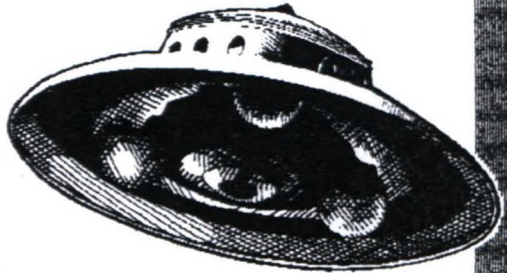


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Martin Kottmeyer concludes the hidden history of ufological hypochondria



Fairyland's Hunters

Peter Rogerson begins a revisionist history of abductions.

Roger Sandell summarises the latest developments in the Satanism scare



Travis: the Movie

Nigel Watson reviews 'Fire in the Sky'



Plus:



Northern Echoes



Books



Letters



25 Years Ago

Magonia

MAGONIA 46 (MUFOB 93)

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PETER ROGERSON'S NORTHERN ECHOES



APOLOGIES for a technical hitch in the last column. The penultimate paragraph should have read: "there are many cases in which *if* the events occurred exactly as the witnesses described, we are faced with a major puzzle, but given what we know (or perhaps more accurately don't know) about perception, description, memory etc., then that may be a very big 'if' indeed". This is I hope not a debunking position but a recognition of the complexities we face in this field.

Some things do need to be swiftly and comprehensively debunked however. One such is the rumour which swept Warrington after the bombs there in March, that MacDonald's, the fast food chain, "contributes to the I.R.A." This is, of course, nonsense, but it appears to have arisen because someone saw a TV documentary in which a MacDonald's pay slip was shown, which included the heading 'Deduction to IRA'. The acronym here, however, does not stand for Irish Republican Army, but 'Individual Retirement Account', an American pension plan. As a result of this nasty urban legend several MacDonald's staff in Warrington have been abused and attacked. As the staff at MacDonald's were working only feet from where the second, fatal, bomb exploded, and were some of the first people to tend the wounded, this is bitterly ironic indeed.

I couldn't let the death of Aimé Michel, reported in *Magonia* 45, to go unnoticed here, as it was reading his book, *The Truth About Flying Saucers* which first led me into this subject more than thirty years ago. Michel converted me to 'belief in flying saucers' and the nuts and bolts ETH, which position I held for a number of years.

Later on I actually corresponded with Michel for a brief period, but my cat was never able to completely convince his that cats weren't would-be human beings who hadn't quite made it, but rather successful products of their own evolutionary history. Poor old Tim always argued that all this talk of extraterrestrial spaceships was nonsense, as truly intelligent aliens would be developing really important and useful skills such as simultaneously catching two trout, one with your front paws, the other with your rear while hanging over a fast-flowing river with your tail wrapped round a tree in a Force Nine gale. That's really superior.

Though such arguments never convinced Michel, he did, unlike many other supporters of the ETH, realise that if that hypothesis was true, then there was no point in going on with ufology, because we could never learn anything about truly alien extraterrestrials. So he gave up the subject.

This was before the growth of stories about omnipotent Greys, who can transport people through solid walls into invisible and impalpable spaceships. If such were the case, then we could not only know nothing about UFOs, but could know nothing about anything. If extraterrestrials can transport people through solid walls, they can do anything they want to. Our senses and scientific instruments, all science, all knowledge, would end. It is hardly surprising that some of us do not relish such a prospect, and find invoking omnipotent wills to explain anomalies as being about as useful as 'explaining' lightning as the wrath of Zeus!

It is all very well for supporters of the physical reality of abductions to argue, for example, that they have 'mental health experts' on their side. However similar

Continued on Page Seven >>>

Notes Towards a Revisionist History of Abductions

BY PETER ROGERSON

Part One

Fairyland's Hunters

THE THESIS of this series of articles is a simple one; it is that the history of the growth of abduction stories within ufology is a far more tangled affair than the 'entirely unprejudiced' official history would have us believe. In it I have collated material from my own *INTCAT* (1), Eddie Bullard's catalogue (2) and other sources, and arranged them in a rough chronology of reportage and investigation. These articles constitute notes towards a history; however, only a small fraction of potential sources has been examined, and the picture may change radically as wider trawls bring in new material. But I hope that they will provide some impression of how the theme of abductions percolated into ufological culture.

In a general sense, as the editors of this magazine have documented, the idea of 'being taken' by 'the other' is a very pervasive one in human cultures, and it is a testimony to its power that it emerged very rapidly in the 'age of the flying saucer'. It was a theme in many early science fiction films of a vaguely ufological bent, and perhaps its first post-1947 literary treatment was in the novel *Star of Ill Omen* by Dennis Wheatley (3), the well-known horror story writer, and one of the great spreaders of the satanism myth. In this novel the usual melange of stock characters are abducted from Peron's Argentina by giant humanoids to Mars, where it transpires the giants are little more than the beasts of burden of the super-insects who are the real masters of the dying planet. That flying saucers were the vehicles of Martian super-bees had been the theme of the first British UFO book *Riddle of the Flying Saucers*, by the mystic and science writer Gerald Heard (4), who had been commissioned to write the book by Waveney Girvan, who was later to be publisher, then editor, of

Flying Saucer Review. (5)

As readers of *Magonia* know, I argue that one can determine two broad strands within ufology; a 'religious', contactee-orientated 'flying saucer' tradition; and a secular 'UFO' tradition; and very early on the theme of the race of invaders from the dying planet Mars became one of the staples of the latter tradition. It seemed to follow naturally that potential invaders may want samples or hostages. By early 1954 Harold Tom Wilkins, in a book which the UK publisher gave the low-key title *Flying Saucers on the Moon*, but which the American gave the much more evocative title *Flying Saucers on the Attack*, (6) suggested: 'One wonders how many cases of mysterious disappearances of men and women in 1948-52 might be explained as TAKEN ABOARD A FLYING SAUCER MET IN A LONELY PLACE' (Wilkins's capitals), and backed up this claim with some of the earliest ufological references to a variety of Fortean disappearances, such as Flight 19, the Flannan Lighthouse, etc. He also quotes a billboard erected by one George Sodder of Fayetteville, North Carolina, in July 1953: 'I offer \$5,000 for information about the fate of five children, mysteriously snatched away from a burning house on Christmas morning 1945. The parents escaped, but at first they believed the children perished in the flames, supposed to be caused by faulty wiring. But no remains were found in the ashes. A bus driver says he had seen balls of fire thrown on to the roof.' (7) Already we can see how the pain of the loss of children whose bodies are presumably burned quite away, can be assuaged by the hope that they are not really dead after all, but 'taken' to some fairyland whence perchance they may be recalled.

In the following years similar speculations ap-

- 1 ROGERSON, Peter (compiler), *INTCAT: A century of UFO landings 1880-1980*, unpublished manuscript.
- 2 BULLARD, Thomas E., *UFO Abductions: The measure of a mystery* (2 vols), Fund for UFO Researchers, 1987.
- 3 WHEATLEY, Dennis, *Star of Ill Omen*, Hutchinson, 1952.
- 4 Heard, Gerald, *The Riddle of the Flying Saucers*, Carroll and Nicholson, 1950.
- 5 GIRVAN, Waveney, *Flying Saucers and Common Sense*, Muller, 1955.
- 6 WILKINS, Harold, *Flying Saucers on the Moon*, Peter Owen, 1954 (published in USA as *Flying Saucers on the Attack*, Citadel Press, 1954).
- 7 *Ibid.*, p. 262.

■8 WILKINS, Harold T., *Flying Saucers Uncensored*, Citadel Press, 1955, p. 47

■9 *Ibid.*, pp 100-105.

■10 JESSUP, Morris K., *The Case for the UFO*, Arco, 1955, p. 144.

■11 KEYHOE, Donald E., *The Flying Saucer Conspiracy*, Holt, 1955.

■12 CHIBBETT, Harold S.W., 'UFOs and parapsychology' in BOWEN, Charles (ed.), *UFO Percipients, Flying Saucer Review Special Issue No. 3*, September 1989, pp 33-36. (First published in *Ouranos* magazine, August 1954; reprinted in *Mystic Magazine*, February 1955).

■13 CLARK, Jerome, 'The coming of the Venusians', *Fate*, January 1981, pp 49-55.

■14 VALLEE, Jacques, *Anatomy of a Phenomenon*, Spearman, 1966, p. 134.

■15 BINDER, Otto, *Flying Saucers are Watching Us*, Belmont, 1968, pp 39-40, and FLAMMONDE, Paris, *The Age of Flying Saucers*, Hawthorn, 1971, p. 61. Binder gives the source as Gray Barker's *Saucerian* magazine which, according to Eberhart, was published between September 1953 and Spring 1955 (has anyone got the original?).

■16 VALLEE, Jacques, *Passport to Magonia*, Regnery, 1969. Appendix 'A Century of UFO Landings', case 118. Vallée gives the source as Guieu, which appears to relate to the French edition of *Flying Saucers Come from Another World*, Hutchinson, 1956. A search of the English edition failed to find this case.

peared; Wilkins in his second book *Flying Saucers Uncensored* referred to the story of the two contactees Karl Hunrath and Wilbur Wilkinson whose mysterious disappearance was regarded as an 'alleged abduction by flying saucers' and Wilkinson's wife was quoted as saying that they had been abducted by flying saucers in the California desert. (8) To this were added more tales of Fortean appearances and disappearances. (9) M.K. Jessup in his *Case for the UFO* (10) added the legends of 'the man who crossed the field' and 'the boy who went to the well', disappearing ships and crews, and teleportations suggesting that they had been 'captured by a space contraction for purposes beyond our lien'. Donald Keyhoe's *Flying Saucer Conspiracy* (11) highlighted the Kimross air base story in which a plane was seen to merge with another blip on a radar screen and disappear, and speculated that it may have been abducted; Flight 19 was also mentioned as a possible abduction target.

That such speculation should lead to personal stories was not unexpected, and three broad narrative strands emerged; the abduction escapee in which the narrator tells of his narrow escape from being abducted, the abduction witness, in which the narrator tells of seeing someone else being abducted, presumably not to reappear; and the abduction survivor stories, in which the narrator tells of his adventures on board the alien craft. A further set of narratives are those of the on-board adventures, which differ from the abductions chiefly in that the narrators were either invited or simply walked on board.

Perhaps the earliest vision of the interior of a 'flying saucer' in the modern era was that of a female hypnosis subject of Harold Chibbett in 1947 (12), who under trance described a 'psychic voyage' to what she thought was Mars, where she was subjected to painful procedures by giant humanoids including two women and a bald man; perhaps this inspired Dennis Wheatley's giant humanoids. Perhaps the earliest alleged physical on-board adventure was that of Samuel Estes Thompson (which appeared, perhaps significantly, in the 1 April issue of the *Centralia Daily Chronicle*, though Kenneth Arnold subsequently interviewed Thompson and felt he was sincere). His story was that, driving down a back road, he saw an object hovering above the ground, and was invited on board by curiously naive naked beings who said that they came from Venus. Though they didn't seem to know how their craft worked, they could talk about reincarnation, vegetarianism and similar new-age topics. (13)

Pursuing the abduction theme, if we set aside for lack of real detail and clear, contemporaneous references the alleged kidnapping of Tom Brook in Florida in August 1952; (14) the claim of Albert Grear, a farmer outside Zanesville, Ohio, that his brother James levitated



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was to be significant in
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image of the secular
ufonaut:
the dwarf with the outsize
head as described by
Marius Dewilde**

American contactees. Dewilde's stories were far more complex, and he was to emerge as both contactee and abductee. No details of these developments are currently available in English; perhaps some of our French readers could oblige?

The earliest so far dated report of an abduction attempt comes from *L'Aurore* of 12 September, which reported that a Mr Fili of Tehran was on the balcony of the second floor of his house when he saw a luminous object hovering 20 m away. Inside was a small man dressed in black with a trunk like an elephant's. Fili felt magnetically drawn towards the object, but when he screamed it broke the spell and the object took off. (17)

Eleven days later, in the unlikely place of the letters column of *Paris Match*, came the earliest known abduction survivor report. Mr GB of Marseille recounted how as a boy he had been walking along the banks of the North Canal when he was seized by two men from behind the bushes. They were tall, slender and dressed in what looked like flexible metallic diving suits. They carried him into a strange object which had square or rectangular portholes. Inside was a flexible couch on which he sat. The boy began to weep and, some minutes later, an opening appeared in the ceiling of the cabin, and he was on the ground again. He found that he had to walk for most of the afternoon to get back to where he had been taken from, though he had been in the craft for only about 5 minutes. (18)

Even in this third-hand summary we can detect hints of such well-known later themes as doorway amnesia and time lapse, but otherwise this narrative at the very origin of the abduction saga is a very bare one; no medical examination, certainly no sex. It is determinedly secular and its antecedents are secular, for surely the story of a boy kidnapped by men in diving suits by a canal and taken to a craft whose escape hatch is in the roof belongs in a children's

away as a blinding flash sped north-east in December 1953, (15) or the attempted kidnapping of a girl by two glowing entities with fish-like hands at Brovst, Denmark, on 12 September 1953, (16) it appears that the earliest abduction stories emerged from the 'great wave' of 1954.

This wave was to be significant in a further way in that it marked the emergence of a broadly acceptable image of the secular ufonaut, the dwarf with the outsize head as described by Marius Dewilde and taken up enthusiastically by other witnesses and journalists. Given the imprimatur of Aimé Michel, APRO and eventually NICAP, the Dewilde humanoid was to be one of the main ingredients in the image of the Grey. Dewilde's story was taken up because, at least as presented by Michel, it was seen as a stark contrast to the

adventure story of kidnapping by submariners. The image of being pounced on from behind bushes hints at child abusers. Here we can see the emergence of the UFO abduction story out of a melange of secular abduction themes.

The stories of the battles with the 'little hairy aliens' in Venezuela in December 1954, most particularly the Flores/Gomez case, can be fitted into escape narratives. More to the point, an unnamed Naples newspaper of 13 December 1954 introduced the second known abduction story. A 57-year-old peasant absent from home for two days claimed on his return that he had been force-marched for the missing period by two strange beings, sometimes tall, sometimes dwarfs, in the colours of the rainbow. He had felt weightless as if flying, and although it had been raining he was quite dry, but wild and incoherent. (19) This is much less like the standard abduction story than the French one. It is also far less secular, for it introduces an altogether magical night journey in the company of shape-shifters, deeply rooted in the traditions of the region, with almost no secular ufological imagery.

What could have been the third abduction of 1954, if details of just when the investigation took place or if contemporaneous reports could be found, was supposed to have happened on 2 November at Santo Amara in Brazil. A taxi driver walking home from work saw a glowing circular object about 30-40 m in diameter at a street corner and, when he tried to flee, found himself paralysed, speechless, and in the grip of a strange feeling. This was replaced by a great curiosity and somehow he walked through a sliding door into the object, where he encountered a circular room lighted by a soft, lampless illumination. On a curiously shaped table were various maps and charts, including one of South America. He suddenly found himself faced by three human-shaped beings less than 5 ft tall, with dark brown skin, short dark hair, and dressed in light grey, one-piece coveralls without buttons or zips. In their belts were what looked like guns. They looked at him intently without speaking to him, but conversing among themselves in a 'language with a lot of k's'. The taxi driver found himself paralysed again and back outside the object. (20) As the earliest date of publication for this story is 1967, it may well not have surfaced until about that time and be subjected to inevitable contamination, but we can see hints of doorway amnesia and mental control, though again sex and medicine are absent. Evidence instead is on militaristic plans, perhaps for the invasion of Brazil, which was one of the obsessions of Olavo Fontes, the investigator. The lampless light has been hailed as some sort of evidence for authenticity, but it should be noted that it also appears in the contactee stories of Truman Bethurum (21) (of which more later) and George Adamski. (22) As far back as the seventeenth century Robert Kirk recalled meeting a woman who had been taken to a place 'full of light without any fountain or lamp from whence it did spring'. (22a)

Perhaps the earliest reference to medical procedures in these stories comes from the mid-fifties with the fragmentary story of Fred Reagan, a pilot who was supposed to have crashed into a flying saucer in July 1952 and been rescued by the crew who cured him of cancer, though not very thoroughly it would appear, as he died of a brain tumour a couple of years later. These extraterrestrial samaritans are said to have resembled 3 ft

3 ft tall asparagus stalks. Who says these stories don't vary? (23)

A 1956 abduction featured in the Todd Kitteridge affair. Kitteridge had claimed that, awoken by his dogs, he saw a golden ball descending behind the branch of a tree, as the dogs ran around barking. From it emerged three tall beings dressed in ski suits, with long blond hair and strange, protruding eyes. At first he felt afraid but his fear disappeared and it seemed he was no longer thinking his own thoughts. One of the men said he was from Venus, but left when the dogs continued to harass him. The object returned three days later. The same thing happened to a woman school teacher and to a linesman. The woman later rang the investigators in hysteria, saying that 'they' were visiting and threatening to abduct her. (24)

The rumours of aircraft being taken by 'them' were sooner or later bound to produce an eyewitness. In May 1957 he arrived in the person of Eugene Metcalf of Paris, Illinois, who claimed that two years earlier, in May 1955, he had seen from his back yard a bell-shaped object, which he had seen many times in the past few years, swallow up a jet aircraft, like a hawk catching a chicken. (24a) Needless to say, no planes were reported missing. Other abduction stories were in the airwaves if not in the air, for the March 1957 edition of the Long John Nebel radio show featured John Robinson, a sidekick of Jim Moseley, reporting a dramatically spooky, if not very plausible, abduction tale. The gist of it was that in 1944 he, Robinson, had a neighbour named Steve Brodie who one day saw (in Robinson's apartment) a copy of one of Ray Palmer's magazines featuring the Dero. Brodie yelled out: 'He speaks of the Dero!' and proceeded to tell Robinson how he had been prospecting out West with a companion in 1938. One day they encountered two mysterious cowed figures, who paralysed Brodie by pointing a rod-like device at him. When the companion tried to flee, they fired at him, and Brodie heard him scream and smelled burnt flesh. When one of the figures placed 'small earphones' behind his ears Brodie lost consciousness. From time to time he would come to, in a place which fellow prisoners told him was the cave of the Dero. Each time his brain began to clear, the cowed one adjusted the earphones and Brodie lost consciousness again. He eventually came to walking the streets of Manhattan two years later. Brodie showed Robinson scarred patches behind his ears a little smaller than a silver dollar. Brodie said that since his ordeal he was unable to eat meat (cf. John Avis). Time passed; Robinson left the apartment, but on returning for a visit found that Brodie had disappeared. Another neighbour told Robinson that he had seen Brodie in Arizona, wandering about like a zombie. We are presumably supposed to conclude that he was back under the control of the Dero. (25)

It is in this unlikely tale that we first encounter the implants (behind the ears as in *Invasion of the Martians*), and other abductionist staples such as the paralysing rods and the doorway amnesia. Publication of this story in *Allende Letters - New UFO Breakthrough* in 1968 may have led to the first wave of implant stories, or so Steiger hinted in some later works, though no details survive.

If the 'great wave' of 1954 had produced the first 'true' abduction survivor story then the great

■17 *Ibid.*, case 211, cf. CREIGHTON, Gordon, 'Attempted abduction by UFO entity', *Flying Saucer Review*, 13, 2, March/April 1967, pp 23-24, quoting the Iranian newspaper *Ettela'at*, 15 October 1954.

■18 *INTCAT* files. Supplied by Alain Garnard from research by D. Guardian.

■19 FIORINO, Paolo, 'Abductions in Italy', *UFO Times*, 13, May 1991, quoting Naples papers of 13 December 1954 and investigation by Umberto Telarcio in 1974.

■20 LORENZEN, Coral and Jim, *Flying Saucer Occupants*, New American Library, 1967, p. 198.

Investigation by Olavo Fontes and others.

■21 BETHURUM, Truman, *Aboard a Flying Saucer*, De Vorss, 1954, p. 42.

■22 ADAMSKI, George, *Inside the Space Ships*, Arco, 1956, p. 46.

■22a KIRK, Robert, *The Secret and a Short Treatise of Charms and Spels* (sic), (ed. Stewart Sanderson), D.S. Brewer for the Folklore Society, 1976, p. 69. cf. modern-language version of *Secret*

Commonwealth incorporated in STEWART, R. J. *Robert Kirj.*

■23 CREIGHTON, Gordon, 'Healing from UFOs', *Flying Saucer Review*, 15, 5, September/October 1969, p. 20. The story was said to be circulating in the early days of *Flying Saucer Review* (1955-6). Any earlier published versions?

■24 *INTCAT* files. *Civilian Saucer Intelligence Newsletter*, No. 6, p. 15, quoting *Hollywood Citizen*, 20 July 1956 and investigation by Isobel Epperson.

- 25 STEIGER, Brad and WHRITENOUR, Joan, *New UFO Breakthrough*, Tandem, 1967.
- 26 BOWEN, Charles. 'Fantasy or truth? a new look at an old contact claim'. *FSR*, 13, 4, July-August 1967
- 27 ALLEN, W. Gordon, *Spacecraft from beyond Three Dimensions*, Exposition Press, 1959.
- 28 FULLER, John G., *Interrupted Journey*, Dial Press, 1966, pp. 42-58. Hohmann and Jackson were authors of an American Rocket Society pamphlet entitled 'An historic report of life in space'. (Eberhardt 15284)
- 29 CREIGHTON, Gordon, 'The amazing case of Antonio Villas Boas', *The Humanoids*, Spearman, 1969, p. 216.
- 30 LESLIE, Desmond and ADAMSKI, George, *Flying Saucers Have Landed*, Wemer Laurie, 1953, p. 195.
- 31 CREIGHTON, *op. cit.*, 'The humanoids in Latin America', pp. 94-95. LORENZEN, Coral, *The Great Flying Saucer Hoax*, William Frederick Press, 1962, pp. 46-47.

wave of 1957, which generated a number of rather secular occupant stories, produced the second survivor story, that of the Salzburg soldier. This story first appeared in the obscurity of the 11 December 1957 issue of the *Prince George Citizen* (British Columbia), subsequently in Ralph Sandbach's *Ufology News* and the May 1958 edition of Ray Palmer's *Flying Saucers*. It was a poorly crafted story in which an American serviceman in Salzburg was captured by a bug-eyed monster and taken on a trip to Mars on board a flying saucer. The alien was described as being smaller than the witness, with a high cylindrical forehead, large eyes with smaller eyes in them like an insect's, two holes for a nose, a slit mouth, holes for ears and a white skull; the torso was round like a tin can. It had no neck,

proportionate legs but short arms which terminated in three-fingered hands. The story contained one major error, that the narrator and his captor flipped over as they reached the zone of gravitational neutrality between the earth and the moon. (26) In this bug-eyed robot can be seen hints of future things, the slit mouth, the absence of nose and the three-fingered hand.

What is more significant, however, is that this was the first abduction to be published in a book which circulated beyond the narrow world of ufology. This was W. Gordon Allen's *Spacecraft from beyond Three Dimensions*, published in 1959, two years before the Hill abduction. Now one must concede that it was a turgid work of pseudoscience, not your first choice for a riveting read, but UFO books were in short supply in, say, 1962 and this book was in bookshops and libraries (I remember it being sold in Willshaw's in Manchester in the mid-1960s). Even if Betty Hill hadn't encountered it in her library haul, Allen's pseudoscientific speculations about ether and the 'vortex theory of atoms', and Nicholas Tesla, were, it strikes me, *precisely* the sort of thing to appeal to two of the original investigators of the Hill case, Robert Hohmann and C.D. Jackson, who were responsible for suggesting to the Hills that they had experienced 'missing time'. (28) Even more interesting is that Allen, in this better-publicised version, edited out references to the cylindrical forehead and the bug eyes; instead he described the abductor as having 'a high forehead, big eyes, a slit for a mouth, two holes for a nose, white skin, large skull, no external skin around his earhole openings' - much closer to the Grey, isn't it?

Abduction motifs appeared in some of the contactee cases in 1957, such as Reinhold Schmidt, the Pajas Blancas motorcyclist (*Diario de Cordoba*, 1 May 1957), and Professor Guimares of Sao Sebastiao (*O Cruzeiro*, 1 December 1957).

It was as a result of another article on UFOs in the previous month's *O Cruzeiro* that the next abduction story emerged, that of Antonio Villas Boas, who wrote



One reason why the AVB story gained credibility was the racist assumption that any farmer in the Brazilian interior had to be an illiterate peasant who 'couldn't possibly make all this up'

ted by another *O Cruzeiro* story, that of a farmer's encounter in Linha Bela Vista with a landed UFO and three men with long blond hair, extremely pale skin and slanted eyes. (31)

One reason why the AVB story gained credibility was the racist assumption that any farmer in the Brazilian interior had to be an illiterate peasant who 'couldn't possibly make all this up'. As Eddy Bullard pointed out to me, the fact that the Villas Boas family possessed a tractor put them well above the peasant class. In fact AVB fits very neatly into the 'classic' abductee pattern of the highly intelligent, artistic individual in a status-inconsistent lowly occupation. We now know that AVB was a determinedly upwardly mobile young man, studying a correspondence course, and eventually becoming a lawyer (at which news the ufologists who had considered him too much the rural simpleton to have made up the story, now argued that he was too bourgeois and respectable to have done so; heads I win, tails you lose, again).

Reading between the lines of Fontes's account, it seems pretty clear that AVB was hoping to sell the story to *O Cruzeiro*, and was pretty disappointed when they refused to buy, and perhaps was rather taken off guard when he started to get interrogated.

Another aspect of the AVB case which is not as clear cut as is often portrayed is how the AVB story circulated and whether the Hills could have got to hear of it. The story first emerged in February 1958, and later that year Fontes seems to have sent a report to APRO, where it is not clear how many people saw it. Rumours must have been circulating around Brazil at least, for Walter Buhler had heard about it in that year, though it appears to have taken another couple of years for him to track Antonio down. There is, admittedly weak, evidence that rumours about this case had got wider circulation in that year. This depends on the claim made in 1967 by the Australian ufologist Colin McCarthy that in 1959 George Adamski had heard about 'funny

to the editor, Joao Martins. This classic story was to be much closer to later accounts. Though in many ways AVB's sexy lady is no more credible as an alien than the Salzburg soldier's bug-eyed monster, there is a much greater sophistication of imagination at work; the bird-shaped craft, the Arabian princess woman, the sense in which the beings reconcile opposites, piloting sophisticated spaceships, but passion red in secret places, and barking like dogs or werewolves; the attempt to seize the souvenir from fairyland - in this case the clock which does not tell the time.

AVB's description of the woman's face; large elongated blue eyes, high cheekbones and pointed chin (29) suggests a derivation from Adamski who described his visitor as having slightly slanted eyes and slightly higher cheekbones. (30) The motif may have been transmit-

landings and kidnappings' (though that may have referred to the Salzburg soldier). McCarthy also claimed to have investigated a 1960 contactee who spoke about negative forces from Orion seeking to interbreed with us. If McCarthy was not making that up, it looks as though some contactee circles had got to hear about AVB and were mobilising their ideological responses. (32)

The earliest *known* publication of the AVB story was in the *SBESDV Bulletin* of April/June 1962; this bulletin was exchanged with a number of similar publications and one presumes APRO received a copy. Is it possible that, given that his interest in the Hill case was sparked off by its similarity to Brazilian car-stopping cases, that Walter Webb, the NICAP investigator, saw copies of this magazine, and if so could he have mentioned AVB in casual conversation?

Though it is often stated as a fact that the earliest English-language version of the AVB story was the famous 'The most amazing case of all' in the January/February 1965 issue of *Flying Saucer Review*, this is not quite certain. An independent translation from Buhler's version appeared in *Gray Barker's Book of Saucers*, published in 1965. (33) It is not clear whether this was original material or reprints from his magazines, a suggestion encouraged by the reference to AVB appearing in a recent issue of *SBESDV Bulletin*. Can anyone clarify this?

There is, however, no doubt about the widespread distribution of the abduction escapee narrative of Stig Rydberg and Hans Gustavsson, about their attempted kidnapping by wholly inhuman grey 'things', 1.35 m tall, 60 cm thick, which caught them in an inhuman grip. They were associated with a high-pitched hum, and the witnesses' arms went into the featureless blobs up to the elbows. This story, from Domsten in Sweden, appears to be the first abduction case involving hypnosis. Details appeared in *Fate* for July 1960 and in the Lorenzen's *Great Flying Saucer Hoax*. (34)

The year 1959 saw not only the first appearance in the Latin American press of the first car teleportation stories, but may have seen the appearance of a much more modern story. Alas, it is another case in which varying sources give different dates, one being October 1959, another November 1961. Though the case was said to have been investigated by a Colonel Schneider 'some months afterwards', unfortunately the earliest versions I can trace date from Lorenzen's *Flying Saucer Occupants* of 1967, and Felipe Carrion's *Discos Voadores Impresvisuels e Conturbadores* (1968), the latter quoted in Jader U. Pereira's *Les ETs*, giving his primary source as GGIOANI, Porto Alegre. So in the absence of a definite pre-October 1966 publication or checkable source the possibility of post-Hill contamination must remain. With that caveat, the story goes as follows. C.M., a retired police officer and real estate dealer, staying at his beach house, one night had a strong compulsion to go and walk on the beach. He then felt drawn towards a strange light, and as he approached he saw it was from a disc on the beach. One or two helmeted individuals approached, but the light obscured details. They seemed to communicate the command: 'Do not resist, you can't'. He felt paralysed but strangely unafraid. He then had a fragmentary memory of someone scratching his arm with a sort of instrument, then he had a two-hour time lapse. When he recovered he found himself back in the beach house. The light had gone and the beach was deserted. He later became depressed, anxious and anti-social. As of 1967 he was said to be reusing hypnosis. Trying to clarify just when this story emerged would be most useful, for if it does predate the Hills', it would mark the first emergence of time loss and post-encounter trauma.

Fairyland's Hunters, the first part of Peter Rogerson's major re-appraisal of UFO abductions, will be concluded in the next issue of *Magonia*. ●●●

■32 BUCKLE, Eileen, *The Scorton Mystery*, Neville Spearman, 1967.

■33 BARKER, Gray, *Gray Barker's Book of Saucers*, Saucerian Books, 1965, chapter 8, 'Visitors from the Bird Planet'.

■34 LORENZEN *Great Flying Saucer Hoax*, op. cit. pp.56-61.

Since this part of the article was written I have come across some interesting additions. The first is another translation of the 23 October 1954 *Paris-Match* piece. In an article by Jerry Clark entitled 'Close Encounters of the Third Kind, 1901-59' in *Strange*, p. 6-9, he gives an account of the 8-year-old "playing among some hills", rather than walking by the bank of a canal, when he was accosted by two tall, slender men, wearing pliable helmets, who dragged him into an oddly shaped tank. After a while an opening appeared in the ceiling of the cabin, and a few seconds later he found himself on the ground.

In another article in the same magazine, 'Where Are

the Grays?' Jerry Clark also suggests that the original report on Antonio Villas-Boas in *SBEDVB* in July-August 1962 was in English - or at least had an English summary. If so, this would have very interesting consequences.

Thirdly, in a letter dated 3 March 1993, Richard Heiden has drawn my attention to an Argentinian book, which he considers almost certainly a hoax, entitled *Yo Fui Raptado por un Plata Volador* ('I was kidnapped by a flying saucer'), by 'Leslie Hoover', published by Editorial OIR, circa 1954 - 6. (Eberhart 7708). Richard has only seen an advertisement for this book, has anyone seen a copy?

Continued from page 2.

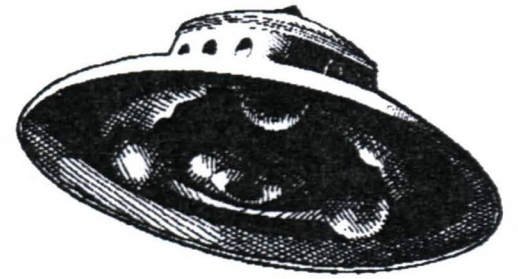
'experts' are also claiming that thousands of children are being sacrificed to the devil, without any physical evidence being provided, and also that all psychological problems are caused by past life memories, possession by Sid the local deceased alcoholic (who was possessed by you in a past life - gets confusing at this point). In other words, if we take some therapists and 'professionals' at their word, we have to

believe whole groups of improbabilities. How long before some 'therapist' claims that their clients problems are all caused by vicious vampires, or that their clients are closet were-pumas?

It is much more likely that these stories uncovered by the various species of 'therapist' are products of the imagination. But this doesn't mean they are worthless. No doubt they are saying important things,

such as: I feel I am trapped in my past; I feel I am being treated like an object; I feel I am being used. Such feelings can be expressed best for some people in stories. One fears that some therapists are so hooked on the potential sensationalism of the literal depiction of these stories, that they have long given up trying to penetrate to the truth beyond the metaphor.

Shams and Shepherds



The Seventies and so forth (1974-Now: Part Three of 'What's Up Doc?')

Martin Kottmeyer

■ 93. VON KEVICSKY, Colman, 'The 1973 UFO Invasion - Conclusions', *Official UFO*, Fall 1976, 20-21. FOWLER, Raymond E., *UFOs: Interplanetary Visitors*, Prentice-Hall, 1974, 286-300, 327.

■ 94. BLUM, Ralph and Judy, *Beyond Earth*, Bantam, 1974, 226, 225, 216, 25.

■ 95. EMENEGGER, Robert, *UFOs: Past, Present and Future*, Ballantine, 1974, 171, 150-55.

■ 96. BOWEN, Charles, *Encounter Cases from Flying Saucer Review*, Signet, 1977, 215-17.

■ 97. HYNEK, J. Allen and VALLEE, Jacques, *The Edge of Reality*, H. Regnery, 1975, 5, 9, 159, 249.

■ 98. VALLEE, Jacques, *The Invisible College*, E. P. Dutton, 1975, 30, 208, 59.

■ 99. LORENZEN, Coral and Jim, *Encounters with UFO Occupants*, Berkley, 1976, 393, 399.

■ 100. KEEL, John A., *The Mothman Prophecies*, Signet, 1975, 145, 143. KEEL, John A., *The Eighth Tower*, Signet, 1975, 145, 157.

UNLESS Colman von Kevicsky's characterisation of the 1973 wave as an invasion should be taken seriously, the last significant expression of the invasion fear occurs in Raymond Fowler's *UFOs - Interplanetary Visitors* (1974). (92) It is presented as a possibility among a range of intentions that aliens might possess. The idea of friendly contact is raised, but is muted by concerns over loss of national pride as allegiance is transferred to their superior force. In a chapter archly titled 'The Impact - Disintegration or Survival?' the existence of unprovoked hostile acts is pondered as either unwarranted aggression or an amoral act comparable to the swatting of a fly. Fowler believed the American military complex had treated UFOs as a threat, but would be helpless if they proved to be enemies. The blackouts, abductions, attacks, and burns associated with UFOs help to demonstrate that superintelligent aliens are becoming an intimate part of our environment which we will have to resign ourselves to adapting to. (93)

Ralph and Judy Blum's *Beyond Earth* (1974) asserts UFOs may be 'the biggest story ever', but they aren't sure if they are extraterrestrial and parapsychical phenomena or 'living holograms projected on the sky by the laser beams of man's unconscious mind'. The tone is decidedly upbeat, with suggestions that UFOs represent 'an almost unimaginable energy source for mankind' and have a habit of unorthodox healing. They quote Hynek's opinion that ufonauts indulge in 'seemingly pointless antics' and also include James Harder's response to a question about whether UFOs pose a threat:

'If you pick up a mouse in a laboratory situation, it's very frightening to the mouse. But it doesn't mean that you mean the mouse any harm.' (94)

Robert Emenegger's *UFOs: Past, Present and Future* (1974) also took an upbeat view of UFOs. Contacts were friendly and he concurred with the Air Force that they posed no threat. Understanding UFOs could lead to the discovery of a new energy source and a new

relationship to life throughout the universe. Fantastic revelations to questions that have puzzled philosophers throughout history were near and he hoped a reputable organisation like the American Institute of Aeronautics and Astronautics and the National Academy of Sciences would move forward to study the phenomenon. 'The immediate future looks promising.' (95) Regardless of one's reaction to Emenegger's opinions the book bears notice for a chapter on how the public would react to The Contact that is the most intelligent in the literature.

In a December 1974 editorial for *Flying Saucer Review* Charles Bowen warned that people should endeavour to avoid physical contact because UFOs have been shown to cause harm. There is perhaps a struggle for possession of our planet between good and evil forces, but UFOs may not be greatly concerned with the ultimate welfare of the human race. Noting how much of the phenomenon trades in gibberish, Bowen laments 'Hoaxing, we feared, was not the prerogative of earth men'. (96)

Hynek and Vallée's *The Edge of Reality* (1975) takes as given 'there appears to be no desire for involvement with the human race'. While UFOs are documented as causing harm, it is observed that electrical outlets also cause harm but are not innately hostile. The study of UFOs is regarded as an opportunity to move toward a new reality. New departures in methodology will, however, be needed. The Center for UFO Studies will be set up to serve those ends. (97)

The same general sentiment appears in Vallée's *The Invisible College* (1975). UFOs are indifferent to the welfare of the individual and pose no threat to national defence. The primary impact of UFOs appears to be on human belief. Could it be someone is playing a fantastic trick on us? (98)

The Lorenzens answer with a big yes. 'SOMEBODY IS PUTTING US ON!' UFO encounters are in some sense a charade. They also, however, appear to involve coldly scientific experiments on some humans

and efforts to stock some distant exotic zoo. There is a threat from UFOs after all, despite government assurances, but not apparently invasion. Fortunately they regard this threat as avoidable. Stay away from lovers' lanes and isolated camping sites. They argue the time has come to 'educate the aliens' with radio broadcasts inviting them to visit openly. (99)

John Keel decides in *The Mothman Prophecies* (1975) that the battle cry of the Phenomenon is 'Make him look like a nut!' It also prompts him to muse after Fort, 'If there is a universal mind, must it be sane?' The 'worldwide spread of the UFO belief and its accompanying disease' fills him with great consternation. In *The Eighth Tower* (1975) the dangerous character of the Phenomenon is played up with talk of the high rate of death among contactees and UFO hobbyists, and how 'any force that can sear your eyeballs, paralyse your limbs, erase your memory, burn your skin and turn you into a coughing, blubbing wreck can also maim and kill you'. It is dispassionate and ruthless. We are puppets to the superspectrum. (100)

In bizarre contrast Hans Holzer rejects 'monster' theories of aliens bent on destroying us. They may regard themselves as potential saviours. Their attempts at cross-breeding suggest we are 'not totally unworthy'. (101) Brad Steiger believed UFOs would be a transformative symbol that will unite our entire species into one spiritual organism. They would be the spiritual midwife which brings about mankind's starbirth into the universe. (102) Paris Flammonde takes the view that man will never achieve intercommunication or a symbiotic relationship with extraterrestrials in *UFO Exist* (1976) (103)

The Hynek UFO Report (1977) reflects the emerging consensus. UFO study could perhaps 'be the springboard to a revolution in man's view of himself and his place in the universe'. But they also appear to be 'playing games with us'. (104) D. Scott Rogo similarly felt UFOs demonstrate that our world plays host to a force that seeks to mystify us. (105) Bill Barry's account of the Travis Walton controversy evaluates the phenomenon as having never expressed hostility towards any of its alleged victims. Abductees are treated merely as guinea pigs. (106)

As in his book in the fifties, Leonard Stringfield's *Situation Red: The UFO Siege* (1978) is a portrait in confusion. Commenting on aircraft accidents, disappearances, and persistent spying, he admits to being stumped by the pointless harassment. UFO activity resembles a military strike force, but the randomness and absence of widespread destruction falls short of open hostility. If they wanted to destroy our civilisation, clearly they could. Their effects are sometimes deleterious and sometimes beneficial. The paradox may be sinister or profound, but it is still unresolved. (107)

Art Gatti's *UFO Encounters of the 4th Kind* (1978) involves sexual incursions and arguably falls into hypochondria. The sexual manipulation he chronicles proves at minimum the beings involved are questionably motivated. Maybe they are curious. Maybe they are milking our emotions like cattle. Maybe they include two forces; one benevolent, the other wicked. Maybe they are seeding Earth with warriors for a future Armageddon. (108)

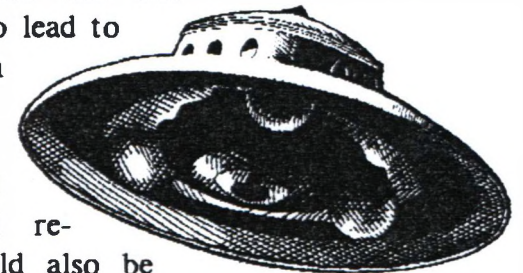
Brad Steiger's *Alien Meetings* (1978) represents a curious regression into the hypochondriacal mindset. Chapter 9 warns 'UFO Encounters May Be Hazardous to Your Health' and catalogues the usual troubles.

Motives for aliens include invasion, domination, territorial acquisition, and commercial exploitation, but he dismisses the war of the worlds idea as 'paranoid mutterings'. It would surely have been easier to mash us when we were hurling rocks around instead of nuclear weapons. Whether they are on a spiritual mission or pursuing history lessons, they at least seem to be intensely interested in us. (109)

D. Scott Rogo and Jerome Clark's *Earth's Secret Inhabitants* (1979) sees the Phenomenon as a source both of good things like raised IQs and healings plus bad things like burns and radiation effects. It provides us with visions of things humans want to believe. In fact, up to a certain point it may be good for us to believe in these things - providing, of course, that we don't become so superstitious in the process that we lose our grip on common sense'. Maybe they are clues to some larger truth. (110) Vallée in *Messengers of Deception* (1979) essentially shows that losing one's grip on common sense is the usual result of UFO belief. As such it could be a useful political tool and agent of social control. On the brighter side, UFO study might clarify exciting theoretical and practical opportunities to understand energy and information. (111)

In 1979 Yurko Bondarchuk saw imminent, before the year 2000, contact with extraterrestrials. 'It is inconceivable that their journeys to a peripheral planet are merely haphazard or mindless.' They are surveying our self-destructive capabilities and our resource base. He expects the contact to lead to the emergence of a 'new world order' in which existing territorial and ideological conflicts will be gradually eliminated and eventual creation of a restructured world economic order. A universal re-evaluation of spiritual convictions could also be expected. (112) Raymond Fowler similarly speculates that UFOs represent a 'much-needed bridge between science and religion'. The events of *The Andreasson Affair* (1979) strike him as a stage-managed religious experience by interstellar missionaries. Betty Andreasson and others like her have been primed subconsciously with information which might burst into consciousness all over the planet. (113)

D. Scott Rogo in *UFO Abductions* (1980) confesses the whole UFO abduction syndrome appears to be 'slightly ridiculous'. There is too much misinformation which appears designed to make the abductees appear to be 'total fools'. His guess is that these experiences are an elaborate facade, a camouflage forcing the individual to confront a secret aspect of himself. (114) Rogo's book includes an article by Ann Druffel written a couple of years earlier titled 'Harrison Bailey and the Flying Saucer Disease' and which involved the medical misadventures of a man who said he was told his internal organs were three times older than they should have been. Druffel diagnoses his problems as resulting from microwave radiation in a UFO encounter. (115) Druffel doesn't know if Bailey was harmed accidentally or deliberately, but Bailey thinks it was unintentional. In *The Tujunga Canyon Contacts* (1980) she opts for a view of UFOs as looking after man's continuing evolution. They take special interest in our procreative abilities or they are interested in expanding our consciousness.



■ 101. HOLZER, Hans, *The Ufonauts*, Fawcett, 1976, 262, 290-91, 304.

■ 102. STEIGER, Brad, *Gods of Aquarius: UFOs and the Transformation of Man*, Berkley, 1981, v-vi.

■ 103. FLAMMONDE, Paris, *UFO Exist*, Ballantine, 1976, 419-20.

■ 104. HYNEK, J. Allen, *The Hynek UFO Report*, Dell, 1977, 27, 181.

■ 105. ROGO, D. Scott, *The Haunted Universe*, Signet, 1977, 146.

■ 106. BARRY, Bill, *Ultimate Encounter*, Pocket, 1978, 199.

■ 107. STRINGFIELD, Leonard, *Situation Red*, Fawcett, 1977, 176.

■ 108. GATTI, Art, *UFO Encounters of the 4th Kind*, Zebra, 1978, 191.

■ 109. STEIGER, Brad, *Alien Meetings*, Ace, 1978, 209.

■ 110. ROGO, D. Scott and CLARK, Jerome, *Earth's Secret Inhabitants*, Tempo, 1979, 39, 201.

■ 111. VALLEE, Jacques, *Messengers of Deception*, Bantam, 1980, 240-41, 232.

■ 112. BONDARCHUK, Yurko, *UFO Sightings, Landings and Abductions*, Methuen, 1979, 194-96.

■ 113. FOWLER, Raymond, *The Andreasson Affair*, Prentice-Hall, 1979, 204, 202-203.

■ 114. ROGO, D. Scott, *UFO Abductions*, Signet, 1980, 226, 240.

■ 115. *Ibid.*, 122-37.

(116) *The Proceedings of the First International UFO Congress* (1980) presents a portrait of seventies ufology identical to what we've chronicled so far. Leo Sprinkle thinks contact messages are seemingly reliable because of their similarities to each other and thus offer information on the scientific and spiritual development of humankind. (117) Berthold Schwarz thinks the messages are garbage. (118) Frank Salisbury remarks that UFOs seem too irrational and perverse - they verge on the truly diabolical. (119) Stanton Friedman expresses his disagreement with Jim Lorenzen's characterisation of the phenomenon as an insult to human intelligence. (120)

In their study of several abduction cases, Judith and Alan Gansberg reported there wasn't one where the extraterrestrials were cruel to humans. Indeed, one abductee felt the aliens are angels. They conclude, in contrast to Vallée, the concept of extraterrestrials is doing man no harm and could potentially be helpful. (121)

Raymond Fowler continues ruminating about the Andreasson affair in *Casebook of a UFO Investigator* (1981) but in a somewhat larger context. He thinks that superintelligent beings have possibly been nurturing man along his evolutionary way. We are under intense attention, perhaps as potential candidates for the intergalactic community. They love mankind. (122) *The*

know the whole UFO phenomenon may be ultimately blissfully benign - there is firm evidence for this position - and so having been abducted may turn out to have been a peculiar privilege. Even so, he is 'thoroughly alarmed' and calls for an official UFO investigatory arm to be established through the United Nations so everyone would recognise UFOs as a serious reality to the governments of the world. (125) The contradiction between his alarm and the consensus of the prior decade he has trouble abandoning is unresolved.

Of Brad Steiger's *The Star People* (1981) and *The Seed* (1983) we will only comment that it is basically contactee literature for the eighties crowd. (126) John Magor's *Aliens Above, Always* (1983) also has the paternalistic quality of contacteeism - they are watching us for our benefit. (127) Cynthia Hind offers the speculation in passing that aliens are here to be entertained or to blow our minds a little in *African Encounters* (1982). (128)

Lawrence Fawcett and Barry Greenwood in *Clear Intent* (1984) border on the hypochondriacal in saying the human race could be in danger, but the laconic counterpoint that we haven't yet been conquered seems to be a call for ennui rather than concern. (129)

George Andrews in *Extraterrestrials Among Us* (1986) offers up my all-time favourite hypochondriacal speculation:

'It is an odd fact that among the viruses there are some that look like UFOs, such as the virus T. Bacteriophage. Some UFOs may have the ability to operate in either the macro-dimension of outer space or the micro-dimension of viruses, switching back and forth between them at will.' (130)

Andrews frets that our survival as a species may be at stake. 'Have we been transforming our planet into a cancer cell in the body of the galaxy instead of making it the garden of the universe?' he asks. (131) Terry Hansen, in a 1981 article, offered a more appropriate somatic metaphor for the upbeat ufology of this period. He suggested UFOs may be a sort of 'liver medicine' to make us function normally as part of a cosmic organism. (132)

Night Siege (1987) drifts along the borders of hypochondria in its chronicling of power blackouts, surges, interferences, and pain associated with a UFO flap. (133)

Intruders (1987) shares the same quality of unresolved contradiction as the prior Hopkins book. Aliens are committing a species of rape in their activities related to an unthinkable systematic breeding experiment to enrich their stock, reduce our differences and acquire the ability to feel human emotions. What they do is 'cruel' and each case is 'a personal tragedy'. Yet he also avers: 'In none of the cases I've investigated have I ever encountered the suggestion of deliberate harm or malevolence.' They don't realise the disasters they are causing because of an ignorance of human psychology. (134)

Richard Hall titled his 1988 book *Uninvited Guests*. It is one of the more flaccid titles in the literature and more connotative of pushy salesmen than an alien menace. Hall finds little evidence of overt hostility and suggests harm is accidental or self-defensive. Encounters probably represent mutual learning experiences. There is a strong interest in us and he hopes this means we are beginning a new phase and maturity, and per-

■ 116. DRUFFEL, Ann and ROGO, D. Scott, *The Tujunga Canyon Contacts - Updated Edition*, Signet, 1989, 225, 227, 229.

■ 117. FULLER, Curtis G., *Proceedings of the First International UFO Congress*, Warner, 1980, 304.

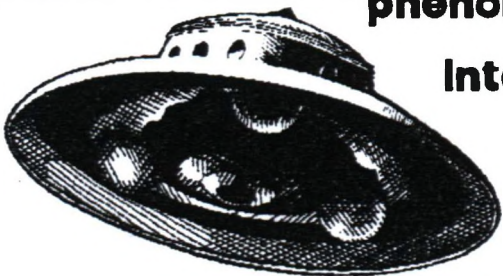
■ 118. *Ibid.*, 309.

■ 119. *Ibid.*, 117.

■ 120. *Ibid.*, 334.

■ 121. GANSBERG, Judith and Alan, *Direct Encounters*, Walker, 1980, 52, 142, 176.

■ 122. FOWLER, Raymond, *Casebook of a UFO Investigator*, Prentice-Hall, 1981, 233.



■ 123. FOWLER, Raymond, *The Andreasson Affair - Phase Two*, Prentice-Hall, 1982, 262.

■ 124. MACHLIN, Milt, *UFO*, Quick Fox, 1981, 112-15, 131.

■ 125. HOPKINS, Budd, *Missing Time*, Richard Marek, 1981, 20, 225-30, 238, 24, 237.

■ 126. STEIGER, Brad and Francie, *The Star People*, Berkley, 1981. STEIGER, Brad, *The Seed*, Berkley, 1983.

■ 127. MAGOR, John, *Aliens Above, Always*, Hancock House, 1983, 18.

■ 128. HIND, Cynthia, *African Encounters*, Gemini, 1982, 209.

■ 129. FAWCETT, Lawrence and GREENWOOD, Barry, *Clear Intent*, Prentice-Hall, 1984, 186-87.

"I do not believe that the UFO phenomenon is malign or evilly intentioned. I fear that it is merely indifferent, though I fervently hope to be proven wrong"

-Budd Hopkins

Andreasson Affair - Phase Two (1981) basically reaffirms the religionist slant of phase one and includes the millennial expectation that the Second Coming of Jesus Christ will happen during the adult lives of Bob and Betty Luca. (123)

UFO by Milt Machlin with Tim Beckley is an interesting minor work with a hypochondriacal flourish or two. An odd case of a UFO murder is recounted in which people were killed either because they knew too much or they were being experimented upon. It closes with a UFO health warning that is charming in its simple tone:

Do not approach UFOs. People get shocks or even end up in the hospital. You could also get hit by a ray gun. (124)

The appearance of Budd Hopkins's *Missing Time* (1981) represents a significant, albeit ambivalent, return to the hypochondriacal mindset. Hopkins regards abduction cases as an epidemic, but because people are protected by an induced amnesia it may be almost entirely invisible. He writes: 'I do not believe the UFO phenomenon is malign or evilly intentioned. I fear, instead, that it is merely indifferent, though I fervently hope to be proven wrong.' He adds: 'For all any of us

haps a new relationship to the universe. (135)

When *Tujunga Canyon Contacts* was reprinted in 1988 Ann Druffel modified her views in the light of new developments on the abduction scene. Aliens were now malevolent and traumatising, wily and harmful. The good news that humans have the ability to battle them off: prayer, move your toes, or make your own sound. (136)

Vallée's *Confrontations* (1990) tally up 12 cases of fatal injuries attributable to UFOs and announces the phenomenon is more dangerous and technologically complex than we thought. He feels 'a renewed sense of urgency' about UFO study. (137)

Raymond Fowler's third book on the Andreasson affair, *The Watchers* (1990), seems to represent a falling back to the hypochondriacal state we saw him in at the beginning of this period. He feels 'like a medical researcher who has inoculated himself in order to experience and treat a disease under study'. To his horror, he finds the UFO phenomenon linked to the extinction of mankind by sterility. It is inconceivable, but he also believes it to be authentic. (138)

POST MORTEM

Credit first where it is due. The Air Force got it right and told it straight. No material threat to national security existed. The invasion never took place. Mirar-chi's Pearl Harbor, Riordan's knockout attack, Keyhoe's final operation, Wilkins's death ceiling blockade, Michel's Sword of Damocles, Lorenzen's mass drugging, Edwards's imminent 'Overt Contact', Fawcett's disaster beyond all imagination, Steiger's annihilation threat, Hynek's Russian breakthrough, Palmer's ongoing titanic war, and Fowler's cultural disintegration were concerns with more basis in fantasy than in reality. The sense of urgency, the sense that it may be too late, the sense that our existence was dependent upon a correctly performed investigation was irrational fear. The Air Force repeatedly tried to get across the message that ufologists were wrong but they were in no mood to listen. It is dogma among ufologists that the Air Force was incompetent or worse, yet if that is accepted as a proper, measured evaluation, what word is proper to describe the body of thought presented by these ufologists? The Air Force did not perform flawlessly in the details, but they had the big picture in more than sufficient focus to understand it was a nuisance problem and not one of life and death significance.

The same cannot be said of ufologists. The big picture for them keeps changing. In the fifties the aliens were considerate and peace loving. In the sixties they were a source of danger and death. In the seventies they were both perversely irrational and a source of hope and maturity. The eighties saw them as a source of trauma. Are these interpretations progressively getting closer to the truth? Are they changes in fashion? We can dismiss the notion this is scientific progress. The sixties were worse than the fifties. The eighties are clearly headed into a blind alley with the ideas of alien genetic sampling and implants. Fashion connotes enthusiasm, but ufologists profess dread over the implications their studies are leading them towards.

The changes are reminiscent of changes known to happen in paranoia over time. I confess a degree of puzzlement why ufologists first regarded aliens as potential benefactors. Science fiction stories generally port-

rayed as malevolent back in the thirties and forties. Possibly there were science popularisers pushing the notion, but I can't prove it. Irregardless, the interpretive drift toward malevolence is consonant with the darkening world view as paranoids withdraw from social contact and turn inward. The stage called hypochondria is entered as the ego collapses and the fear of death asserts itself in a variety of forms such as world destruction fantasies and imaginary persecutions. These persecution fantasies have led some workers to term this the 'pursuit' stage of paranoia. The sixties of course did have such themes. The Men-in-Black fantasies flourished in this period. (139) Stories of UFO chases and UFOs shadowing people were also a commonplace occurrence. They, however, are a subset of a wider range of fears and less central to the core manifestations of approaching death.

Robert Jay Lifton, who has offered an exploratory investigation of death symbolism based on study of the aftermath of Hiroshima, has made some suggestive comments on the relationship of a genre of outer space invaders films in Japan to radical impairment of life-death balance and helplessness spawned by the threat of nuclear annihilation. (140) This impairment also led to *Godzilla* and fellow monsters tramping all over Tokyo. Such films are of course mirrored in America's alien invasion genre and the giant insect fear films of the fifties. The apparent absence of similar genres springing up elsewhere may point to the crucial cultural significance of responsibility over Hiroshima as the nexus of fifties' paranoia. That the invasion fears of ufology may be rooted in this emotional nexus is a hard idea to get away from. Donald Keyhoe's book *M-Day* and articles like 'Hitler's slave spies in America', 'Spies are laughing', and 'Rehearsal for death', bespeak a paranoia preceding Hiroshima for him. One could also argue Mantell's crash had more to do with stirring up an emotional resonance to a crash Keyhoe experienced which led to his leaving the Air Force than to nuclear fears. It could contrarily be argued, though, that such articles express a gung-ho identification with the war effort and the nation which would intensify guilt over Hiroshima which inaugurated a new cycle of collapse. All very possible, but clearly hazardous given the scanty details of Keyhoe's biography. (141)

One can occasionally view the personal dimension of UFO fears with less ambiguity. One of the more fascinating exercises of the hypochondriacal style is Alvin Moore's *Mystery of the Skymen*. Though published in 1979 it was conceived in 1953 under the title *The Spaceisland Menace* and retains the flavour of that early period in ufology. The book tallies at splendid length an immense number of strange injuries, vehicle crashes, murders, and puzzling disasters which he lays to the activities of the skymen. A whole section is devoted to a variety of mysterious diseases around the country and world which he ties to fogs of skychemicals laid down by the flying saucers. The most amazing part is the pages he devotes to the ill effects he personally experienced from flying saucer gas. Moore concluded that a massive invasion, though possible, was not happening because of our great numbers and their failure to reduce us to a manageable amount. They also had no defence against

■ 130. ANDREWS, George, *Extraterrestrials Among Us*, Llewellyn, 1986, 208.

■ 131. *Ibid.*, 256.

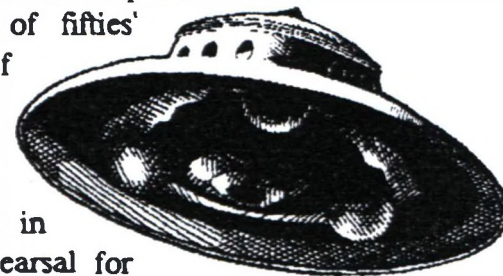
■ 132. HALL, Richard, *Uninvited Guests*, Aurora, 1988, 138.

■ 133. HYNEK, J. Allen, IMBRIGNO, Philip J. and PRATT, Bob, *Night Siege*, Ballantine, 1987.

■ 134. HOPKINS, Budd, *Intruders*, Random, 1987, 163, 190, 122-23, 192-93.

■ 135. HALL, *op. cit.*, 195, 223-24.

■ 136. DRUFFEL, *op. cit.*, 288-90.



■ 137. VALLEE, Jacques, *Confrontations*, Ballantine, 1990, 15-17.

■ 138. FOWLER, Raymond, *The Watchers*, Bantam, 1991, 351, 357.

■ 139. ROJCEWICZ, Peter M., 'The Man in Black Experience and Tradition', *Pursuit*, 20, #2, 1987, 72-77.

■ 140. LIFTON, Robert Jay, *Death in Life*, Random House, 1967, 461-64.

■ 141. *Current Biography 1956*, 338-39.

A-bombs. The situation, he admits, had lightened since the fifties. (142)

Wilhelm Reich similarly believed in an alien menace and saw physical evidence everywhere of a 'DOR emergency'. Aliens were withdrawing life energy from our planet. It could be seen in the decay of vegetation, the crumbling of rocks, a feverish atmosphere, and the activities of neurotic, 'dorized' individuals at the FDA who were acting against his orgone cures. Reich suffered ill effects directly from the aliens. One instance of nausea it wasn't flying saucer gas causing the trouble, but Deadly Orgone Energy (DOR), that was sapping the life out of him. (143)

Labels of the UFO problem as a malady and a virus are delightfully apt expressions of the hypochondriacal style. If it is wondered if this is reading too much into what could be termed a mere literary device, the examples of the style

provided by believers in the Jewish world conspiracy should allay any doubts. Their writings often referred to their enemies as bacilli, syphilis, the plague, and viruses. They entertained poisoning fantasies such as the belief that mass inoculation programmes were plots to inject Gentiles with syphilis. The concomitant appearance of world destruction fantasies can be seen, for example, in *Mein Kampf* where Hitler warned that if the Jew gained power 'his crown will be the dance of death for mankind, and as once before, millions of years ago, this planet will again sail empty of all human life through the ether. (144)

Hypochondria is not a permanent condition. The ego attempts to reintegrate itself eventually through the building of psychological defences against the masochistic attacks of the conscience. Ideas of reference form to disown the contents of the mind and retrospective falsifications form to rewrite one's personal history and form a new identity. Conspiracy logic organises the chaotic social reality around the subject with delusions of grandeur arising to overcompensate for the prior self-image that caused shame. The case of Howard Hughes provides a well-known example. Hughes was a psychogenic cripple with intense germ phobias. Elaborate Kleenex rituals were just a part of his weird behaviour. He feared poisoning, demanded daily reports on radioactivity in the air, and ordered surveillance on girls he knew. The roots of this psychotic episode are probably twofold; the first a 1946 air crash which friends believe he never emotionally recovered from and the second a breakdown when he lost control of TWA, his prized toy

in his collection of companies. Toward the end of his life he emerged from the illness sounding 'calm and sober' and no longer whining. He stated a mission to join the fight to outlaw all nuclear testing. (145)

Ufology hasn't quite reached the stage of having a sense of mission yet, but there are numerous indicat-

ions that it has moved out of the hypochondria stage and into later stages of projection and conspiracy logic. As we pass from the sixties to the seventies the word 'urgent' seems to drop out of the literature. Calls for investigation decrease and the mass drugging idea is heard from no more. As the ego reintegrates, the view of outer reality gets more upbeat and aliens are seen as less monstrous and more caring. The bizarre properties of alien nightmares, dreams and fantasies become more evident and efforts are made to discount them on some level. The sense that aliens are behaving irrationally is a hopeful sign of increased

reality-testing, but is foremost a defensive strategy to deny inner torment. The recognition of trauma in eighties ufology is a double-edged revelation. The removal of denial opens up ufology to regression or resolution. Time will tell, but the flowering of conspiracy theories in recent years augurs well that reintegration is still proceeding.

It is human nature that people don't often go around proclaiming their mistakes and I won't feign surprise in observing I failed to find any ufologist reflecting on the remarkable misjudgements, the spectacle of error that took place in sixties ufology. It would have been nice to be able to point to someone even who expressed relief that the invasion had been called off. It is an open question whether ufology learns from its past mistakes or not given such silence, and perhaps it is one best left unasked for the implications include the likelihood that ufology is systemically an irrational enterprise conforming to stereotyped forms of psychological eccentricity. There have been crueller ways of putting that.

Doc Condon may also have been right.

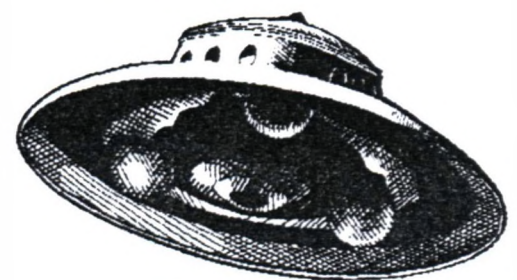
**It would have
been nice to be
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invasion had
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■ 142. MOORE, Alvin E., *Mystery of the Skymen, Saucerian*, 1979, 111-16.

■ 143. REICH, Wilhelm, *Contact with Space, Core Pilot*, 1957, 44-46.

■ 144. COHN, Norman, *Warrant for Genocide*, Harper & Row, 1967, 186-87.

■ 145. MATHISON, Richard, *His Weird and Wanton Ways*, Wm Morrow, 1977.



SINCE *Magonia* last looked at the Satanism panic, there have been no new cases of the Rochdale or Nottingham type in Britain. However the official report on the Orkney allegations has appeared. Unfortunately this throws little light on the Satanism allegations, while accusing the social workers involved of failing to follow official guidelines, an approach which is not very enlightening. The allegations made in US and British Satanism cases - of mass murder of children by large organisations - are so unprecedented and extraordinary that if they were true it would scarcely be surprising if those dealing with them found current official guidelines unhelpful. Consequently, to ignore such matters as the reality of the accusations, as the Orkney report did, is, as Richard Ingrams perceptively pointed out in his *Observer* column, like issuing a report on claims that the Fire Brigade broke into a house and seized the occupants without investigating if the house was on fire or not.

A more enlightening approach might be to identify the persons who have been responsible for introducing the concept of Satanic abuse and challenging them to produce their evidence. A recent unofficial study of the Orkney case* devotes one chapter to this issue. It alleges that one of the social workers involved was a member of the Orkney Christian Fellowship, an evangelical group obsessed with anti-Satanism, who had themselves earlier attracted the suspicion of parents when teenagers had returned from one of the Fellowship's summer camps in a disturbed state after allegedly speaking in tongues. One also wonders if the origins of the case might not owe something to the 1970's British film *The Wicker Man* which depicts a Scottish island whose inhabitants are members of a pagan cult. For the most part this unofficial study concentrates simply on the personal experiences of those involved. Perhaps the official Home Office study announced at the time of the Rochdale case, and due out this October (1993) may have more to say on this aspect.

An interesting sideline on recent US anti-Satanism is provided by Alex Cockburn in the *New Statesman*, who reports that President Clinton's Attorney General Janet Reno was the prosecuting D.A. in the Fuester case. This was a highly dubious trial from several years ago, in which a woman accused of child abuse received a light sentence in exchange for denouncing her husband as a Satanist. Cockburn also refers to recent claims by the San Francisco police's Ritual Abuse Task Force that Satanists have been introducing chemicals into the air conditioning system of their offices to make them tired and listless. Hysterical contagious illnesses leading to claims of mystery poisoners, such as the Phantom Gasser of Mattoon panic in 1944, are a well established tradition, and their appearance here emphasises the similarity of the Anti-Satanist panic to other forms of mass irrationality.

This similarity is also underlined by recent revelations of the highly dubious practices of some child abuse 'survivor' counsellors that have recently been discussed in Britain in the right-wing, morally conservative *Sunday Telegraph* (January 26, 1993) and in the U.S. in the leftist, feminist monthly *Mother Jones* (January 1993). It is important to clarify the points at issue. It is undeniable that many victims of child abuse only feel able to discuss it openly many years later. However, this is not the point at issue here. Both the cases narrated in these articles involve people who consulted therapists

for psychological problems, and were then induced to 'recall' previously unknown memories of sexual abuse involving 'Satanic rites' dating from the first few months of their lives.

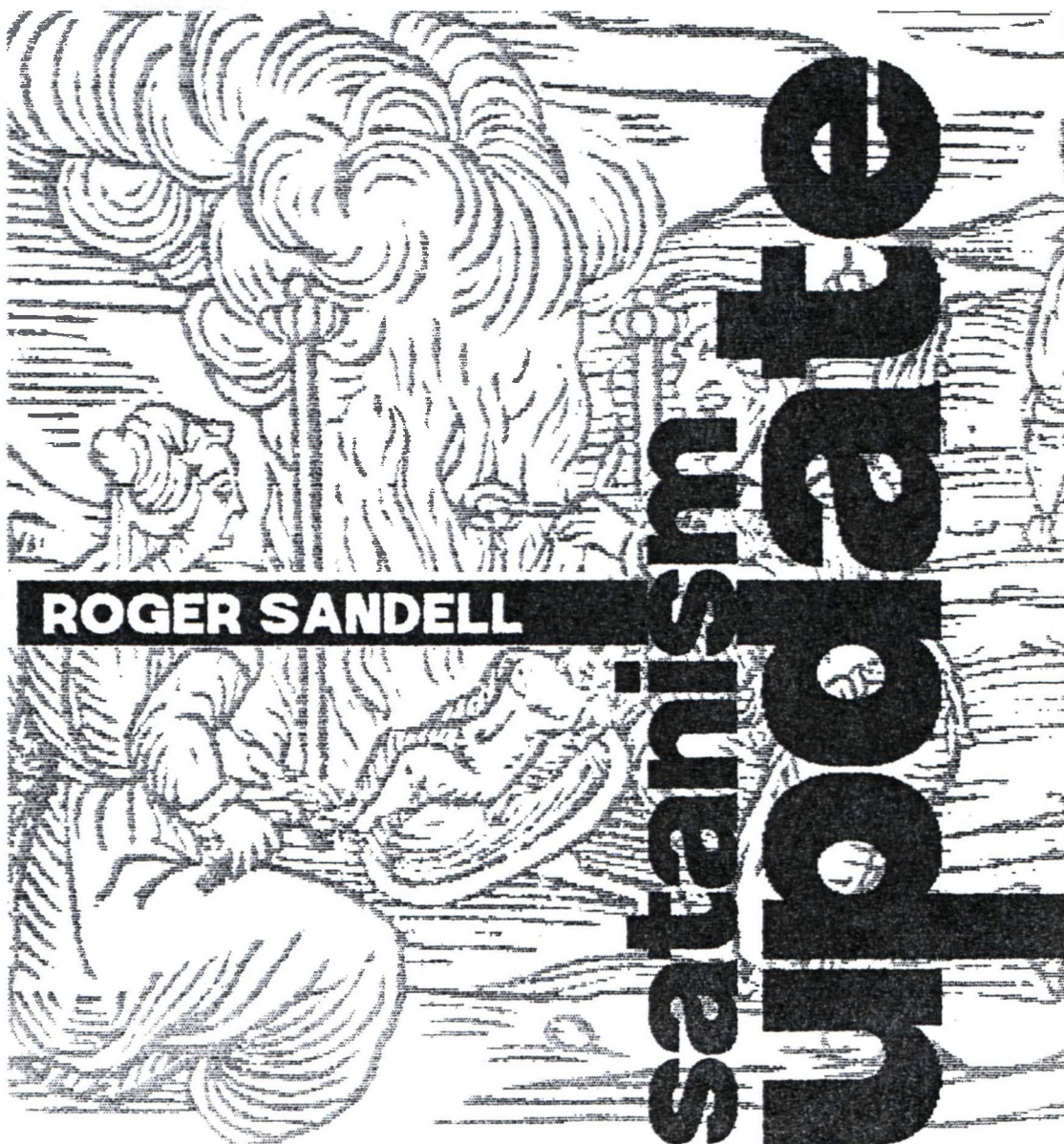
The *Mother Jones* article quotes the sceptical opinions of a number of psychologists, some of whom interestingly are now explicitly comparing such cases to reincarnation and UFO abduction 'memories'. One psychologist points out that the implied rationale of such tales - that totally accurate memories of all our experiences are hidden in the brain awaiting discovery - is very dubious.

It is worth discussing in this context the recent wave of celebrity child abuse stories familiar from tabloid papers and US television talk shows. It should be noted that not all these claims fall into the same category. LaToyah Jackson, the pop-singing sister of Michael Jackson, tells a comparatively mundane story (and her brother's much publicised eccentricities seem consistent with a traumatised childhood). By contrast former Beach Boy, Brian Wilson, tells a story denied by other family members that only emerged after counselling by a dubious therapist; and Roseanne Arnold, star of the *Roseanne* TV series, claims to have suddenly recalled her childhood of abuse only a few months after writing an autobiography paying tribute to her parents. Interestingly, both Arnold's and Wilson's stories feature bizarre scatological practices, a detail frequently occurring in Satanism stories.

According to *Mother Jones* some of those who have undergone survivor therapy have now repudiated their alleged memories, and no doubt we shall at some time hear of a court case against a therapist. With the American UFO abduction field collapsing into recriminations and increasingly weird claims, ufologists would be well advised to abandon hypnotism and regression for their own safety as well as the health of their subjects. ●

Janet Reno's recent handling of the Waco siege has attracted considerable attention. Allegations of child abuse were cited as reasons for the final assault by the FBI, and various 'anti-cult' experts advised the authorities. I hope to look at the anti-cult movement in more detail in a future *Magonia*.

*BLACK, Robert. *Orkney: a Place of Safety*. Cannongate Press, Edinburgh, 1992. £7.95



Film Review

ABDUCTION stories are not new to the cinema, indeed many SF films of the 1950s anticipated (helped create?) the obsessions that dominated the minds of ufologists since the 1980s. What makes *Fire In The Sky* different is that it takes UFOs seriously. Rather than use them as an excuse to wonder at the possibilities of life elsewhere, or reflect the paranoid concerns of Soviet invasion, atomic warfare, the 'progress' of science, etc, *Fire In The Sky* plays an apparently straight bat.

Travis Walton and his fellow loggers are shown as ordinary blue-collar workers, and unlike the characters in Spielberg's *Close Encounters of the Third Kind* they do not have any form of psychic union with the aliens, nor do they start wondering about the marvels of the universe. Though, for other reasons, mainly terrestrial, they are changed by their brush with the unknown.

Significantly, Travis (D.B.Sweeney) is revealed to be a carefree, dreamer. In contrast, his best friend and leader of the logging team, Mike Rogers (Robert Patrick), has financial problems and a rocky marriage. Completing their contract means more to him than it does to Travis.

As they travel to work their pick-up truck is a noisy technological invader of the natural world. The silence of the forest is filled with the noise of their transistor radio, their constant bickering, and by their lethal chainsaws. In particular, there is an ongoing feud between Allan Dallis (Craig Sheffer) and Travis, which culminates in them threatening each other with their chainsaws.

Earlier we are shown Travis trying to persuade Mike to join him in setting up a motorcycle business. On a crumpled piece of paper his dreams are depicted as the 'MT Motor Shop' with a picture of a motorbike - he makes a joke that MT stands for 'empty' revealing that he doesn't have a great deal of confidence in this capitalistic vision. Mike, understandably, isn't too keen on this idea.

When the shocked loggers, minus Travis, return to the town of Snowflake, they tell the police about their UFO encounter. Only Travis was foolhardy enough to run towards the UFO, the others wisely drove away in their pick-up truck. They are so scared that only Mike has the courage to drive back to see what has happened to Travis, but can't find him.

The next day there is a massive police hunt. The loggers take the sceptical police Lt. Frank Watters (James Garner) to where they saw Travis zapped by a beam of light from the UFO. They assumed that Travis was either killed or knocked unconscious by the beam. The UFO is shown as something like an upside-down volcano and has a passing resemblance to the spaceship in *It Came From Outer Space*. Although they state that there are traces on the ground nothing can be found, indeed no one is



FIRE IN THE SKY

Directed by Robert Lieberman.

Screenplay by Tracy Tormé

Released by Paramount Pictures, USA,

Certificate 15

**Reviewed by
Nigel Watson**

certain about the exact position of the encounter (shades of many real-life cases!).

On 12 March 1993, Philip Klass had a chance to voice his scepticism about the physical reality of the incident. On the Larry King TV show he thought the men had been lying, because, he said: "I'm afraid we have to say that on the basis of the physical evidence - physical evidence that should have been there but was not. Now you heard Travis and Mike Rogers claim that this beam from the UFO was like a grenade exploding, fire, flame...but Travis was knocked 10 feet back. And in his book, he [Travis] claims he hit his shoulders against the rocks. Now shortly after Travis reappeared, he was given a physical examination by two medical doctors in Phoenix... Dr. Kandell and Dr. Saults. They found no bruise marks. They found no burn marks. They found no physical damage. The only thing was like a needle mark in his elbow. So there was no physical evidence." Travis laughed at this statement saying that Klass didn't understand the nature of the evidence. In the film, Travis is shown quite badly scratched and bruised by his experience.

The police, and members of their small community think they are either "murderers or liars". The constant personal disputes between Dallis and Travis, makes Dallis the prime suspect, but he is a gambling drifter who doesn't care about what others think. It is Mike who is the most sensitive about local public opinion.

The morning after the UFO encounter Mike and his fellow loggers find themselves the centre of media and public attention. A creepy ufologist introduces himself as being from a group called A.F.A.R., and tells him to contact him if he wants to talk about the case. Mike's wife is particularly upset by all this attention, and Mike becomes totally estranged from her. In addition, the logging contract is cancelled so his financial problems come to a head.

There are two major points where their story is directly challenged. The first, happens at a public meeting to discuss the affair. After initial scepticism Mike makes an impassioned speech that basically states that he and his mates are telling the truth. Significantly, this speech is made before a stained glass window, which an earlier scene showed was of Christ being hit by a beam of celestial light. This discreetly (!) indicates that Travis can be regarded as a contemporary Christ-like martyr figure, and that his fellow loggers are reluctant disciples who have witnessed a miracle.

Secondly, there is a scene where the loggers each take a lie detector test. The examiner says that "charts don't lie" but the results of these tests are inconclusive. The police want to take another set of tests but the men don't want to go through this process again.

Besides being a good portrayal of the social and psychological reactions to a UFO case, the film is probably most impor-

tant for its depiction of an abduction experience. Here we see (in flashback) Travis waking in a cocoon-like pod that is full of slime. When he breaks through the pod's membrane he floats to the centre of a cylindrical cave-like room. He grabs a floating cable/rope giving the appearance of a newborn baby attached to its umbilical cord. These images of birth are then under-cut by an image of death - he floats back to a pod which contains a half-eaten human corpse. Since the sides of the room are full of pods, is this a food store-room for the aliens? This reminds us of the carnivorous habits of the aliens in the T.V. series *V*.

Escaping from the room he enters a brightly lit area full of floating comatose aliens that look distinctly like those described by Whitley Strieber. As he gets closer to them he realises that these are just space suits. Not only are we meant to remember the (in)famous cover of *Communion* and *Transformation* but the empty suits are also reminiscent of the suits in *2001* (in the scene where the two remaining astronauts get into a small 'pod' spaceship to get out of ear-shot of the computer HAL).

The aliens that use these space suits are spindly bodied, with skin the texture and colour of a potato; they have a bump where their nose should be. Surprised by the appearance of one of these beings Travis greets it with a kick to the head. He runs down corridors scattered with the debris of former human abductees (e.g. a pair of abandoned spectacles), but is quickly captured by two beings who unceremoniously drag him to the obligatory operating table.

The examination scene is the film's centrepiece. In a surreal nightmare fashion Travis is stripped naked and bound to the table with sheets of membrane-like material. After being smothered in this the beings cut a hole for his mouth and his right eye. A glob of black goo is stuck in his mouth quickly followed by a flexible metal tube. A pin is snapped into the side of his neck, and it is connected to a cable. The ultimate in terror is a spherical object with nasty looking drills attached to it that descends from the ceiling. This seems to be aimed at his eyes but it drills near his eye sockets instead. Interestingly the interior of the craft seems almost biological - as in the film *Alien* - but the surgical instruments are very much like solid metallic terrestrial surgical/torture implements.

The purpose of this examination is never explained. The first flashbacks occur when Travis is taken to hospital, and the director deliberately parallels the experience of going to hospital with having an abduction experience.

When he is found, 5 days after his encounter, he is semi-conscious crouching naked next to an ice-machine, reminiscent of the arrival of people/androids from the future in the *Terminator* movies. Smears of rain on a pane of glass remind of his attempts at breaking-out of the pod on

board the UFO. He is terrified and withdraws from Mike who has come to collect him. The ufologist from A.F.A.R. says he knows exactly what needs to be done, which means that he wants to get a urine sample! Apparently, the role of the ufologist was added to give a 'David Lynch' feel to the film but it seems more likely those involved are really taking the urine out of ufologists. This is typical of the media, which uses the cases ufologists make and help keep famous, engages their support, and then makes fun of them!

After all the fuss, and Travis' safe re-appearance Lt. Frank Watters leaves the town with this mystery unsolved even though he strongly considers the case to be a hoax. In contrast, the local sheriff thinks there is something to Travis' story.

**"This is a story that
speaks to human
character and
behaviour - about our
inclination to presume
the worst in someone
before considering
ideas that challenge
our own skepticism."**

An epilogue is tacked onto the film, that tells us the state of affairs 20 years after the event. Now Travis has a smart blue estate car, has married his girlfriend, obviously happy with his life. Suddenly he stops his car near a billboard that states AN AMERICAN LEGEND beneath the picture of a motorbike. Travis' MT dream has come into reality in a far different manner than he expected, but he is obviously an American legend. On a whim he drives to his old friend, Mike, who has left his wife and is now living as a recluse in a lonely woodland cabin. They talk about the event that has given both of them nightmares. To comfort his friend, Travis assures him that "They won't be back. I don't think they liked me." On this note Mike says he will return to civilisation and re-build his life.

We have already seen that Klass has contested the physical reality of this encounter. We must also be wary of the 'facts' shown in the film even though it boasts it is "based on a true story", and all the major percipients were consulted. Tracey Tormé, the film's scen writer and co-producer, confirmed that rather than depict what Travis reported, they had to conform to Paramount's opinion that what he saw might be interesting to a handful of ufologists but they had to do something

different from the *Communion* film and the *Intruders* TV mini-series. Since the Travis case is different from many of Hopkin's modern-day cases. Tormé certainly doesn't think it was a 'real' abduction incident. He explained: "I think it is more of a hit-and-run accident...it doesn't fit any of the other patterns as in the cases that were explored in *Intruders*. So my personal feeling is that it was really a one of a kind that doesn't fall into the parameters of Budd Hopkins' type abduction cases..."

This reveals the absolute faith in Hopkins' scary abduction stories, so much so that if a case doesn't conform to his data base it can't be true! Tormé also acknowledges that most of the aspects of Travis' experience as shown in the film are untrue or exaggerated or don't fit Hopkins' data: "When he [Travis] awakened [in the UFO] he was not paralyzed. He was not naked. He was not being experimented on medically. He has not had any experiences since then. He didn't seem to have any [experiences] in childhood. He didn't come back with a lot of scars or anything. So I think all those things break the mould and make this case unique."

The film neatly uses ideas from contemporary ufology and contemporary films. It's first portrayal of Frank Watters shows him about to encounter what we are led to believe is a UFO, which is a copy from *Close Encounters...* where Roy Neary is shown in his pick-up truck being followed by a "UFO". In the diner/saloon where the witnesses tell their story to Watters, the camera pans down from a stuffed owl which implies knowledge of Strieber's 'screen memories' of owls (see *Communion* Arrow Books, 1988. p30-31). This will dissatisfy those who want a pure documentary about a real UFO encounter, and it will disappoint those who want the mythological hyperbole and action of *Close Encounters...* but it does aptly meet the intentions of its producer, Joe Wizan:

"This is a story that speaks to human character and behaviour - about our inclination to presume the worst in someone before considering ideas that challenge our own skepticism." On that basis *Fire In The Sky* works magnificently and it provides powerful images of abduction, imprisonment, torture/examination, birth, death, horror, nightmare, mental breakdown and communal/personal fears and doubts.

As I have already noted in the context of Martin Kottmeyer's analysis of *Invasion of the Star Creatures* (in *Talking Pictures* No. 7, April/May 1993), 'Rather than being a source of real knowledge the media makes us scared of terrible things, people and events that might be out there, or even worse, within ourselves'. With the success of *Fire In The Sky* at the U.S. box office we can expect it to help fuel and justify abduction experiences, and we can expect such films and TV shows to help shape such accounts in their image. ●●●



LETTERS

Dear Editor,

It is surprising, and somewhat depressing, to find that (apparently at least) you have not had a strong response to Dennis Stacy's "Alien Abortion" article in *Magonia* 44. I suggest that this is due to the male dominated nature of ufology, and that it points up the fact that male domination can lead ufologists into accepting certain perspectives and positions which would be subject to much closer scrutiny if the field were more gender balanced.

I am sure that none of your readers will be able to deny that ufology is, and always has been, male dominated. I do not blame individual ufologists for this, or suggest that collectively ufologists are any more sexist than society at large. I would note in passing that this state of affairs mirrors that found in the 'scientific establishment' with which ufologists have such a complex relationship.

How does this relate to Stacy's article? I believe that assumptions about abortion contained within the article would be strongly challenged if ufology had a strong female presence. Indeed, I am not convinced that the article would have appeared in its present form if it had been thought by the author and publisher that a large number of women would read it. Please note that I am not arguing that the article should be censored, but that a more informed approach might have been taken, before and after publication.

Let's face it, if Stacy is correct that some form of 'abortion trauma' is responsible for the abduction narratives, then presumably those presenting such narratives would be predominantly women. If this is the case, it's the first I've heard of it,

and I don't think that the ufological community is so blinded by male chauvinism that it has missed such an important datum. If it is not the case that the vast majority of abduction narratives are from women, doesn't this leave a fairly massive hole in the 'avenging embryo' theory? Stacy invokes 'sympathetic pregnancy', which I would have thought was rarer than the abduction experience in any culture which does not have this concept as part of its birth rituals; and 'participation in the act of abortion' in an undefined way.

It is not clear whether this 'participation' is meant to be as a person performing, or assisting in performing an operation, or whether it refers to the experience of the man who has impregnated the woman having an abortion. Earlier in the article, Stacy writes: "Assuming that only two people are involved in each abortion, which is conservative indeed...", once again the nature of the 'involvement' is unclear, though presumably it either means medical or social involvement. I assume that, as it is not asserted that members of the medical profession are peculiarly susceptible to the abduction experience, so Stacy is arguing that the effect of an abortion is likely to be as traumatic for people involved with a woman's decision to terminate her pregnancy as it is for her. If this is his argument, and I can see no other way of interpreting his remarks, the article is, to my mind, based on a flawed premise that would not have gone unnoticed if the majority of ufologists were women.

It simply is not tenable to suggest that the psychological effect of abortion will be as great for those merely 'involved'

or 'participating' in it, as for the woman who chooses to terminate her pregnancy. This is not to deny that others involved, particularly of course the inseminator (if he is aware of the decision making) will have strong emotions regarding the woman's actions, but I do not believe that if we were discussing any other life event we would credit the trauma, if any, as being as great for those who do not directly experience it. It is because of the potential emotional charge of the reproductive and surgical events involved that it is at least credible to suggest that having an abortion might create trauma significant enough to trigger an abduction experience. To suggest that this is also the case for those who experience it second-hand is a bit thin, to say the least.

It is the fact that Stacy, and presumably yourselves as editors don't appear to be aware that the existence of large numbers of male 'abductees' creates a hole in the theory big enough to fly a mother-ship through, and that this does not appear to have been picked up by your correspondents that worries me. If you argue that abduction is linked to a *specifically* female experience, but fail to show that the vast majority of abductees are women, why should anyone take you seriously?

In any case how much credit should we give to the idea that the legalisation of abortion in the US and UK gave rise to millions of traumatised individuals? First of all, let us not forget that the fact that abortion was illegal did not mean that women did not have abortions, merely that they were more likely to use unsafe methods and dubious practitioners to try and end an unwanted pregnancy. Even a

cursory study of the horrific experiences of women who underwent back-street abortions should convince anybody that legalisation reduced rather than increased the risk of psychological trauma. Secondly, abortion has since 1945 (and previously in the former USSR) been legal across Eastern Europe, yet we see no evidence of abduction narratives occurring in large numbers in that area. It is true that political considerations were completely different than those in the West, but doesn't this suggest that there is some other cultural factor than the availability of abortions which is responsible for abduction narratives.

Furthermore, there would appear to be little evidence that abortion, certainly when it is the result of free, informed choice (which has, I would argue, tended to be the case since legalisation), is particularly traumatic. Sir John Peel, an opponent of liberalising abortion law, and a gynaecologist, is quoted as saying that "on the whole, post-abortion depression is not as common a sequel as one would imagine". A study of the effects of legalising abortion on women in New York found that "women feel more happy than sad, more relieved than depressed, after a voluntary legal abortion." (Both quotes from *Our Bodies Ourselves*, 1979 UK edition) The argument that abortion is a traumatic experience is generally put forward by those fundamentalists who seek to restrict or outlaw it.

It is precisely because there are what I can only term rabid anti-abortionists out there, that I feel uneasy about the publication of the article. As I write, members of a US-based anti-abortion group are in the UK claiming that the International Planned Parenthood Federation is "the head of the serpent", with a programme indistinguishable from the Nazis. In the US there have been bomb attacks on abortion clinics. It does not seem to me responsible for *Magonia* to publish material which, on what I hope to have demonstrated are flimsy grounds, implies that abortions are responsible for 'abductions'. Given the capacity of fundamentalists to distort such an argument I would have hoped that a more critical editorial line might have been taken. In addition it seems irresponsible to ignore the consequences that such an article might have on those women who are considering, or who have had, an abortion.

As I said at the start, I believe that Stacy's article would have been seen in a different light if ufology were not male-dominated. Given the nature of psychosocial ufology, it is perhaps a good idea to consider whether there are any other areas where the lack of a direct feminine input into the subject may be leading to flawed conclusions. For example, would a (hypothetical) feminist ufology view the sexual content of abduction narratives in a different light?

Yours sincerely, Jake Kirkwood,
Blackwell-in-the-Peak, Taddington.

Dear John,

Was that a *Magonia* competition on the Back Page of issue 45: fill in the picture to go with this caption? If so, can we have the answer as soon as possible? Presumably it is some satirical reference to John Major.

Yours, Brian Norman

Chester-le-Street, Co. Durham.

In fact it was one of our famous competitions that nobody ever goes in for. You all lost the chance to win a fabulous fortnight for two in the Seychelles. The correct answer, a news headline from the Independent, is shown herewith:



We knew, of course, that the Greys were taking over the world, but we just didn't think they were going to do it by democratic elections...

DEMONS, DOCTORS AND ALIENS

by James Pontolillo

The fantastic true story behind the alien abduction phenomenon
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Twenty-five Years Ago (1)

What was in those first, laboriously stencil duplicated issues of *Merseyside UFO Bulletin* all those years ago? And how much has changed in a quarter of a century? Volume one, number one began with a declaration of intent from John Harney emphasising the informality and objectivity of the new project. Then followed articles revealing the doubts about the objectivity of the then-forthcoming Condon Report, and a summary of the 'Snippy' case from Colorado, possibly the original 'cattle mutilation' incident. Another comment piece entitled 'Unsettled Ufologists' reviewed the turmoil that was threatening to split BUFORA - no change there then.

An intermittent complaint about *MUFOB/Magonia* has been that it doesn't print UFO reports. Well our first issue ran a four page summary of the previous autumn's great UFO flap, as it appeared from Merseyside. At that time we were very conscious of our responsibilities as a local UFO bulletin. Like most of our report coverage, however this produced little response, save an article in one of the local papers profiling John Harney as 'John the Sceptical Saucer Spotter'!

Issue two hailed a TV documentary which managed to present a balanced view of ufology. An article by Bernard Wignall introduced a project by ufologists at Cambridge University for a computer study of UFO reports - how many more of those have been and gone in the last 25 years, and with what results? The first part of a UFO glossary gives an interesting reminder of some of the nearly forgotten concepts of ufology - 'Angel Hair', 'Binding Forces' and 'Delta Volant' amongst others. There was also the first of many angry letters which have graced our pages over the years, this one being from Lionel Beer, complaining about the 'Unsettled Ufologists' piece in issue one. It included the phrase "The difference of opinions between officials is in no way indicative of a row". A line I think we are going to hear more of in the near future.

MUFOB volume one, number three is significant for the introduction of the note 'Assistant Editor John A Rimmer' on the cover, but more of that next issue.



BOOK REVIEWS

CAMERON, Colin. *Why It's Gone Dark by God: Colin, Jesiam Intergalactical Movies*, 13 Gladstone St., Kew, Melbourne, Victoria 3101, Australia, 93 pages, paperback, 1990, \$10.

Even by the standards of ufology this is a VERY odd book. Written by Colin Cameron it rambles through his mental life in a brain sapping manner. While flicking through the book you find such sub-headings as 'Nobody Cared A Stuff', 'Split Your Sides Laughing', 'Demons Steal Keys', 'I Should Have Listened To Jesus'.

Colin obviously has a tortured soul which is at the centre of a battle between God and Satan. He explains, "I always listened to God in the sky and regained that voice again after school days with UFO contact with the Korendians. Consequently, having God's own guidance and power I have lived through MIB and dero attack and have ascended into my own Starship..."

In 1967 he encountered Satan in Kew Boulevard. He stepped from his landed UFO, but Colin just laughed in his face because he had the support of Jesus. Other tortures have included 'murder' by "spine crippling ray-guns, as Satan stalked me for 20 years". Satan, in reality, is called Samanah who is a 38 million year old extraterrestrial super-scientist who tries through implants to fill Colin's mind with false visions and telepathic messages.

What are even more worrying are Colin's obvious sexual hang-ups which are scattered throughout the text. He hasn't had much luck with women, as his theory about the 'Squashed Flat Society' makes clear. This consists of "the whole family of the women of the cosmos, [who] have vowed to God in a written and sealed envelope, to be merciless in squashing Colin's dick flat." Rather than listen to him, "All you women were too busy having sex with someone else..." In compensation he states that "I'll have 80 billion wives for every ugly image seen in my nightmares... Every pain in my head means pleasure in my dick."

Like more "conventional" abductees he had childhood experiences. When he was 2-years old he told his father that he was from the Milky Way and claimed, "That's where I'm going back to when I'm older." He warns parents not to hit their children for such ideas, because UFOs are "piloted by their REAL parents".

Patently, Colin has a strong imagination that uses a combination of religious and ufological imagery. He has had a tough life (or perceived it as such) and his response is to have compensatory fantasies that cast him as the sexual saviour of womankind and (his) universe.

If his book were not so unstructured and often self-contradictory and so strongly the work of someone with some very painful delusional ideas his experiences would fit more comfortably within the current abduction literature.

His perceived celestial origins, battle with evil and protection by God/Jesus, are not much different from Steiger's Star People or Hopkins' more restrained abductees. Such a scenario is also reminiscent of the *Superman* movies, where the child from Krypton, is brought-up by human parents and has to hide his super powers and origins from humanity so that he can save them in the fight against evil. Even the paranoid idea of implants is respected by researchers who should know better.

Such cases are relevant because they use the UFO mythology, but rather than trying to pick those that are worthy or not of being included in our own extraterrestrial fantasies, we should try to understand their differing origins and causes. Colin's book shows you such experiences in the raw, and undigested by ufologists with smart suits and hungry word processors.

Nigel Watson

BARCLAY, David and Therese. (eds.) *UFOs: the final answer*. Blandford Press, 1993. £6.99.

This is a rather uneven collection of essays, gathered by the *UFO Debate* team, ranging between the sceptical and the true-believer. Included is an excellent summary of the moderate sceptical position by Robert Moore, a psycho-social account of abductions by Charlotte O'Connor and a piece by Joseph Dormer which argues on exactly the same lines that John Rimmer and I

were debating in the mid Seventies. Ken Phillip's summary of his anamnesis work presents interesting case histories, but some very dodgy reasoning. The old guard viewpoints are represented in pieces by Roger Ford and the now-legendary Arthur Tomlinson. There is nothing stunningly original in this anthology, but it does show very clearly the range of opinion and debate in british ufology - so very different from the viewpoint presented by the tabloid press, or indeed by U.S. ufology.

KINGSTON, Larry. *An Experiment with Alien Intelligence.* Regency Press, 1991. £5.95.

A curious little paperback, apparently based on a work called *UFOs Over Kirkby*, the author then being known as John Parkinson. It includes the author's own experiences in 1964, and the Liverpool Leprechaun story of the same year (see *Magonia* 18, 1985), and a variety of general stories. An interesting nostalgia piece for aging expatriate Liverpudlians. [Can he mean us?, Ed.]

SPENCER, John. *The Paranormal: a modern perspective.* Hamlyn, 1992. £14.99

SPENCER, John. *The Encyclopaedia of Ghosts and Spirits.* Headline, 1992, £18.99.

The Paranormal is a large, illustrated book, with a general pro-paranormal text, including over-generous accounts of psychic detectives and Kirilian photography, both of which I thought had been buried years ago. Probably most useful as an example of the way New Age notions are infiltrating ufology.

The *Ghosts and Spirits* book is much better than the same author's UFO encyclopaedia, and useful as a popular introduction to the subject, but there is much too much mining of recent books, which can be embarrassing when said books include the 'Professor Colin G Gardner' spoof. Other sources are uneven, and it is not clear whether the book is intended as psychical research, folklore or just entertainment.

Randles Roundup

RANGLES, Jenny, and HOUGH, Peter. *Spontaneous Human Combustion.* Hale, 1992. £14.95.

I found that this book serves a useful social purpose: it is an excellent way of ensuring that you get a table to yourself in a busy café if you open it at one of the more gruesome photographs. No-one can ever accuse the authors of being armchair enthusiasts, as their researches have taken them behind the scenes at a crematorium, and the book concentrates on modern cases, several of which the authors have investigated, or attempted to investigate, themselves. This sometimes leads them to feel that coroners are out to frustrate their research by withholding information about deaths. However, genealogists could recount similar frustrations, and no doubt some public officials have taken the not entirely unjustifiable view that all journalists should be treated like dirt, especially when enquiring about the sad deaths of private individuals.

I really do not feel competent to discuss the 'causes' of SHC. My impression is that about half the cases here certainly look mysterious; others hint at homicide and suicide. There is the usual scattergun theorising. Recommended to those with nerves and stomachs strong enough.

RANGLES, Jenny. *From Out of the Blue.* Global, 1991. £8.95.

More on Rendlesham, rather marred by the fictionalised 'reconstruction' with which it opens. Nothing new is revealed, although reading carefully one can sense Jenny backtracking in places. My guess is that the whole thing probably did start with a possible panic induced by a misidentification of some sort, which some 'bright spark' on the base decided to promote as part of a leak detection exercise in advance of the Cruise missiles. With Jenny's intervention what had been visualised as a local nine-days-wonder which would have quietly isolated the base beer- and pillow-talkers, got completely out of hand, with books, sensational tabloid stories and endless speculation about crashed Cruise missiles and downed satellites.

RANGLES, Jenny and HOUGH, Peter. *The Afterlife; an investigation into the mysteries of life after death.* Piatkus, 1993. £16.99.

A survey of the evidence, concentrating on recent material, much from the authors' own files. This has the advantage of not immersing the reader in the same old Victoriana, though it does mean that much of what survivalists have seen as the most impressive evidence is not included. The evidence that is assembled certainly indicates that people have all sorts of anomalous experiences, but I am not sure that any of it points in any way to "evidence of survival".

Perhaps the most intriguing claim in the book is that the authors have investigated a report in which a ghost was caught on a security video camera at the same time as an alarm was set off in the local police station. A blurred photograph is reproduced. We await the publication of a full technical report, with detailed frame-by-frame analysis of what, if it can be verified, will be the scientific discovery of the century - although of course it would still not be evidence of "life after death".

The authors attempt to make a very fair summing-up of the evidence. However the case for survival cannot be in any way decided on the 'parapsychological' evidence alone. The massive case against survival rests on the finding of neurophysiology: that consciousness is ultimately connected to the electro-chemical activity of the brain, and that changes and damage in the brain can produce fundamental changes in personality.

RANGLES, Jenny. *UFOs and How To See Them.* Anaya, 1992. £14.99

A popular introduction, with a global survey of 'window areas', covering major cases of IFOs, etc., along with a brief historical survey. Not all the fake photographs are identified as such, and the book has rather too many typos. And why does it include crop circles? A few years ago Jenny would have been among the loudest denouncing anyone who linked them so specifically to UFOs.

HOLD THE BACK PAGE

Miscellaneous ramblings from the ufological fringe

Memories are made of what?

Roger Sandell's *Satanism Update* in this issue of *Magonia* touches on the question of 'False Memory Syndrome' (FMS), a subject which is having an increasing impact well beyond the field of ufology. An important case is currently being pursued by Susan Bolland a 47-year-old woman who used to work for the Dr. Barnardo's children's charity. She was sacked from her post after her 22-year-old daughter made accusations of childhood sexual abuse against her, subsequent to receiving counselling for depression. The mother is considering taking the case to an Industrial Tribunal, claiming wrongful dismissal. [1]

This case, and another recent British case involving a daughter who is suing her parents for the cost of the therapy which led to allegations of abuse, is bringing the topic of 'false memory syndrome' into public debate. The syndrome is described in a recent issue of the *Bulletin of Anomalous Experience* [2]

"FMS refers to the recovery of long-repressed memories of childhood abuse that have no basis in fact. In FMS an individual (most often a female) goes to a therapist with a problem (marriage, children or an eating disorder, for example). During therapy, memories of childhood sexual abuse that were not present before therapy surface. the therapist accepts these memories as substantially factual, and encourages the patient to do the same. The client emerges from therapy with the belief that all or most of her problems are related to this history of abuse."

The *Bulletin* editor, David Gotlib, points out that "The scientific premise of FMS is that memory is not as infallible as we would like to think. researchers who study memory and the brain are discovering the brain's capacity to construct and invent reality from the information it processes."

These events are happening at the same time that a sea-change is taking place in the world of ufology: a change so great that it is calling into question the entire validity of what we have known as ufology. In Britain this is perhaps nowhere better illustrated than in the remarkable March-April 1993 issue of BUFORA's *UFO Times*. Most of this issue is given over to accounts of alleged persecution and conspiracy, some of which seem close to the range of symptoms of recognised mental illnesses.

The role of the researchers 'investigating' these cases is also changing. From being just that, an 'investigator' trying to find out what actually happened to the witness in real-time consensual reality, they are transforming into 'counsellors' and 'therapists' - usually without any kind of training or experience in these fields in contexts outside ufology. The controversy over the Linda Napolitano case is partly due to the insistence of George Hansen and his two colleagues in treating the Manhattan Transfer incident as a UFO case, and investigating it in the traditional manner: i.e. by asking questions of the witness, trying to confirm claims and allegations, and generally requiring that the described events should be treated as something that is capable of rational investigation.

The Manhattan Transfer proponents, on the other hand, see their role as supporting and counselling Linda as she recounts her memories, and do not need to determine whether or not those 'memories' relate to an actual real-world event. Now this may be fair enough, but it is not ufology. And it is not 'fair enough' when the 'investigators', 'therapists', 'counsellors' or whatever have decided in advance that the memories do actually represent quite extraordinary real-world events, and use their counselling to reinforce that concept with their witness/patient. And it is certainly not 'fair enough' if these

therapist/investigators carry on doing this without any sort of control or supervision. There is increasing concern about 'therapy abuse', both deliberate and caused through ignorance on the part of those offering 'therapy' to the disturbed. There have been calls for some form of state licencing and qualification scheme for therapists, in a number of countries. I don't want to argue the pros and cons of this, but it is certainly true that state licensing of therapists and counsellors could be perilously close to state control of therapy and counselling. However, such treatment is being offered by an increasing number of practitioners to an increasing number of patients, for traumas ranging from alleged alien abduction to being at the site of a minor traffic accident, and the proponents of licensing and control will become more vocal and influential.

After 25 years of *Magonia* I think we are approaching the death of ufology, certainly the death of ufology as a proto-science. If, as seems likely, ufology is merging with trauma therapy, it is hard to see the untrained amateur ufologist, however 'witness-directed', surviving long against the ever growing counselling industry. The best we can hope is that there will be some people around still keen to see whether or not the increasing number of 'recovered memories' do actually have some basis in real-world events. And that not too many witnesses decide that their friendly ufological therapists are also part of the cosmic conspiracy and try to bury meat cleavers in their heads!

1. *Daily Telegraph* May 9, 1993; *Sunday Telegraph*, May 11, 1993.

2. *Bulletin of Anomalous Experience*, Vol.4, No.2, April 1993. BAE is an important source of information for the UFO/mental health connection. Subscription is \$25 per year. Details from David Gotlib, MD, 2 St. Clair Avenue West, Suite 607, Toronto, Ontario, Canada, M4V 1L5
