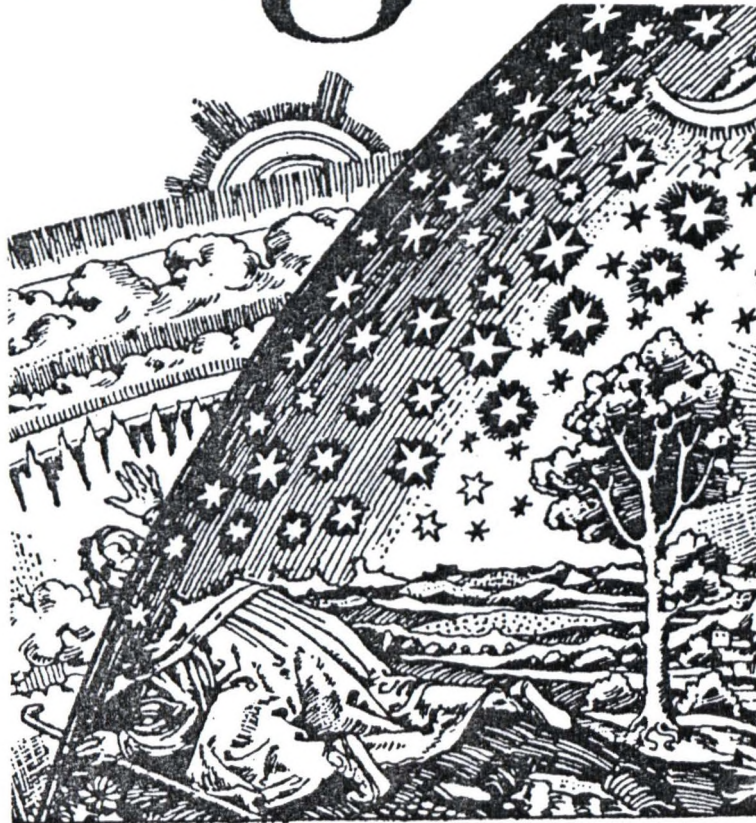


# magonia



Taken to the Limits

*Peter Rogerson*

Flying Saucers from Moore's?

*Christopher Allan & Stuart Campbell*

Second Look at the Galileo Myth

*Robert Morell and John Harney*

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Letters § Reviews § Notes

## MAGONIA

Number 23, July 1986 [MUFOB 71]

Magonia is an independent journal devoted to a broad examination of anomalous phenomena and their interaction with society and the individual. The magazine is published independently by the Editors, and has no connection with any other magazine or group. Views expressed by contributors are not necessarily shared by the Editors.

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United Kingdom: £2.50 for four issues. United States: \$5.00 for four issues surface mail, \$6.00 for airmail postage. (But please see note below). Other Countries: £3.00 for four issues (surface mail outside Europe). Cheques and money orders should be made payable to 'JOHN RIMMER'

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PRINTED BY EMJAY REPROGRAPHICS, 17 LANGBANK AV., NOTTINGHAM NG5 5BU



## EDITORIAL

## NOTES

OTHERS, closer to him and more qualified than us, have written deeply-felt obituaries to the late Dr Hynek. It is perhaps enough for us to note that with his passing there now are now few scientists who are prepared to line up quite so publicly on the UFO-proponent side. Those few scientists who still take an interest in the subject remain very much part of the 'invisible college'; and are mostly active in the human and behavioural sciences rather than the natural sciences like Hynek.

The reason why this should be so are not immediately apparent. At first glance an interest in ufology would seem no more harmful (or otherwise) to a scientific reputation than an interest in psychical research, and there seems to be little inhibition on scientists professing a public interest in such topics as ESP, psychokinesis, etc. Indeed, as we are constantly reminded, the SPR was founded by distinguished practitioners of the physical sciences. Could part of the reason be that conventional psi phenomena do not present such a threat to the integrity of the physical sciences as is popularly supposed? Indeed, as some of the harshest critics of psychical research come from the field of psychology (Hansel is a prominent example) we might suppose that psi, if it exist, presents more of a threat to the 'soft' than the 'hard' sciences. UFOS, on the other hand, are easily incorporated into the disciplines of the psychologist sociologist and anthropologist (see Peter Rogerson's contribution this issue), but represent a major threat to the world views of the physicist and astronomer.

IN October 1984, as an experiment, we devoted much of Magonia to a discussion of the present state of the ETH, with contributions from a wide spectrum of opinion. It seems worthwhile to repeat the exercise, this time on the theme of the present status of 'earth-lights', 'BOLs', 'spooklights' etc. We would like to hear from anybody who has a contribution to make on the theme, whether as a full-length article, a letter, or even just a short note or comment. This is a field which Magonia has been accused of ignoring in the past. We don't agree, but would like to give this opportunity for a wide expression of views on the subject.



# TAKEN TO THE LIMITS

Peter Rogerson

The origins of this study go back to the beginnings of my association with MUFOB, as an attempt to understand the emotional power behind the extreme scepticism of authors such as Patrick Moore.

It is perhaps also a meditation on my own childhood night terrors.

IN analysing human societies, anthropologists have often found it useful to study the interaction between human beings and wild nature. They have chosen to call these two realms 'habitat' and 'wilderness'. A term such as 'habitat' implies far more than a geographical settlement: it is the 'fenced in' [1] zone of rational, ordered life; the domain under the control of human reason and ingenuity - the known, the familiar, the ordered and tame. It is the world of "daylight reason and common-sense". 'Wilderness' therefore is the opposition to the rational, ordered world. It is the world of untamed nature outside the boundaries of habitation, the domain of the unknown, of passion and sexuality, of 'the unconscious', the secret heart of things, chaos, disorder and the 'supernatural'.

Habitat is forged out of wilderness and chaos by a sustained effort. The attitude of the Fipa of Tanzania is typical of many agricultural societies, traditional Christendom, and much contemporary rationalism. The world is divided into the principles of open rationality, symbolised by the head, and secret sexuality, symbolised by the loins. The ideal of the community is the subduing of the forces of nature: this task is delegated to specialist 'doctors'.

However, the community is haunted by fear of the apostate doctor, who will ally himself with those natural forces he is supposed to subdue. He is black-hearted, carried about upside-down by his wife while working evil in the village, can assume the shape of wild beasts such as leopard or hyena, and commands the bush creatures to invade the huts of his victim. [2]. Powers such as these were later attributed to Dracula.

The fear that the special guardians of a culture are secretly in league with the forces destroying it, and are guilty of violating society's most sacred taboos is still a very present one. Thus members of the State Department were accused of being communists by McCarthy; doctors and clergymen (guardians of our bodies and souls) are accused in Parliament of being child-molesters. (An excellent example of the ambiguous nature of the 'doctors' who guard habitat against wilderness is provided by the 'benandante' or 'good-walkers' of 16th-17th century Friuli in Italy. These were people born with a caul, who when summoned by an angelic bedroom-visitor, went out in OBE form to defend the crops against bands of witches. The inquisition finally turned the benandante themselves into witches.

The Victorians held similar attitudes to the Fipa. The task of civilisation was to subdue 'animality' by 'reason'. The 18th century enclosures of 'wilderness' common spaces was speeded up, habitat in the form of canals and railways thrust deeper into the wilderness. the internal proletariat was subdued by Methodism, temperance, sabbatarianism, factory discipline, the new borough and county police forces; bull baiting, ale-house brawls, etc. were to be replaced by 'rational recreations' such as lectures on steam-hammers at the Mechanics Institute, Public Libraries, and vicarage tea-parties with lantern-slides of the Holy Land. Imperialism and missionary activity subdued the 'dark continent'. Both the aboriginal inhabitants of the colonial territories and the urban poor were ascribed sub-human, 'animal' status, and were seen as savage beast to be tamed. Darkest Africa was paralleled by darkest England [3a,b, 4]. The scientist was one of the leaders pushing habitat progressively out into the wilderness. However, in the eyes of many some scientists, Darwin particularly, and later Freud, played the role of 'traitor', reminding humankind of its essential physical and psychological wildness. The evil scientist was to replace the witch as the 'dark doctor' of the imagination.

The sociologist and theologian Peter Berger has discussed this precarious habitat. His habitat is the whole cosmos or ordered, meaningful, socially constructed reality, which he calls the *nomos*. He argues that "[in] marginal situations [such as] commonly occur in dreams and fantasy may appear on the horizon of consciousness haunting suspicions that the world may have another aspect than its normal one; that is that previously accepted definitions of reality may be fragile or even fraudulent. Such suspicions extend to the identity of self and others. Every socially defined reality must face the constant possibility of collapse into anomy. The marginal situations, paramount amongst them death, reveal the inate precariousness of all social worlds. Every *nomos* is an area of meaning carved out of a vast mass of meaninglessness, a small clearing in a formless dark, always ominous jungle. [From] the perspective of the individual the *nomos* represents the bright 'day-side' of life tenuously held onto against the sinister shadow of the 'night'. Every *nomos* is a edifice erected in the face of potent and alien forces of chaos [which] must be kept away at all costs. To ensure this every society develops procedures to assist its members to remain 'reality-orientated'" [5]

To Berger the primary act of 'reality-orientating' is the parental reassurance that "everything is all right", that there really are no terrors in the night, or at least that they do not hold power, and that the world is ultim-

ately rational, orderly and even comforting. That such a reassurance can be give at all in good faith is for Berger evidence of a transcendent meaning to the universe - a 'rumour of angels'.

Much of the power of the supernatural in both 'fact' and 'fiction' lies in the apprehension that the reassurance is fraudulent and that: "the terror of the dark which we all have, more or less, from which every child suffers [and] which is, to a certain extent, shared by animals, even by insects [is sustained by] in every truth, a terrible reality... that evil and horrible things lurk about us in the still, weird hours of the night, that there are truly 'powers and principalities', a true tyranny of the dark." [7]

The defence against these 'evil and horrible things' from the internal and external wilderness can take extreme forms. There are the obsessive rituals described by Arthur Guirdham as being carried out by patients who felt they were being threatened by objective evil. [8] As Ernest de Martino argues [9] what is at stake in marginal situations is our very sense of being-in-the-world and the very foundations of reality. In tribal societies the 'promise' in the world is maintained through the shaman's ritual. In modern, Western societies it is perhaps guaranteed by parents, priests, scientists, doctors and the whole of beurocratic education. In our highly structured, literate world we at least have the partial illusion of having a secure reality. For those in cultures where much of day-to-day life is insecure, reality may be more fluid, allowing magic and miracles or occur.

In the Berger/de Martino viewpoint the chaos is literally awe-full, and humankind erects boundaries between itself and the chaos. *Nomoi* are dykes against infinity and ultimate chaos [10]. It is hard to resist Bernice Martin's critique that Berger is almost wholly negative [10]; indeed there is an equally important tradition that sees the wilderness as the 'true' reality, that of habitat as somehow fake.

this is the view of another East African tribe, the Lele [1]. The Lele are hunters who live in villages that are hot and dusty in the dry season, unpleasantly hot in the wet. They view the village life, with its complex game of social relationships, as inauthentic and subordinate to the forest, the source of all good things, and the zone of "the secret anarchic heart of man in relation to his fellows" and the "hidden, communal side of man's nature". (Or at least Lele men feel this, for the forest is the preserve of men, and to hunt in the forest is a penetration of a secret, feminine place). For the Lele, human affairs are controlled by mysterious forces in the non-human realm of the forest; mediated by the *minghe*, the spirits that live in the deepest part

of the forest farthest from human habitation, or by the sacred pangolin.

Parallels in our own history include medieval Christendom where 'this world' is but a poor reflection of the transcendent world of Heaven and Hell; or the Romantic vision of the free, natural man, bound by the chains of society.

A central theme of many cultures is the need to enter the wilderness to gain wisdom and return to the zone of habitat. As Duerr puts it: "In order to live within the order... in order to be consciously tame and domesticated, one had to have lived in the wilderness. One could only know what inside meant if one had been outside" [1].

In order to explore this theme further an extremely useful guide will be the anthropologist Victor Turner's concept of *liminality*.

Turner derives his thesis from Arnold von Geunep's study of rites of passage. In such a rite there are three stages: 1. Separation from the ordinary world; 2. margin - stripping of the previous identity and ritual grinding down of individual differences; 3. aggregation - period of reintegration. Turner calls the central marginal phrase the liminal period (from Latin, *limen* - a margin or threshold). The liminal period is a betwixt and between time, the 'time between time', a period of flux and transition.



During liminality the neophyte is ground down, made anew, granted special powers. Liminality is often compared with death, being in the womb, invisibility, darkness, bisexuality, wilderness, and eclipse of the sun and moon. In contrast to the outside world of hierarchy, status and structure, those in the liminal period experience society and social interaction as spontaneous, immediate, relative and undifferentiated, and reflecting the deep generic bond between individuals. This experience Turner labels *communitas* as opposed to the outside world of status or *societas*.

Turner lists a set of features separating liminality from status society:

<b>Liminality</b>	<b>Status</b>
transition	state
totality	partiality
<i>communitas</i>	structure
equality	inequality
anonymity	system of nomenclature
absence of:	presence of:
	property and status
nakedness or uniform	distinction of
clothing	clothing
Sexual continence	nuclear sexuality
or orgy	
total obedience	obedience only to
	superior rank
sacredness	secularity

Pure *communitas*, experienced as sacred sharing and total community, cannot be planned, it is spontaneous, 'magical'. Attempts prolong it by creative 'nomative' or 'ideological' *communitas* tend to lead into a 'fall' into 'structure', which tends either to fall apart 'when prophecy fails', or to become rigid, highly authoritarian structures.

By now of course the reader will realise that the wilderness, the 'dark secret heart of things' the source of man's 'hidden communal being', is the place of *communitas*.

In today's society, liminality is diffuse, and will usually only display limited aspects of itself as defined above. Thus recent historical examples of liminality can be seen in such apparently polar opposites as conscripted military service and hippie communes. Most liminality occurs spontaneously, as in courtship, bereavement and reactions to traumatic and marginalising situations.

In the contemporary world liminality may affect the whole of society. Martin argued that the nineteen-sixties were a period of collective liminality: indeed as liminality is the zone of flux and transformation, the whole of our ever-changing society can be regarded as liminal. Being even bolder we might argue that what T.S. Kuhn calls revolutionary science is a prime example of liminality.

In the liminal state individuals are either ecstatically expelled from the socially constructed world of status, structure and common-sense into the wilderness to be transformed or bring back power from outside; or the fences of habitat are breached to let the power in.

There must be creative balance between *societas* and *communitas*, as Turner argues: "Spontaneous *communitas* has something 'magical' about it [but] it is no substitute for lucid thought and sustained will. On the other hand, structured action swiftly becomes arid and

mechanical if not if those involved are not periodically immersed in the regenerative abyss of *communitas*... *Societas* is not merely the chains in which man everywhere is bound, but the very cultural means that preserve the dignity and liberty as well as the bodily existence of every man woman and child. ¶ From the beginning of man in prehistory it is the very mark of man. That is not to say that spontaneous *communitas* is merely 'nature' [it] is nature in dialogue with structure, married to it as a woman is married to a man" [11]

Liminality therefore is both dangerous as well as addictive, as well as liberating and creative [12].

It seems to me that Turner and his commentators have not emphasised some points. Liminality is usually - if not always - associated with altered states of consciousness, often in traditional societies pharmacologically induced. The similarities between classical liminality and the hypnotic state are obvious. Spontaneous liminality in our culture is best associated with drunkenness. Liminality is often associated with a heightened sense of reality - either an ascent into ecstatic heights or a plunge into abysmal depths: the experience is "more real than real". In positive *communitas* the participant feels immense euphoria, power "great was it that morn to be alive". Positive *communitas* seems associated with the 'crash' of the wilderness into *societas*, negative *communitas* associated with pre-planned ritual.

Turner and commentators also point out that there are, within society, those who are more or less permanently marginal - despised minorities, outcasts, fools, jesters, deviants, and above all, the shaman. Bernice Martin sees the rock star as the major liminal figure of our time, an inheritor of a tradition, according to Rogan Taylor [13], going right back to the shaman. As we have seen the shaman is precisely the 'doctor' who guards the borderlines of habitat, who has established a rapport with the incomprehensible, disease bringing forces of nature. He is the one who ventures out into the transforming wilderness of the underworld to guide those who are experiencing spontaneous liminality, and in his seances brings liminality and *communitas* into the structured habitat.

The shaman is often regarded as a deviant personality, a marginal figure - the outsider, dreamer and visionary, who "must go to another world to live in this one" [13]. It is clear that the shaman blends into the necessary deviant who "draws people together in a common posture of anger and indignation to express anger and bear witness against the deviant" [14]. The rituals by which the deviant is judged and the places to which he or she is confined contain many features of liminality - courts are places of ordeal and examination, prisons and asylums enforce liminal features

such as uniformity of dress and deprivation of will and property. The denunciation of the deviant creates an open declaration of the bounds and values of habitat. The deviant must enter the wilderness so that those left behind will appreciate the benefits of habitat, and control the dark, wild side of their own nature, lest they too be cast out.

Because rapid social change is itself a form of liminality [10, 13] it is profoundly disturbing: "to defenders of 'structure' all sustained manifestations of *communitas* will appear dangerous, anarchical and must be hedged around with prescriptions and prohibitions" [11]" Under these circumstances certain kinds of deviant individuals and behaviour become symbolic demonic witch figures, whose very existence poses a threat to the integrity of habitat. They become 'folk devils', the incarnation of society's ills, hounded by the press [15,16]



### *The 'hippy convoy': a modern 'folk devil and moral panic'*

Those with a high stake in the maintenance of structure are liable to launch moral crusades which often seek to maintain the traditional cultural values of society [17]. Such movements will often appeal to those sections of the community who see their economic or cultural status declining. The victories of the moral crusaders are often symbolic ones: for example it was sufficient for the Yankee puritans who sponsored the Prohibition amendment that "[they] had been successful in getting their law against the challengers publicly proclaimed, and it was *their law* the 'drunk' and 'such people' had to avoid." [18]

Moral crusaders such as temperance reformers or anti-pornography campaigners see themselves as defending core cultural habitat values such as order, sobriety, rationality, self-restraint and respect for traditional values, against the forces of antinomian chaos. The reader will immediately perceive that the Condon Enquiry and CSICOP are moral crusades.

The Condon Enquiry was set up at a time of major student protests in the United States, and at a time when the status of the scientific community was suffering rapid decline. Condon explicitly linked his critique of ufology and pseudoscience with a rejection of permissive educational values:

"A related problem to which we wish to direct public attention is the miseducation in our schools which arises from the fact that many children are being allowed, if not actively encouraged, to devote their science study time to the reading of [sensationalised] UFO books and magazine articles... we feel that children are educationally harmed by absorbing unsound and erroneous material... not merely because of the erroneous nature of the material itself, but also because such study retards the development of a critical faculty with regard to scientific evidence, which to some degree ought to be part of the education of every American... Therefore we strongly recommend that teachers refrain from giving students credit for school work based on the presently available UFO books and magazine articles." [19]

By the time CSICOP (Committee for the Scientific Investigation of Claims of the Paranormal) was set up ten years later the status of the scientific community had fallen even further. CSICOP was in effect an association of the elite constructors and guardians of the socially constructed habitat of status society, which looking back at the quote from Turner, we can see was uniting against the encroaching forces of anti-nomian *communitas* symbolised by the 'occult' rivals to scientific orthodoxy, and the threatening nature of the anomalies themselves.

The anomalies challenged by CSICOP and other 'sceptics' are not the kind of technical anomalies with which scientists regularly deal, and with which they maintain an exclusive understanding. No, they are major 'existential' anomalies which share a common explicit or implicit denominator, in that they challenge the whole scientific-historical process active in the West since the seventeenth century. This is essentially a process of progressive 'tidying-up', enclosing and disenchanting the natural world. These anomalies also challenge the associated metaphysic of 'possessive individualism', which asserts the autonomy and power of the individual against the forces of wilderness. They are phenomena which the linear historicism of the Judeo-Christian tradition had already condemned as 'pagan' - pertaining to the wild world outside that gates of the celestial city. Both the rationalist sceptics and the romantic believers derive the emotional power of their arguments from this image of the anomaly as the disruptive but creative outsider.

Charles Fort equated his damned and excluded phenomena with the damned, excluded, marginalised, permanently liminal underclass of society, who have the licence to mock the rich, powerful and respectable

The carnival dance of the marginalised lumpenproletariat, the successors of the shamans [23] is compared to the 'Furious Horde' of the dead visiting the community at certain seasons. For Fort, these damned data are what is excluded as habitat forges itself out of chaos. They are part of the primal messiness and are constant reminders of the temporariness, partiality and precariousness of this habitat of fixed structures. At any moment they may gatecrash our reality party bringing reminders of the wild world beyond the walls.

There are a range of terrors which our community half-recognises as the wild forces come in from the bush. Take the continuum hooligan/vandal [21] -- poltergeist [22,24] -- demonic possession [25,26], in which the forces of wilderness invade, in turn, the city streets and outer habitat, the interior of the home, and lastly the inner sanctum of the personality.

The hooligan or vandal is frequently called an 'animal', their behaviour as 'mindless' or 'savage'. The hooligan threatens ordered society and mocks its structure, they break property, symbols of human ingenuity and creativity. So do poltergeists, whose activities are seen as a savage rampage in which the orderly world of the household is overturned. The demoniac represents the most frightening image of all, for the demoniac is wholly taken over by the forces of wild nature and is reduced to a pre-human, even pre-mammalian level, and becomes a 'break in the fence' by which the forces of the wild insinuate themselves into the community.

The new 'folk devil' of the dope fiend or the glue-sniffer carries on the tradition of the demoniac - the addict is 'possessed' by the drug and thence radically marginalised. He becomes the embodiment of all those anti-structural undecipherable aspects of the human, which we do not publicly display. The dope-fiend/demoniac is in Turner's terms in a state of chronic hyper-liminality and closely associated, in many people's eyes, is the stereotyped 'brainwashed', zombie cult member.

J. Gordon Melton has described the conversion and often superficially bizarre behaviour of cult members in terms of liminality [11]. The image of the cult member has been compared with that of the demoniac and ascribed distinguishing marks such as glassy eyes, Moonie

Rash, Moonie Odour, 'thousand mile smile', monotone voice, reduction of peripheral vision, and in one case "a beam of red light shot out of her eyes". To rid them of such stigmata, deprogrammers imprison cult members, keeping them away from other family members lest they pollute them, lock doors and windows lest they be enchanted away into wilderness. The return to the cult thus signifies a withdrawal from the psychological habitat of relatives and friends.

The haunted house reverses the stereotype of the home as the bastion of order: the 'Englishman's Castle' keeping the wilderness at bay by powerful psychological and cultural moats and drawbridges. This reversal reminds one of the Fipa notion that the interior of the hut partakes something of the character of the wilderness: a domain of what is private, dark and obscure, cut off from conscious knowledge and control - a region of "women, sexuality and death" and the "secret anti-intellectual life of lawless passions" [2]. The Fipa realise that all too often castles have dungeons. To them there is in the secret heart of every habitat and every person, an interior wilderness.

To understand the full import of the image of the haunted house as a 'disorderly house' on the sort of people who corresponded with the early SPR, we must remember that the house as secure habitat was the sign of respectability, of emergence from the wilderness of the rough masses, from whose cheerless habitations escape was to the gin shop and music hall. The ghost, the insistent voice of 'history' refusing to remain buried, threatened a reversal of the historical, progressive habitat-creating process, and a reversion to the wilderness of the unacknowledged ancestors.

The Victorian seance was an occasion of liminality. Mediums like Daniel Home, halfway along the road from shaman to superstar, were themselves examples of the chronically liminal. Home himself is an excellent example: a strange sick childhood, a history of visions and wild talents, ambiguous sexuality and for much of his life a nomadic, permanent house-guest existence. He floated between the interfaces of Victorian society, occupying the court-jester's role of confidant and trickster in chief to the royal and famous. From his position of chronic liminality, Home became the 'medium' between the living and dead.

But for the Victorians all too often the dead came from the secret world of the wilderness, not from the celestial Mechanics' Institutes. In the seance room the ancestors reanimated the pantomime of the village wakes, rough bawdy and boisterousness. They banged tambourines and hit people on the

head with trumpets, in fact played the sorts of jokes that the ancestors as they really were - not how the bowdlerised Family Bible lists told it. In the liminality of the seance room the boundaries between living/dead, reality/hallucination, possible/impossible, even the boundaries of physical and psychological individuality were blurred, and sometimes fell. The bounds were broken in a sort of carnival in which the living and the dead were joined together. It is hardly surprising that under the enchantment of liminality even sceptics like Sir David Brewster reported signs and wonders - only for them to fall beneath the disenchanting dawn of daylight reason, common sense and structure, when the shipboard romance with the dead was over.

The descriptions of deprogrammers holding the 'brainwashed' cult members in sealed cabins where the cult/wilderness cannot seduce them, is more than reminiscent of the procedures used to capture and hold those enchanted by the fairies. It will be remembered that Turner described *communitas* as "nature in dialogue with structure": our encounter with the wilderness requires mediating figures.

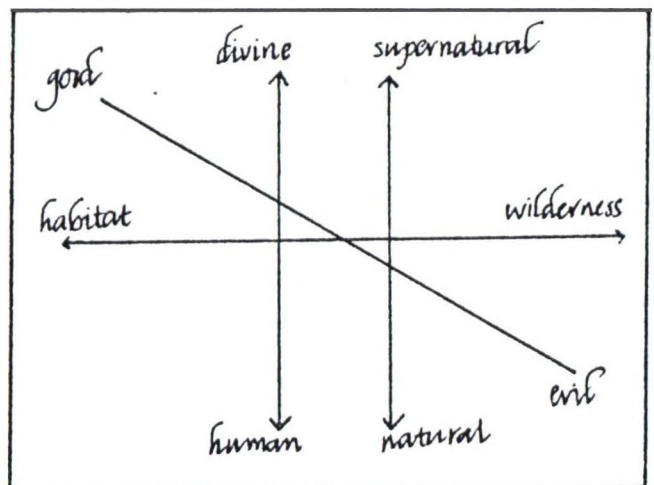
Fairies make excellent mediators.

They mediate between matter and spirit, in that whilst they are insubstantial shape changers, they are mortal, give birth and eventually fade away.

They mediate between habitat and wilderness, structure and *communitas*. They reside either in the wilderness or parts of habitat that have fallen back into the wilderness, such as raths, deserted churches, etc. However, they possess a structured society of their own, often inverted to the 'normal' - nocturnal and matriarchal - and maintain an interest in human affairs.

They mediate between the polarities of good and evil, encapsulated in the tradition that they are fallen angels, too bad for heaven, too good for hell.

They mediate between the human and divine, as both elevated ancestors ("the ghosts of the prehistoric dead") and fallen gods.



The fairies fall into two broad types: the trooping, who maintain their own counter-structure deep in the wilderness; and the solitary, who have little society and can be domesticated by humans.

The fairies take people who are in a state of liminality, at "the time between time", "between night and day when the Fairy King has power", people who happen to have strayed into places where the fences between wilderness and civilization are particularly weak. The fairies abduct mortals to Tir-Na-Nog - Magonia - the dreamtime of timeless liminality and *communitas* - a sort of endless end-of-term party. Magonia seduces men, such as the legendary Fianna of Ireland, from martial duty, and women from housewifely and maternal duty. From the perspective of the society from which they are taken they are either physically or socially dead ('not the person I knew': the complaint made by the parents of cult victims). They become wild, wanton, feral, unkempt: they have joined what the Greeks called the 'exotika', those from 'out there' [25] In our society such people may be called 'mad' or depressed, but is this not just the substitution of the vocabulary of one culture for another? In some psychologies, such as Laing's, madness itself is seen as a creative process, a necessary period of liminality.

The ritual for the recapture of the 'taken' (whether in rural Ireland or by modern 'deprogrammers' is a reorientation into the world of structure and *societas*, ensuring that the 'victim' returns to his (or more usually her) appointed social role. Of course, given the conditions of the people when the fairy faith flourished it may be doubted if the victim was always happy about such a 'rescue'. The dream of being taken by fairies, gypsies or demon lovers may have played the role in peasant societies that soap-operas and Mills and Boon romances do in ours: that of a romantic liberation from the drudgeries and routine of a life of structure.

Magonia itself was an ambiguous place. From the enchanted perspective of liminality and *communitas* it was a golden palace of great aristocrats; from the disenchanting perspective of structure and 'daylight reason and commonsense' it was often portrayed as a dank cave or the grave. But the fairy tradition could never agree as to which was the 'really true' picture. That would have meant a truly intolerable plumping for either *communitas* or *societas*. [29.30]

The descriptions of being taken, the often discontented, half-fey, behaviour of those who are (forced to?) return is extremely reminiscent of the Near Death Experience. Death is the supreme moment of marginality and liminality. The entry into the realm of the

dead, down a long tunnel, is a sort of initiation ceremony, a symbolic re-birth. The land of the dead in the majority of these accounts too is clearly Magonia, the land of idealised, happy ancestors, the place of perfect *communitas*.

The Near Death Experience (NDE) straddles the fence between the world of the living and the dead. The experient has entered the 'second world' and on returning gains shamanic powers.

In the traditional, static society, the shaman alone gains power, and is a transformed individual in a static world. In the dynamic, transforming world the returning shaman often becomes a prophet preaching 'the world turned upside-down' in transforming liminality in which the rich, powerful, urban and corrupt are swept away, and the saving remnant will establish on Earth the *communitas* of Magonia.

The 'solitary fairy' represents the mirror image of this: it can be domesticated, though will always display tell-tale signs of wilderness, which manifest in secret. For example, the fairy wife may have goat's legs or a fish's tale, only visible at certain times when he husband is not allowed to pry. It is his violation of this 'secret heart of things' which sends her back into the wilderness.

This solitary fairy is close to the 'wild-man', l'homme sauvage, the apeman or Bigfoot. The American Bigfoot is yet another excellent mediating symbol between humankind and wild nature or reality and non-reality. For Marjorie Halpin the sasquatch exists in the liminal zone between socially constructed rational reality and the 'goblin universe' of wild anomalies. It is part of the 'uncanny' which crashes in on us in marginal situations such as twilight (when the Elfin King holds power!), and sensory deprivation. Sasquatch straddles and incorporates boundaries such as being/not-being and mind/matter. A creature of the mind which leaves a huge footprint, a message of man's animal nature on the ground. [33] Monsters exist in the liminal regions between habitat and the wilderness, mountain peaks, water, and fissures in the ground through which power emerges. Monsters are associated with liminal regions because both constitute ruptures in the fabric of ordinary classification [34].

Monsters manifest their marginal quality by their 'other-worldly' elusiveness. In this they mediate between the natural and spiritual - the primitive, hairy, asocial character of the 'manimal' signifies the 'regression' to brute strength, 'gross animality' of man gone to the wilderness, yet the elusive, semi-magical quality hints at the ethereal wilderness of the dark spirits. [35,36]. Bigfoot lives in the 'waste places' of the earth, the forests and

high mountains. Yet in much folklore he is coming into town, like the urban fox, trading the wilderness.

The central appeal of the mystery animal is the survival of wilderness - the reminder that there really are savage and unexplored places, holes in the maps which claim the whole world for habitat [37]. In the secret heart of Africa, where even python and pangolin fear to go there are beast of the prehistoric, cousins of the saurians of the watery depths [37,38,39]. Even in England's green and pleasant land pumas stalk the tidy gardens of Surrey, that most archetypically suburban of counties.

The sea-serpent and the lake monster derive their power in the imagination from their presumed prehistoric survival. Paul Lester and Roger Grimshaw point out that the Loch Ness Monster's huge body and small head points to an excess of instinct over reason, desire over restraint - heightened by the long, phallic neck [40]. The very existence of such a prehistoric survival in defiance of the scientific establishment challenges the complacency of our view of the world [41].

Yet there is something else about lake monsters which is always overlooked. In the old tradition they were water horses or kelpies which, like the Great Selchie of Sule Skerne, were a beast on the waters but a man upon the land, capable of begetting a child on a human girl. In the traditional tales just such a child - mediator between humankind and the natural world - is killed by a 'gunner true', an excellent symbol of structure, habitat, daylight reason and common sense. This murder is a sort of 'cosmic catastrophe' which sunders man from the natural world, which regresses into something utterly inhuman, prehistoric and saurian - the protean beast of the waters of the first chaos. Thus alienated from the natural world, humanity sees it as something hostile, alien and 'other'; to be exorcised as at Loch Ness.

We can draw a chart to represent this progressive descent into the wilderness of the past:

Present	
↓	
Personal past	'Ruth'; spirits of seance.
Remembered past	Ghosts
Unremembered past	Fairies
Presocietal past	Alma, wildmen, demons poltergeists
Prehuman past	Manimals
Premammalian past	Sea serpents, L.N.M.

Perhaps, somewhere in the category where we assigned the fairies lie the apparitions of the Blessed Virgin Mary and other religious personages.

The BVM is not only a mediator between God and man, but as William Christian [42] points out, she mediates between the local society and the forces of nature, both in terms of weather, devastation and disease, and in terms of the natural round of birth and death. The image of the mother and child is a symbol of the power of nature on the human body. The Virgin is encountered, or her image found, at liminal spots, such as trees and mountains which connect with the sky; or caves and springs which link to the underworld. In these threshold places energy is exchanged between the supernatural world and the world of man. Most of the supernaturally found images were discovered by domestic animals, a part of nature built in to culture; the overwhelming number of human intermediaries were heresmen, the most 'wild' of humans.

Much of these insights clearly applies to modern visions of the BVM, witnesses often being children of the rural lumpenproletariat, partly wild and close to nature. As in the early Spanish cases, the image of the BVM is only distinguished from the local ghosts and fairies by the adult structure of the church [43]. The virgin preaches a message of submission to the liminality of poverty, chastity and obedience; as well as the overthrow of the current structure in a period of millennial liminality.

At first sight it appears difficult to fit the UFO into this scheme. After all, as a super-machine it appears to be the epitome of structure and habitat. One could agree with the late F. W. Holliday that the UFO/disc is the natural antithesis to the dragon/sea-serpent:

UFO	Sea serpent
From the sky	From the deep water
From the far future	From the distant past
Ufonauts have big heads	Small heads, large heads, small bodies, representing an excess of reason.

Big heads, small bodies: reason over instinct	Small heads, big bodies: instinct over reason.
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The iconography on which Holliday based much of his argument represents the struggle of the solar-god against the primal dragon of chaos, the supreme symbol of the struggle of light, reason, order and habitat against darkness, instinct, chaos and wilderness.

But readers of Magonia know that there is much of the wilderness in the UFO. Above

all the UFO 'comes from space', the 'final frontier', the ultimate absolute wilderness. The UFO is therefore the grand mediator between absolute habitat and absolute wilderness, past and future.

Though the UFO represents a technology, it is increasingly observed as part of the wilderness. Humanity is no longer seen as fashioning machines, but machines are seen as fashioning mankind. Modern cities are described as urban jungles. The machine and the urban jungle become the artificial wilderness, which needs mediators.

Furthermore, UFOs are super-technology their silence, ambiguous quality, selectivity and elusiveness speak of the supernatural.

If UFOs are seen as coming from outer-space, they are also seen as coming from such interior locations as the human mind or the hollow-earth; they mediate between outer and inner wilderness, between mind and matter, between dream and reality; between being and not-being.

The typical UFO experience takes place in the liminal time between night and day, either in the wild places, or in the liminal boundary between habitat and wilderness. One chief theme is the night car journey: the car represents a fragment of habitat penetrating the wilderness. As transitions from one place to another, journeys themselves are episodes of liminality. As Rogan Taylor points out [13] all travel tales are recapitulations of the shamans journey to the underworld and back. The Romance of the Open Road, wherein ghosts and ghoulies are met [45] is a secularised version of this heroic journey, phantom hitch-hikers the shaman's spirit guide or even spirit wife.

Furthermore, the car's habitat role is ambiguous: the sexual activity of courting couples or the aggressive impulses of the lone driver can convert it into every bit as much a zone of interior wilderness as a Fipa's hut. The car represents a perpetual liminal zone.

There are slower ways habitat can venture out into the wilderness: building developments which encroach on wild nature (such as the Benilee Estate in Staffordshire [46] or Runcorn New Town, or the trailer parks which mark the outer limits of many American cities, prominent in much ufological lore.)

Many witnesses in European and South American cases seem to fit Christians' description of 'those closest to the wilderness' - a hallmark of the 'sincere' UFO witness being illiteracy and lack of urban sophistication.

An excellent example is the French witness discussed by Bertrand Meheust and Thierry Pinvidic [47], who was described as an orphaned outsider living with adoptive parents, barely literate, almost 'simple', but wise in

the ways of nature and animal tracks, a true *homme sauvage* like Victor, the 'wild boy' of Aveyron, and a shaman-to-be. His UFO encounter takes place while gathering mushrooms in a wild place halfway up a mountain - afterwards he develops shamanic powers.

The UFO experience, let us interpret it as 'radical misperception', itself throws the percipient into a state of liminality, sometimes described as conceptual rape. The 'misperception' breaks down the fences of socially determined consensus reality, projecting the percipient into the wilderness where they are dramatically confronted with the fact that there is 'an outside', a numinous, powerful domain beyond the exorcising power of scientists and newspaper headlines.

It is not surprising that this should lead to spontaneous experiences of classical liminality which are called 'UFO abductions' [48]. Remember how Turner described classical initiatory liminality as being ground down, stripped of rank and possession, subject to the absolute will of an initiation master. It is in the UFO abduction, rather than the saccharine Near Death Experience, where this classic initiation is best represented, and where in our western society we come closest to extreme liminality, as an anomalous, passive patient in an authoritarian medical examination. And where are these liminal experiences recovered? - in a 'hypnotic trance' where social expectation reduces the the hypnotised to a state of extreme liminality, passive instrument of the master hypnotist.

The real medical examination is a sort of ritual ordeal, after which the patient is returned to structure having changed states from 'ill' to 'well', his 'well being' proclaimed to the guardians of status and structure.

The abductee is a shaman-initiate, in transition to a new state of consciousness: the one who has been 'outside' so as to truly know what it means to be 'inside'.

One can speculate further on the connections between nuts-and-bolts ufology and structure, as contrasted with the 'New Ufology' as *communitas*. In static periods of retrenchment such as the 1950's or 1980's the UFO is seen as a concrete, mechanical force; in liminal periods such as the 1960's it is seen as diffuse and 'supernatural'.

Much of what Clark and Coleman in their classic *The Unidentified*, ascribed to the unconscious can better be seen as expressions of liminality, *communitas*, and wilderness. The authors took the romantic road, lamenting over society's failure to acknowledge the secret, Dionysian heart of our own life: we stand in peril, the unacknowledged wilderness may crash in on us so hard that it will sweep all aside.

Fortean phenomena and paranormal experiences, then, are the necessary anomalies which remind us of the limits of the known. They emerge in twilight, marginal situations when either individual or collective crises open up gaps in the fences of social reality to a domain of wilderness. We can slip through the gap, and hopefully return transformed, or



Charles Fort: surprised at a donut reality?

power from the outside can 'crash-in' and transform our lives. We may react in terror, sensing a threat to the integrity of the rational world, or we may react with joy, believing that we see what is *really* real, and dream of re-enacting that reality in the world of habitat.

If Fortean phenomena belong to the world of wilderness or to the liminal zone between habitat and wilderness, they are not going to be explained or proven. We can either exorcise them so as to tidy up habitat, try to capture them with 'explanations' and 'proof' and drag them into habitat where they will lose much of their power, or we can stand wondering facing the breeze from beyond the limits in our face, perhaps trembling at the thought of what lies within the interior and exterior wilderness impinging upon the torus of habitat.

Even Charles Fort never thought of that: rationality as a cosmic donut!

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# NORTHERN E·C·H·O·S

## THE PETER ROGERSON COLUMN

*This extended column may be seen as a continuation of the previous article. If that may be seen as looking at the 'why?' for a range of paranormal phenomena, then this piece reviews one set of experiences which may give some clues as to 'how?'*

AS readers of Magonia know, not all the most important literature in our fields comes neatly packaged in books labeled 'paranormal' or 'UFO'. One particular piece of work which I think should be brought to our readers attention is a study by Theodore X. Barker and Sheryl C. Wilson on 'fantasy-prone personalities'.

To summarise the work, the authors found that of twenty-seven women, rated as 'excellent hypnotic subjects' in a study, all but one had profound fantasy lives, the fantasies often being of an hallucinatory intensity. The authors suggest that there is a small percentage of the population (about 4%), who although otherwise perfectly normal, fantasise much of the time. They experience these fantasies "as real as real", and exhibit syndromes such as an ability to hallucinate voluntarily and profound hypnogogic imagery, as well as presenting superb hypnotic fantasy related performances and vivid memories of life experiences. They also claim, at least, talents as psychics and sensitives.

It is worth looking at some of the findings in rather more detail: As children the girls lived in a make-believe world much of the time; those who played with dolls and toy animals felt that these playthings were alive and possessed unique personalities (not just the pretend personalities of children's conventional play).

As children almost all the fantasists believed in fairies, elves, etc. Many claimed to have seen, heard or even played with them. Even as adults they either still believe in them, or are not absolutely sure they do not exist. About half (compared with

8% in a control sample) had imaginary companions who were experienced with hallucinatory vividness.

These companions would take on the role of characters in a book, or other fantasy characters, extending such roles far beyond playtime. One child who fantasised she was a princess felt that she was a princess pretending to be an ordinary child.

Although these fantasies caused initial problems, the subjects usually learned to cope with the real world, for example by asking adults if they saw the same things as themselves. All learned to be secretive, many not even telling spouses or close family, although they may tell fantastic stories to strangers, and may believe such fantasies while telling them. They found that they must learn to concentrate when in hazardous situations to block out their fantasy life.

There are a number of factors which seem to stimulate this fantasism. They include: encouragement by parents or significant adults; often the children were isolated or lonely; bedridden, and needing to escape from a closed environment; and special life-situations such as precocious involvement in the arts.

As adults they remain absorbed for much of the time in hallucinatory fantasies, and cannot imagine life without them. They can experience anything whilst in their fantasy states, and during the fantasy do not question its reality. In some cases their fantasy world is much more vivid than reality and memories of fantasy and reality can become confused. These fantasies have an

involuntary, automatic quality absent in the comparison group; this can present problem when driving, for instance. In this manner they can escape the routine boredom of everyday reality.

Fantasy-prone subjects have since a very early age been acutely aware of, and have focussed on, sensory experiences. They have vivid memories of their childhood.

The fantasy world can produce physiological effects - sexual fantasies can produce orgasm, violence on TV makes the subject feel ill; they experience fantasy heat and cold as real. 60% of the subjects had experienced a false pregnancy. It appears that they may have a high degree of voluntary control over physiological responses.

No fewer than 92% of the subjects claimed to be psychic in one form or another, with claims of telepathy, clairvoyance, precognition, seeing 'auras', affecting electrical devices, dowsing ability, facility to discern spirits, etc. The authors examined the biographies of several psychics and found they were all fantasists.

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***Fantasy-prone individuals can  
bring Magonia into our world  
and themselves enter into  
Magonia.***

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The vast majority of the subjects (88% as against 8% in the control group) have had out of the body experiences. Some claim profound shamanic roles. Half experienced automatic writing, two thirds claimed healing abilities, six had profound religious experiences. 73% (16% in control group) had impressive experiences with apparitions; 64% (as against 8%) had frequent hypnogogic imagery. All ghost percipients experienced frequent hypnogogic imagery, though some who had hypnogogic imagery had not seen ghosts.

It should be emphasised at this point that fantasiers now occupy a broad band on the introvert-extrovert scale, and the majority do not suffer from classic psychiatric disorders.

The authors note parallels from earlier studies, especially Schatzman's 'Ruth'. The implications of this study for our subjects are clear, and its importance to investigators undertaking 'anamnesis' type research cannot be overstressed. Already some predictions can be made:

- All contactees and abductees will be fantasy-prone personalities (FPPs).
- The vast majority of CEIII percipients will be FPP's.
- At least one person in a 'haunted house' will be a FPP.

The same study applied to the general run of UFO percipients, witnesses to mystery animals, etc. should produce some very suggestive results. If a consistently high proportion of such witnesses are FPP's this would demonstrate that the major component of such experiences lay in the psychology of the witness.

the study clearly shows that, for FPP's at least, consensus reality is learned, not a 'given'. What happens if 'significant adults' do not cross-reference fantasy, but themselves confuse it with consensus reality? 'Belief-oriented' researchers, perhaps?

There seems little doubt that the fantasy prone personality shares many features with the classical shamanic personality as discussed by Eliade, and others. Like the shaman, the fantasy-prone individuals can both bring Magonia into our world, and themselves enter into Magonia - classical shamanic gifts.

Evaluating the FPP's claims of wild-talents, it is difficult to separate three possibilities:

1. The events took place in consensus reality, and could be independently verified.
2. The subjects really fantasised the experiences - they were 'experienced' when the subject says they were experienced.
3. The subjects fantasised to the interviewer that they had the experience: they are stories, believed in when being told.

Quite likely it is a mixture of all three, and here we see how the boundary fences between folklore and experience can easily fall

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*Source: WILSON, Sheryl C. and BARBER, Theodore X. 'The fantasy prone personality: implications for understanding imagery, hypnosis and parapsychological phenomena' in SHEIK, Anees A. (Ed.) Imagery: Current Theories, research and application. John Wiley, 1983.*

*American subscribers are  
reminded to note the  
revised arrangements for  
payment of subscriptions  
given on Page Two*

# FLYING SAUCERS FROM MOORE'S?

An enquiry into the authorship of certain  
twentieth century UFO books

**Christopher Allan and Steuart Campbell**

IN 1953 an astonished world learned that a man from Venus had conversed with a Californian guru who worked in a snack-bar at the foot of Mt. Palomar! George Adamski's unbelievable tales were made public in the second part of an otherwise undistinguished book about flying saucers by Irish writer Desmond Leslie. But this enabled the publisher to claim that *Flying Saucers Have Landed*. [1]

NOT to be outdone, a British author made a similar claim the following year. In *Flying Saucers from Mars* [2] one Cedric Allingham said that while on a caravan holiday near Lossiemouth (N.E. Scotland) in February 1954 he met an spoke with a Martian. Furthermore he claimed that whilst bird-watching on a deserted beach he saw the 'flying saucer' in which this being arrived and departed.

Few took the book seriously. For one thing, it contained photographs that were clearly contrived; in one the supporting wire could be seen, and another showed an out-of-focus back view of the retreating alien (the Martian's craft was unfortunately 'just out of the picture'). Although mysticism is absent and objectivity attempted, the book is badly written, with a comic conversation between Allingham and the Martian.

The flying saucer subculture welcomed this best-selling but outrageous book as proof that their beliefs were justified, and many sought out the author. Unfortunately, he proved very elusive. When the book first appeared in October 1954 he was said to be touring the USA, and hoping to visit Adamski. Later his publishers said he had been taken seriously ill with TB and that he had been admitted to a Swiss sanatorium. Early in 1956 it was announced that he was dead. Allingham's sole witness, a fisherman named James Duncan, likewise could not be traced. Science writer Robert Chapman, in his book *UFO* [3] concluded that no such author ever existed and that the whole story was "probably the biggest UFO leg-pull ever perpetrated in Britain".

However, Chapman did learn that a man purporting to be the author had, at one time, lectured to a flying saucer group in Kent. More about this later. In the book the alleged author is pictured beside his "10-inch reflecting telescope", which he kept "at his cottage in Yorkshire". Clearly, Chapman was correct; the book was a hoax. But who was the author?

In recent years it seemed to us that this question should be resolved, and that attempts should be made to find the guilty author. (We had heard that a well-known person was behind it, but no name was given, the informant being sworn to secrecy). From internal evidence it was clear that the author knew much about astronomy and its history, and that he was familiar with the *Journal* of the British Interplanetary Society and the *Journal* of the British Astronomical Association (neither is readily available to the public, then or now). He also knew the name of the current (1954) chairman of the BIS, and the name of its founder. This suggested that the authro was a member of both the BIS and the BIA. He was also familiar with the works of active lunar astronomers like H. Percy Wilkins and Patrick Moore. However, no Allingham appears in the BIS membership list of 1953.

Similarities were noticed between the author's style and that of Moore, and a search of Moore's writings turned up several references to Allingham! In one book [4] Moore actually says he knew Allingham, having met him at a lecture the latter gave to a UFO club in Tunbridge Wells. In fact Moore is the only person to claim to have known this

mysterious man. Thus Moore became a prime suspect, and enquiries revealed that others also suspected him

Patrick Moore is known to be a practical joker. He has admitted that he once sent a hoax UFO sighting to his local paper to test public reaction. He put spoof letters in the Aetherius Society newsletter *Cosmic Voice* in 1957. He invented an Australian rocket expert (Dr. Robert Randall!) at the time of an alleged UFO landing in Wiltshire in July 1963, and was responsible for an April Fool Day joke on TV a few years ago to do with gravity and planetary alignments. He has always derided UFOs and ufologists. We also discovered that Moore was already well known to Muller's before *FSFM* was published, and that they had published two of his books in 1954.

A comparison of the book with Moore's writings reveals a number of cases where identical words and phrases are used to describe certain events in science and astronomy. We have found 24 such cases - too many to quote in full - but some of the events are: The story of Thales falling into a well; incidents in the life of Galileo; the comet discoveries of Messier; the description of the canals on Mars; an 'atomic explosion' once seen on Mars.

Clearly there were grounds for believing that Moore was responsible, but could this be proved? The modern scientific method of testing authorship is by stylometry, a statistical technique developed by A.Q.Morton, in association with the University of Edinburgh. Stylometry analyses the patterns of words which are used by all authors, indeed by us all whether we write or not. It compares them one with another and can differentiate between authors according to the different rates at which they produce certain patterns. Various tests have been utilised - sentence length, rate of questions, etc - but the best tests have been found to be the collocation of articles and/or conjunctions. It is usually found that a standard set of tests are enough to differentiate between authors, and that it does not matter how old the works in question are. An author's habits are set in early youth and remain for life. Nor can an author deliberately change the basic pattern of their writing. Clearly stylometry was the tool that could tell whether or not Patrick Moore was the author of *FSFM*.

Initially two 1000-word samples from the book were compared with two others from Moore's many books. But as soon as Morton began to examine the habits listed by the computer's program it was obvious that the two authors were not identical. Major differences in habits appeared. This was puzzling, and we resolved to broaden the scope

by comparing with other authors who might be candidates.

In August 1984 Edinburgh University held a Workshop for Authorship Studies (Stylometrics '84) at which it was decided to use the *FSFM* problem as a demonstration exercise for the participants. For this purpose the list of candidates was extended to include other UFO writers of the 1950's. Also included, as a control, was Arthur C. Clarke, ex-chairman of the BIS, who left Britain at about the time *FSFM* was published. To our surprise, the exercise eliminated all candidates except Clarke! The standard tests showed no significant difference between the writing habits of Allingham and Clarke.

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### ***The standard tests showed no significant difference between the writing habits of Allingham and Clarke***

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Could the book have been written by Clarke? We did ask him. He replied saying he was offended that anyone should think he had been involved in a UFO hoax. He drew attention to his "forty-year battle against the UFO nonsense". Clarke stated that he had never seen *Flying Saucers From Mars* although he had expressed his annoyance about the book to its chief editor, Jim Reynolds. (Reynolds, now retired, has never replied to recent enquiries from us, and others, about the book).

Subsequent discussion with Morton revealed that although the standard set of tests is usually sufficient to distinguish between authors, the computer had actually printed some additional habits. When Morton examined some of these rarer habits, differences between Allingham and Clarke appeared, substantiating Clarke's denial. Morton had never seen a previous case where two different authors shared as many writing habits. However, we were now left with the problem that although much evidence pointed to Moore's authorship, stylometry denied it.

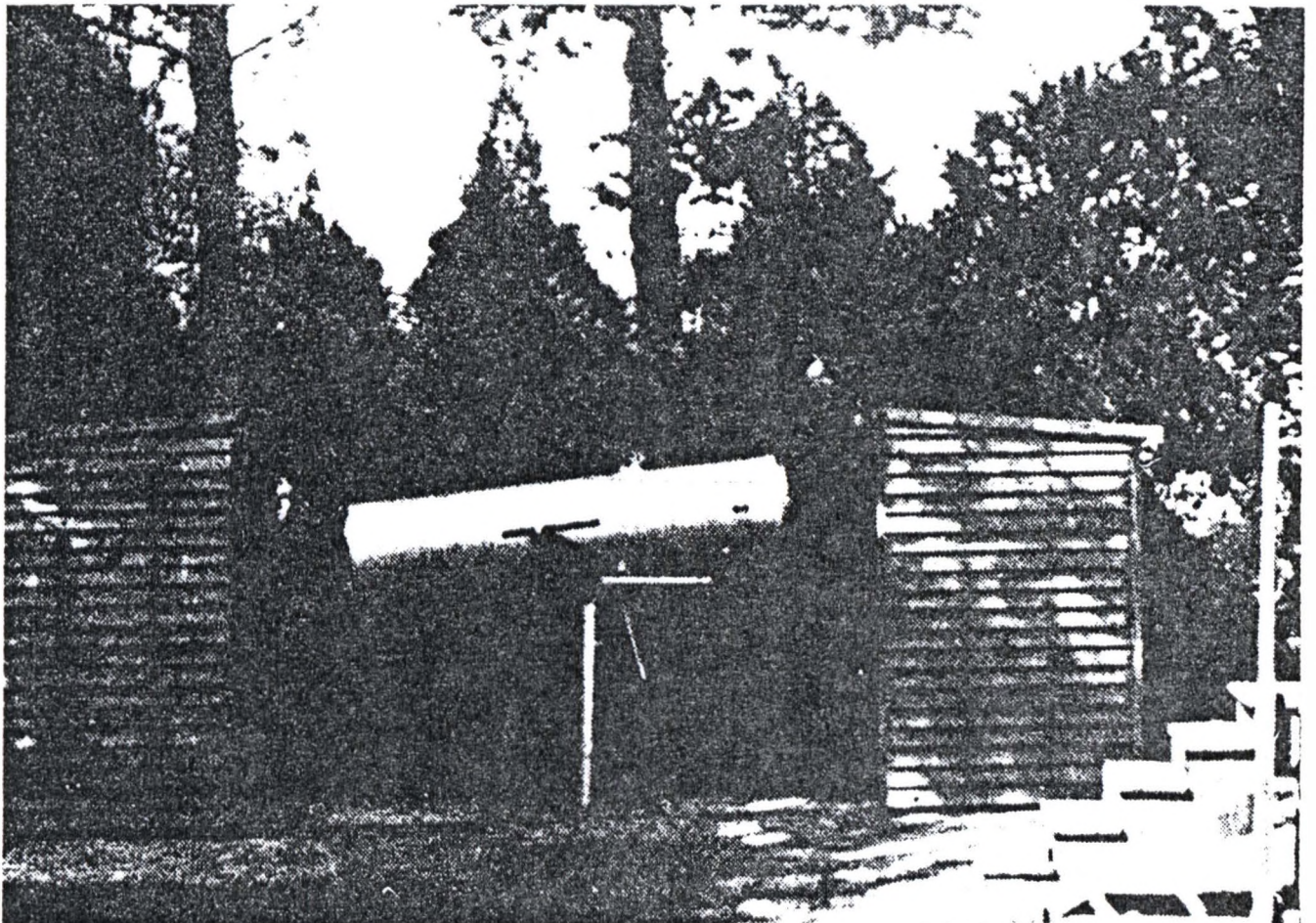
In the meantime we had traced three people who were members of the UFO club at Tunbridge Wells. All had attended the 'Allingham' lecture (which took place on Jan. 3, 1955 and was reported in the local press); one recalled that the speaker "seemed to have an assistant". The speaker had claimed to be ill at the time; he never appeared anywhere again.

Trying another line, we asked the publishers of the book (now Muller, Blond and White) for the name and address of 'Allingham'. They replied that they were still not prepared to reveal the author's



Plate I (left). The frontispiece from *Flying Saucers from Mars*, with the caption "An informal photograph of Mr. Cedric Allingham with his 10-inch reflecting telescope". In fact it is a picture of Peter Davies with Patrick Moore's 12 1/2-inch reflector in Moore's garden at East Grinstead. Plate II (below). Patrick Moore's 12 1/2-inch reflector and its run-off shed at East Grinstead, from Moore's *The Observer's Book of Astronomy*, 1971 edition; first ed. 1962.

REFERENCES: 1. LESLIE, Desmond and ADAMSKI, George, *Flying Saucers Have Landed*, Werner Laurie, London, 1953. 2. ALLINGHAM, Cedric, *Flying Saucer From Mars*, Muller, London, 1954. 3. CHAPMAN, Robert, *UFO*, Arthur Barker, London, 1969. 4. MOORE, Patrick, *Can You Speak Venusian?*, Ian Henry, Horn-Church, 1977 (1972) 5. MOORE, Patrick, *Suns, Myths and Men*, Muller, London, 1954.



identity. However they would pass on any correspondence to him. Thus we wrote to 'Allingham', asking him to reveal his identity, and we asked the publisher to let us see any returned mail. It transpired that the author had gone away, and the envelope in which the publisher had put our query was returned marked 'not known here for at least twelve years'. Muller, Blond and White wrote explaining this and regretting they could help no further. However, returned with their letter was the envelope containing our enquiry. This showed the name and address of the contact whose identity they had refused to reveal! It was one Peter Davies at an address in Oxted, Surry, only nine miles from Moore's home at the time in East Grinstead. Further enquiries traced Davies to a temporary address in Folkestone, then Sevenoaks. He described himself as a journalist, but he is not known to the National Union of Journalists, the Institute of Journalists or the Newspaper Press Fund.

He admitted that he was involved with *FSFM* and that it was a spoof. He also told us that the book was originally written by someone else (whom he declined to name), and that his job had been to revise it to disguise the style. He also shared the royalties. He admitted that he is the person shown on the frontispiece of the book, where he was wearing a disguise. He also confirmed that he gave the Tunbridge Wells lecture, and that he had a helper present who knew much more about the subject than he did. He also said that he was an old friend of Patrick Moore.

It seemed clear that Moore was involved after all, and that he must have been the friend at the lecture. It was also evident that Davies had revised a book originally written by Moore. This explained why the stylometry had not confirmed Moore's authorship; the revision must have been sufficient to imprint Davies's habits over those of Moore, although characteristic Moore phrases survived. Davies had no special astronomical knowledge, and many of Moore's idiosyncracies remained. Two of these are Moore's use of 'Cro-Magnard', and his spelling of Plato's 'Kritias' (other writers invariably spell it 'Critias'). See [2] and [5].

Final confirmation that Moore was the author of *FSFM* came from an examination of the book's frontispiece (*Reproduced here as Plate I, although the reproduction quality may not be sufficient to allow the details mentioned to be seen clearly. Reference should be made to the original plates in the books cited. Ed.*), and comparison between it and a photograph of Moore's 12 1/2 inch reflector and its covers taken in his garden in East Grinstead (see plate II). Clearly it is the same telescope in the same garden; even the back-

ground trees and shrubs match, and the garden seat (bottom right in Plate I, can be discerned dimly in Plate II. Davies, in disguise, is shown standing beside Moore's telescope.

Among flying saucer hoaxers there have been those like Adamski who told their tales in order to promote their own peculiar views about life and the universe. Here we have a public figure (he was not so public at the time) who invented a story which reinforces a myth which otherwise he condemns! If the object was to demonstrate the ease with which contact tales could be invented, then the object has been defeated by Moore's failure to own up. It seems more likely that it was, as Davies has admitted, an attempt to capitalise on the public interest generated by the Adamski book and that Moore's sense of humour got the better of him. Probably his silence is due to embarrassment; he will neither admit nor deny responsibility, even though it is now an open secret that he was the author. Whatever his motives, his joke has gone on far too long.

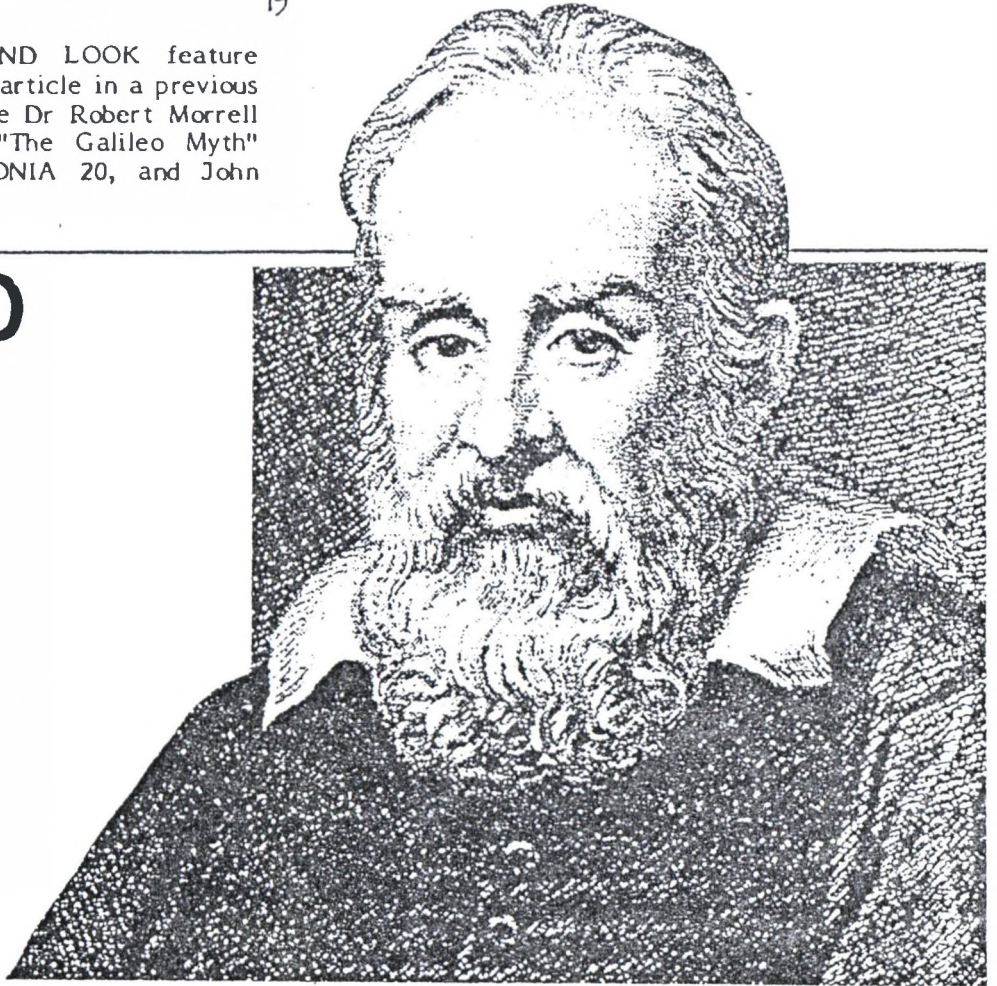
The book was reviewed in the April 1955 issue of the *Journal of the BAA*, where the reviewer, who signed himself 'P.M.', stated that the book "is very cleverly written" and that "Mr Allingham is not a crank". Only an eccentric like Patrick Moore could write a book and then review it himself.



English astronomer and TV personality  
Patrick Moore

In our occasional SECOND LOOK feature contributors reconsider an article in a previous edition of MAGONIA. Here Dr Robert Morrell looks at John Harney's "The Galileo Myth" which appeared in MAGONIA 20, and John Harney replies.

## SECOND LOOK



JOHN Harney is to be warmly congratulated for his splendid vindication of the action taken against the scientist Galileo. It was truly shocking that this man should permit his own "argumentative character" and the fact that he was "insensitive" to "other considerations" to dictate his actions. He should have realised and appreciated the fact that only the Church was allowed to act in such a manner. Perhaps he should simply have written his ideas down in a code, as da Vinci did, in a private notebook and so ensured that they would be forgotten until relatively recent times. After all, you cannot have a mere mortal with his puny ideas challenging the accepted tenets of divine revelation, backed by the infallible authority of the Church.

Galileo could thank himself lucky that the Church in her infinite humanity did not burn him at the stake as she regretfully had to do with other upstart scientists like Bruno. He could though have waited, like Copernicus, to publish his ideas when he was near to death and so to allow God to judge whether it was to be heaven or hell.

Mr Harney is quite right to stress that the Church leaders were primarily concerned to protect "the spiritual welfare of millions", whether they could understand the implications of Copernican cosmology or

not, and not mention the erroneous possibility that political and economic power, plus the challenge of Protestantism might have entered into consideration. Urban VIII of blessed memory may have been a notorious nepotist, so the enemies of the Church charged but surely it was matters spiritual not material which determined his opposition to the cosmological ideas Galileo championed? After all, he had supported Galileo in the past - over a dispute about bodies in water, not cosmology, it is true. As Mr Harney is quite right to point out, when the Dominican father, Tommaso Caccini preached a violent sermon against mathematicians in general and Galileo in particular, the head of his Order apologised to Galileo - of course, he also promoted Caccini at the same time, but that is another story!

Galileo did not, as is pointed out, reply to, or contradict Tycho Brahe; well, I suppose we can pass over as irrelevant the criticism in his Discourse on Comets and his extensive manuscript notes in another work (unpublished), and exclude consideration of the ultimate fate of Brahe's cosmology, which was partially Copernican, though leaving the earth as the centre of the universe and so wisely deflecting theological criticism.

We might also ignore the fact that Brahe attempted, via G.V. Pinelli and Frances Tengnagel, to ensnare Galileo into getting him to write a eulogistic biography of Brahe so that the latter could land a plum job with the Holy Roman Emperor. It was unfortunate that Galileo found out about the ruse and tended to ignore Brahe from then on. It is wise to think that this affair played any part in Galileo's thinking about Brahe, so perhaps that is why Mr Harney so wisely refrained from mentioning it.

It is said that the proof of the pudding is in the eating, and we can see at the present point in time how the unfettered progress of science has destroyed "spiritual welfare" all over the world, allowing heretical such as published even in Magonia to be freely discussed without penalty on those who preach such error. Look at the fate of the Anglican Church in Britain and the awful situation the Catholic Church found itself in in France, for was it not the popular acceptance of Copernican cosmology following the publication of *Discovery of a World...* (1638) and *A Discourse concerning a new world...* (1640), both written by John Wilkins, an Anglican bishop, believe it or not, in England, and Bernard le Bovier de Fontenelle's *Entretiens sur la pluralité des mondes* (1668) in France, which was to lead to the destruction of the "spiritual welfare" of both nations? Yes, Mr Harney is right, the Church acted wisely in seeking to curb the free play of ideas. How dare the Galileos of the time demand and expect freedom of thought and expression. The Church has ways to curb such license, as Galileo and others have found.

It is a pity the world has failed to grasp how wisely the Church acted; however there are some commentators, Mr Harney being one, who have recognised the truth and realised that free speech is an insidious evil which the Church has a God-given right to curb.

Robert Morrell

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#### **John Harney replies:**

*IT IS obvious from Dr Morrell's comments on my article about Galileo that he subscribes to the thesis that science and religion are logically incompatible and fundamentally opposed to one another. He thus sees science as winning the battle today, whereas in Galileo's time religion had the upper hand and was struggling to maintain its position.*

*This is a thesis which I do not accept and, anyway, the Galileo case can hardly be cited as a good example of it. The controversy took place within the Church, not between the Church and a group of agnostic scientists.*

The Church did not attempt to prevent Galileo from publishing his scientific discoveries and theories; it objected to his assertion that his model of the universe was the true one and that the teachings of the scholastic philosophers - based on the ideas of Aristotle - were false. The Pope and his cardinals were in some difficulty here because of the way in which interpretations of religious doctrines had become entangled with Aristotelian philosophy. However, they did not consider that it was Galileo's place to untangle the mess. They were well aware of the new theories and their implications, but their approach was one of great caution. Cardinal Bellarmine expressed this caution in a letter to Paolo Foscarini, who had sent him a copy of his book defending the Copernican system.

He wrote: "Now consider whether, in all prudence, the Church could consider giving to Scripture of a sense contrary to the Holy Fathers and all the Greek and Latin expositors." And in a later paragraph he wrote: "To demonstrate that the appearances are saved by assuming the sun at the centre and the earth in the heavens is not the same thing as to demonstrate that in fact the sun is at the centre and the earth in the heavens."

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### **Modern writers need not worried about the Inquisition but they may need to consider the provisions of the Official Secrets Act.**

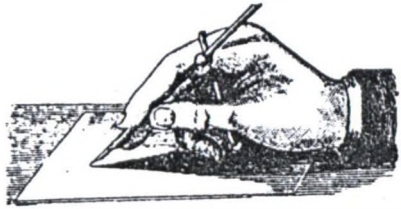
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Dr Morrell is quite right to suggest that "political and economic power plus the challenge of Protestantism might have entered into consideration". It would indeed be absurd to suggest that the churchmen of that time (or any other time) were morally perfect and never swayed by worldly considerations. There is no justification, however, for taking the opposite extreme view.

The progress of science today depends very little upon the current state of religious belief and scepticism. However, its progress is hardly "unfettered", as Dr Morrell suggests, being constrained these days by economic influences, and in some cases by the demands of political, rather than religious dogmas.

Freedom of speech can never be absolute for any individual, as it is always constrained by the need to consider the rights of others and by current ideas as to what is or is not acceptable. These constraints vary from age to age, as do official constraints. For example, modern writers need not be worried about the Inquisition, but they may need to consider the provisions of the Official Secrets Act.

# LETTERS



Dear Editor,

I have read with amusement Mr Ridpath's feeble attempts (in *Magonia* 22) to disqualify the 'Serena' case. Why is it always so that those who are not scientists, have not talked with the eyewitnesses, and have not even visited the site of the events feel they can magically create an explanation by addressing only some of the facts pertaining to a case?

And why do they believe with such a moving conviction that everybody else, in their fathomless stupidity, would not have noticed glaring evidence, such as a pedestrian planet pretending to be a UFO?

The questions of course are rhetorical. as I do not intend to educate Mr Ridpath when he can read the details in the published reports and discover for himself why Venus is not a viable explanation. Hint: does Mr Ridpath realise how many degrees above the horizon the planet would be, one hour before setting, if one accepts his tenets? And does he know how the horizon near Cheste, in Spain, would look for that altitude? Of course not, but we all know that Venus has always shown a predilection for Mr Ridpath, and performed extraordinary feats for him, like providing company on that return trip to London - after midnight! - following an inspection of the moving lighthouse of Rendlesham fame!

Dr. Willy Smith, UNICAT Project  
Longwood, Florida.

Astronomical data for 22/2/1977 at Lat = 40, Long = 1  
at 20HR 30MIN GMT and 21HR5 GMT

Geocentric Distance, AU of Venus	.4742094278335571
True geocent. longitude of V.	16.86255883531643
True geocent. latitude of Venus	3.996305
Right ascension of Venus	0 HR 56 MIN
Declination of Venus	10 DEG 19 MIN
Planet rise for date & locatn.	8 HR 14 MIN GMT
Planet set for date & location	21 HR 24 MIN GMT
Azimuth, Deg of Venus	279.617

Altitude of Venus at 2030 GMT	10.30795°
Altitude of Venus at 2100GMT	4.594858°
Angular size, arc seconds of V.	35.68044
Phase (fraction illuminated) of V.	.3231399
Elongation, deg. (W=+, E=-) of V.	-42.72147
Brightness magnitude of Venus	-4.690642

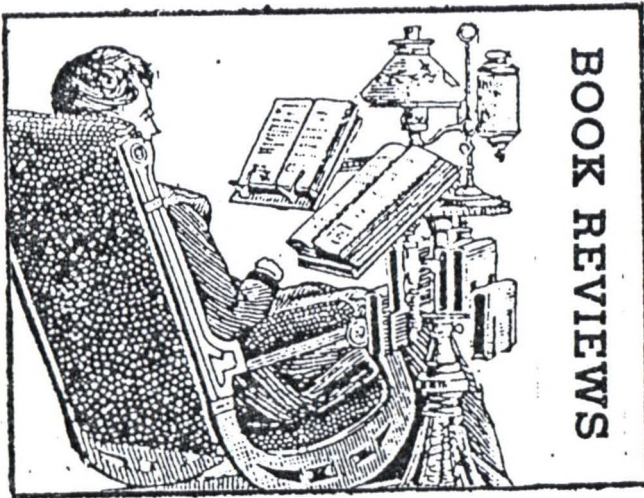
Dear John Rimmer,

Here is another 'review' copy for the 'celestial (quantum observed) *Magonia*'. I suspect that this time you will choose to ignore this strangely rich and outwardly energised 'occult masterpiece', [See Reviews, this issue. Ed.] but perusing it (about all you dare do) will be good for your soul. You do have one you know, even if you think you don't. I always feel happy when I string my 'bow of burning gold' and fire an 'arrow of fire' at the *Magonia* Reductionist Conglomerate (MRC). I have to take a harsh stance with many misguided fools in my line of business (redemptive ontology) and so it is always a pleasure, and very relaxing to have a little fun now and again. The MRC provides me with an endless source of stimulation, amusement and most of all pity! All that is of course good for my soul and I know I have one and it needs all the help it can get in this ruined world.

It has been hinted to me by a source claiming to be well on the inside of the MRC's inner councils [sic] that you are piling up all the redemptively ontological material I am sending you so that a huge Anthony Roberts celebratory edition of *Magonia* can soon be issued... as a bloody valedictory... a farewell performance... a last hurrah of the Golden Hoarde... issue finito! I am of course treating this as just another modern folktale, and to show you the contempt in which I hold such scurrilous sources I enclose a cheque as my renewal subscription. You see, Mr Rimmer, I have complete faith in your sad ability to blindly crawl on through the foul swamps you and your colleagues have chosen to wallow in. You are really dealers in psychological ordure grading. As usual, all best wishes from the Golden Towers of Gondolin.

Anthony Roberts, Glastonbury.

PS: I hope you will be suitably grateful to see *Magonia* heading the rave reviews on the back of *Voyage to Avalon*. [We are. Ed.] I had to talk Coon into it naturally, for he had the uncharitable thought that you were merely taking the piss out of him! When I had explained to him about ontological recapitulation through the immanence of redemptive orthogeny (in its morphological context, of course) [Of course. Ed.] he naturally understood. He then agreed to let you help us promote his literary alchemy. As that intrepid Griffin-hunter Collins would put it... happy reading.



INGLIS, Brian. *The Paranormal; an encyclopaedia of psychic phenomena*. Granada, 1985. £12.95.

Inglis presents examples of the various types of spontaneous anomalous experiences labelled 'paranormal'. He argues that anecdotal evidence has been downgraded unjustly by the advocates of laboratory parapsychology. As such it is an interesting and useful account of claimed experiences. It is however seriously marred by Inglis's uncritical approach and too frequent argument from authority. His statement in the introduction, "I have preferred to work on the principle (which most historians accept) that if a phenomenon is reported sufficiently often by people of standing, its existence can be assumed even if individual reports may be untrustworthy". Historians do not in fact pronounce on the truth of, say witchcraft, intra-mercurial planets or ball-lightning, though most implicitly assume that there were no 'real' witches. The reality that historians discuss is that of peoples' beliefs and their impact on society, not scientific 'truth'.  
P.R.

HALL, Trevor H. *The Enigma of Daniel Home: medium of fraud*. Prometheus Books, 1984. £14.95.

The subtitle proclaims this as "the mystery of Britain's most famous spiritualist unmasked", but the contents do not live up to this claim. What is presented is a series of very padded essays which add little to our knowledge of Home. No fewer than forty of the 148 pages are taken up with a discussion as to the exact date of publication of Viscount Adair's 'Experiences in Spiritualism with Mr D D Home', much of it of interest only to the dedicated bibliophile.  
P.R.

GREY, Margot. *Return from the Dead; an exploration of the near-death experience* Arkana, 1985. £4.95.

Margot Grey, a humanistic psychologist and member of Kenneth Ring's International Association for Near-Death Studies has conducted the first British enquiry into NDEs. All aspects of the NDE are considered, with a chapter on negative or hell-like experiences, and as in Rings *Heading Towards Omega* much attention is paid to the after effects of the experience. Some of the experiencers claim shamanic and prophetic powers, exhibit curious physical symptoms such as skin rashes and genital blisters, familiar from the UFO literature. The prophetic visions are the usual accounts of holocaust, survived by a saving remnant - a common theme in much millennial visionary belief.

The author's commitment to a definite theological position (she appears to be a disciple of Gopi Krishna) and lack of background knowledge of parapsychology or millennial visions is clearly a handicap: like Ring she explains everything in terms of 'raising the Kundalini', rather than in contemporary scientific terms. Despite this the book is quite servicable as an introduction to the phenomenological aspects of the NDE for those who do not have access to the American material.  
P.R.

CHRISTIAN, William A. Jr. *Apparitions in Late Medieval and Renaissance Spain*. Princeton U.P., 1981.

Although this is a rather late review, I think it worth bringing this book to the attention of Magonia readers. It is an excellent study of visions of the BVM and other saints in a social/cultural contexts, and is one of the best studies of 'visionary' experience I have read: it deserves an audience wider than specialists in Spanish religious history. Points to note include the range of Virgin apparitions from multi-witness grand drama, with UFO-like overtones (witness awoken from sleep by brilliant light and barking of dogs for instance), to much more intimate, low key ghost/fairy type single percipient events; the high standard of 15th century investigation; and the role of physical evidence as a 'sign', continuing the visions.  
P.R.

CAMPBELL, Stuart. *The Loch Ness Monster: the evidence*. Aquarian, 1986, £3.99.

This title continues the ASSAP/Aquarian 'Evidence' series by tackling one of the most difficult subjects. Not that the evidence itself is so difficult to assess - in comparison to such subjects as life after death it's a doddle. But rather that the subject provokes such a wide range of responses, which often hinder the general public, at whom this book is aimed rather than

the experienced Fortean, from taking it entirely seriously. At one extreme is the single-minded fanaticism of the monster-hunters camped for years on the banks of the loch: at the other is the popular image which incorporates 'Nessie' into a mish-mash of kilted haggises and Harry Lauder which seems to symbolise Scotland for many. This has made even the very name 'Loch Ness Monster' rather suspect to serious researchers, who tend to use the more generic 'lake monsters'. Campbell, in a search for a neutral label calls the phenomenon 'N', which certainly does away with any problems of definition.

Campbell sticks strictly to an analysis of the evidence, allowing no personal interpretation until the final chapter, which is clearly labelled as such. He examines at evidence from eyewitnesses, photography (movie and still, above and below water), sonar and radar, as well as evidence from other lakes claiming similar denizens. As we would expect from this author the examination is hard, but fair. Data such as Doc Shiels' photograph, which has attracted some derision in other quarters because of the source from which it originated, is here looked at in exactly the same way as photographic evidence from any other source. Campbell is not very impressed by the Shiels photograph, but then he's not very impressed by any of the others either!

It is interesting to read a fuller account of the Rines underwater photographs, and be given the opportunity to compare the original photographs with the published versions which seem to have undergone several stages of manipulation.

This book provides an overview of the widest range of evidence in the most compact format I think it would be possible to devise, and I would recommend it to anyone suffering from a surfeit of the kilted haggis school of Loch Ness reporting. I must however take issue with a particular piece of unnecessary pedantry that the author imposes on us in his introduction. Besides calling the monster 'N' (a shrewd move) he calls all lochs and lakes 'L'. This is because the habit of English writers calling Scottish lakes 'loch' is "sheer linguistic snobbery, exhibited by people pretending to know Gaelic. Since I write in English I shall use the English word for 'a large body of water entirely surrounded by land'. But then to avoid describing Loch Ness as 'Lake Ness' I shall abbreviate... to 'N'". This is sheer linguistic posturing. I am not a French writer, but I'll quite happily write about 'Champs Elysee' rather than 'Elysian Fields' or 'Rue Montparnasse' instead of 'Mount Parnassus Street', and risk accusations of snobbery J.R.

MIDGLEY, Mary. *Evolution as a Religion: strange hopes and stranger fears.* Methuen, 1985.

An excellent analysis by a philosopher of two great misapplications of Darwinism: the social Darwinist/selfish gene claptrap of (some) contemporary sociobiologists; and the "Panglossian of the Escalator Fallacy". The latter the idea that "evolution is a steady linear, upward movement, a single inexorable process of improvement leading 'from gas to genius'" and beyond into some superhuman spiritual stratosphere, aided in some recent versions by genetic manipulation. This is the basis of much of the pseudo-scientific speculation about superhuman ET's, which one encounters in much UFO literature. P.R.

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PLAYFAIR, Guy Lyon. *The Haunted Pub Guide.* Harrap, 1985. £10.95.

Yet another guide to haunted pubs, this time a glossy coffee-table book. While the author's claim to devote more space to the phenomena than to the legends is justified, cases are still given in brief detail, and often from secondary sources (often themselves quoting second-hand). Unlike other 'haunted' buildings, 'haunted' pubs are often afforded wide publicity by their temporal occupants, and many tales are invented. Whilst the author is partially aware of this, he is perhaps insufficiently cynical. The size and price of this book perhaps militate against it being used as a travellers vade-mecum. The North is inadequately treated - not because of any peculiarity of the Northern temperament, but because London-based writers are unwilling to travel up north, or even pay for a nationwide clipping service. P.R.

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TAYLOR, Rogan. *The Death and Resurrection Show: from shaman to superstar.* Antony Blond, 1985. £15.00

Taylor argues that popular entertainment - the world of the clown, juggler, pantomime - descends from the shaman of nomadic cultures who hid behind a facade of 'show-biz' in disapproving agricultural societies. The early chapters give an excellent summary of shamanism. The shaman is seen as the precocious, often sick and disturbed adolescent who is initiated into shamanism by descent into the underworld, where he or she suffers ordeals, including dismemberment, then may ascend into the upperworld.

Christianity rejected the transformative power of the underworld, turning it into a place of perpetual punishment, and it was the underworld associations of popular entertainment which led to the hostility

of the Christian Church. While this thesis is clearly very convincing when dealing with Harry Houdini for example, or some modern pop stars, the argument for the inclusion of Charlie Chaplin or Louis Armstrong is very much weaker. P.R.

REAY, Barry (Ed.) *Popular Culture in Seventeenth Century England*. Croom Helm, 1985. £19.95.

This collection of essays contains much that should be of interest to Magonia readers. In particular Reay's own essay on popular religion, and Bernard Capp's on popular literature, emphasise the great interest and importance attached to prodigies and providences in the period. Seventeenth century broadsides, with their mixture of dramatic crime, fantastic events and political polemic show a remarkable resemblance to modern tabloid headlines. Reay makes the interesting point that fairies had a clear social function in punishing "untidyness, dirtytness and lechery" (p.117) - i.e. reversions to wilderness. In the same way Martin Ingram shows the structural parallel with the anarchy of charivari, and the violations of social order it punished. P.R.

COON, Robert. *Voyage to Avalon: an immortalist's introduction to the magick of Glastonbury*. Griffin Gold Publications, 1986. £4.95 from 29 Main Road, Westhay, Nr. Glastonbury, Somerset.

Issuing from the calm omphalos of Albion, the works of Anthony Roberts and his circle (circle as in mandala, symbol of wholeness, completeness and integration) have become a metaphor for the transforming power of the magical ideoplasm of verbal transmutation. The words of these books are not to be considered and weighed in the analytically reductionist laboratories of the literary vivisectionists of the review columns of our so-called 'critical' journals - pecksniffian traders in the chaff of word paring 'professional' writers. No! They are to be spiritually savoured and inhaled, and osmotically manipulated into a verdant, charismatic glossolalia, where words of freed from the Nietzschean tyranny of meaning, into a golden glow of porismatic celestial calculation. The author's thaumatropic prophetic vision will irradiate Lusophiles with an eruption of benificent energy from the Atlantan shores and viniferous hills of their cherished spiritual home.

It is good to see that in his illuminated forward Anthony Roberts metathesistically demonstrates the cogitable reality of the Golden Griffin of Syon (Zion) Park, contrary to the baseless allegations of calumny and fraud (spread, I regret to say, by the editor

of this journal, amongst others), above which the author and publisher of this transcendently ocutate work rise triumphant. E.L.W.

DRURY, Neville. *Don Juan, Mescalito and Modern Magic*. Arkana, 1985.

Drury, in all his books, writes well, comes up with useful insights, and tends to wander distressingly off the point. In a book with this title one would expect a detached analysis of the system of magic described in Castaneda's books and a point by point comparison with with one or more Western systems of magic. The author covers this territory somewhat superficially in two or three short chapters in Part I. The rest of Part I has two chapters on astral projection, a mixed chapter on Leary's LSD experiments, Lilly's cosmological system and the Tibetan Book of the Dead. Part II is an essay on the Qabalah, Part III is a series of meditations on the tarot, and the appendix is a report on the author's experience with LSD.

All very interesting, but very familiar to the kind of person who would read this book. Although he appears in the title, Mescalito appears on just two pages in the book and is missing from the index.

The book was first published in 1978, contemporary with Richard de Mille's *Don Juan Papers* which went a long way to establishing that Castaneda was a fraud. In a prefatory note Drury acknowledges de Mille's objections but somewhat curiously maintains that parallels between Western Magic and Castaneda's system are even more significant if it turns out to be a fraud.

Altogether a book with not much new to say. W.G.

SHORT, Robert. *The Gospel from Outer Space*. Harper and Row, New York, 1983. \$5.95

This book is based on a slide show that uses quotations from the Bible and cartoon strips to show that films like *ET*, *Star Wars*, and *Superman* have a Christian message. The unconditional love of E.T. is compared to that of Christ. The 'force' in *Star Wars* tells us that through humble prayer we can unite with God. *Superman* tells us that "what we're really looking for, whether we realise it or not, is God's revalation in Christ". And *Close Encounters* reflects man's searching for religious knowledge and the ultimate revelation. Such meanings can be found in these films but it is annoying to see them interpreted in an exclusively Christian fashion. For example, the 'force' in *Star Wars* could easliy be regarded as a Buddhist concept.

Short accuses 2001, a *Space Odyssey* of being "a good example of ...humorless, humanistic, self-important intoxication" that

denies the existence of God. Yet one could interpret the black monolith that guides man on his path to becoming a Star child as a manifestation of God (surely no worse than E.T. as Jesus Christ!) In fact the film can be seen as a damning rejection of technology and materialism in favour of unity with God.

Basically this book attempts to use the current popularity of SF films to get people back into the pews. If you wish you can interpret any film as embodying a religious message just as you could interpret any film in a psychological or sociological manner. Ultimately people like a good story, well told, and in this sense the Bible and these films share those characteristics. Unfortunately, I don't have such faith in *The Gospel from Outer Space* N.W.

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GRAYSON, Bruce, and Charles P. FLYNN (Eds)  
*The Near Death Experience: problems, prospects, perspectives.* Springfield, Chas. C. Thomas, 1984. \$27.50

A selection of 21 papers on various aspects of the NDE; while the majority are orientated to the clinician, some are of more general interest. Likely to be of special interest to Magonia readers are Ronald Siegel's 'The Psychology of Life after Death'; Carl Sagan's 'The Amniotic Universe'; Carl Becker's critique of birth-trauma hypotheses 'Why Birth Models cannot explain Near Death Experiences'; and Michael Grosso's 'Jung, Parapsychology, and the NDE, towards a transpersonal paradigm', which includes a mention of Orfeo Angelucci. The publication of numerous essays from a variety of sources raises a major problem of repetition, and gives the impression that little progress is being made. A basic phenomenological analysis is still lacking. PR

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GABBARD, Glen O. and TWEMLOW, Stuart W.  
*With the Eyes of the Mind: an empirical analysis of out of body states.* Praeger, 1984. £35.95.

This book differs from others on the same topic in that the authors are medical men, rather than parapsychologists. The contrast the OOB with autoscopia, depersonalisation, schizophrenic body-boundary disturbances and a variety of dream experiences. They insist that the OOB represents a separate, vivid and non-pathological state, distinguishing it more sharply from dreams than do other writers.

Three chapters are devoted to near-death experiences, where they reject Sagan's assimilation of the NDE to birth memory, quoting C.D. Becker to the effect that: "newly born infants simply lack the capacity to distinguish visual memory of the birth experience. Moreover they have no conceptual

framework on which to organise visual images." However, the possibility of non-literal rebirth imagery is not explored. It is suggested that the 'being of light' encountered in OOB's is in part an internalised image of the parent, "a heroic rescuer from catastrophe". Further analysis of imagery is not presented, and the presence of a culturally stereotyped 'rural elysium' as a regression to an idealised childhood is not explored.

Gabbard and Twenlow reject dualistic interpretations of the OOB, and suggest that it represents an altered state of consciousness in which attention is removed from the body and surroundings. The imagery of the OOB arises from the need to make sense of the 'disembodied' state.

Written for the clinician, the book is dense with jargon, and psychoanalytical biases which prove hard to penetrate in places. At the price, no-one is likely to want to purchase a copy, but Magonia readers should consider borrowing from the British Lending Library, via their local public library. P.R.

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RING, Kenneth. *Heading Towards Omega.* William Morrow, 1984. \$11.95.

Kenneth Ring, author of *Life and Death* one of the pioneering studies of the Near Death Experience, here presents a study of the after-effects of 'deep' NDEs, in which the experient entered a transdimensional realm. The similarities with UFO contactees, in the description of sometimes science-fictional, supracellular worlds, the difficulties of re-adjustment (King reports a considerable number of NDEers end up divorcing their spouses, or at least wanting to), the claims of spiritual insight, personality growth, and the development of shamanic wild talents, are startling.

Like contactees, some NDEers are given the secret of the universe, which they promptly forget on returning to a mundane state of consciousness. Others are given flash-forwards of their personal lives and the world's future - the latter being heavy on the standard pop occult apocalypticism about disastrous earthquakes, the nuclear war due in April 1988 and etc., to be followed by a golden age. One NDEer, T.S., a garage mechanic, developed an interest in quantum mechanics, though as with many contactees, it is doubtful whether his claims to superior knowledge could be verified.

NDE investigators tend to come across the type of experiences which fit their preconceptions: the Fundamentalist Maurice Rawlings came across visions of heaven and hell and calls to repentance; 'new ager' King finds messages which confirm his beliefs that NDEs are generated by the rising of the kundalini power, and are signposts on the road to a new stage of humanity a la *Childhood's*

End, the Omega of the title. Had King studied Western fairy-lore with the same avidity that he has studied the Eastern religions, pop-Californian style, he would have been forewarned against the seductive enchantments of Magonia, and may have paused before proclaiming death as a great adventure and endorsing such 'revelations' as "...whatever was happening, the wars, famine, etc. was OK, everything was perfect. Somehow it was part of the perfection that we didn't have to be concerned about at all", that nuclear holocaust is not only inevitable but desirable and necessary so the new age can emerge - though to be fair, King does cavil at that! PR

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DUERR, Hans Peter. *Dreamtime; concerning the boundary between wilderness and civilization*. Translated by Felicitas Goodman. Basil Blackwell, 1985. £17.50.

An examination of the night-rides of witches after rubbing themselves with certain salves, leads Duerr into a discussion of a wide variety of rites and experiences through which a given culture's boundaries are broken; and to a further philosophical discussion of the validity of the experiences of other cultures and states of consciousness. The role of woman as being on the boundary between civilization and wilderness is one theme, another is that of the initiate who must enter the wilderness in order to be truly civilized on his return. The use of a wide variety of diverse customs to illustrate a point is in the tradition of Fraser, and seems dubious, and Duerr has apparently been subject to severe criticism on this and other points. Frequent quotes from Castaneda do not add to one's feelings of confidence. It should be noted that of 462 pages in this book, only 133 are text, the rest being footnotes and bibliography. Despite reservations probably worth getting when the paperback comes out. PR

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FAWCETT, Lawrence and GREENWOOD, Barry. *Clear Intent: the government cover-up of the UFO experience*. Prentice-Hall, 1984. \$8.95.

The book is the product of the cases brought by Citizens Against UFO Secrecy (CAUS) against various agencies of the US government to force them to release documents on UFOs, under the Freedom of Information Act. Documents were released by the USAF, the CIA, the FBI and the National Security Agency. Readers hoping for amazing revelations, or even detailed investigations of high-strangeness cases, will be disappointed.

There is little that is new: the earlier chapters give an account of 'mystery helicopters' as various Air Force bases in 1975.

From what is printed here there seems little that could not be explained by a mixture of unauthorised helicopter flights, and the usual bright stars and planets, misinterpreted in an atmosphere of anxiety and panic.

Much of the book is devoted to already well-known cases better reported elsewhere, and masses of trivia. The authors, having gone to a great deal of trouble and expense to recover the information, are inclined to treasure every scrap, thus the mixture of gossip, newspaper clippings and barmy speculation (including one hilarious piece which reads as though it was written by Howard, from *Hill Street Blues!*) emanating from various government agencies is treated with the utmost respect. Although the authors criticise government action, the reverence for authority and 'expert' witnesses shines through.

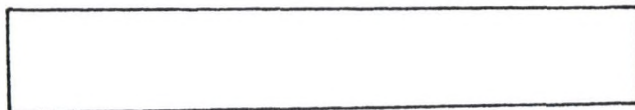
What seems apparent from this book is that no evidence has been produced for a secret, government-sponsored study of the UFO experience in the USA. The standard of case investigation revealed is below that of all but the most naive amateur ufologists, and beliefs about UFOs amongst personnel of government agencies mirror those in society at large.

One the basis of their evidence the authors conclude that unknown machines piloted by "advanced biological life-forms" are monitoring United States military bases with a "clear intent" to do something unspecified. That sounds very familiar - no doubt because it is the conclusion Donald Keyhoe came to in classics such as *Flying Saucers from Outer Space*, back in the early 1950's. PR

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SUTHERLAND, Elizabeth. *Ravens and Black Rain: the story of Highland second sight*. Constable, 1985. £10.95.

Elizabeth Sutherland examines the changing perceptions of 'second sight' amongst the intelligentsia from the seventeenth to the nineteenth century. She examines the legend and possible historical basis of the Brahan Seer, and provides portraits of some more modern seers. An appendix gives a list of current prophecies in circulation: these range from the trivial to the doom-laden, and contain motifs such as 'the miller with four thumbs', common in much British prophetic folklore. Popular verifications are often very strained. Modern seers and psychic experiences are put in a folkloric context, often otherwise overlooked; however the account of modern psychical research is much weaker than the rest of the book and should have been omitted. PR



## Feature Review; The Great Martian Panic

BARTHEL, Gerard and BRUCKER, Jacques. *La Grande Peur Martienne*, Nouvelles Editions Rationnalistes, Paris, 1979.

It is regrettable that the lack of a suitable translation condemns some books to remain unknown to the English-speaking public, because some foreign works are significant and should be read by all interested in the UFO phenomenon.

One such book is *La Grande Peur Martienne*. When it first appeared it was not well received by European ufologists, who perceived it as a demolishing attack on ufology, intended to promote the so-called socio-psychological explanations of the phenomenon.

Perhaps in the end that is what the work of Barthel and Brucker has done; but after a thoughtful reading, I do not believe that such was their original intent.

The book addresses exclusively the French wave of 1954, more precisely the cases reported between August 1 and November 30, of which the author claims to have reinvestigated 562, by directly interviewing the original witnesses and reviewing the newspapers of the time. In doing so, they have discovered a large number of cases with trivial explanations, as well as a good number of hoaxes and frauds, including deliberate media manipulations.

The original reports are presented in the text together with the new elements discovered by the authors, thus eliminating those cases from the catalogues of UFO events.

All of this sounds serious and legitimate and in a way is similar to the methodology used by UNICAT, but the reader soon discovers that the selection of the cases presented is far from unbiased. The brunt of their attack seems to be on Jacques Vallee, and emphasises the lack of care and critical judgement apparent in the selection of the cases that were included in his catalog. By actual count, more than forty cases of the Vallee catalogue have been shown to be poor, erroneous, and I will add, without scientific value.

Not that Vallee does not deserve this ruthless critique. In fact, during our own consideration of *Passport to Magoniawe* have found many cases that surprised us, as they are worthless and based either on newspaper accounts, marked 'personal' (which rules out the possibility of an independent verification), or attributed to Guy Quincy, whose original listings do not have suitable references. Not unexpectedly, many of the cases demolished

by Barthel and Brucker coincide with the ones I have already eliminated.

But after all this good work, the authors seem to run out of steam, and rush to their world-shaking conclusion: UFOs do not exist (sounds familiar, doesn't it?). Nobody has touched one, no craft has ever landed, no marks on the ground can be attributed to those nonexistent UFOs. As Michel Monnerie said, "there are no UFOs". All we have is a complex mixture of various circumstances, magnified by the media eager for sensationalism and by ufologists wanting only to perpetuate a myth. There is really nothing behind those hundreds of thousands of reports, and all have a trivial or mundane explanation.

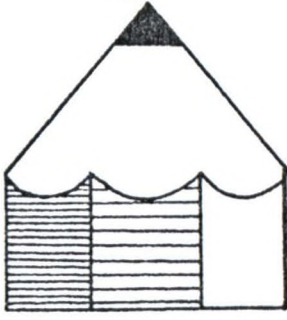
Perhaps Barthel and Brucker realised at this point that they had gone too far, that the extrapolation from a few cases from the 1954 wave to all the cases in France, and by extension to all the cases in the world, was unsound. Thus as an afterthought they tell us that they have "also studied the majority of the important cases" (for France), and they produce a short list of such cases. But alas! Those are hardly the most important cases, which are notoriously absent. Not a word is said about, for instance, Cussac (670829) or the case of Dr. X (681102). Two other cases are noted: Quarouble (540911), dismissed by waving hands and ignoring the evidence; and Valensole (650701), for which, since other cases have shown that physical traces and humanoids are without foundation, the sincerity of the witness is dubious, and one must look for a psychological explanation.

To give the authors credit where credit is due, their criticism of the methodology in the selection of cases is accurate, and there is at least one classical case (Premanon, 540927) that they have unmasked. And they have also pointed out in the Vallee Catalogue some of the cases without scientific value, information which is really not new to us.

In spite of their unsupported extrapolation, their leaning towards socio-psychological solutions, and their ignoring the evidence when it is not in the direction of their bias, the work has merits. It points out the fallacies of using newspapers as sources of information and the resultant inexactitudes in dates and times, of which we have become so acutely aware in working with UNICAT, and indirectly supports our methodology of not even considering a case unless there exists a good written report based on an 'in situ' investigation.

Dr. Willy Smith

# Jottings



## Silicon Vallee

TO the Donmar Theatre in Covent Garden on the 30th June to hear Jacques Vallee talk on 'Close Encounters of the Fourth Dimensional Kind'; a catch-all title which covered a resume of Vallee's work in the seventies, roughly the period from *Passport to Magonia* to *Messengers of Deception*. Little of it was new to the UFO glitterati who attended in force. As usual with these events question time provided most of the laughs, with vivid descriptions from one globe-trotting American psychic who'd just returned from six months in South America waiting for the 'ships' to land (where do these people get the money from?) of her encounters, close or otherwise, with a Hugo Rune-type character who apparently radiated an amazing aura whilst standing in a room in his underpants. Nuff said.

Ufologists hanging round the local pubs after the lecture discussed the mysterious 'International Centre for UFO Research' which promoted the event. Before the good doctor spoke a smooth American announced the formation of the London HQ of the Centre (or should it be Center?), hoping that it would 'work in co-operation with British researchers'. Full marks for pious hopes, but none out of ten for observation of reality.

The Centre is believed to be connected with a mysterious offer of a vast amount of money to the late Dr Hynek's 'Center for UFO Studies', which was accepted then rapidly dropped like a hot potatoe. Talk of 'strange cults' and Vallee's 'minders' spread round the huddles of ufologists, as the ufological superstar was 'chaperoned' back to his hotel and thence back home to Southern California, leaving British ufology bemused, slightly suspicious and vaguely dissatisfied.

## Do they mean us...?

Our distinguished organ is not exactly flavour of the month in some circles, and certain

magazines have been bandying our name about. *Magonia* has always worked on the principle that all publicity is good publicity so long as they spell your name right - so shape up, *Beyond Science!*

"We have recently been shown a rather vitriolic little criticism of *Beyond Science!* which floundered in some sort of typed parish magazine called *Magnolia*...

*Beyond Science!*, July 1986.

"What ghosts and fairies have to do with UFOs we are still trying to evaluate. This rubbish dished out by *Magonia* is well representative of their armchair approach. We suggest they spend a great deal more time investigating UFOs. It is no small wonder that science stays well clear of UFOs with ghosthunters fully involved in research... As for the team from *Magonia* we strongly believe they are on the wrong track, and we suggest they pack in now and leave UFO research to serious people."

*YUFOS Quest*, July 1986.

## Touché!

No other comment really, to Jenny Randles observation in *Northern UFO News* that our little homily about sending exchange magazines to former addresses, and the mental anguish it must cause current residents, was sent to her old address.

And while we're saying *mea culpa* we must point out that although Thorson's books are always reasonable priced, even they are not giving away Nicholas Goodrick-Clarke's excellent *Occult Roots of Nazism* for £0.00 as our review last seemed to suggest. In fact its a very reasonable £12.95 for a substantial, deeply research and well written hardback.

Oh yes, and Abbé X. didn't live 900 years backwards from 1936 to 1047, he was curé from 1936 to 1947. (Thank you, Manfred). And while we're about it. [That's enough *mea culpas* for now. Ed.]

## 'The Colonel' writes:

I hope that everybody followed the advice in the last issue of *Magonia*, and put their shirt on the second favourite in the Derby. The odds were not very good, but enough to make it worthwhile. Anyway, what other UFO magazine gives you such good racing tips? 100% successful record so far! Incidentally, Old Moore seems to have scored several more interesting hits, and we may take another look at his record. Any racing certainties we'll pass on to you.

