

FACTS FOR "INFORMED SPECULATORS"

F. W. Holiday

I THINK John Lade (Vol. 21, No.2) should research his facts to a rather greater depth before venturing into the field of dogma. To assert flatly that there is no connection at all between the Loch Ness monster and UFOs is not fact but merely an opinion. Perhaps we could return to facts for a moment.

Animals cannot exist in isolation nor in very small numbers due to a genetic phenomenon known as gene deterioration. A single Loch Ness monster or even a dozen monsters existing down the centuries is genetically impossible.¹ Experts believe that a minimum of 20 individuals is needed to form a viable population — and even this figure is probably too small. But this fact instantly produces a paradox at Loch Ness.

A 3½ ton Killer whale now in captivity consumes 120 lb. of fish a day. By extrapolation — which is unlikely to be more than 20% inaccurate — a 35 ton monster some 70 feet long (the approximate length of the object that many of us have seen in Loch Ness) would consume about 4 tons of fish a week: say 200 tons a year. Twenty such animals would consume about 4000 tons annually.

Loch Ness is a big lake but to suppose that this massive amount of fish is being removed yearly is ludicrous. Neither the Scottish Ministry of Fisheries, the Ness Fishery Board nor the anglers have any evidence for such massive predation. Moreover, it is known that indigenous fish in Loch Ness are slow-growing; indeed the oldest eel ever recorded in Britain came from Ness and it was small. Salmon have greatly declined due to netting off Greenland and disease. Due to the rapid decrease in light there is no zooplankton below about 20 feet.

The mysterious monsters therefore appear to support their huge bulk on nothing at all. This at least is consistent with their trait of never leaving a dead or dying carcass near the shore and never appearing in detail in a film.

The zoological establishment, in the shape of the British Museum (Natural History) and the Washington Smithsonian Institute, are well aware of this curious situation and have quietly sent out experts to probe the problem. They find that not only the Loch Ness monster, but also the alleged ape-man of North America known as Bigfoot, each fall into the same strange category. This is characterized by a) a lack of organic remains, b) no observed pattern relating to habits such as breeding, feeding or migration and c) an environmental lack of suitable food for animals of the bulk described. Since the problem remains, what is the answer?

Mr. Lade makes another factual error when he says that a sonar picture has been obtained of the Loch Ness monster. You cannot take recognisable pictures with sonar. What you can do is to take time-lapse pictures using a strobe flash. This is what

Dr. Robert Rines did to obtain the pictures mentioned. I happened to be at Loch Ness when he took it and he came up within the hour to tell us about it.

The trouble here is that it is not a clear unambiguous negative but a blurry meaningless image. The alleged "plesiosaur" only emerged after the negative had been specially intensified by the Houston space-centre computer which normally deals with film from space. The fact that Dr. Rines has recently obtained still more underwater shots — not so far released — increases my doubts about what goes on in Loch Ness. Readers may remember the way the late Ivan T. Sanderson and Dr. Heuvelmans became greatly excited about an "ape-man" lodged in an ice-block. Two better qualified investigators than Sanderson and Heuvelmans it would be hard to imagine. Yet somehow the convincing ape-man became transformed into a less-convincing model made in Hollywood. No wonder Keel writes about "cosmic practical jokers" and Professor Napier thinks the phenomena emerge from "The Goblin Universe".²

Is the Loch Ness monster an apparition and are apparitions hallucinations? In his last book, *The Romeo Error*, Dr. Lyall Watson analyses my last sighting of the monster. He seems to think that the object was an hallucination produced by my mind, that this spread to the six witnesses with me and then to others on the opposite side of the loch. This I don't believe.

Celia Green and Charles McCreery of the Oxford Psychophysical Research Institute have just published a book called *Apparitions* (Hamish Hamilton, 1975) which suggests that all apparitions are hallucinations. But at no point do they define "hallucination." The Concise Oxford Dictionary suggests: "illusion; apparent perception of external object not actually present."

The problem is obvious: how can an illusory object bounce back photons and sonar beams? How can it be seen simultaneously by observers a mile apart?

I don't know who wrote that remarkable manuscript on the UMMO civilization but it makes a lot of sense to me. Where is the "real" world referred to so glibly by Green and McCreery? Such terminology makes one wonder if these writers have ever heard of relativity.

My present position is that the Loch Ness monster and UFOs are not objects, whether organic or mechanical, although they present themselves as such to observers. They are, if you like, pseudo-objects; but no doubt they are as "real," within their own terms of reference, as the nearest concrete wall is to us.

With Uri Geller and Professor John Taylor's amazed analysis of the Geller effect behind us, we

can look with much sympathy on John Lade's notion that they are semi-objectified thoughts.³ Eddington suggested many years ago that the universe is intrinsically a mental phenomenon.

The key question — of who is doing the thinking — is impossible to answer in our general state of cosmic ignorance. As Lade puts it — “We now need intelligence.”

I cannot stifle the fear of wondering whether thoughts are not disseminated automatically to a radius of X light years, and of the possible result. Maybe the human race already matches the tedious parade of silvery discs by thoughts of its own even more banal. Imagine, for a grisly instant, that *Coronation Street** appears nightly in the heavens of neighbouring planets to the confusion of scientists in those places who wonder how the metabolism of

* [A long-running British television (ITV) “soap opera” serial—EDITOR.]

any species can be sustained indefinitely on a diet of never-ending bitter ale. On the basis of thought we are indeed ill-prepared for meeting our cosmic brothers. Is this why they think up cosmic puns like monsters, Bigfeet and the bat-eared gargoyles of the Hopkinsville variety?

References:

1. Gene deterioration is a severely limiting factor. In 1911 the U.S. government established reindeer on an island off Alaska to serve as an emergency food-supply. The 21 does and 4 bucks had increased to 2000 deer by 1938. Then the “gene pool” became exhausted and by 1950 only 8 reindeer remained.
2. See: *Bigfoot* by John Napier M.R.C.S., I.R.C.P., D.Sc. (Lond.) Published by Jonathan Cape, 1972. Quote: “...it will become intellectually necessary from time to time to abandon the real world and, like Persephone enter the dark regions of another world which I like to call the Goblin Universe.”
3. See: *Superminds* by John Taylor of King's College, London. Published by MacMillan, 1975.

TINY ENTITIES REPORTED IN COLOMBIA

Gordon Creighton

WRITING in Professor Fabio Zerpa's Fortean and ufological Journal *Cuarta Dimension**, No.23, Sr. Rafael Barrero Cortes, Director of the “Cirex” research group in Colombia, gives many details of an extraordinary case in which four schoolboys and a policeman allegedly had a close view of extremely small humanlike beings of the type so frequently recorded in the annals of research into what is generally called the Fairy Tradition.

The date of the occurrence was August 10, 1973.

The four boys, Medardo Martinez, Hipolito Garcia, Hernan Manjarras, and Mario Fernandez Ramirez, are described as pupils at the local *Escuela Normal* in the town of Ibague. (Ibague is a little over 100 kilometres or so to the south-west of Bogota, Capital of the Republic of Colombia.)

The boys were outside the town and were approaching a ravine (*quebrada*) known as *El Jordan* which lies just a few miles distant from Ibague. They were on an expedition to gather botanical specimens from the semi-dry bed of a nearby rivulet.

Arrived at the banks of the stream, the boys observed, with vast astonishment, *four small beings no more than 20 cm. in height* standing beneath and slightly in front of a little stone footbridge and seemingly engaged in searching for something in the mud of the river-bed.

The boys described the little creatures as “dressed in white, with tiny grey caps on their heads, and with humanlike features.” The boys walked on towards them, and then suddenly the little creatures were gone, “disappearing in the air as though by magic.”

There is no account of any machine or craft having been seen, and consequently the case falls into

the voluminous category which has been accumulating for centuries past, and from every corner of our planet, of alleged encounters with tiny “elves”, “goblins”, “trolls”, “fairies” — creatures for which we find dozens and dozens of names merely in our languages of Western Europe. As I began to emphasise more than ten years ago, this whole question of the so-called “Fairy Tradition” must be tackled if we are ever to have any hope of knowing what the latterly more fashionable stories of “flying saucers” and “UFOs” are all about.

As for the policeman, we are told that his name is not being divulged, but that the report which he submitted to his superiors was identical in substance with the account given by the four schoolboys. According to Sr. Rafael Barrero Cortes, a group of Colombian experts are now engaged in a thorough study and analysis of both versions of the affair.

After their initial shock and surprise the boys stepped down into the bed of the stream (shown in the accompanying photographs as just a creek about ten or fifteen feet wide) and found a whole series of tiny footprints in the mud. One of the pictures shows some six or seven of these marks, which certainly look quite deep. They are roundish, do not look to me particularly like “small human footprints,” and, as is usual in such cases, are altogether rather unimpressive and certainly totally inconclusive. As always, all that we have to go on are the statements of the five witnesses, who affirm that they saw what they saw — tiny humanlike beings.

When the affair became known, vast crowds of people descended on the area of the El Jordan Ravine to have a look at the spot, and the story of the little dwarves became the main topic of conversation not only in Ibague but throughout the whole of the Colombian Republic.

* English translation: *Fourth Dimension*. Published in Buenos Aires, by Fabio Zerpa and the O.N.I.F.E. UFO Research Group.