the time

Brian discovered that, in 1909, Aleister Crowley and the poet Victor Neuberg conducted a magical ceremony at that exact same riverbed in the dunes outside Bou Saada where they had taken LSD. Crowley and Neuberg summoned demons by invoking nineteen 'calls' that had originated with Doctor John Dee and Edward Kelly. Enochian magic was integral to Crowley's magical system, and it was Dee and Kelly's angelic script that Crowley was invoking at Bou Saada.

The work took a few weeks as they invoked

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Leary started to think of himself as a 'continuation' of Crowley, as opposed to a 'reincarnation' as it is normally understood

one 'key' of the manuscript a day, bidding a string of angels and demons to appear inside a magical triangle marked in the sand. Mescaline was used, as was sexual magic, with Neuberg at one point bugging Crowley at an altar in a makeshift stone circle and dedicating the act to the god Pan. When the day came to invoke Choronzon, the demon of chaos and the abyss, Crowley did not remain outside the magic triangle. Instead he deliberately sat inside it.

The pair would have made quite a sight as they performed their strange works amongst the shifting Saharan dunes. Crowley was dressed in a long black hooded robe with a revolver around his waist. Neuberg, with two tufts of dyed red hair twisted into horns, sat watching in a magic circle created for his own protection, and made notes. Crowley instructed Neuberg that, whatever happened, he must resist any attempt from the demon to be released. The invocation was completed, three pigeons were sacrificed and, according to Neuberg and Crowley's accounts, Choronzon appeared. The demon possessed Crowley and began to taunt Neuberg, pleading to be released. They later claimed that Crowley/Choronzon began to change shape, appearing to Neuberg in a string of forms including an old lover and a snake with a human head. It begged the poet for a drink of water and promised that it would sit at his feet and obey him if it was freed. With Neuberg distracted by the dazzling images materialising before his eyes, the demon gradually dribbled the fine sand on the magic circle, slowly erasing it. Then the entity that possessed Crowley's body rushed at Neuberg and, according to *The Confessions of Aleister Crowley*, "flung him to the

earth and tried to tear out his throat with froth-covered fangs." Fortunately, Neuberg had been armed with a consecrated magical dagger and managed to fend the beast off. Choronzon was banished, leaving Crowley lying naked in the sand. With the ceremony over, the magic circle and triangle were erased and a fire was lit to purify the place.

Leary and Barritt were astounded when they discovered this, a year after their desert trip. That they had been at exactly the same riverbed was coincidence enough, but the cowled figure inside a dust devil that Barritt had 'seen' matched Crowley's description of his possessed self. Crowley, who had been wearing a black hooded robe, described the demon possessing him as being a coagulation of forms that "swirl senselessly into haphazard heaps like dust devils". The fact that he had been using a manuscript of the work of Dr. John Dee, which had also appeared to Barritt, pushed the incident way beyond coincidence.

There were many similarities between Timothy Leary and Aleister Crowley, and this had not gone unnoticed at the time. Andy Warhol, for example, had commented on it. They had both come from repressive middle class backgrounds, and both rejected those values to found liberated and hedonistic religious sects. They both put great value on sex and drugs, and there are strong parallels between Leary's Millbrook commune and Crowley's Abbey of Thelema on Sicily. Crowley was dubbed the 'wickedest man in the world' during his lifetime, while Leary was called "the most dangerous man in America" by President Nixon. Crowley's commandment 'Do What Thou Wilt Shall Be The Whole Of The Law' has similar libertine values to the commandments of the League of Spiritual Development, a "personal religion" of Leary's invention, although Leary's were softened to disallow controlling others. Both wrote re-interpretations of the *Tao Te Ching*. This is an indicator of the similar size of their egos, as the *Tao Te Ching* is arguably one of the most complete pieces of text ever written, and there are few who believe that they can improve on it. As Robert Anton Wilson demonstrated in *Cosmic Trigger*, there are many parallels between the "Starseed

I Have America Surrounded

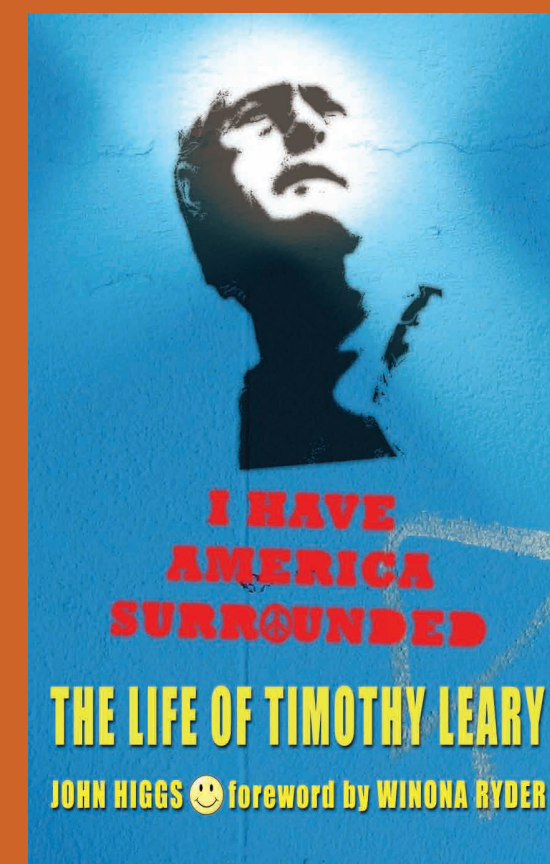
Timothy Leary was a brilliant Harvard psychologist who was sacked from his research post because of his research into LSD and other psychedelic drugs. He went on to become the global figurehead of the 1960s drug culture, coined the phrase "tune in, turn on and drop out", and persuaded millions of people to take drugs and explore alternative lifestyles. However, the impact of his work has been so controversial that it has completely overshadowed the man himself and the details of his life. Few people realise that Timothy Leary's life is one of the greatest untold adventure stories of the twentieth century.

He was jailed in California in 1970 and promptly escaped by shimmying along a telephone cable over the prison fence. He was kidnapped by armed revolutionaries and was rescued by terrorists. He was blackmailed by an exiled arms dealer and imprisoned on four continents. He betrayed the 'drug culture' by collaborating with the FBI, and he came close to murdering two US Government officers. He was chased around the world, from the Algerian Kasbah to European High Society, with the highest bail in human history on his head and the US Attorney General snapping at his heels. Yet throughout his adventures his life remained a hedonistic blur of drugs and orgies, and his friends included John Lennon, Aldous Huxley, Jack Kerouac and Allen Ginsberg.

Timothy Leary led a life of unflagging optimism and reckless devotion to freedom. It was, in the words of his goddaugh-

ter Winona Ryder, 'not just epic grandeur but flat-out epic grandeur.' This will be the first time that the full story of that life is told.

I Have America Surrounded: The Life of Timothy Leary, by John Higgs, will be published in the UK on March 31st, the 10th anniversary of Leary's death, by The Friday Project (ISBN 1 905548 25 7, £8.99). It will be published in the US by Barricade Books in the Fall. For more details see www.ihaveamericasurrounded.com.



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Transmissions”, the information received during Leary’s experiments with channelling whilst in Folsom Prison, and Crowley’s *Book of The Law*. There are also parallels between the decline of each man’s life during their later years, and on the people, such as John Lennon, whom they have both influenced. They both had wives named Rosemary.

Leary started to think of himself as a ‘continuation’ of Crowley, as opposed to a ‘reincarnation’ as it is normally understood. There were strong parallels between Dee and Kelly, Crowley and Neuberg, and Leary and Barritt, and Leary saw himself as part of a line of sorcerers that reoccurred throughout history. This was something that Crowley appeared to be aware of, although he believed that he was a reincarnation of Kelly, rather than Dee. (From what we know of Crowley, it is not surprising that he would wish to associate himself with the one considered to be the most evil!)

Leary believed that he was playing out a ‘script’ for a regular transformative current that repeated itself throughout time. These ‘scripts’

existed in a similar manner to a song. A song only exists in time, not space, but it still exists enough for patterns, harmony and meaning to be detectable. Indeed, ‘time’ was the key here, or rather the change in the qualities of time that could be detected under LSD. There were moments during a trip, Leary believed, that his awareness outgrew the normal, unstopping, linear flow of time. After all, just as a two-dimensional drawing can only be properly observed from three-dimensions, so time, the fourth dimension, should only really make sense from a fifth dimension or higher. The expanded awareness of LSD seemed, on occasions, to give just such a higher perspective. From this point otherwise invisible patterns and currents in history became apparent.

Leary’s belief that his awareness had gone beyond the linear flow of time is actually not as absurd as it might seem at first glance. There is a growing consensus amongst scientists that, while time itself is real, the perceived onward march of time is an illusion. As Einstein once famously wrote to a friend, “The past, present

There is no figure from the second half of the twentieth century who has a better claim on the continuation of Crowley’s ‘Great Work’ than Dr. Timothy Leary

our culture is long overdue. There are those who believe that Leary was successful and did bring about a fundamental and lasting shift in human consciousness for millions of people. There are others who believe he should take the blame for the problems and disillusionment that ended the Sixties dream. But one thing is clear: there is no figure from the second half of the twentieth century who has a better claim on the continuation of Crowley’s ‘Great Work’ than Dr. Timothy Leary.

Adapted from “*I Have America Surrounded: The Life of Timothy Leary*”, by John Higgs.

and future are only illusions, even if stubborn ones.” Writing in *The Scientific American* (Vol. 15 No. 3 2005, p82) Paul Davies concludes that, “The passage of time is probably an illusion. Consciousness may involve thermodynamic or quantum processes that lend the impression of living moment to moment.” He then goes on to note that, “It is possible to imagine drugs that could suspend the subject’s impression that time is passing.”

During this period Leary was writing a book about his jail break called *It’s About Time*, and he would later end his autobiography with the exact same words. The book was later renamed in a direct homage to Crowley; it was published under the name *Confessions of a Hope Fiend*, a title chosen to consciously reference Crowley’s *Diary of a Drug Fiend* and *Confessions of Aleister Crowley*.

Shortly afterwards Leary was kidnapped at gunpoint in Afghanistan, brought back to America and placed in solitary confinement in Folsom prison. After making a deal with the FBI that destroyed his reputation amongst many of his hippy followers, he became an evangelist of personal computers and the Internet. He died of cancer on May 31st 1996.

According to William Burroughs, “Tim changed the world. It may be another century before he is accorded his rightful stature. Let his detractors shake their heads, a hundred years from now.” It is certainly true that a re-assessment of Leary’s ideas and his impact on

Profile

John Higgs is a BAFTA-nominated writer and producer from Brighton, England. After a party at the Spring Equinox in Glastonbury, featuring sets from Youth and Shpongole’s Raja Ram, he will be scattering a portion of Timothy Leary’s ashes on Glastonbury Tor.





jacques vallee:

a man of many dimensions

There are few people who bring more credibility to the field of UFO research than Dr Jacques Vallee. As one of the most respected investigators of the phenomenon over the course of more than four decades, he has perhaps the widest experience and knowledge about the topic of any person living today. However, Dr Vallee brings far more to the field than simply his experience – he also brings the credentials of a true Renaissance man.

Born in France, he received a B.S. in mathematics at the Sorbonne and an M.S. in astrophysics at Lille University. After coming to the United States as an astronomer at the University of Texas – where he co-developed the first computer-based map of Mars – Dr Vallee later moved to Northwestern University where he received his Ph.D. in computer science.

He went on to work at SRI International and the Institute for the Future, where he directed the project to build the world's first network-based conferencing system as a Principal Investigator on Arpanet, the prototype for the Internet. He has since become a successful venture capitalist, and currently serves as a General Part-

ner of Euro-America, a Silicon Valley group that invests in North America and Europe, primarily in high-technology.

In May 1955, aged 16, Dr Vallee first sighted a UFO over his Pontoise home. Six years later in 1961, while working as an astronomer, he witnessed the destruction of tapes which had recorded the tracking of unknown objects orbiting the earth. His interest in the UFO phenomenon became a career (of sorts) when he joined with Dr J. Allen Hynek in researching the UFO phenomenon for the U.S. Air Force's well known investigation, Project Blue Book. His contribution to the field was recognized by Steven Spielberg in *Close Encounters of the Third Kind*, in which the French scientist played by François Truffaut was modeled on him.

Since the 1960s, Dr Vallee has written a series of ground-breaking books on the UFO phenomenon. His 1969 book *Passport to Magonia* was instrumental in changing the perspective on anomalous sightings and experiences, as he set

forth the hypothesis that the phenomenon was simply the latest incarnation of something which had been happening throughout human history (explained in past ages as fairies, demons, and signs from God). Dr Vallee's rejection of the 'nuts and bolts' explanation of UFOs (as interstellar spaceships) gained him a hostile reception from some parts of the research field, leading him to describe himself at one point as a "heretic among heretics." In 1979 he again challenged the ufological community with the publication of his book *Messengers of Deception*, in which he warned against the dangers of UFO cults, government deception, and the trickster nature of the phenomenon.

Dr Vallee continues to investigate 'border phenomena' in his own time. He also serves on the scientific advisory board of Bigelow Aerospace in Las Vegas, Nevada.

SR: Many thanks for taking time to talk with us Dr Vallee. First off, the obvious question – you

haven't published any books since the *Dimensions/Confrontations/Revelations* trilogy, and your fascinating memoir of the early days of UFO research, *Forbidden Science*, in the early 1990s. Have you been involved in UFO research over the past decade, and if so, do you plan to write any more on the subject?

JV: True, I haven't published any UFO book since *Fastwalker* ten years ago, but I have published several books on other topics, dealing with technology, finance and the history of the Internet. I am finishing an English translation of a novel called *Stratagem*, which has just been published in Paris. In the current situation I find it easier to say what I have to say in fiction form.

SR: Your fiction novels have actually been somewhat overlooked, at least in the English-speaking world – you have of course previously won the Jules Verne prize for science fiction writing. The plot of *Stratagem* appears to have many autobiographical elements (UFOs, trips to Brazil, contacts in the technology world, mention of manipulation by intelligence agencies) – do you find that fiction-writing allows you somewhat of a 'cathartic' release from your thinking processes, free from the strictures of presenting a reasoned argument (as in a non-fiction book)? And, when can we expect to see *Stratagem* in the English language?

JV: A non-fiction book about paranormal phenomena has to describe the available facts and to explore potential hypotheses, but it does not let you develop a complete scenario. In a novel like *Stratagem*, we can explore one interpretation of what is happening, from beginning to end, and see where it can lead, through characters that are fully involved. This suggests completely new ideas. I have a complete English translation, but I have only begun the process of looking for a U.S. publisher.

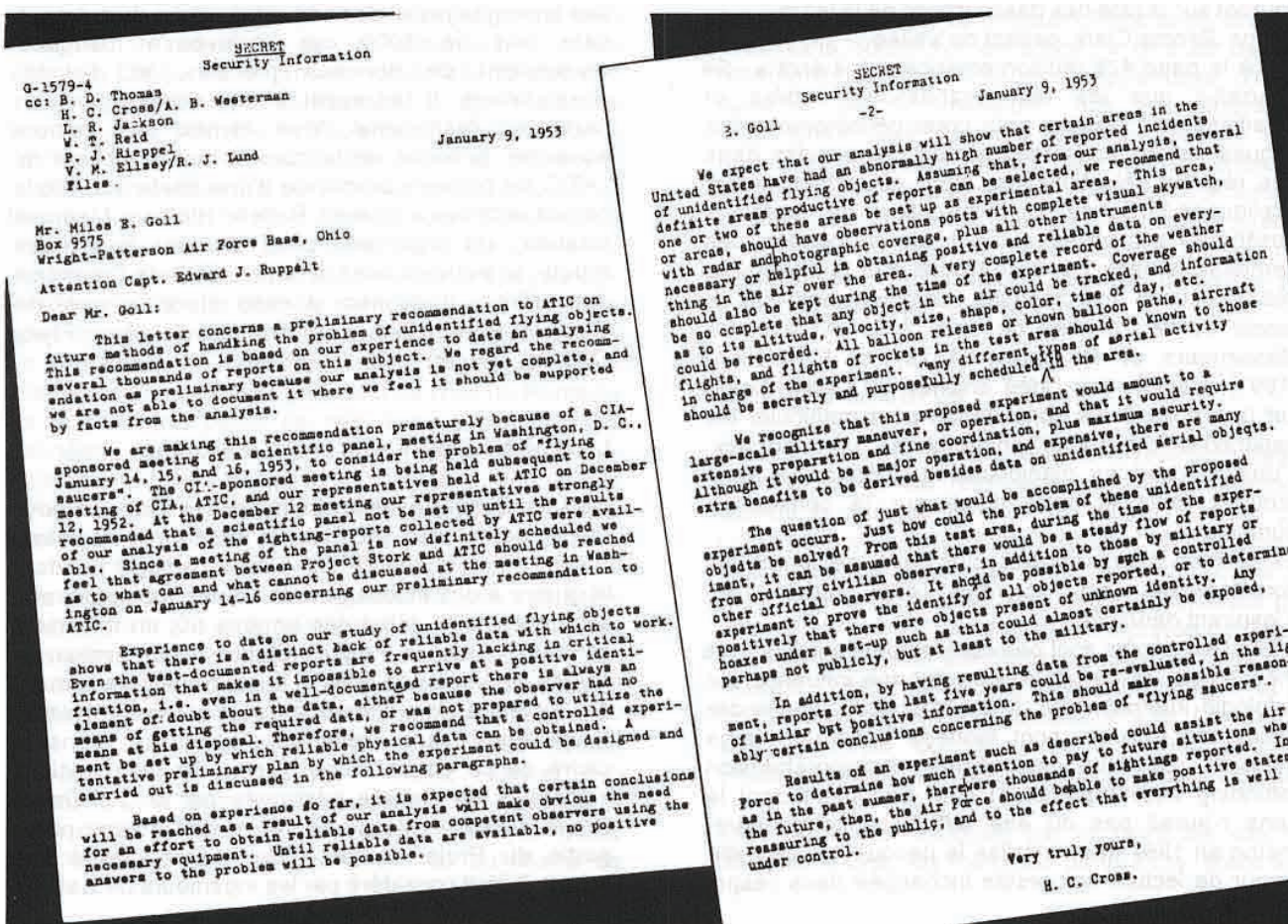
SR: What are your thoughts on the state of ufology in 2006?

JV: It's a mess. There is valuable research going on, but it is carried out by individuals working

Ufologists have lost credibility, alienated the scientific public and opened the floodgates to hundreds of Internet sites where the wildest rumors circulate

with almost no financial or logistical resources. The few scientists who are still actively involved are forming a new version of the old "Invisible College," communicating privately to stay away from the sensationalism that has taken over the field. As for what remains of the organized groups, they are not playing the role of disseminating information, conducting field research or encouraging critique and open debate. They are little more than lobbies for a particular point of view. This is a pity, because periods of low UFO activity like the current one present the best opportunity to do quiet research. By centering the whole discussion of the phenomenon on highly-charged, but poorly-researched issues like Roswell and abductions, ufologists have lost credibility, alienated the scientific public and opened the floodgates to hundreds of Internet sites where the wildest rumors circulate. No wonder serious researchers are going underground!

SR: To set the record straight – from an authority in the field, to those less conversant with UFO research – what are the three top cases we should be devoting attention to, in your opinion? Conversely, what are the cases wasting time and resources (from your comments above, I'm guessing Roswell is one of them?).



The Infamous Pentacle Memorandum

Roswell, in my opinion, is a blind alley. It is a major tactical mistake to base the argument for UFOs entirely on a case that has so little scientific evidence

JV: I am not comfortable with the idea of basing the reality of the phenomenon on a few so-called "best cases." We have to start from a global assessment of patterns in a large number of cases where common misidentifications have been screened out. To that end, I have developed a family of four computer catalogues from several parts of the world, under a new standard format. This requires a major effort but fortunately the tools of database development have evolved rapidly in the last few years.

Roswell, in my opinion, is a blind alley. It is a major tactical mistake to base the argument for UFOs entirely on a case that has so little scientific evidence and so much ambiguous and conflicting testimony surrounding it.

SR: You first became aware of possible government manipulation of UFO sightings when you discovered the 'Pentacle Memorandum' among Allen Hynek's papers in 1967. In *Messengers of Deception* you warned of the dangers of how shadowy groups could manipulate large groups of people into believing certain things and propagating the message. The story of Paul Bennewitz, among others, has been a sad validation of your warning. In the modern day, when rumours can spread around the globe within minutes, how is it possible to 'keep a lid' on hoaxes

and misinformation? It would appear the well is a little too easily poisoned in the Internet Age (perhaps another validation of the advice you received in *Messengers of Deception* to leave the 'useful idiots' to their games and work quietly in the background?).

JV: My primary concern, like any scientist working in the field, is to avoid wasting time on peripheral cases and spurious events. That was my initial motivation for calling attention to the fact that serious manipulation of the UFO belief was going on. The military may have had legitimate reasons to plant false UFO stories, for instance to protect the secrecy of certain prototypes: that is none of my business. But it becomes my business when ordinary researchers are used as amplifiers for fake rumors, as was the case in the Bennewitz affair.

SR: In the past couple of decades there has been a convergence of multiple strands of research, pointing at perhaps one common experience underlying shamanic experiences, UFO sightings and 'alien abductions', and Near Death Experiences. Researchers such as Ken Ring, John Mack, and Rick Strassman have all come to conclusions that seem to parallel the 'Magonia hypothesis' somewhat (although Mack framed the idea in terms of Henry Corbin's 'Imaginal world'). Considering that you and John Keel 'pioneered' this line of thinking in the 1960s, do you find anything of interest in these more recent lines of research?

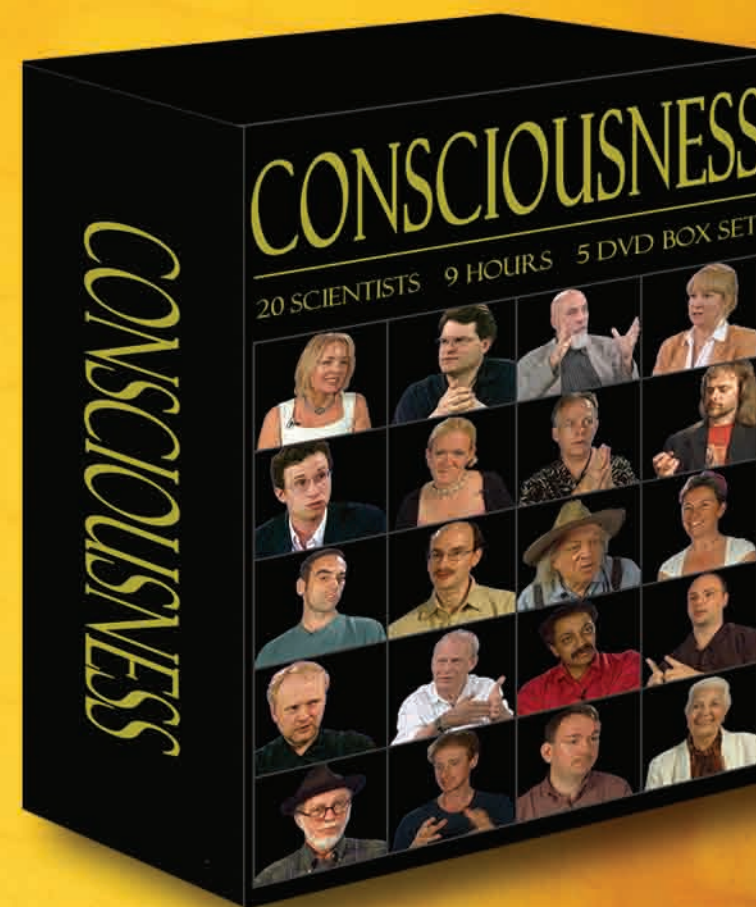


J. Allen Hynek and Jacques Vallee

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JV: John Mack spoke of “Passport to the Cosmos” rather than “Passport to Magonia.” He had difficulty letting go of the extraterrestrial context, but he was gradually becoming aware of the fact that the strict ufological interpretation of abduction reports was too narrow. We have a long way to go in exploring the connections between high strangeness UFO reports and the parapsychological experience.

SR: On those connections – you were a member of the scientific advisory board for the National Institute of Discovery Science during the investigation of the so-called ‘Skinwalker Ranch’. The recent book by George Knapp and Colm Kelleher (featured also in this issue of *Sub Rosa*) on this investigation featured a great deal of anecdotal evidence for anomalous craft, strange beings and poltergeist-like phenomenon. From your point of view, do you feel this investigation was a success, and were there any aspects that were of particular interest to you?

JV: I am still a member of that Board, now restructured under Bigelow Aerospace, so I feel bound by the non-disclosure agreement I signed.

SR: In considering research into this type of phenomena, is it really possible to approach it via the strict protocols of science? Science itself has become so entrenched with physicalist philosophy and the concept of the dominance of humanity – is it a suitable method for studying a phenomenon which may be capable of intelligently manipulating observations and results (the ‘trickster’ element often spoken of in the paranormal)? It seems to me that any number of situations – if consciousness can affect reality (and therefore influence test results), if we are within a Matrix-like virtual environment, or as you say that UFOs may be a kind of control system – then the scientific method may not in fact be the best way of investigating. In *Messengers of Deception* you discuss ‘intelligence gathering’ as a method perhaps better suited to the job. What are your thoughts now on this issue?

JV: There is a distinction to be made between

To start understanding consciousness we need to develop a physics of information that does not rely on the formulation of the physics of energy, which is limited by its use of dimensions

a Matrix-like virtual world and what I first proposed in “Messengers,” namely an information multiverse with fully physical manifestations. After all, when I was researching mystical groups in the Melchizedek tradition, and was picked up by the only cab driver in Los Angeles called Melchizedek, it was a real car and a real driver! To start understanding consciousness we need to develop a physics of information that does not rely on the formulation of the physics of energy, which is limited by its use of dimensions.

SR: You have personally researched a number of the more compelling UFO encounters over the past four decades, and in various books have offered apparently solid evidence to support your ideas. Looking back now, has this data survived the test of time, and do you still draw the same conclusions from it?

JV: When I look back on the field work I did, and the current information I am getting from investigators in my network, it is obvious that we have only scratched the surface. No matter how open you try to be, you always approach the phenom-

enon with a certain set of hypotheses, and they have to be revised based on the data you get. It would be very helpful to go back now and revisit some of these cases, armed with a little more knowledge, and certainly more humility . . .

SR: You have also made your mark in the technology scene, as both a programmer of early Arpanet protocols and also via investment in technology companies. Futurist Ray Kurzweil sees the imminent approach of 'the Singularity', a time when we will see "technological change so rapid and profound it represents a rupture in the fabric of human history". Vernor Vinge talks of similar things, and Arthur C. Clarke talked of us passing a threshold from biological evolu-

tion to technological evolution. What are your personal thoughts on our future in regards to technology?

JV: The fact that we are approaching a singularity is increasingly supported by evidence. Some 30 years ago a French research, Professor Meyer, pointed out that the feedback mechanism between human society and technology was a positive loop, and that growth was not exponential but hyperbolic. With classic exponential growth you can always manipulate the scale of the graph to draw a well-behaved phenomenon, but there is no way to manipulate a hyperbola: it goes to infinity at a precise point. Of course, infinity has no societal or physical meaning, so what we are

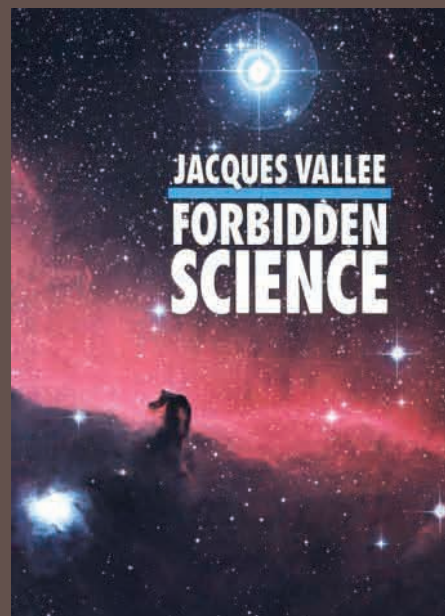
Forbidden Science

Forbidden Science is a collection of the journal entries of Dr Jacques Vallee, covering the period from 1957 to 1969. These 12 years follow Vallee from his University years in France – romancing, philosophizing, and moving ahead with his life – right through to his move to the United States and involvement with Project Blue Book and J. Allen Hynek.

The journal entries provide a fascinating snapshot of Vallee's thoughts on the UFO phenomenon over a period greater than a decade, and an inside glimpse at the politics behind Project Blue Book. Beyond that, *Forbidden Science* draws back the curtain on Vallee the man – his most personal thoughts on everything from French politics, love, science, and of course UFOs. Readers will be impressed by Vallee's prose as well, with some of the charming passages about his personal life. *Publishers Weekly* says "it offers a glimpse into the mind of a scientist who seems to challenge every preconception and established piety . . . his diary is replete with profoundly insightful, often devastating observations about the strengths and weaknesses of France and the

U.S., their academics and their researchers in industry."

"It is unusual for scientists to keep diaries and even more unusual for them to make them public", according to Dr Vallee. In this case, ufologists – and researchers of 'frontier science' in general – will be most glad he did.



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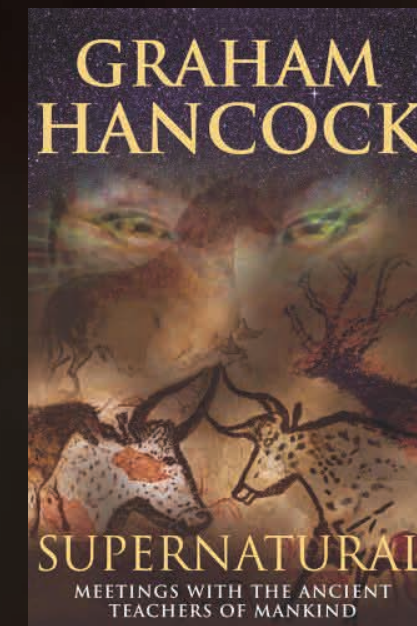
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The Independent on Sunday

Scientists at the cutting edge of consciousness research have begun to consider the possibility that shamanic visions may be real perceptions of other "dimensions". Could the "supernaturals" first depicted in the painted caves and rock shelters be the ancient teachers of mankind? Could it be that human evolution is not just the "blind", "meaningless" process that Darwin identified, but something else, more purposive and intelligent, that we have barely even begun to understand?



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"A worthy successor to Vallee's *Passport to Magonia*"

Sub Rosa Magazine

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really saying is that a major change of the entire human environment will take place soon. One possible scenario is that Man will gradually destroy his world, either by accident or design, and that nature will go on, replacing us with species better adapted to the new environment.

By the way, I think it is ludicrous to talk about "saving the planet!" The Earth will go on whatever we do, and nature will go on. A much more powerful ecological slogan would be "save our skin!" People would relate better to the specific goal of saving our own species. If total nuclear war erupted, for example, mankind might die out but nature would have no trouble replacing us, after a few centuries, with a more intelligent life form. Technological evolution now moves faster than natural evolution, as Kurzweil and others have pointed out, so perhaps that other life form is already creating itself through us.

SR: Astrobiologist David Grinspoon (in his book *Lonely Planets*) talked of the possibility that extraterrestrial civilisations far older than ours

may have passed this 'singularity', and may have access to technologies beyond our imagining. Is this something that would fit into the Magonia hypothesis, in terms of interdimensional travel? Your writing would suggest not, that UFOs are related in some way to the human collective psyche, but I'd love to hear your thoughts.

JV: There is no contradiction between the two. The concept of other dimensions and parallel universes is part of mainstream cosmology now. I just received in the mail the latest copy of *New Scientist*. The cover shows two figures climbing into a flying saucer with the caption: "Life inside a black hole – how is it for you?"

Besides, I believe that the human collective psyche has access to cosmic consciousness, and I have to assume many of the readers of a magazine called *SUB ROSA* entertain similar thoughts!


Sub Rosa would like to thank Harold Harrison for his help with this interview.

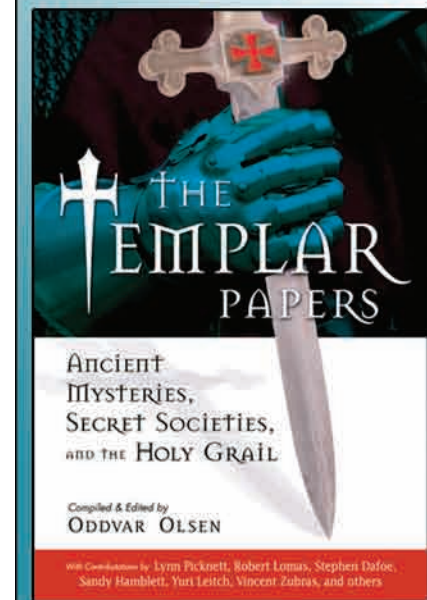
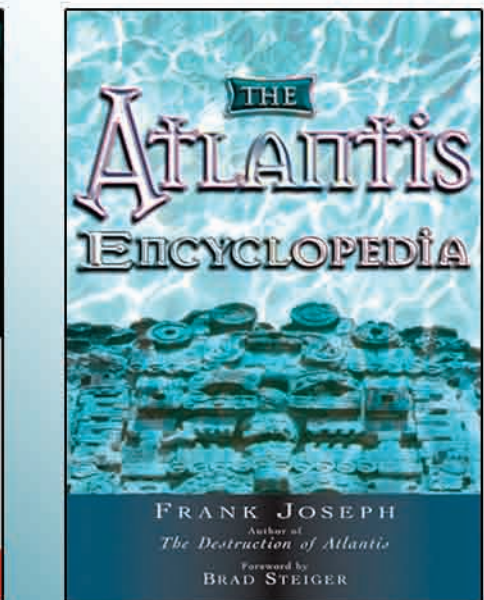
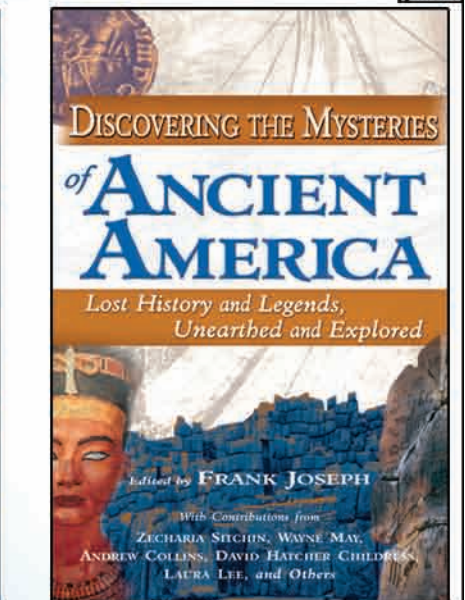
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"Greg Taylor is the up-and-coming author in this field, and what he has to say makes fascinating reading."

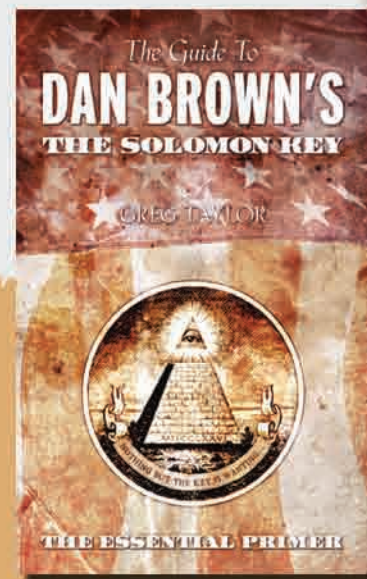
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MARY MAGDALENE

Bride and Beloved

by Margaret Starbird

Anticipating the movie of Dan Brown's record-breaking best-selling thriller, some people continue to insist it is only fiction, while others are asking, "Does anything remain when all the fiction is stripped away from *The Da Vinci Code*?"

What remains, I believe, is the assertion of a firm conviction on the part of the earliest Christians that Jesus embodied the archetypal Sacred Bridegroom god-man familiar to them from ancient mythologies of the Near

East, and that the Mary called "the Magdalene" was his wife and "Beloved." This belief rests at the core of the New Testament Gospels and was later embellished by authors of a handful of Gnostic texts discovered in 1945 in Egypt, texts which unabashedly proclaim Mary Magdalene as beloved disciple and intimate companion, even "consort," (*koinonos*) of Jesus, as attested in the Gospel of Philip.

Close examination of the canonical Christian Gospels confirms that Jesus honored, em-

braced, and elevated the status of the Feminine during his short ministry. These familiar scriptures delight us with stories about women: one widow gives alms to the poor in spite of her poverty, while another sweeps her house in search of a lost coin. Jesus rescues an adulteress from stoning, heals a woman declared “unclean,” and raises the daughter of Jairus from the dead. Mary, sitting at the feet of Jesus and listening ardently to his teachings, is declared to have “chosen the better part,” while her sister Martha is worried about preparations for dinner guests. Courageous women stand near the cross mourning the crucified Lord, while his male apostles apparently cower in hiding. And faithful women approach the tomb in the dawn of Easter morning to complete their anointing of Jesus for burial. The entire Gospel narrative is permeated with the presence and importance of the women who support the ministry of Jesus and



We glean the astonishing information that the earliest leaders of the Christian movement traveled as missionary couples

are his most faithful disciples. And of these, Mary Magdalene is pre-eminent, mentioned first on seven of eight lists of women who accompanied Jesus.

The Gospel narratives are remarkable for their time, a period when wives were treated like mere property – a plow or a chair – and divorced with amazing ease, a period when women were even denied the right to bear witness in court cases. In fact, we discern that the earliest Christian community, relying on radical teachings of Jesus, was surprisingly egalitarian, honoring women in ways unprecedented in their time. In his epistles composed between about A.D. 50-60, Paul occasionally mentions Christian women leaders and states that the brothers of Jesus and the other apostles who were his earthly companions, including Peter, are now traveling around with their “sister-wives” (1 Cor 9:5). From this inadvertent statement we glean the astonishing information that the earliest leaders of the Christian movement traveled as missionary couples, not as pairs of men as we have been inclined to believe.

Although the Gospels do not state that Jesus was married, there is no definitive statement any-

where in the New Testament that Jesus was celibate, and in Judaism, the norm was marriage. According to the very interesting study by Dr. William E. Phipps, entitled, “The Sexuality of Jesus,” (1996), Hebrew had no word for bachelor at the time when Jesus lived. I believe that a very important aspect of the ministry of Jesus was his intent to re-establish the partnership paradigm based on the ancient model of “Sacred Marriage.” My personal conviction that Jesus was married and that he and his wife modeled the *hieros gamos* as the “archetypal divine couple” rests on the Passion narrative in the canonical Gospels, beginning with the anointing of Jesus by a woman. This significant event was followed by his torture, death, and resurrection, a powerful sequence of events that closely parallels that of numerous ancient mythologies and liturgies of pagan “bridegroom gods” similarly sacrificed and resurrected.

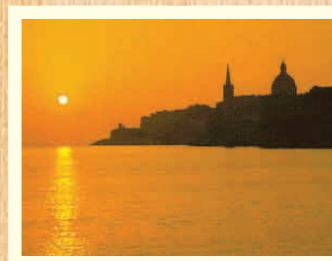
As Jesus was reclining at the banquet table in the town of Bethany, a woman carrying an

... legends tell that Mary Magdalene carried the Holy Grail to the shores of Gaul, arriving in about 42 A.D.

alabaster jar of precious ointment approached him. She broke the jar open and anointed Jesus with its contents, precious unguent of nard. Then, as her tears fell on his feet, she dried them with her hair. This passionate story was so poignant that it survived for a generation in oral tradition and is one of only a very few stories included in all four of the Gospels that were eventually declared canonical.

What was it about the story of this anointing by a woman that was so powerful, so un-

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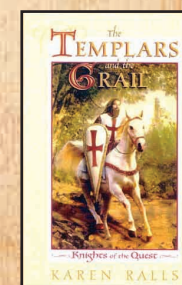
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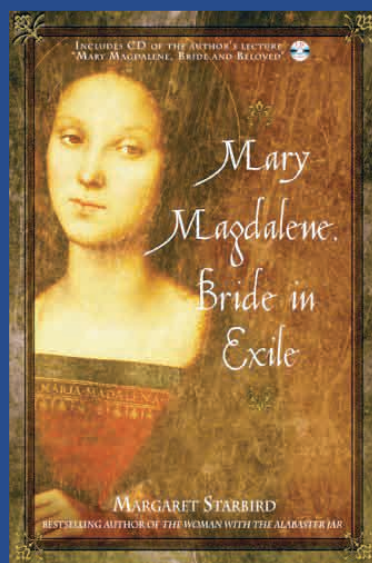
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forgettable? Jesus himself proclaimed that wherever the story of his anointing was told, it would be told “in memory of her.” And yet, most people do not even remember her name!

Over the years, the unnamed woman who

Mary Magdalene: Bride in Exile

Margaret Starbird's new book reveals the many faces of Mary Magdalene, examining in greater depth the question, “Who do we say that she is?” She focuses on historical, symbolic, and mythological interpretations of the “Lost Bride” of the Christian story, attempting to restore her to the preeminent position she once held as the intimate and most favored companion of Jesus. Starbird's book asks if we recognize the “Sacred Bridegroom/King” sacrificed for his people, how can we fail to celebrate his beloved Bride – the Mary called “the Tower” – the Magdalene?



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Since Neolithic times, the anointing was associated with nuptial rites in cults celebrating the “Sacrificed Bridegroom”

anointed Jesus at the banquet became identified with Mary Magdalene and later was branded a prostitute, a slander which may have derived from the association of the ritual anointing with pagan rites in which the anointing of the sacred King, once the prerogative of his royal bride, was later performed by a *hierodule* or “sacred prostitute.” Since Neolithic times, the anointing was associated with nuptial rites in cults celebrating the “Sacrificed Bridegroom.” In the liturgical sequence, the Bride and Bridegroom representing fertility deities were typically united in marriage amid widespread rejoicing and revelry. Later the Bridegroom was tortured, mutilated, executed, and entombed. Then, usually after a liturgical pause of three days, the Bride returned to the tomb and found her Beloved resurrected in the garden, a rite celebrated throughout the Near East in the cults of Tammuz/Ishtar, Osiris/Isis, Baal/Astarte, Adonis/Venus and numerous other divine couples.

The entire Hellenized Roman Empire was conversant with this liturgical rite so obviously repeated in the Gospel stories. The word *Christos* means, literally, “the anointed one.” John's Gospel states in two places (11:2 and 12:3) that the woman who anointed Jesus was the sister of Lazarus, and it is this same Mary who was conflated with the woman called “the Magdalene” in the early Church. Clearly it was THIS Mary – “the Magdalene” – who performed the final stage of the ancient ritual, returning with her women com-

panions to the tomb to mourn the death of the “Sacrificed Bridegroom” and rejoicing to find him resurrected in the garden, where she embraces and tries to cling to him (John 20). The Gospels deliberately frame her as “Bride” in rites already familiar to the citizens of the empire.

Following the Crucifixion, the Roman punishment for sedition, legends tell that Mary Magdalene carried the Holy Grail to the shores of Gaul, arriving in about 42 A.D. with her friends and family in a boat with no oars, fleeing persecution in Judea. Embedded in the core of this body of legends that survive in southern France is the memory of a pre-adolescent child, allegedly a servant of the family from Bethany; she appears to be between the ages of nine and twelve and her name “Sarah” means “Princess” in Hebrew, yet legend styles her as a servant. Was she perhaps, like the fairytale heroine Cinderella, really a princess

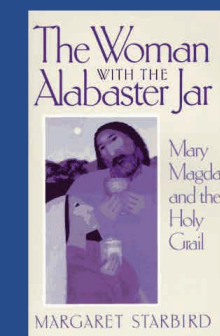


Dervaig, Scotland 1906 by Stephen Adam
Photo courtesy of John Shuster copyright 2005, all rights reserved

Starbird And The Sacred Feminine

Margaret Starbird has written extensively on both the idea of the ‘sacred feminine’, and also the possible marriage of Christ and the Magdalene. These themes became household words in Dan Brown's *The Da Vinci Code*, and so to did Starbird's name as the best-selling author explicitly mentioned her book. Here is a selection of required reading from Margaret Starbird:

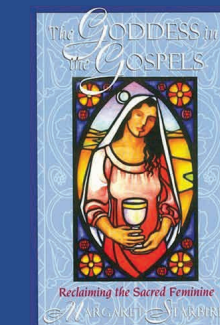
The Woman with the Alabaster Jar



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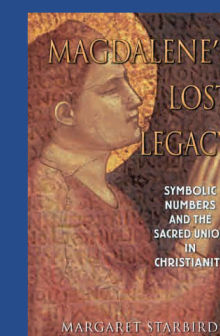
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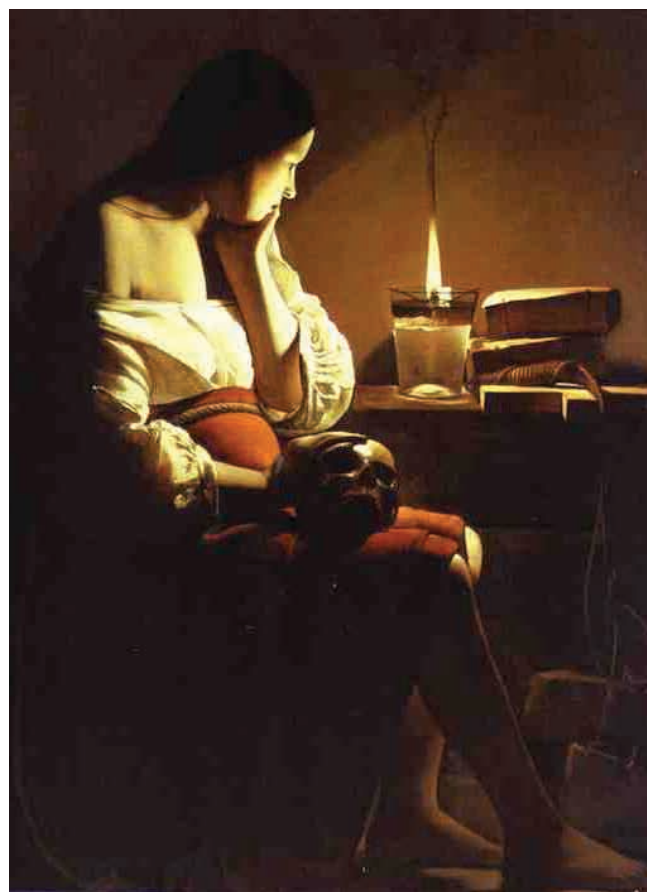
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Magdalene's Lost Legacy



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Georges De La Tour's painting of Mary Magdalene, which some say depicts her pregnant.


in disguise, a princess from a faraway land? This legend of a surviving child lies at the core of the bloodline heresy that cannot be proven with facts, but that echoes poignantly throughout medieval European folklore and art – the myth that a royal child descended from Jesus and Mary Magdalene was born after the Crucifixion and carried to safety in Gaul. Like Isis, the goddess/consort who bore a child to Osiris after his death, the legend seem to attest that Mary Magdalene carried the royal seed of the Davidic line into her exile. The “lost princess” belongs in the realm of legend, a story too dangerous to be told as fact, but one that contrives to confirm the marriage of the “Christ-couple” at the heart of the Christian mythology.

The sacred union of the archetypal Bride and Bridegroom restores to Christianity an image of partnership and symbiosis of the opposite masculine and feminine energies that, when restored, will bring water to the desert,

healing the wasteland and causing the parched lands to rejoice and bloom! It is time to welcome home the bride whose voice was silenced for nearly two millennia by those who called her a prostitute, restoring her to a place of honor at the side of Jesus. In reclaiming her story, we reclaim an important piece of our own heritage and of ourselves – the lost “Feminine” so long denied and denigrated, like the Bride in the Song of Songs, swarthy from her labor in her brothers’ vineyards while her own have been neglected. Chivalry requires that we restore Mary Magdalene as the archetypal Bride of the Eternal Bridegroom, fulfilling the prophecy of Isaiah: “No longer shall she be called “Forsaken” or her lands “Desolate,” but she shall be called “Beloved,” and her lands, “Espoused.”

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Profile

Margaret Starbird holds BA and MA degrees from the University of Maryland and did further graduate study at the Christian Albrechts Universität in Kiel, Germany, and at Vanderbilt Divinity School in Nashville, TN. A “cradle” Roman Catholic, she taught religious education and Scripture classes for many years. Starbird lectures and leads retreats worldwide. She is the author of several widely acclaimed books centered on the Sacred Feminine in the Christian tradition: *The Woman with the Alabaster Jar* and *The Goddess in the Gospels: Reclaiming the Sacred Feminine*, both mentioned as sources for *The Da Vinci Code*. Her latest book is *Mary Magdalene, Bride in Exile*, published in 2005. She has three further titles: *The Tarot Trumps and the Holy Grail* (2000) and *The Feminine Face of Christianity and Magdalene’s Lost Legacy*, both published in 2003. Her website can be found at www.margaretstarbird.net 

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Cameron Gray

Bio: Cameron Gray was born in Melbourne, Australia in 1984 and currently resides in Tasmania studying Contemporary Art at the University of Tasmania.

He has studied Graphic Design & Multimedia and has also studied at the Academy of the Arts, Inveresk, showing an interest in drawing, sculpture, jewellery making and digital art.

In 2002 Cameron won the AGFA Australia award for best body of Pre-tertiary photography with his digital art at Launceston College. In 2003 his work was exhibited in Art Rage and published by the Queen Victoria Museum & Art Gallery and in 2005 Cameron was accepted into the guest gallery of the Museum Of Computer Art.

Cameron is the founder & editor of *Parable Visions Magazine* which features art and literature from around the world.

Influences: My early artistic influences came from a great photography lecturer of mine named Rick Smith and painter David Marsden. Rick and David took me under their wing and pushed me extremely hard to become who I am right now. I am also influenced by artists such as Fabrice Lavollay, David Ho, Stephen Kasner and Pieter Bruegel.

Inspiration: My nightmares inspire me the most. I have a terrible internal body clock and I find it very hard to get to sleep at night, then when I do get to sleep I wake up screaming and that fucks everything up for that night. I wrote a quote at the beginning of my book which says:

“I wake up screaming,
knowing that what I was just dreaming,
is more real than my reality of breathing”

I am inspired by the unseen side of me that the outside world rarely sees, I am inspired by that voice that says you're not good enough to live and exist in this world, and I'm inspired by that feeling you get when you first fall in love.

Artistic Mediums: I like to blend traditional and digital mediums to create my work. I use many different traditional mediums such as spray paints, acrylics, chalk and clay to create my textures. I also use a Ricoh RR30 digital camera and a G4 eMac, along with programs such as Photoshop, Bryce, Carrara and Poser.

opposite: The Struggle for Ascension

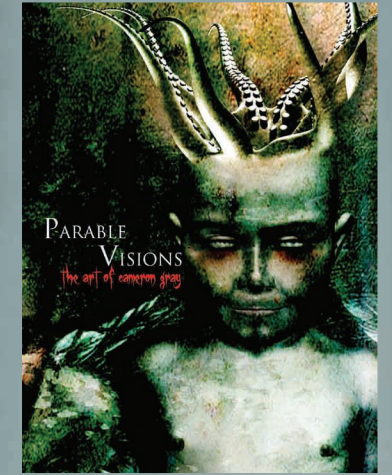




Regeneration

Parable Visions – The Art of Cameron Gray takes you on a journey through almost 150 pages of illustrations, photography and written works created by Cameron Gray. This portfolio of surreal & stunning artwork contains previously unreleased works including Cameron's short story *The Blue Patient* as well as descriptions of selected pieces giving an insight into the mind and theories of Cameron Gray.

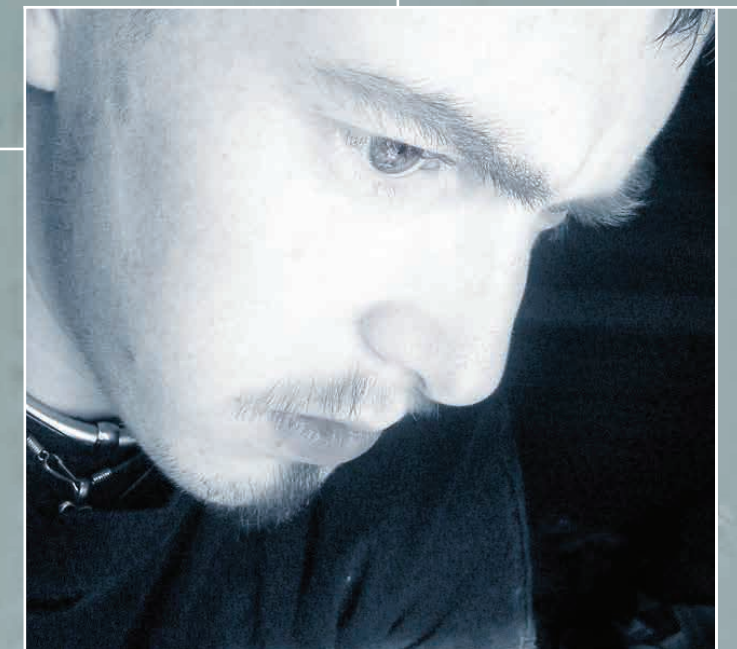
The book and an online gallery of Cameron's work, are both available at the Parable Visions website (<http://www.parablevisions.com>)



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Acceptance of Loneliness



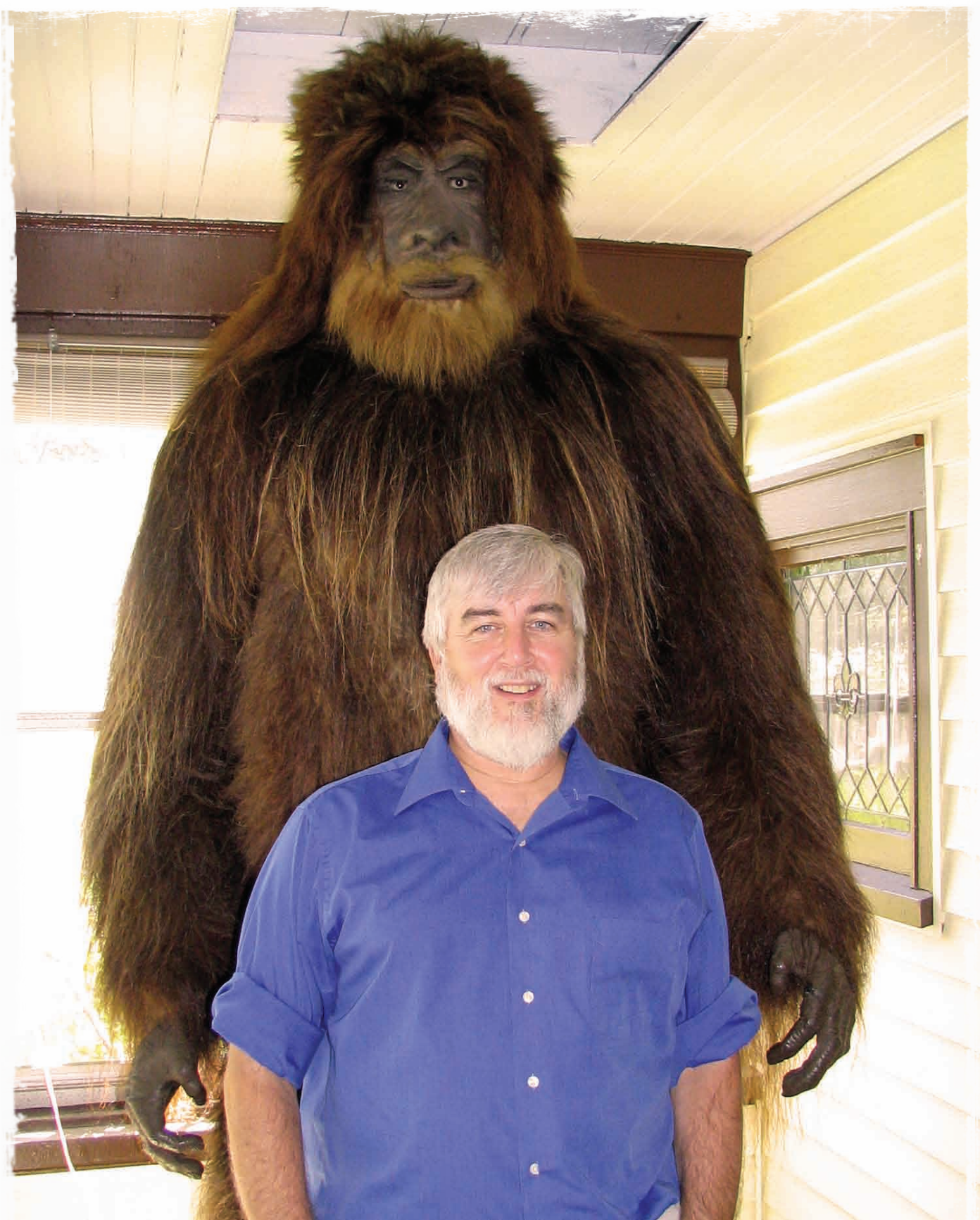
The Artist



Dependence

opposite: Soul Connection

In Search Of ... Loren Coleman



If you're looking for Bigfoot, then Loren Coleman is your man. No, he's not Bigfoot (sure, he's got a bit of facial hair . . . but that's where the comparison ends). But he has been in pursuit of the legendary ape-man – as well as numerous other 'cryptids' (unidentified animals) such as the Loch Ness monster, the African 'dinosaur' Mokele-mbembe, and 'Mothman' – for more than four decades, and has conducted his almost life-long search as a genuine scientific enquiry. He is arguably the most well-known and respected cryptozoologist in the world today. Even skeptics recognize his position: "Among monster hunters, Loren's one of the more reputable," says Benjamin Radford, who is the managing editor of *Skeptical Inquirer* magazine, the mouthpiece of the ultra-skeptical organization CSICOP.

Born in 1947, Coleman found his lifelong vocation at an early age:

At 12, in 1960, I was reading the books of Charles Fort, which gave me an "open-mind" and "question authority" attitude when I saw a Japanese movie about the Yeti, entitled "Half Human." I went to school and asked my teachers what they knew about the Abominable Snowmen. The answers I got were very unsatisfactory, so I began reading and researching all I could on Yeti, Bigfoot, Sasquatch, lake monsters, and more. It has become a lifelong pursuit, passion, and part of my life.

Coleman's interest in cryptozoology led him to study anthropology and zoology at Southern Illinois University — specifically aimed at furthering

his ability in his chosen field – before moving on to post-masters work in anthropology at Brandeis University. His first cryptozoological article, "Mystery Animals in Illinois", was published in 1969. In 1975 he co-authored his first book, *The Unidentified*, with Jerome Clark. *Creatures of the Outer Edge*, again with Clark, followed this in 1978 (both have just been republished in 2006 as a double-edition book, with a new introduction, by Anomalist Books.)

Loren Coleman has since authored more than 25 books and over 500 articles, with his 1983 classic *Mysterious America* being one of the most popular books ever on the subject of cryptozoology and Fortean topics. What makes Loren Coleman stand out from the field – longevity withstanding – is his rigorous application of scientific principles to the hunt for cryptids. When asked in an interview whether he had a firm belief in the existence of any particular cryptid, Coleman replied:

"Belief," per se, is the realm of religion and other faith-based systems. As a cryptozoologist, I accept or deny evidence based on an examination and investigation of the data. If a pattern of credible, good evidence exists, I begin to accept the possible reality of a cryptid. If it does not, I reject it, and move on... I have always worked with the formula that 80% of what I study is misidentifications, mistakes, hoaxes, pranks, jokes, and the mundane. The hardcore 20% is the "unknowns" which get my most attention.

Great interest has accompanied Coleman's research right from the beginning. In his teens, he was shocked to find that television stations

Even skeptics recognize his position: "Among monster hunters, Loren's one of the more reputable," says Benjamin Radford, who is the managing editor of *Skeptical Inquirer* magazine

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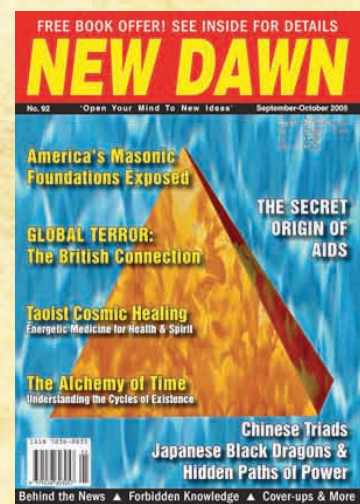
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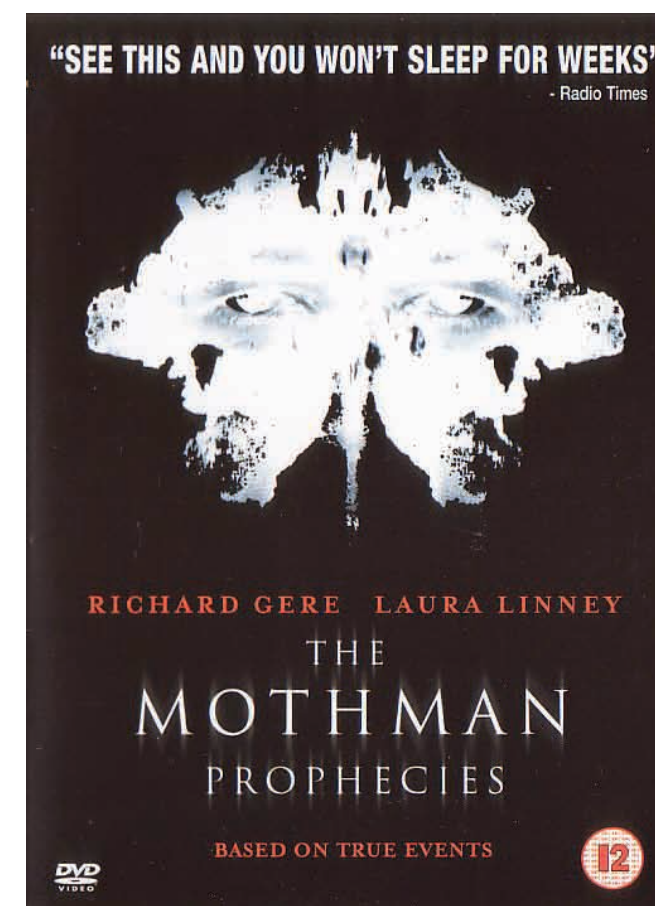
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were extremely interested in his fieldwork and often requested interviews. His close ties to the media have persisted throughout his career: he has served as a consultant for various television features including "Unsolved Mysteries," "Ancient Mysteries", Animal Planet's "Twisted Tales," and Discovery Channel's "In the Unknown." Coleman was asked by Sony to assist in the publicity for their 2002 movie *The Mothman Prophecies* (directed by Mark Pellington, and based on the book by John Keel), which ended up involving numerous press conferences, and over three hundred radio interviews discussing the factual background to the 1966-1967 events in Point Pleasant, West Virginia. The studio also had Coleman and author John Keel appear in their documentary, *Search for the Mothman*. He has also written columns for various publications such as *The Anomalist* and *Fortean Times*, and is the "go-to" man for the press whenever there is news about anomalous animal sightings or discoveries.

However, Coleman is quick to dispel any talk of him being the focal point for cryptozoology. Instead he sees himself purely as the investigator; the collator of evidence: "The world of Bigfoot studies does not revolve around me; it is about the people out there and what they are finding," he told Henry May in a recent interview. "As an investigative journalist, as a field cryptozoologist, and as a scientist interested in cryptozoology, it is more significant to me to have interviewed hundreds, if not thousands of eyewitnesses who have shown me tracks they found, casts they have poured, and photos they have taken."

Beyond his interest in cryptozoology, Coleman also has an interest in sociology and the impact of the media upon public psychology. As well as his anthropological studies he also studied sociology at the University of New Hampshire and received a graduate degree in psychiatric social work from Simmons College in Boston in 1978. In his 2004 book *The Copycat Effect*, Coleman explored how the media's hyped coverage of murders, suicides, and tragedies ("If it bleeds, it leads", is how Coleman describes news coverage of such events) has a negative impact on our society. Investigating a phenomenon which



Coleman worked closely with Sony on publicity for their 2002 movie, *The Mothman Prophecies*

he calls 'the copycat effect', Coleman found startling similarities between numerous violent events, and in his book showed how widespread coverage of this violence spawns more violence of the same type. Coleman considers this a tragic flaw of the information age - and that the media must address this problem in order to stop the perpetuation of more violent acts.

His experience in sociology also crosses over into his cryptozoology fieldwork - when conducting an investigation Coleman doesn't just interview a witness. He talks to their spouse, their co-workers and friends, to get a read on the person's state of mind. "When I interview witnesses, I have to evaluate their credibility," Coleman has said. "You have to put yourself in these people's shoes . . . how they're feeling."

Coleman's interest 'outside the box' of zoology plainly tags him as a person who thinks scientists should broaden their horizons a little. When asked why we haven't found evidence for a Bigfoot-like creature yet, he pointed out



Frame capture from the well-known "Patterson-Gimlin Bigfoot film".

that there is a certain psychological barrier to be broken through by the general public and scientists alike:

Humans are very narcissistic, so the single species theory has really gotten in the way of Homo sapiens believing that there could be another intelligent hominid here. For instance, if you go with anthropologists and archeologists looking for bones or fossil remains, they only dig down to a certain level because they already have a pre-conceived notion, for instance in North America they only go down to the layers where they know there were Native Americans.

In order to promote more knowledge in the community about cryptozoological research, in August 2003 Coleman opened his International Cryptozoology Museum in Portland, Maine. A lifelong dream, the museum is built to share many of the items Coleman has collected during the last half a century. These include an 8-foot

tall Bigfoot representation, a full-scale model of the coelacanth, alleged footcasts of Yetis, Yowies and Bigfoot, and also cryptid-related props from Hollywood productions such as *The Mothman Prophecies* and *Magnolia*. Special art and sculpture creations by some of the leading cryptozoological artists in the world are also featured in the museum.

Loren Coleman's high profile has meant that most people assume he has made a lot of money from his chosen 'hobby'. Quick to dissuade such talk, he instead insists that he is actually "poverty-stricken". In his interview with Henry May, he pointed out that financial gain was not a motivating factor for him. "Material things are unimportant if you can have fun and be on an adventure everyday, and that's what my sons and my cryptozoology have given me," he said. "In that way, at least, cryptozoology has made me one of the "richest" humans on earth."

When asked for the highlights of his long career in cryptozoology, Coleman points to his examination of the 'Dover Demon' case of 1977, and a 1999 search of Loch Ness with his sons Malcolm and Caleb. Beyond those, he also says finding apelike tracks, and hearing the screeching sounds of an unknown animal during the 1960s were "formative searches." There's no doubt though that the pinnacle of his career would be to find incontrovertible evidence for an 8 feet tall ape-like creature, with very large feet, which is said to roam the forests of the United States.

For more information about Loren Coleman, visit the following links:

Loren Coleman's official website: The Cryptozoologist (<http://www.lorencoleman.com/>)
Loren Coleman's blog: Cryptomundo (<http://www.cryptomundo.com/>)

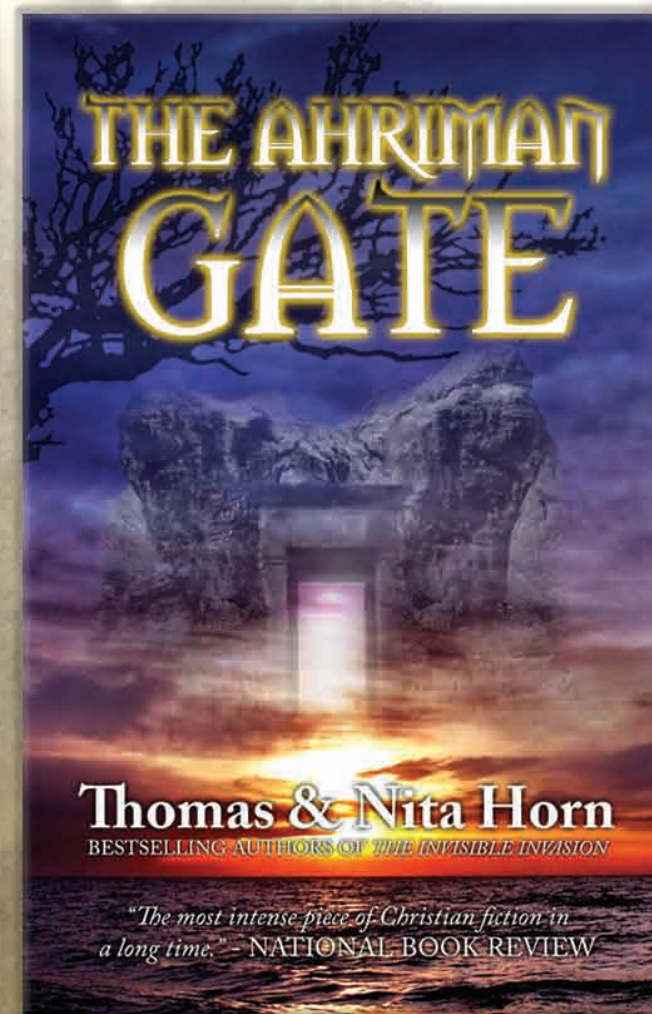
Note that in late March Anomalist Books will be publishing an updated version of Loren's book with Patrick Huyghe, "The Field Guide to Bigfoot and Other Mystery Primates". See the Anomalist Books website for more information (www.anomalistbooks.com).

Why did over 13,000 government and military computers — including the **Pentagon, NASA, Southcom** and **Northcom** — lock onto "**The Q-Files**" the same night Steve Quayle interviewed **Tom Horn** on his new book, **The Ahriman Gate**?

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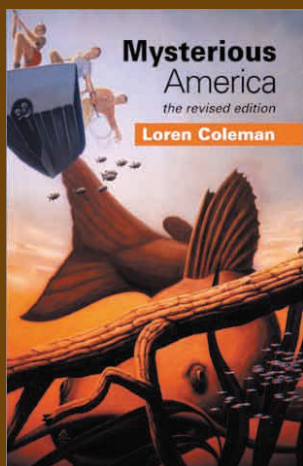
Historian of the Year, Egyptologist Dr. Donald C. Jones

Visit www.ahrimangate.com for more info

Classic Coleman

Mysterious America: The Revised Edition (2001)

Loren Coleman's highly praised, 1983 classic work, *Mysterious America*, has been thoroughly updated for this revised edition. This new edition contains an invaluable, never-before-published index; two completely new chapters, "Giant Catfish" and "Minnesota Iceman"; a new list, "The American Lion," with 141 entries; several extensively rewritten chapters, "A Case Study: The Dover Demon," "The Teleporting Animals and Magnolia," "The Phantom Panthers," "Maned Mystery Cats," "Mystery Kangaroos and Devil Monkeys," "Eastern Bigfoot: Momo and Marked Hominids"; and new material and updates to several chapters, "Devil Names and Fortean Places," "Alligators in the Sewers," "Giant Snakes," "Lake Monsters," "Champ," "The Jersey Devil," "The Phantom Clown."



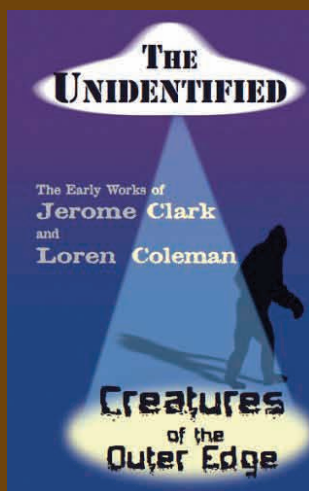
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1970s but have been republished this year with a new introduction by the authors.

The Unidentified finds the links that connect supernatural folklore, religious visions, cryptozoology, and modern-day UFO stories. It documents episodes from the fringes of human experience and exposes what they may tell us about ourselves and the strange world we live in, where things – whether fairies, ghosts, divine apparitions, or ostensible extraterrestrials – may be even more mysterious than they seem.

Creatures of the Outer Edge surveys the cryptozoologically bountiful decade of the 1970s (and more) with accounts of Mothman, Owlmen, Thunderbirds, Phantom Panthers, Devil Dogs, Texas Big Birds, and, yes, of course, Bigfoot. Some of the individually "named" local Bigfoot creatures first appeared in this book, including Momo (Missouri Monster), Lake Worth Monster, Murphysboro Mud Monster, the Enfield Thing, El Reno Chicken Man, Noxie Monster, Navajo's Skinwalkers, and Yukon's Bushman. The book also introduced the now-iconic Dover Demon for the first time to the general public.



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Creatures of the Outer Edge and The Unidentified (2006 Edition)

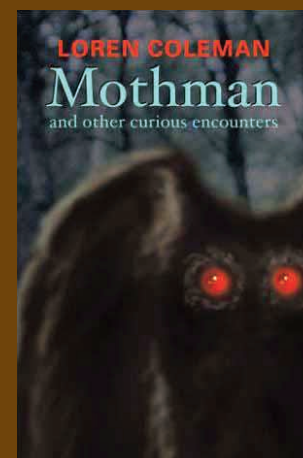
Anomalist Books have brought back two of the classics of cryptozoology, in a unique double edition book. *The Unidentified* and *Creatures of the Outer Edge*, both by Loren Coleman and Jerome Clark, were originally published in the

Mothman and Other Curious Encounters (2002)

On November 15, 1966, this huge, red-eyed creature with wings appeared over Point Pleasant, West Virginia. Thus began thirteen months of otherworldly mystery, madness,

and mayhem for the people of Point Pleasant, culminating in the collapse of the Silver Bridge, which left 46 dead.

But contrary to popular belief, Mothman is not unique. Here for the first time, investigator Loren Coleman looks at the precursors of Mothman, like the Flatwoods Monster of 1952, then brings the story up to date, detailing the sightings of the spawn of Mothman, some as recent as September 2001. Coleman also examines the impact on investigations into the unknown by John Keel, the newsman who spend a year in Point Pleasant looking into the Mothman story and lived to write about it.

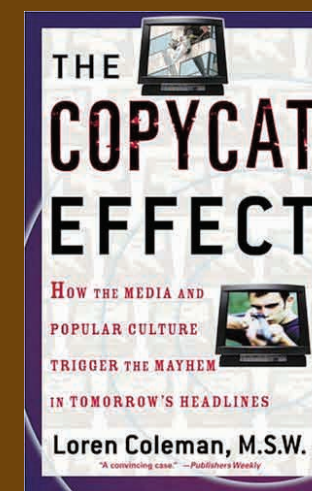


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The Copycat Effect (2004)

Why do the terrible events we see in the media always seem to lead to more of the same? Noted author and cultural behaviorist Loren Coleman explores how the media's over-saturated coverage of murders, suicides, and deadly tragedies makes an impact on our society. This is the Copycat Effect -- the phenomenon through which violent events spawn violence of the same type. From recognizing the emerging patterns of the Copycat Effect, to how we can deal with and counteract its consequences as individuals and as a culture, Loren Coleman has uncovered a tragic flaw of the information age - a flaw which must be corrected before the next ripples of violence spread.

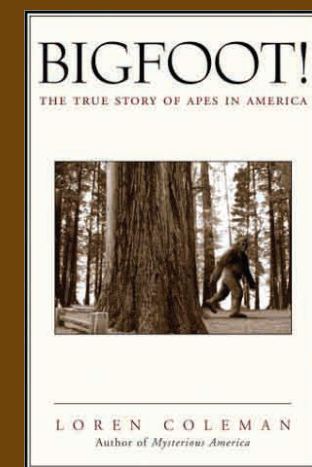


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Bigfoot: The True Story of Apes in America (2003)

In this fascinating and comprehensive look at the fact, fiction, and fable of the North American "Sasquatch," Loren Coleman takes readers on a journey into America's biggest mystery – could an unrecognized "ape" be living in our midst? Drawing on over forty years of investigations, interviews, and fieldwork on these incredible beasts, Coleman explores the modern debates about these powerful, ape-like creatures, why they have remained a mystery for so long, and what we can learn about ourselves from these animals, our nearest cousins.



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The Hunt For The SKINWALKER

The True Story of
What Happened
when Science
Confronted
Anomalies at a
Ranch in Rural Utah

by Colm Kelleher, Ph.D.
and George Knapp

A picturesque ranch in a remote corner of Utah just might rank as the weirdest place on Earth. UFOs, animal mutilations, Bigfoot sightings, poltergeist activity, Native American witchcraft, and assorted monsters, beasts, and apparitions have been reported on the property by dozens of people for half a century or more. This concentration of so-called paranormal phenomena, in one location over an extended period of time, offered an opportunity for

an unprecedented and courageous scientific undertaking, a study that is every bit as interesting as the strange events that unfolded on the allegedly cursed acreage.

The National Institute for Discovery Science was, and is, a unique organization. Created and led by billionaire visionary Robert Bigelow, the purpose of NIDS was to apply the full force and precision of scientific methodology and technology to investigate anomalies. Anomalies here include the elusive unidentified flying object field as well as investigation of unexplained paranormal phenomena.

Hunt for the Skinwalker, published in December 2005, is a blow by blow account of an in-depth investigation by NIDS into a ranch in rural Utah that appeared to be a Grand Central Station for all manner of weird and bizarre phenomena, some lethal and others just downright scary. The ranch is located in an out of the way part of North-East Utah known as the Uinta Basin. It is a beautiful, if barren, area with a population of devout Mormons living side by side with several hundred members of the Ute tribe. The ranch in question is essentially surrounded by the Ute reservation. The tribe has

long believed that the property is “in the path of the Skinwalker”, an evil presence capable of changing its shape and manipulating human minds. The alleged Skinwalker curse that surrounds the property provides a blanket explanation among the Utes for the smorgasbord of bizarre activity that’s been seen on the property for more than a century.

In late 1994, the Gorman family purchased and moved onto the 480-acre ranch that had been abandoned for almost seven years. The family was looking for an idyllic spot where they could raise their eighty registered black Simintal

They saw Bigfoot-like creatures prowling their property, heard the ominous growls of large but unknown animals



Location of multiple weird incidents including an ‘entity’ emerging from a portal, and telepathic contact between ‘UFO’ and NIDS physicist. (courtesy NIDS)

and Angus cattle for auction. The Gormans were experts in the artificial insemination of cattle and in the manipulation of bloodlines to produce purebred, show-quality animals that routinely sold for many thousands of dollars each. This was no casual ranching operation: the Gormans took it personally if even a single animal was lost during a year.

Within a few months of moving onto the property the family began to see strange yellow lights moving among their cattle, above their home, even outside their windows. Valuable cattle began to disappear without a trace. Others were found dead, butchered with precision by unknown forces, often missing internal organs and drained of blood. Who was killing their prized livestock? Neighbors with a vendetta? Or could the mysterious surgeries have some sort of connection to the unidentified lights that were so often seen at night in the Gormans’ pastures?

At the same time the family saw huge wolves that made fleeting appearances over a period of weeks and then disappeared altogether. They saw Bigfoot-like creatures prowling their property, heard the ominous growls of large but unknown animals, and were nauseated by overwhelming musk odors generated by unseen beasts that caused cattle, horses, and dogs to cower and panic. Simultaneously, the family encountered silent flying refrigerator-shaped objects that seemed at home on the ranch.

As the weeks passed, they experienced Poltergeist activity in their home. Doors would slam open in the middle of the night. Areas of their pasture would suddenly light up after midnight although they could never pinpoint the source of light. Objects would disappear from their home and end up in the washing machine, the microwave oven, in tree branches, or other unusual locations. They routinely observed bright-blue baseball-sized orbs that effortlessly maneuvered around their property and had the effect of dimming the lights in the ranch house whenever they came close. The family witnessed strange clouds filled with exploding silent lights above their home, like scenes from a Steven Spielberg movie. They heard disembodied voices laughing and mocking them in some

Also by Colm Keheller:
Brain Trust

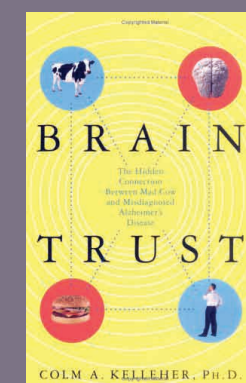
When the cattle-borne sickness known as Mad Cow Disease first appeared in America in 2003, authorities were quick to assure the nation that the outbreak was isolated, quarantined, and posed absolutely no danger to the general public. What we were not told was that the origins of the sickness may already have been here and suspected for a quarter of a century.

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Detailing the history and biology of Mad Cow Disease, *Brain Trust* discloses how an investigation into the mysterious deaths in a group of cannibals in a remote part of the world evolved into a research program in the United States that may have had unforeseen and frightening consequences.

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incomprehensible language. They heard metallic banging when they went out for walks at night, as well as the muffled sounds of gigantic machinery emanating from the ground. Tom Gorman began to crawl around in the dead of night in chilly winter conditions trying to catch whatever perpetrator was killing his cattle and conducting such a ruthless exercise in psychological warfare against his increasingly fearful family.

Gorman's teenage kids, who had been straight A students, began to bring home Cs and Ds in their report cards. As time went on and sleeplessness began to catch up with the family, they began to huddle together in the living room of their homestead, sleeping together for safety in case something came out of the darkness to attack them. One time as Tom Gorman lay in the freezing snow watching for any unusual activity, he saw a silent miniature version of the F-117 aircraft moving slowly above the snow as if it was searching for something. The silent craft was no more than twenty feet above the ground and was emitting some dazzling "disco-like" lights on the snow. After Tom stretched his aching bones, the craft suddenly turned towards him as if it heard the sound. It then slowly flew out of his vision.

On another quiet evening Ellen Gorman was shadowed by a huge black triangular craft that paced thirty feet above the car as she drove fearfully towards her homestead. Throughout 1994, and continuing on through 1995 and 1996, the Gormans were stalked by something that they could not explain. Something that invaded their privacy, killed their prized cattle and seemed to be able to anticipate their every move.



Calf Mutilation on Skinwalker Ranch

The Gormans were stalked by something that they could not explain. Something that invaded their privacy, killed their prized cattle and seemed to be able to anticipate their every move

Ellen Gorman began to believe that whatever "intelligence" was on their property could read her mind and seemed to be toying with her in a calculated attempt at driving her insane.

In summer 1996, after Tom Gorman lost his three favorite cattle dogs when they were incinerated by a small, blue baseball sized flying orb that appeared to be under intelligent control, his family eventually wore him down and persuaded him to sell the property. The family just wanted to get away from the nightmare that was terrorizing them. In August of 1996, NIDS purchased the property and the Gorman family gratefully moved to another location about 25 miles away where they could begin to catch up on sleep, and stop having their lives subjected to such a continuous, brutal series of nasty attacks.

In summer 1996 NIDS hired several mainstream scientists, including a veterinarian, as full time research employees and together with a 16 member science advisory board culled from the top levels of government labs and academia, began the process of creating a laboratory of the paranormal on the remote ranch in Utah. Tens of thousands of dollars worth of equipment was deployed on the property and a command and control center was set up staffed by scientists round the clock. During 1997 NIDS hired additional investigators to complement the scientific staff. By then, NIDS had become a relatively large and completely unique organization in that they

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were fully funded to the tune of millions of dollars, they were staffed by full time professional scientists and they employed several seasoned investigators. This impressive intellectual and financial firepower was then brought to bear on the mysterious Utah ranch.

Within a few months, beginning in late 1996 and continuing through early 1997, NIDS scientists were confronted with a litany of terrifying incidents including the brutal killing of a calf in broad day light, encounters with large creatures that left few tracks and seemed to be more ghostly than real, unusual hovering orbs of light, bizarre phenomena that were visible with night vision technology but invisible to normal eyesight, and spikes in magnetic field intensities that seemed to coincide with other strange happenings on the property.

In the case of the dramatic killing of a calf on March 10 1997, NIDS forensic pathology research

uncovered startling evidence that the calf had been killed in broad daylight and that several different sharp instruments had been used during or after the killing. In addition, something had completely removed all the blood from the calf, without leaving even a drop of blood on or near the animal. The complete removal of every drop of blood from an animal in broad daylight with a couple of eyewitnesses only a few hundred yards away was truly a spectacular feat of derring-do for anyone who has tried to field dress an animal in the middle of the wilderness.

NIDS scientists witnessed the same mysterious flying orbs that the Gormans had described, as they moved silently around the property in the dead of night. These incidents were tracked faithfully using the latest scientific technology as they hunted their elusive quarry around the 480-acre property. It was like chasing phantoms. No two incidents they encountered



Ice circle found at the Utah ranch

ever seemed alike.

The kitchen sink was being thrown at the scientists, and the challenge was to try to capture the endless series of strange happenings either on film, on video or on one of the scientific instruments that were deployed on the property. Thus began an exhilarating exercise in tracking something that was exhibiting all the hallmarks of intelligence; an elusive trickster that appeared to be a couple of steps ahead at all times. Something that could leave an occasional calling card in the form of a brutally ripped up calf carcass, unusual tracks in the snow, tantalizing infrared images, or that could wantonly destroy surveillance equipment while leaving insufficient physical evidence behind that might constitute a smoking gun. Although the trickster often brutally killed animals, humans apparently were spared. Regardless, NIDS scientists were never sure what would come roaring out of the darkness at them as they silently conducted night watches on the remote Utah property.

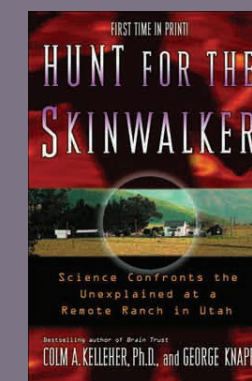
NIDS researchers hunted their elusive quarry month after month while also exploring a range of alternative explanations including unknown natural phenomena or even hoaxes might be responsible. Were there hallucinogenic plants on the property? The answer is no. Was the Utah ranch a playground for testing exotic military toys on unsuspecting people, including holographic technology? Was it an experimental arena for the testing of advanced assassination (by silently killing cattle) techniques used by special forces? Was the ranch a paranormal meeting place for all kinds of cryptids? Was there a dimensional "portal" located on the property? As the team methodically eliminated some of the more mundane possibilities, more and more exotic hypotheses for the high strangeness seemed to assert themselves.

As the 'hunt for the Skinwalker' unfolded, the search ultimately led some of the scientists to begin looking at reality in a whole new way. They began to ask the question: is it possible that exotic concepts in physics like multiple dimensions, or traversable wormholes, or string theory, or brane multiverses, might have some counterpart in the real world here on Earth? Or was there some aspect of human consciousness that could

Hunt for the Skinwalker

For more than fifty years, the bizarre events at a remote Utah ranch have ranged from the perplexing to the wholly terrifying. Vanishing and mutilated cattle. Unidentified Flying Objects. The appearance of huge, otherworldly creatures. Invisible objects emitting magnetic fields with the power to spark a cattle stampede. Flying orbs of light with dazzling maneuverability and lethal consequences. For one family, life on the Skinwalker Ranch had become a life under siege by an unknown enemy or enemies. Nothing else could explain the horrors that surrounded them -- perhaps science could.

Leading a first-class team of research scientists on a disturbing odyssey into the unknown, Colm Kelleher spent hundreds of days and nights on the Skinwalker property and experienced firsthand many of its haunting mysteries. With investigative reporter George Knapp – the only journalist allowed to witness and document the team's work – Kelleher chronicles in superb detail the spectacular happenings the team observed personally, and the theories of modern physics behind the phenomena. Far from the coldly detached findings one might expect, their conclusions are utterly hair-raising in their implications. Opening a door to the unseen world around us, *Hunt for the Skinwalker* is a clarion call to expand our vision far beyond what we know.



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somehow trigger these unusual happenings on a regular basis? Were the pages of some arcane physics journals ultimately describing some parts of physical reality that appeared to explode and happen to ordinary human beings here on Earth? *Hunt for the Skinwalker* draws on the bizarre experiences documented by scientists to ask some very fundamental questions about the nature of reality.

Our book came about after one of us, Emmy award winning investigative journalist George Knapp, was allowed on the Utah property beginning in 2002 to report on some of the bizarre activity that had successfully operated under the radar since 1996. His two articles, entitled *Path of the Skinwalker*, were published in a Las Vegas newspaper in 2002 and quickly found a worldwide audience as tens of thousands of paranormal enthusiasts eagerly downloaded the narratives. George's articles broke the silence on the NIDS research which had been conducted in near-total

secrecy for several years. The newspaper articles were the inspiration for *Hunt for the Skinwalker*, which describes the unprecedented scientific investigation of anomalous activity, an effort that evolved into a multi-year contest of wills between technology and the "trickster". The book is also a wake up call for science about the potential importance of studying anomalies and about the possibility that human understanding of the nature of reality seems poised on the cusp of fundamental shift. These studies may be the doors that open up new avenues of discovery – and in doing so, all of what constitutes reality may have to be re-examined.

For more information about the book, see <http://www.huntfortheskinwalker.com>. More detailed information about NIDS can be found at <http://www.nidsci.org>

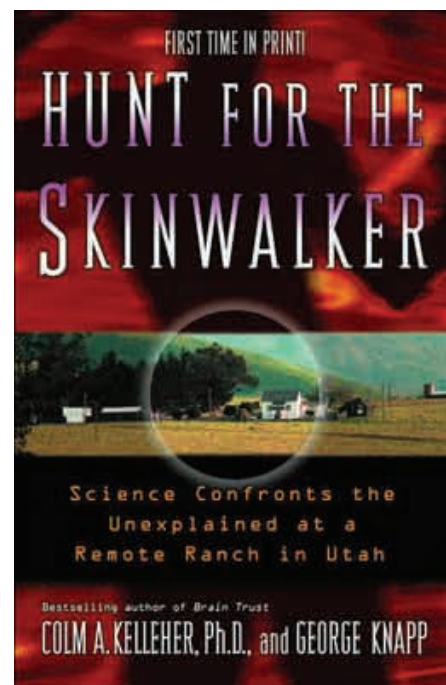
Profile

Colm Kelleher is a senior research scientist with a twenty-year career in cell and molecular biology. Following his PhD in biochemistry from the University of Dublin, Trinity College in 1983, Dr. Kelleher worked at Canada's flagship Ontario Cancer Institute, the Terry Fox Laboratory at the British Columbia Cancer Research Center in Vancouver and the National Jewish Center for Immunology and Respiratory Medicine in Denver. More recently, Dr. Kelleher served as Research Director for Bigelow Aerospace in Las Vegas and as administrator for one of its subsidiaries, Space Sciences, Inc. Dr. Kelleher also acted as team leader and project manager for the National Institute for Discovery Science (NIDS). Currently, Dr. Kelleher is the Director of Labs for a biotechnology firm in San Francisco. He has authored 38 peer-reviewed publications in molecular biology, immunology, biochemistry and virology as well as articles in popular magazines such as *OMNI*.

George Knapp is an award winning investigative journalist and television anchorman. Since 1995, he has been chief reporter for the I-Team investigative unit at KLAS-TV Ch 8 in Las Vegas. He began his career as a journalist at KLAS in 1981 as a general assignment reporter after two years as a cameraman and production assistant at KLVX-TV. Mr. Knapp has worked as a speech teacher at CalPoly, a debate coach at UC Berkeley and broadcast journalism teacher at UNLV. He was awarded two regional Edward R Murrow awards and a national Murrow award for his investigative stories on voter registration fraud in the Clark County election of 2004. Mr. Knapp won seven Emmy Awards for his "Street Talk" commentaries and one Emmy for an investigative story, seven Mark Twain Awards for best news writing from AP. In 1990, his series about UFOs was selected by United Press International as best in the nation for Individual Achievement by a Journalist.

Hunt for the Skinwalker

Colm A. Kelleher Ph.D. and
George Knapp



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A rancher buys a property in remote Utah, which he soon finds is 'haunted' by some sort of paranormal intelligence. A number of his cattle are mutilated, his dogs are incinerated by a glowing orb, he sees a being resembling the semi-invisible alien from the movie Predator, and his wife experiences poltergeist-like phenomena within the house. A billionaire businessman interested in the search for alien life hears of the high weirdness, and buys the ranch outright, sending in his own professional team of scientists to study the phenomenon with magnometers, infra-red binoculars and video cameras. They see beings crawling out of 'portals', beasts with

glowing eyes hanging from trees in the dark of night, and even have telepathic messages from a UFO-like entity invade their mind.

Any Hollywood producer reading a movie script with that for a logline might start salivating. But, unbelievably, the story is true (well, they would probably just start drooling hearing that fact). In *Hunt for the Skinwalker*, investigative journalist George Knapp and molecular biologist Colm Kelleher tell the story of the so-called 'Skinwalker Ranch', which has reached almost legendary status in recent years among 'border experience' researchers due to the small amount of publicly available information about it. Not that Knapp needs to employ a great deal of investigative nous for this book, as his co-author Kelleher was the lead scientist involved in the research, so one might therefore call this the official version of what occurred.

The book is divided into three parts. It begins with Part I - "The Hotspot", telling the story of rancher Tom Gorman (not his real name) who bought the 480 acre property in the fall of 1994, as well as sharing some of the related history of the location (including Native American myths and fireside stories of occult Masonic influences). If you live alone on farmland somewhere, this isn't the best book to be reading late at night. The Gorman family catalogued a nightmarish range of phenomena, which included the deaths of both their livestock and the family pets. 'Flying refrigerator' UFOs are seen (a curious echo of Vallee's research in Brazil?),

If you live alone on farmland somewhere, this isn't the best book to be reading late at night...

unkillable foul-smelling beasts turn up regularly, and even a 'portal' in the sky opens up on numerous occasions.

Part 2 - "The Investigation Begins" continues the tale from 1996, when billionaire real estate entrepreneur Robert Bigelow bought the ranch as a 'live laboratory' for his newly formed National Institute for Discovery Science (NIDS). NIDS had been created with the express intention of supporting scientific investigation into 'border sciences' - the paranormal, UFOs etc. Kelleher recounts his first visit to the ranch (on which he was to spend many months), and then goes on to list a number of strange experiences witnessed by members of the NIDS team. These events bring some credibility to the Skinwalker Ranch story, with the word of reputable scientists and former law enforcement officers lending support to Gorman's anecdotal account. Ultimately however, despite the long hours and scientific rigour devoted to the investigation, the NIDS team were unable to come up with much evidence of note - at least, I don't see skeptics changing their opinion based on what is offered in *Hunt for the Skinwalker*.

Nevertheless, the first two parts of the book will be gripping reading for those not familiar with the story of the Skinwalker Ranch. For those who have kept up with the story via the Internet (with necessary filtering of outlandish rumours), there won't be a lot more to learn beyond the facts delivered by George Knapp in his earlier 3-part "Path of the Skinwalker" article for the *Las Vegas Mercury* (available as PDF files from www.huntfortheskinwalker.com). However, the third part of the book, "Aftermath and Hypotheses", is worth the price of the book. It delivers the thoughts, feelings and conclusions which the NIDS team came to on the basis of what they witnessed, and also explores possible models and theories for what is happening. Parallel universes, imaginal realms, Vallee's Magonia...all are mentioned, which means here we have another book pointing at cross-overs between various fields of research such as ufology, shamanism and consciousness.

Hunt for the Skinwalker is certainly a gripping read, one of the few books of late which I've found myself continually picking up during the

I don't see skeptics changing their opinion based on what is offered in *Hunt for the Skinwalker*.

day to read 'just one more chapter'. However, after waiting so long for some official word on the Skinwalker Ranch research, I was also disappointed by the lack of evidence which resulted, and also some of the methodology. Colm Kelleher points out in the Preface:

In addition to eyewitness testimony, we obtained an intriguing body of physical evidence to support many of the accounts described in the book. We compiled photos and videos and accumulated reports of demonstrable physical effects on people, animals, equipment, everyday objects, and the environment.

If this is the case, it's a shame that more wasn't shared with the reader. A few colour plates, or even tabulated or graphed data, may have helped in raising the story from feeling like a modern urban legend, into its rightful place as a fascinating scientific investigation. Some extremely interesting magnetic fields were recorded in the wake of anomalous phenomena occurring on the ranch. Why not describe these in more detail? Likewise, a couple of times in the book one of these 'physical effects on people' is off-handedly mentioned - blood noses. This sounds intriguing, so why not share more about the circumstances under which it happened, etc.? Obviously, *Hunt for the Skinwalker* is intended as a popular read, so I may be perhaps asking for more than is required - if so though, I hope some hard data is released at some point in another form.

Beyond that criticism though, I was also perplexed by a number of things about

Part of the difficulty in this scientific investigation was the 'trickster' element so often described in paranormal events

the investigation. At one point, the NIDS investigators and Gorman give chase to an entity in the middle of the night, and witness it sitting in a tree. Gorman promptly jumps from the vehicle and unleashes a round from his rifle at it. Was this 'shoot-to-kill policy' – against an apparently intelligent entity – agreed with by NIDS? It would seem so, as no criticism is levelled at Gorman for his actions. Indeed, the fact that NIDS kept Gorman on at the ranch as caretaker is also a strange decision – one of the first examinations of the Gorman story would have to consider the hoax explanation. To avoid any further 'contamination' of the investigation by this possibility, Gorman should have been excluded when the research began. To be fair, the authors do give some reasons, such as that the paranormal events may have been 'attracted' to him in some way. But overall, this is a nagging problem throughout the book.

The tabloidish descriptions of Gorman throughout the book (a proud man, a simple man, a great rancher, a man with "the perfect eyesight of a trained marksman") only further inflame the skeptical mind...it's almost as if the authors need us to believe this man, so they lavish praise on him. Ironically, in describing why the Gorman's bought the ranch, they sometimes actually throw doubt on his background...it was to "get away from the busybodies and the closed community that kept prying into their lives", to escape the rumour mill of their previous small

town life. These privacy problems were probably more to do with their Mormon background, but in all I finished the book with grave doubts about the Gormans' side of the story - though I have to say they were redeemed somewhat by the support lent by NIDS investigators in the second half of the book.

All in all though, *Hunt for the Skinwalker* is an important chronicle of one of the few scientific investigations of a paranormal hotspot. It will be an eye-opening account for those new to the subjects of the Skinwalker Ranch and 'border experiences', and will no doubt also serve as a topic of great debate within the 'discovery science' research community. Kelleher and Knapp sum up the investigation well in their concluding remarks in the book:

The investigation of the phenomena at the Gorman ranch was an ambitious if unconventional example of what science is supposed to do. Explore the unknown. Ask questions about the unexplained. Poke around and see what happens. Honest inquiry into unanswered questions is – or should be – a textbook definition of what science does...But finding answers is not always part of that definition even when engaged in "normal" science...though we can eliminate a few of the hypotheses – hoax, group hallucination, and tectonic strain theory – there is simply insufficient data to be able to select a likely solution to the events.

Part of the difficulty in this scientific investigation was the 'trickster' element so often described in paranormal events – as if an intelligence is making the decisions as to what is observed and when, which is hardly conducive to the replicability and hard objective results required by science. As mentioned, I do have my doubts as to this book's ability to change any skeptic's mind on the matter, but hopefully further data from the investigation will be forthcoming in different forms. In the meantime, those interested in these phenomenon will be able to scan this chronicle for items of interest to their own research. And if a Hollywood producer doesn't option the film rights on this one soon, I'm going to have to get a bank loan and snap it up myself – an unbelievable story.

ANOMALIST BOOKS



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*The Midnight Sun:
The Death and Rebirth of God in
Ancient Egypt*

Alan F. Alford



Available from Eridu Books [URL](#)
Trade ppbk, £18.00, \$30.00, Euros 30.00
ISBN 095279943X

The nature of Egyptian culture, religion and mythology have been hotly debated within both the realms of academia and within mainstream society since the opening of the first tomb. The complexities of Egyptian myth have led to many differing interpretations and none have really proved comprehensive in their decoding of the many levels of mythology. The prevailing key for interpretation has been a solar interpretation of the myths and while this has offered some impressive insights it has always left more questions unanswered than it solved. In *The Midnight Sun* Alan Alford takes a different tack; he believes that the key to the nature of Egyptian society and its mythology is found not in a solar tradition, but within its creation story. While he does not devalue the importance of the solar sphere within their traditions, he shows clearly that it must be differentiated from the creator role that has been traditionally associated with it and only by placing it back in its correct context

can a full appreciation of the Egyptian world view be gained.

This may seem dry and theoretical, but Alford's decoding of Egyptian mythology is one of the most complete and comprehensive that has been published. By using the creation myth as an interpretative key he has been able to open up many areas of Egyptian mythology which had been at best perplexing, at worst undecipherable. He offers a whole new paradigm of Egyptian theology and philosophy which has startling ramifications.

Through his model we gain a deeper understanding of the nature of Egyptian myth and a far more credible explanation of the significance of the pyramids and mummification. We also gain a more perceptive insight into the relationship between the king, his people and the 'other world' and we start to appreciate how the Egyptians achieved what they did. To top off this fascinating exploration, Alford uses this new interpretation to explain the mystery of the empty tomb within the Great Pyramid and show where the real tomb – probably still intact and holding greater treasures than that of Tutankhamun – lies.

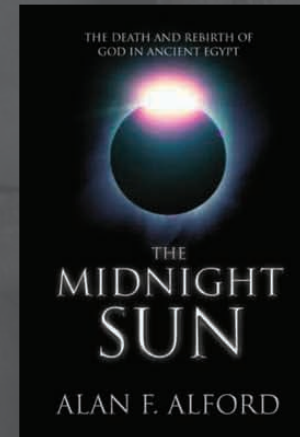
This is a superb book, meticulous and comprehensive. While it may prove heavy going for those who do not have a background in Egyptology, its significance should not be underestimated for the scholar or layman. If Alford's interpretation is correct, he has not only overturned the major philosophical edifice within Egyptology, but solved some of its greatest mysteries and perhaps even uncovered the true missing tomb within the Great Pyramid!

Review by Thubten Drimay,
Editor, *Living Traditions* magazine, Australia

Alford's decoding of
Egyptian mythology is
one of the most complete
and comprehensive that
has been published

Book Spotlight

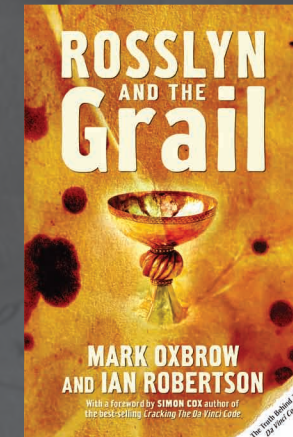
The Midnight Sun
by Alan Alford



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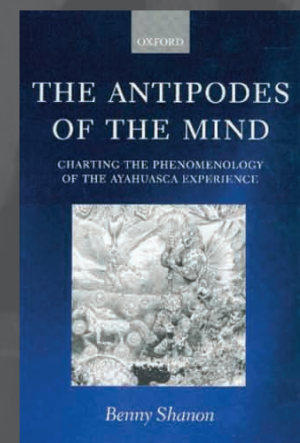
Rosslyn And The Grail
by Mark Oxbrow and Ian Robertson



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Pseudo-history writers, Grail seekers and conspiracy theorists claim that the secret history of the Holy Bloodline of Christ, the Ark of the Covenant, the Lost Gospels of Christ, the embalmed head of Jesus, and the legendary treasure of the Knights Templar are all buried under Rosslyn Chapel. But what is the truth? After 500 years shrouded in mystery and legend, the true story of the chapel, the castle and the Knights of the Round Table is revealed.

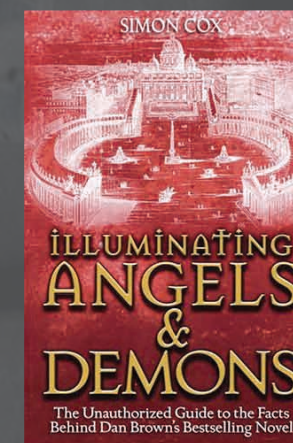
The Antipodes of the Mind
by Benny Shanon



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A pioneering cognitive psychological study of Ayahuasca, a plant-based Amazonian psychotropic brew. Benny Shanon presents a comprehensive charting of the various facets of the special state of mind induced by Ayahuasca, and analyzes them from a cognitive psychological perspective. He also presents some philosophical reflections.

Illuminating Angels and Demons
by Simon Cox

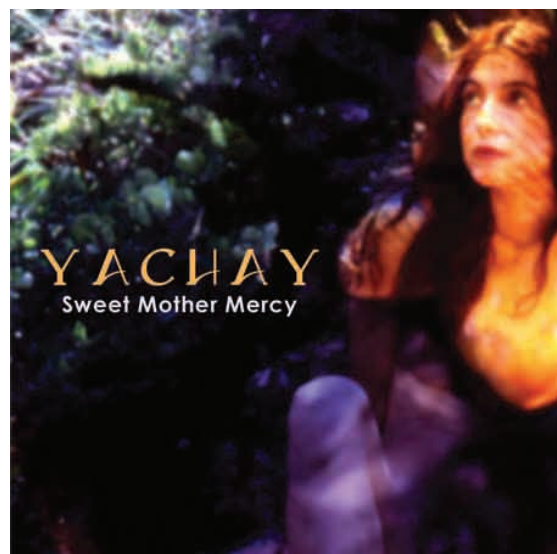


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Millions of readers have pored through Dan Brown's *Angels & Demons*, where they encountered a world filled with ancient Christian symbolism, secret societies, and pagan signs. All those looking for the real story behind the legend of the Illuminati will find the answers in this enlightening guide written by Simon Cox.

Sweet Mother Mercy

Yachay



www.yachaymusic.com



What would you get if Simon and Garfunkel met up with the Violent Femmes during an ayahuasca ritual in the South American jungle? The result might be Yachay, a two piece acoustic group which incorporates Peruvian tribal sounds with fine acoustic guitar work and well-constructed harmonies,

Yachay came into being in 2003, when guitarist William Ward met up with percussionist Jeff Curnutt in the Peruvian jungle. Both had recently given up playing professional gigs in favour of spiritual advancement through immersing themselves in shamanic experiences within a native setting. Ironically, their chance meeting led them full circle and back to their starting point.

Curnutt and Ward's shamanic experiences with ayahuasca, in particular the *icaros* facet (sacred songs sung by the tribal shamen during the visions), opened their eyes to the vital importance of sound vibrations in the creation of reality. Yachay's music is thus grounded in the most primal of sounds – driving acoustic guitars and percussion, mixed with vocal harmonies – designed to add as many positive musical vi-

brations to our current reality as possible.

Sweet Mother Mercy consists of eleven tracks, which are sung in both English and Spanish, as well as some chanting in Quechua. "Pachamama" leads things off nicely with just such a chant mixed over a delicate guitar riff initially, before the music amps up into a more rock-oriented sound. "Construyo un Feugo" sounds like a Mexican Violent Femmes cover band (an overly simplistic description, but a good way to 'visualise' it). "Diosa" is an absolute standout, a slow burner based on an understated guitar riff, while "Corazon Sonico" is everything the previous track isn't – lightning finger work on the acoustic guitar lights this track up. Towards the end of the album, "Shield" brings off-centre timing and riffage to the party...in fact, if the guitar was put through overdriven amps it would sound distinctly prog-metalish.

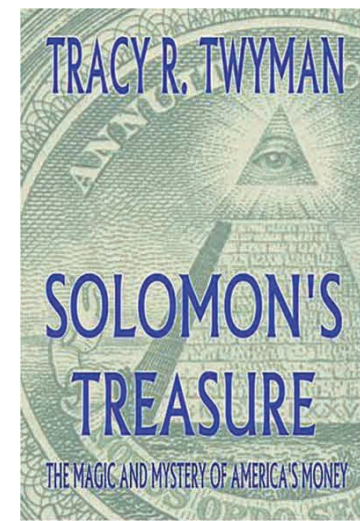
To find fault in the album is mainly to find fault with Yachay's whole approach to creating music. At times I felt *Sweet Mother Mercy* could have benefited from bigger production – someone like Daniel Lanois would be perfect for widening the landscape behind the songs. I also think the percussion loses a bit in the recording process from when Yachay plays live, and could definitely benefit from high quality engineering and production to let it drive into the listener's consciousness with greater ease.

On a few occasions, the harmonies could have been tighter, and perhaps a couple of extra acoustic instruments would have given more variety to the sound. But that goes against what Yachay is – stripped down, primal, and as close to the source as possible. For lovers of World Music, or just 'real music' in general, this is well worth a listen.

Yachay's music is thus grounded in the most primal of sounds...

Solomon's Treasure

Tracy R. Twyman



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With interest growing in the content of Dan Brown's next novel – rumoured to be titled *The Solomon Key*, and apparently exploring the Masonic influence on the founding of the United States – readers are likely to see a number of titles which reference these memes. One of the latest is *Solomon's Treasure* by Tracy R. Twyman, former editor of *Dagobert's Revenge* magazine and a regular writer on topics including secret societies and 'alternative history'. Twyman has been active in researching these topics since the pre-Brown days though, so one could hardly describe her as a bandwagon-jumper.

As mentioned above, *Solomon's Treasure* is grounded in the facts surrounding the involvement of Freemasonry in the founding of the U.S. However, it uses this simply as its launching point, and heads more specifically into investigating the correlation between the esoteric doctrines of Masonry and the economic principles that underpin the American economy. The obvious link to most is the strange iconography found on the dollar bill, such as the all-seeing-eye and unfinished pyramid. However, Twyman goes far beyond this case only, with a detailed exposition of the development of

money and economics through history (though thankfully, not into the actual fine points of economic theory!)

At less than 200 pages, one would think this book might be a bit short to discuss such an involved subject – however, there is a lot of information to get through, with Twyman packing as much as possible into every page. After introducing the topic with the familiar dollar bill, she runs through an esoteric history of financial affairs, from King Solomon through the Knights Templar, and up to the present day Federal Reserve. The theme throughout is that money is a magical creation, a talisman which requires religious faith to work correctly. Twyman equates the creation of money by the Federal Reserve, and its exponential multiplication through the economic system, to the alchemical creation and multiplication of gold from lead – the 'Great Work'. Along the way she reveals numerous fascinating instances of 'hidden history' which are sure to keep the reader intrigued.

As with most 'hidden history' genre books though, there are problems. Some solid referencing would have benefited the book, as some claims are made that are simply wrong (as far as my knowledge extends anyhow). For instance, in Chapter 1 Twyman says that all but one of the designers of the Great Seal were Freemasons...when the evidence (again, as far as I know) shows that most of them in fact were not. If I'm wrong about claims such as this, a reference is required to set me straight. This referencing should also extend to the etymological word associations by Twyman, as it's difficult to tell if she is theorising or simply repeating established fact. Too much is made of number coincidences as well, such as the 13 engravers working for the Treasury (corresponding to the Great Seal's preponderance of the number 13).

However, there is also much to like about this book. Despite my complete lack of enthusiasm for the history and workings of monetary systems, the book kept me engaged, and also enlightened me at times on aspects of hidden history which even I wasn't aware of, despite researching similar areas. Twyman has taken an original line of research in the hidden history field (money), and made the subject her own.



Crystal Ball

Book: *Entangled Minds*
Author: Dean Radin
Date: April 25, 2006

Dean Radin, respected parapsychology researcher and author of *The Conscious Universe*, returns with a new book this April. *Entangled Minds* equates quantum entanglement ('spooky action at a distance') with psychic phenomena such as telepathy, clairvoyance, and psychokinesis. Radin surveys the origins of this research and explores, among many topics, the collective premonitions of 9-11. He reveals the physical reality behind our uncanny telepathic experiences and intuitive hunches, and he debunks the skeptical myths surrounding them. *Entangled Minds* sets the stage for a rational, scientific understanding of psychic experience.

Movie: *The Da Vinci Code*
Director: Ron Howard
Date: May 19, 2006

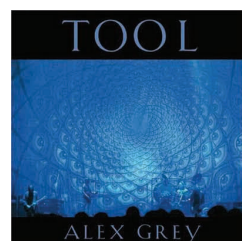
Dean Brown's mega-selling book *The Da Vinci Code* comes to cinemas this May, courtesy of Oscar-winning director Ron Howard and a star-studded line-up which includes Tom Hanks as lead character Robert Langdon and Audrey Tatou as Sophie Neveu. The movie will open this year's Cannes film festival, two days before it is released worldwide, and five million copies of the paperback version of the book will be published in co-ordination with the movie release.

Album: *10,000 Days*
Band: TOOL
Date: May 2006

Tool return with a new album this year after a five year hiatus. Regarded by both fans and peers as one of the greatest modern rock bands, TOOL's new album - titled "10,000 Days" - consists of eleven tracks, including Viginti Tres, Lost Keys (Blame Hofmann), and Rosetta Stoned. The official release date for "10,000 Days" in the U.S. has been announced as May 2nd.

Book: *TOOL*
Author: Alex Grey
Date: June 2006

Visionary artist Alex Grey teamed up with Tool to do the cover art for their album *Lateralus*, the animation for a music video, and the stage design for their 80-city album tour. This sumptuous book illustrates that joint artistic process, with previously unpublished photographs of Grey with the band. Featuring an introduction by the artist and a foreword by TOOL, this book celebrates the fusion of two of the top talents in the worlds of art and music.



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