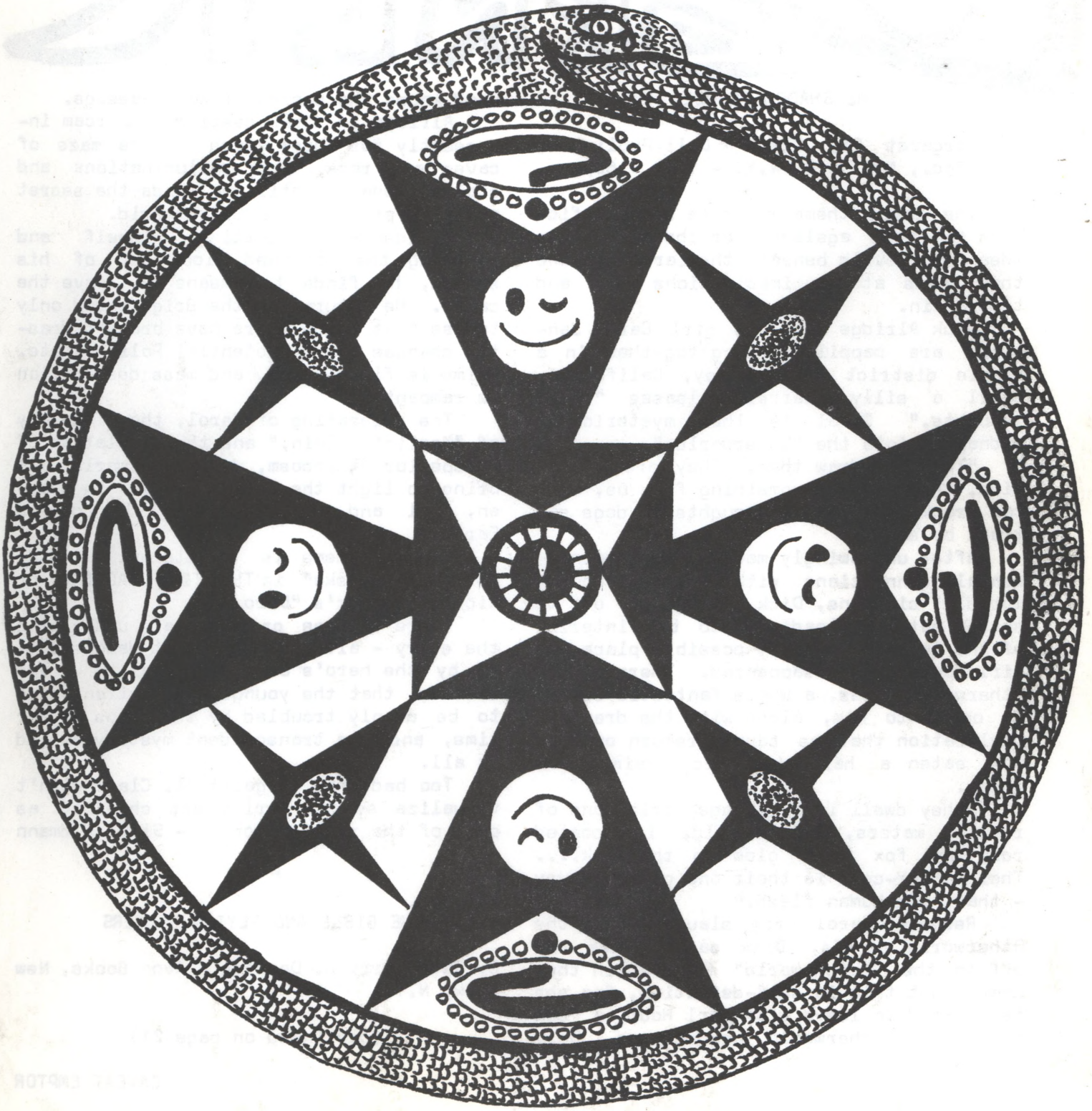
caveat emptor

No. 4 Summer 1972 — [redacted] ¢



CULTURE CORNER

THE SHADOW PEOPLE

By Margaret St. Clair - Dell Publishing Co., Inc., New York, N.Y. - 1969 - 60¢.

The basic theme of this science-fiction novel is ageless, for the mysterious idea of "devils beneath the Earth" is one that gnaws at our imaginations time and time again.

Dick Alridge and his girl Carol Jennings are happily living together in a hippie district in Berkeley, California, until a silly quarrel releases "tense thoughts." Carol is then mysteriously kidnapped into the "Otherworld."

"Thoughts draw them. They are sensitive, they pick up something from us, they can track us by our thoughts as dogs can track by scent."

After unknowingly making a few coincidental connections with former "Otherworldly" citizens, Dick Alridge is off to secret pathways leading into the interior of the Earth - the only possible place his girl could have disappeared. There in the Otherworld caves, a whole fantastic reality opens to him, along with the dramatic realization that he cannot return once he has eaten a hallucinogenic grain grown there.

"They dwell in a strange world, one of roaring waters, bitter cold, ice coated rock and fox fires glow in the dark.... Their atter-corn is their one great luxury - that, and human flesh."

Rescuing Carol from slaughter by the Otherworld dwarfs, Dick safely sees her off to the "Brightworld" from which they came. But this is self-defeating, for she is obliged to leave with Carl Hood, a "con man" with Otherworld connections. Only Hood knows the secret of safe passage.

Alridge is then destined to roam incessantly for three years in the maze of caves and rock, with hallucinations and stalking death, until he finds the secret of safe return to the Brightworld.

Accidentally cutting himself and bleeding the poisoned blood out of his system, he finds the means to leave the caves. He returns to the Brightworld only to see that three years have brought drastic changes and a potential Police State. Crime is flourishing, and mass destruction is rampant.

The relocating of Carol, the discovery of "Merlin's Glain," and the revelation of a superior Macrocosm, the Upperworld, all bring to light the age-old belief in heaven, hell and the battle field called Earth.

Such a theme is as eternal as H.G. Wells' "Morlocks" in THE TIME MACHINE, or Richard Shaver's "Dero."

There is one great moral underlying the story - although it is not demonstrated by the hero's acts of sexuality - and that is that the younger generation seems to be deeply troubled by the chaos of our time, and the transcendent mystery behind it all.

Too bad that Margaret St. Clair didn't visualize sexual purity and chastity as part of the realization. - Steve Erdmann

* * *

THE BIBLE AND FLYING SAUCERS

By Rev. Barry H. Downing - Avon Books, New York, N.Y.

(continued on page 21)

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C A V E A T
E M P T O R

Summer, 1972

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"We are kept ignorant not by the things we don't know, but by the things we know that ain't so."
- Author Unknown

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EDITORIALS
By Eugene Steinberg

New Year's eve 1964....

In New York City, newly-elected mayor John V. Lindsay confronts his first major crises, a transit strike threatened by the transport union's peppery leader, Mike Quill.

The latest James Bond movie, starring Sean Connery, is playing at one of fun city's last old-fashioned movie houses, with lines of patrons stretching out several blocks in every direction.

I am seated on a couch in Allen Greenfield's suite at one of New York's luxury hotels. There is no drinking, no merriment to usher in the New Year. Instead, we're talking about flying saucers!

The most-popular explanation for the mysterious discs is that they represent an advanced culture from another planet. But somehow this answer doesn't ring true.

For one thing, saucers have been seen skipping around the skies of our little planet since the dawn of human history. Bible scholars can find accounts of strange aerial apparitions in that sacred work. Philologists and archeologists translating ancient texts from Egypt and elsewhere find an amazing array of similar phenomena. All through recorded history, man is mystified by UFOs.

And that is not all!

History abounds with tales of strange beings of all shapes and sizes. Rare books and popular works alike are filled with accounts of man's contact with these creatures. Some are human, and yet not quite human, with abilities that are beyong our understanding. Others are intelligent enough, but their appearance is quite bizarre.

Primitive man worships these beings as "gods." You will find their likenesses reproduced in all sorts of historical texts. Perhaps such beings are the personifications of the fears and superstitions of very primitive races of people. But many legends have their basis in fact. What generated them?

In the middle ages, there was a virtual epidemic of reports of vampires, werewolves and other satanic creatures of the night. Creatures that defied the laws of physics, and which were dealt with by using a set of rules and regulations that should not operate in our universe.

The flying saucer mystery was a lot more complex than many people believed. Greenfield and I searched for a cause behind the myriad of odd events recorded through the centuries. We found a plausible theory in a work of fantasy published in the early 1940's, THE INCOMPLETE ENCHANTER by L. Sprague de Camp and Fletcher Pratt.

The authors depicted a parallel world or universe where science does not function. Instead, that universe is governed by the laws of magic. You couldn't drive a car simply by turning on the ignition and pressing the accelerator with your foot. The only way to get any results was to utter the proper incantations and perhaps prepare a mixture with the appropriate ingredients.

Some would call it a fourth dimension. We latched on to the term "Alternate Reality."

We speculated that there was one or even an infinite number of alternate universes co-existing with ours - that it was possible to transport yourself from one universe to another by deliberate action or by accident. This would explain why the saucer phenomenon remains an intrinsic part of our world, yet is totally alien to us.

The languages of men are really not adequate to explain such a concept. We can discuss it on a theoretical level, and come up with some nice-looking mathematical equations. But to convey it all in layman's terms that we can understand is almost impossible.

Let me just say that a parallel world might be akin to the different channels on a TV set. Many signals seemingly occupy the same space, but are separate, waiting to be selected by simply pushing a button. However, such signals are mere electrical impulses. We are talking about an entire universe, fully as real as our own - a place where one can experience all of the

sensations that are familiar to us, and perhaps some that are still beyond our grasp - a place where you can see, touch, hear, smell, taste, and....?

Allen Greenfield went on to establish the Foundation for Philosophic Advancement and a publication called ALTERNATE HORIZONS NEWSLETTER (now defunct). I branched out into independent research and thought on the subject.

But for all this, the theory never gained the status of a belief. We never regarded it as anything more than a set of fascinating possibilities tied together to explain a lot of things that were previously unknown.

I must admit that speculation about "Alternate Realities" truly opened up a vast new area of study for us. Many things generally considered to be unrelated to the mystery of flying saucers emerged as pieces of an ever-growing jigsaw puzzle.

Such ideas - no doubt developed separately by many individuals - sparked a number of thought-provoking books and articles. Astronomer and mathematician Jacques Vallee wrote PASSPORT TO MAGONIA (Henry Regnery and Company, Chicago, 1969), John Keel wrote UFOS: OPERATION TROJAN HORSE (G.P. Putnam's Sons, New York, 1970) and other works of that genre.

Some writers hinted that the UFO mystery was a manifestation of the ultimate mystery of life itself. Tom Comella (a physicist writing under the name "Peter Kor"), and more recently Ray Palmer, said it is indeed possible to find the "answer."

But that's where the problem begins!

Once you know the "answer," you can't tell anyone. No, not because of the machinations of the Men In Black or some other insidious agency that wants the UFO enigma to remain an enigma. It's simply not possible to explain in words or gestures the mind-numbing secrets of the universe.

You can experience. You can know. But to tell? It would be like describing color to a blind man. A competent writer or speaker can create vivid prose to describe his innermost feelings about color - a scientist can offer the most detailed explanations of light propagation, the visible spectrum and so forth. But the blind man would not comprehend. He could not visualize in his own mind what they were talking about. It would be beyond his experience.

Many of the eastern religions speak of the oneness of the universe, that we are all part of a universal mind. Separate, independently functioning parts of an infinitely complex organism, but still a part of the whole.

Our word "holy" is an Old English contraction of the term "wholeness." We speak the words in our religious services, we perform the rituals, but we do not understand.

Yet it seems that more and more people are getting a glimpse of the possible truth behind it all - still through a glass darkly, but with an ever-brighter, ever-sharper picture.

Indeed, mankind may be on the threshold of the greatest adventure of all.

* * *

This issue marks the completion of our first year of regular publication. We've come a long way from the time last summer when we sat before a small electric mimiograph machine and ran off copies of the first issue.

Although CAVEAT EMPTOR has not exactly been an overnight sensation, we are pleased with the rapidly growing readership - and we have hopes of a bigger and better looking magazine in the months ahead.

At the same time, some magazines in the UFO and occult fields have either bit the dust or halted publication temporarily. The AERIAL RESEARCH SYSTEM'S SENTINEL has not been heard from in months. The KANSAS/OKLAHOMA NEWSLETTER, widely regarded for its excellent coverage of flying saucer sightings, is gone - its editor having moved to parts unknown.

We mourn the passing of these magazines, but nevertheless recognize that the UFO publishing field is at best a transitory business. A slight drop-off in subscriptions, higher postage and printing rates, are quite enough to put such magazines out of business. So we salute those who tried and failed, and we hope you readers will give your support to the ones that are left - so that we can survive and grow in the years ahead. - ERS

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THE CAVEAT EMPTOR INTERVIEW:
?

(Editor's Note: In the Spring, 1972 issue of CAVEAT EMPTOR, Geneva Steinberg reviewed OUR HAUNTED PLANET, by John Keel. The book contains some passages on the ancient process of "Illumination," where one merges briefly with a Universal Consciousness and receives knowledge or abilities that were not present before the experience.

We think of such things happening very rarely, and then only to individuals who go off and proclaim themselves new messiahs - but there are apparently many experiences less spectacular yet no less weird.

Quite by accident, we ran across just such an experience - told by a young conservative-minded UFO researcher who claims to have undergone subtle but noticible changes.

The following is a verbatum transcript of an interview we held on the evening of January 8, 1972. By request, we are not revealing the subject's name at this time.)

* * * *

CAVEAT EMPTOR: Would you describe this experience of "Illumination" you mentioned?

?: Yes. It occurred around December of 1970. I was at this time gradually going through what I realized were the birth pangs of some sort of new awareness because I was beginning to grasp more abstract ideas and concepts than I had before. And I was comparing different ideas from books like MORNING OF THE MAGICIANS and Dr. Bucke's COSMIC CONSCIOUSNESS with the ideas expressed by John Keel in his writings, and I was beginning to see patterns between many different things from UFOs right down to Witchcraft to the whole concept of mysticism.

This was happening very gradually. I was gradually becoming aware of these things. On a Sunday night I was alone in my house and I decided to lie down in the evening for about an hour. I fell into kind of like a half-sleep - half-awake and half-asleep. My mind was wandering around and I was wondering what it would be like for these people who experience forms of paralysis when they come into contact either with UFOs themselves or else with entities which are somehow connected with the phenomenon - what this paralysis would be like.

While I was drifting in this state, I had a terrible urge to move my head over to the left and look over into the left corner of my room. I tried to do this and I found that I couldn't move. When this happened, I couldn't move my head, and I was quite - well - both frightened and angry at it, because I didn't like the idea of not being able to move. I tried to move my arms and my legs and I was completely paralyzed. By this time, of course, I had snapped into full consciousness.

I was struggling as hard as I could to move, when all at once I felt down in the area of my solar plexus a very great warmth. It was almost hot. This warmth began gradually moving upwards as if in a tube up to around the middle of my chest.

I noticed that when I just relaxed and didn't try to fight against this, the sensation was very pleasant and very comfortable. And of course when I did try to fight against it, when I concentrated my efforts on trying to move, I didn't notice these pleasant effects.

I kept on struggling against it and I would stop only for a period of about half a second to note the feeling of warmth moving up my body, and finally, after struggling and trying to move, I snapped my head over, and the moment that happened I came to and I was quite able to move. I didn't think too much about this. I had an idea of what it would be, but I just went ahead and went to sleep.

Later on, through an odd pattern, I discovered along with a friend of mine what advanced Yogi's call Kundalini Yoga, which is a school of Yoga which works

towards the awakening of the Kundalini nerve, which is one of the chakras /energy center - Editor/ in the solar plexus. And the awakening of this nerve is described as being like a serpant unfolding from being curled up....This...is described as a feeling of warmth or with moving up a tube on the body from the solar plexus up and of course the solar plexus is one of the chakras or psychic centers.

I also noted at about this time that a friend of mine mentioned how Jerome Clark /a mid-west UFO researcher and writer - Editor/ had noted how many UFO contactees who had been hit by a ray from the object - in the solar plexus or in the psychic center which is the third eye in the forehead - in some psychic center, how the ray would strike them there. And after this I noticed that I was able to grasp abstract concepts much more easily than I could before. And I later realized that the earlier period - before the experience - was kind of like a birth pang, that it was coming on and this was the culmination of it.

And after this I began taking much greater interest in mysticism and in more abstract matters than just plain Freudian matters, such as UFOs and the like.

CE: At this point had you had any experiences with drugs?

?: Yes, but not very many, not too often and not for a while before this experience. The last time I had taken LSD was in April of 1969.

CE: And this experience occurred, when?

?: In December of 1970.

CE: You are aware of the reports of having recurrences of certain types of drug experiences, especially LSD.

?: But the thing is that I had only taken LSD once that night /in 1969 - Editor/ and it was a very small dose - 75 micrograms.

CE: You mentioned that you were able to grasp abstract concepts more readily. Could you be more specific about this. What type of concepts?

?: I was able to see what Dr. Bucke and what even John Keel were getting at in their own way - the idea of a unifying whole, which somehow permeates not so much as a direct part of, but as a flowing part of - a flow among all things. And a unifying cohesive force that somehow binds it together.

I also, by comparing different ideas expressed from different books, began to understand rather completely but not really completely - but much better than I had before - the idea of positive and negative forces and the ultimate goal towards which they may be working for.

It was towards this time that I got the idea that if - IF - what John Keel, Dr. Stromberg and others like them have suggested, that the idea of perhaps fear - when a person feels fear - perhaps there's some sort of spiritual force or entity that is more or less nourished by this feeling since it is a psychological thing and since when it does affect us, it does affect us usually psychologically through the mind.

CE: What do you feel brought this about? You suddenly had this awareness. After you had this experience, you had an awareness of things that you were not totally conscious of before. What do you think caused it? Do you think that some outside force or intelligence had something to do with it?

?: I think that's possible, but it was outside only in the sense that it was something we all have within ourselves, but something which comes to the surface every now and then and kind of like works through us; that I think it's basically a very human thing, apparently, and that it can, however, use us as kind of like a tool and by doing this it can either bring us up to a higher plane of mental elevation, or else draw us off into the wrong direction. And this again goes back to the idea of some positive or negative forces at work.

CE: Well, do you feel there was an outside force involved at all, or do you feel this is something which is within you, something that is held beneath the subconscious and comes to the surface only

among certain people?

?: Both. That is it is something that is both within us and without us. The microcosm and the macrocosm. The old philosophy of as above, so below, and that we all have a part of it in us.

CE: You have the capability, but it takes a triggering force to bring it to the surface.

?: Yes, a triggering force and also a - perhaps - reason on the part of other intelligence to bring it to the surface.

CE: Why would somebody trigger this mechanism in you?

?: It's not a matter of somebody. It's whatever it is, if there is some sort of intelligence that is working throughout the universe and that if we are, as a generation, as I think we are, being led upwards to a new consciousness, and I think that many young people today are very very aware of such facets, much more so than years ago.

It seems that this has happened on a much wider scale. I'm certainly not the only one, but it's happening more today, apparently, then it did before and the directions into which young people (go)... generally into the mystical sort of direction. That is, they either consider themselves witches or psychics or they study Yoga or meditate or what not. Whereas before, apparently, as Dr. Bucke found, such men more or less continued in a kind of ordinary life doing what they did or doing it with a much larger awareness than they had before. I think that what happened to me is simply indicative of what is happening to a great many people all over the world today and it's just something that's happening because "something" has decided that it is time for it to happen.

CE: Obviously your experience is not as great, say, as some of the things that John Keel mentions in the book OUR HAUNTED PLANET, where a person's life is totally changed after he undergoes this experience.

?: No, but it's not a matter of how, you say, a person's life can be totally changed that instant. He can go out and declare himself a messiah or he can a year or so after such an incident - he can look back and see that his life had changed, although not so dramatically or so forcefully, though it's changed either subtly or very overtly. I did not go out and claim myself to be a messiah, but I entered into new areas of thought, and these areas of thought have consequently changed my life because of my reaction to what I learned.

CE: How has it changed your life?

?: Well, first off, it's made me a hell of a sight more confused than I was before, because this was virtually the first time that I had any direct experience with it, outside of one or two UFO sightings that I don't count. This was something of real importance. This was something of great importance, and then the people I knew who were already quite advanced, they were aware that this had happened to me, and they had said that it was just taking another step, another rung up the ladder, and it's changed my life inasmuch as I've taken a much greater interest in etherial and abstract matters, such as meditation and the study of Yoga - which I've done very little of - but I did dabble in it, and matters like that which are not concerned with what I was concerned with primarily before, which was the study of physical mysteries.

CE: Do you feel this change has been negative or positive in nature?

?: I think that it seems to go through periods of time and right now it's very negative - whether or not this is my fault, which I think it is. It may just be not enough positive thinking, but I think that an experience like this makes one more attuned to the influences and rhythms around one, and if one looks at things through a glass darkly, then it will be reflected in his own life. I think that it does provide a key to bringing about a better life, but also provides a key to giving yourself enough rope to hang yourself.

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WITCHCRAFT: WHO, WHAT AND WHY (#2)

By Dr. Leo Louis Martello

(Editor's Note: Each issue, Dr. Martello will answer your questions about Witchcraft in this column. Please send your letters to: Witchcraft, CAVEAT EMPTOR, 22 Strode Avenue, Coatesville, Pa. 19320.)

* * *

COMMENT: As far as (Dr.) Martello (is concerned), I can't quite buy it. It seems I've heard the argument somewhere before. It seems that if one were to try to trace these things down in their totality, he would end up with Noah and his descendants - which would lead to Nimrod and his Babylon. It was Nimrod who improvised on the One Truth carried on by Noah, and added on all the paganistic rituals and dualism that we know of today, i.e., Gnosticism, Druidism, etc. Today it's the New Morality and Witchcraft. Of course, that is just one man's summary.

Steve Erdmann
St. Louis, Mo.

DR. MARTELLO'S REPLY: Witchcraft, whether it goes back to Medieval paganism or paleolithic times, whether descended from Nimrod, Noah or yesterday's newspaper, whether professed or profaned, the fact remains that it is a religion whose roots lie in antiquity. It antecedes Judeo-Christianity.

Most Witchcraft traditions worship the Goddess as supreme, the Horned God, her consort. Unlike the male chauvinist western religions, women in the Old Religion are equal to the male if not ecclesiastically superior. It is always Mother Nature and Mother Earth. It's the matriarchal Goddess who is prayed to rather than the patriarchal God.

For those who can't "buy" Witchcraft, fine. The Old Religion is not being sold, just its byproducts. Covens are careful and cautious, candidates are thoroughly screened, and far from seeking converts, it's the latter who seek out the witches,



Dr. Leo Louis Martello

not vice versa. Because so many people are interested in Witchcraft for the wrong reasons - acquired from reading sensationalized books - we have set up the WICA Book Service, handling books that are historically, anthropologically and theologically sound.

As to the "byproducts," that includes magazines and books. They are sold rather than given away for the same reason anything else is: Printers don't work for nothing. And it's only in recent times that books on Witchcraft have been written by either impartial anthropologists - as in the case of THE GOD OF THE WITCHES and WITCH CULT IN WESTERN EUROPE by Margaret Murray - or by witches themselves - as in the case of WITCHCRAFT TODAY and THE MEANING OF WITCHCRAFT by G.B. Gardner.

Newer popular witch-writers on various traditions of the Craft include Raymond Buckland, Sybil Leek and myself. Louise Huebner is not considered to be a member of the Old Religion. Her books are Judeo-Christian stereotypes of what a witch is supposed to be.

Anthropological hairsplitting will not change the fact that in the U.S. anyone has the right to worship in his own way, constitutionally guaranteed. Christian chauvinists, religious fascists, and theological tyrants have gotten away with per-

secution in the past because of the "sanction of the victim."

In the case of witches, their silence and failure to fight back gave their enemies the weapons for their destruction. Not any more. The bill of rights, the constitution, and the courts will be used against those who, lacking facts, slander Old Religionists.

In the past, all books on Witchcraft were written by non-witches. It's the same as if all books on Christianity were written by non-Christians, on the blacks by white men, on Conservatives by Communists, and vice versa. Such books are bound to have a built-in bigotry. These writers never met a genuine witch in their lives; they never attended a genuine sabbat, or participated in a coven ritual. Yet they proceed to describe things they know nothing about, embellishing a Christian Big Lie, catering to the phantasies or prejudices of their readers.

Spiritually and sexually bankrupt themselves, they attribute to witches all of their own fears, phantasies or frustrations. Witches become the scapegoats of their own counterfeit Christianity. Covens reject such people not because they are "good Christians," but precisely because they are NOT.

Guilt-ridden, sexually hung-up people are aggressive and hostile towards others, and this would disqualify them immediately for a religion based on gentility; one in which all initiated coven members must be compatible and in harmony with one another. And even though the various traditions of Witchcraft may fight each other violently on philosophical points, they're no different than Christians or others who do so right in their own churches.

The Catholic Church's various schisms on birth control, celibacy, etc., is one example.

The ones who have attacked Witchcraft the most are the same ones who know the least about it. On the other hand, there are those who claim to be witches and give a long recitation of their "powers." Depending upon their psychological make-up, they call themselves either "white" or "black." (Both are merely two sides of the same Judeo-Christian coin.)

They believe in God. Or they believe in the Devil. Not once do they ever mention the Goddess.

Some hate-filled paranoiacs attack Witchcraft in the same way that some right-wingers look for a Communist under every bed! In time, we can expect such liberalisms as: "Why some of my best friends are witches." "Yes, but would you want your son to marry one?"

I will answer questions on Witchcraft. As to debates, I've given those up long ago, unless they are with other witches.

Some of you asked about my political views: I'M A RADICAL FOR INDIVIDUAL RIGHTS! This means that I value the individual above any group; that the proper function of the state and government is to protect one's person and property. They are (or should be) the SERVANTS of the people, not the MASTERS.

No force of any kind should ever be INITIATED against individuals, but used only in self-defense - a moral right. The Craft, or the Old Religion itself, is non-political, with as many different views as there are witches. The same thing is true with all other religions, nationalities, etc. I'm not against any group, organization, commune or what have you, provided this is based on the MUTUAL CONSENT OF ALL CONCERNED!

Male or female, a witch is a witch. The term "warlock" is not used amongst ourselves. One doesn't preface Christian with "male" or "female." Those of you sincerely interested in the Craft should read the books I recommend. If you are anthropoligically minded, read THE WHITE GODDESS by poet-writer Robert Graves.

This is your column, so send in your questions for my answers.

- Dr. Leo Louis Martello

(Editor's Note: If you enjoyed the preceding article, you'll also enjoy Dr. Martello's two magazines: WICA NEWSLETTER, available at $4.00 for 10 issues, and WITCHCRAFT DIGEST, available at $1.14 per copy.

Dr. Martello is also the author of a number of books on Witchcraft and the occult. His latest is entitled BLACK MAGIC, SATANISM AND VOODOO, and sells for $1.14 per copy. For full information, send a self-addressed, stamped envelope (the only kind he'll answer) to: Dr. Leo Louis Martello, WICA-SUITE 1B, 153 West 80th Street, New York, N.Y. 10024.)

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THE BROWN MOUNTAIN LIGHTS

By Dennis Stamey

(Editor's Note: In the Fall, 1971 issue of CAVEAT EMPTOR, there was a long personal account of a visit by the Editors of this magazine to the scene of the strange Brown Mountain Lights. The article was not intended as a serious research document - but served as the sometimes humorous spring-board for the report that follows.

In commenting on our article, Mr. Stamey said that "a satisfactory piece of writing on the BML has yet to be published." We concurred, and asked him to write one for us. Here is the result.)

* * *

According to Vincent Gaddis, in his book MYSTERIOUS FIRES AND LIGHTS, there are certain areas on Earth that host lights of inexplicable origin. They range from the "money lights" along trails of the Andean highlands in Peru, to the Belfry of St. Joseph's Roman Catholic Church in Jersey City, New Jersey.

Throughout the book, Gaddis also chronicles cases of similar light apparitions manifesting at spirit seances, during electrical storms, in haunted houses and in the reported instances of UFOs. This gives hint that an electrical force might be the source of all these strange phenomena.

Here our thoughts could delve into the "electrodynamic theory of life" and of an electromagnetic "life essense" that would touch upon everything from Einstein to God. Instead, we will leave this for future speculation, yet at the same time injecting it as a stimulant.

Perhaps one of the more notable spots of these "spook lights" is a mountainous formation 2,600 feet high, 20 miles long, and 2½ miles wide, called Brown Mountain. It is a part of the Blue Ridge Mountain chain in western North Carolina and is located on the dividing line of Burke and Caldwell counties, near the town of Morganton in the Catawba Valley. These mountains are said to be the oldest in the world, once towering at great heights until erosion over a million-year span wore them down.

The Cherokee Indian tribes in the region were long aware of the lights, as far back as 1100 or 1200 A.D., when feudal lords were still dominating the Old World. According to their legends, a great battle was fought around that time between the Cherokee and Catawba near Brown Mountain, almost to the last man.

The Cherokee believe the lights were spirits of Indian maidens who were searching through the centuries for their husbands and sweethearts killed in battle. The discovery of several Indian graves in the area gives credence to this tale.

The lights were first noted (on paper) by white men when the German engineer, Geraud William de Brahm, came through the area in 1771. This was six years before Burke was cut off from Rowan and formed into a county.

The earliest recorded study was in 1913, by Professor D.B. Sterret of the Geological Survey. He claimed that the phenomena was caused by locomotive headlights.

In 1916, a great flood swept through the Catawba Valley, knocking out railroad bridges and keeping locomotives out of the area for weeks. Roads too were washed out, but the lights continued to appear undaunted.

U.S. Weather Bureau physicists in 1919 wrote an article for NATIONAL GEOGRAPHIC, based on a report by Dr. Herbert Lyman of the American Meteorological Society. The report described the BML as similar to the Andean lights, which were caused by atmospheric electrical discharges. However, for such discharges to take place, the elevation must be at least 15,000 feet, much too high for any of the Blue Ridge Mountains.

In 1922, a Professor Perry of Georgia Tech. studied the phenomena from nearly every angle and found no satisfying solution. That same year, a U.S. Geological Survey by George Rogers Mansfield reported that the lights had several different causes: 47% were motor car headlights,

33% were locomotive headlights, 10% were stationary lights and 10% were brush fires.

Other scientific surveys, amateur and professional, have diligently tried to work out a plausible theory. Among the results: Radioactivity, foxfire, St. Elmo's fire, chemical reactions between hydrogen sulphide and lead oxygen, moonshine stills and mirages.

One can consult a large collection of data recording the BML from every aspect of speculation. They were first described by the newspapers in 1913, when the CHARLOTTE OBSERVER carried an account of the phenomenon. The NATIONAL GEOGRAPHIC carried another article in May, 1926, which briefly summarized the problem.

Robert Brown of Asheville, N.C., made extensive inquiries and investigations some years back, as reported in the Burke county chapter of A NEW GEOGRAPHY OF NORTH CAROLINA by Bill Sharp. Other references will be found in the NORTH CAROLINA GUIDE (pp. 444-445), GHOSTS OF THE CAROLINAS by Nancy and Bruce Roberts and THE DEVIL'S TRAMPING GROUND by John Harden, which devotes an entire chapter on the BML.

Horbart Whitman of Asheville made surveys that led him to conclude that the lights were actually those from the Catawba Valley beyond the mountain. His account is published in the ASHEVILLE CITIZEN-TIMES, November 10, 1940, where a full-page story by George McCoy appeared on the subject.

The MORGANTON NEWS-HERALD of February 5, 1959, had an Associated Press story by Nancy Alexander of the LENOIR NEWS-TOPIC, describing investigations of four University of North Carolina and Cornell University students. During extensive trips to Brown Mountain, they reported the presence of a mountain-top swamp that could produce methane gas, which would oxidize and produce "swamp fire" or "will-o-the-wisps."

In 1962, an investigation by Paul Rose and Howard Freeman of Jonas Ridge, reported that an underground gas that ignites as it spurts through rock layers might be the source of the lights. Accounts of their researches appeared in the NEWS AND OBSERVER of Raleigh, on July 31, August 3 and August 6, 1962 - all as AP dispatches with Jonas Ridge datelines.

According to the BLOWING ROCKET of October 27, 1966, a group of teachers and science students from Concord, N.C., made a trip to study the BML in the spring of 1966. On June 4, 1966, they camped on the northern end of the mountain and viewed the lights from the mountain itself in the valley beyond. Here was another hint that the lights do not originate from the mountain at all!

In addition, on two different nights, they hiked the entire crest of the rugged mountain searching for any type of emanations from the mountain itself. On the third night, they found the swamp on the southern summit and camped adjacent to it. At no time during the night was there any evidence of light activity associated with marsh gas.

The party summarily dismissed the various marsh gas and chemical luminescent theories. In addition, it rained that night, proving that if the lights were caused by swamp gas, there should have been an increase in visible chemical activity. There was none.

That same night, the lights were viewed several times in the valley and on mountain ranges several miles east towards Collettsville. This seemed to confirm the belief that the lights do not come from the mountain.

The radioactive emanation theory seemed implausible because such emanations are invisible. No evidence of hydrogen sulphide was found, which supposedly reacted with lead oxide. The Andean light theory was discredited for various reasons.

After much discussion and study, the party advanced a workable theory. Brown Mountain is lower than the different vantage points that afford a view of the lights. Beyond Brown Mountain is the Catawba Valley, with a number of communities and dwellings all electrically lighted. Also to be found are three railroads and several roads along which auto headlights can be seen at all hours of the night.

The observers of the lights are looking over the top of the mountain to the valley beyond. The lights therefore might be explained by two basic physical science principles: Atmospheric refraction and atmospheric distortions.

At night, cool air descends into the Catawba Valley. Being of a different density, this cool air bends light rays, much as a lens bends a ray of sunlight. This atmospheric refraction or bending of light causes the lights to appear to be on the mountain itself rather than in the correct line of sight, which is the valley and ridges beyond Brown Mountain. Such bending could cause lights to be seen that could not ordinarily be seen in a straight line in the daytime. The eye is tricked by this mirage effect. Also, the lights appear to twinkle and move for the same reason stars do - namely the moving air currents that interfere with clear vision.

Many of the lights appear to follow the path of highways and railways; however, the BML, from personal observation, remain totally stationary.

The party believed further that if the lights were seen before the advent of civilized man to the region, they were caused by the flickering fires of the numerous Indian camps known to have been located in the surrounding areas. In support of this theory, it is an established fact that the lights have become much more numerous since such manifestations of modern civilization as electricity and automobiles came to the valley.

In testing their theories, the party spent the last night of their trip at Wiseman's View, which is located above Brown Mountain, on highway 105, below Linville Falls. They determined by geometric triangulations that indeed one can see over the crest of the mountain. As the evening progressed, the lights become more numerous. As they suspected, the lights followed the same pattern of motion as seen previously from the mountain. After midnight, the lights did become much less numerous - as would be suspected if they were from man-made sources.

But a puzzling aspect remained - a group of seven horizontal red lights spaced very closely together, that blinked off and on in a very irregular manner (to me, they appeared bluish-green). These lights were the ones most noticeable and seem to defy logical explanation. They appeared to originate slightly north of Adams Mountain in Caldwell county.

If an airport beacon from Morganton can appear as if it's on the mountain's summit, then the lights of the valley beyond can certainly do the same. When you observe the BML from any location, they will appear as city lights do when you approach a harbor at night. Like me, you may dispel certain fallacies that surround the mystery:

1) That the lights can best be seen from June through August, in the dark of the Moon.

2) That they appear singly in succession, rising over the ridge with a short duration.

3) That these are the "real" Brown Mountain Lights!

Refractions and pinpoints of flickering light are one thing, but phantom balls of fire that would chase settlers and frighten intruders are another. The latter incidents have been chronicled from Fort on down to Gaddis. Lifelong residents have told of seeing luminous flaming balls roaming about the woods and rural roads, sometimes making a "terrible sound."

A service station operator told investigator John P. Bessor that he and several companions once climbed to Brown Mountain's summit. Bessor recounts the story in an article in the March, 1951 issue of FATE. As the group started to depart, a brilliant light appeared directly overhead, emitting a "sizzling noise" as it hovered motionless. Then it started lengthening and shortening itself.

"Something" must exist - intangible and elusive, yet real!

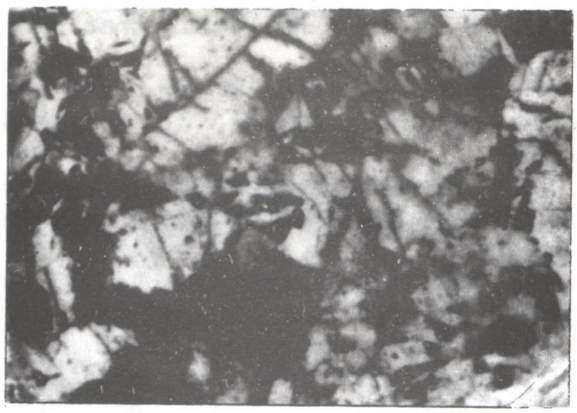
In the Fall, 1971 issue of CAVEAT EMPTOR, Eugene Steinberg mentioned a Jonas Ridge man who had been injured while approaching the lights. There is a ghostly illumination in the area that is not susceptible to mundane speculation.

On December 22, 1969, UFO researcher and writer Allen Greenfield wrote about his trip to Brown Mountain a year earlier. Greenfield recalled that he saw what appeared to be a "brilliant flash somewhat on the order of flashbulbs. This occurrence may have been repeated, as I recall, over the space of perhaps a few minutes. The total number of flashes may have been two, three or more. I don't recall. Car headlights on another road? I'm not sure what it was. This did not take place at the observation post, but at another loca-

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THE DEVIL'S OWN
By Richard S. Shaver



After examining several photographs of Shaver stones, we found some pretty convincing pictures. What do you see in the one reproduced above?

How did it begin? I went to an escort bureau for an escort - and I was escorted alright - right down here where it's at...

* * *

I'm a pretty word. I move Ouija boards. I am a phenomenon, a statistic in the missing person's files, a spirit voice - or a spirit - according to the lights that move your thinking.

Under the rock curtain of my home, my prison, or my domicile...

I'll begin again...

In Hell, where I live (if you can call it living) things are secretive and odd, unless you're used to things that way. It's hard to get used to it.

A man saying words is a man saying words, and hardly anyone ever listens. Or, almost everyone listens. It depends, doesn't it, on who he is and how the words go, and whether he is on TV at the right time.

All over the world, there are possessed people, complaining of the process of possession, and not being heard, apparently.

People married to invisible monsters that visit them, willy nilly, night or day. A man saying words about it hasn't much chance of being taken seriously. I am a man saying words about it, and I don't care if they are heard or not. I'm just practicing saying words on paper.

"Let go, my love!"

That's what she says to the possessing things.

"Let go! Let go! Let go!"

But they never do let go until they are really not existent anymore - because they exist you see.

Words are not exactly suited to such phenomena, not real live phenomena. They don't fit into the usual cliches about life and time and here and now and everyday living. Yet, they are a constant part of everyday life.

Occult and spiritualistic and religious cults have compiled almost the largest of all libraries about this phenomena - compiled over many centuries, endlessly writing words. Yet today the phenomena does not exist officially. Religious writings aren't really "official truth" except when it's politically expedient. Whatever the word "official" may mean, it doesn't have much to do with the facts in this case.

In Medieval times, exorcising spirits was of the stature of a major industry, and much of the churches' revenues derived from this process, according to some writers about antiquity.

There are lengthy written records of court trials dealing with exorcism, in which spiritualists were exorcized publicly, in the courtroom. Even when it was successful, they threw the poor possessed victim into prison as a witch, according to the records.

Medieval times were filled with this peculiar business of possession, exorcism, and the payment of fees for ridding one of spirits - and people suffered penalties ranging from life imprisonment to burning at the stake, just for being possessed by a "spirit" which no one ever said was anything anyone could do anything about.

Neither justice nor logic seems to have been considered necessary in such proceedings, which are prime examples of evil at work. From reading the records of these proceedings, one is convinced only

that the judges and priests were the devils and people were ignorant enough to let them be devils and get away with it.

Those were dark, evil times, culminating in the "auto-da-fe" that spread over Spain and over all of Europe, reaching even into the New World in the witch trials of Salem.

Anybody could be pointed out as a witch or wizard, and the result of such pointing seems to have been inevitable conviction and death for the accused, no matter how egregious and how ridiculous the testimony.

But all that is behind us today, isn't it? Why do we have to even think about it - today?

Why?

Because we still have possession. It just isn't out in the open. We still have all the old evils. They just wear new and different words around them.

The Devil's Own still persecute us and possess us. But today we don't talk about it that way. Today we pretend there are things like schizophrenia - a word that explains "dual" personalities of "possession" in new and bright words of vast wisdom. But the phenomenon is the same old phenomenon, dressed up in new clothes.

A man saying words comes to the end of his words when faced with the evil, ugly facts of life. And he realizes he has only the worn out words to fight with against it all. Only worn and blunted and wooden weapons.

A man saying words against the deeds of the Devil's Own can't exactly use the new bright words that alone are allowed to wear the robes of wisdom and the mortar board of dignity. It isn't considered polite in the circles of the elite of today's world to speak of the devil, or of the Devil's Own.

This is very much like not being allowed to kick when you are needled, scream when you are tormented, or scratch when you itch.

All through our so-educated society of today, people are hiding this daily torment, because they have left themselves no way to speak out against it. It isn't fashionable today - and it wasn't fashionable then in Medieval times - to be possessed or to speak of it.

Then they burned you at the stake, the quicker the better. So the wiser ones suffered in silence.

Today they do something much worse. They condemn you to a life of silence about all the things that bother you when you know.

Knowing is not the crime, it seems. Speaking out about it is. Anyway, now that the words have been said, let's get on to the meat of the words.

The psychiatrist who speaks so learnedly about schizophrenia and dementia praecox and so forth often knows very well he is speaking about possession. But he dares not for the life of him recognize its existence "officially." The bedlams of today are often quite as bizarre and unjust and rude and cruel as they were in Merry Old England. It's one consequence of this medical silence in our society of mental prisoners.

They KNOW something about it, and they know very well that it's very bad to SAY anything out loud about it to anyone at all.

Moreover, one can't learn in the face of this silent wall of fear. One can't learn just what exists in their minds that makes them act and talk as they do, and keep silent as they do.

Well, I'll tell you what does exist. The telaug - the machine of the ancients - that masquerades as "schizophrenia," masquerades as "spirits" or whatever you have in mind. Anything to suit the occasion - which means anything that torments the poor silent victim.

We're a helpless people enslaved by a device no more complex than a radio, but can't we even talk about it?

It seems we can't. No one answers. The world itself is the Devil's Own, it would seem.

So you see, we all dance to the devil's hornpipe still. It's just that we aren't allowed to sing anymore.

A simple device like a radio, tuned to the mind's own wavelength, drives us all as it did in Medieval times. Did you ever hear of the Dancing Plague? In the Dark Ages, the Dancing Plague came along and people everywhere started to act like dancing mice, dancing until they dropped dead. In Spain, they call it the "Tarantella," don't they? Or did someone de-

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UFOS AND THE POST-BLUE BOOK AIR FORCE

By Curtis K. Sutherly

During the last few months, we have heard it whispered, within the confines of various periodicals, that once again Uncle Sam is playing at debunking UFO reports and discrediting honest researchers. The number one villain in this game is, of course, the U.S. Air Force. But alas, now we have it at the word of a certain "reliable" investigator* that the U.S. Army may indeed be the front for renewed efforts on the part of the government to sow the seeds of discontent and disorder.

What utter balderdash!

It is not my wish, within the pages of this brief article, to throw discredit upon the laps of those who feel an urge to question the integrity of the armed forces. Not is it my wish to sit idly by while sensation-creating speculators toss about rumors and poppycock designed to evoke a sort of fanatical fervor among lesser-minded researchers. Nothing can be gained by such tactics! Nothing save ill feelings, misunderstanding, and ridicule for all parties involved.

In an effort to try and clear the air of such bothersome disturbances, I will attempt to point out several instances that seem to indicate that the U.S. Air Force (I cannot speak for the Army and other agencies) is, and has been for some time now, playing it straight and forward with civilian authorities. The reader may not be convinced in the least by what I have to say, but then, I am not convinced by much of the propaganda that is spread by starry-eyed individuals.

To begin with, I am, at present, under the employ of the Air Force.

Ah hah, says the reader! Another military tactic. No doubt the writer is being payed to represent the good Uncle.

Wrong!

Although I am not presently a civilian I harbor few, if any, thoughts of remaining with the service longer than the term of first enlistment. And having been involved in UFO investigation prior to my enlistment, I would not and do not entertain thoughts of bribery for words spoken herein. If this were the case, then everything I say about the Air Force's apparent veracity could be tossed out the window.

When I first arrived at Andrews AFB, Md. (my present station of duty), I noticed a ditty of rather interesting information printed in the base DAILY BULLETIN. According to that fact sheet, Andrews was the channeling center for all reports of unidentified flying objects from the eastern seaboard. These reports were then forwarded to Wright Patterson AFB in Ohio, the headquarters of Project Blue Book. I use the past tense, since the project no longer exists.

Although the above may not seem to have great bearing upon the matter I am attempting to deal with, it does point out an obvious lack of reluctance on the part of the base authorities in keeping their personnel abreast of such proceedings. The DAILY BULLETIN is also available to countless civilian workers and military dependents who would probably think nothing of spreading such material hither and yon to friends and relatives off base.

Working as a jet aircraft mechanic, I have had numerous opportunities to talk with pilots in a less than official manner. Most, upon questioning, state quite openly and seriously that they have never seen anything unusual in the sky-lanes, either in this country or overseas. But on occasion a pilot will reveal having been involved in an incident concerning mysterious unknowns.

One such pilot, a Major whose name is unfortunately beyond recall, happened to overhear a conversation between two of my co-workers. He listened for some minutes with apparent interest. Then, to the surprise of everyone concerned, mentioned with easy nonchalance that during the Korean conflict, he had been involved in countless scrambles on bogies; unknowns picked up on radar.

At the time, he was stationed at Van-

*See the Spring, 1972 issue of CAVEAT EMPTOR, pages 25 and 26. - Editor

denberg Air Force Base, located on Purisima Point, Calif., and was flying the old F-86 fighter aircraft. He said that the objects always seemed to come in off the water (a fact which the Major seemed to feel was rather important) where they were detected by ground radar at the base. The scrambles were always fruitless, though, and he never actually saw one of the mystery craft for himself.

The next incident is one in which I take a special interest, since I, along with other members of our work section, was directly involved.

The date was Wednesday, October 20, 1971. (Followers of the writings of John Keel, note the particular day.) The place, the flightline of Andrews AFB. Time can be set at approximately 21:00 hours, or 9:00 p.m. for those not familiar with military jargon.

I was reclining happily in the back of the Metro used by our outfit as a control/monitor vehicle, when the object was first noticed.

Sergeant David Gray, a friend and fellow UFO aficionado, was the first to spot the light. He informed me of its presence, but I responded with only lighthearted comments. I first thought that this tale of a "strange light" was but a ruse by the sometimes devious and sly Sgt. Gray, to lure me from my comfortable position at the rear of the truck. Finally I did stir from my resting place, if for no other reason than to silence my persistant friend.

To my surprise, there was indeed a light, although at first glance it didn't appear to be all that strange. As it turned out, the oddity of the orb was not so much in its appearance as in its movement. The brilliant white object would pace steadily in an east to west direction for several minutes, then swing about-face and move west to east. The routine never varied.

For three hours - from nine until twelve, when our crew was relieved by the midnight shift - we watched its ceaseless sky-sweep.

The flight of the mystery light was not without a timetable. A check of a watch revealed that the object took approximately three minutes to move in the east to west direction, and double that period of time in the swing back, west to east. We also noted that the light dimmed somewhat on the trek from west to east. These observations led to the inevitable conclusion that the device - if that's indeed what it was - was describing an oval or circular path.

During the earlier part of the evening our crew speculated on the possibility that the light was one of the many state police helicopters that patroled the area. But these craft have a limited fuel carrying capability and it's very doubtful if such a craft could have sustained several hours of continued flight. And why the repetitious pattern of movement? Surely the police have better things to do than fly in circles!

The final touch was added to the mystery when, at about 11:30 p.m., our last in-bound aircraft returned. The two pilots were Colonels who had been out on a night-flying excursion. Not really expecting more than humor in response, we questioned them about the confounding light.

To everyone's bewilderment, the pilots replied that they had been able to "view the thing several miles out, while making the initial landing approach."

Further queries revealed only that the light was as much of a mystery to the officers as it was to us. It was estimated that the light was something like eight miles out from the base. Nothing has been seen roaming that region of the sky for any prolonged period since.

Thus far I have pointed out that personnel in the Air Force are not afraid to talk about UFOs and that the alleged ban on such topics does not, in fact, exist. The next incident will indicate, I hope, a distinct effort of the military to cooperate with civilian agencies in dealing with the problems of the reported sightings of unknowns.

The following report comes from an article in the BALTIMORE SUN. I received the article from an ex-serviceman, one R. Bruce Harris, on or around December 20, 1971.

According to the SUN, two game wardens and a state police trooper reported seeing two UFOs over Talbot county, near the town of Easton, Md. No date was given in

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WOMEN'S LIBERATION - WHY BOTHER?

By Geneva Steinberg

In these troubled times, when people are starving in India, killing one another in Vietnam, rioting in the streets, choking in their own pollution, and waiting to see who will be first to push The Button - how can you waste your energy on something as trivial as WOMEN'S LIBERATION??? Don't we have enough conflict?

And anyhow, most women don't want to be "liberated." Women have been biologically conditioned to accept a secondary role. You can't fight Mother Nature!

The best answer to Women's Liberation is a good hard slap!

These remarks were recently spoken to me by someone who should know better. Here is my reply:

First off, anything that affects over half the human race, even on a small scale, is more than a "trivial" problem. Sexism is not on a small scale, however; it pervades our entire culture. I am speaking now only of American culture; everybody has heard what things are like in Africa, Asia, India, and South America. Those women don't have any liberation movements; the possibility has never occurred to them. There are still places in the world where women are regarded, literally, as property. You've heard protests about diplomatic relations with South Africa, because South Africa is a racist county. Have you heard any protests about diplomatic relations with sexist countries? Not likely! THAT is taken for granted.

Certainly, there are things more urgent than Women's Liberation. People generally have to be fed and educated before they can be liberated. But remember - when (if ever) we have abolished war, poverty, illiteracy, racism, and pollution, women may still be The Second Sex. That problem has to be handled separately; its disappearance is not inevitable.

It's easy to understand why there is so little enthusiasm for Women's Liberation. Racial equality, now, is finally

beginning to catch on, even in the South - and why not? It's relatively harmless. Integration causes no major upheavals for anyone. There may be a few inconveniences, but things as a whole proceed much as before, although of course you wouldn't want your sister to marry One....

But true sexual equality would turn this society upside down!

(Note to the nit-pickers: When I say equal in this context, I mean equivalent, not identical!)

Racism is usually more blatantly hostile than sexism. Even so, on the average black men have higher incomes than white women - and of course, black women earn less than almost anybody, except maybe American Indians.

But Blacks do have one head start over women - they at least realize that they are starting at a disadvantage. Many women can't bring themselves to admit that. They've learned to play it safe for so long. How can you know if the door is locked, if you've never tried to leave the house? Freedom is frightening; it's easier and more comfortable to let somebody protect you. And some women even imagine that this protection puts them in a privileged position. Women are never drafted, it's no embarrassment for a woman to be out of work...all true. But those who don't share the responsibilities rarely share the respect.

That's why we automatically assume that anything concerning women's status must be TRIVIAL. What, surely you won't bother us with more of that silly WOMEN'S stuff? We prefer to concentrate on MAN-sized problems!

The very name that we use for the movement shows a flippant attitude. Women's LIB? How many times have you heard of Black POW?????

Think of Women's Liberation. You think of bra-burning, day-care centers, abortions on demand. - These are not the issues. Japan has abortion on demand. Japan has day-care centers. Japanese factories even give the women employees time off to nurse their babies. So how come we haven't heard much about those Liberated Women in Japan?

The fact that these trappings are part of "Women's Liberation" is very good evidence that women are NOT "liberated." In our hypothetical non-sexist society, both parents would be equally inconvenienced by lack of child-care centers. As things are now, if child-care facilities are inadequate or too expensive, who stays home? The mother.

Of course, you say, this is only logical, since she usually isn't earning as much.

RIGHT! It makes a circle.

* * *

Now, as for Women's Liberation increasing conflict - in many ways, it certainly will. More than a few marriages would break up if the wife became guilty of insubordination. But this is only because the marriages have an unhealthy basis in the first place.

There is an image of a Women's Liberationist as an unloved spinster. (Compare the words spinster and bachelor. Shows where our society's head is at!) This stereotype is intended as a put-down for the woman - a Women's Liberationist has a harder time finding a man. Well, naturally. Consider, men - suppose that marriage meant that YOU had to do the housework, ironing, cooking, and parenting for two people - often in addition to an outside job, which would not pay well and would not be considered very important, even though it would take as much of your time - suppose people would judge YOU by your wife's success or lack of it, suppose your wife would be head of the family, suppose on marrying you would drop your own name and become known as Mr. Jane Smith - suppose you would be expected to follow her anytime she decided to move, and suppose on top of all this you were patronizingly referred to as "the little man" and consoled with flowers, candy, and a dishwasher, and told how much you should appreciate the little courtesies she offered you, like lighting your cigarette and opening doors for you....

Think it over. Reverse the roles. Wouldn't YOU prefer to stay single?

So how come everybody thinks it's so strange when a woman reacts the same way?

On that level, then, there may be a lot of conflict, between women who decide they've had enough crap, and men who think they ought to keep their place. But that

is a bickering, personal type of conflict. I think it's highly unlikely that the sexes will organize to take up arms against one another. If we kill ourselves off, it won't be because of Women's Liberation.

In fact, since the Military of any country is overwhelmingly a masculine establishment, we might see just the opposite effect. People have grown used to the idea of losing their sons to war. But when the daughters are drafted also, it might shake us up enough to take a long hard look and ask ourselves if this cause is really worth it.

* * *

It proves nothing to say that most women don't want to be "liberated." By definition, the Status Quo is supported by most people. A hundred years ago many women indignantly declared that they didn't need the vote, they had a husband to take care of them. We've come past that point now, but the attitude is much the same. And, outside the fact that it is easier to parrot than to think, there ARE some valid reasons for female conservatism on this issue.

Remember from your history books what happened to the slaves who were freed in the South, after the Civil War? They had not been prepared for freedom; they weren't able to take care of themselves. Many women are in this same position now. Even if we did have equal employment opportunities, their skills and talents would not equip them for any interesting work. And after a lifetime of conditioning to a secondary role, no matter how great your natural ability and determination, you don't shake it off by repeating to yourself 100 times "I am a Free Spirit."

Also, many women see Liberationist ideas as a reproach to them for choosing to live conventionally.

Even so, it is surprising how many women will agree with the basic principles of Women's Liberation - so long as you don't call them by that name! Many people stick to the old patterns not because they ENJOY that way of life, but because they can't imagine any other. Even when we do know better, going against the grain of Society is easier said than done.

But as for that part about BIOLOGICAL conditioning - that's something else again. Not to deny that there are temperamental differences between the sexes; but we haven't yet even determined what they are, much less what should be done about them! It is unwise to generalize from the behavior of lower primates - but if you want to throw that in, I remember reading about one species (the marmoset, I think it was) where the MALE takes care of the young. And what does that prove? Nothing!

There is a tendency to look back through history and point out that in almost all (but not ALL!) primitive tribes, the men held the dominant position. Therefore, it is said, this proves that men are naturally the dominant sex.

It is interesting to note that the women of the Amazon tribe were said to live apart from their men. That is the only way female dominance COULD be maintained in a primitive society - because in any society without birth control, male dominance is almost inevitable. But how does that apply to US? I don't think any vast psychological differences would need to evolve to stabilize these societies; the physical differences would be quite enough to account for it.

Differences in physical size and strength have been cited as a reason for "natural" male dominance - saying that women could not manage the primary survival tasks as efficiently. But most likely this division of labor came about because the women were too often incapacitated by pregnancy and childbirth. In the Asian countries the average man is smaller than the average American woman, but his size is no great handicap! A look at any group of circus acrobats should show that women can develop quite adequate physical strength and endurance, under the right conditions. Unfortunately these conditions are not encouraged in our society. By discouraging women from strenuous sports and activities, the natural physical differences are exaggerated.

Undoubtedly childbirth does set off some hormonal changes to prepare a woman temperamentally for motherhood. But I have doubts that any such changes would endure for the next 18 years! And how does that determine who repairs the car

and who does the dishes, or who is the secretary and who is the executive?

Agreed, the artificial sex roles are hard on men as well as women. But let's not kid ourselves about who's holding the short end of the stick!

On applying for work, I have been told: "We have to have a woman for this job; it's too tedious for a man."

One subtle indication of women's stature is the names we have for them. A woman is rarely simply a "woman," although a man is proud to to simply a "man." Women are known as "girls" (even when they're middle-aged), "ladies," and "chicks." Isn't it time we called off this game, and started calling ourselves "people"?

Now, to my "recommended reading" list. Probably THE best book I have found on the subject is THE SECOND SEX by Simone de Beauvoir. She touches the very heart of the problem: Namely, that man is taken as the human standard, and women are the Other People. Unfortunately, her book is almost 700 pages long, so it is unlikely to be read by anyone who isn't already interested in the subject. You can get it for $1.25 from Bantam Books, 414 East Golf Road, Des Plaines, Ill. 60016.

A shorter, more readable essay is found in THE FEMALE EUNUCH by Germaine Greer. Almost anybody should find this book entertaining.

For women looking for practical suggestions for a new life-style, there is THE LIBERATED COUPLE by Susan Cohen, $1.75 From Lancer Books, 1560 Broadway, New York, N.Y. 10036. This is not Literature, but it might be a useful handbook.

The defense rests. - Geneva Steinberg

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(CULTURE CORNER - continued from page 2)

People are moving about old Jeruselem, going about their everyday tasks. It might be a sultry day or a cool night. But suddenly snow-white gobulars begin to spread through the heavens in seeming ranks. A high pitched whine, a steady tremor, and a huge white sphere begins a slow descent on the Mount of Olives. Everyone beholds the "heavenly hosts" filling the Earthly skies, making a loud chorus.

Jesus Christ has returned as King!

Fantastic? Weird? No, not according to Rev. Barry H. Downing, who postulates in his book, THE BIBLE AND FLYING SAUCERS, that a startlingly convincing theory exists that is easily overlooked by intellectuals in the modern space-age: That the "pillars of fire and cloud," "clouds," "whirlwinds," "chariots," "wheels," "doves," and other Biblical imagery are not just pretty symbolism and myth; that they are indeed "other-worldly" visitors, commonly called "messengers of the Lord" or angels.

Downing speculates that Jesus Himself was an "undercover agent," so to speak, who came to Earth from an alien world and gathered a small band of followers who pledged their allegiance to His "Heaven" (page 126).

The appearance of the "Lord" was played up in the Old Testament. There is the crossing of the Red Sea - and the sojurn of the "pillar of fire and cloud" that accompanied the Israelites.

This compares with the New Times when the "lord" and "His messengers" appeared privately or to a select few, such as the episode in the 12th chapter of Acts, where an angel materializes before Peter in prison and releases him, quickly disappearing once they are out in the street.

The "Lord's messengers" still appear to have this general "laissez faire" policy, as evidenced by the elusive maneuvers of our modern flying saucers. It is perhaps this policy that Jesus referred to in Acts 1:7 when His disciples asked Him when the "Kingdom" would be set up.

Under the pen of Rev. Downing, a whole array of mysterious Biblical happenings take on a new "space age" meaning.

An aerial object guards the Israelites as they cross the Red Sea, forcing the waters apart by a strong electromagnetic force, causing the mud to harden and gushes of "wind" to file out of the ends of the water "tunnel."

Soon the Israelites are safely on the other side.

Along comes the pursuing Egyptian

army, and the heavy force field knocks them flat, with a cascade of towering water collapsing on them seconds later.

A UFO appears to Moses in a thicket of bushes, giving the appearance of a burning bush, and instructs Moses about a grand mission. Later, when Moses goes to meet a UFO on the Holy Mountain, he is given the Ten Commandments, and soon his face begins to glow with a strange radiance.

A UFO appears before the prophet Elijah as the "Spirit of the Lord," and Elijah gains a reputation for experiencing such visits - for it was when he was taken into Heaven by a "whirlwind" that his fellow prophets remarked that perhaps "the Spirit of the Lord has caught him up and cast him upon some mountain or into some valley." (I Kings 2:16)

Earlier, after a dramatic demonstration between Baal and God, Elijah had escaped for protection to a cave in the hills of Mount Horeb. There, in the words of Rev. Downing, a UFO came to the hill, its force field causing a "great and strong wind" that "broke in pieces the rocks." This in turn caused a small landslide.

"After the wind an earthquake."

Finally Elijah could see the brightness of the UFO.

"After the earthquake, a fire."

The "people of God," both in the Old and New Testaments, seem to have had an intimate connection with the UFOs (Gabriel and Mary, Christ's baptism, Christ's resurection, the Angels, the Light that blinded Saul, etc.). That Rev. Downey sees these connections as an answer to the "Dead God" theology growing today comes as no surprise. Such theology, he says, is based on several faulty pillars of materialistic, psychological rationalization in psychology, mythology and philosophy.

The "demythologizers" have been operating on several erroneous assumptions, according to Rev. Downey. These seem like a spreading disease that will end in a popularly held belief in the death of God.

While you may not agree with all Rev. Downey says in a theological way, you must admit that UFOs are still with us today, and the heavy criticism that the late Condon UFO Research Project has received by professionals points out the active controversy in this field. Official government investigation of the UFOs continues in other countries, including Russia. The array of aerial phenomena has not stopped.

As Downey says on page 114 of his book in speaking of the current God is dead philosophy: "The early church seemed to claim to know the difference between fancy and fact as nearly as do Bultmann, Robinson, or Atlizer."

Downey is refering there to the Higher Critics of a definitive Scriptual approach.

- Steve Erdmann

* * *

(Note: In the following reviews, Geneva Steinberg writes about some popular newsstand magazines.)

PREVENTION

Edited by Robert Rodale - Rodale Press, Inc., Emmaus, Pa. 18049 - $5.85 for 12 monthly issues.

This is one of the oldest and most readable magazines in its field. It is a good place to become acquainted with health-related discoveries that haven't yet gained widespread acceptance. Most of the articles are well-documented as to source. You can learn a great deal from this magazine, and you may have to unlearn even more!

PREVENTION also publishes information about pending legislation on health-related subjects, and gives suggestions as to how the readers can exert their influence. There is a heavy emphasis on nutrition.

Although many natural foods enthusiasts disagree with the PREVENTION theory that milk and wheat products are harmful to most people, on the whole the magazine can be very useful to those who are having second thoughts about our "civilized" ways of living. - And if you haven't yet had such second thoughts, then you DEFINITELY need PREVENTION!

ORGANIC GARDENING

Published by the same folks who put out PREVENTION, this is a practical guide to those who are interested in growing their own food, free of pesticides and other chemicals. It would be helpful

either to the back-yard gardener or the full-time farmer.

MS.

Edited by Gloria Steinem - Ms., 370 Lexington Avenue, New York, N.Y. 10017 - $9.00 for 12 issues.

This is the newest large-circulation feminist magazine. Judging by the first issue, it shows great promise. It is chock-full of interesting articles, ranging from radical ideas that will appeal to a minority of women, to practical down-to-earth topics that will say something to almost everybody. Good food for thought. I recommend it.

NEW WOMAN

Edited by Margaret Harold - Allied Publications, Inc., P.O. Box 24202, Fort Lauderdale, Fla. 33307 - $7.50 for 12 issues.

This is another feminist-type magazine, well-written, well-put-together, but a little too slick for my taste. Seems to be mainly directed at the women who are Executives or would like to be. Nevertheless it contains a lot of good material of more general interest. NEW WOMAN came out with a male centerfold almost a year before COSMOPOLITAN. (Which magazine, by the way, I do not recommend for anything except confetti.)

_ Geneva Steinberg

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(THE BROWN MOUNTAIN LIGHTS - continued from page 13)

tion, I think, on highway 181, beside the road."

Greenfield also has a photograph that was given to him by two local men. The picture was made at 3:00 a.m. on July 6, 1969, showing two red glowing pinpoints of light in the center, with a group of green lights off to the side. The latter have been identified as the lights of Gingercake Acres.

The best avenue to take to get to the bottom of this mystery, from a personal viewpoint, would be an intensive study of local legends and of individual experiences not widely publicized. I feel the BML merit that much investigation.

(Author's Note: Researchers will want to also check these newspaper accounts. Charles Mishoe in the BLOWING ROCKET, Blowing Rock, N.C., July 27, 1951; Hoyt McAfee in the ASHEVILLE CITIZEN-TIMES, June 5, 1938; Ashton Chapman in the same newspaper, June 5, 1952; Hoyt McAfee in the GREENSBORO DAILY NEWS, September 9, 1945; William Richardson in the RALEIGH NEWS AND OBSERVER, September 18, 1952; and an Associated Press release dated August 6, 1962.)

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(THE DEVIL'S OWN - continued from page 15)

cide that referred to the tarantula?

It is the Devil's Own hornpipe, and what do you think the Ratcatcher did with the kids from Hamling town?

They danced all the way into the mountain, as does Peer Gynt in the opera that was so singularly unsuccessful.

But today we have a few different things to think about. Like atomic bombs that shouldn't be juggled by possessed people. Or like ICBM's, which could conceivably be launched by possessed people. Maybe we should be allowed to talk about the telaugmentive devices until we have a freedom of choice about launching ICBM's or not launching them.

I would prefer not to launch them, wouldn't you? Even a troll might agree with that. They could be uncomfortable in the hands of a possessed person. They might retaliate all over the place.

So you see there are two sides to this Devil's Own business. They might be uncomfortable about the roof in a mine that deep. Atomic bombs are pretty heavy stuff even for a rock curtain.

Some of those buried cities are so old they collapse all by themselves without

much help from atom bombs.

Anyway, the sun is hot enough, without starting a sun here on Earth. What always puzzles me is, how did the sun get started? How did all those stars out there start burning? Did each and every one go through the invention of the atomic bomb, and the careless experimentation with different formulas for different bombs - till they hit on the syn-cycle bomb?

The Devil's Own seem bent on cavorting as flames, don't they? - Richard S. Shaver

(Editor's Note: New readers, who haven't read Shaver's articles in previous issues of CAVEAT EMPTOR, might be a trifle confused at some of his terminology and references. We can only suggest you get copies of our first three issues, which contain enough background material to explain what this is all about. The three issues are still available in ample quantities, though the supply is dwindling rapidly. The price is 75¢ each, or $2.00 for the set.)

* * * * * *

(UFOS AND THE POST-BLUE BOOK AIR FORCE - continued from page 17)

the article, but the time of the sightings was fixed at about 9:00 p.m. The game wardens were Mike Walsh and Burton Wheedleton. The trooper was J.F. Cooper of the Easton state police barracks.

The objects were described as having red, green and white flashing lights (these are also standard position light colors for both military and civilian aircraft) that remained in a fixed position for more than an hour at extreme altitude. The objects' shapes could not be determined, but they were too high and remained stationary too long to be aircraft, according to the observers.

Officials at the Naval Air Station at Patuxent, Md., and at Dover Air Force Base across the Chesapeake Bay in Delaware, informed the state police that there WERE NO AIRCRAFT in the area at the time of the sightings. Later the Dover officials admitted that they had picked up something on their radar, but that they weren't certain if the blips were the mystery objects or not.

The sightings lasted until 10:15 p.m.

If the military has any reason to continue their former policy of deriding witnesses of UFOs, why then did they not come right out and state that their radar had identified the objects as aircraft? Any why bother to inform the state police that no aircraft were in the area at the time? Food for thought.

It would seem, to me at any rate, that if a little less controversy were bandied about and more genuine research were undertaken, the ridicule-ridden field known as UFOlogy might begin (after twenty-five years) to gain some headway. But until individuals cease with the jokes and the pranks, the harassment of each other and their brother, only backsliding can be accomplished.

The feud between the military and the civilian researchers has been a long and useless one. In all honesty, I don't feel the military is trying to "hide the facts" from the mass population. What would they gain by such methods? Surely not the gratitude and respect of the nation! And in an age when the GI is more often than not scorned for his role as an alleged peace maker, Uncle Sam most certainly realizes the need for not bringing extra and unwanted derision down upon his back.

The contrast between the buffoons and the serious investigators in UFOlogy is, in essence, a scaled down version of the condition of this country today. Perhaps if we can amend the smaller problems, the greater will fall into place!

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LETTERS TO THE EDITORS

(Editor's Note: Pro or con, we're interested in receiving your views about the subjects discussed in CAVEAT EMPTOR. Please keep your letters short and to the point. We will not edit or change your words unless absolutely necessary.)

* * *

Dear Eugene:

Father Fairbanks' article on the Men in Black threw a little more light on the forces behind the Kennedy and King assassinations, but not much. In my estimation, not enough to bring the murderous wrath of the assassins down on him, especially when he tries to link the assassins up with Communism, Castro and the NKVD! What does this make Father Fairbanks? An agent of the CIA? If he isn't on their payroll, he should be! Contributing to their propaganda line for nothing.

If you're so eager to be on the firing line, why don't you review Thomas Buchanan's WHO KILLED KENNEDY, or Joachim Joesten's OSWALD, ASSASSIN OR FALL GUY, or Mark Lane's RUSH TO JUDGMENT?

Or better yet, get a tape transcript of Johnny Carson's famous interview with Jim Garrison a half-dozen years ago, and run it serially in CAVEAT EMPTOR. In that interview, I was amazed to learn that the Dallas police arrested TEN suspects in addition to Oswald that infamous November day in 1963! Yet not a word of this in any of the papers or magazines I read. Apropos of Father Fairbanks, are Castro's agents and the NKVD so all-powerful in America that they could have this kind of information suppressed?? Garrison also told Carson that Jack Ruby was the driver of the truck which delivered the murder weapons to Dealy Plaza that fateful morning.

Garrison showed incredible naivete in getting into the assassination controversy in the first place. He told reporters in his New Orleans office that when he stumbled on to the trail of the assassins in New Orleans, and Clay Shaw's connection with them, he knew he didn't have enough evidence to be sure of Shaw's conviction; but he thought the Federal government would follow his lead and carry the thing to a successful conclusion! Instead, the government did everything possible to stop the case from ever coming to a trial!

But if you want to take them on, best of luck to you.

Riley Crabb
Director, BSRF

Vista, Calif.

(We printed Father Fairbanks' article in our Spring, 1972 issue for just one reason: To goad him into producing some of the evidence he says he has.

But so far, he has ignored our Editorial challenge. He hasn't even bothered to renew his subscription, which is perhaps understandable under the circumstances. We do wish, though, that he would have stayed with us long enough to see this in print. But it all goes to show that he probably couldn't prove anything anyway.

We're not interested in reviewing any of the old assassination books or in running the text of the Garrison interview. The whole tragic affair has been rehashed and rehashed so many times that it seems pointless to do so again.

We ARE interested in presenting a NEW approach to these assassinations, if anybody can offer one. AND we are certainly ready and willing to print someone's evidence, if it would hold up in court.

However, it's clear Garrison can't prove anything - and it may be that no one else can either! - ERS)

* *

Dear Gene & Geneva Steinberg:

I must congratulate you on your most excellent magazine. I enjoyed all the articles in issue #3, but feel I must comment on one - PROFILE OF A PORNOGRAPHY FIGHTER.

I feel pornography should be legal, at least for those 18 years of age and over. It amazes me how murder, violence and other crimes can be viewed by anyone, yet sex which harms no one can't be viewed without restriction. Perhaps there would be less perversion (sadism, etc.) if children were brought up without feelings of guilt about sex.

Raymond Dreher himself stated "the exercise of freedom stops when you defy reality." However he objects to photos of oral sex. Oral sex certainly isn't perverted and is practised by a large segment. The photos of oral sex therefore don't defy reality. It is interesting to note that some states still have old laws against oral sex. (continued)

To try and control an individual's sex life and choice of reading material is perversion in my opinion.

Mr. Dreher goes on to call PLAYBOY "the house organ of prostitution"! Really now! Does he know PLAYBOY is one of the top ten best selling magazines? Does he also know that of the magazine's 5,551,000 readers, three million are women? This hardly makes it the filth rag he seems to think it is. PLAYBOY has done a lot of good with its reporting, particularly PLAYBOY Forum, and its grants to various people and institutions.

Just one last thing I'd like to mention is in regards to nudity on TV. I work for a TV station. When a white female appears nude on TV, a multitude of calls are received from people who were "offended." However, if a show such as "Wild Kingdom" shows topless black women, no one complains. This speaks for itself.

Keep up the good work.

Kurt Glemser
Editor, QUEST
Ontario, Canada

* * *

Dear Editors:

We are writing this letter to apologize for the premature statements made in your Winter, 1971-72 issue, in the article entitled THE SEARCH FOR THE HIDDEN WORLD.

It is not possible at this time to complete and publish the manuscript carrying the above title, despite earlier promises that it would be ready in the Spring of this year.

The book is being postponed due to circumstances beyond our control. This should not mean to imply that we have been subject to any interference, organized or otherwise.

We still believe the book will be published eventually. But this is not the right time.

The Committee Of Five
Livingston Manor, N.Y.

* * *

Dear Mr. Steinberg:

CAVEAT EMPTOR #2 was received a few days ago....I congratulate you, Mr. Steinberg, on a truly exceptional magazine. Extremely interesting.

I enjoyed reading the Editorial, articles, book reviews, etc. There were surprises too, such as Muhammed Ali's belief in flying saucers. You are doing something that meets with my full approval. Namely, printing ORIGINAL material regarding the great Shaver Mystery and allied subjects....

Alex Saunders
Ontario, Canada

(Readers of Ray Palmer's string of magazines will recognize Mr. Saunders as a frequent contributor to FLYING SAUCERS and SEARCH. We have scheduled an article by him for a forthcoming issue of CAVEAT EMPTOR. - ERS)

* * *

Dear Eugene:

...Thank you for your very fine issues of CAVEAT EMPTOR. A very nice layout and printing job. And the stuff with Shaver and Palmer was great. Keep up the good work. However, I must point out an error. On page 31 of issue #2, you said "only one party was willing to stage the (Congress of Scientific UFOlogists) next year...."

Logansport defeated the Atlanta bid made by Rick Hilberg by a roll call vote of 11-2. There was also talk of a Greenfield-sponsored Washington, D.C. bid that never materialized....

I will NOT let the Congress die. We have several surprises awaiting the doubtful delegates....We expect to outdo (the last two sessions), even though the Congress is in a time of turmoil....

...The Congress COULD make a comeback with this convention if all would co-operate, including editors of other UFOzines who ignore our repeated pleas for advertising. I can't do it alone, you know....

Gary Elvers
Logansport, Ind.

(About my "error": It's really a minor technical point, but I was informed

that the Atlanta bid was not properly presented since the sponsor in that city, Allen Greenfield, did not wish to hold it there.

It's true that the Congress hasn't received quite the amount of publicity it used to get. One of the reasons is the general apathy in the UFO field. Another is the "competition" during the month of June, especially from the Midwest UFO Conference.

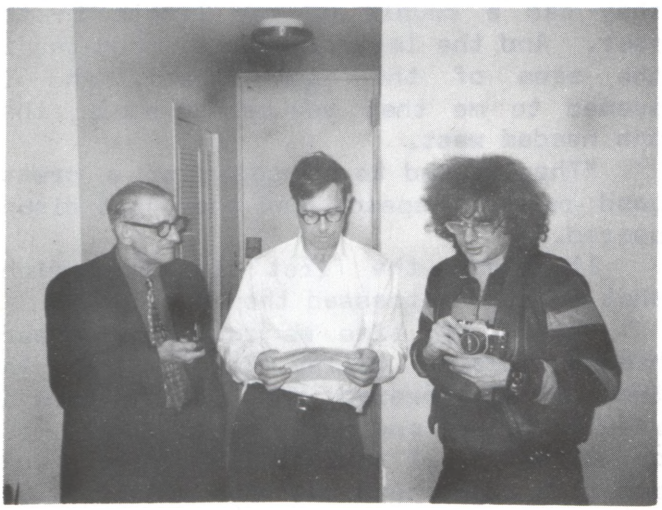
The Editors of CAVEAT EMPTOR heartily support such events. But perhaps the various groups involved could get together somehow and agree to space them a few weeks or months apart. This will generate harmony, simplify the problem of getting enough publicity, and probably even attract more people to each convention - which is what we all want anyway. - ERS)

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CAVEAT EMPTOR NEWSWATCH:

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CONVENTION TIME



While New Year's Day may seem an unlikely time for such a thing, the leaders of the Congress of Scientific UFOlogists took the occasion to hold a strategy session. Meeting at New York's luxury Americana Hotel were John J. Robinson, former Assistant Editor of SAUCER NEWS, James W. Moseley, former Editor of SAUCER NEWS, and Allen H. Greenfield, co-founder of the annual Congress (pictured above from left to right).

The main item of business was to select a new chairman, a replacement for Allan Manak who had resigned. Although a voting majority wasn't present, the trio picked Moseley as their new leader. Later, the entire Congress Organizing Committee approved the measure by a fairly wide margin. Not so a proposal to cut out the fee for non-attending members. At press-time, the proposal had bogged down one vote short of passage, and few cared to guess whether the needed vote would ever be cast by the recalcitrant member.

Although the question of dues remains unresolved, the Congress will go on as scheduled. The sponsor, Gary Elvers, has planned the event for June 23 through June 25, 1972. - The weekend also marks the twenty-fifth anniversary of Kenneth Arnold's historic UFO sighting, the beginning of the modern saucer era.

The open session will be held on Sunday, June 25, at the YMCA-YWCA, 905 East Broadway, in Logansport, Indiana. Featured speakers will include UFO stalwarts James W. Moseley and Gray Barker. Also set to address the gathering, Professor Larry E. Lawrence, curator for the world's first flying saucer museum. Long-time saucer enthusiast Laura Mundo was to give the keynote address, but she was forced to cancel out due to a serious illness.

The Editors of CAVEAT EMPTOR will attend. It will be the first time we've been at the Congress since 1967. If you're interested in coming, write to Gary Elvers at 607 West Miami Avenue, Logansport, Ind. 46947. For last minute information, call him at 219-739-2261.

The last weekend in spring will also be important for UFO buffs - as the third annual Midwest UFO Conference takes place. At the top of the speaker's list, there's Dr. David R. Saunders, publicly-known for his connection with the University of Colorado UFO project and his subsequent disavowal of the Condon Report in a near-best-selling UFO paperback.

Other guest speakers include UFO and occult writer Eugene Olson, who is better

known by his pen name, Brad Steiger.

The Midwest UFO Conference will be held on Saturday, June 17, 1972 at the Holiday Inn, 200 Maine Street, Quincy, Illinois. For complete information, write to: Tri-State UFO Study Group, Inc., c/o Fields F. Freeman, 1015 Rhapsody Road, Quincy, Ill. 62301. If time is short you can telephone 217-224-0407 or 217-222-8374. We are informed that hotel reservations must be made at least two weeks in advance.

* * *

SAUCERS SCAN SKIES AGAIN

In the last issue of CAVEAT EMPTOR, we jokingly remarked that saucer sightings in southeast Pennsylvania had been on the wane until we arrived - that the frequency of reports then turned sharply upward.

It turns out that this statement had more truth than we suspected.

On January 14, 1972, Mrs. Louella Hynson of Philadelphia was driving to work at the Valley Forge Army Hospital, near Phoenixville. It was 6:30 a.m. She was close to the Phoenixville High School.

"I saw this light up in the sky, and it was three round bright lights together. There was a red pulsating light underneath. And I thought to myself: 'This is strange. After all the years of driving this road, I've never seen that light up there.'"

"...I parked my car and I got out to look to see if there was a pole or something underneath this light, because I thought maybe they erected it for a warning system or something. And I stood and watched it....After a while it started moving off slowly and just faded on out."

Though she admits it was only a rough guess, Mrs. Hynson places the object at about 1300 feet in altitude, well below the clouds. The aerial visitor was in sight for about five minutes before it moved off.

She told CAVEAT EMPTOR that she had read books by Frank Edwards and George Adamski some years ago, but this was the first time she had seen anything so unusual.

Police in Phoenixville were notified, but there were no other witnesses.

Came the evening of January 19. A woman in Berwyn, a short distance from Phoenixville, was hanging out some clothing to dry. She looked up into the clear wintery sky, observed the stars, and said to herself: "Tonight's the night for some flying saucers!"

Two hours later, Phoenoxville police received several calls about some strange lights in the sky.

The police log listed the time at 9:32 p.m. Patrolman Albert Wissert, Jr. tells what he saw:

"It was just a couple of large objects. They seemed to be larger than an airplane. And it seemed to be three large lights like dome lights on patrol cars that were rotating on each object, and they had a couple of red lights in the rear. And the last time I saw them was in the area of the high school. And it seemed to me that one headed south, then one headed west.

"They seemed to be going at a pretty good rate of speed, and they just disappeared."

It wasn't the first time that night that Wissert witnessed the saucers.

"The first time we saw them, we were headed towards Valley Forge Park. And then it disappeared, and...I was back on regular patrol and maybe about a half hour or so later...I spotted them for the second time right near the high school."

Wissert was no expert on aircraft. The two years he spent in the Navy were occupied with sea duty. He first thought the odd things were Army helicopters, taking patients to the Valley Forge Army Hospital.

"The thing was, you couldn't hear these things...and these Army helicopters, when they come in, you can hear them maybe a few miles away. You can hear them coming."

He concluded: "They seemed to be some type of aircraft. It doesn't look like any aircraft of ours...."

The objects each resembled the one reported by Mrs. Hynson. Both were at fairly low altitude, according to officer Wissert. Probably between 1000 and 1500 feet. He wouldn't venture a guess as to their speed.

"They were going at a very fast rate of speed. You couldn't keep up with it."

The glowing sky-travelers were seen by two other Phoenixville patrolmen, Harry Cowan and Kenneth Solntzeff. Police in adjacent Schuylkill township received a few reports, but weren't lucky enough to see anything themselves.

Investigators will note that a peculiar characteristic of UFOs was again in evidence. There was a Philadelphia Electric Company generating station in the area containing a sizeable number of power transformers.

Sightings continued sporatically until the end of the month. Then the aerial apparitions apparently tired of their nightly jaunts through the skies and went elsewhere. (All quotations are transcribed from taped interviews with the witnesses.)

* * *

OTHER PLACES, OTHER SAUCERS

People in other parts of the United States did not have to feel that the saucers had deserted them. The mystifying discs still had a few tricks up their sleeves.

A ball of light, flying below cloud level, astounded Henry H. Harris, Jr., manager of a mobile home lot in Eden, North Carolina. It was the night of February 3, 1972. Upon spotting the UFO, Harris called one of his salesmen, Perk Brown, to confirm that there was really something strange in the sky. Both described a reddish object the size of an egg. Reports also came from other residents in the community.

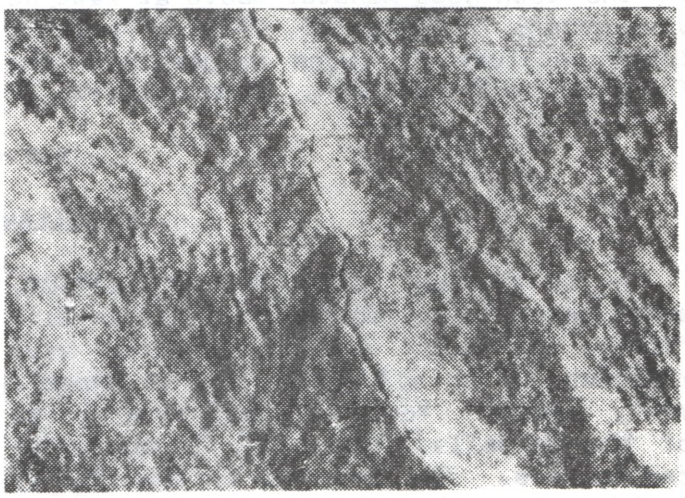
A seven-foot-tall monster - the "Moth Man" of the 1970's - was seen by residents of Balls Ferry, California on January 19. The dark-colored creature gave forth a noise that sounded like a scream. The entity was hairless, though there were lumps over its body. The ear - if one could call it that - was shaped like a tear drop. There were also accounts of two glowing balls of light that joined together in the sky. The single orb then sped upward and was lost in the distance.

The mid-western section of the country remained a hot-bed of UFO activity. During the first two months of 1972, sightings came from Quincy and Kinderhook, Illinois. One phenomenon spread across four states, Arkansas, Missouri, Illinois and Iowa.

For the most part, the sightings took place at night. The witnesses told of glowing lights in the sky, moving at various rates of speed, sometimes making uncanny maneuvers. But as was the case with most of the reports so far this year, there are no details about metallic aircraft with appendages of some sort - just lights in the sky, but quite real and perplexing. (The Emergency Press, 4/1/71; Skylook [Box 129, Stover, Mo.], 3/71 and 4/71.)

* * *

MARINER 9 REVISITED



Fans of Edgar Rice Burroughs' Mars series were sorely disappointed when the latest probe of the red planet further crumbled the rapidly-weakening possibility of some kind of life there.

As 1971 drew to a close, swirling dust storms abated, and the clear, scarred Martian surface stood out in bold relief (see photo above).

The legendary canals on the planet proved to be just that - a legend. What looked like canals were more like optical illusions or gigantic streams of dust generated by winds of up to 250 miles per hour.

There are no seasons on Mars. The classic pattern of changes observed by astronomers on Earth are caused by the dust being blown across the barren surface.

And the polar ice cap is not water, but carbon dioxide - which really wouldn't

do much towards quenching the thirst of a would-be Martian explorer.

It is not impossible for life to exist on Mars. Dr. Carl Sagan, director of the Laboratory for Planetary Studies at Cornell University, suggests, though, that if it does exist, it's not very highly advanced.

And so the vivid picture of John Carter wandering across the dead sea bottoms of his beloved "Barsoom" remains yet a dream. (Philadelphia Inquirer, 2/27/71.)

* * *

SORRY 'BOUT THAT, MONSTER FANS

For a while it seemed that believers in the Loch Ness Monster would at last be vindicated. On March 31, 1972, a "mysterious" creature of large proportions was found in the fabled Loch. Even network TV newscaster Walter Cronkite wondered if Nessie might finally have been found.

On April Fool's Day, the bubble burst!

A scientist looked over the "monster." He said it was just a young seal!

Police believe it died aboard a ship that was taking a number of its species to a British zoo from the Falkland Islands. The creature was formidable looking, nevertheless. It was nine feet long, and weighed 350 pounds.

No one is sure just how it got into the Loch. The hoaxers - whoever they may be - might have found the dead mammal in the Atlantic, or could have taken it from some fishermen who discovered the poor thing.

So the monster-hunters, with stiff upper lips, must now go back to their submarines, their cameras, and their sonar - hoping against hope that their next find will not turn out to be another false alarm.

* * * * * *

MISCELLANEOUS TRIVIA

- In the next issue of CAVEAT EMPTOR, we're going to try something a little different. We're not really sure what your reaction to it will be. It's an experiment, really. You might call it a satire of the so-called "big name" flying saucer researchers. The best way to describe it would be to quote a letter the author sent along with a rather musty manuscript:

"Here's NAKED CAME THE FORTEAN or The Strange Disappearance of CAVEAT EMPTOR, unexpurgated, unabridged, and unnecessary, complete with typographical errors, misspellings and everything else that will go into making it the beginning of the end for CAVEAT EMPTOR."

- Frank Bertrand, our staff Scribe, has been demoted to Postscript because he hasn't written to us very much lately.

- We can't overemphasize the importance of sending your change of address notices as soon as possible. The post office, for some strange reason, usually won't forward third class mail, even if you leave them your new address. So, to be sure of getting CAVEAT EMPTOR promptly after you move, please notify us at least FOUR WEEKS in advance, if at all possible. Send us both your old and new address for faster processing - include your Zip Code! Send your change of address card to: Subscription Dept., CAVEAT EMPTOR, 22 Strode Avenue, Coatesville, Pa. 19320. We'll appreciate the cooperation. - ERS

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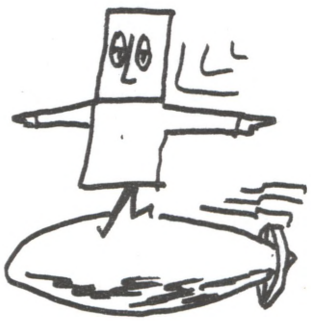
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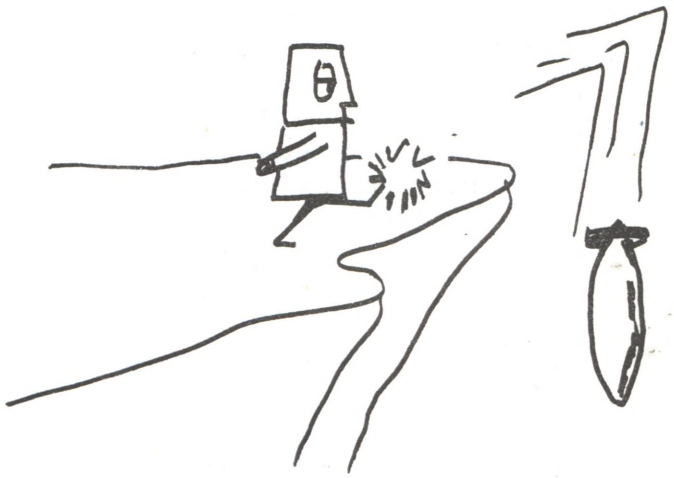
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1

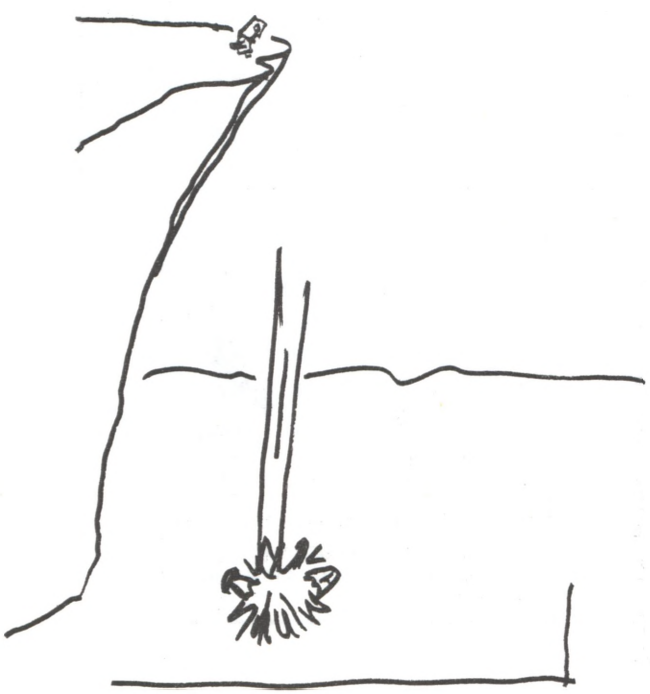
REMEMBER, THOUGH, THAT BOTH COMMON SENSE AND THE PROVISIONAL GOVERNMENT CONDEMN THE MUCH TOO COMMON HABIT OF JUST TOSSING SUCH THINGS INTO THE NEAREST VALLEY OR CRATER.



2

FORTUNATELY AMEXICANADIAN INGENUITY HAS COME TO THE HUTOWNER'S RESCUE WITH A NEW POSTAL SERVICE: ONE FOR OLD TIME'S SAKE

3



4 JUST BRING YOUR PROBLEM TO ANY NEARBY PICKUP STATION, TAGGED FOR ANY CURRENTLY RECOGNIZED FOREIGN SUBVERSIVE POWER, AND AIR FREIGHT WILL DO THE REST. WHAT COULD BE SIMPLER?



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