

A BRIEF TASTE OF FAIRYLAND

F. W. Holiday

MANY people have inquired how the suggestion that the Loch Ness monster and UFOs are part of the same phenomenon can be justified. One such is Stuart Campbell, Investigations Co-ordinator for the UFO Research Society of Edinburgh University. This article results from my attempts to answer Mr. Campbell's objections although I'm afraid it supplies none of the hard evidence he properly desires.

In 1973 a Mr. and Mrs. R. Jenkyns relinquished control of a large farming estate in the south of England and bought a house in which to retire on the shores of Loch Ness. This house stands in several acres of heavily-wooded grounds only a few feet above loch-level and commands a superb view across Ness. The Jenkyns are passionate animal lovers — Dick Jenkyns in fact is a director of the R.S.P.C.A. — and several small happy dogs roam their rooms and grounds. Both the Jenkyns are intelligent, cultured people with a rapport for all wildlife. Their interest in the so-called monster was minimal until November, 1973.

Below the wide frontage of garden lies a rocky beach overgrown with old trees. On the morning in question Mr. Jenkyns went to start a tractor near these trees in order to shift some forestry debris from the far side of the lawn. What happened then is described in an account given to Nick Witchell soon afterwards:

"The date was Saturday, November 10 and the time 11.45 a.m. The weather was stormy with a strong north-westerly wind and two foot waves on the loch. I was on the bank about 10 yards from the shore and 20 feet above it.

"I had just started the tractor with a loud bang when almost immediately I heard a very loud splash as if someone had gone in from the high board very flat. I got off the tractor and went to look at the loch but could see nothing. A few moments later I glanced out again and there, nicely framed by a curved overhanging bough about 10 to 15 yards out, was a fish-like object (at first) starting to appear quite slowly and steadily until it was about 18 inches above the water-surface and then, a moment later, it came up about another two feet.

"Now, for the first time, I realized that I had seen the beastie and I became rather bewildered. I could literally feel the hair on the back of my neck tingling.

"Its colour was black or brownish-grey. Texture neither rough nor smooth or shiny; matt is the best word I can think of. Diameter about 9 inches; no fins or gills. There appeared to be very large scales on the head but this was only an impression. There was a great gash of a mouth at least 9 inches long

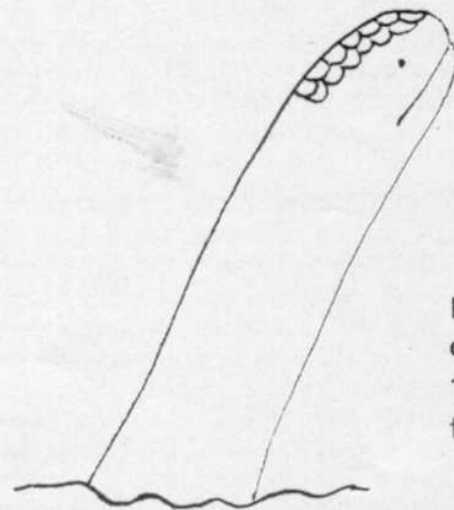
and tight shut and above the centre of the mouth what may have been a small black eye or a blow-hole. The general appearance was that of a tube, slightly rounded at the top with the head profile rather like that of a snake. It moved forward for several yards and then sank."

This tubular structure or neck seems a good example of a phenomenon which Keightley in his *Fairy Mythology*² classifies as 'The Necks, Mermen and Mermaids' as the fourth component of Scandinavian fairy lore. It was supposed to have affinities to the trolls, hobgoblins and kobbolds. William A. Craigie in his *Scandinavian Folklore* (1896)³ says that the Nok or Neck is a water-troll which can assume the shape of a half-boat. Mr. Jenkyns made this error in his second sighting.

The Jenkyns' second sighting of the monster will be considered later with respect to UFO phenomena. In order to present the total matrix in which these events occur it is necessary to describe an incident which happened when I was helping Dr. Donald Omand to exorcise the loch. This exorcism is described in FSR (Sept.—Oct., 1973).

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Some reports of UFO phenomena have always seemed to me to be beyond belief. These include sexual intercourse between UFO occupants and humans and the appearance, in a human setting, of supposed UFO agents such as 'Men In Black'. These raise such impossible problems concerning genetics and history it is easier to believe they never happened. This is why I have never described this



Nine inches to
one foot thick
Three to four
feet long

The "Neck" as seen by Richard Jenkyns

1973 incident before. Looking back it seems illogical and impossible. Yet it did occur.

On a beautiful morning following the exorcism I left the Cary's lower caravan above the loch, passed through a gate, crossed the road and walked over the lawn to the house. After an hour's discussion with Dr. Omand and the Carys I started back to the caravan and then stopped, confronted by a figure standing by the gate leading down to the loch.

It was a man dressed entirely in black. Unlike other walkers who sometimes pause at this corner to admire the view he had his back to the loch and was staring at me fixedly. Indeed, he seemed to be waiting for me to return. We were about 30 yards apart and for a few seconds I simply stared back wondering who on earth this was. At that moment I remember clearly receiving a strong sensation of malevolence, something cold and passionless and possibly threatening although the figure had not moved.

I moved forward warily, never taking my eyes from the shape. He was some six feet tall and appeared to be dressed in black leather or plastic. He wore a helmet, gloves and was masked even to the nose, mouth and chin. The eye region was covered in goggles but, on closer approach, I failed to detect any eyes behind the lenses. The figure remained motionless as I came up except possibly for a slight stirring of the feet. It didn't speak and I could hear no breathing. The whole unexpected episode was most sinister and quite unbelievable. Uncertain what to do and still groping for some commonplace explanation, I walked slowly past him at a range of about a yard and then stopped, looking down on Loch Ness.

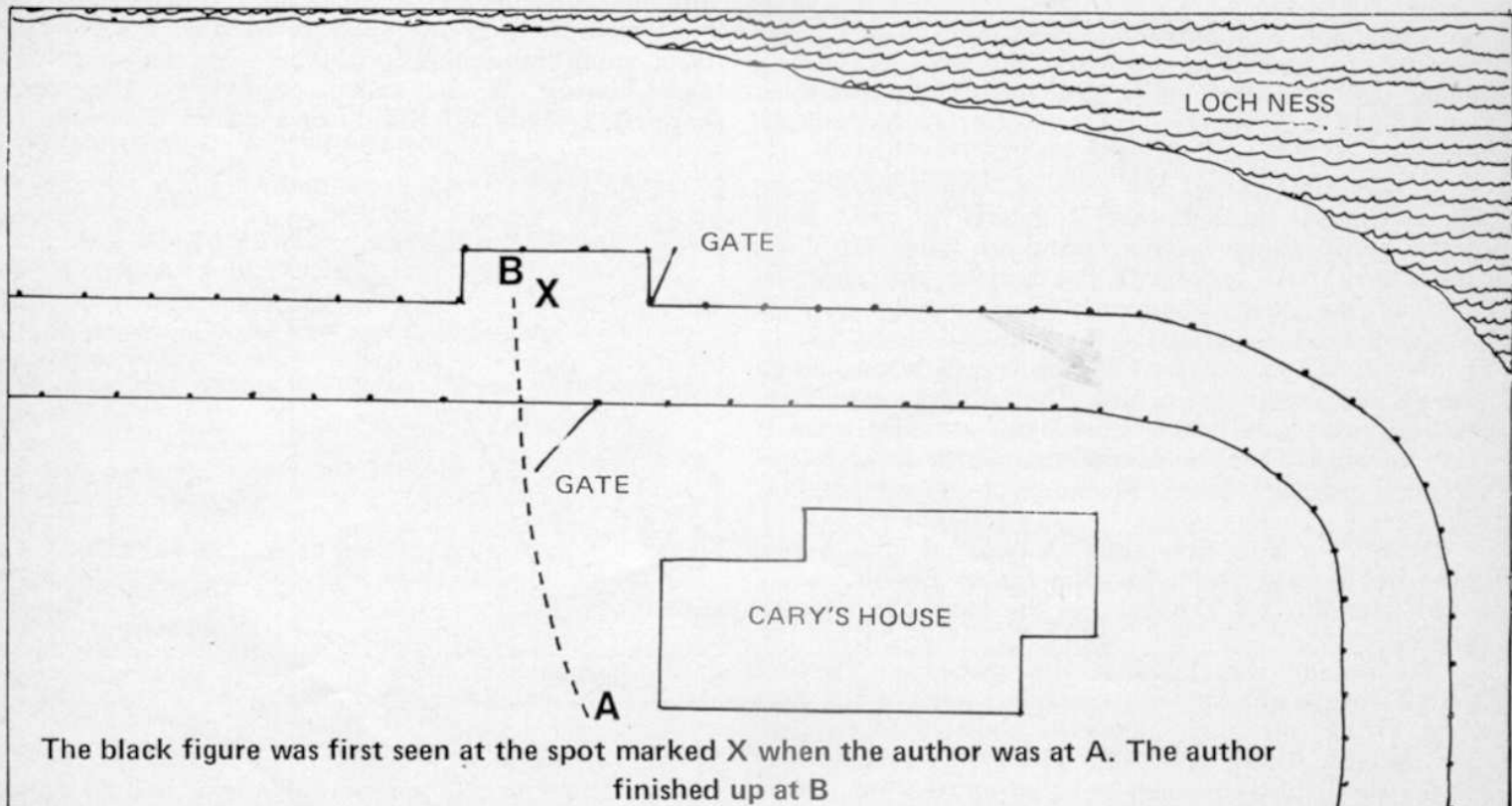
I stayed thus for perhaps ten seconds and when

I turned it was with the intention of obtaining contact with the being to prove it was in fact a person. This was done almost subconsciously. I had the vague plan of pretending to slip on the grass so that I might lurch against the figure. In any case I intended to speak and elicit a verbal response. But this was not possible. While I was in process of turning my head a slight whispering or whistling sound made me swing around to find the man had gone. He had been only three yards away and could only have gone along the road. When I stepped forward to look there was nothing to be seen in either direction. Half a mile of road was visible to the right and about a hundred yards to the left. No normal person could possibly have scaled the roadside fences in the time available.

This incident was discussed with no-one. For a time I pretended that I had seen an aberrant motorcyclist although I didn't believe this. There seemed no logic in the incident. If it was supposed to be a warning against further investigation as traditionally delivered by Men In Black then it failed to achieve its purpose because I was at Loch Ness the following year. On the latter occasion however I had been no more than a week on location when I was smitten with a coronary attack. It may have been no more than coincidence that I was, in fact, carried on a stretcher, en route to hospital, over the exact spot where the black figure had stood.

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In the May-June 1973 issue of FSR there appeared a most curious story from South America by Oscar A. Galíndez called *A New Teleportation Near Córdoba*. This fantastic but well-substantiated account describes how two men — a distinguished



scholar and an industrialist — were travelling by car between Balnearia and Córdoba one night when they saw a flash of light in the sky. A little later they encountered a mysterious 'railway coach' parked near the road where no normal coach should have been. Having seen this phenomenon the men drove past it to their destination only to find that their journey had been inexplicably foreshortened and several villages they ought to have passed through did not register in their recollection. That this anomaly was a real effect and not a form of amnesia was shown by the fact that their car used 12½ litres of fuel for a trip which normally takes 25 litres. Moreover there was a temporal anomaly which made it seem that, between departure and arrival, they had travelled at the impossible rate of 185 kilometres an hour.

After meeting the Jenkyns, I brought Dick Jenkyns round to the possibility that the Loch Ness monster may not be what it purports to be — an animal. He readily agreed to keep a sharp lookout from his unique home and make notes of any incident, no matter how apparently trivial. On September 30, 1974, the Jenkyns had a further sighting of the monster. It was below the steep scree known as 'The Horseshoe' and they mistook it for a boat until bringing binoculars. It appeared as a huge bladder-shaped object of some 50 — 60 feet in length. This bladder was rough and possibly warty, and some 10 feet high with a long trailing tail (or neck?).

Dick Jenkyns commented: "I felt that the beast was obscene. This feeling of obscenity still persists and the whole thing put me in mind of a gigantic stomach with a long writhing gut attached."

The reactions of these witnesses during the half hour sighting are interesting.

Mr. Jenkyns relates: "During this sighting/manifestation I certainly did not appear on reflection to have been acting quite normally, as Phyllis said that after some time I sat down on a sofa and went to sleep for a few minutes. Moreover, although we both saw the beast there were slight differences between us. Nevertheless, there was no difficulty in being certain of what we saw. Another point which makes one wonder is that although we had a camera fully-loaded, neither of us thought of using it and neither did we telephone any of our neighbours in spite of the length of the sighting. The camera is not a very powerful one but it might have shown an outline."

Several years ago a physician, Dr. Kenneth MacLeod, M.D., M.Ph., reported a similar reaction while driving his father along Loch Ness.³ Dr. MacLeod saw the monster from the driver's side of the car but made no mention of it either then or later when they were having tea. On subsequent reflection he thought his own behaviour strange on this score although he couldn't explain it.

One should now consider the reactions of the Córdoba witnesses when confronted with an 'impossible' railway coach and a journey mysteriously telescoped in time and space. The quotations are from Dr. Galíndez' article:

Senor Brunelli woke his wife and daughters to

tell them about his pleasant visit to Balnearia but "...at no time did he mention to them (because he did not remember) any of the vicissitudes of the journey with the phenomena of the 'flash,' the 'train' and the inexplicable contraction of the journey."

The other witness, Senor Porchietto, only recalled the amazing events days later when quizzed by his daughter who had by then heard Brunelli's account. "Only then did he describe the phenomena mentioned above."

Again: "Both men told us that they found it utterly incomprehensible that they should have displayed no curiosity about the strange object [the 'train']" and Senor Brunelli admitted "that on the occasion in question he did not behave as he would normally have done."

The similarity between the subjective reaction of both Scottish and South American witnesses is plain.

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A partial or total blocking of the memory is not uncommon in UFO cases. This may be a mechanism of the human mind to prevent it contemplating a paradox which usurps all previously-held beliefs in the causation of phenomena. Most monster-witnesses seek to rationalise — either by denying that such things exist or, if they do exist, that they must be biological specimens. If a sighting destroys both possibilities then the only recourse left to the mind is to shut out the entire episode. We protect our mental integrity at all costs.

Mr. Stuart Campbell and the Edinburgh University UFO Society are entitled to hold a nuts-and-bolts philosophy over the causation of the effects, but I believe this vastly under-states the situation. Although the man in black encountered by me was totally convincing as a solid object even when scrutinized closely at all angles in bright sunshine, it is perhaps significant that I was not allowed to test his solidity. Even more important though is the way our thoughts seem to be monitored so that the phenomenon — whether it be UFO, UFO agent or monster — is never unmasked. This seems to argue that the causative intelligence manipulates space/time so that the encounters are inserted into our stream of experience in impregnable situations. They know how we will act because they appear to already know the outcome.

"The fairyland in which they dwell is ordinarily inaccessible to mortals," says Rolleston. "Yet the invisible barriers may be, and often are, crossed by mortal men." Forestalling John Keel, he adds: "Their strength lies in strategy and illusion."⁴

We stand on a globe of congealed energy posing as a solid object. Uncongealed energies flood this object and we call them electromagnetic fields. This is a world of illusion and counter-illusion credibly pretending to be a machine because its working parts are invisible. We may be out-flanked and out-gunned by these beings which stage nature's riddles, but I don't believe we are out-fought. They too operate within the context of universal law,

and an uninhibited search for truth must show how that context shapes.

References

- 1 Keightley. *The Fairy Mythology*. London: 1882.
- 2 W.A. Craigie. *Scandinavian Folklore*. Gardner: London 1896. In William Craigie's book the Nykur, Nok, Neck, Long Horse or Hell Horse, River Horse and Kelpie (= gaelic celpach, a colt) would seem to be synonymous expressions. The creature had magical attributes and was considered dangerous. Like the trolls and wood-elves it was said to belong to the fallen angels.
- 3 In a letter to the writer describing an incident in July, 1968.

- 4 T.W. Rolleston. *Myths and Legends of the Celtic Race*. Harrap: London, 1919. Rolleston says the invisible beings first made their appearance in Western Connacht when "they were wafted into the land on a magic cloud." He continues: "They are immortal (with limitations) and they wield mysterious powers of sorcery and enchantment. But no sort of moral governance was ever ascribed to them nor (in Bardic literature) any act of worship paid to them. They were called Danaans, but degenerated into the fairies of popular imagination. The Book of Armagh calls them *dei terreni*, earth gods. (However, see the Translator's notes on p.9 of FSR, March-April, 1973).

BELIEVING IS SEEING

A question of perception

Janet Bord

IT is encouraging that more people are now beginning to explore some of the erstwhile 'fringe' theories concerning the sources of and meanings behind UFO manifestations. The once generally accepted but unimaginative 'extraterrestrial visitors' idea is now less popular — though like all theories, whatever their degree of acceptability to the researcher, the extraterrestrial possibility should not be completely scrapped but held in abeyance, for it may have some relevance.

Specialists in other fields are now being seen to have an interest in UFOs and allied phenomena, for example Dr. Lyall Watson, biologist and author of the best-selling *Supernature*. His new book *The Romeo Error, A matter of Life and Death* (Hodder and Stoughton, 1974), ranges through such apparently unconnected topics as premature burial and psychic surgery, but he also devotes a few pages to miscellaneous unexplained phenomena, such as the 'Bermuda triangle', the Loch Ness Monster (he considers one of F.W. Holiday's sightings to have been 'set up...by his own unconscious'), and UFOs. Concerning the latter and other 'apparitions', he has some very perceptive comments to make, but unfortunately he doesn't develop his ideas as far as one would like! I will quote the relevant passage:

"Perhaps fairies, dwarfs, elves, leprechauns, dragons, monsters, vampires, werewolves, ghosts, poltergeists and flying saucers all exist. And perhaps the cynics who say that it is all in the mind are also right, because all these things exist or are produced at the second or etheric level.

"The strange behaviour of all apparitions suggests that they obey laws not quite like those of conventional physics, and that they probably belong to a reality with slightly different space-time references. *The fact that those who come closest to these phenomena, usually receive information structured*

to support their own beliefs or fears, suggests that these apparitions cannot be entirely independent of the minds of those involved. Taken together, these two suggestions provide the basis for a concept that could account for a great many mysteries. The allocation of all these unexplained odds and ends to the already mysterious area of the mind, does not seem at first sight to be a very productive procedure, but I believe that the discovery of bioplasma and the possibility of its holographic action, made the mind more amenable to investigation than it has ever been before."

The italics above are mine; I find this sentence perhaps the most challenging in Dr. Watson's highly readable book. Many people underestimate the part played by our minds in all our activities; the mind's capabilities are staggering. My own sporadic studies of various aspects of psychic and other inexplicable phenomena have suggested to me ever more strongly in recent months that the mind is responsible for many of the phenomena which are currently attributed to outside agencies. Telepathy is now widely accepted, but many people still refuse to credit the mind with responsibility for the formation of apparitions, poltergeists, and the performance of psychokinesis and Uri Geller-type feats. I believe the mind is also capable of inventing ostensibly separate personalities such as are contacted through the ouija board, through mediums, through automatic writing, through hypnotic regression to so-called other incarnations, and through tape recordings of the kind received by Raudive.

I am not saying that the mind of the experimenter or percipient is always *solely* responsible for what results. But those readers who have agreed with me this far will find it logical to apply Dr. Watson's comments on the mind to UFO research. This field needs much more active participation by those trained in the study of the workings of the human