

# MAGONIA

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### READERS WRITE

**Evans & McIver: replying to Rogerson**

**Randles: making an honest living**

# MAGONIA

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## EDITORIAL

Jenny Randles has written in response to some of the points we raised in our Editorial in the previous issue of MAGONIA, and in defence of her position as a full-time UFO writer. We are happy to give her point of view equal space and prominence in this Guest Editorial.

I really think I ought to clarify my points regarding the dubious art of ufological writing, quoted in extract by you in MAGONIA 7. You seem to have somewhat misinterpreted me, and from at least two other sources which picked up on your Editorial (nice to know someone takes note of them - Ed.) it seems that I need to clear my name. I now seem to be rivalling von Daniken or Berlitz, in notoriety if not popularity (and certainly not in terms of bank balances)!

I would agree in the main with all that you say, but you seem to suggest that my being a full-time writer is doing a dis-service to ufology (strictly speaking we suggested that being a full-time UFO writer was probably inadvisable - Ed.) As at least one other journal has quoted me out of context in a somewhat forced effort to use what you printed to prove me an ogre, I think I am owed the right of a reply.

I became a full-time writer on UFOs by accident. UFOs: A British Viewpoint was written by Peter Warrington and me as an expression of what we felt we needed to say. Between 1976 and 1978 when I was working on it, I was not a full-time writer. However being in a position, by 1978, when I had limited scope in my career, and also not having any major commitments at the time, I decided to have a go at full-time writing -- not strictly UFO writing, but writing, as this was something I have felt a compulsion to do since I wrote my first fantasy novel at age six! This move was always made on the understanding that it might be temporary. I had no illusions about writing a best-seller, and knew that writers tend to be some of the worst paid people around.

British Viewpoint sold reasonably well, but not as well as it might have done had it been sensationalised. In fact we did not expect it to do as well as it has. Whilst it sold something like 18,000 hardback copies, it remains just about the only British UFO book ever produced to be rejected by every single paperback publisher, for reasons such as 'not commercial' and 'too serious'. Such success as it did have encouraged Hale to accept my idea for UFO Study. (See Book Reviews, this issue).

Continued on Page Six



## FROM CONSPIRATORS TO CONTACTEES

### Roger Sandell Part 3 Conspiracy Now

In March 1967 Luis Castillo, an American petty criminal, was arrested in the Phillipines under suspicion of conspiring to assassinate President Marcos. Under interrogation he told a strange story, which he adhered to even under hypnotic questioning.

Over a period of years, he claimed, his mind had been controlled by some mysterious agency. He said that he remembered being taken to a 'factory' outside Chicago where he met a woman he did not know. She assigned him tasks that he carried out in a trance-like state. In 1963, whilst performing one of these tasks, he was driven to Dallas in a black car, accompanied by a man with 'oriental eyes', who ordered him to shoot President Kennedy from a high building (1).

There was a brief contact between Phillipine and US law enforcement agencies but there was no evidence to support Castillo's story, which he soon retracted. The incident was forgotten, except by some of the US underground press, who with a faith in hypnotic regression paralleled by some ufologists, continued to claim that the Kennedy assassination had been solved (2).

Although this story was told in the context of the legends and rumours of international conspiracies controlling political events, such as have been discussed in previous parts of this article, Magonia readers will surely have noted many similarities to UFO reports. The black car and oriental-looking men feature in many Men-in-Black reports, while the hypnotic regression reveals a dream-like experience which recalls many close encounter and abduction cases, as do the subsequent charges of official cover-up.

This case provides a considerable insight into why, as previously documented, conspiracy theories have exerted a surprising influence in the UFO field.

Both ufologists and conspiracy theorists believe in forces of superhuman power capable of controlling the human mind. At the same time the activities of these forces are being covered up by governments, who may indeed also be under their control (3). The idea of the zombie assassin, carrying out missions for some hidden conspiracy is only one of a gamut of similar stories in conspiracy lore, such as the idea, common amongst US ultra-rightists, that fluoridation of water supplies is a device for drugging entire populations.

UFO cultism has many parallel features, from Ray Palmer's 'dero' controlling the human mind via ray machines, to the Earl of Clancarty's speculations that aliens are kidnapping humans and returning them with their minds controlled. Some of the most enlightening tales of this nature are to be found in the pages of the defunct American news-stand UFO magazine Official UFO. Early issues of this magazine maintained a fairly high standard, but it descended, through numerous changes of Editor and Publisher, to becoming an exponent of the most bizzare cultist ideas. In one issue of this magazine (4) are to be found articles advocating the ideas that aliens posing as summer-camp counselors are brainwashing children, and that some psychiatrists are really aliens controlling the minds of their patients. These ideas closely reflect fears on the US right-wing that education is turning out 'Godless' children, and that mental health programmes are a communist plot.

From whence do these ideas spring? Rather surprisingly, a clue comes from Milan in the year 1630. While the city was being ravaged by a plague, a witch scare developed. It was started off by a man who claimed to have been picked up by a stranger in a black carriage driven by black horses. The stranger took him to a house full of ghosts and demons who were preparing poisons to spread the plague. He was offered large sums of money to help administer the poisons to his fellow

citizens (5).

This story combines several UFO archetypes, such as the black vehicle and the meeting with conspiratorially-minded supernatural beings. Indeed it is strongly paralleled by claims made by more recent conspiracy-mongers, such as the nineteenth century French anti-Masonic hoaxer, Leo Taxil. Taxil claimed that an alleged Masonic-Satanic laboratory under the Rock of Gibraltar was busy manufacturing diseases to spread throughout Europe.(6). More recently Hugh McDonald, former director of security for Barry Goldwater, has claimed that Soviet aircraft are releasing disease germs into US air space (7); and from the other side of the political fence Fidel Castro has alleged that the USA has been releasing diseases to destroy the Cuban sugar harvest.

When we look at parallels like these, it is hard to resist the conclusion that both conspiracy theorists and UFO cultists are purveying modern versions of the Mediaeval and Renaissance ideas that saw humanity at the mercy of powerful, evil beings. Nor is there anything very surprising about such an identification. UFOlogists such as Keel, Vallee and Creighton have all noticed parallels between UFO reports and demon-lore. When the American playwright Arthur Miller wished to find a metaphor for the US during the McCarthy era, he wrote his play The Crucible, depicting a seventeenth-century witch hunt, a parallel which a recent anthropologist has portrayed in more detail (8). Several conspiracy theorists link today's alleged conspiracies with groups accused of Satanism in the Middle Ages, such as the Jews and the Knights Templar (9).

It is interesting to note in this context that supporters of the born-again Christian groups in the USA have been disseminating both theories interpreting UFOs in demonological terms, and conspiracy theories involving Satanism. Hal Linsey, the best-selling US evangelist writer, in his most recent book sees the Trilateral Commission (the American think-tank which features in many conspiracy theories) as preparing the way for the Antichrist (10). Other writers in a similar vein have denounced rock music as being controlled by conspirators who incorporate into records sound patterns to control the mind (11).

If evil conspirators gifted with superhuman power and near omnipotence do control human affairs, what hope is there for the world? It is hardly surprising that some conspiracy believers have looked to supernatural assistance for deliverance. In the previous part of this article we saw how George Adamski believed that the futuristic science of his Venusians

would save the world from evil conspirators whose power was based on the monopoly of raw materials; and how the Mankind United group believed that the plans of the Hidden Rulers would be frustrated by a secret group of wealthy but benevolent supertechnologists.

For some the revelation of the existence of the conspiracy comes directly from suprahuman forces. John Day, the British contactee, has recently been informed by telepathic means that John Lennon was assassinated by the CIA - using Mark Chapman as a programmed zombie killer - to prevent him using his influence and money to set up a massive peace-movement (12). Some underground papers in the US have advanced similar ideas (13).

A very interesting combination of UFO reports, supernatural visions and conspiracy-mongering is provided by the cult which has arisen around Veronica Leuken, a New York housewife, who has been seeing visions of the Virgin Mary since 1970. Crowds, mostly of working-class, Catholic women, have gathered to keep vigils with Mrs Leuken, and have had their faith confirmed by the appearance of lights and discs in the sky above them. In her visions Mrs Leuken is told by the Virgin Mary of evil and corruption within the Church itself. Pope Paul VI was kidnapped by evil cardinals and an imposter substituted, she is told, John Paul I was poisoned (14).

Even those conspiracy theorists who do not consider themselves possessed of a supernatural revelation frequently act as if they are part of some mighty struggle, in which absolute good confronts absolute evil. The Black Hundreds, the anti-semitic group which first disseminated the Protocols of Zion - the notorious forgery which purports to be the record of an international Jewish conspiracy - took as their emblem a picture of the Angel Michael fighting a dragon. This is an image taken directly from the Book of Revelation, an apt comment on the apocalyptic concept of their own role. This emblem was later adopted by the fascist Romanian Iron Guard and variants on the theme of the warrior knight fighting the evil monster are still in common use as visual images of groups believing in conspiracy theories. (Similar images appear in the unpublished political cartoons, allegedly prepared under extra-terrestrial guidance by the British contactee 'Norman Harrison' (15).)

What function do beliefs like these fulfil for their advocates? Science fiction has frequently illuminated the mythic significance of contemporary legends and beliefs, and in this context the 1979 TV serial and associated novel

Quatermass is enlightening. It takes place in the England of the 1990's, ravaged by economic collapse and urban violence. The story reveals that this is the effect on the human mind - especially that of youth - of malignant forcefield surrounding the Earth. In the climax the forcefield is neutralised, and the final image is that of a traditionally idyllic rural scene (16)

Conspiracy theorists and some cultists appear to inhabit an extremely similar mental world, in which crises in society are not seen as a result of any flaws within that society, but simply as the product of pure evil operating from outside. If these forces and conspiracies can be destroyed and unmasked a vaguely defined utopia can be brought about without any further need for social change. In a similar fashion, contactees often give glowing descriptions of utopian societies on distant planets, without giving any description of the political and economic arrangements of these societies.

In 1975 Jimmy Hoffa, a US labour racketeer whose web of intrigue extended into American administrations, the Mafia and possibly the CIA, mysteriously vanished, probably murdered by his associates. Shortly afterwards a retired Georgia auto-dealer described the landing of a UFO, from which a voice cried out: "I am Jimmy Hoffa... I am Jimmy Hoffa..."

As so frequently happens, the message coming from the UFO is not one of a distant planet, but from our own minds, our own times, and our own society (17).

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 The prices include surface postage. Please send orders, with cheque or postal order made out to 'John Rimmer' to the address shown on page 2.

We apologise in advance if a rather hectoring note starts breaking into the magazine about here, but we thought we had better get this all off our chests in one fell swoop, so here goes:  
 - We are still having problems with issues of the magazine returned marked 'gone away', so please let us know changes of address as soon as possible.  
 - Please make cheques payable to JOHN RIMMER rather than MAGONIA. Not because I'm going to run off to South America on the proceeds, but it makes banking easier.  
 -- As of now, we are unable to accept subscriptions through subscription agencies for readers overseas. We are happy to accept payment in any convertible currency (no leks, please). By subscribing directly you are saving money.

If any of our readers know a certain Mitch Wilson, who appears to live in Newcastle upon Tyne, would they be so kind as to tell him that we will happily send him the information he wants, if he will send us his address!

UFO Study was written not with much of an eye on commercial success, but on providing a service. It too is collecting paperback rejections with ease. Hale have told me that they do not expect any of my books to do more than break even, but so long as they do they see them as worthy of publication, to bring clarity to a rather confused subject. It is gratifying to see at least some publishers willing to publish not necessarily commercial work, for the benefit of humanity.

I have signed with Hale to do a third book for 1983 release.

I realise this cannot go on indefinitely. There are limits to the number of 'serious' UFO books I can write. My current project will be the last of my Hales 'trilogy'. Even one such book a year would not earn enough to get me by, but such work does let me continue serious research. I do a great deal of this for each book. So in effect I spend a year or so on a full-time grant researching UFOs, which I then write up in my 'thesis'. People are entitled to treat the results as they wish... but surely it cannot be termed a dis-service to our subject for me to do this?

I am simply doing what I do because I feel I have a responsibility to the public to write about the truth, as I see it. In view of much of the misinformation about UFOs which the public is offered, I do not see anything wrong with that.

As to Alien Contact, my 1982 Neville Spearman offering; it is true there were some problems with this. Being a smaller publishing concern they were naturally less able to absorb uncommerciality. So a great deal of effort had to be made in finding a compromise which met their requirements and yet was both factual and reasonable ufology. It is popularised, I make no bones about that. It is not the kind of book, in an ideal world, which I would have chosen to write. But it was fun and it was a challenge doing it in this way. And I sincerely believe that it still presents the results of a great deal of serious work into this type of contact case. For that reason, I do not think it was wrong to go ahead. Perhaps this was a mistake - reaction to the book will tell me that. But if it is a mistake it will be an honest one, and will not have been a wholesale sell-out for the sake of profit. I could never work like that.

As for future plans; I do intend to carry on writing, if economically possible. Why not? I enjoy it, and I think what I do is of some small value. What I will write about is a different matter. I have no intention whatsoever to write irresponsible, commercialised junk in order to make pennies. But I have many ideas in embryo

for writing serious books about other aspects of the paranormal. I have been working with Jerome Clark and David Sargeant on a sociological UFO manuscript we hope to complete in 1982. And I am dabbling with science-fiction, with ideas that take me far away from UFOs, I hasten to add.

So, please take my word for it. I intend to keep my ideals well to the fore and never sacrifice the interests of ufology for personal financial gain or prestige. I believe there is room for the full time UFO author, provided they are willing to make some sacrifices, and provided they accept the responsibilities they bear to the UFO community and the public at large. The proof of my words will be in what I write, let that judge me.

-- Jenny Randles

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## Notes & Quotes

We have recently received a catalogue from a firm of second-hand and antiquarian booksellers previously unknown to us, called Middle East Books. Naturally they specialise in books about that part of the world, but their latest catalogue, B10, covers ufology, Atlantis, Fortean, Mythology, Folklore, etc. The UFO section covers a wide range of material, from some of the classics of the fifties, up to recent publications from Britain and the USA. Some of the early works are very hard to get, yet in all cases the prices are very reasonable. The catalogue has now been out for some weeks, so it may be unwise for us to quote individual items, as they may already be out of stock, instead we would recommend anyone interested to send a large stamped, addressed envelope to: John and Judy Trotter, Middle East Books, 16 Brookenhurst Gdns., London NW7.

The firm also operates a book-search service for out-of-print books, and a mail order service for American and European publications. Mention MAGONIA.

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A few issues back we asked our readers to help us in a little fund-raising exercise by sending us used postage stamps off their mail. We had quite a good response to this, and a few stamps have been trickling in since then. Perhaps we could just renew the appeal? Any used stamps (other than the small everyday UK ones) have a market value which we can realise, so please send them on.

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# Which way madness lies?

HILARY EVANS

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Reflections on two recent and far-fetched (Monaco and Los Angeles) contributions to the literature of ufology.

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Early opponents of spiritualism claimed that it was liable to drive its adherents mad; to which others riposted that adherents to spiritualism were probably mad to begin with. Is it the same with ufology? Nobody who delves at all deeply into the subject can escape moments when he doubts his own sanity. The question is, are we mad to get involved with the subject at all, or is it the subject which is eroding the ramparts of reason we so desperately defend against the lunacy around us?

The dilemma is forcefully presented by two recently published books, one of which sets out to be resolutely scientific and ends in a maze of total insanity, whereas the other, though dedicated to a 'new bible' revealed to an entranced dentist in nineteenth century America, contains as much sound sense as I have encountered anywhere of late.

Jean-Charles Fumoux, author of Preuves Scientifiques OVNI L'isocelle, embarked with some colleagues on a scientific analysis of French UFO landings. Pinned over his bed was a chart of the reported landings in the French 1954 wave. Idly contemplating it one day, he noticed that three of the sites made an isocelles triangle. Wondering casually if this was mere chance, he got out a ruler and started measuring others, found it was far from being an isolated example; and ended making a systematic analysis of all the landing sites. His results, which were confirmed by two independent computer analyses, showed that by odds of

1000 to 1, there were more isocelles triangles linking 'landing' sites than chance would predict.

Understandably he took this phenomenon to be meaningful. And the only meaning suggesting itself was that it reflected intelligent behaviour on the part of the UFOs.

Here at last, he claims, is the long awaited scientific confirmation of the extraterrestrial hypothesis. And which of us is brave enough, or mathematician enough, to deny that his figures must be significant of something?

But there is more to come. For when Fumoux went on to carry out a more detailed analysis of the figures, he discovered other, even more astonishing relationships. For example, the number of isocelles triangles with one side in common, equals the total number of isocelles triangles, divided by 1.61803, whereas the number of isocelles triangles without common sides equals that same number divided by the square of 1.61803. And 1.61803 is, it seems, the Golden Number of occult tradition!

All of which encouraged Fumoux to delve ever more deeply and to discover several other coincidences involving what he calls "magic factors known since the night of time". Indeed, it is all very remarkable, and the reader can hardly avoid sharing the enthusiasm of the writer as he turns up one astonishing correlation after another. Meaning there must surely be - can we resist the conclusion that here is a link between the ancient esoteric traditions and modern ufological activity. From which it follows that today's ufonauts and yesterday's magicians must be...

I'd reached this point, that tire-some old scepticism of mine bubbling away impotently in the face of these crushing figures, which I was in no position to dispute, when I suddenly realised that there was an additional factor, not mentioned by Fumoux, which makes these mathematical synchronicities even more remarkable, if possible; which is, that they all relate to a data-base which is itself extremely questionable. Indeed a base which has only the barest chance of being the correct one!

For all his calculations are based on those UFO landing reports of 1954 for which a precise location is known. And it is evident that these cannot make up the total of UFO activity in France during the period, for what about:

- Landings which took place, but nobody saw?
- Landings which were seen, but not

reported?

- Landings which were reported, but not reported accurately?
- Landings which were reported accurately, but never came to Fumoux's attention, being known only to some independent group?

Now it is possible that, if he had all these additional cases, they would be in just the same mathematical proportions as his collection; but it is far more probable that they would not. For, don't forget, his mathematical relationships are very exact, that figure of 1.61803 is very, VERY precise! It would take only one or two erratic cases to set his calculations awry - whereupon all his magical mystery manipulations would become meaningless.

I do not accuse Fumoux of insincerity, for it shines out from his pages that here is a true believer, totally trusting his own logical process. I do not accuse the ufo-controllers of deliberately laying a false scent to lure M. Fumoux into a maze of false figures. I do not accuse the ufologists of France of having faked their findings to produce non-existent patterns.

But somewhere along the line, between poor Madame Quelquechose phoning the gendarmes to say there's a soucoupe volante hovering over her maison, and Fumoux's computers proving that 'magic' and saucer are indissolubly linked, there has to be a weak link.

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"Nearer and nearer came the visiting stars, the ethereal ships from thousands of worlds... and for three days and nights the visitors dwelt on the earth and in the lower atmosphere, inspecting how the earth was made..." Yes, if you pick your quotes judiciously, you can see why John Newbrough's new bible, OAHSPÉ, revealed to the world precisely a hundred years ago in 1981, has attracted the interest of the 'cosmic brotherhood' school of ufology. Walter Wier's Last Battle for Earth presents the reader with massive chunks of the American dentist's revelations, but the more he quotes, the more resistant the reader is liable to become to the idea that they are anything but a remarkable fantasy.

But whereas Fumoux's pseudo-science conceals an ultimate barminess, Wier's pathetic devotion to OAHSPÉ spoils what is otherwise a refreshingly perceptive study. The author is immensely well-read, by which I mean not simply that he's read a lot of books, but that he's read the right books. I shall not attempt to sum-

arise his book, which in any case is not very conclusive: his main argument is on behalf of a more broadly-based approach to ufology, embracing a wide spectrum of disciplines. Psychokinesis, poltergeists, levitation, demonology and theology - all these are brought to bear on ufology

The result is indigestible, to put it mildly, and Wiers has a tendency to say rather a little in rather a lot of words. But throughout it all one has the sense of a sane, inquiring mind, resolutely opposed to religion of all kinds, and to the war-mongering that religion so often results in.

And so, through the looniness, the reader finds himself enjoying a splendidly irreverent conducted tour of the wilder shores of ufology. Here, for instance, he tries taking the Ancient Astronaut thesis literally:

What's it like to be an 'ancient astronaut', to descend upon a new world and become the chief God of some naked jabbering tribe, to teach them to wear skirts, to terrify the natives with assorted poltergeist phenomenon and advanced technology, to select some tribe to rule the planet through its prophets and priests, to teach them to teach their children that they are the Chosen of the Creator of the Universe so long as they obey the Holy Astronaut's Holy Commandments, the most important being 'Thou shalt kill whomsoever I call the enemy!'

Neither of these books is exactly a major contribution to ufology, though the first of them claims to be so. But each in its own way reminds us that each of our meticulously noted case histories - Mr Nobody of Nottingham waking at 2.30 by a light shining in his bedroom windows, sees pulsating triangle over the gasworks - should be evaluated in the widest of contexts. Travellers to Magonia often return more than half-crazed by the adventures that have befallen them in the course of their explorations, but even though we do not always take their tales at face value, they are still well worth listening to.

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1059 17 August 1962 Evening  
DUAS PONTES (MINAS GERAIS, BRAZIL)  
Miner Rivalino Mafra de Silva reported that he disturbed two strange looking dwarfs about 1m. tall, who were digging near his house. When he approached them, they ran off into the bushes, and soon after a red-glowing hat shaped object took off from behind the bushes at high speed. (Lor Ib, p.215)

1060 19 August 1962 Night  
DUAS PONTES (MINAS GERAIS, BRAZIL)  
12 year old Raimundo, son of da Silva (above) was disturbed by the noise of people walking about on the roof of his shack. He woke his father, but not his brothers Fatimo (6) and Dirceu (2). Rivalino lit a candle, and by its light they saw a shapeless and inhuman shadow less than 60cm. tall, glide round the room, the living room, then exit into the yard through a closed door. Then voices started talking about Rivalino and threatening to kill him, warning that prayer would be to no avail. The family huddles in terror all night. The next morning, Raimundo got up at 0600 hrs when he saw two spheres outside, 1m. apart, 2m. above ground level. One was all black, the other black and white, both had a spike, a small tail, and were emitting fiery rays and strange noises. There was an opening from which curious flashing lights were seen. The boy called his father, who walked to within 2m. of the objects, which then coalesced into one, sending out clouds of dust and smoke. The sphere moved towards Rivalino, who seemed hypnotised, and warned the boys to go away. The mist then enveloped him, like a whirlwind of yellow dust with an acrid smell. The boy followed his father into the cloud, but could see nothing. The mist suddenly cleared, leaving no trace of the father, only marks of sweeping on the ground. The

9 terrified boy told the matter to the authorities, who were unable to shake his story under the most intense interrogation. A neighbour confirmed that he had seen two spheres flying round the area. (FSR, 8, p.10 - Diario de Minas 26 Aug 62 + Ultima Hora + Tribuna de Imprensa 29 Aug 62 :: Lor Ib, p.213 - APRO, Sept 1962)

1061 Late August 1962  
LAKE MOVIL (MINNESOTA) Mrs Marylyn Chenardis (18) and her mother Mrs Mildred Anderson were at their holiday home by the lake. Mrs Anderson was attending to Marilyn's hair, when they saw a bright red object hovering over their dock, 15m. away. It was a flattened sphere, two car lengths long, and 2.5m. wide, with a smaller oval on top, with three windows emitting bright yellow light, through which were seen silhouettes of three figures. They were humanoid, with elongated foreheads, dressed normally, and were staring out of the windows. No hands were visible and the beings appeared to lack hip joints. When Mrs Anderson turned out the cabin lights, and went outside, the light from the craft went out and it elevated slowly before accelerating away. (Lor V, p.392 + South Lincs UFO Study Group Newsletter 50 - National Enquirer, 1971, n.d.)

1062 30 August 1962  
ITAPIRITO (BRAZIL) An occupant report for which no details are currently available (Les ET's 124 - SBEDV 42/44)

1064 3 September 1962 2230 hrs  
ANGACO (San Juan, ARGENTINA)  
As Francisco Sosa was cycling home he saw a circular object taking off silently at a spot 300m from the road. The object rose north to south, leaving a bluish trail. At the spot the grass appeared to be burnt over an area 3m wide. The object was also seen by two retired navy men, Luis E Ividio and Carlos Caristosan, who compared it to a ship's funnel, with an illuminated interior, which seemed to be rotating whilst in flight. (FSRCH 12 - Uriondo -36 + Heiden - Banchs, p.21 - La Razon 4 Sept 62 :: Heiden - Ribera III, p.101 - CIFE)

1065 5 September 1962 2205 hrs  
MOUNT ETNA (SICILY, ITALY) Again, as a response to a 'summons', Eugenio Siragusa encountered, within a few hundred mtrs. of the Monte Mafre crater, two individuals at least 2.15m. tall, beneath an aspen tree. Siragusa could not see the beings clearly, because of the bright light from their belts, but got the impression they were dressed in light coloured one-piece suits. He was again given a 'message for humanity'. Associated with the beings was a craft resembling a spinningtop, 25m. diam

from the underv part of which a metallic cylinder over 3m. long reached down and touched the road. An opening was visible at the base of the cylinder, showing it to be a kind of lift. Siragusa watched the craft take off. (FSR, 2, 1, p. 4 - Domenica del Corriere - Renato Albanese)

1066 13 September 1962 2320 hrs  
OVERFIELD (LEICESTERSHIRE, ENGLAND)  
Mrs A Myra Jones (41) of Norris Hill, Moira, Burton-on-Trent, was driving with her husband W E Jones, clerk of the Ashby Wolds Urban District Council, from Overfield to their home in Moira, in their Morris Minor saloon, when her attention was caught by a luminous object hovering over the car at telegraph-pole height. It had a slightly rounded base, with a conical top, and appeared to be flying on its side. It was metallic coloured, slightly larger than their car, and had three bulbous markings around the edge, and appeared to be rotating slowly. For a moment, Mrs Jones geaed it would land on the car hood, but it emitted a noise like a rocket and disappeared. When she looked back, no trace of it could be seen. Mr Jones had been concentrating on the road ahead and saw nothing unusual, but heard his wife cry out and saw her staring upwards. She only told him what she had seen when they arrived home. (LUFORO Bulletin III, 5, p. 1 - W Frankland :: FSR 8, 6, p. 23 - The Times 15 Sept 62 :: Cramp II, p. 123)

1067 15 September 1962  
EMERSON, (NEW JERSEY) Strange tracks  
1.2m x 1.8m were found after several people had described an unidentified object land. The area was cordoned off by Air Force and a representative of the Air Force examined the site. (BUFOA Journal, 2, p. 6 - Edward Babcock & Karl Veit)

1068 15 September 1962 1700 hrs  
ORADELL (NEW JERSEY) Two bright discs were first seen at 1700 hrs. then again at 1800 hrs., at the state line. Two witnesses saw one round object with a fin on top and another underneath, going towards the Oradell reservoir. At 1955 hrs three youths, Steve Nagy, Robert Decker and David Finlaey saw an object as it landed in the water with a splash. It was saucer shaped, with a band round the middle, the upper half was spotted, and a huge fin protruded from beneath. Another witness called the police, but the luminous object - the apparent size of a small plane 1km away -, took off. Finley returned the next night, in the company of Paul Nitetti, Ed Lombi and a fisherman, when they saw a strange object. (M547 - Atic :: Barker II, p. 24)

1069 16 September 1962  
VILA CONCEICAO (BRAZIL) An occupant report; no further details at present. (Les ET's, section 2, no. 34 - Carrion 133)

1070 16 September 1962 Night  
ORADELL (NEW JERSEY) Teenagers William Cooper and Alfred Taus saw a brilliant light moving back and forth over the trees "like it was looking for something". They saw the light dip behind the trees as if hovering over or landing on the reservoir. The boys then heard a lod explosion. The matter was reported to the police. (Heiden - Barker II, p. 25) POSS. NEXT DAY.

1071 18 September 1962  
BARCELOS (BRAZIL) Three men working in a rubber plantation saw a large disc-shaped object hover above the river. It was brilliant, silver-coloured, and gave out sparks. It eventually rose straight up at high speed. Disappearance of cattle in the area during that period was blamed on the same cause. (M548 - APRO Bulletin January 1963)

1072 18 September 1962  
AMAZON (BRAZIL) After a soccer game between two small hamlets in this area, the absence of the referee, Telemaco Xavier, was noticed. The next day a rubber worker claimed that he had seen a round glowing object giving off sparks, land. Three men jumped down from the machine and kidnapped Xavier, he alleged. Marks of a struggle were found at the spot. (Binder IIa, p. 40 - APRO Jan 1963 - Fontes) THIS SEEMS TO BE A SESATIONALISED VERSION OF THE BARCELOS CASE ABOVE.

1073 20 September 1962  
LODI (NEW JERSEY) Watchman William Stock observed a disc-shaped object suspended in the air, lighting up the entire area. He aimed his jeep headlights at it causing it to dart about, turn, show two lights then vanish quickly. Next night he saw another unusual light, whilst in the company of four police officers. (Greenwood - APRO Jan 63 :: UFO Evidence, p. 140)

1074 26 September 1962 2145 hrs  
CAPAY (CALIFORNIA) Dairyman A T Gray was driving along Lindsey Avenue befoer turning into a 200 acre field to shut off some irrigation pumps, when he saw two large lights, which he thought came from a car in the field. As he approached he saw that the grey-white lights, 9m. apart and illuminating the ground, were on a large, flat bottomed object 9-12m above the ground. A bright red, smaller round light appeared above the white lights, enabling him to see the object. It had a low, wide dome on which the red light was fixed, resembling an inverted saucer of metallic composition, 12-15m diam., 3-3.5m deep.

Suddenly the object ascended with a whooshing noise, turned east and disappeared. Others saw the object, though thorough searches found no trace of it, the area over which it had hovered allowed no water to flow over it until work was done on the soil, but even then nothing would grow on the spot for two years. (Phillips, p.27 - Orlando Unit Register, n.d. :: M544 - APRO Bulletin, July 1963)

1075 8 October 1962

VIENNA WOODS (VIENNA, AUSTRIA)

Feeling a strange presentiment, Dora Bauer-Lammer left her flat and took a bus to the Vienna Woods, where she walked aimlessly until she was deep in the forest, a considerable distance from the town. She came to a clearing where she heard a 'swishing' noise from behind a clump of trees, which were being shaken from a rush of air from a strange object descending towards her. She felt paralysed, unable even to scream or close her eyes. The object landed 30m away. It was shaped like two saucers edge to edge, with a domed top and a slightly shallower underside, with a landing gear comprising three spheres. The 'cabin', while following the general outline, projected slightly, giving the effect of two steps, each 1m. back from the rim. Between the upper step and the rim was a band of windows. The bottom of the hull rotated. One of the windows opened to make a door and ladder down which came a man carrying a small box, followed by two companions. They were 1.5-1.65m. tall, wearing dark brown one-piece suits, with transparent headpieces through which humanoid faces could be seen. They were thin, but appeared strong. They spoke to the witness in an unintelligible language. The 'leader' then pressed a button on the box, and a red light flashed on, after which they spoke in English, asking her if she would like to visit their planet, and flashed another light, freeing her to get her spectacles from her pocket. The being then delivered a moralistic and doom-laden 'message' about the wickedness of humanity, and hinting that the witness may die of cancer when she was of no further use to them. He then re-entered the craft with a smile "either of pity or mockery". The machine then rose over the trees and disappeared. (COSMOS 1,4,p.3 - Bauer-Lammer

1076 10 October 1962

JACKSONVILLE (FLORIDA) Residents of Spring Park Road observed small balls of light moving about the neighbourhood. A number of electrical blackouts and dim-outs were reported. One woman said that a glow entered her house and enveloped her, causing her hand to tingle (Greenwood - APRO Bulletin Nov 1962, p.1)

1077 10 October 1962

2000 hrs  
MAR DEL PLATA (BUENOS AIRES, ARGENTINA) A young man named Enrique Leonardo Bocher was working his tractor in the Peralta Ramos forest when he saw a great flash of bluish light among the trees. The phenomenon rose higher and moved towards him. He tried to drive away, but his tractor engine failed. The bright object passed over him and vanished towards the sea. There were two other witnesses. At the site a number of burn marks were found (FSRCH 12, p.10 - Uriondo 40 - Ribera III, p.102)

1078 18 October 1962

Night  
OGALLALA (NEBRASKA) Two teenage boys saw an object land on a hill north of this city. They drove up to the area and saw a white glowing object about 100m. long, and 9-12m. high. Later searches revealed nothing. (Greenwood - APRO Bulletin - March 1963, p.8)

1079 24 October 1963

1200 hrs  
HORSETOOTH RESERVOIR (COLORADO)  
A person reported to the police that they had seen a huge orange object land at the base of the Dixon Canyon Dam. Shortly before this a railroad employee, Lester Sandler, saw a grey-white object fall to the ground. Searches were fruitless. (Greenwood - APRO Bulletin Jan 63)

1080 24 October 1962

1240 hrs  
CEDAREIDGE (COLORADO) Mrs Rex Allen saw two parachute like objects landing on the northwest edge of Grand Mesa. The area was searched with no result. (As above)

1081 24 October 1962

1520 hrs  
CEDAREIDGE (COLORADO) Mrs S Shoup saw a discoid object descending from the sky. (As above)

1082 28 October 1962

1930 hrs  
SALISBURY (SOUTH AUSTRALIA, AUSTRALIA) High school teacher Mrs Ellen D Sylvester was driving home with her three children (ages 9,8,6) along a road north of Parafield airfield when her attention was caught by an orange glow 3-5km. away, in the foothills beyond the airfield. Her 10 year-old son Michael claimed he saw an oval object sitting on four legs, surmounted by a light, and with four round windows. Two figures were inside the object, both about 1.8m. tall: one was bending down, the other was climbing a ladder towards the ground. This figure was wearing a mask which resembled a gas-mask, and appeared to be looking at one of the legs of the object. The object then rose a little and settled down again, this being repeated for five times. The figure on the ladder then climbed into the object which slowly lifted from the ground and moved away northward at 45°. There appeared

to be no way the boy could have seen such detail at such a distance, and the mother and the two daughters, Alison (8) and Julie Anne (6) claimed only to have seen an orange glow. Popular accounts of the incident are grossly inaccurate.

(Basterfield + Chalker - UFOR(SA)) INACCURATE ACCOUNTS IN FSR, 2,4, BARKER II EDWARDS Ib AND AUSTRALIAN SAUCER RECORD 1963 APPEAR TO ORIGINATE FROM THE HOBART MERCURY, 5 FEB 63.

1083 Latter part 1962 Night  
RIO COLORADO (RIO NEGRO, ARGENTINA)  
Whilst driving down the Rio Colorado-Choele road, Mario Horandelli and a companion saw something bright just above the horizon ahead of them. When they came closer to it, it shot rapidly into the air and was soon out of sight. At the spot underneath where it had hung, they found an elliptical area 18m. long, in which the grass on the dirt-track was burned, the soil having a uniform mineral appearance. They took samples of a residue and an analysis by the La Plata Museum determined that it was magnesium. (FSRCH 15 - Uriondo - La Gaceta de la Tarde 16 Sep 65)

1084 Early November 1962 Night  
TUCUMAN (TUCUMAN, ARGENTINA) Driving on the Salta - Tucuman road, truck driver Pier Livio Quaia was forced to pull up abruptly on encountering an egg-shaped luminous object 12m. diam., 4m. high, hovering a few metres above the road. From small window-like openings shone green and red lights. The object rose vertically, passed at high speed over the truck, shaking the cab as it did so, and emitting a loud whistle. Two other truck-drivers also saw the object. (FSRCH 15 - Uriondo - La Gaceta (SMT) 6 Nov 62)

1085 Early November 1962 Night  
SALTA (SALTA, ARGENTINA) Engineering student Jose Enrique Torramerell and his cousin, Hernan Caverlotti, were motorcycling 17km. out of Salta on the road to San Miguel de Tucuman when they saw a glowing sphere pass slowly over them and land on a hill 500m. away. The engines of their motorcycles and other vehicles in the vicinity cut out, and the two witnesses were paralysed. The sphere then took off vertically, performed a number of manoeuvres, then landed again and its lights went off. Only then did the two men recover their ability to move. Then a phosphorescent red glow appeared at the centre of the object, while a second, similar light appeared on a nearby hillock. Both lights rose and moved away at high speed. The wiring of their motorcycle was found to be burnt out, and the two witnesses had burns on their arms. (FSRCH, 12, p.10 - Uriondo - La Gaceta (SMT) 9 Nov 62)

1086 November 1962 Evening  
(VAR, FRANCE) A garage owner from Merault was driving down a minor road, in torrential rain, with his headlights full on. Rounding a bend he saw a group of figures clustered in the centre of the road, 80m. ahead. As he slowed down to avoid the group it split into two parts, suddenly and jerkily. He leaned his head out of the car to see what was happening, and saw fantastic birds diving at his car from each side. In terror he accelerated away for 150m. then stopped, looking round to see the creatures flapping their wings and flying towards a luminous object resembling two plates, rims together, which was suspended over a field. The birds which had definite plumage, were sucked into the machine 'as if by a whirlwind'. The machine made a dull sound, moved off at great speed. (FSRCH 4,6, p.18 - Lionel Trigano)

1087 26 November 1962 0100 hrs  
ABRA GRANDE (SANTIAGO DEL ESTERO, ARGENTINA) Hauliers Francisco Salas and M Arnaday, were driving a tractor and trailer (cargo of coal) a short distance out of Abra Grande on the route to Clodomira, when they saw an object on the railway track which ran parallel to the road. They thought it was a lighted railway truck, but on getting closer saw it was a kind of gigantic 'robot' emitting phosphorescent flashes. Making no sound, it rose 50m into the air, then landed again beside the road. Throughout the whole journey this performance was repeated in identical fashion, until the first lights of Clodomira were reached, when the object broke off the pursuit and then climbed at high speed into the sky. (FSRCH 12, p.10 - Uriondo 44 - El Liberal, 28 Nov 62)

1088 30 November 1962 Morning  
LETHBRIDGE (ALBERTA, CANADA) Mike Williams, his mother, and his friend Miles White, viewed a 2m. diam. bluish sphere of light hovering over a school bell-tower. This spectacle had been seen frequently before. (Greenwood - APRO Jan 63, p.6)

1089 1 December 1962 2100 hrs  
LETHBRIDGE (ALBERTA, CANADA) Mike Williams and his mother went to see if the phenomenon was visible again, and saw it hover 6m. above the schoolyard. They threw some stones at it, but heard them land on a roof behind them, opposite to where they had been thrown. Williams and White later went to the cinema, where White became sleepy, talked in a blurred and incoherent fashion, complaining of a buzzing in his head (Sources as above)

WHY HAVE ALL  
THE UFO'S GONE?



# A SECOND LOOK

Hilary Evans

'A Modern Myth of Things Seen in the Skies' - thus did Jung sub-title his astonishingly perceptive book on UFOs (1) and even today, nearly a quarter of a century later, we could not easily better his description.

During that quarter century, a great many people have reported seeing a great many more UFOs; a great many people have written books and articles about them; cults have sprung up around them, some to persist and others to fade back into oblivion; theories have been constructed to account for them in terms technological, sociological, psychological - religious, political, millenaristic - fervently affirmative, paranoically rejective, wonderingly speculative. How justified Jung was, in his later years, in recognising the significance of this new myth: how gratified he would have been, had he lived a little longer, to see that myth grow and proliferate to a complexity unmatched by any other phenomenon of the kind.

If UFOs are a construct of the human creative imagination, then they are our masterpiece. If they originate elsewhere, then how profoundly perceptive the mind that could devise a device which would dazzle, baffle or intrigue so many sorts and conditions of men. Some of us study them. some chart them on graphs and others feed them into computers; some of us worship their creators, accept them as gurus, look to them for solace and salvation; some of us hail them as harbingers of scientific breakthroughs,

space shuttles on whose racks we can ride into the cosmic future.

And others of us study those who study them -- with the consequence that articles like the one Peter Rogerson wrote in the last issue of MAGONIA get written; and for that matter, this one.

It is the special wonder of UFOs that they can be all things to all persons. You have only to look across the room at your bookshelf to see the variety of response mankind has made to the phenomenon. If UFOs were deserving of our interest on no other grounds, they would still warrant an inquiry to find out what sort of phenomenon could call forth such a diversity of response. No other mysterious anomaly - not ghosts or sea-monsters, not falls from the sky or visions of the Virgin, not psychic healing or poltergeists - appeals to so many different kind of people in so many different ways. No wonder that, of all the branches of science, it is the sociologists who have taken the UFO most seriously.

And, of course, human beings being what they are, we start looking for patterns. Somewhere, we feel sure, in the amorphous polyfaceted data-lump we call 'the UFO problem' there is a vital clue we can hold onto and which will lead us through the twisting tunnels of the labyrinth to the heart of the matter.

We read the Bible and say 'Aha!', we read fairy stories and wonder 'Mmmm?', we discover the millenarists of the middle ages and start speculating about them, we read accounts of solar phenomena and detect correlations... And of such speculations,

# Notes & Quotes

A recent report from Gallup Polls seems to give some support to Peter Rogerson's thesis in the last MAGONIA, that public awareness and acceptance of UFOs is, for a variety of reasons, in a state of decline.

The Poll, details of which were published in the Sunday Telegraph, December 27th 1981, surveyed public attitudes to a variety of 'paranormal' phenomena. In almost all the areas mentions public belief has increased, the only exception being 'belief in flying saucers', which has declined between 1978 and November 1981, when the poll was taken, from 27% to 24%.

Other categories covered included life after death, where belief has risen from 36 to 40%; precognition, up from 48 to 54%; telepathy, 49-53%; ghosts, up from 2- to 24% believing in them, and communication with the dead, where acceptance has increased from nine to thirteen percent.

Belief in a range of other things had remained steady: faith healing, 43%; hypnotism, 42%; horoscopes, 20%.

The poll reveals that men are slightly more likely to believe in flying saucers (whatever that phrase may mean to those interviewed) than women, but women tend to believe more in life after death, horoscopes and telepathy.

Age differentials show in the poll, in that people under 35 are more likely to believe in the paranormal than their elders, except only for belief in faith healing, which is stronger in the older age groups.

The poll questioned a representative sample of 968 adults throughout Britain.

It is hard to know what to make of the statistics for belief in flying saucers means in this poll. If the question put to the interviewees was indeed "do you believe in flying saucers" it would seem to be a very vague, and rather loaded one. One could reasonably suspect that the figures might have been rather different had the question been phrased differently, for instance "do you believe reports of unidentified flying objects are accurate?".

Certainly any Gallup Pollster trying the first question out on a member of the MAGONIA team would be lucky to get out unscathed before getting to the boring bits about voting Labour Conservative Liberal or Social Democratic or what brand of margarine we use.

such tentative theorisings, such doubts and wonders, are our articles made.

Peter Rogerson's exercise in pattern making deserves book-length treatment, raising so many fascinating issues which the narrow confines of MAGONIA are inadequate to house. So often, too, one would like chapter and verse for his sweeping statements - statements we do not necessarily wish to question, simply that, as they stand, naked and unreferenced, they do not carry too much weight or conviction. For example, Peter asserts that "evidence from French experience suggests that the UFO was already becoming a symbol of the transforming power of technological progress. I don't necessarily argue with that, but I would like to know what French experience he means, to what extent was that experience typical of other French views, and to what extent it was peculiar to the French as compared with, say, the Russians or the Australians.

The other thing lacking is dates. The pattern Peter is endeavouring to impose on the material is largely a chronological one: he is trying to make out that interest in, and attitudes towards, ufology have shifted in correspondence with events political, social, economic and cultural. In this most readers will surely agree that he is right. But are we so happy about his presenting it in a linear sequence, in which one attitude fades to be succeeded by another, because of fading imperialism or Watergate or the rise of the standard of living or the decline of employment levels? I for one, am not.

To prove his point, what Peter would have to do would be to draw us a multi-stream graph, showing how one kind of attitude to ufology fluctuated as compared with the others, and all arranged along a chronological time scale which also indicated traumatic causative factors such as presidential assassinations, moon landings, World Cup victories and other events capable of transforming cultural attitudes on a massive scale. Not an impossible task, given Peter's impressive range of reading. But even then he would have to convince us that his attitudes and trends were really such. For it is only too easy to take as your straw in the wind an isolated wisp that isn't really all that significant - using a single sentence from Arthur Constance (hardly an opinion-shaper of global significance) or from Girvan Gibbons (ditto) as though they characterised a whole generation of ufologists.

Again, let me insist, I am not saying that Peter is necessarily wrong: just that we really need more documentation.

If we can get it, then I think this approach could be immensely illuminating. For then a second graph would show us a whole spectrum of cultural trends rising and falling with the passing years - millenarianism fading into settle-for-what-you-can-get, Christian values insisted on with Festival-of-Light intensity as church attendance slumps even lower than cinema ditto, respect for science rising as it lands us on the Moon and falling as it covers our beaches with tar, acceptance of elitism dying with each successive Tory scandal, only to be revived whenever a Prince gets married, along with all the multifarious parameters of our cultural pilgrimage.

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And yet, even if such a survey could be carried out, and even if it confirmed what Peter asserts, it would be something less than the whole UFO Story. It might indeed register the broad trends; but that might actually obscure the fact that UFOs are simultaneously all things to all persons. Just because people are not reporting UFOs does not mean that they are not using them for their own particular purposes: as objects of worship, as bogeys (sent by the Devil to lure us into evil ways), as saviours, as escapes, as scapegoats, as dream vessels laden with whatever cargoes our cult desires.

Of all my UFO literature, there are few books I value more than a slim volume entitled Letters to the Air Force on UFOs (2). It contains just what the title says. Here, taken almost at random, are some quotations:

"This is to advise the Secretary of the Air Force that I have been in possession of the breakthrough to the Cosmos ever since May 1952, which can and should be added to the Air Force, Navy or the Army. This is what I can do for the Air Force and for our country. President Kennedy deleted the best part of my recommendations that would have caused Mr Khrushchev to wonder why the Communist Party was invented in the first place..."

"You are really silly and whitewashed about shooting down the flying saucers. You are crazy and cruel to them. Do you hear me? Now don't try to disturb the flying saucers again or trouble with them will come. All we want is peace..."

"Dear Sir, I am an inventor and I am eleven years old and now I have the plans and sketches of how you can make a flying saucer..."

"What brought me to my conclusion that the genuine UFO is nothing more than spirit messengers on reconnaissance are the

two facts that you did not pick them up on radar, nor has there been any report of a sonic boom accompanying their reported high speed..."

"The complete price for one flying saucer is one million dollars. This is, if my theory works. Until I build a working model I merely want a laboratory and enough money to live on, around \$5,000 per year. However there will be a few other things thrown in. One: I get to go along when you shoot for Mars..."

"The saucers are neither from outer space or earth, they are from the interim state. The 'beings' that captain these saucers number 79, each has his own saucer. The 79 pass as earth men. Before 1983 the saucers will land en masse in the area of Egypt..."

I would love to go on, but you must read the book for yourself. It only relates to the American experience, and all were written within a 12-month period 1965-1966; yet the letters cover an astonishing range of attitudes. If so restricted a sample - restricted in pace, and time, and in its make up, confined as it is to 'the kind of people who write letters to the US Air Force' - can give indication of such a wide range of response, any pattern-making process would run the risk of over-simplifying.

Faced with so complex a problem as the UFO problem, of course we all want to simplify it. And the ideas Peter juggles so dazzlingly are fruitful ideas, and we neglect those ideas at our peril. But pattern-making is perilous too.

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1. JUNG, C G, Flying Saucers, Routledge and Kegan Paul, 1959 (repr. 1977)
2. ADLER, Bill (editor) Letters to the Air Force on UFOs, Dell paperback. 1967.

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## Shirley McIver

Dear John:

Thank you for MAGONIA 7, which I found an absorbing read, as usual. A couple of points occurred to me while reading Peter Rogerson's article "Why have all the UFOs gone?"

Firstly, he makes two comments which I would question. He states: "People no longer have faith in the saving power of modern technology". Although this may be true for an intellectual minority, where is the evidence that it is true of popular opinion? How do we account for the

# BOOKS

incredible popularity of Carl Sagan's "Cosmos" programme?

He also states: "Indeed, perhaps one can see in the short-lived 'Age of Aquarius' the last swansong of the belief in progress. For myths of the 'new age on this world', from the mildest reformism to the most radical revolution, have faded."

Oh yes? I have yet to be convinced that men or women will EVER give up a belief in progress or cease the struggle for a better world. Peter mentions the "drift into increasingly radical, but then quietistic responses... in the progress of sectaries in the English Civil War..." etc. But surely the alternation of response seen in history also suggests that quietism is but the prelude to radicalism. In fact, as E P Thompson said in The Making of the English Working Class, political quietism can be combined with a "slumbering radicalism" which is preserved in the imagery of sermons and tracts and in democratic forms of organisation.

Secondly, a general methodological point. The article makes a number of assumptions which seem to me to over-simplify the issue. For instance. 'the UFO experience' and popular interest in UFOs are treated as synonymous, but different populations may be involved. The number of sightings of UFOs may be separate from both popular belief in the reality of UFOs and the number of people who join UFO organisations. These three populations will probably overlap and inter-relate, but they will also involve different socio-cultural dynamics. Also, in the article, UFOs are seen as a matter of 'ultimate concern', but perhaps for many of those interested in the subject, UFOs are a practical way of overcoming the boredom of their jobs.

In fact, how accurate is Peter's picture of ufology? The problem of an analysis of literature only, is that it does not make allowances for the differential interpretation of that literature by those who read it (I'm thinking of patterns of interpretation, not individual differences).

Perhaps the methodological criticisms are a little unfair. We must all work within the limits set by our circumstances, and I found Peter's piece a dazzling race through the history of ufology. I missed being able to get a good look at the scenery, but I enjoyed the ride!

Best wishes

Shirley McIver  
York.

BORD, Janet and Colin. Are We Being Watched?: true UFO sightings by children around the world. Angus & Robertson, 1980. 96pp., £3.95.

This UFO book for children is far superior to many of its rivals, as one would expect - Janet Bord having been at one time involved in the publishing of childrens' books.

The round-up of cases is quite comprehensive, with a wide range of CEIII's. As perhaps is inevitable with such books cases tend to be presented at face value which can turn out to be an embarrassment when, as in the case of Premanon the story turns out to be a hoax which got out of hand; or ends up as totally discredited like the Ripperstone farce.

However the very diversity of the stories, and the Bord's own critical views of the ETH, should set more intelligent children thinking. — PR

SHEAFFER, Robert. The UFO Verdict. Prometheus Books, Buffalo, 1981. UK price £7.95.

Sheaffer is one of a small band of UFO sceptics who are following in the footsteps of the late Dr Menzel. He sees ufology as an irrational anti-scientific movement which can be defeated only by investigating UFO reports and showing them to have normal explanations.

He expresses the hope that, after reading the book, '...the reader will come away with a more accurate and rational perspective on UFOs...' But is Sheaffer's perspective on UFOs accurate and rational? Well, so far as the UFOs themselves are concerned, it almost certainly is. He demonstrates the weakness of the evidence for the 'nuts and bolts' interplanetary UFO but he seems to have little appreciation of the approach which defines ufology as the study of UFO reports.

It is not his debunking of spurious UFO reports which is irritating to the ufologist, but his literal-mindedness and his over-simplified version of the nature of ufology today. 'The present-day UFO

movement can be broadly divided into two major factions: those who believe that UFOs are nuts-and-bolts spacecraft built by some extraterrestrial intelligence... and the "new wave" who view UFOs not as spacecraft but as a paranormal phenomenon related to ghosts, telepathy, fairies and psychic healing.'

He seems unaware that many of the 'new wave' ufologists regard the UFO as a social and psychological phenomenon and that this explains their lack of concern as to whether or not a particular report is of a genuine 'nuts and bolts' UFO.

Shaeffer apparently does not appreciate that some UFO literature is written to entertain rather than inform, for example Ray Palmer's absurd yarns about 'holes in the poles'. (Surely he doesn't think that Palmer ever actually believed such nonsense?) He also seems unaware that some authors deliberately take a subjective approach, attempting to describe to their readers what it feels like to be a UFO witness, rather than looking for 'natural explanations' of every UFO report. John Keel is such a writer, whose ideas have proved very stimulating to those ufologists who appreciate that he is describing, in his own peculiar style, human perceptions and emotions rather than the physical 'reality'.

Keel comes in for a lot of stick from Shaeffer, who insists on taking him literally, word for word, and then saying that his writings, and the work of those who write in a somewhat similar manner, are absurd and irrational. Indeed, he devotes a whole chapter to the 'Men in Black' as an example of the sheer credulity of ufologists. Yet how many ufologists, whether 'nuts and bolts' or 'new wave', take the story of Al Bender and Gray Barker's They Knew Too Much About Flying Saucers literally, or even seriously? Gray Barker's friend James Moseley has also written plenty about the MIB and Shaeffer notes that '...Moseley's sense of humor is almost legendary'.

Mosely is not the only ufologist with a sense of humour, but Shaeffer does not press the point, as he is looking for credulity rather than fun or that pleasant suspension of disbelief by which many people enjoy reading improbable yarns about UFOs. He has no difficulty in finding credulity wherever he looks in the UFO field. Everybody is credulous apart from himself and his small band of sceptics, who include Philip Klass and James Oberg, who faithfully follow the trail blazed by the revered Dr Menzel. 'Not until 1966-68, when Philip J Klass became active in UFOlogy was the title of "No 1 UFO skeptic" lifted from Dr Menzel's weary shoulders'. However it is admitted of Menzel that '...in many instances his

reliance on elaborate explanations involving extraordinary and implausible mirage phenomena seriously weakened the credibility of all attempts at rational analysis of UFO sightings'.

Not only are the sceptics fighting a desparate battle against the credulity and irrationality of the ufologists, but they also have to contend with the mass media and their lust for sensationalism. Curiously, the sceptics' experience of the media is just the opposite that of the 'credulous' ufologists: the media are alleged to prefer sensational UFO stories to rational explanations. Shaeffer asserts that '...many of the publications and news organisations that do such a dismal job on UFOs usually apply the highest standards to "real" news stories and would never stoop consciously to publishing unverified assertions as fact in those stories'. Surely he cannot be so naive as to really believe this?

This book is a good antidote to those who may be misled into thinking that we are being visited by aliens in 'nuts and bolts' spaceships, but it is necessary to take into account the implicit assumptions made by the author. He obviously believes that the pursuit of rationalism will bring happiness, as did the philosophes of 18th century France, and that science and technology will gradually lead us to a utopian society. He seems not to accept that human nature is a mixture of the rational and the irrational and is likely to remain so for the foreseeable future. He thus sees ufology as one of '...the rising irrationalisms that threaten a new dark age'.

--JH

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WILSON, Ian. Mind out of Time; reincarnation claims investigated. Gollancz, 1981. 283pp., £6.95

This is an important critical study of reincarnation claims, which does a thorough expose of much of the alleged evidence. Even Dr Ian Stevenson's studies, which have been held in high repute by parapsychologists, are shown to be seriously defective. As Wilson points out, the overwhelming majority of Indians are poor peasants, yet almost all cases of ('reincarnation' involved past lives of Brahmins, wealthy people, etc.

It is Wilson's treatment of hypnotic regression which will be of most interest to readers of MAGONIA. Wilson is not content just to record the weaknesses of such claims, but asks "why can people recall imaginary past lives with such obvious emotion". He notes the similarity of cases of 'reincarnation' with those of multiple personality, and uses Ernest Hilgard's theory of the 'hidden observer'

acting as a sort of mental stage director providing scenes for the conscious mind to act in. Hilgard's theory has some similarities to the late GNM Tyrrell's theory of apparitions, and it is significant that Wilson appreciates the importance of Marton Schatzman's study of 'Ruth' (reviewed below), and notes a case in which a schoolgirl falsely accused a man of sexually assaulting her, and how this very convincing story was shown to be a fantasy based on popular novels, and concludes "...from such cases as these it is evident that unconsciously generated fantasies are a phenomenon stretching far beyond past-life claims..."

I have little doubt that similar mechanisms are at work in many UFO experiences, and studies like this convince me that the chances of a psychological explanation for many UFO incidents is steadily growing.

While warning of the dangers of hypnotic regression, Wilson admits that there are a few cases where such a psychological explanation seems difficult. I do not find these 'nuggets' convincing evidence for reincarnation, though they might provide evidence for ESP.

I thoroughly recommend this book.

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SCHATZMAN, Morton. The Story of Ruth  
London, Duckworth, 1980. 360pp., £6.95

This study, by an American psychiatrist working in Britain, is one of the most important studies of hallucinations, haunting, and 'possession' that has been published in a long time.

'Ruth' is a woman haunted by the apparition of her father, who had sexually abused her at the age of ten. He was still alive, in America, at the time of the 'haunting'. This fact, and Schatzman being an extremely open-minded psychiatrist, probably saved 'Ruth' from the exorcists and spiritualists on the one hand, and the mental hospital on the other.

Inspired by the dream-mastery techniques of Senoi, Schatzman's treatment was first to persuade "Ruth" (I shall drop the quotes from henceforth) that she was not mad, then to get her to gain control over the apparition and change her perception of the situation, from an affliction to a gift. He was able to get her to produce apparitions at will. During some of these experiments it was determined that the apparition acted upon Ruth's perceptions as if it was physically there. If it walked in front of a flashing light the electrical impulses of the brain (the 'visually evoked response') caused by the light, was cut off, as if a physical object had blocked the light. In another

experiment, in which auditory responses were measured, she was asked to hallucinate her daughter removing a pair of headphones she (Ruth) was wearing. When she did so these responses also cut out, although the headphones were still emitting a series of clicks which created the response in the first place. Further experiments showed that the light and sound were still registering on the retina and eardrum, but were not being transmitted to the brain.

The apparitions could affect sight, sound and smell simultaneously and they possessed 'metachoric' features - they seemed to affect the 'normal' environment, they could open and shut doors, lift up items, switch off lights, cast shadows and be seen in mirrors. But within this hallucinated environment, Ruth was unable to read by a hallucinated light.

There were hints of a weak 'collective' nature to some of the apparitions. Once a dog became restless as she tried to produce an apparition, and on a visit to America her father saw the apparition of her husband that she had 'created' in the car. Her husband saw an apparitional double of himself that she had conjured up.

It is tempting to speculate that if Ruth had been motivated to 'prove' that the apparitions were really 'objective', instead of being motivated to prove their subjectivity, the resulting apparitions might have been even more 'collective'.

Apparitions were not the only paranormal effect, for as part of her therapy Ruth became 'possessed' by her father in a sort of mediumistic trance, during which her 'father' communicated to Schatzman about his assault.

Reading this book one begins to understand the emotional power of ghosts; dead things which won't lie down and let the living get on with their lives, and to appreciate the significance of the traditional belief that one could end a ghost's power over you if you had the courage to speak to it.

This book is essential reading for anyone wishing to understand 'repeater' cases. It emphasises the importance of not regarding bizarre hallucinatory experiences as either proof of the supernatural or a symptom of madness, and it helps one understand the whole argument for the apparitional nature of the UFO experience.

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STARTUP, Bill, with ILLINGWORTH, Neil  
The Kaikoura UFOs. Hodder & Stoughton  
1980. 209pp., £7.50

The Kaikoura film is one of the oddities of ufology. Without it the sighting reports would have been considered automatically to belong to an 'astronom-

ical' category, by most ufologists. All the evidence pointed to astronomical phenomenon distorted through temperature inversion. The first showing of the film left the editors of MAGONIA in moved. The film looks like a distorted view of Jupiter, John Rimmer thinks it shows a speck of water on the lens.

At this point the troubles begin. Despite the unimpressiveness of the film it received wide media publicity, and instant 'answers' were demanded. As to be expected, very little research was done, everyone 'knew' there was nothing in it, so reams of 'explanations' were trotted out. Some plausible, others quite absurd. The result of this was immediately to escalate the strangeness of the story -- all these explanations could only mean a brush-off or a cover-up, the enthusiasts thought.

The next step was that the TV station which employed the people who made the film asked the defunct US group NICAP to analyse the film. They passed it on to Dr Bruce Maccabee, who startled everyone by saying that the film did show something unusual. Then the story grew and grew, with hints of time lapse, EM effects, invasion of the plane by mysterious 'presences', a feeling that the mysterious lights were 'sucking up souls', the invasion of reporter Fogarty's house by polts and so on...

This account, ghost written for the plane's pilot, Bill Startup, is sober in comparison with some other accounts. It is significant that messrs Fogarty and Crocket, the prime movers in the affair, get scant mention.

It is perhaps equally significant that Capt. Startup's wife was a firm believer in UFOs; that the tale of Valentich was hot news at the time; and that expectation was building up on that fateful flight, which set out for the express purpose of seeing UFOs. Of course, the witnesses deny that they could have misperceived conventional objects - some of the arguments used to reject this possibility seem to suggest that 'trained personnel' are cold, inhuman, recording devices, which cannot get excited or feel fearful.

Strangely enough, despite the ballyhoo, even the main witness seems to have the impression that they were observing some atmospheric phenomenon, and the word 'spaceship' did not feature at all. It would be ironic if a genuinely puzzling atmospheric phenomenon were to be dismissed because the undesirable social label 'UFO' had been applied to it.

On the other hand, I would have been more impressed with the UFO film if it had been taken by different people in different circumstances. I delay further

comment until the case has been more thoroughly examined by people from outside the field of UFO research.

- PR

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RICKARD, Robert and KELLY, Richard. Photographs of the Unknown, New English Library, 1981. 144pp. pbi. £4.95

Whatever possessed Bob Rickard, who we all know to be a sensible and intelligent fellow, to get involved with this book? Parts are OK, but whole sections seem to consist of fake photographs or photographs of fakes; strung together with totally uncritical text. Many of them are not even clever fakes. It is hard to say which are the worst - the fake UFO photographs, the fake ectoplasm, the conjuring tricks which would be booted off the Paul Daniels Show, or, my favourite, the people jumping off chairs and out of beds, which are presented as levitations. However, I suppose the prize goes to the photograph of the brick tossed over the wall at Borley.

This book is worse than valueless, in that it seriously detracts from Bob Rickard's valuable work in Forteania.

- PR

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CATHIE, Bruce. The Pulse of the Universe: Harmonic 288. Sphere, London, 1981 £1.50, paperback, 214pp.

There was a line on the old 'Round the Horne' radio shows which went: "I have a technical query on the production of radio programmes - how does a show like yours ever get on the air?". I have a technical question about the publishing industry - how does a load of incomprehensible twaddle like this get published, when interesting books on Ufology are being turned down? We have often complained of books being mere lists of newspaper cuttings, but at least they are understandable, and the wild blue yonder stuff has undoubted entertainment value. But this! Clearly, the mentality of paperback publishers is a subject which escapes rational analysis and presents a mystery of cosmic dimensions; breathtaking in its baffling complexity.

- PR

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SACHS, Margaret. The UFO Encyclopedia London, 1981. Corgi Books. 408pp.

Though this book is passable as a directory of people and organisations, it is not a serious encyclopedia like the work edited by Story. The articles are all unsigned, and are presumably by the author herself. They add little or nothing new to the literature.

There are bibliographies at the end of most articles, but these are variable, some good, others appalling.

The biographical and group information was obtained from questionnaires, and coverage is wider than in Story, but may well be dated. There are irrelevant entries for celebrities who happen to have had UFO experiences.

Ufologists might consider purchasing for biographical information; libraries which cannot afford the UFO Encyclopedia (Story Version) might consider it. It is at least preferable to the execrable UFO Guidebook.

- PR

Large parts of the book will be useful to other beginners in the subject, if the 'things to do' sections at the end of most chapters doesn't put them off

The author is at her best when dealing with her own experiences, and is perhaps too prone to take the work of others at face value - thus every single one of her 'Checklist of Discoveries' in Chapter 17 is subject to serious controversy, and several are very suspect indeed.

Miss Randles' comments on my own articles need some correcting. I raised the possibility that some of the BAVIC cases were hoaxes, and did not state it as fact. Nor did I assume that there was only one kind of UFO, in an article called 'The Concrete Dream' - though I did imply that a psychological interpretation of some: 'plasma' reports is plausible. Finally, the description of some ufologists as having a pre-pubescent interest in toy telescopes was not meant to denigrate any attempt to explore UFO experience in physical terms but was aimed at the appalling naivety of many such attempts.

Despite some reservations on detail, in general I can recommend this book as a useful introduction to the subject, and one that is still worthwhile for the more experienced ufologist.

- PR

RANDES, Jenny. UFO Study; a handbook for enthusiasts. Robert Hale - 1981  
271 pp., £7.95

Miss Randles has done a good service to the editors of UFO journals who receive letters from schoolchildren asking for help with projects on UFOs - for this is the audience at which this book is aimed (in practice if not in intention). She succeeds quite well, and the book is far better than other UFO books supposedly written for children, which are often written by people with no background in the subject.

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