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1982



"...DESERTS OF ARID SPECULATION..."

MAGONIA

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EDITORIAL

In the past we have recommended to our readers the magazine UFO Research Review, the organ of the Nottingham UFO Investigation Society. Unashamedly sceptical in its approach, we have often found it infuriating, but always stimulating, and a useful corrective to some of the more uncritical publications in circulation.

Now we are forced to reconsider our attitude to the Review. At a recent ASSAP meeting in Leicester we were shown the most recent issue (curiously, although MAGONIA has in the past had a regular exchange arrangement, three weeks later we have still not received our copy).

The first thing which strikes the reader about this issue of NUFOIS's review is the appalling standard of printing. It is probably the worst piece of printing I have ever seen -- and in the field of ufology that is a considerable statement! This is not an irrelevancy, as it must demonstrate the amount of care and attention which is put into a magazine. On this evidence NUFOIS must care very little about their published material.

But of even more concern is one small piece inside the Journal: a 'preview' of ASSAP's Leicester meeting. NUFOIS has never felt it necessary either to attend a meeting, or even wait until it has taken place

before publishing critical reviews. And they really went to town on this one, lambasting its appeal to 'credulity', listing the wide variety of fakes, cranks and crooks who would be speaking, and sneering at the gullible twits who would be listening to them.

There certainly have been meetings which have deserved NUFOIS's scorn, but it seems that their clairvoyant, precognitive reviewer was sadly misled on this one. Only one speaker, an alleged 'psychic' corresponded even remotely to NUFOIS's carefully set up Aunt Sallys. The other four delivered splendidly hard-headed and critical analyses of the subjects under debate. The speakers, to the evident disappointment of at least one member of the audience, took great care to demystify the subjects they touched on -- and did so with obvious relish in some cases.

The really sad thing about this is that NUFOIS's reaction (sorry, pre-action!) is so far from the rational scepticism which is so much needed. Far more of this healthy attitude was displayed at the ASSAP event than in NUFOIS's increasingly hysterical, strident and almost paranoid outbursts. This sort of unthinking reaction is no

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THE PLURALITY OF WORLDS

Part 3: "Deserts of arid speculation..."

John Harney BA

In a letter commenting on Part One of this series, Hilary Evans suggested that I had lost myself in 'a lifeless desert of arid speculation' (MAGONIA 5). Now I think that this is quite a good phrase to use to describe ufology. My speculations in the previous articles were based on historical facts and those who wish to disagree with my opinions can do so by re-examining those facts and others which I have not mentioned, or am not aware of, and formulating their own ideas and arguments. However, most of the speculations indulged in by ufologists are based on UFO reports taken at face value and on the pseudo-scientific ramblings of popular writers on the subject.

UFO enthusiasts generally purport to be concerned with the question of whether or not we are being visited by beings from other planets. This idea is the main working hypothesis of the 'nuts-and-bolts' ufologists, who generally pride themselves on their rational and scientific approach to the subject.

Why do such ufologists want to believe that we are being visited by extraterrestrials? A great deal has been written, particularly in the past few years, about the psychological and sociological aspects of belief in flying saucers and the generation of UFO reports, but very little attempt has been made to explore the metaphysical beliefs of ufologists and UFO witnesses. Attempts that are made are generally tentative and somewhat confused, an interesting example of such an attempt appearing in a recent book by Robert Sheaffer. Sheaffer states: 'UFOlogists argue that in all the vastness of the universe, civilizations far more advanced than ours must necessarily

exist'. He says that this is '...nothing more than a restatement of St. Anselm's eleventh-century ontological argument for the existence of God'. (1) Now, I have read a large amount of UFO literature and I have not come across any attempt to argue that the existence of advanced civilizations elsewhere in the universe is logically necessary, although I have seen a number of other arguments presented. However, in presenting the ontological argument, Sheaffer fails to distinguish between the concepts of necessary and contingent existence. From the theologians' definition of God it can be argued that his existence is logically necessary, but this kind of argument could not be applied to alien civilizations unless one formulated a theory which attempted to show that the universe could not exist without them. Sheaffer's purpose in using this argument is evidently to imply that the ufologists' belief in extraterrestrial space-travelling civilizations is irrational because they attempt to support it by employing the ontological argument, which had been originally devised to attempt to prove the existence of God. Sheaffer here seems to presuppose that the ontological argument for the existence of God is not to be taken seriously. This is probably because he does not understand it. He states: 'In both cases there is an attempt to "prove" the existence of something ... based only upon abstract ideas of what the universe ought to contain'. It is true that many ufologists base their beliefs on abstract ideas of what the universe ought to contain, but I have never heard of any theologian who supposed that the universe ought to contain God, for God is conceived of as being the creator and sustainer of the

universe and not the other way around. To suppose that the universe contained God would be as absurd as to suppose that Sheaffer's book might contain Sheaffer. (I have flipped through all the pages but have failed to find him; perhaps he doesn't exist.) Apart from this confusion it is obvious that Sheaffer has some kind of philosophical objection to the idea that we might be visited by beings from another planet. I think I know what this objection is, and it is an important one, so I hope to discuss it in a future article rather than give it an inadequate treatment here.

Undoubtedly the most popular kind of argument used to support the idea of extraterrestrial civilizations is argument by analogy. The Earth supports a civilization, so many other planets probably do also, in accordance with the well-known scientific principle which states that the laws of nature are the same everywhere. This argument does not prove anything but it does at least convince many people that the existence of extraterrestrial intelligences is a possibility worth considering.

Another reason for believing in the extraterrestrials is the principle of sufficient reason, from natural theology (i.e. there would seem to be no sufficient reason for the creation of such a vast universe if there is sentient life only on Earth, which is an infinitesimally small part of the universe). For most ufologists this idea is not a consciously held belief, but a presupposition. It seems to be widely taken for granted that everything has a purpose and if the purpose is not apparent attempts are made to discover it.

The attitudes of ufologists who believe that some UFOs are extraterrestrial spacecraft closely parallel the attitudes of many nineteenth-century scientists in the face of the materialism of their colleagues. They rejected conventional religion, but materialism seemed to them to point to life without any ultimate purpose. Some of them turned to spiritualism because they saw in the phenomena of the seance-room a possible means of obtaining scientific proof of spiritual reality.

In this century ufology tends to attract those who lack firm religious beliefs or devotion to secular ideologies. They are attracted by the achievements of science, but dismayed by the arid materialism evinced by many scientists. They hope that superior beings from other worlds may be able to tell them the answers to the ultimate questions and back up those answers with scientific proofs. They like to believe that there is waiting to be discovered a startling answer to the UFO mystery, which

will bring spectacular changes to our way of life.

This ill-defined, but strong, feeling among ufologists that their subject is of tremendous significance gives rise to considerable tensions when they attempt to rationalize this feeling in the light of their religious beliefs or secular ideologies. As Dr Barry Downing points out, this tension 'cuts both ways'. (2) He reports having a conversation, at a MUFON UFO symposium, with a man '...who has written a huge manuscript, which uses a system of logic to prove that the Christian view of reality, and our current UFO view of reality, are logically identical, and MUFON ought to be able to see this, and announce it to the world'. He contrasts this with a reaction to a presentation by Ray Fowler and Betty Andreasson. 'Betty had said that she believed she was chosen by God for her abduction by the angels of God to help prepare for the Second Coming of Christ. A woman in the audience, who was an obvious child of our secular age, did not want to hear Betty placing such an obvious Christian message right at the center of her experience.'

Attempts to play down the religious aspects of 'close encounter' reports may be motivated by a desire to make the subject scientifically respectable, in accordance with the widely held belief that science and religion are mutually incompatible. This attitude can easily lead to the ludicrous idea that any aspect of a UFO 'close encounter' story which is not overtly religious can be taken literally. An excellent example is Raymond Fowler's account of the investigations of the experiences reported by Betty Andreasson. (3) Fowler suggests that Betty has rationalized her encounter with alien beings in religious terms. However, it is evident that Fowler is trying to rationalize the story by suggesting that the aliens are using Betty's religious beliefs for their own purposes. He seems quite prepared to take the story literally but would obviously be happier if it didn't have so much religion mixed up with it. However, near the end of the book, he comments: 'Perhaps UFOs represent a much-needed bridge between science and religion'.

This concept of a mutual antagonism between science on the one hand and religion and idealist philosophies on the other is a hangover from the Age of Reason of the eighteenth century and the positivism of the nineteenth century. It is only one of the philosophical attitudes which affect the treatment of a subject which, like ufology, hovers on the margins of the modern scientific disciplines. The 'hard sciences', such

as physics and chemistry, are not too much troubled today by metaphysical problems, but the more marginally scientific subjects are greatly affected by the creeds and ideologies of those who practise them. For instance, most people will not be surprised if a book on some aspect of sociology written by a socialist reaches different conclusions from a similar book written by a capitalist, even if they both base their findings on the use of the same data. If the beliefs of the writers of such books are not explicitly stated at the beginning, we need to discover them somehow before we can make much sense of what they have written.

This is even more true of ufology, with the added complication that we can not always be certain of what the author is trying to tell us, because so many UFO authors find that they have to have their original works heavily larded with catch-penny sensationalism before their publishers will accept them.

Without engaging in critical studies of the metaphysical beliefs of ufologists and without examining our own beliefs and pre-suppositions, and bearing in mind the contemporary and historical forces which help to shape such beliefs, we are indeed left wandering in a 'desert of arid speculation'.

I have touched only briefly on certain aspects of the problem in this article, as a deep and wide-ranging study would obviously fill a large book. I hope it may provide a basis for investigation and for useful discussion and argument.

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Continued from page 2

different from the ludicrous ramblings of the conspiracy-mongers and the 'eager-believers'.

In the past we have recommended UFO Research Review to our readers. We now offer an apology and retraction for this, and advise our readers to look elsewhere for rational and critical coverage of the UFO scene. --J.R.

In Roger Sandell's "Conspiracy Now" in the last MAGONIA, the comments on alleged US responsibility for disease in Cuban sugar crops should have been bracketed as an

Notes & Quotes

Though doubtless it can be matched by many private libraries, Newcastle's UFO collection may well be the best available on public access in this country. The greater part of it was donated by the Tyne-side UFO Society when it ceased operations in 1971: within budgetary limitations, the Library has added to the collection with a few key books and by continuing the subscription to FSR. For the greater part, though, the collection must be seen as pre-1971 in its scope, and therefore chiefly of research interest.

With that proviso, however, it contains a wealth of material, made up as follows:

- (1) Books, hard- and soft-back; mostly standard titles but including some rare items. Total - some 400.
- (2) Runs of journals, including many fugitive periodicals of the early period - UFO Sighter, Herald of the New Age, Cosma, Nothing else matters. Many of them are cult-directed: but there are also early UK group journals and some early American and Australian items. Total - some 40 different journals.
- (3) Various ephemera. These include 30 open-reel tapes, including a lecture given by George Adamski at Newcastle.
- (4) The most important item is the cuttings collection: this consists of 25 scrap-books which together occupy about 1.3 metres of shelving and offer a wonderful hunting ground for the scholar. Even a casual dip revealed Elizabeth Klarer, as a NICAP rep. in South Africa, reporting on current sightings - presumably before she became involved in her own private adventure! The

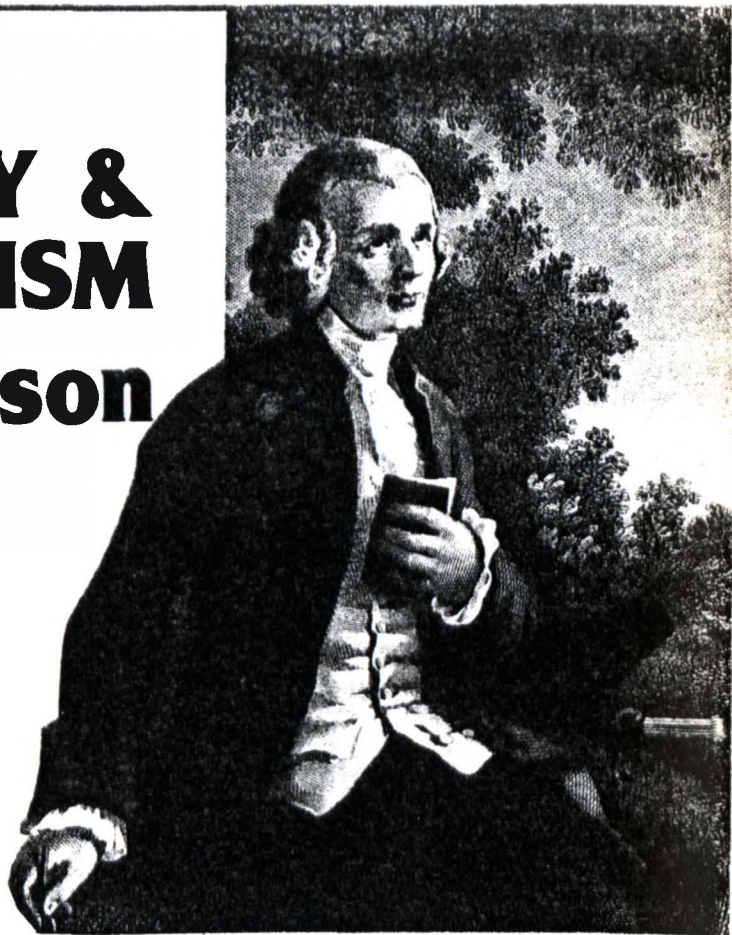
Continued on page 17

editorial note, and reference 17 is a general reference to the whole Hoffa affair, and not to the UFO contact quoted. Your Editor offers his apologies.

Apart from this Editorial column and one or two other small items which for logistical reasons are still being turned out on the Editor's steam-powered typewriter, we hope our readers will note the vastly improved quality of typesetting in the rest of the magazine. This is due to the hard work of John Harney and his splendid new electronic, computerised, multifaceted typewriter.

UFOLOGY & ROMANTICISM

Nigel Watson



Jean-Jacques Rousseau.

With the rise of industrialization in the 18th and 19th centuries, people such as Jeremy Bentham (1748-1832) and Adam Smith (1723-90) sought to discover the laws that they believed determine patterns of human behaviour. They postulated that human activities worked on the same principles as any vast mechanism and, as a consequence, they thought individual free will had no part to play in effecting social changes.

Although Thomas Carlyle (1795-1889) was not entirely against machine production he did believe in the power of individual moral responsibility. He argued that 'there is a science of Dynamics in man's fortunes and nature, as well as of Mechanics'. He explained that, 'the wise men, who now appear as Political Philosophers, deal exclusively with the Mechanical province; and occupying themselves in counting-up and estimating men's motives, strive... to guide them to their true advantage...' This he regarded as inadequate because of the infinite variety of human 'motives' and because it ignored the Dynamics of human behaviour. Dynamics, he claimed, '...addresses the primary, unmodified forces and energies of man, the mysterious springs of Love, and Fear, and Wonder, of Enthusiasm, Poetry, Religion, all of which have a truly vital and infinite character...' (1)

The poet P B Shelley (1792-1822) noted that those interested only in what Carlyle called the Mechanics of human behaviour were mere 'reasoners and mechanists'. (2) On the other hand 'Poets' were concerned with the Dynamics of human behaviour and feelings. For the benefit of this article it is convenient to regard those who Shelley called 'poets' as people who embraced the romantic ethos.

Romantics tended to look to the past when man lived in (what they believed to be) greater harmony with both physical nature and his own psychological nature. The French writer Jean-Jacques Rousseau (1712-78) was

one of the first people to express doubts about human material 'progress'. He argued that civilized society had made man more obsessed with the acquisition of material goods, and more dependent upon each other owing to the greater division of labour and property. In opposition to these trends he subscribed to a faith in the concept of primitive or natural man who, he believed, 'aspires only for the satisfaction of needs whose fulfilment gives him contentment'. (3)

The romantic writers who reacted against the mechanistic determinists and instead believed in the power of individual free will and naturalism, like Wordsworth, Shelley, Scott and Byron, created some of the finest literature ever produced in Britain, which was highly praised and very popular. In the same way, artists like J M W Turner (1775-1851) portrayed the wilder side of human emotion and imagination through the illustration of the power and the glory of the natural world in a grandiose style.

Later, novels such as Jane Eyre, can be seen as part of an informal, romantic revolt against the 'reasoners and mechanists'. Indeed, Charlotte Brontë used Jane Eyre to criticize the 'Mechanical Age' philosophy; to shout out for personal liberation; to advocate equality in male and female relationships; and to lambast many of

the conventions of British social and religious life. That this was seen as a dangerous attack upon the structure and stability of British society can be seen from this quotation taken from a review of Jane Eyre written in 1848: '...the tone of the mind and thought which has overthrown authority and violated every code human and divine abroad, and fostered Chartism and rebellion at home, is the same which has also written Jane Eyre'. (4)

The term 'romanticism', as we have seen, covers many different elements which are easier to recognize than to define. Basically we can assert that a romantic is fascinated by and aware of nature, and is attracted to strange faraway exotic locations. A spirit of rebellion, rejection of the mundane, emphasis on sensual experience and extreme emotions constitute part of this outlook. We can also include the gothic elements of the irrational, supernatural, dreams, religion, the past, and danger, along with the appeal of the fascinating foreigner, the person with a mysterious/threatening past (a part of the concept of the Byronic 'fallen angel'), and the need to communicate inexpressible feelings through the use of surrealistic and symbolic imagery, as being part of the romantic orientation.

In Freudian terms we could say that the romantics wish to release the instinctual natural powers of the unconscious from the chains of mechanistic repression. But even before Freud could formulate his views the philosopher John Stuart Mill (1806-73) was unconvinced that the release of these impulses would be a good thing. He argued that there are two primary meanings of the word 'nature'. The first meaning is everything which happens or exists, and is actual as opposed to fictional; in the second meaning, natural events are those which would happen without some kind of intervention, and are natural as opposed to artificial incidents. In the first sense of the word we cannot help conforming to nature. In the second sense of the word we find that human existence is improved by intervening in the actions of nature; indeed man has to 'fight' nature in order to survive in certain instances. So from Mill's point of view the romantic concept of conforming to nature was ridiculous because it would leave us free to carry out any irrational impulse.

Despite these objections to the romantic outlook, it still has maintained a hold on thinking in the 20th century. For instance, strands of the romantic attitude can be seen in the work of D H Lawrence who 'hated what he called "mental knowledge", a merely knowing-about things, as distinct from immediately sensing their concrete existence, their "otherness". His passionate

dismissal of scientific evidence stemmed from a conviction that it wasn't a knowledge of living systems known by living men, but of abstractions, a shadow-world known merely "in the head", which then came between living men and their potential for direct experience'. (5)

In the UFO literature many examples of romantic thinking can be found. Since the publication of my interviews with Paul Bennett in MUF0B ns 11 and 12, we have remained in communication with each other, and it has been increasingly apparent that he is inclined towards a romantic attitude. The faith in nature is expressed by Paul in these two quotations taken from his booklet 'The Metro Triangle: 1977. Book 2':

'Embrace the perfections of Mother Nature will all your thoughts and life will fall into your hands.'

'Life is a beauty, cradled by the magic of nature.'

His interest in the occult has gained strength over the years and this is manifested in the following statement contained in a letter he wrote to me, dated 13 January 1981:

'Recently I have become more and more prepossessed with the ideas of virtually all aspects of the black arts. It all began as a fascination of the points made by Keel in his works involving the relation between demonic beings and unidentified flying objects. I felt that to find out whether there was a real connection or not, I had best find out for myself - and I have! Take my word for it, dabbling in the forbidden arts of magic and wicca is a very strange journey indeed.'

He is interested in experiencing the supernatural directly, and his 'dabbling in the forbidden arts' reveals a delight in toying with potentially dangerous phenomena. An interest in the past, danger, powerful hidden forces, witchcraft, a strange location, is shown in a letter dated March 1982 which tells of some incidents in Judy Woods, Bradford. He wrote: 'The area is named after a certain Judy Marsden, a woman who lived in the woods during the 17th and early 18th Century. She lived alone in a very small hut, no larger than your front room, and here she practised the arts of witchcraft... A Mrs Walls (in 1981) took her dog for a walk in Judy Woods one afternoon, and she hasn't been seen since! Days following that, decapitated dogs appeared all through the woods - their skulls sawn straight down the middle!...Judy herself could control the little people, although she apparently fell victim to their mischief every now and again. The little folk used to get Judy to carry them over the large stream which runs through the woods.' Also he noted that child-

ren had seen a UFO whilst walking through the woods in 1981.

Without going into too much detail we can note that UFO contactees, such as Adamski, have reacted (either consciously or unconsciously) against the objective, materialistic, scientific orientation of our Western culture. The contactee is a hero in a story of cosmic importance who, by transmitting the wisdom of the aliens, (who divest their knowledge in long and usually arid philosophical discussions on exotic space trips) feels that the necessary changes in our attitude have to occur, otherwise the cataclysmic forces released by our technological ingenuity will tear us apart. In Briefing for the Landing on Planet Earth by Stuart Holroyd (Corgi, 1979) one of the extraordinary messages from the unknown agrees with this outlook because: 'Human greed, desire, jealousy and emotional imbalance are responsible both for the dire situation the planet is in ecologically and for the general cosmic crisis, and as it would require a fundamental change in human consciousness and orientation to overcome these failings it is important both for the Earth and for the universe that such a change be effected'. (p. 164)

In his important article 'Why have all the UFOs gone?' (MAGONIA 7) Peter Rogerson makes a distinction between what he calls the 'flying saucer mythology' and the 'UFO mythology'. If we use Shelley's terminology the adherents to the flying saucer mythology can be regarded as 'poets' whilst those subscribing to the UFO mythology can be regarded as 'reasoners and mechanists'. Although it can be argued that Peter's attempt to link the dominance and variations in the manifestation of each approach with specific events is difficult to substantiate, this does not invalidate the view that the UFO/flying saucer mythologies are just another part of a long-standing debate about human behaviour, attitudes, beliefs and values, which has gained impetus and importance owing to the ever greater pressure of population, resources and technology upon our social structures.

Whether or not we are being guided, informed, deceived or manipulated by hypothetical UFO forces seems rather irrelevant when we are confronted by such issues. But in reality the power of the UFO/flying saucer mythologies is in their ability to communicate these problems in a manner which is completely different from the effect the disclosure of any number of facts, figures or statistics might have.

These mythologies act as a framework into which the worries and problems of social groups and individuals are integ-

rated and expressed in a dynamic and dramatic fashion. In this sense they stimulate an unconscious artistic 'need to create an external, concrete experience in order to identify or communicate a nebulous, and in many cases almost totally non-understood, emotional or philosophical feeling', as John Rimmer put it in 'Facts, Fraud and Fairytales' (MUF0B ns 9).

Objective proof of these experiences is needed if they are to receive acceptance without reservation by the public and scientific community. Surprisingly, even those who are interested in the philosophy of the space people wish to offer tangible evidence as proof of their experiences, when one would expect a dismissal of scientific abstractions in the manner D H Lawrence displayed. For instance, Adamski seemed obsessed with the need to obtain photographic evidence, and his books contain long descriptions of the alien hardware. Even the editor of Britain's most romantically orientated UFO magazine Magic Saucer cries in an exasperated tone: 'Why aren't any impartial UFO investigators trying to find out what the intelligences behind UFOs want' (letter by Crystal Hogben in Common Ground No. 4). In reply we can answer by stating that if the UFO forces are nothing more than the inarticulate fears which contain metaphorical/symbolic meanings of importance to the individual and/or society, then the task of examining these data in a scientific manner seems to fall upon the disciplines of psychology and sociology primarily. Having said that we must note that psychologists battle over the question of whether normal mental events can ever supply legitimate data worthy of their rig-

LETTERS

Dear John,

I was amused by Peter Rogerson's brief non-review of Photographs of the Unknown in MAGONIA 8. Just the sort of corrective I need when I get too pompous. But so sweeping was Peter's dismissal that I had to remind myself that his bark is a lot worse than his bite.

Richard Kelly and I had a very simple objective, which was to give some of the photographs, bandied about in various areas of the anomalous, a quality printing, in colour wherever possible. In order to do this we had to make many compromises on the road to publication - as Peter will discover if he ever puts together a book - resulting in

orous scientific standards. On the one hand, some psychologists think that subjective experiences can be the source of reliable data under the right laboratory conditions; others think the task is a logical impossibility. Given the problems of dealing with mental events in a scientific manner and the controversy generated by this debate we seem to be a long way from being able to study the messages from contactees in an objective fashion that would be agreeable to everyone. The content and social consequences of UFO beliefs are the concern of sociologists who can study these elements whether they contain any truth or not. So from a sociological (and a psychodynamic) view the statement from a UFO percipient that 'the sighting seemed real even if it might have been a vision' indicates that the 'poets' so beloved by Shelley are still around, and worthy of our attention.

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a more general and shallow approach than we would have liked.

How can Peter honestly say that we are 'totally uncritical'? If he can steel himself to actually read the words in the book he will find that we draw back from endorsing any particular claim or photo, and the tone of our essay was intended to encourage more open-minded investigation. To encourage a predetermined scepticism, such as Peter has displayed, spoils the fun as well as the evidence. Where we accept dubious material it is only temporarily, not uncritically, reserving our judgement until we have better testimony or evidence. Despite what the blurb writer put on the book's cover we do not claim the photos are proof of ghosts, UFOs, levitation or what have you - we only say that they have been offered as evidence in support of claims for the paranormal etc. We acknowledge a world of difference between evidence and proof. How could we pretend to be certain when

there is not a single piece of photographic evidence in any of these subjects which is beyond dispute. The book was not intended to convert anyone, least of all the pathological sceptic, among whose number I hope Peter is not, despite his disturbing tendency to be impressed by his own rhetoric. If it is the lack of our own opinions and judgements on these photos Peter is bemoaning, I prefer to leave the reader to make up his own mind on their value.

Richard and I were as careful as we could be. Where we used a photo that was known to us to be faked we said so. Of those that got by us (and we suspected there would be some) we have since learned the true nature of a few. It will not improve Peter's choler if I say we are planning a second volume - and this will give us the chance to put matters right publicly. Towards this end we welcome any criticism or exposure of our selection of photos. There is no intellectual dishonesty in this - Peter himself has had to revise some of his earlier INTCAT entries. So, Peter, if you know of any proof that Mss Tomczyk and Kulagina were conjuring, or that Colin Evans and Mirabelli were jumping off chairs, etc., I would be very glad to hear of it. We knew of the allegation that the 'levitating brick' at Borley Rectory had been 'tossed over a wall', but has this been proved? We sought out the less-well-known larger version, showing the whole house in view instead of the usual detail of the brick alone, and I have to ask, 'Over which wall?' All the possible trajectories look unlikely, and the camera is too far away for the brick to have been tossed from behind it. And as for 'fake ectoplasm' - well, what would 'genuine' ectoplasm look like?

Knowing Peter's own interests, I hope he found some small pleasure in seeing the variety of the firewalking ritual world-wide; some of the obscure Japanese UFO photos; the 'Holiness Saints' burning their feet; Stella Lansing's photos in colour; the Bayside religious photo curiosities; or the beautiful 'glory' from China; or the fact that GSW, who have put so much energy into discrediting UFO photos, should have vindicated, according to their colourful computer analyses, the strange snaps of pointy-headed Paul Trent? If these meant nothing to him I suggest Peter gets help quickly, because he's dead from the neck up. If he did appreciate them to any degree how can he justify his crude swipe? The book deserves better than that!

Yours splutteringly

Bob Rickard
East Ham
London E6



1090 9 December 1962 2200 h
BOLOGNA (ITALY) A young driver, Antonio Candau, was walking in the Via Codivilla, when a circular object, 5-6 m in diameter, landed 9 m from him and two men emerged from it, approaching to within 2 m, and spoke in an incomprehensible language. They wore yellow coveralls and wide belts. Noting that the witness was afraid, one of them made a reassuring gesture with his hand, and the craft departed with a strange sound. The incident lasted for 2-3 minutes. (M552 + LUFORO Bulletin III,6, p.5 - Settimana Incom Illustrata 23 Dec 62 - Cesare Carassiti : M Verga - INTACAT - Settimana Incom 30 Dec 62)

1091 11 December 1962 0200 h
CHUMBICHA (CATAMARACA, ARGENTINA) Just outside this town, 7 km from Catamaraca, the director of the Sobremonte museum, Dr Godofredo Lazcano Colodrero, his wife, two sons and a friend, were driving to Cordoba, when they saw lined up at the foot of the mountains not more than 600-700 m away, seven brilliantly luminous spheres or discs, arranged 'in military order'. Dr Colodrero stopped the car and they sat watching. Shortly afterwards the squadron rose vertically and disappeared at great speed leaving brilliantly luminous trails. (FSRCH 12, p.10 Uriondo,45 - (FSR,10,4, p.13 - Gordon Creighton) + Ribera III, p.104 + (M555 - CODOVNI 1962) :: Banchs, p.22)

1092 17 December 1962 0220 h
MILAN (ITALY) Francesco Rizzi (37), a night patrolman for the Milan police, was inspecting a mill near the Sant' Ambrosio square. While he was crossing the courtyard of the mill he became aware of a swishing noise which he at first thought was in his ear, until it grew louder. He turned round to see hovering 1 m above the ground

an aluminium-coloured metallic craft about 4 m in diameter, surmounted by a turret on which were a number of lighted windows. Rizzi was paralysed, then the noise stopped. At the bottom of the disc a door opened and a dwarf 1 m tall emerged. The dwarf had a black head and wore luminous overalls, and made reassuring gestures, beckoning to Rizzi to come closer. However, he was still paralysed. A few moments later another dwarf, surrounded by a blue haze, appeared from the door and summoned his colleague back with a commanding and imperious gesture. Suddenly the door closed in front of the dwarfs, the noise started again, and the craft took off in a cloud of white smoke. Only now did the witness lose his paralysis, and reported to a colleague and to his superiors. As a result of the Press and TV publicity Rizzi lost his job. (FSR,9,2,p.5 - Corriere Milanese, 19 Dec 62 :: LUFORO Bulletin III,6,p.5 + Flying Saucers, Jan 66, p.59 - Roberto Pinotti:: Cramp II, p.124::M554 - Le Figaro, 20 Dec 62 + C.M. op. cit.) (M Verga - INTACAT - Il Corriere della Serra 19 Dec 62 + La Settimana Incom 30 Dec 62)

1093 19 December 1962
VERBANIA (NOVARA, ITALY) Three sailors on a ship observed two grey, helmet-shaped objects hovering 1 km away, at 20 m alt. above Lake Maggiore. The objects were about 15 m in diameter. After 5 minutes, one object started moving rapidly, gaining height with an undulating movement. It was soon joined by the second object and both disappeared together, at the horizon. (M555 - France-Soir 21 Dec 62 - M Verga - INTACAT)

1094 22 December 1962 0300 h
EZEIZA AIRPORT (BUENOS AIRES, ARGENTINA) Tower operators, Horacio Alora and Mario Pezutto were watching an Argentine Airlines plane about to take off and a Panagra DC-8 about to land, when the pilots alerted them to a luminous mass at the head of runway 1-0-2-8. Alora turned and saw a large round object giving off a fiery light, on or just above the runway. As he turned the object rose 10 m, hovered briefly, then rapidly accelerated away on a north-east course. Before it disappeared operator Pezutto also saw it. (UFO Evidence, p.119 - CIFE case 28 + CODOVNI :: FSRCH 15 - Uriondo,47 - La Nacion (BA), 23 Dec 62 + La Caceta (SMT), 23 Dec 62 :: FSR,10,4, p.13 :: Ribera III, p.104)

1095 21 December 1962 day
ANGEL FALLS (VENEZUELA) Mr Ali Diaz of Caracas was on board a tourist plane, flying over Angel Falls. He was taking a movie, when he saw a flash of light in his viewfinder. The film showed a light

source apparently rising from the floor of the jungle at the base of Auyantepuy mt. It rose across the face of the mountain with an oscillating movement, finally accelerating into the clouds. The jungle beneath is quite impenetrable. The current (1977) status of the film is not known. (UFO Evidence, pp 96,120 & 90 - Askold Ladonko, Jose Cecin)

1096 22 December 1962 night
CATANIA (ITALY) Two young postmen, Giovanni D'Agata and Italo Magri, were walking in the Piazza Spirito Santo when they encountered a strange being 1.80 m tall. It was dressed in a space-suit and helmet and walked like a web-footed bird. They approached it but, looking through the helmet, they saw to their horror that either it had no face or if it did have one it was quite shapeless. They fled in terror, and when they turned round the being had disappeared. (LUFORO Bulletin III,6,p.5 + Flying Saucers, Jan 66, p.59 - Roberto Pinotti - La Nazione, n.d.)

1097 23 December 1962 (approx. date) 0715 h
(ENGLAND) Arthur Mayhew (61) was cycling to work when he observed an object shaped like a thin bar, 1 m long, in a field 180 m away. It was travelling parallel to him at 15 m altitude. The bar gave off a faint light and had three bright lights hanging underneath, one at each end and one in the middle. These lights were as bright as 100-watt bulbs. As Mayhew cycled along he got ahead of the object and finally lost sight of it. Unexplained fires had occurred in the area. (Heiden - Barker II, p.18 - Orbit, Nov 62, Jan 63)

1098 1963 (or following year)
HOBART (TASMANIA, AUSTRALIA)
A schoolboy saw an object land on the beach, and was approached by two entities who spoke to him. He later developed a high IQ but became difficult to control. (Basterfield - K. Bennetto)

1099 1963
near SAO BERNARDO DO CAMPO (PARANA, BRAZIL) During the time of the fierce forest fires which ravaged this state, a peasant woman and her neighbours stood helplessly watching the fire which threatened their homes, when a huge basin-shaped machine descended into the inferno, hovering about 4 m above ground. It was 35 m diameter, 8 m high, and a brilliant zinc colour. The machine hovered for some 15 minutes, as 'a power' seemed to quench the flames. Then, without warning, two or three very tall individuals emerged from the craft and proceeded to walk about it, picking up debris and stones. (FSR 11, 1,

p.21 - Bowen - C.AS (Curtiba) bulletin 4
- Dr Caio de Castro)

1100 1963

NORTHERN ARKANSAS A woman reported that an object had landed on her property, and that occupants were seen. When the object had left, she found burnt trees and damaged plant life at the site. The geologist from the University of Missouri she reported this to did not investigate. (Phillips p.27 (157) - geologist)

1101 January 1963 0300 h

WANGANUI (NEW ZEALAND) Mrs R E Gordon, who was unable to sleep because of the heat, heard a swishing sound and looked out of the window to see the sky brilliantly illuminated. A strange object, appearing to tilt on its side, shot past the bedroom window, flying in an upward curve. It was a dazzling green, with a bright orange dome, a round nose and two fins. It appeared to be a little smaller than a DC3 plane. The night was foggy. The experience frightened Mrs Gordon. Other people had seen similar phenomena in the same area (Heiden - Barker II, p.17)

1102 4 January 1963 1900 h

ROME (ITALY) A well-known psychiatrist saw an object on the ground in a deserted city park. Its shape was that of a dome upon a cylinder, bearing a series of round apertures and surrounded by a thick ring, set on a tripod landing gear supporting the base of the cylinder 1 m above the ground. The craft was 5 m in diameter. Suddenly the ring started spinning rapidly and a gust of air was felt as the craft rose a few metres above the ground, then disappeared in a split second. (M557 - Momento Sera 9-10/1/63; Flying Saucers Jan. 66, p.60 - R Pinotti)

1103 11 January 1963 2300 h

SAN PIETRO VERNOTICO (PUGILIE, ITALY)
A 43-year-old farmer, Antonio de Luca, was awakened by the restlessness of his animals and went out to calm them. About 15 min later he saw a brilliant object land in a small square in the village, 30 m away, and walked towards it. The device measured no more than 1.5 m in diameter, of which the lower 70 cm was dark, and 4.5 m long. Luca got within 10 m of the machine, when he became paralysed. Through the translucent dome on top he could see shadowy movement, either of occupants or machinery. After 2 minutes the object moved to the right, rose up and disappeared towards Brindisi in 3-4 seconds, emitting a vertical beam of green light. Exaggerated press reports suggested that two strange-garbed occupants were seen inside, but this was not

so. (Heiden - Danyans p.225 - letter from Luca::M58 - Gazzeta del Mezzogiorno 15/1/63 + 11 Tempo 15/1/63::FSR 9,4 p.12 - Creighton - Le Ore 24/1/63::FS Jan.66 p.60 - R Pinotti)

1104 28 January 1963 1720 h
SHILTON, near COVENTRY (WARWICK-SHIRE, ENGLAND) Mrs E L Sharp went up to the kitchen to draw the curtains over a window overlooking a view of fields and a farm. She was dumbfounded to see a blaze of light. It came from a cylindrical object, with four portholes, giving off a yellow-orange light, hovering over the trees of an orchard about 250 m away. It was twice as long as it was deep. After a minute it shot off suddenly in the direction of Rugby. Mrs Sharp called to her daughter Mary to view the object, but it disappeared before she arrived. (FSR 9,3 p.27 - Mary Sharp)

1105 20 January 1963 night
MAMINA (CHILE) A former Chilean air force officer, who was driving a truck, observed two disc-shaped objects that followed him for over 10 minutes. (M560 - Atic)

1106 late January 1963 night
CANADA DE ALZOGARY (TUCUMAN, ARGENTINA) Juan Geronimo Perea, overseer of the 'El Trezol' ranch, with his wife and children, saw an extremely luminous egg-shaped craft, three times the apparent diameter of the moon, pass overhead and go down towards the ground on the property of the Lopez brothers. This came to light when, on 31 January, the brothers Rosauro A R and Victor D Lopez found at a spot 2 km from their house an area of burnt grass in the shape of two rings. Each consisted of a ring of 30 cm of burnt grass in a circle 3.3 m in diameter, the grass being burnt to a depth of 7-10 cm. A white residue was found at the spot. A temperature of 2000 °C had been involved. (FSRCH 12, p.11 - Uriondo 48 - FSR 11,6, p.15 - Creighton - CODOVNI + Ricardo Perez + Phenomenes Spatiaux 21, p.20 - Galindez + La Gaceta (T) 5/2/63::Heiden - Banchs p.21 + Ribera III p.109)

1107 February 1963
PIOVE DI SACCO (ITALY) Painter Mario Slamase of Piove di Sacco was walking through the snow-covered woods when he saw a huge round luminous object, with a man in a cellophane-like suit standing nearby. The occupant hurriedly climbed into his machine and took off as Slamase took pictures of him. The pictures were not published. (Heiden - Barker II p.26 - Saucer News, June 1963)

1108 1 February 1963 1350 h
AZAJA (CHILE) An object was seen at ground level. No further details. (Petro-wisch catalogue of Chilean Type I cases)

1109 2 February 1963 1920 h
NORTH WALSHAM (NORFOLK, ENGLAND) Retired solicitor's clerk Miss Bertha Humphries was taking her small dog for a walk on the snow-covered road when, at the bend at the top of the road, she saw a dull red glow moving above the ground, from side to side. At first she thought it was the rear light of a reversing car, then it dazzled her. However, the object had now emerged from the narrow part of the road and she could see it was a jet-black oblong object with a dull, dark-red circle of light in the centre. The object flapped along like some sort of bat, slowly rising to rooftop level, where she could see that it was trailing behind it, like the tail of a kite, a similar but miniature object. After a second or two it rose up into the clouds. A man walking in the area saw nothing unusual. (FSR 13, 1, p.28 - letter from witness)

1110 5 February 1963 (approx. date)
ASCENSION (PARAGUAY) A student, Anastasio Lenven, saw an object land on the school grounds. In a different observation, several residents, including an Interior Ministry official, saw an object flying at very high speed above the city. (M562 - Atic)

1111 7 February 1963 1830 h
ALBERTI (BUENOS AIRES, ARGENTINA) Felix Garrizo and his wife were driving in their car to La Pampa, when at Alberti they observed an extraordinary elongated object, intensely luminous, suspended only a short distance from the ground. They stopped to look at it and Mr Garrizo took a photograph. The object then began to move and vanished at fantastic speed. The photograph was said to be 'astonishingly clear' but was not published. (FSR 11, 6, p.15 - Creighton - Mistonium Review 7/2/68)

1112 15 February 1963 0700 h
WILLOW GROVE, near HOE (VICTORIA, AUSTRALIA) Farmer Charles Brew and his son Trevor (20) were milking the cows on this rainy morning, when Charles Brew saw an object, which he first thought was a helicopter, descend at an angle of 45°. As it hovered at between 20-30 m altitude, he saw it was a round object, 7.5 m diameter, battleship grey in colour, with a transparent dome, and the bottom revolving in an anti-clockwise direction. It was about 2.5 m thick. On the revolving lower section was a row of scoop-like projections, 30-45 cm

apart, which made a swishing sound, also heard by Trevor, who did not see the object. On top of the dome was a chrome-coloured aerial, 1.5-1.8 m long. The underside was pale blue and appeared to glow. The object vanished 'from a standing start' at terrific speed on the same course on which it had arrived. During the episode, the horses reared in panic, the cows became very agitated, 'they did everything but turn somersaults' and the two dogs fled in terror. Brew felt fascinated by the machine, unable to take his eyes off it, and developed a headache behind the eyes which lasted all day. Despite this he felt that the object was 'beautiful' and that he could feel 'the life pulsating from it'. (Olsen 3-83 - APRO, Sept. 1963 + Heiden - Barker II, p.27 + Hollege p.87 - Peter Norris::Lor IV, p.238 ::M563 - Atic::FSR 9, 3, p.23 - Auckland Star, 16/2/63)

1113 20 February 1963 1730 h
LECCE (ITALY) A young man saw from a window a slowly spinning object, almost stationary, 500 m away. It appeared as a disc, having a central upper dome, with a total diameter of 3 m. The object had a brilliant yellow-red halo but its dome was much more brilliant. The witness, who observed it through binoculars, reported seeing a particle leave the object, after which it stopped spinning, gained altitude with a vertical movement and left towards the north east. (M564 - Momento Sera, 21/2/63)

1114 21 February 1963 0230 h
BELGRADE (MONTANA) Bill de Haan was driving home from his work at the Yellowstone Pine Lumber Company, when his car shook and swayed as a strange red sphere landed about 60 m away. Sheriff's officers combed the area for the entire morning but could not see any traces. At the same time as the encounter a number of telephones in the area rang for no apparent reason, and people were awakened. (Hervey II, p.80)

1115 spring 1963 0750 h
ROOSEVELT (UTAH) About 5 km east of Roosevelt, Sam Brough saw, through his rifle scope, a silvery domed object the size of a small house, as it hovered 10 m overhead. Through the dome he saw a long skinny human face. The object gave off a humming sound and Brough felt a pressure as it was overhead. (Salisbury I, p.240, case 2 - Joseph Hicks)

1116 9 March 1963
CRYSTAL LAKE (MONTANA) Amos Biggs (or Gibbs) observed a silver, saucer-shaped craft with an oval dome, which landed on the frozen lake for 10 min. A door was opened then shut and the craft took off with a

buzzing sound. (M566 - Flying Saucers, July 64 (Biggs)::Heiden - Barker II, p.26 - Saucer News, Sept. 1963 (Gibbs) - Hervey IIA p.81 (Biggs))

1117 12 March 1963 0530 h
COLONIA YERUA (ENTRE RIOS, ARGENTINA) After an intense rainfall, Pablo Michalowski and Roberto Jorge Martinez observed and photographed a luminous circular object that emerged from a forest reserve about 2 km from town. (M567 - CODOVNI 1963::FSRCH 12, p.11 - Uriondo 49 - Clarin (BA) 30/8/63:: Heiden - Banchs p.22 - Leoplan nd 1963)

1118 1 April 1963 (approx. date) 0530 h
CHILERO VALLEY, MARIN COUNTY (CALIFORNIA) Rancher Angelo Mosteccioli had just rounded up the cows from a pasture when a huge disc suddenly came over the horizon emitting a blue glow. It settled to the ground near a eucalyptus grove. The cows bawled and panicked and several broke a wire fence and ran into a neighbour's field. Several small figures emerged from the craft and began to walk about. With considerable difficulty a group of them captured a calf and carried it aboard kicking and bawling. Other little creatures emerged with containers to collect samples of turf and plants from the pasture. When they beckoned Mosteccioli to come aboard the machine he fled down a creek bed and they did not follow him. He heard a loud humming noise and looked around to see an eerie bluish glow as the craft passed over and sped out of sight in the general direction of Nicasio. The traces which were found included a scorched area 9 m across, faint unidentifiable tracks, and small holes. The incident was reported to Sheriff Luis Montanos. (Heiden - Barker II, p.26 - Interplanetary News Service, Vol.2, No.1 - Petaluma Argus Courier, 1/4/63::LUFORO Bulletin IV, 3, p.21) (One suspects that this is an April Fool story.)

1119 13 April 1963 2230 h
RICHARD'S BAY (SOUTH AFRICA) Fred White was fishing, while his friend slept in the car 500 m away. He heard a high-pitched whine which apparently came from the east, then saw a very bright light, the apparent size of the moon, travelling from east to south at 60 m. As White scrambled up the embankment, the craft, a metallic machine 30 m in diameter, landed 15 m away. The object resembled two inverted soup plates and glowed with a greenish light. White was paralysed with fear. The air became warm for a period, but this ended, along with the noise, when the craft landed. Through several oval portholes he could see the brilliantly illuminated interior, with a circular control panel running along the outer

wall, the foam-covered floor, and a man with smooth skin, fair complexion, muscular build, wearing a seamless blue, one-piece overall and metallic crash helmet, and gloves made of a shiny mesh. White saw the head and shoulders of the motionless being for almost 6 minutes and got the impression that others were on board the craft. The hum then came again, increasing to a whine as the craft rose vertically, warming the air again. It hovered at 60 m altitude before accelerating away at high speed. When White woke his friend and they tried to listen to the radio, they found it blocked by interference. (FSR 9,5, p.21 - Phillip J Human)

1120 26 April 1963 0405 h
HEAP BRIDGE, HEYWOOD (LANCASHIRE, ENGLAND) Mr and Mrs L Greenhaigh of Essex Avenue heard an engine sound like a rocket taking off and, through their bedroom window, saw an extremely brilliant light, through which no definite shape could be discerned. The light almost touched their roof, then swerved away, hovered over a partially built house across the road for 10 minutes, and then landed. After 10 minutes the noise was heard again, fading into the distance, though no light was seen. (BUFOA Bulletin No.1, p.7 + LUFORO Bulletin IV, 1, p.6 - Heywood Advertiser, 3/5/63)

1121 May 1963 (or following month) 2045 h
PHOENIX (ARIZONA) A woman was walking home with her two children when she saw in a side yard no more than 6 m from her, and about 5 m above the ground, a round object with three concentric rings decreasing in size from the edge towards the centre. It was slightly larger than a compact car, and possessed an indescribably beautiful whiteness and brilliance. It had sharp lines except for a rim-like halo, and an area of even more intense brilliance. The top was white and the bottom was dark and metallic. It hung silently, just quivering slightly from time to time. On the left of the lawn not far from this mass was a middle-aged man with a hose, who appeared to be paying no attention to the object. The witness tried to speak, but was unable to do so; it seemed as though she and the children were frozen in time and she could not even hear the sound of the crickets, nor were the usual cats and dogs about. She now felt very afraid and forced herself and the children to walk away. As she did so, she felt a sense of euphoria. When they got home it seemed to be later than expected. She thought about going back, but felt that the object would be gone, and now felt sad and depressed. The street lights were not visited. (APRO Bulletin, 26, 10, p.1 -

first-hand from witness, who does not want her name used)

1122 4 May 1963

BALLARAT (SOUTH AUSTRALIA) A male witness observed a silver sphere at 30 m altitude, from a spot 13 km from Ballarat. It suddenly moved off at 50 km/h. (FSR, 9 5, p.22)

1123 4 May 1963

HERNING (DENMARK) A round object, like a soap bubble, 10 cm in diameter, was seen following a straight course about 1 m above the ground at about 8 km/h. (LUFORO Bulletin IV, 5, p.6 - UFO-Nyt, Oct. '63)

1124 7 May 1963

evening
KIRKBY, near LIVERPOOL (ENGLAND)
Mrs Margaret McCutcheon (34) and her son Robert Hirst (13) of Mottram Close, were watching television when the electricity failed. Robert went to put a coin in the meter and saw a strange object through the kitchen window and called his mother. They saw an object about 5 m in diameter, with two aerials and a flashing red light, hovering in the garden emitting a low buzzing sound. It hovered for about a minute before moving off over the rooftops. A drawing by Robert shows a sort of wedge-shaped object with a turret on top and a bowl-shaped device on the bottom. (FSR, 9, 4, p.22 - Daily Express 8/5/63)

1125 15 May 1963

YVRAC-MAILLE (FRANCE) Mr and Mrs D. of Carignan saw an object on the ground to the left of the road as they were driving between Bergerac and Bordeaux, beyond the Yvrac intersection 2.5 km from Maille. They stopped to observe it and the object then followed them for part of their trip. (M570 - LDLN 71)

1126 18 May 1963

MT. GAMBIER (SOUTH AUSTRALIA)
A businessman, Mr B Mathby, was driving his car at 70 km/h, when he began to hear a buzzing sound on his car radio, growing louder until all reception was blocked. He then saw a light coming from behind the car. A luminous object, 9 m diameter, came over the car and landed 400 m ahead. It was so brilliant that its height could not be estimated. When the driver dipped his headlights, the craft took off again; as it did so, the radio returned to normal. (LUFORO Bulletin, IV,5, p.4 - Eric Livingstone : Basterfield - UFOR(SA) files)

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CLOSE ENCOUNTERS & DREAM STATES

Ian Cresswell & Granville Oldroyd

Despite frustrating investigators and researchers throughout the past 35 years in their search for the meaning of the UFO phenomenon the occurrence of 'strange' incidents has had one beneficial result. If nothing else has been achieved, at least these different manifestations have widened mankind's field of possible perception and caused some people to think deeply about more than just what UFOs might be or from where they originate. The process of these manifestations and the particular contents of them have caused some people, both in ufology and out of it, to question not only the UFO phenomenon itself but also reality.

Reviewing a number of close-encounter cases, especially of the third and fourth kinds, one can't help but notice a most unusual aspect in many of these events. On the surface we appear to have a straightforward observation of a physical aerial craft with apparently real entities who make contact with the witness and give every indication that they are just what they appear to be. The percipient fully accepts all that is occurring as being a real objective happening, just as he would accept any other in everyday life.

But there is so often in reports of this type a varying degree of distortion which would seem to somewhat negate the general appearance of what the percipients are supposed to be observing. We note that much of what the entities who are associated with UFOs tell the percipients is out of place, contradictory or just ridiculous and does not seem to make sense. It sometimes almost appears as if whatever intelligence is behind these manifestations wants us to doubt the extraterrestrial theory of their origin and not believe these appearances. In effect it would seem to be deliberately negating itself.

It is of interest that there appears to be some relationship in the amount of distortion involved and the close proximity of the observer. The amount of distortion in the observers' accounts of their experiences varies in accordance with the degree of strangeness of the contents of their encounters with, it appears, the most distortion occurring through the percipient being in close contact with the phenomenon, whereas with reports that involve contents of a low strangeness value there appears to be very little or no distortion. This would appear to suggest that the closer the witness is to the manifestations the greater will be the amount of distortion.

One thing which must be emphasized here is that during the encounter the observer usually still accepts the element of distortion involved in the content of the experience as being totally acceptable and perfectly logical at the time it is occurring. Certain aspects may not make sense afterwards when looking back at what has happened but generally the experience is taken at face value and appears to be very much an objective event. However, the paradoxical cornerstone that casts so much doubt on the orthodox, physical-objective reality of these manifestations may help to cast light on the possible subjectiveness of these experiences and by a twist of true irony may still show that these encounters have an objective existence.

Let us look at another type of human mental functioning and see if we can find some similarities to the close-encounter experiences. For this we wish to turn to a kind of experience that is common to everyone - dream states. These are series of mentally created situations through which the dreamer passes blissfully unaware of their true nature, accepting them fully at face value just as he would any other situation

in waking objective reality. In these nightly dramas of the mind he encounters an apparent world of objectivity, with real people, places and events. It is a reality at the time it is happening; to all intents it is the only reality for the dreamer's mental functioning. It is fully accepted as such and is only questioned when the dreamer wakes up.

In the course of dreaming one becomes aware of a very strong element of distortion and symbolism which seems strange, bizarre and often totally ridiculous when seen in the light of objective consciousness. During the course of the dream state it is seen usually that the dreamer fully accepts all of this distortion, symbolism and illogicality as being a part of the dream reality state. It is usually taken to be perfectly real and objective no matter how contradictory it may be. In dreams the contents appear to negate the reality of the dream experiences but not to the dreamer at the time of the dream.

What is the importance here for ufology and how are these two kinds of experience related? There are two levels of awareness involved here; one is the waking state of awareness; the other is the dream state of awareness. The waking state is said to be conscious while that of the dream state is said to be a subjective state of consciousness.

It is usually held that waking consciousness is more important than dream consciousness and that the contents of the latter are of less importance and value than the former state of consciousness, with the dream state taking over control when the waking state is absent. But what if both states were equal and of equal value? Suppose it was coexistent with waking consciousness? Or what if the dream state was an alternative objective reality in itself?

Is it possible that the contents of both close-encounter experiences and dream states are from this alternative objective reality? And are they either transposed in dream states or superimposed in close-encounter experiences through and on to waking consciousness? Both dream states and close-encounter experiences appear to occur owing to a change in the consciousness level of the percipients.

It would seem from the contents of at least some of the close-encounter cases that they belong to a level of mental functioning other than that of the objective self-conscious level. Distortion in these states could occur because of the attempt by the level of objective-perceptive consciousness to interpret them in accordance with the beliefs, views and rules of objective

consciousness, when they are originating from another level of consciousness which has its own system of beliefs, views and rules. Perhaps if these contents were to be judged in accordance with their true level of function then the element of distortion would cease to occur.

Similarly, the distortion and 'oddness' that occur in the dream state may well arise owing to the waking level of consciousness trying to interpret the events of the dream state in accordance with events, beliefs, views and rules from the waking state instead of understanding them to be contents from another level of consciousness. It would appear that the deeper these contents lie in the human psyche the more liable they are to distortion and symbolism.

One may postulate that close-encounter experiences and dream states originate from the subjective part of human consciousness, that they are created by intelligence and objectified through the channel of human consciousness to become an objective manifestation in the case of the close-encounter experiences and an objectified subjective manifestation in the case of the dream state.

Do these kinds of manifestations have any relevance for our understanding of objective reality? What is reality? Does this mean the perception of solid structures in the objective world and our interaction with them? What we call objective reality is very different to what most people would think.

Finally the question we must now ask is: Are the accepted objective states of reality that we all experience when awake and the objectively created dream states one and the same thing in both origin and in their manifestations?

Notes & Quotes

Police find wombats in 3 phone boxes

MELBOURNE. — Three times a Sale police van went to phone boxes early yesterday morning and three times wombats were found.

Twice callers had phoned the police station to say: "You won't believe this, but there's a wombat in a phone box."

The third time, police were on their way to release the wombats when they passed

another phone box with a wombat inside.

The police managed to catch the wombats by lassoing them with dog leads and a leather belt. They were all later released safely.

A person was detained by police yesterday over the incidents and then released to be charged on summons.

Police have narrowed down the charges to cruelty to animals or offensive behaviour.

period covered by the scrapbooks is 1947 to 1967.

The curator of the collection, to whom any enquiry should be made, is L G Tagg, Commercial and Technical Librarian. The Library is in the centre of the city: phone number (0632) 610691. Hilary Evans

Kevin McClure, editor of Common Ground, writes:

June 1982 will see the publication of the first issue of a new, small magazine, the End Times Bulletin. More like Magonia than Common Ground in appearance, it will be devoted to recording and analysing the output of the wide variety of millennial and 'last days' movements that are becoming increasingly numerous all over the western world. Predictions and prophecies of various concepts of the physical end of the world, or at least of civilization as we know it, and of the return or intervention of a variety of religious or pseudo-religious figures, have been given, in quantity, over a period of hundreds of years. We are now meant to be close to, or even within, the timespan most often given for their fulfilment.

We have a unique chance to watch the development of such movements, and to evaluate the origins, significance, and accuracy of their particular predictions and beliefs; comparing the content of these should prove to be a particularly intriguing exercise. Often deriving from the Moral Majority groups that brought Reagan to power, or in this country from some areas of the Evangelical movement, large quantities of religious-based material are already in circulation. Many of you will know of cult groups within spirit-guided movements, or UFO groups, who hold similar beliefs. Something of the same motivation would appear to be at work behind the 'survival' movement, based on fears of nuclear holocaust, that is already big business in the US. Hopefully, we will be able to cover all this material, and more.

News items, quotes and abstracts are going to be a vital part of ETB, so please start collecting and sending these, however outlandish, as soon as you can; material from outside the UK will be more than welcome.

For the first two issues (June and September) please send £1 (UK only) or \$4 (preferably in US bills, outside the UK) to:

Kevin McClure, 14 Northfold Road, Knighton, Leicester LE2 3YG, England.

BOOKS

MACLELLAN, Alec. The Lost World of Agharti. Souvenir, 1982, £7.95

At the beginning of this book the author describes a frightening experience he had while pot-holing in Yorkshire. This experience, involving lights and strange sounds, was, one assumes, probably a combination of natural phenomena and subjective reactions. However, its effect on the writer seems to have made him an uncritical believer in a wide range of occult and other dubious claims (something which seems to happen quite often to those whose interest in the unexplained is aroused by odd personal experiences - Arthur Shuttlewood and some close-encounter percipients provide other examples). As a result, in this book he argues for the existence of a world-wide tunnel network constructed by some mysterious lost science and supports his case by reference to 'evidence' such as the Von Daniken Ecuador caves hoax and the claims of pseudo-archaeologists such as H T Wilkins and Peter Kolosimo.

This is a pity, since much of the book is devoted to a straightforward history of the idea of underground races as it has been developed in legend, occultism and science fiction. He does not give detailed references and in some places relies on dubious secondary sources, as in the section on Hitler's alleged belief in underground races which consists largely of the endlessly rehashed quotes from The Dawn of Magic. (Incidentally, the alleged discovery of large numbers of 'Tibetans' in German Army uniforms in Berlin in 1945 is not evidence of Nazi interest in Tibetan magic, but merely of the widespread recruitment of Russian national minorities into the Wehrmacht.) However, he has clearly read widely and includes some interesting and original material.

Some of the material he cites enables one to come to other conclusions about the significance of the prevalence of beliefs in underground races. The underground race, living completely estranged from sky, sun and nature, has for some served as an anti-utopian future of the human race (e.g. H G Wells's The Time Machine and Fritz Lang's film Metropolis). In the children's novels of Allan Garner his characters stumble on underground races of dwarfs and wizards who provide images of absolutes of good, evil

and heroism contrasting with the banality of everyday surface life. The malign underground beings, capable of evil interference in the life of surface dwellers, depicted in the writings of H P Lovecraft and Ray Palmer are a powerful symbol of violence and irrationality beneath the facade of civilization.

- RS

COHEN, Colin. Print It! Kay and Warde, 1981. £3.95

In comparative terms, printing costs have reduced dramatically over the last ten years, with the burgeoning of street-corner 'instant-print' shops, and ever more sophisticated equipment which can combine the convenience of photocopying with the quality of 'real' printing. This is leading to the overdue demise of the splodgy ink-smearred duplicated UFO magazines of the 1960s which we all knew and loved. Although the new generation of journals are a technical improvement on these, they are often not a great deal better in visual terms. All too often they are replete with amateurish lettering, badly drawn illustrations, and a generally crude and primitive execution.

This is not a trivial matter, of interest only to frustrated graphic designers like your reviewer. It has a great deal to do with the way that our whole field of ufology is seen by many of the people we want to communicate with. It is unfortunate that some of the most interesting and intelligent UFO journals have a visual standard comparable to some of the punk-rock, glue-sniffing magazines of a few years ago! This is not going to spread the message of ufology as a basically serious, scientific study!

Print It! is a little manual which starts on the premise that high-quality printing is now, financially and technically, within the grasp and competence of anybody. Chapter by chapter it leads the novice through the different methods of printing which are available, and advises on the best for particular purposes; it outlines the basis of design techniques and points out some of the pitfalls; it gives basic 'how-to-do-it' notes on producing your own artwork to take to the printer; it discusses the various ways of getting text typeset, and the use of Letraset and its derivatives; it goes on to discuss the basics of 'print finishing' (collating, stapling, folding, etc.), concluding with some ideas on selling the finished product, and how to go about estimating costs.

At each stage examples are given and ideas are illustrated (each chapter is set in a different typeface to show the differ-

ent effects they produce), which makes the book very easy to follow. Although intended for the beginner about to venture into print, it can be read with profit by the more experienced magazine editor or publisher.

In fact every UFO editor should read this book, and it is essential for anyone considering publishing a magazine or booklet for the first time. The appearance of printed material is important. If we consider ufology to be a serious and important field of study, then this should be reflected in the appearance, as well as the content, of our published work. This book will help that ideal.

- JR

GRANT, John. A Dictionary of Discarded Ideas. Ashgrove Press, Sevenoaks, Kent, 1981. £6.95

Two books seem to have been combined in this work; if just one of them had been allowed to develop fully it would have been far better. As it stands, a better title would have been 'A Dictionary of Discarded Ideas, and some that were never picked up in the first place'.

Some of the ideas which are examined were once the accepted world view, the scientific orthodoxy that has been discarded as man's knowledge of the universe has expanded. A book devoted to a study of these - aether, the corpuscular theory of light, Lamarckism, caloric and phlogiston - would be both interesting in its own right, and a warning against too dogmatic a view of today's scientific orthodoxy. Although many of these discarded concepts are treated here, the coverage is lightweight, and their intermingling with the 'nut' theories tends to detract from the significance of their decline from favour.

The other 'book' hidden in these pages covers the ground previously tilled by Martin Gardner in Fads and Fallacies in the Name of Science, and more recently by Sladek, Patrick Moore and Chris Evans.

Grant's coverage of many of these fringe theories is more balanced and less polemical than that of some other writers, and generally avoids the dismissive flippancy which mars, for instance, Sladek's New Apocrypha. This is not to say that Grant lacks a necessary sense of the ridiculous.

The section on ufology tells us nothing we did not know before, and the author seems unaware of the 'new ufology'. There is the statutory piece about the Aetherius Society.

This said, I enjoyed the book. I found a lot that I did not know before, one or two things I'd rather I didn't know, and a great deal of enjoyment. The book con-

cludes with a good bibliography, which has one feature I recommend to all writers: books with inadequate or non-existent indexes are publicly castigated with a star bad-rating symbol.

- JR

RANGLES, Jenny and WHETNALL, Paul. *Alien Contact: Window on another World.* Suffolk, Neville Spearman, 1982. £5.25.

Jenny Randles and Paul Whetnall's long announced book about the UFO experiences of the Sunderland family of Oakenholt in Flint has at last appeared. Few of the feared concessions to the sensationalist press are in evidence, though the hand of the publisher's censor can be detected, excising some critical comment.

Given the delicacy of the authors' situation, with the percipients having the right of veto on the contents, and the publisher refusing to publish any critical comments, and even going to the extent of adding his own footnotes, the authors have very skilfully managed to present an objective picture, and one which certainly allows the reader to make up his own mind.

The basic story consists of the alleged CEIII and CEIV experiences of three of the Sunderland children, Gaynor, Darren and Barry. Gaynor and Darren both became contactees; the mother, Marion, and all her children have had hallucinatory experiences, including out-of-the-body experiences, apparitions, strange lights flying around the room, seeing auras, regression to past lives, etc. Gaynor claimed to have seen vague shadowy figures all over the place, especially in Liverpool and other large cities, where they wore period costume and appeared to be walking below ground level.

In April/May 1979 Andrew Collins and friends arrived on the scene. Collins believes that he is 'one of the chosen ones' who will survive a coming holocaust, and after his arrival Gaynor had her hypnogogic dream contact experience with Arna and Parz. From this emerged Gaynor's own sense of mission and planetary doom. Darren also began to have contact experiences.

Gaynor's repertoire also ran into exorcism, sending back a baby made of pure energy from a 'doorway between dimensions'. The plot (pp. 68-72) and dialogue seem to be taken straight out of the ITV fantasy series 'Sapphire and Steel' which was showing at the time.

Other themes come from the investigators and from the numerous UFO books lying about the house. Marion says that four of the children have never read these, an assertion that I find rather less bel-

ievable than Venusians walking down the high street.

In the second and third parts of the book the authors give their own conclusions. They plump, correctly in my view, for a psychological interpretation, though they choose to add exotic elements which the facts in this case do not warrant. For example, they suggest that Gaynor's visions of a nuclear war are precognitions of a future war, and suggest a similar explanation for the Janos story. (The sources of the latter actually include the fantasies of Hans Horbrige and the science-fiction movie 'This Island Earth'.) Does one have to have precognition to be afraid for the future of the world? I would have thought that Gaynor's fears are shared by the majority of young people today, and that any individual who is aware of current events is equally afraid.

My own conclusion was that the events related in this book are perhaps rather extreme examples of not so unusual psychological phenomena. Gaynor's visions of people from past ages are very suggestive of eidetic imagery (a phenomenon especially associated with children); her hypnogogic contacts seem to straddle the borderline between dreams and hypnogogic hallucinations. Arna and Parz, who, Gaynor says, '...were there to guide me through a difficult time. Now I have grown up I do not need them so much', are typical examples of 'imaginary companions'. Her sudden anxiety attacks are not untypical of girls at puberty; her feeling of mission is not much different from the romantic yearnings of teenage girls in earlier times, to become nuns or missionaries. In another time and place, I have the feeling that Gaynor would have had visions of the Virgin Mary.

The family background (though lacking in some important details) seems to offer clues. One suspects that Marion was behind the family's move from one of Merseyside's more notorious council estates to the country in 1972. She appears to be both younger and more articulate than her husband, and it is significant that the three children who have the unusual experiences share Marion's more bookish academic outlook on life, while the eldest boy, Karl, who does not appear to be academic, does not share these beliefs.

One cannot help feeling that the presence of the UFO investigators was most welcome to Marion and Gaynor at least. Here were people who shared Marion's own interests, and with whom she could have far more stimulating conversations than poor husband Fred, who spent a large proportion of his time in the Territorial Army.

In speaking of which, it is interest-

ing to see how the motif of escape pervades the book. Fred escapes into the Territorial Army, Marion into romantic speculation about megaliths, the younger children into a fantasy world of science fiction.

Perhaps the family's problems with Barry (became deaf from meningitis as a baby) and Nerys (born very premature and clearly a source of great anxiety), are a clue (Jenny suggests so in Common Ground No. 1). Perhaps the 'middle children' felt left out and had to draw attention to themselves; it is easy to see that Darren is trying to outdo Gaynor at everything. Later the youngsters get in on the act.

I was pleased to see that the authors discuss the work of Celia Green and Keith Basterfield, and I was struck to the extent that, as with UFO experiences, one has to have had such experiences oneself to realize the full validity of such interpretations.

The lesson one learns from this book is that the difference between 'fantasy' and 'reality' is not pre-fixed but learnt. Many children have similar experiences to those of the Sunderlands but are told to 'stop imagining things' - a practice we have condemned often enough. In the

Sunderlands' case the opposite extreme has occurred; the children's mother is incapable of helping them to distinguish between internal and external reality. One cannot help wondering if there weren't times when the children would have been only too glad at mummy saying, 'Don't worry, darling, it's only a dream', but such a reassurance never came, not from mummy, not from the investigators (though had Jenny and Paul been the only investigators this might have happened). However, in the most serious mistake in the whole investigation, Andy Collins and Graham Phillips were allowed on the scene) or from anyone. And now, when Gaynor, or Nerys, or some other child has a grim vision of the wasteland, who now can tell them, 'Don't worry, it's only a dream'?

Perhaps, then, this is the real message from the unconscious and of this book, to call us to rebuild a world in which little girls have dreams of ponies instead of nightmares about nuclear holocausts, and in which parents of all children can say, 'Don't worry, dear, it was only a dream; it didn't happen', with a good conscience.

A conclusion from which I do not think the authors will dissent.

-- P.R.

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