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AIRSHIPS AND INVADERS
Background to a social panic

MAGONIA

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MAGONIA is an independently published magazine, devoted to a broad examination of the UFO phenomenon, and its interaction with society and the individual. It is published by the Editors, and has no connection with any other UFO magazine or group. Views expressed by contributors are not necessarily shared by the Editors

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EDITORIAL

Due to a number of factors, including staff holidays, this issue of MAGONIA is a little later and a little slimmer than we would have liked. We have had to hold INTCAT over to next issue, when we will present a double helping. We have also been compelled to postpone the second half of Nigel Watson's 'Ufological Shadows' report until next time. However, MAGONIA 4 will have 24 pages, to catch up on lost time.

In the two previous issues of MAGONIA we have appealed for readers to let us know their feelings on the subjects of the ethics of UFO investigation. The response to this appeal has not been as great as we had hoped, which seems to confirm the view that this is not yet a subject which is of very great concern to most ufologists.

If this is so, it is a pity, and suggests that we have a long way to go before ufology becomes anything more than a hobby pursuit like stamp collecting. Kevin McClure, who did respond to the challenge to think about ethical questions, develops this analogy in an article to be published in the next MAGONIA.

By the normal definition of the term, all but a tiny minority of ufologists are amateurs - pursuing their interest without payment. Some people apparently spend the greater part of their waking lives, when not engaged in the pursuit of a living wage, working assiduously on compiling

catalogues, investigating reports, putting out magazines, or organising UFO groups. All with little or no tangible reward, but a sense of achievement, and perhaps some small fame or notoriety. One may be propelled on by the spirit of scientific enquiry or just idle curiosity - or, in most cases some uncertain amalgam of the two.

But isn't this just what a hobby is? Does the ufologist have any more serious aim than the stamp collector who is trying to complete a set of provisional overprints or the do-it-yourself enthusiast who has just made a revolving musical cake-stand?

Ufology is different - because it is dealing with people. It is dealing with people who are likely to be worried, or disturbed, or puzzled. It is dealing with people who may be undergoing the single most traumatic event of their life. And in this ufology is very like another largely amateur, largely spare-time, activity that occupies the waking hours of a great many people - probably far more than have ever called themselves ufologists.

Several of the MAGONIA Editorial team have been involved in local politics, and have stood as election candidates. Despite indications from the press, the majority of people who do this are not in it for golden handshakes or backhanders from property developers! In the main, as with ufology, the rewards are in a sense of achievement, and perhaps some small fame - or notoriety!

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Airships & Invaders; background to a social panic

NIGEL WATSON

The purpose of this paper is to illustrate the invasion and spy scares which were prevalent in conjunction with the British 1909 and 1913 airship waves. There are indications that these scares were current throughout the period 1902 to 1914. My newspaper research was centred on the 1909 and 1913 periods, and therefore probably presents a biased picture of the whole situation. This could also be true of the airship waves themselves, and in future it would be useful for researchers to survey newspapers from 1900 to 1914 in order to eliminate this bias, and ascertain whether or not 1909 and 1913 were isolated waves. (On October 14th, 1912, a mysterious airship was seen at Sheerness, which suggests isolated cases, unrelated to any 'wave', waiting to be discovered)

Whether any of the spy or airship sightings had any basis in reality is subject to further research and speculation, but it is clear that they had a dramatic effect on the general public.

While researching this material, I was struck by just how little the world situation has changed. In the 1900's, the balance of power was maintained by the deployment of troops and battleships; today nuclear weapons have taken over the role of the Dreadnoughts, though the same kind of military and political tensions exist. We have the same fears about the rise of science and technology, balanced by the rise of 'irrational' cults and the search for alternative doorways to Utopia.

The ambiguity and bizarre nature of some of the airship sightings, the fear of alien invasion, the existence of foreign spies and mad inventors, allied with secret government investigations, in the 1900's, parallels the modern day UFO phenomenon, which also presents witnesses with strange encounters, the fear of alien (extraterrestrial) invasion, men in black, and secret government involvement.

The comparison of historical aerial and related phenomenon gives us the opportunity to seek out the mechanisms of such occurrences and their impact and effect on society. Since our knowledge of the current UFO situation is limited to a USA/European outlook, it would also be interesting to discover if culturally backward countries have different beliefs and ideas attached to the sighting of mysterious aerial vehicles. In particular, it would be interesting to discover if there were any invasion scare rumours circulating in Afghanistan, before the Russians moved in, or if the religious frenzy in Iran has created any variations on the UFO theme. The beauty of historical research is that we can put current sightings and theories into perspective, without the danger of exploring trouble-torn countries in search of comparative material!

In the years before the First World War, the social structure in Britain was subject to many new and terrifying changes. One symptom of these changes was the rise of new cults which threatened the dominance of the Church of England. The first of these cults to have any influence in England was the Theosophical Society, which was founded by Mme H P Blavatsky. Theosophy, Christian Science, and the Higher Thought Movement, were the three most influential of the new cults, according to Caroline E. Playne (1). She also notes that the H.T.M. branched out, and its doctrine was developed in the Higher Thought School, the Church of the New Age, the New Order of Meditation, and the New Civilization Church, subtitled the Higher Psychology and Mysticism.

Although Playne makes no mention of the Hermetic Society of the Golden Dawn, or of Crowley's Argenteum Astrum (A.A.), she does point out that astrology became very popular, so there must have been a great interest in matters of an occult nature.

It is clear that the social climate in Britain reflected an awareness and a fear of dramatic change. The established church was unable to come to terms with these new problems, and people turned instead to the spirits of the dead, or to the stars, in order to divine their future.

The causes of these problems were probably due to the advances of science and technology. The rise of living standards and the availability of the printed word to the general public offered new possibilities which could not always be realised. Both Roger Sandell and John Fletcher (2,3) point out that the new mass-circulation newspapers and fictional writings of the period stirred up feelings of public discontent. This was reflected both in the new spiritual yearnings of the cults, and in the political yearnings of the suffragette movement, which had to resort to terrorism to express its frustration.

To maintain social cohesion in Britain the population was constantly reminded of the hordes of foreigners abroad who had covetous designs on our Empire. We therefore needed our powerful navy to protect the Empire against foreign intrusion. The biggest threat was the growing strength of the German Navy, which was a visible expression of the German desire for an empire of its own. Hence the popular fiction of the early 1900's portrayed the Germans as the enemy. Such books as Erskine Childer's The Riddle of the Sands, which appeared in 1903 (4), used this theme to good effect. Other authors, like the prolific William le Queux produced books like The Invasion of England (1905), and The Invasion of 1910, which was published in 1906, which were less sophisticated attempts at stirring up public feelings against the German nation.

It is reasonable to assume that the Airship waves of 1909 and 1913 were representative of the invasion scares which spread throughout Britain. A less well known aspect of these waves were the attendant spy scares, and we shall now look at how these were treated in the press.

Caroline Playne (5) notes that in 1908 the press fanned the flames of hostility between Britain and Germany. The London Times of the 13th July 1908 stated that the Secretary of War was to be asked about a rumoured Staff ride made through England by a foreign power. The same paper also asked whether the Chief Constables of the Eastern Counties knew of any foreign spy activity in England. According to The Observer, German officers were said to be active of the South-east coast of England, and similar stories were spread by other sections of the press.

In 1909 this trend was repeated, The

Illustrated London News (6) even went as far as to publish a map of the United Kingdom showing the 54 invasions which had taken place since 1066.

The airship wave of 1909 started getting press attention on the 15th of May, and fizzled out in early June. The same can be said of the accompanying spy scare.

A scenario which reveals a combination of airship and spy elements was played out in Clacton-on-Sea, Essex, when Mr Egerton S. Free, in the early part of May, saw a sausage shaped airship hovering near his home. It departed in the direction of Frinton on Sea, and throughout the sighting he saw no lights on the craft. The next day his wife discovered a 4 ft 6 ins indiarubber bag with the words 'Muller Fabrik Bremen' stamped on it, which was presumed to have been dropped from the airship. The navy took the bag away for examination. A few weeks later the identified it as part of a gunnery practice target. On the 16th of May, the day after Mr Free's sighting became publicly known, two strangers investigated the vicinity of his home. They looked at the area where he had seen the airship, and Mr Free said:

"The men hovered about my house persistently for five hours, that is until 7 o'clock in the evening. When the servant girl set out for church she heard them conversing in a foreign tongue. Finally they came up to her, one on each side, and one of the men spoke to her in a strange language. The girl... was so frightened that she ran back to my house, and would not again leave for church." (7,8,9,10)

On the 19th of May, Sir J E Barlow asked in the House of Commons if the Secretary for War knew anything about the 66,000 trained German soldiers in England, or about the 50,300 stands of Mauser rifles and 7,500,000 Mauser cartridges stored in a cellar within a quarter mile of Charing Cross. Mr Haldane said that this story was ludicrous, and it lowered our reputation for common-sense abroad (11,12,13). Mr Haldane might not have wanted to say anything, but the Daily Telegraph did reveal that these arms were probably the 5000,000 arms stored by the Society of Miniature Rifle Clubs, in a sub-basement of Lloyds Bank in the Strand (14).

Another story said that in the garrison town of Colchester the police had been receiving many reports of foreigners who were seen to be noting the whereabouts of crossroads and buildings throughout the neighbourhood. The police themselves noted several incidents of a similar nature (15, 16).

For some peculiar reason, Grimsby, Lincolnshire, was greatly affected by a bout of spy scares. Perhaps this was a compensation for the lack of airship act-

ivity in this locality during 1909. However it could not be disputed that Grimsby was located at a vulnerable point of the East Coast. If the Germans wanted to invade England, the town of Grimsby would offer them a strategic command of the Humber estuary. This factor no doubt hovered like an airship at the back of the minds of its citizens, as the thought of war loomed on the horizon.

The first citizen of Grimsby to become anxious about a possible invasion was the town's Member of Parliament, Sir George Doughty. On Wednesday, 12th May, 1909, he asked Mr McKenna, the First Lord of the Admiralty, in the House of Commons, if he knew anything about the story that the German Army had suddenly commandeered two steamers at Hamburg, loaded them with soldiers before crossing the North Sea, then steamed up the Humber with them before returning to Hamburg. Mr McKenna replied that he had no information about this war exercise, and that he would be pleased to have any further information about the episode (17,17A).

The next day a rumour circulated in Grimsby which claimed that two foreign spies had been caught trying to steal Admiralty codebooks from the nearly completed Admiralty wireless telegraphic station in Humberstone Avenue. Official sources said that some men had been cleared out of the station by guard dogs. Another variation on the story was that a few weeks earlier, a servant was tacked by two men, who were thought to be tramps. (18)

The wildest report alleged that a servant girl had been captured by two mysterious men, who had been waiting for her in the station's operations room (19).

These stories were put into perspective on the 19th May, 1909, when, in the House of Commons, Captain Faber asked the First Lord of the Admiralty if he was aware of the alleged attack on the Humberstone station. Mr McKenna replied:

"The Cleethorpes wireless telegraphic station, which is situated at Waltham, near Grimsby, was broken into by two men on the night of Sunday, March 28th. The two men are thought to have been employees of the contractor who had built the station. The station was not in working order at the time, and has only just been completed. The arrangements since made for guarding the station are considered satisfactory." (20, 21)

No sooner had that scare been scuttled than a new one emerged. This started when three Germans visited a nautical instrument maker on Grimsby docks. One of them left a camera to be repaired, and supplied the foreman with a calling card indicating that he was a professor. Later a titled gentle-

man, who had been in the diplomatic service learned of the Germans' visit, and when they returned for their camera he spied on them. He recognised them as being diplomats who had responsible positions in German Government departments. Having confirmed his suspicions he informed the police of the matter. The police shadowed them, and had to prohibit them from taking photographs of Grimsby docks. Later they disappeared, though it was found they had been to see a new deep-water dock at Immingham, where they were turned away by contractors who were still working on it. This made their activities doubly suspicious, as the navy had considered using the dock for their shipping, including vessels of the Dreadnought class (22).

These Germans were later identified as businessmen who had been on a commercial visit to prospect for trawlers. It was said that they had stopped at the Royal Hotel, and like any other class of respectable citizens had "actually paid their bill!" (23)

Another story told how workmen at Killingholm, near Immingham, had encountered motorists who wanted to know if there had been any local airship sightings, and whether the Humber between Immingham and Spurn had been mined. But as a newspaper columnist reported: "this story, however, ends rather tamely with the intimation that the motorists finished by enquiring the way to the nearest refreshment house" (24) One of the most intriguing spy stories came from a correspondent to the Grimsby News, who called himself 'Patriot'. The length and intensity of his letter suggests he may have actually meant what he wrote.

The incident occurred on the 22nd May, when 'Patriot' was sitting in the garden of his home in Grimsby Road, Waltham. The heat of the sun had caused him to fall asleep, but he was awoken by the guttural mutterings of a stranger who was intensely observing his Buff Orpington cockerel.

The man was dressed as a labourer, and was leaning against the garden fence, when he said to 'Patriot': "That's a nish bird, mishter."

"It is a tolerably good bird", replied 'Patriot'.

After a few moments thought, the man asked: "Shink she lays a lot of eggs", to which 'Patriot' comments in his letter, "Can you, Sir, imagine an Englishman not knowing a cock from a hen? Still, I am ashamed to say my suspicions were not yet aroused."

During the conversation the man accidentally dropped a brightly coloured card onto the ground as he removed a handkerchief from his pocket. The card appeared to have been torn from a larger piece, but 'Patriot' clearly saw the word 'Professor' printed on it, along with the letters 'PIL', and in

smaller print the words 'cure' and 'universal'. The the visitor picked the card up and disappeared in the direction of the church. 'Patriot' consulted his wife, who confirmed that the guttural speech of the man was no doubt due to his German tongue, which had difficulty in pronouncing English. This lead 'Patriot' to believe that the Germans were seeking out areas where the best provisions could be found: "I venture to suggest that the man who inspected my fowls last Saturday is a professor of poultry-breeding at one of the German universities when about his usual avocations". Resignedly 'Patriot' believed his Buff Orpington would end up on the table of the German Commander-in-Chief. (25)

I doubt that 'Patriot' was taken very seriously, but it didn't prevent yet another spy rumour coming into circulation. This centred on some nocturnal activities at the 5th North Midland Brigade Royal Field Artillery Barracks, in Victoria Street, Grimsby. On the morning of the 28th May, Mrs Wright, the wife of Regimental Sergeant Major Wright was awoken at 1.00 am by the barking of a dog. Looking out of her bedroom window, she saw two men running away from the barracks. The police investigated the incident and found that the men had attempted to break into the rear entrance to the premises. A rumour soon circulated saying that spies had been caught breaking into the barracks, but the police said this was foolish, since at the time the Brigade was under canvass at Knott End, Fleetwood, on the other side of England, and the only thing of value to any spies were the Regimental Papers. The police thought the two men were tramps, seeking warmth and shelter, and attached no importance to the matter (26.27). After this incident things quietened down in Grimsby, but elsewhere there were other spies lurking in our countryside.

The Nottingham Daily Express (28) was rather disappointed at not hearing of any airship sightings in its locality, but its reporters did discover a different type of scare-ship. A motor-launch with four German tourists on board attracted the attentions of the scaremongers as they cruised along the River Trent. It was said that they had entered the Trent from the Humber, and had not been noticed until they passed Newark.

Another newspaper (29) reported that in Hull foreigners were searching for information and photographs "that no pacifically minded foreigner should trouble about", though I suspect that this was a reference to the Grimsby German 'spies' who had been foolish enough to own and use cameras on foreign territory.

During the 1913 airship wave which struck Britain in January and February, newspapers again emphasised the vulnerability of the English East Coast. One report

noted a rumour that a small German cruiser had sailed up the Humber undetected under cover of darkness (32).

Due to the greater range and durability of the German's Zeppelins, and the acceptance of the German threat, the 1913 airship sightings were given more importance than the 1909 sightings. Indeed, the War Office took an interest in the many airship sightings in Yorkshire. On the 25th February it was alleged that Mr Grahame White, a well known aviator, visited the Prime Minister in Downing Street. Mr Asquith had unexpectedly returned from Berkshire to attend the meeting. As a consequence of their conversation, Mr White left 'indefinitely' for the north, though nothing was known of his mission. The obvious conclusion to make is that he was sent to investigate the airship sightings (33,34).

The observation of an airship by Capt. Lundie and his Second Officer of the Grand Central Mail Steamer 'City of Leeds', who saw it over Spurn Point on the 22nd of February, created a lot of press publicity in early March; when they reported their experience. Their sighting aroused such interest that on the 3rd of March the Admiralty sent an official to Grimsby, who had a long interview with the two men (35).

The southern seaport of Portsmouth had a few airship sightings, and a spy trial involving naval secrets was held there (36). In an examination of the two airship waves, it will be interesting to note the incidence of airships seen in the vicinity of locations of military importance (37).

In Europe there were parallel worries about foreign intrusion. A Brussels ministerial source claimed that large numbers of German soldiers were manoeuvring on the south-eastern border. In Verviers, Belgium a number of postal officials were said to be searching the countryside on the orders of their superiors, looking for strategic and topographical information. A German newspaper in Triers advised that the town be fortified to withstand a French attack via neutral Luxembourg, as French officers had been known to have motored through the Grand Duchy with strategic aims. In reply, Luxembourg claimed that Germans had not only motored through their land, but surveyed it from the safety of airships. This controversy served to force the Belgium Clerical anti-militarists to amend their objections to a pending Army Bill.

The British public still demanded fictional and semi-fictional works on the threat of invasion, and their appetite was whetted by a flood of cheap books. The difficulties of invading Britain were outlined in A German Invasion (39), and in more detail in Invasion and Defence (40). The Secrets of the German War Office (41)

was written by Dr Armgaard Karl Graves, a former spy for the German Government. In a good natured manner he describes how he observed the movements of warships in Scotland, and obtained information about their armament. British Intelligence (MO5) knew of his activities almost as soon as he landed in British soil. Through a German clerical error an easy excuse was used to arrest him, and soon afterwards he was used as a double agent.

The professional scare-monger William Le Queux, produced several more books on the German threat, such as German Spies in England, which was written in his usual popular and sensationalist style, which avoided having to reveal anything more than personal anecdotal stories. (42)

Not long after the German High Seas Fleet had bombarded the ports of Hartlepool, Scarborough and Whitby on the morning of the 16th February 1914 (43), Le Queux produced a book entitled Berlin 70 (44) which contained the usual mixture of fact, rumour and fiction. In it he told a spy story about a German submarine cable which crossed the North Sea to Hull, whence a branch of the cable lead out to the obscure Lincolnshire village of Hogsthorpe St Mary. From these termini German secret agents sent back information of value to their war effort. Allegedly, this book had a profound effect of the Admiralty, who had to officially deny that Hull and Lincolnshire contained busy German spies.

In 1978, when a Mr and Mrs Meech took over the management of the 18th century Saracen's Head pub in Hogsthorpe, the discovered an old room which contained a great quantity of papers and books, along with some old mattresses. Apparently during the First World War troops had billeted at the pub, and the Oddfellows (a Freemason-like secret society) had held their meetings there. Another secret room was found in the attic, which contained two locked chests. (46) Perhaps the activities at the Saracen's Head had inspired Le Queux to write Berlin 70. Whatever the reason, this story does illustrate the ambiguous nature of spy stories in general.

To conclude, we can surmise that politicians and journalists were equally guilty of enhancing the public fear of invasion, in order to secure more funds for military invasion. The generation of rumours of war were turned into actuality by a process of self-suggestion. In this state of mind the European powers marched inexorably towards the most bloody and destructive war in the history of mankind.

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26. Grimsby News, 1 June 1909
- 27 Stamford Mercury, 4 June 1909
28. Nottingham Daily Express, 22 May 1909
29. Retford, etc., Times, 21 May 1909
- 32 Northern Daily Mail, 25 February 1913
- 33 Northern Daily Mail, 25 February 1913
- 34 Northern Daily Mail, 26 February 1913
- 35 Northern Daily Mail, 5 March 1913
- 36 Several spies were caught in Portsmouth between 1911 and 1913, but I have no newspaper accounts of them yet.
- 37 A brief review of the 1913 wave in particular seems to support the view that the airships were indeed attemptin to reconnoitre military locations. Conversely one could argue that people living in 'strategic' areas would be more sensitive to invasion scares.
- 38 Saturday Westminster Gazette, 1 March
- 39 "Fabiou", "Invasion and Defence" A. Treherne & Co., undated.
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- 43 According to the British official war history, a Zeppelin reconoitred the Humber of the 15th December 1914, but this is not confirmed by the airship war diaries

In a Wallasey garden

JENNY RANGLES

On Thursday November 29th 1979 I received a letter from a Miss Daisy J (1) of Wallasey, Merseyside. It appeared that she had first written to the Society for Psychical Research, a representative of which had recommended that she read the book "UFOs, a British Viewpoint", by Peter Warrington and myself.

The letter was well written and coherent, though the writer admitted that she was an old lady (in fact she was aged 84), and expressed some concern over what was happening to her. On Sunday December 2nd, I called on Miss J, accompanied by Paul Whotnall.

Daisy was most concerned about her UFO manifestations, but hinted at previous paranormal experiences. Consequently we allowed her to tell us in her own words what she regarded as the most important things that had befallen her. This is a summary only of what she told us.

At the age of eight she had her first encounter with strange phenomena. She was bouncing a ball against a wall, which rebounded into her hands and immediately dematerialised (2). This was by no means the only such incident, she claims. She also observed ghosts on several occasions, although none of these other events in her early life appear to have been memorable.

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which indicate that bad weather prevented them from even making local practice flights. Another phantom airship?

44 This title is a reference to Königergratzstrasse 70, Berlin, the address of the German Admiralty.

45 Scunthorpe Evening Telegraph, 27th December, 1978.

46 Scunthorpe Evening Telegraph, 20th December 1978

Credit for the supply of newsclippings is extended to John Hind, Granville Oldroyd, and Dirk van der Werff.

It was in 1967 (when aged 72) that her psychic abilities allegedly went into overdrive. At this time she had decided to have her house converted into three flats, and while the work was being done had gone to live for a year at the nearby resort of New Brighton, in a rather seedy area (although most of this once popular resort is now sadly decaying). One night she awoke to find a middle-aged man sitting on her bed. She sensed great sorrow for him. He disappeared, but manifested several other times, and she also heard footsteps in the room, late at night. Eventually she was impelled to call in a spiritualist friend, who performed a form of exorcism. This supposedly removed the 'spirit'. While at this house she also had a 'vision' of a tremendous fire burning up the street. This did not happen, but shortly afterwards there was a huge fire in New Brighton's Tower Ballroom, which was gutted. She claims not to recall this, although from my experience everyone in and around New Brighton saw the flames vividly.

In 1969, back at her newly converted house, she had a male lodger. Over the course of a few weeks the front doorbell began ringing in the middle of the night. The lodger became ill, and the ringing built up in a crescendo. One night it rang numerous times. The next day the man died. The bell has not rung since. A few days afterwards Daisy believes she saw the form of the man emerge from a grey mist which floated in her kitchen. This was followed by a overpowering sickly-sweet smell, which followed her about for some time afterwards (even on a bus). She has also seen the form of the lodger again.

Over the years she has had many of what she calls 'visions', similar to the one of the New Brighton fire. However she is puzzled that these do not always seem to come true. About ten years ago she vividly 'saw' a young child born, and at the same time a friend die. The child was born within the year, but the friend is still alive today.

Her most recent experiences commenced in the Autumn of 1978 when she seemed to acquire a poltergeist. Firstly £60 which she had drawn out to pay a bill, disappeared overnight. It turned up months later under a pile of junk. Other odd things have gone missing (usually of trivial value) and have not reappeared. One day she found a mysterious pile of broken glass on her carpet, with no apparent source. The week before our visit, the plug and flex from her ornamental lampstandard had vanished.

It is difficult to separate her UFO experiences from the forgoing, although she clearly does this. She had seen no UFOs before about Autumn 1977, when one night she saw a moving light in her garden. She passed it off as imagination, but it happened again the next night. On the third night she went to the window, and saw that the light was on the head of a silver-suited figure, over six feet tall, standing by a brick wall at the rear of her garden. The figure had two other lights, on the end of each arm. It was stooping forward, and floating a few inches off the ground.

Following this, Daisy reacted in what might be regarded as an illogical manner. She regarded the figure as a ghost, and therefore took little notice of it, and went off to bed!

Over a two year period since this, she claims to have seen either the figure or the lights virtually every night. She has become very frightened of them, although she is not frightened of her 'psychic' experiences, and never ventures into the garden at night. No footprints or marks have been left - even in snow. The reason that she now believes the figure is a 'spacesman' are twofold: Firstly, she has seen how the figure matches the description fits that of UFO occupants in press reports (on one occasion the figure came right up to her window when she stared at it, giving her a good look, but making her determined to ignore it in future). Secondly she has seen the man and the lights fly from over the top of a tall tree at the end of the garden.

The final straw, so far as Daisy was concerned, came in early November, 1979. She saw an oval red light (totally unlike anything she had seen before) float down and land in one corner of her garden. It looked like a cigar, and was much than the other white lights she had seen so often. Next morning she investigated, and found weeds in the area the light was seen had been crushed down 18 inches, and were covered in a grey, furry material. This led to her writing to the SPR.

Conclusions:

In a case like this, it is most important to discover all one can about the percip-

ient. This led to some interesting revelations.

Daisy has never married, and seems to be something of a 'loner'. She does not seem to relate to her neighbours, and there is at present only one lodger, in the upper flat, who keeps very much to herself. Her last close relative, a sister, died in early 1978, at about the time of the onset of the UFO and poltergeist experiences. She seems to have felt this loss rather keenly.

In her early life she lived in remote parts of Wales and Ireland, including a lonely rock off the coast of Ireland. Her father was a naval officer. She moved to Wallasey at the age of 11, when these formative years must have already had some influence on her lifestyle.

The investigators found Miss J a pleasant, elderly lady, with a slight degree of senility. This included memory lapses, but not to the extent that would lead us to feel that this was the entire answer to her experiences. Indeed, she takes pride in looking younger than she is, and her faculties were certainly better than one might hope for at her age.

Her belief in Spiritualism seems to be on a low level. She also has a little residual Catholicism, but there was little evidence of this. She reacted rather oddly to the investigators, and especially to the views of myself, as she had interpreted them from the book. As we were leaving, she remarked, rather enigmatically, "You're much nicer than your book makes out." This seems to be tied up with her expressed feeling that I regarded the CB's as psychological phenomenon, as implied in the book.

"Those who say it's all in the mind, they don't understand", she said.

As an exercise we took samples of the leaves which exhibited the 'traces'. As expected, they turned out to display a very common fungus, which would almost certainly have formed under the conditions in the garden. Daisy admitted that she hardly ever tended the garden, and a rotted tree trunk close to the site also showed signs of lengthy decay. The probability that the fungus was there before the UFO sighting must be considered. However, it was in a roughly oval shape (8 feet by 4 feet, much like the UFO dimensions she estimates). So, did she concoct the story to fit the traces once she discovered them? Or did she unconsciously adapt her tale to fit the pre-existing traces? The investigators feel the latter is the most plausible. Traditional UFO investigators may say that some form of UFO energy induced the fungus to grow overnight, but we can find no grounds for such belief.

Two interesting features of her experiences seem worthy of note. "I realise I am attracting them, perhaps because I'm psychic"

she said, adding "I have my visions most often around 5am. They always seem to happen in the deepest stages of sleep" (her own words. This latter comment is indeed of relevance, we feel.

There is little reason to doubt that her psychic and UFO experiences have a common cause. One could surmise that they form a subconscious cry for contact with others, possibly related to some low-level psychic abilities she may possess. Certainly her home is in a densely populated area, yet nobody else has seen her lights or spacemen. The experiences therefore must be considered to be subjective in nature. Whatever conclusions one reaches in this case (and so far as the present investigators are concerned it is inescapable that it must be essentially a psychological one) the immense importance of obtaining background data on a witness is indicated. In the past ufologists would have no doubt found her a 'good witness' and accepted much of her testimony at face value, aided no doubt by the 'physical traces', and probably excluded the 'psycic' aspects which did not seem to fit.

This is a unique case, but it has enough parallels with others on record to be of wider significance. Just a few miles away, in a suburb of Liverpool in early 1978, a middle aged woman saw a silver suited figure in her garden. This case has so far only been reported in Northern UFO News but the correlation, even to the behaviour of the figure, is quite remarkable. On that occasion however, the figure was seen just once - for five hours, and allegedly was seen by at least five other people, including two police officers. When the policemen went out to confront it, it vanished, leaving them reluctant to make a report to their superiors and hence untracable. This case also involved background psychic features, apparently catalysed by the female witness.

1. In accordance with our new policy on the naming of percipients and others involved in UFO experiences, we are adopting this pseudonym for this case (Ed.)
2. Early manifestations of apparent paranormal powers in a play situation seem to be quite common in the literature. Dirk van der Werff's report on a percipient in the north-east of England in MUFOB ns. 15, includes a childhood incident when a dart that the percipient was throwing at a board disappeared. (Ed.)

In the next MAGONIA: Part Two of Nigel Watson's "Shadowland of Ufology"; more on the UFO ethics debate, from Kevin McClure; "Lifetime of Curses" a unique UFOIN report; and the first part of a major new series from John Harney.

Notes & Quotes

Our Diplomatic Correspondent writes:

Enthusiasts for governmental involvement in UFO research lost one of their favourites politicians when the eccentric dictator 'Sir' Eric Gairy was overthrown as Prime Minister of the island of Grenada last year. However not before a set of postage stamps depicting dubious-looking UFOs was issued by that country.

Now the Skeptical Enquirer, journal of the Committee for the Scientific Evaluation of Claims of the Paranormal continues the story:

"...the mantle of government UFO advocacy had apparently passed to a tiny African nation, the Republic of Equatorial Guinea, which also recently issued a UFO postage stamp bearing the utterly discredited George Adamski 'chicken brooder UFO' photograph, under the banner 'Colaboracion Interplanetaria'...

"The Nguema regime in Equatorial Guinea was likewise toppled in a coup. Thus every regime that has issue postage stamps bearing the likeness of Adamski's saucer has been toppled in a coup just months afterwards.

"Where will the curse of the Venusians strike next?"

Articles in MAGONIA & MUFOB have often pointed out the relationship of UFO waves to times of radical social change. Iran is a country which has been undergoing a massive social and political upheaval, which is still continuing, and MAGONIA Editors have privately speculated that a UFO flap of considerable proportions might be taking place in that country.

Now our informants in Iran (yes, we have them even there!) tell us that this is indeed the case. At least one landing report has come from the area south of Tehran. Understandably, the person providing this information was unwilling to investigate the case personally. A non-Islamic foreigner asking strange questions in remote parts of Iran might not be looked upon too favourably by the authorities!

Confirmation of the wave has, however, come from another source. A report in the

Like ufology, politics is dealing with people, again, people who are often distraught, or undergoing severe traumas. They may be about to lose their home or job, worried about their child at school, concerned about the safety of their families. They feel that their worries may be helped by putting them in the hands of their local councillor or MP.

If a politician, of any party, takes his responsibilities to the individual seriously, then that individuals welfare should be of greater concern than the responsibility the politician feels to party or political colleagues. This is not always the case, of course, but it probably happens more often than ufologists put the interests of their subject over those of some vague 'spirit of ufology'.

These thoughts are prompted by reading a sort of credo written by a prominent ufologist. Admittedly this was written a number of years ago, and one hopes the person concerned has changed their mind in the intervening years. Anyway, here is the relevant quote:

"The prime loyalty of anyone investigating UFO claims and sightings is to UFOLOGY (his capitals); it is not to the sighting or contact claimant, it is not to fellow investigators, it is not to any saucer group, society or association; if in the course of his investigations he comes across relevant information it is up to him to record that information, not to suppress it, in part or in whole, out of a misplaced sense of loyalty to others."

Whilst one must agree that loyalty to colleagues or societies must not interfere with an objective study of a case, can we really subordinate the interests of the percipient quite so dogmatically to some abstraction like 'UFOLOGY'?

Let us return to the comparison with political involvement. Many thousands of people throughout the country spend a great deal of time working for one party or another - raising funds, writing and distributing literature, canvassing at election time - and spending quite a lot of their own money on the privilege. In fact the comparisons with ufology a quite close, especially if you consider the endless, boring committee meetings one is usually obliged to attend! But would we consider politics to be a 'hobby' like ufology? A 'hobby' is usually an end in itself - to complete the collection, to build a model, to perfect one's sporting prowess - with few if any responsibilities to society as a whole, or other people as individuals.

Yet like politics, ufology does have these responsibilities. Real people can be hurt if a local council makes a wrong decision about road safety, or if a ufologists fails to recognise the traumas

which may be driving a percipient to breakdown or suicide. Whole communities can be shaken by a foolish planning report, or by foolish sensationalisation of a UFO report.

For as far as we can see, ufology is going to remain a hobby, pursued in their spare time by amateurs who are doing it through motives of excitement, interest, curiosity, and a genuine desire to get to the bottom of a fascinating mystery. So, let us remember that it is a hobby - plus. Plus responsibility to others, to percipients, to their families and neighbours, to the communities we are conducting our investigations in. But responsibility to ufology should take second place. Like the amateur politician, the amateur ufologist must realise that this is not a personal hobby, indulged in for personal satisfaction; but is a pursuit that should only be taken up if one is prepared to take a serious and responsible role in working with real, and often troubled, people.

NOTES & QUOTES - from Page 10

Liverpool Echo, for May 31st, 1980, gives an interesting insight into the way that an atmosphere of uncertainty and fervour provokes an almost continuous ferment of rumour, in which any odd happening comes to be seen as part of a sinister pattern, and invested with deep significance. The parallel with what happens in UFO flap areas in less troubled parts of the world is not hard to draw:

"The United States is sending flying saucers and remote controlled helicopters over Iran in a psychological war against the country holding 53 of its diplomats hostage in Tehran, according to Iranian officials", says the Echo.

"And an 18-inch long poisonous snake was posted by President Carter to kill hostages and give an excuse for attacking Iran, claimed an Islamic newspaper.

"Such reports have abounded since the abortive commando raid on Iran. The Oil Ministry said US helicopters had flown low over the Gulf off Iranian coastal waters, spraying foam over the sea and setting it alight. And the militant students occupying the Embassy said they fired on a mysterious helicopter, which flew low over the American compound.

"Islamic Revolution, the newspaper of President Bani-Sadr's supporters quoted an army 'political-military expert' as saying flying saucers were being sent into Iranian air space as an American provocation to frighten the Iranian people".

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BOOKS

EXTRA

On the night of January 25th, 1967, Betty Andreasson found her house in South Ashburnham, Massachusetts, plunged into darkness, and a strange glow appeared outside. Then a series of strange entities materialised through the door. Her story did not surface until 1975, when Betty wrote to the Center for UFO Studies, and was not investigated until two years later still.

Under hypnotic regression a truly bizarre abduction story emerged. Jungian symbols proliferated in a kalaidoscope of medical, science-fictional and religious imagery. These included immersion in a brilliant light, a change of clothes, a medical examination apparently centring on a recent hysterectomy, and a nasal examination; a journey down a sort of underground corridor (a motif common in near-death experiences) and complete immersion in a soothing, undulating liquid.

Betty then entered an alien world — a harsh, red landscape with strange froglike creatures, on through a science-fiction city, to a central confrontation with the fiery death and resurrection of a phoenix. During this, she believed that she heard the voice of God calling her to His service. After all this, the entities returned her home, where she was presented with a mystic book, which later disappeared, but not before her daughter also has sight of it.

Under hypnosis, Betty fell into a kind of mediumistic trance, and developed glossolalia. Then an alleged entity communicated apparently with great difficulty. The communications contained motifs suggesting that the entities were units of a collectivity, outside of the boundaries of time. They wished man to develop a greater harmony with nature, and an ability to love. Images of air, fire and ashes emerged, and in a later trance a motif of 'a liquid that life has been removed from — a stillness' emerged, as did further suggestions of the beings' omnipotence.

The symbolism of the phoenix, fire and ashes, the immersion (baptism?) in a liquid suggestive of the amniotic fluid, could have been taken straight from the pages of Carl Jung. There appears to be a recurrent symbolism of rebirth and a change in life. It seems unlikely that these symbols have emerged from Betty's

conscious personality; she was a conventional American fundamentalist Christian. Nor does it seem probable that their origin is in the conscious minds of the investigators. The chief investigator, Ray Fowler, is himself a fundamentalist, and a dedicated proponent of a nuts-and-bolts ETH explanation for UFOs. Indeed, the investigators are unable to disguise their squirming embarrassment as Betty related her traumatic mystical experience with the phoenix.

The voice which speaks in Betty's mediumistic trance seems to emerge from the profoundest transpersonal levels of the unconscious. The entities appear to be part of a collectivity, reminding her of bees. This seems to suggest a layer of undifferentiated instinct. The voice proceeds from these depths with great difficulty. This reminds me of 'Ramah', the final 'guide' that Ira Progoff evoked with Eileen Garrett (2), who also communicated with difficulty, and whom Progoff characterised as "... the giver of life, a dramatisation of the deepest levels of the psyche.

Unfortunately, there are gaps in our knowledge about Betty and her family. We know that she was a fundamentalist, who had a large family - seven children, and an eighth aborted with a hysterectomy following complications in the pregnancy. We know that her marriage was shaky. These tensions had been exacerbated by her husband being seriously injured in an accident. This necessitated her making a long car-trip each night to visit him in hospital

One cannot help but feel that these concerns are reflected in Betty's visions. The imagery is replete with symbolism of the womb, birth and rebirth. At the same time there is an apparent attempt to reconcile this experience with her fundamentalist faith. At one point one of the entities takes a Bible in his hand, waves his hand over it, and other Bibles appear, thicker than the original. Perhaps this, and her feeling that the utterly inhuman aliens were 'angels', were a message from Betty's unconscious, calling for a reappraisal of her life, and a widening of her horizons, with a reassurance, in the expanded Bible, that her faith could accommodate this.

It is interesting to note that her letter to Hynek in 1975 was written shortly before she separated from her husband, and that during the hypnosis sessions she finally decided to get divorced. She then moved to Florida, where she met, and formed a relationship with, a fellow 'silent contactee'. This seems to have triggered off an MIB experience, which was followed by the deaths of her two sons in a road accident. Perhaps the anger of the

beings symbolises Betty's guilt feelings about her new relationship.

There are the inevitable under-currents. Betty and her daughter, Becky, have had various 'psychic' (hallucinatory?) experiences, before and after the central abduction. It also turns out that Betty had produced a form of automatic writing, consisting of meaningless symbols, before the abduction. It is tempting to bracket this 'spirit writing' with her glossolalia as a means of expressing feelings which cannot be articulated.

The initial incursion of the strange entities into the house appears to have been witnessed also by Becky, and Betty's father, Waino Aho. The latter's name is almost identical to Wayne Aho, a popular contactee of the 50's - another of those strange coincidences which keep cropping up in ufology.

Despite the fact that it is at times painfully obvious that this book has been condensed from a much longer manuscript, it remains of great value. The fact that the story is a severe embarrassment to the conscious beliefs of both the principal witness and the chief investigator adds to its value. I would very much like to see the original manuscript indexed by John Hind's proposed Textcat motif index.

1. FOWLER, Raymond E. The Andreasson Affair. Prentice-Hall, 1979. \$8.95
2. PROGROFF, Ira. Image of an Oracle, Report on research into the mediumship of Eileen J Garrett. Helix, 1964.

HAINES, Richard F. (Editor) UFO phenomena and the Behavioural Scientist. Scarecrow Press, 1979. 450pp.,

Scarecrow Press are well known as the publishers of anthologies, symposia, and bibliographies, and have published several symposia on parapsychology. This book marks their first entry into the field of UFO research. Dr Haines has assembled twelve papers which deal with various social science aspects of ufology. The result is a collection which is rather varied in depth and approach. I will review the separate papers in the rough order of their value and interest to me.

Berthold Schwarz's "Psychiatric and parapsychiatric dimensions of UFOs" examines the history of psychiatrists' involvement with the UFO subject, and the role they can play in UFO research. He delivers a most cogent warning on the dangers of amateur psychiatry by untrained UFO buffs, which includes the strongly emphasised statement: "It is advisable... that reputed contactees should not be hypnotised unless the investigator is aware of the detailed psychopathology and potential risks, has suitable malpractice insurance, and is prepared to administer necessary

first and follow up treatment or hospitalisation". Dr Schwarz has several other very pertinent comments on the ethics of UFO research.

Leo Sprinkle's investigation of the alleged UFO experience of Carl Higdon, is an in-depth transcript of a hypnotic regression. One value of the paper, an unintentional one, is its demonstration of the way the beliefs of the local investigators (who brought the case to Sprinkle's attention) had a continuing influence on Higdon's belief system -- the investigators seemed quite unable to keep their mouths shut while investigating Higdon's story.

Michael A Persinger contributes two articles. In "Limitations of Human Verbal Behaviour in the Context of UFO Related Stimuli", he suggests that UFO percipients are unusually suggestible, and may develop fantasy material when exposed to anomalous events. He also warns against looking for radical, omnibus, explanations of the UFO phenomena, and the loose thinking this can engender.

In his second paper Persinger suggests a possible stimulus for some UFO experiences - a piezo-electrical phenomena similar to earthquake lights. Whilst I have doubts about how far this particular model can be stretched, the general idea of UFO experiences being psychological artifacts catalysed by poorly understood physical stimuli is an attractive one.

Ron Westrum's two articles "Witnesses of UFOs and other Anomalies", and "UFO Reporting Dynamics", and basically the two parts of his article "Knowing About UFOs" which appeared in MUFON ns 5 and 6.

Armando Simon's "The Zeitgeist of the UFO Phenomenon" is a brief but provocative look at the influence of science fiction on the zeitgeist of the UFO age -- a look seriously marred, however, by deficiencies in Simon's knowledge of the history of ufology (he only knows of the 1954 wave by hearsay).

Haines' own contribution is basically a test to see how well UFO buffs can translate verbal experiences into drawings. The experiment is claimed to show that almost everybody has some mental picture of a 'flying saucer'. This is probably true, but Haines' samples comprise audiences of UFO buffs, which may not be representative. The study does indeed suggest that some sort of tacit assumption as to what a UFO should look like may be used in building up pictures.

Phyllis Fox's study of social and cultural factors influencing UFO beliefs may be of great value, but to those with a greater understanding of the statistical basis involved, than your reviewer.

Roger Shepard's paper is basically still trying to plug the idea of an

identikit of UFO shapes that he presented to the Congressional Sub-Committee Symposium in 1968. I feel it is an invalid procedure which is likely to 'force' stereotypes.

Harold Cahn's "Speculations of the UFO Experience" is very weak. Cahn claims that paranormal phenomena can be produced at will (which will be news to the SPR!), that the universe is created by mind, and that the UFO phenomenon is produced by interaction between our minds and those of the ufonauts.

Malmstrom and Coftman present a paper on the heights of UFO, folklore and religious entities which is reminiscent of the pieces which appear in New Scientist around April Fools Day, and which surely must be intended as a joke.

The collection is introduced by Richard Haines, who argues that the UFO experience contains 'spiritual' and 'extra-dimensional' aspects, and notes how UFO experiences can have personality changes. I cannot help feeling that his choice of terms is unfortunate.

As readers will perhaps by now have gathered, I was somewhat disappointed by this book; it is a brave try that has somehow not made it. To be frank, much of what those contributors with a long background in ufology have to say is what we have all heard before, whilst some of the newcomers give the impression that they have not done their homework properly. I would like to think that this volume will be the first in a series, later volumes of which will contain a wider range of more provocative material. (PR)

CRAMER, Marc The Devil Within, W H Allen, 1980, 313 pp., £6.95.

A study of demonic possession from the viewpoint of Jungian psychology, in which Cramer sees the 'demons' which possess individuals as symbols of the Shadow archetype in the collective unconscious. The general thesis seems sound, but several caveats must be entered. There is little case-history actually presented to back up the author's claim for a specific possession syndrome; his account of medieval witchcraft takes the long-exploded theories of Margaret Murray seriously; his account of Mexican mythology bears little relationship to that in generally accepted sources; and he falls into the usual Jungian error of assuming that there are radical differences between 'primitive' and 'modern' mentality.

If Cramer's claim for a possession syndrome can be substantiated, it suggests a drama in which the 'demons' of ultimate wilderness, reject the core belief systems of the host culture, as radically anti-cultural agents. The alleged 'feral look' of demoniacs, the wallowing in excrement,

and even the alleged PK abilities all look like a symbolic 'return to chaos', in which everything that the community rejects, launches itself back at society.

It is a pity that Cramer makes no attempt to assess the sociological significance of films such as The Exorcist, in which the symbolic 'return to chaos' of an innocent schoolgirl, obviously raises echoes of the dilemma of Middle American parents who saw their clean-cut offspring transformed into 'longhaired wierdos' or 'howling mobs', hurling bricks and ob- senities at all-American (or all-British?) police.

Finally, it is quite clear that the struggle between exorcist and demoniac is a ritual struggle between order and chaos (or 'habitat' and 'wilderness') rather than between good and evil. After all, while demoniacs may throw a lot of verbal and physical dung, they do not build and stockpile nuclear weapons, or organise a world order based on man's terror, murder and repression. (PR)

HARRISON, Harry, and EDWARDS, Malcolm.
Spacecraft in Fact and Fiction.
Orbis, 1979, 128pp., £4.95.

Contains many interesting illustrations from science fiction books and films, and demonstrates how the popular images of spacecraft have changed over the years. It is interesting to note that the spacecraft in the turn of the century story Son of the Stars resembled the 1897 airship, and very interesting to see a 1931 drawing by the leading science fiction illustrator Frank R Paul, which is identical with the Macminville flying saucer, even to the conning tower on top! (PR)

PAGET, Peter. The Welsh Triangle. Panther (paperback), 1979. 85p. 206pp.

This third account of the Coombes story adds little but confusion to the record, and only makes one suspect just how much the Coombes's must have been influenced by the several competing investigators on the scene. A publishers' blurb which goes on about clandestine tunneling operations, giant alien spacemen and clones warns one that sensationalism is the name of the game! The authors are deep into the Warminster scene, and are friends of 'Professor' Hans Holzer. Need I say more? P.R.

WALLIS, Roy (Editor) On the Margins of Science; the Social Construction of Rejected Knowledge. Sociological Review Monograph no. 27. University of Keele, 1979.

This book looks at science and pseudo-

science from a mainly sociological viewpoint. In his introduction, the Editor explains that until recently sociologists "maintained a deferential attitude towards prevailing scientific orthodoxy accepting that in respect of the esoteric content of science, the scientists knew best". Thus the body of accepted knowledge held by orthodox science constituted the 'truth', so that, for sociologists, scientific orthodoxy provided a standard by which to judge the behaviour of persons or groups who deviated from it.

Sociologists now take a less deferential line, and the Editor acknowledges the role of Thomas Kuhn's book The Structure of Scientific Revolutions as a major factor in stimulating this change of attitude amongst sociologists and historians. Most of the other contributors also mention Kuhn's book, and it seems that this work has done much to erode the conceptual boundaries between science and pseudo-science. The various authors of the papers in this volume do not in fact refer to 'science' and 'pseudo-science', but to 'orthodox' and 'deviant' science, reflecting the view that orthodox science is now seen not as 'true' science, but as socially successful science.

This is an approach which can confuse readers, particularly those who are not sociologists. For example, in their paper "The Construction of the Paranormal: Nothing Unscientific is Happening", Collins and Finch discuss the interactions between parapsychology and orthodox science. They describe the parapsychologists' struggle to receive recognition from the scientific community, and discuss the arguments and tactics employed by both sides. But they do not offer any opinions as to whether or not the claims of parapsychologists have any validity. Yet when their paper was first circulated, it was seen by parapsychologists and their opponents as being 'favourable' to parapsychology.

Collins and Finch regard 'metamorphosis' as one of the main strategies by which parapsychologists gain recognition from orthodox science; that they become respectable by acquiring all the trappings of conventional science, such as university posts, publication in recognised journals and funding from respectable sources. They do not become respectable by performing the 'definitive experiment', because there can be no such thing, in the view of the sociologists of science. The sociologists are more concerned with looking at science as a human activity, rather than as a repository of truth.

Joseph A Blake, in his paper "Ufology: the intellectual developments and social context of the study of unidentified flying objects", notes that there seem to be two

distinct approaches to the study of UFO reports, which he terms 'naturalist' and 'macrocosmic'. His naturalists are what most ufologists term the 'nuts and bolts' brigade, who generally employ the ETH as a working hypothesis. In describing the macrocosmic approach, Blake relies heavily on Clark and Coleman's The Unidentified. Macrocosmic ufology refers to what is generally termed the 'New Ufology', that is, any approach which emphasises the universal and subjective aspects of UFO experiences and analogous phenomena.

Blake concludes that ufology is "...a science in development, in terms of the coalescing of perspectives on UFOs." These perspectives being the rival viewpoints. I feel that he does not present sufficient evidence to justify this opinion. As he does not indicate how these two approaches can be considered compatible with one another, and is careful not to make value judgements about them, it is difficult to see by what process he envisages them becoming integrated. Indeed, he notes that Vallee has "proceeded from a naturalist to a macrocosmic perspective", but describes him as an exception. He does not consider the possibility that the macrocosmic approach may eventually lead to the subject matter of ufology becoming the concern of presently existing orthodox

scientific disciplines without ever gaining formal recognition as a 'science' in its own right.

All of the papers in the present volume are interesting, although some may be rather heavy going for those who are not sociologists. Apart from those mentioned above by Collins and Finch, and Blake I particularly recommend Paul Allison's 'Experimental parapsychology as a rejected science', and Jon Palfreman's 'Between Scepticism and Credulity; a study of Victorian scientific attitudes to modern Spiritualism'. Those who think that the controversy between evolutionists and creationists is of purely historical interest are in for a shock if they read the contribution by Eileen Barker. She reviews the controversy, and describes the increasing influence of creationist views among scientists. There is nothing sensationalist about her conclusions, but she does remark that: "...there is enough sloppy thinking by evolutionists to allow the creationists to point legitimately to difficulties which the former all too often smugly ignore".

This is a very interesting collection of works on the problems of 'rejected knowledge', and deserves a wider circulation than such academic books usually enjoy.

J.H.

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