

SIGNPOST TO A PARALLEL UNIVERSE?

Hilary Evans

EVERYBODY talks about parallel space/time continuums but nobody ever seems to go there. Or do they?

Robert Monroe's *Journeys out-of-the Body*¹ is the record of the experiences of a successful American television producer who suddenly, in his 40s, began to undergo out-of-the-body experiences (OBEs) in which he seemed to quit his physical body and "travel," more or less voluntarily and in full awareness of his actions and surroundings. There are of course many such accounts, but few have studied and documented their experiences as level-headedly and thoroughly: in addition he has been studied by parapsychologists of repute.

Monroe's OBEs took him to three quite different regions, which he catalogues as Locales I, II and III. Locale I is our present world, in which he found he could journey more or less at will. Locale II is apparently that other world, usually described as "the astral plane" or some such, which is believed by some to be where we are all destined to go when we die, but to which a few, like Monroe, are given preview trips like those TV programmes which show you where you might consider spending next year's holiday.

But for our present purpose it is Locale III which is the most interesting. For Locale III is clearly not a 'thought plane' like Local II; it is as real as our own Earth. But equally clearly, it is *not* our Earth.

Monroe reached Locale III through a hole which pierced a huge wall that stretched infinitely in all directions. After many hesitations he eventually made his way through this hole and found himself in "a physical-matter world almost identical to our own." It has trees and fields, cities and houses: its inhabitants live in apartments and journey in vehicles to their place of work. In fact, it is so Earth-like that at first Monroe thought he'd landed in some part of Locale I — our own Earth — with which he was unfamiliar.

But then he began to observe differences. Locale III has for instance, no electricity, nor any of the things you need electricity for, like telephones. There is steam power but no internal combustion: most vehicles seem to employ some kind of battery-stored nuclear power.

Monroe himself was invisible to the residents of Locale III until he suddenly found himself "merging" — temporarily and quite involuntarily — with a not-too-well-off and rather unhappy architect, whom he describes as "the I who lives There." On subsequent visits he automatically took over this other man's body: he then had access to the man's memory

stores, was aware of his feelings without sharing them, acted as if he were indeed the "I - There" though knowing all the time that he wasn't.

Thus described, Monroe's Locale III sounds like a particularly vivid, unusually detailed "dream world," which no doubt a psycho-analyst could relate to Monroe's childhood traumas, and so on. What adds credibility is that, while in the "I - There" body, he kept making mistakes — for instance, not realising that public transport in Locale III is free — which caused dismay or embarrassment both to himself and to others such as his "Wife-There."

Well, even this could be accounted for by supposing "play-acting" of a very sophisticated kind, and cases such as that of Helene Smith² have shown that there are hardly any limits to the play-acting of which the subconscious is capable. But... just suppose Monroe's experiences are something more? Suppose they are what they seem to him to be — first-hand testimony to the existence of a world parallel to our own?

Let us set out the possible explanations for his experience:

1. It may be mere story-telling by the conscious Monroe, either in his normal or some kind of dissociated state. Or...
2. It may be story-telling by the subconscious Monroe, in a trance or some other psychic state, deluding the conscious Monroe who then passes it on to us in all sincerity. Or...
3. It may be a vision of a real location on our own plane of existence — or on another planet, perhaps, to which, thanks to his psychic gifts, Monroe has been able to project himself. He uses ESP to visualise the place (clairvoyance) and even to get inside the mind of one of its citizens (telepathy) all of which he reports back to us as though it were a "real" experience.

Yes, one of these, or something like it, may well be the true explanation. Nevertheless I suggest that we can usefully entertain, as no less valid, this fourth possibility:

4. Monroe, thanks to his psychic gift, is able — intermittently and largely involuntarily — to travel from our world to another world on a different plane: as real as our own and broadly similar to it, yet incontrovertibly different.

It will be objected that, even if we accept that this

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THE SPRUCE BUDWORM CONNECTION

Gordon Creighton

I FEEL that I owe an apology to FSR readers over my recent article, *Lubbock Ducks over the Andes*,¹ which was submitted as a genuine attempt to report what the very foremost of minds were thinking on the troublesome subject of UFOs.

When I wrote the piece, I was feeling reasonably satisfied that the judgement of the ornithological wizards of *Project Blue Book* could be taken as decisive namely that these glowing things seen flying around all over the place are indeed *luminous ducks*.

But then, with some mortification, after the item had appeared in print, I recalled that only a few weeks previously I had seen a much newer, and far more authoritative news report, to the effect that bigger experts than the *Blue Book* men had entered into the sacred world of pontification, and had come up with a fresh and final ruling, namely that the so-called "UFOs" are after all not luminous-bellied ducks at all, but luminous moths.

Since I am myself particularly fond of moths rather than prosaic old ducks,² I was delighted with this entomological — rather than ornithological — solution to a problem on which so many of us have wasted so much time since we first began drooling over the pictures of the craft which Adamski claimed to be a *multi-purpose scout-ship model* away back in 1952 and 1953.³

For those who may have missed it, I give below the full text of this important new revelation. It was seized upon with avidity by that most prestigious of British newspapers, the *Daily Telegraph*, and was carried in their issue for November 18, 1978, under the headline "MOTHS ARE 'MISTAKEN FOR UFOs'" under the signature of Adrian Berry, Science Correspondent:-

"Some mysterious objects seen at night, which are often taken as alien flying saucers because of their loud humming sound and bright lights, are swarms of moths, two scientists have concluded.

"They are a species called *spruce budworms* lit by the atmospheric phenomenon known as St. Elmo's Fire,⁴ say the insect specialists Dr. Philip S. Callahan and Dr. R.W. Mankin in a report to the journal *Applied Optics*.

"St. Elmo's Fire, named after one of the patron saints of sailors, can be seen before a thunderstorm — when the air is charged with electricity — as a glowing halo round ships' yard-arms, church steeples and the wingtips of aircraft.

"When the two scientists generated electricity in their laboratory to simulate the effects of high air voltage, the body fluids emitted by spruce budworms gave the same brilliantly coloured lights.

"There is absolutely no doubt that, given the right kind of weather conditions, nature can produce a high enough electric field to light up flying insects,' their report said."

Having been born in the depths of the British countryside, and in days when we really *did* have a wild and deserted countryside! — and on a farm to boot — I found the study of natural history, and particularly of butterflies and moths, fascinating. Consequently, in a varied lifetime in which I have been able to travel quite widely, and to live for long periods on all five continents, I made my own collection of butterflies and moths from the lands concerned.

But, alas, the spruce budworm moth is not in the Creightonian, because it seems to be a native of North America, and I possess few specimens from those parts, since my years in the USA coincided with World War II, and "bug-hunting" was, in such times, strictly "out."

The critter being a North American species, we can now see how very nearly right the British newspapers were when, in the summer of 1947, they dismissed all the wild American UFO reports as "American hysteria."

The State of Oregon assuredly possesses a wealth of spruce forests! This, then, is what Kenneth Arnold saw when he was out in his private plane over the mountains of that State in June 1947! How well all the parts fall together into place. The simplicity of the theory stunned me when I saw the *Daily Telegraph* report.

But what a powerful flier our budworm is! This humble North American creature, fragile as all insects are, wings its way around our whole globe. Its swarms are reported regularly everywhere, even over the shivering wastes of the Arctic and Antarctic.

While in this case first credit for disseminating the new knowledge must go to the science desk of the *Daily Telegraph*, it is of course the B.B.C. who usually lead the British field in the punditry on UFOs, and yet curiously enough it seems to have been slightly over two months before the new learning filtered through to them. I was feeling edgy and impatient with their inexplicable silence when suddenly, on the morning of Wednesday, January 24, 1979, there it was, on the *Radio Four* channel... an enthusiastic scientist, whose name I failed to catch, expatiating on the marvels of the great glowing spruce budworm UFO clouds, hundreds of feet wide, which regularly belt across our skies.

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MORE MYSTERIOUS DEATHS OF ANIMALS

Sebastian Robiou Lamarche

MY two previous articles¹ on animal mutilations referred to incidents upon the island of Puerto Rico. The present brief report refers to similar happenings in the nearby Dominican Republic which, with the Republic of Haiti, forms the island lying between Puerto Rico and Cuba.

The following report appeared in the newspaper *El Caribe*, of Santo Domingo (Capital of the Dominican Republic), for December 18, 1978. The item was under the signature of Juan Federico Matos Espinosa, a special correspondent of the newspaper, and was datelined Barahona, December 17, 1978:

"A strange animal with doglike characteristics is devouring domestic animals in the Batey Central district of this town, and keeping the local inhabitants in a state of terror.

"The animal is getting into the back-yards (patios) of homesteads in the sectors of Los Blocks, Las Salinas, and Nuevo Amparo, belonging to the Ingenio Barahona (Barahona Sugar Plantation) and is catching cocks and hens, ducks, rabbits, and *curios*², according to reports received from residents of the district.

"Senores Alberto James, Otilio Beltre, Remigio White, Gilberto Garcia and Amando Pena stated that the strange creature 'is so intelligent that it smashes the padlocks on the pens in which the domestic animals are shut up.'

"They say that it gets in during the late hours of the night, and after catching the fowls it drains their

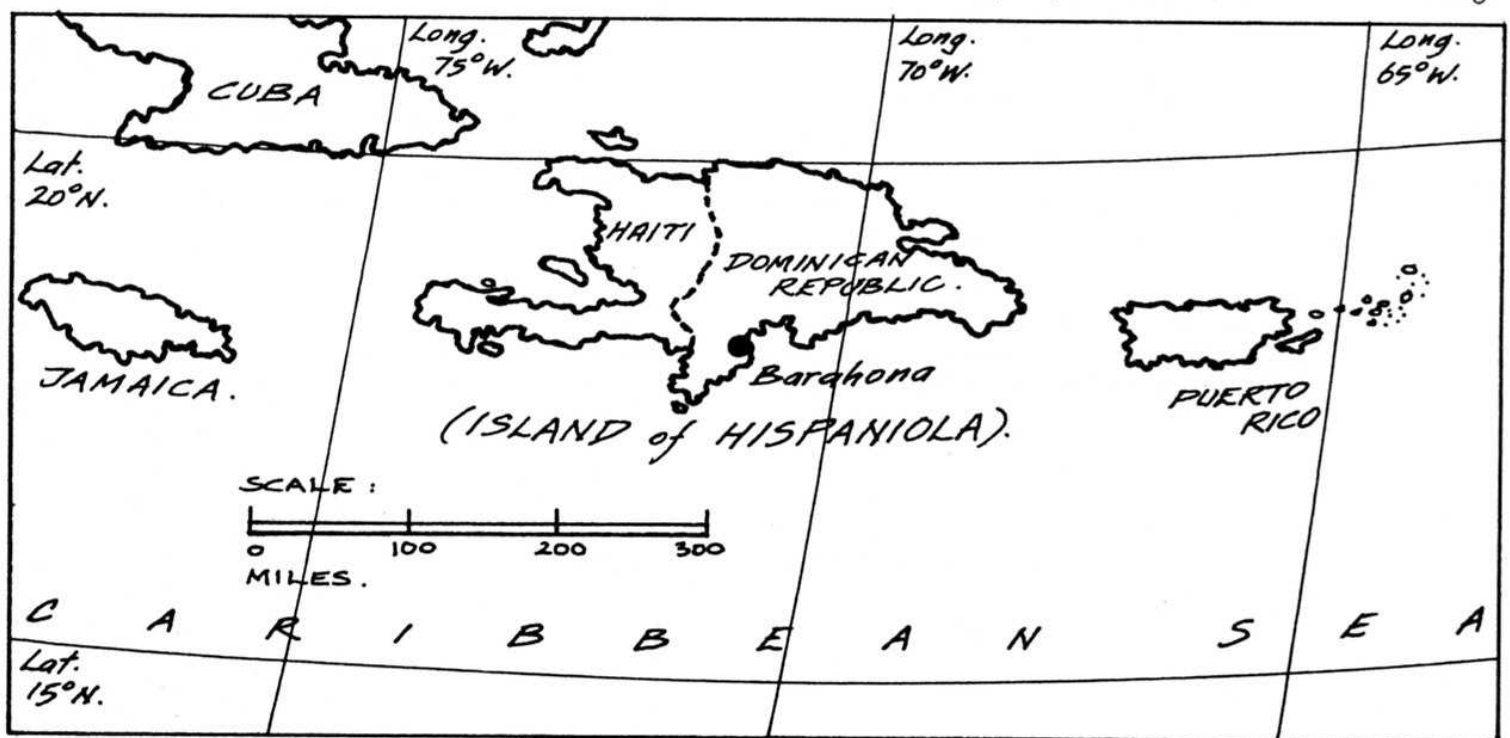
blood away and then leaves the carcasses lying in the pens.

"The occupants of the Batey Central sector believe the creature is a *baka*³ or *dundun*⁴ owned by some local trader who wants to frighten people. They also say that it could be an 'evil spirit,' which has been sent by some local sorcerer to find fowls and rabbits for him, or again, it might be 'some witch that has broken her compact with the Devil and is now wandering around in space and reappearing on earth at night.'

"The Batey Central People say the creature is constantly changing shape. Terror has reached such a pitch among these people that nobody goes out of doors after nine o'clock at night, for fear the *baka* might catch them if he hasn't found any fowls to eat."

What is striking about this report is that all the features and characteristics are precisely the same as they were in the Puerto Rico animal mutilation wave of 1975. *The phenomenon seems to be identical in Brazil, Mexico, Spain, USA, Puerto Rico, and the Dominican Republic.*

What is notable however in all these countries is the varying fashion in which the phenomenon is interpreted. Thus, in Brazil, it is the *bicho*⁵. In Spain, they call it a *savage wolf*. In Puerto Rico it is called *the Moca vampire*, and now, in Santo Domingo



(Capital of the Dominican Republic) they blame it all on a "baca" or a "dundun".

Now, the Dominican Republic shares the island of Hispaniola (the old Spanish name from the days of Christopher Columbus) with the Netro Republic of Haita, and Haiti, as everyone knows, is the home of some of the most evil Voodoo and black magic practices found on our planet.

In the Voodoo rituals of Haiti, a *baca* is a devilish animal which obeys only its master, who has made a pact with the Devil.

The *dundun* is much the same sort of thing, except that some folk consider it to be a sorcerer that has turned into an animal.

I must point out that Barahona, where these cases have been reported, lies only a few kilometres from the borders of Haiti, and consequently, as is quite natural, the whole of this region (which I know personally) is dominated by beliefs in Haitian Voodoo.

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suggestion is no less valid than the others, it still doesn't prove a thing. It may be further objected that it is not scientific to attempt to establish one unproved hypothesis — in this instance, alternative space/time continuums — by citing another that is equally unproved, namely the OBE phenomenon.

Such objections are reasonable. Admittedly, the uncontrolled and essentially unverifiable psychic projections of a temporarily un-bodied individual earthman are at first sight very far removed from the complex phenomena of UFO visitations. It would be quite unscientific to try to construct a firm theory on so insubstantial a base.

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Readers who are unfamiliar with this glorious sight should try to get a glimpse if they can of the cover of FSR Vol. 12, No. 2 (March/April 1966) which shows Charles Gibbs-Smith's majestic Cappoquin photo — a matchless example of the luminous budworm cloud. This mighty entomological apparition was captured, as readers will recall, on film at Cappoquin (County Waterford, Ireland) at 3.15 p.m. on December 26, 1965, by Miss Jacqueline Wingfield and Miss Lisbet Mortensen.

This being settled, may we please now pack up at FSR? I would like to get back to my latest hobby — Arabic. And, of course, to my moths (non-luminous).

References

1. FSR Vol. 24, No. 3.

Finally, to emphasise it once more, the most interesting point about it all is that these sorts of terrifying phenomena and mysterious killings are always *interpreted* in different fashions, in accordance with whatever the prevailing ideas are in each of the countries involved.

Notes by Gordon Creighton

1. See *UFOs and Mysterious Deaths of Animals*, in FSR Vol. 22, Nos. 5 and 6 (1976). See also *A "Flying Humanoid in Puerto Rico*, in FSR Vol. 23, No.6 (1978).
2. *Curios*. I do not know this word, which must be a local term.
- 3 & 4. See final paragraphs of the article for the meaning of these two Voodoo terms.
5. One of the most used terms in Brazilian Portuguese, meaning *animal, vermin, louse*, etc. In the present usage, as applied to black magic etc., I think the best English rendering is maybe *critter*.

But what is insufficient for a settler's home may bear the weight of an explorer's tent. Monroe's explorations seem to have brought him to a world which could — just *could* — be the place from which our UFOs come; or, if not that place, then it could indicate the *kind* of place we should be looking for. It is just possible that Robert Monroe has, unknowingly, provided a signpost which will direct us towards the solution of a crucial part of our problem.

References

1. Robert Monroe, *Journeys out of the Body*, Souvenir Press 1972.
2. Flourney, *From India to the Planet Mars*, Harpers 1900.

2. Except when straight out of the ovens of Old Peking.
3. Experts in every quarter of the globe have pored over the photos of the Adamski *scout-ship*. This object is remarkable on account of the many specialized purposes to which it can be applied. I have personally heard the leading American ufologists state categorically that it is:
 - a. *The overhead lamp in a hospital operating theatre.*
 - b. *A chicken-incubator.*
 - c. *A tobacco-curer.*

I don't know what the Papuan ufologists say it is, but I do know that here in Britain it was stated to be part of a *beer-cooler*. How's that for versatility?

As we all know, of course, the truth is that it is a spruce budworm in the larval stage.

4. It is nice to have some St. Elmo's Fire around once more, for I had not heard much about it in recent years, and I felt that this was rather sad. In April or May 1946, when I was back in Britain briefly and working in the Foreign Office — cooped up in the same room with Guy Burgess — I noticed one day that the *Daily Telegraph's* science correspondent had just ruled that the pesky little *Foo Fighters* were also St. Elmo's Fire.

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