

Magonia

50

Interpreting Contemporary Vision and Belief
September 1994 **95p.**

In the fiftieth Magonia:
Martin Kottmeyer: The Influencing Machine Fantasy
Peter Rogerson: Recovering the Forgotten records
Peter Brooksmith on a ufological cop-out
Plus: Books Extra, Letters, BackPage
and introducing Desmond O'Connor!



Interpreting Contemporary Vision and Belief

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**EDITOR
JOHN RIMMER**

EDITORIAL PANEL

John Harney
Roger Sandell
Nigel Watson

CORRESPONDING EDITORS

Peter Rogerson
J. D. Wetherspoon
P. L. A. Driftwood

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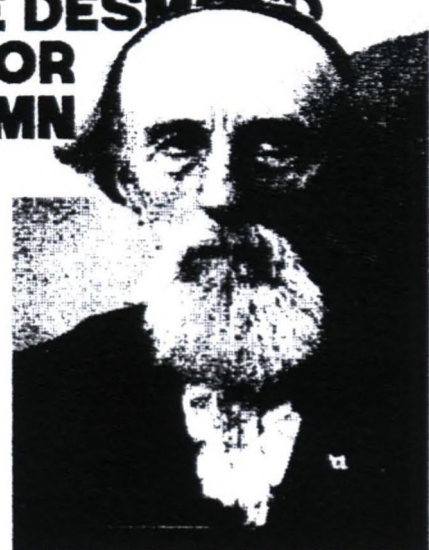
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All correspondence, subscriptions and exchange magazines should be sent to the editor:

John Rimmer
John Dee Cottage
5 James Terrace
Mortlake Churchyard
London, SW14 8HB
United Kingdom

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**THE DESMOND
O'CONNOR
COLUMN**



As an experiment, we hand over this column to one of our bitterest critics, Desmond O'Connor, who, at nearly ninety, must be our oldest reader. We have to point out that he is not Mr Des O'Connor, the popular *chanteur*, as rumoured in a down-market rival UFO magazine. Mr O'Connor has had an interesting and varied career, and is surely the only ufologist to have been both a professional guinea-pig breeder and a harmonica player in an Algerian brothel.

WHEN the editor of this magazine gave a rendition of his standard talk, 'UFOs: a load of crap' to the Clerkenwell Metaphysical Society, I expostulated violently upon his obvious ignorance of the subject. He reluctantly invited me to share my views with his few remaining readers.

My own interest in matters paranormal dates from the time as an undergraduate at one of England's lesser-known seats of learning - St Enoch's University College, Turnham Green - when as a young striver after eternal truths I regularly met Charles Fort in the Museum Tavern opposite the British Museum. Fort would keep the assembled literati (Virginia Woolf, Osbert Sitwell, P. G. Wodehouse, Noel Coward, Ivor Novello, etc) enthralled with droll anecdotes of the bizarre, few of which, with the restraints of the day, were allowed into his published works.

One wonders how many seances Rimmer has attended. I do so clearly remember how Sir Oliver Lodge poured scorn on those sceptics who would not take the trouble to *investigate!* Olly was by no means the stuffy pedant of legend. I recall the twinkle in his eye when he told how he stumbled upon Freddy Myers *a trois* with Eusapia Palladino and Eleanor Sidgwick - one wonders how Rimmer would have coped with Palladino's appetites!

Speaking of the founders of the S.P.R., I often remember how, while eating Mrs Pomfret's doughnuts (or was it jammy dodgers?) on Hastings Pier, Aleister Crowley related the legend current in occult circles that Gurney, Myers and Podmore had all been murdered by the Freemasons because they had discovered that A. J.

Balfour was Jack the Ripper.

I note with a quiet and condescending smile that the ever-so-sceptical Rogerson, in his survey of 'abductions' fails to mention the earliest British case, one I had a hand in investigating: that of Blodwyn Price, a 14-year-old schoolgirl who was abducted while walking along a Pembrokeshire beach. There were many physical and psychological after-effects, among which was this girl, whose previous main interest had been her pony Carlos, developed a passionate commitment to physics, at the age of 16 writing a 200 page treatise which David Bohm called one of the unheralded works of genius in theoretical physics.

The case was personally investigated by Lord Dowding. I heard 'Stuffy' give a three hour lecture on it at a meeting of the Tunbridge Wells UFO Society. I seem to recall a rather scruffy Aircraftman at the meeting, rightly in awe at the presence of his elders and betters - Harvey? Barney? Middleton-Smythe? Whatever.

Dowding also sent a more detailed report to Lord Mountbatten. 'Batty', as he was known to his theatrical friends, was absolutely fascinated by this subject. It is not generally known that for many years he was one of the chief financial backers of *Flying Saucer Review*, along with APEN, the Trilateral Commission, and the shadowy organisation behind *Magonia*. Its financial affairs under its current Editor are, of course, of the utmost probity - I have the honour of auditing the *Review's* accounts.

In the next Desmond O'Connor Column: what Fabian of the Yard said about Satanism and the Royals.

alienating fancies

In part one of this article, **MARTIN KOTTMEYER** looked at the development of the belief in "influencing machines" controlling human behaviour as expressed in the early literature of ufology and the extraterrestrial mythos. Here he continues his review to examine the theme in the work of contemporary writers.

CONTROL motifs also emerge as a central concept of Jacques Vallée's writings. They have an interesting history which has roots in his early science fiction. *Subspace* opens with strange appearances in the sky involving blue spirogires and black crosses, a 21st century UFO phenomenon, which impressed images of catastrophe in the minds of those contacted by it. It transpires that the spirogires hail from the star Spica and involve intelligences who are part of subspace. This is a region of pure thought inhabited with the creations and monsters of the imagination. Some dark thoughts seek to destroy the linear continuum universe. Thanks to thoughts implanted into the unconscious of a protagonist by Erg-Aonians who inhabit this larger universe, a weapon is brought into subspace. It's a cricket. The vibrations shatter the matrix in which the dark thoughts dwell. (49)

The Dark Satellite opens with the invasion of our galaxy by a nonbeing something which encircles it and causes all the races within it to become transfixed artists. The story turns to 22nd century Paris which is the home of a great computer which oversees a utopia spanning the solar system. It is free of nation states and war. A little cylinder is found one day in the computer's imagination and threatens its breakdown. The cylinder causes a strange death of a human and people begin speculating that the cylinder was created by the machine at the promptings of machines from elsewhere with incomprehensible designs upon humanity or the great machine - an influencing machine within an influencing machine as it were. To ferret out the mystery, technicians enter the computer through another plane of reality. Adjusting its circuits they accidentally set it on fire. Destruction of the computer removes earth's protection from an unsuspected mind ray. People are hypnotised into building space ships which form a mass exodus into the sun. An iconoclastic mad-scientist type guy named Xarius Chimero protects one of the technicians from mind control and takes him on a journey to the centre of the universe, distributing artistic sculptures as they go. At the centre, the two see

into the multi-faceted sombre satellite of the title. It is a reality seeking to destroy our reality. Xarius Chimero presses a button and the dark satellite slides from sight. The button activated the statues which turned into young girls. Laughing, primitive girls will repopulate the galaxy and a sublime new order transcending the now obliterated scientific utopia has been created. (50)

As a ufologist, Vallée makes no use of the control motif in his first analyses of the UFO phenomenon, *Anatomy of a Phenomenon* (1965) and *Challenge to Science* (1966). In *Passport to Magonia* (1969) he sees disturbing resemblances between the UFO phenomenon and the fairy faith of earlier centuries, implying a shared mythic basis. He entertains the possibility that superior intelligences are projecting creations into our environment as a pure form of art seeking our puzzlement or as a way to teach us some concept. He immediately backs away from the notion with an admission it hasn't a scientific leg to stand on and offers an apology for showing "how quickly one could be carried into pure fantasy". (51)

This "pure fantasy" becomes a major theory in *The Invisible College* (1975). Vallée compiled a plot of UFO waves through history and their irregular spacing suggested to Fred Becjman and Dr Price-Williams of UCLA a schedule of reinforcement designed to permanently instill a behaviour. Vallée developed from this observation the theory that UFOs represent a control system of an undetermined nature. It could simply involve social psychology, but it could also be the imposition of a supernatural will seeking to confuse us and mould us and our civilisation by targeting our collective unconscious with a physical and psychic technology. The book closes on a chilling soliloquy wherein Vallée ponders stepping outside the maze of the control system. Would he find some Lovecraftian horror, some well-meaning social engineers, or "the maddening simplicity of unattended clock-work?" (52)

Unfortunately the theory collapses with an

■49. SERIEL, Jerome, *Sub-Espace*, Librairie des Champs Elysees, 1975

■50. SERIEL, Jerome, *Le Satellite Sombre*, Denoel, 1962

■51. VALLEE, Jacques, *Anatomy of a Phenomenon*, Ace 1966. VALLEE, Jacques and Janine, *The UFO Enigma*, Ballantine, 1977. VALLEE, Jacques, *Passport to Magonia*, Henry Regnery, 1969, 160

■52. VALLEE, Jacques, *The Invisible College: What a Group of Scientists has Discovered about UFO Influences on the Human Race*, Dutton, 1975

elementary fact. UFO experiences usually involve negative emotions and would yield aversive behaviour. They would not reinforce learning. No value attaches to irregular stimuli in the converse hypothesis of an unlearning curve. (53)

Messengers of Deception (1979) accepts as a given that control in the form of a machinery of mass manipulation exists behind the UFO phenomenon. Physical devices are being used to affect human consciousness and distort reality. Images and scenes are fabricated to advance belief in an impending intervention from space. The operators could be either a high-level international military group furthering some political goal or some occult group which stumbled on a psychotronic technology in their studies of astral travel or space-time distortions. (54)

Dimensions (1988) reprints material from the prior books and would not bear mentioning except for a silent concession that Vallée changed his mind about the external teacher idea being a pure fantasy. Those lines were excised. (55) *Confrontations* (1990) contains a brief

frenzies. Vallée's affirmations and denials about the reality of UFOs have much the same puzzling flavour as Deist affirmations and denials about the reality and nature of God. (58) Personally I think the similarities bespeak shared intellectual predilections and not an exposure to Deist literature. Frankly, he missed using some of their better material he did read them. Before leaving Vallée, I would like to add one small irony. Vallée won the Jules Verne prize for his 1961 work *Subspace*. This could be viewed by behaviourists as powerful reinforcement and could be said to explain his repeated return to ideas of mental control in his efforts. He madly keeps pressing the lever hoping that big pellet will drop down again. He never got out of the maze.

Like Keel and Vallée, D. Scott Rogo's control theories extend through several books. *This Haunted Universe* (1977) was his first foray across the boundary of psychic research into ufology. His first impulse was to ascribe the psychic components of UFO events to a mysterious force within ourselves, but certain experiences prove to him that evil can exist independently of the mind. The motif suddenly emerges: "UFOs demonstrate that our world plays host to a force that seeks to mystify us." (59) The usage here is brief, but significantly the external influence arises to imply humans are blameless for evil and mystification. He teams up with Jerome Clark for *Earth's Secret Inhabitants*. (1979) Both were facing the psychological aspects of strange UFO cases and, so, concocted a notion they termed "The Phenomenon". It is a force or intelligence somewhere in the universe which provides the evidence we seek for whatever it is we want to believe in deeply. It does this by beaming projections into our world. They aver it may be an automatic natural mechanism that acts "as routinely as a clock". (60) Presumably unattended. Clark fell out of sympathy with control systems and collective unconscious concepts as his thinking matured, but Rogo pressed forward with elaborations. (61)

In *Miracles* Rogo leaps ahead into the cosmic identity stage and redefines God. The supermind becomes a spiritualistic realm which translates all religious, shamanistic, and mythic ideologies egalitarianly into literal spiritual reality. The Phenomenon might be the source of the universe's creative energy and endows those properly attuned to it with great psychic powers. This "God", however, would have to satisfy so many contradictory requests and opposing theologies that it would wind up an incoherent mush. (64)

Looking back on his theory in 1988, Rogo considered it misunderstood and viable. Independent creation of a similar theory by Jenny Randles suggested to him he had probably been on the right track. Alternatively, they both may have read Vallée and a standard text on dreams. (65)

Besides our Top Three Control Theorists, there were a significant number of ufologists who offered variants on our theme. Some are well-known folks joining the bandwagon; some are less known but have a different take. There is a steady stream of these ideas between '74 and '80. We will approach this set chronologically rather than by status.

1974: Charles Bowen, editorialising in *Flying Saucer Review*, asks if some or all UFO images and entities are projected into the mind by controlling

■53. RUCH, Floyd L. and ZIMBARDO, Philip G., *Psychology and Life*, Scott, Foresman & Co., 1971

■54. VALLEE, Jacques, *Messengers of Deception: UFO Contacts and Cults, And/Or*, 1979

■55. VALLEE, J. *Dimensions*, Contemporary, 1988, 165

■56. VALLEE, J. *Confrontations*, Ballantine, 1990, 131

■57. ALEXANDER, Brooks, "Machines Made of Shadows", *SCP Journal*, 17, #1-2 (1992), 9

■58. MANUEL, Frank E., *The Changing of the Gods*, Brown University Press, 1983

■59. ROGO, D. Scott, *This Haunted Universe*, Signet, 1977, 146

■60. ROGO, D. Scott and CLARK, Jerome, *Earth's Secret Inhabitants*, Tempo, 1979, 200

■61. CLARK, Jerome, letter, 14 November 1986

■62. ROGO, D. Scott, *Tujunga Canyon Contacts*, Prentice-Hall, 1980
s: A Parascientific Inquiry into Wondrous Phenomena, Dial, 1982

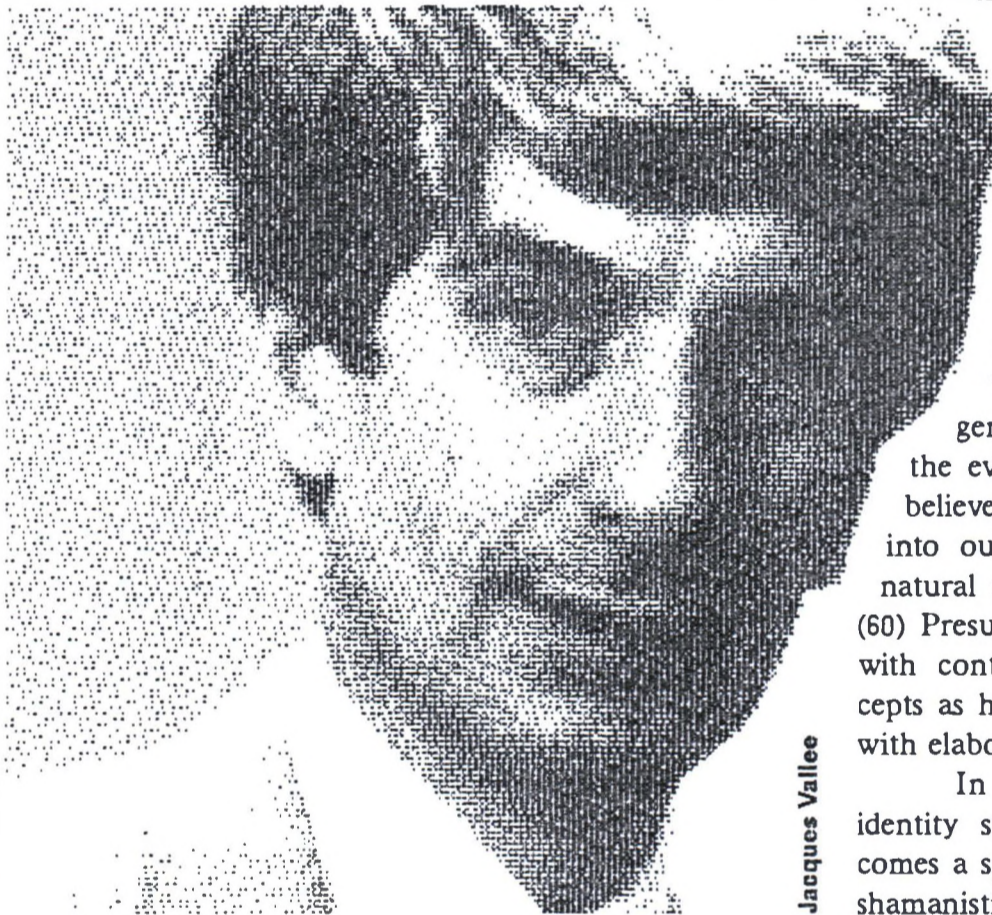
■65. ROGO, D. Scott, *Tujunga Canyon Contacts*, Signet, 1989, 315-21

■66. BOWEN, Charles (ed.), *Encounter Cases from Flying Saucer Review*, Signet, 1977, 216

■67. FRIEDMAN, Stanton, "Flying Saucers and Physics", *MUFON Symposium 1974*, UFORI, 13

■68. GREENFIELD, Allen H., "Tenets of Alternate Reality Theory" in *Best of Saucer Scoop*, June 1975

■69. BECKLEY, Timothy Green, "Mind Manipulation - The New UFO Terror Tactic", *UFO Report*, Winter 1975, 31-33, 56-65



Jacques Vallée

suggestion that UFOs are windows into another reality possessing symbolic meaning. Like dreams they can be ignored or shape our lives in inscrutable ways. There is enough ambiguity to regard the notion as either a banality or a marginal idea of reference. (56) *Revelations* (1991) argues some UFO cases are covert experiments in the manipulation of belief systems, but here the processes are conventional ones of lies and rhetoric. The control system theory is reaffirmed in *Forbidden Science* (1992) with no further elaborations.

Brooks Alexander has characterised Vallée's concepts as "equal parts of Carl Jung and *Report from Iron Mountain*". (57) This is inadvertently scurrilous since the latter was a confessed hoax by political satirist Leonard Lewin. An equal case could be made for roots in the writings of French or English Deists who had analogous notions about how stimulating the emotions of wonderment and advancing religious superstitions could be used to manipulate the masses. Not having behaviourist metaphors available they spoke of a "psychopathology of enthusiasm" evident in individual fanatics and collective

powers and/or UFOs. The meaningless gibberish in messages imply more than humans being treated as playthings; it may be an attempt to influence or remotely control humans. He cites C. Maxwell Cade as suggesting ultrahigh frequency radar beams can induce images in the brain. (66) Stanton Friedman suggests ufonauts could broadcast telepathic signals that would make UFOs appear to disappear. A microwave beam could jumble vision by means of a scotoma. (67)

1975: Allen H. Greenfield's *Alternative Reality Theory* accepts the premise that UFOs are "manipulating human history to its own ends". (68) Timothy Green Beckley cites the cases of Paul Clark, Dr Morales, and Hans Lauritzen to argue higher powers are systematically guiding human destiny and the course of human civilisation, if not by physical force, then by direct manipulation of human minds. (69) Joan Whritenour warns extraterrestrials engage in "mental rape" by the use of strobe-light-type machines which cause instant hypnosis. (70)

1976: Brad Steiger suggests UFOs act as cosmic tutors using space beams. (71) They also influence the mind telepathically to project three-dimensional images. The purpose is "too staggeringly complex for our desperately throbbing brains to deal with at this moment in time and space". (72)

1977: The Lorenzens accept that thoughts can be taken or absorbed. Abductees may have been programmed with false information to mislead us. (73) James Harder terms this a multi-level cover-up. Abductees are made to look like fools by relaying messages filled with garbage dredged up from their memories and imaginations at the behest of post-hypnotic suggestions. (74) Robert Anton Wilson warns higher beings may be playing head games with humans and using "mindfucking" technology. (75)

Michael Persinger and Gyslaine LaFreniere set forth a variant of the supermind termed "Geopsyche". A critical mass of believers form a matrix which is energised by intense geophysical forces of nature. Epidemics of luminous signs, anomalous beasties of the nether realm, unusual kinetic displays, and religious manias forbode earthquakes. A disturbing corollary to this is the irrelevance and expendability of the individual under the sway of activated death instincts and unconscious archetypal forces. (76)

1978: Gordon Creighton fears UFOs influence not only individuals, but governments and whole nations. (77) Art Gatti gravitates to the idea UFOs are mind parasites or occult manipulation thought forms. (78) Brad Steiger suggests aliens may have programmed humans as automatons and judas goats to lead their fellow humans into servitude. (79)

1979: Leo Sprinkle offers the "Cosmic Consciousness Conditioning Hypothesis" which includes the premise that UFO intelligences choose witnesses for illumination. (80) James E. Frazier suggests they implant knowledge in contactees and monitor them by tensor beam communication and repeat abductions. (81) Raymond Fowler believes Betty Andreasson is primed subconsciously with extraterrestrial knowledge. She feels like a "loaded bomb". They may be interstellar missionaries for conditioning in preparation of Overt Contact. (82) Pierre Guerin speculates that the repetitious character of UFOs is meant to create "a pernicious and stupefying wave of religious credulity". (83) Stefan T. Possony suggests Russia can create semi-stable UFOs via

colliding pulsed microwave beams and thus yield UFO crazes and mass anxiety neurosis. (84)

1980: Frank Salisbury guesses UFO sightings "are staged to manipulate us in preparation for contact, for directing our evolution, or to excite the gullible in order to turn off those who are not gullible. (85) Colin Wilson is inspired by Keel to theorise that the spirit world vampirises energy from humans to achieve temporary material existence. (86) J.N. Williamson views UFO confrontations as a liberating of the right hemisphere of the brain. Did you ever notice how the brain sort of looks like a UFO? (87)

1981: Raymond Fowler suggests ufonauts can put people in suspended animation and control their actions. (88)

1982: Jenny Randles argues that consciousness should logically be targeted as the medium of interstellar communication. Their consciousness will act as a radio telescope to beam messages into the complex electro-chemical computer of the human mind by



STANTON FRIEDMAN: Suggested UFOs could broadcast telepathic signals which made them seem to disappear

selecting ideograms out of the subject's memory to form a holographic playlet. Amnesia results from consciousness being shunted aside as the message program switches the mind to the right frequency. Earth mystery sites act as aerials to pull in the messages thus explaining certain clusterings. (89) Hello Tralfamadore? Paul Devereux revamps the Geopsyche concept with the Earth Mother doing some planetary dreaming and shaping earthlight ectoplasm into UFO displays. (90)

The control motif is harder to find for the next few years. Budd Hopkins flirts with such notions in his books, but we don't really see a clear advocacy until the premier issue of his *Intruders Foundation bulletin*. Hopkins notes that in abduction experiences the victim never seems embarrassed about nudity. This observation eliminates all blanket psychological explanations of abductions and provides powerful evidence of an "externally caused trance-like experience" endemic to the alien abduction process. (91) I remember after reading this I leaned over slightly and slipped my copy of Freud's *Interpretation of Dreams* out of the bookcase and in less than a minute was reading: "Dreams of being naked or insufficiently dressed in the presence of strangers sometimes occur with the additional

■70. "Psywar 1", *Best of Saucer Scoop*, June 1975

■71. STEIGER, B. *Gods of Aquarius*, Harcourt, Brace, 1976

■72. STEIGER, B. *Project Blue Book*, Ballantine, 1976, 343

■73. LORENZEN, C. and J. *Abducted! Confrontations with Beings from Outer Space*, Berkley Medallion, 1977.

■74. CLARK, Jerome, "UFO Report Interviews Dr James Harder", *UFO Report*, December 1977.

■75. WILSON, Robert Anton, *Cosmic Trigger*, Pocket, 1977, 25, 86

■76. PERSINGER, M. and LaFRENIERE, G. *Space-Time Transients and Unusual Events*, Nelson-Hall, 1977

■77. BOND, Bryce, "Interdimensional UFOs", *UFO Report*, November 1978.

■78. GATTI, Art, *UFO Encounters of the 4th Kind*, Zebra, 1978, 190

■79. STEIGER, Brad, *Alien Meetings*, Ace, 1978, 180

■80. HAINES, Richard, *UFO Phenomena and the Behavioural Scientist*, Scarecrow, 1979, 227

■81. SPRINKLE, Leo, "What are the Implications of UFO Experiences?", *Journal of UFO Studies*, 1, #1, 106

■82. FOWLER, Raymond, *The Andreasson Affair*, Prentice-Hall, 1979, 203

■83. GUERIN, Pierre, "Thirty Years after Kenneth Arnold: The Situation regarding UFOs", *Zetetic Scholar*, #5 (1979), 46-47

■84. POSSONY, Stefan T. "Mind-Control and Microwaves", *Second Look*, Nov.-Dec. 1979, 18-20

■85. SALISBURY, Frank, "Are UFOs from Outer Space?", in FULLER, Curtis, *Proceedings of the First International UFO Congress*, Warner, 1980, 117-20

■86. WILSON, Colin, *Mysteries*, Perigee, 1980, 547-64

■87. WILLIAMSON, J. N., "UFOs are Changing the Way we Think", *Pursuit*, 13, #2, 76-78

■88. FOWLER, Raymond E., *Casebook of a UFO Investigator*, Prentice-Hall, 1981, 163

■90. RANGLES, Jenny, *The Pennine UFO Mystery*, Granada, 1983, chapter 17

■91. HOPKINS, Budd, "Patterns of UFO Abductions, Part 1", *IF*, 1, #1 (Fall 1989), 10-11

■92. FREUD, Sigmund, *The Interpretation of Dreams*, Avon, 1965, 275

■93. BARCLAY, David, *UFOs - The Final Answer*, Blandford, 1993, 172-190. KOTTMEYER, Martin, "The Omega Projection", *REALL News*, 1, #9 (October 1993), 5-6

■94. CANNON, Martin, "The Controllers: A New Hypothesis of Alien Abductions", manuscript for researchers only, September 1989. STRIEBER, Whitley, *Communion*, Avon, 1987, 98-99

■95. MICHELL, *op. cit.*

■96. BERGER, Ernst, "The Dark Side of the UFO", *Pursuit*, 14, #1 (1981), 2-5

■97. McCLURE, Kevin, "Semaphore Without Flags: A Critical Analysis of the UFO Control-System Theory", *Common Ground*, #2 (August 1981), 25-31
98. COHEN, Daniel, *Voodoo, Devils and the New Invisible World*, Dodd, Mead, 1972, 108-36

■99. WEST, Robert H., *Milton and the Angels*, University of Georgia, 1955, 58. RUSSELL, J. B., *Satan. The Early Christian Tradition*, Cornell University Press, 1981, 170-81

■100. EVANS, Hilary, "The Ultimate Myth", *The Wild Places*, #1 (September 1990), 1-8.

feature of there being a complete absence as any such feeling as shame on the dreamer's part." (92) I grant nobody is obliged to be up on Freud any more, but where are those psychologists we are supposed to be so impressed with helping out? Hopkins' use of an influencing machine fantasy to defend the blameless normality of the abduction experience and to disown its bizarre dream-logic aspects to the aliens is standard behaviour.

Randles offers some elaborations on her theory in *Abduction and Mind Monsters* with Sheldrake's M-field thrown in to update the semblance of scientific patter. David Barclay's revamping of Keel uses cyber-speak in its patter with Virtual Reality used to make the universe into "God's Little Arcade". Kenneth Ring offers a New Age variant involving Mind-at-Large. (93)

Martin Cannon's "Controllers" can be viewed as a Nineties variant of Leon Davidson's CIA hoax theory or, more properly, a return of the zombie assassin, a recurrent spy fiction plot gimmick. Strieber's talk of ELF waves as an external control or perception implant modality involving either advanced technology or the earth itself is an evident recall of research he did for his own spy novel *Black Magic*. The third volume of *The Matrix* series purportedly delves into the chemical and biological manipulation of humans but I was unwilling to waste \$55 to conform it. (94)

Ideas of reference and influencing machine fantasies are continuing to appear but seem to be decreasing in prominence and frequency. The decrease probably had little to do with any criticism of this style of theorising, though John Michell feared the basic idea was over fanciful and suffered from the flaw that it imputes human ambitions for power to a race presumably superior to, and certainly different from, ourselves. (95) Dominance behaviour has a genetic logic which should make it a common adaptation all over. But, in that case, why don't they dominate in the usual way? Take over, blow us away, and leave a few to kick around and laugh at.

Ernst Berger lamented control notions signalled a new age of darkness being foisted by UFO spiritists. The fear of external manipulators seemed to him "a projection of their own fearful way of thinking into our restless reality". (96) Succinct and valid. Kevin McClure's review of control motifs in our Top Three correctly understood there were ways "to offload responsibility" to more deeply explore anomalous phenomena. Such study he felt would lead us to conclude there was "some recurrent quirk in human nature" beneath belief in UFOs and anomalous phenomena. Exactly, but who wants to say their friends and themselves are quirky? Expressing a distaste for the proliferation of conspiracies and the elevation of paranoia in our top theorists, he proclaims it isn't cricket to evade our responsibilities to be objective by blaming external agents for our mistakes, intentions, decisions, and achievements. (97)

Daniel Cohen places notions of alien control in a wider historical context with ancient fears like those that fuelled witchcraft belief. The 17th century had Cotton Mather's *The Wonders of the Invisible World* and we have Keel's invisible world of ultraterrestrials. (98) The idea of a historical continuum can be taken much farther. Angelologists Henry Lawrence and Isaac Ambrose in the 17th century believed angels engaged in a type of secret suggesting which depended on the ability to handle the humours and control man's fancies internally by tempting, troubling, inspiring, or soothing him. As early as the 4th century, the theologians Athanasius and

Evagrius of Pontus expressed belief in the idea that the Devil and his demons sometimes send dreams and hallucinations to frighten monks. Though they cannot enter souls, they could, by working on the brain, suggest images, fantasies, fears and temptations. (99) Beliefs in spirit possession extend similar ideas into unchronicled antiquity.

Hilary Evans has added a few common-sense objections to these control theories. Why, with all of humanity to choose from, have the claims of influence involved low-status individuals? Why not heads of state, financiers, scientists, educators, movie stars; i.e. people with true power and influence to get things done and spread one's messages? Why, with such powers at their disposal, do they deploy them in haphazard, ambiguous ways like puzzling UFO visions? If you had an influencing machine, would you use it for such things as abduction experiences or would you have a millionaire shower you with gifts, make your enemies grovel at your feet, and mess with minds of leaders in the service of world peace and prosperity? UFO experiences make more sense as idiosyncratic psychodramas. (100) If abductees are normal people, that may be the most damning fact of all, that there are no powerful aliens behind the UFO phenomenon.

Ufologists have always asserted that UFO reporters are sincere and trustworthy observers and therefore we should believe them. Flying saucers are real - QED. Take away that syllogism and ufologists are pretty much out of a job. As the years have passed, ufologists had increasingly found themselves with a dilemma. Some high-strangeness cases have features which cannot be true, but the claimants are sincere and honest: they *can't* be crazy. Influencing machines resolve the dilemma. It's not their fault they are reporting these things; aliens, the CIA, the superspectrum, the Phenomenon, occultists, are to blame. The psychology is simple and transparent because the logic is easily recognised. It is the logic of madness.

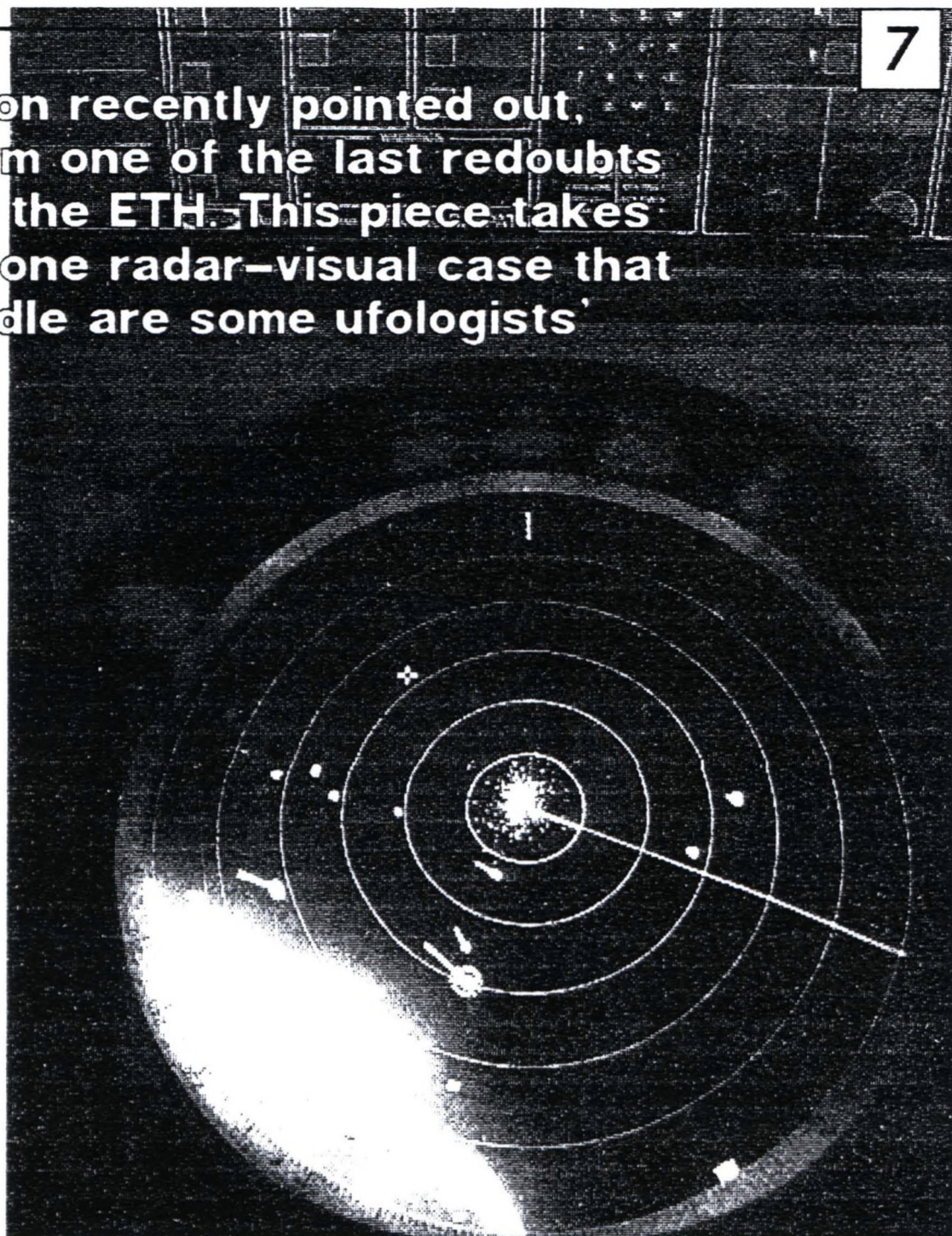
Specifically, the logic of paranoia in the projection stage is what we have here. Nestled between the hypochondria of the Sixties and the conspiracies of the late Eighties and early Nineties, they form a natural stage in the history of ufology. These control theories are yet another indictment of ufology's blindness. Man's fancies will never be controlled by science.

There is a dramatic appeal to these concepts which makes the UFO literature an intriguing place to dwell in and that is a plus I can't gainsay with conviction for I doubt I ever read ufology for its scientific value in the first place. I enjoyed it for much the same reasons I loved those old Fifties alien invasion movies: the wonder of the new, the thrill of the Other, and a dark ambience. They were a bit silly, too, when you bothered to think about them, but you accept you are supposed to suspend disbelief and reason to appreciate them. I wonder at times if ufology doesn't ask to be judged by the same standards as these movies. The canons of science don't really seem to be an appropriate gauge since UFO belief is hopelessly wrapped up in mythological fascinations. Control theories seem benign for the most part, letting people indulge in fantasies and psychological games without heavy accusations of abnormality. The cost of autonomy lost or some measure of estrangement from reality and humanity is probably not felt as tragic. Free will carries responsibilities we may prefer to do without. Better a puppet than a fool.●●

As Peter Rogerson recently pointed out, radar visuals form one of the last redoubts for promoters of the ETH. This piece takes two accounts of one radar-visual case that prove only how idle are some ufologists' minds.

Screen memories

Peter
Brookesmith



THE alleged sighting of a 'mystery missile' over the Kent coast in April 1991 seems to be acquiring minor mythic status. It was given a fairly detailed treatment in Timothy Good's *UFO Report 1992* [1]; Good's account was based on reports in the *Sunday Times* (5 May 1991), the *Independent* and *The Times* (both 6 May 1991). The 'case' cropped up again in Jenny Randles' *The Paranormal Year 1993* [2] as a way of shoe-horning in some more recent near-misses between aircraft and UFOs. In passing, Randles remarks that for a time the story was 'hushed up'. But of course, naturally. With this extra bit of spice the tale could well start making regular appearances in the histories. It shouldn't.

To begin with it shows what hopeless bullshit-detectors both Fleet Street hacks and *soi-disant* ufologists have. Assuming that Good's references are his only sources, it's clear that neither the hacks nor he too any time to think about what the report really means. And therefore, it would seem, no one else has either, since Randles, who usually proffers qualifications to dodgy claims when she knows about them, retails it apparently uncritically. (This is surprising, and a pity, for one who in the same book very neatly puts the kybosh on the 'Williamsport Triangle' sighting.) In the second place, thus, it shows how unreliable second- and third-hand UFO reports can be. Yet this is about the stage at which (as in these two books) they reach Joe Public - who perhaps believes them - and cryptocurmudgeons like me,

beneath whose smiling face and genial banter lies the blackest of hearts.

Visually Challenged

This is what Good's report says in essence:

At 2100 hrs on 21 April 1991, Captain Achille Zaghetto, flying an Alitalia McDonnell-Douglas MD-80 at 6700 metres altitude en route from Milan to London over Lydd, Kent, saw a missile, light brown in colour and 3 metres long, flying in the opposite direction 300 metres above the airliner. Simultaneously [*sic*], a faint radar image was detected 16 kilometres behind the aircraft at London Air Traffic Control Centre, West Drayton.

I'll come back to that tricky work 'simultaneously'. But if one infers (as I think it is reasonable) that London ATC reported this image simultaneously with the pilot *ending his report of his sighting*, and if one assumes the image to be the 'missile', then one can make some not too unreasonable further assumptions to calculate the speed of the UFO.

An airliner crossing the Kent coast for London at 6700 metres has already begun its descent to its destination. Its speed is very unlikely to exceed 650 km/h; around 550 km/h is more likely. If we assume this latter *was* the plane's speed, and reckon it would take at least 30 seconds for the pilot to react to his sighting, get on the horn, and get a reading from London ATC radar, then it's obvious that in that 30 seconds the plane has travelled nearly 4.6 km and the

□1. GOOD, Timothy, *The UFO Report 1992*, Sidgwick & Jackson, 1991, pp 148-9

□2. RANGLES, Jenny. *The Paranormal Year 1993 Edition*, Robert Hale, 1993, pp 15

UFO a little over 11.4 km. This gives us the UFO's speed as 1368 km/h. Likewise it gives a speed of separation, and combined speed of approach of 1918 km/h. For the sake of the argument I am going to round this down to 1900 km/h and up to 530 m/sec.

Capt. Zaghetti estimated that the UFO was 3m. long and 300 metres above his plane. If this means what common sense would suggest, the UFO was flying at 7000 metres altitude. Side on, a missile 3 metres long and 300 metres away would appear to the pilot the same size as a slim 10-mm strip of paper pasted on his wind-screen. I will call this the apparent size (not very scientific, but I hope it is more understandable that subtended angles, etc.).

If two objects, one 3 metres across, are approaching each other at a combined speed of 530 m/sec and are flying parallel courses 300 metres apart (and this is being kind, as we'll see), then it's simple to calculate that when they are 4 seconds flying time apart, the 3-metre wide object has an apparent width of only 1.4 mm; at 3 seconds, 1.85 mm; at 2 seconds (just over a kilometre apart), 2.7 mm, and at 1 second, 4.92 mm. A second later it's whizzed overhead and out of sight.

If ufologists can make such a pig's ear of reporting a minor case like this, what grounds do we have for trusting their accounts when it comes to the real biggies?

This is a very small object to notice, track, and estimate its size and distance: is such a short time. Capt. Zaghetti did even better: he managed to see its colour! However, the apparent length of a *missile* as opposed to a cube or sphere would actually be considerably smaller if it were flying on a parallel track to the plane, because of foreshortening, whose effect increases dramatically with distance. (Even if I could remember the trigonometry, I don't have my book of tables, but someone else might like to work out what I'm calling the apparent size at the distances given).

And there are other problems. Zaghetti's field of view was probably no more than 45 degrees from the horizontal. This gives him even less time to observe the UFO *close up* as it would have gone out of sight when it was within about 300 metres of the plane. And what reference points did he have in the sky by which to judge the size and distance of such a thing? It could have been much smaller than 3 metres, and much nearer (a bird? a toy balloon? a liberated shirt?) or much bigger (you name it) and much further away. And then suppose the missile was travelling parallel to the horizon, while the plane was (as it was) descending. That will distort estimates of size, altitude and speed even more.

Missile with snowflakes

Here are some other bits of chopped logic.

Good offers us some inconclusive chatter about target drones and whether or not this object was such a one. Good's logic, which devotees of his continuing saga about Dreamland etc will know is not his strongest point, leads him to say: "This would seem to be the explanation, since the incident occurred almost directly above Lydd Ranges". The nonsense in that ought to be obvious. And, besides, Lydd (as Good actually admits) is a small-arms range. If Good had ever had to know the difference between a puttee and an entrenching tool, he'd know how hard it is to get anything larger than a section support weapon on to such premises, let alone fire it. Good is also unaware of how bureaucratic the military is about firings of any kind. This is largely because they are very mean and don't like spending money on ammunition.

Good quote an MoD spokesman saying their drones fly at about 400 mph (i.e. about 600 km/h); and Good, albeit surreptitiously as well as in the face of evidence, favours the 'rogue missile' explanation. Unless it took Zaghetti an implausibly long time to raise London ATC, at this speed the radar image they had could not possibly be of such a drone. At 640 km/h it would have taken just over 64 seconds to cover 11.4 km.

No one seems to have picked up the startling fact that any object flashing by at 1368 km/h a mere 300 metres away would make a bloody loud *bang* because of the atmospheric effect of its supersonic speed - loud enough to be heard inside the aircraft (after all you can hear artillery shells going overhead from inside a moving bus) and probably on the ground as well. No one mentions a sonic boom at all. Perhaps your ufologists thought that we'd all be sidetracked by notions of inter-dimensional shape-shifting superior technology ("This is a *UFO* report, you fool!") and forget that they were siding with a mundane, prosaic missile. More probably, they didn't think very hard about what they were saying at all.

Screen Memories

Now, as for the radar. I've already made some assumptions about the radar echo, but in reality the information Good gives is virtually useless. What can be said (although our intrepid reporters don't bother to reassure us skeptics on this) is that the L-band radar used by ATC certainly *could* pick up such a missile unless it were very slim indeed: the wavelength is about 300 mm, plenty short enough to bounce off an object ten times as long.

The first thing to pick at, like a nit, in Good's version is that word 'simultaneously'. It is a prime sign of lousy reporting. If Capt. Zaghetti saw the UFO 300 metres above him literally at the same time as London ATC picked up a radar echo 16 km behind him, then we are dealing with two separate events. And then the case falls and flattens its pointy little head as a radar/visual - that's plain enough.

We're not told (did anyone *ask?*) for how long London ATC had this image on screen, or what its route was. There's no security reason why anyone should not be allowed to see the radar tapes of the event at West Drayton. there may be bureaucratic panic at the thought of letting the plebs in, but even that can be overcome with patience and determination. No one seems to have reviewed the radar tapes. I apologise if

they have - but if they have why don't Good and Randles report it, and what they saw? Do the tapes record the UFO approaching the Alitalia flight and shooting past it? If they don't there not much chance of telling if it was the same UFO Zaghetti saw.

Even the tapes can't tell us what altitude the UFO was at, except in the unlikely event that it was putting out its own IFF (Identify Friend or Foe) signal - which in civil airliners encodes the aircraft's altitude. And if London ATC picked it up, why didn't the Alitalia MD-80 have it on its own screens, close as it supposedly was? No one says. Because no one asked. We may have a visual UFO, but until someone does ask the right questions and does look at the ATC tapes, we don't have even the makings, as reported, of a radar-visual.

But we do have some pretty incompetent reporters. And, because they are not applying any critical thought to what they read and repeat, they do not only their readers, but also themselves as promoters of one kind of UFO belief-system or other, a disservice. Another way to describe their ineptitude is to say: they don't even know how to protect themselves from skeptics.

If ufologists can make such a pig's ear of reporting a minor case like this, what grounds do we have for trusting their accounts when it comes to the real biggies?

Don't confuse me with the facts

If skeptics are the idle, feckless, chair-bound characters demonized by the Thirty Nine Articles of the Ufological Church of St Ananias and the Cosmic Martyrs, then I must admit to being one. I was welded into an armchair at the age of nine and I leave my drawing-room only with the greatest reluctance, usually under threat of some exquisite torture, such as having my collection of '61 Latour and '59 d'Yquem summarily donated to Oxfam. If ufologists did their work properly and wrote their accounts clearly, one might be persuaded sometimes to drag oneself from the *fauteuil* and draw the damascene aside momentarily to glimpse the night sky, despite risking accusations of vulgarity (one would never do it in front of the servants).

What am I on about? [*Yes, get on with it*] Well, take Randles' account of the Kent sighting. It is a masterpiece of opacity, lack of detail and incipient confusion:

'The Kent missile was tracked briefly by radar at Heathrow airport but whilst attempts were made (and abandoned) to prove it was a rogue missile launch from a military unit the story was hushed up. Indeed, news of the story only emerged when the crew talked about it back in Italy some weeks later and the Ministry of Defence in London had to candidly admit that it was labelled "a UFO". The Civil Aviation Authority have since confirmed that this diagnosis still applies' [3] This summary does not answer the following questions:

1. Who was trying to prove the rogue missile hypothesis?
2. Why were the attempts abandoned (I wonder)?
3. How do you "hush up" a story that hasn't broken?
4. What evidence is there for an attempted 'cover up'?
5. When did ufologists get involved?
6. What exactly did the MoD and the CAA call 'a UFO' - the radar returns, Capt. Zaghetti's alleged sighting, or both?
7. What were the weather conditions, visibility, etc at the altitude of the aircraft?

Randles gives the impression here that an investigation, by persons unknown, was going on before the crew blew the gaffe in Italy. Good gives the impression that fearless journalists besieged the MoD only after this. Why this divergence in accounts? What really happened?

Unarmed with the information these accounts don't provide, I would hazard a guess that the crew - safe from men in black in Italy (give or take the permanent fancy dress party at the Vatican) - knew about the radar UFO, knew the return was consistent with a very small object, and decided to put someone on, just for the crack, like.

How can I be so bold? Because I have one last reason for suspecting that there may not even have been much of a visual sighting, let alone a half-baked radar-visual, in this instance. The Sun set at about 2000 BST on 21 April 1991 (as it does on most 21 Aprils). Even at 6700 metres altitude, that makes for a pretty thick gloaming by 2100. Yet Capt. Zaghetti saw a tiny object in the near-dark, identified its colour, and estimated its size and distance, and... Oh, come on Captain, fly me to the moon.

I know you've got it in you!

●●●

3. RANDES, Jenny, *loc. cit.* Note this author's amusing way with split infinitives, misuse of the word 'only', and preciosities like 'whilst'. Almost as much fun as *Magonia's* whimsically patrician house style, which remorsefully [*sic*, Ed.] eschews the lower orders' habit of writing upper case initials after a full point. This is a sure sign of a classical education, reading too much *Julius Caesar* instead of *Knave* by bicycle lamplight under the bedclothes, etc.

Special thanks to Colln Moore for assistance and information.



Sorry, but as from the next issue of *Magonia* (number 51) we will have to increase our subscription rate - the first increase for five years! The new rate will be £5.00 for U.K. subscribers, £6.00 for European readers, and \$13.00 for the USA. Anywhere else, £6.50 in U.K. currency. To make it a bit easier for French subscribers, we'll give a seven-issue subscription for a 100 Franc note. And a special deal: if anyone renews before the end of October 1994 - whenever their subscription expires - we will extend their subscription by four issues at the current rate.

Notes towards a Revisionist History of Abductions

Part 4

recovering the forgotten records

Peter Rogerson uncovers some cases which have been written out of the official abduction account, and finds the throw a great deal of light on how the phenomenon has evolved

■29 Letter in *Fate* (UK) September 1967, quoting undated clipping from *Nairobi Daily News*.

■30 Dora Bauer-Lammer in *COS-MOS* 1,4, p.2. INTCAT files, information from Tim Good.

■31 SHUTTLEWOOD, A. *Warnings from Flying Friends*. Portway, 1968, ch.7

■32 'What Happened to Mr Lancashire' in *COS-MOS* 1,9, p2-4

■33 RANGLES, Jenny. *Abduction*, Hale, 1988, p.75-6

■34 LORENZEN, J. & C. *UFOs Over the Americas*. New American Library 1968, ch.8

■35 *Diario de Noticias* 6 February 1968; further details quoted in HEIDEN, Richard, 'A Brazilian Contactee' in *F.S.R.* 27, 5, *F.S.R.* 27, 6. A report in *O Dia* 22 April 1976, reported in *F.S.R.* 22,4, p.23

Abduction reports from parts of the world outside of North America show imagery very different from the developing stereotype. One of the earliest non-American semi-abduction reports is an obscure and now forgotten report from Kenya, which appeared in the *Nairobi Daily Nation* sometime in December 1965. Michael Mudachi was sitting in his home near Eastleigh Airport when he saw a point of light approaching from the horizon. As it approached he saw it was an elliptical object with transparent windows. It landed vertically and three humanoid figures emerged from it, wearing what looked like tall hats. They had a human appearance, seemingly a synthesis of all races. They spoke in an incomprehensible language but were able to make Mudachi understand that they were not hostile and wanted to take his photograph. To get him to agree they first photographed his brother and another witness, then they put him on a platform where there was an implement like a birdcage which emitted a white light like sunlight. A powerful ray shot out from a red bulb at the centre of this contraption which hit Michael on the chest, leaving him spluttering and fighting for breath. Suddenly the beings left without him seeing how. After the incident he fell into an unusually deep, dreamless sleep. Later he suffered from hallucinations, depression, loss of appetite and general malaise. (29)

The theme of cold aliens is continued in the story of a Fillipino woman walking in the Vienna Woods following a sort of presentiment. Suddenly she was paralysed, unable even to move her eyes, as a strange object descended. It resembled two saucers edge to edge, with a domed top and a three-sphere 'landing gear'. Three "thin but strong" men, 1.5 - 1.65m tall descended via a ladder. They wore dark brown, one-piece suits and transparent helmets through which humanoid faces could be seen. One held a small box, which when the figure pressed a button on it and flashed a red beam at her, enabled the witness to hear them talking in English. They asked if she would like to visit their planet, then flashed another light and gave a warning about the

wickedness of humanity. They warned her she might die of cancer as she was of no further use to them, then re-entered their craft "with a smile of either mockery or pity" (30)

British abductors also leave trauma behind, but not so deliberately. Take the adventure of 'BS' and 'SC' at Longleat, Wiltshire in January 1968. On the 18th, BS had been struck by a bright light as an object flashed past his car, which stalled. Later he received a phone call telling him to be at a spot called Heaven's Gate on the Longleat Estate of Lord Bath, at 21.00 hrs on 21 January. There the two saw a tiny object the size of a soup-plate from which emerged a gossamer-like ladder down which tripped more than 25 beings no more than 4 inches tall. They 'blinked out', then reappeared at human height. They talked with the couple for a time, then invited BS on board. He was shrunk along with them, taking off in the tiny craft which ascended with a whistling noise. They did not re-appear until 0500hrs the next day, when he was returned to normal size. He refused to divulge anything about his journey, except to hint something about the earth's core, and of visits to underwater cities and communities. It was, however, said like all those 'taken' by 'them' that "he was never the same mn again." (31)

The third of those early British abductions was the first of the backdated stories, supposedly taking place in 1942, but only returning to the witnesses memory in the late 1960's. It was investigated in either late 1969 or early 1970. The witness, Albert Lancashire, claimed that in the late summer of 1942, when he was 27, he was on sentry duty at a radar site two miles from Newbiggin-on-Sea, Northumberland, and about 30 yards from the sea. A light surrounded by a black cloud shone on him, then he saw another beam which he began to walk along, whereupon he was siezed by a pygmy-sized man and carried aboard a craft, in which the rest of the crew was normal sized. There was a 'captain' with dark hair, wearing goggles. Lancashire was made to lie on a couch, looking up at a blue domed

ceiling. He could see another man wearing goggles, leaning over a table. This figure smiled as if in welcome. He felt that some sort of medical examination had taken place, but could remember no details, and next found himself back in the sentry box. (32)

Some years later he appears to have told Jenny Randles that the encounter involved seeing a naked oriental woman on a bed, and having goggles put on his own eyes. (33) Randles also reported that "Mr Lancashire appears to have incorporated his encounters into a semi-religious framework and quotes freely from the Bible". Lancashire also claimed a variety of anomalous experiences, involving hypnogogic visions, strange lights, etc. He claimed that his memory of events returned in October 1967, yet he first came to the attention of investigators when he wrote to Lionel Beer, having obtained Beer's address from the *Daily Mirror* after they published excerpts from *Interrupted Journey*. These however were published in October and November 1966 (I have the original cuttings)

Throughout this period the largest source of abduction stories was Latin America. As early as October 1967, a Mr C.A.V. told Richard Greenwall of APRO of an adventure which had supposedly happened many years before, when he encountered 3 uniped mummies near Lomo de Ballena. The beings were described as having grey, towel-like skin, oblong, jelly-like features where eyes should be, no ears, nose, mouth or sexual organs, and fingers fused together. They were "biscuity to touch, exuded a soapy liquid and reproduced by division"; a description which shows he was little influenced by the Hill's and had constructed radically more alternative occupants than normal. C.A.V.'s story, with its invitation on board, warnings against atomic energy and claims to be god-like and eternal, really is a heterodox contactee tale rather than a modern abduction narrative. (34)

The Mario Restier story from Brazil was first published in the *Diario de Noticias* of 6 February 1968. Restier claim that he was taken for four months in 1949-50 is clearly a contactee tale of a visit by invitation to a utopian otherworld. (35) The story of janitor Ricardo Catille Trujillo of Valparaiso as reported by the EFE Newsagency (19 March 1968) of an encounter with two Caucasian maen from an elongated object, who would not let him on board, but cured his myopia (36) is also in an older tradition.

More modern abduction narratives emerged in the post-Hill period from the Argentinian UFO wave in the spring of 1968. The first of these was the Vidal teleportation reported in the Argentine press in May. It appears this may have been a cover story invented to account for the wife's flight from home. (37) On June 4, the newspaper *La Razon* carried an article by Professor Alejandro Eru, secretary of the Argentine College of Parapsychology, who commented on the Vidal story, but released the first full-blown post-Hill Latin American abduction. Further details appeared in the Brazilian paper *Correio de Povo* on 11 June. These accounts told that the "well-known Argentine painter and sculptor" Benjamin Solar Parravicini was walking home from the theatre in Buenos Aires on a foggy night, with a copy of the theatre programme in his hand, when at the corner of Avenida Belgrano and Avenida 9 Julio he was confronted by what he first thought was a madman. The stranger was a fair skinned Nordic type, with eyes so pale it looked as if he was blind. The man spoke to the

witness in an unintelligible, guttural language, but in a "kind and gentle fashion", directing his attention upwards where, through the fog, Parravicini saw an unlit aerial object 50 metres above him. He became dizzy and when he had recovered he found himself inside the object with three other people. One, who was "very handsome" adressed him in an unknown language, but the artist was able to grasp his meaning by telepathy, telling him not to be alarmed, and that they would take him on a trip around the world, then release him. He observed surface features of Japan, France and Chile before he awoke from his "dream" standing in the same spot as previously, the theatre programme at his feet. Later he claimed further contacts with the beings who said they were patrolling the earth to ensure no catastrophe befell us (38)

It can be seen that this story, apart from the supernatural means of entry, is well within the contactee tradition of friendly, fair-skinned entities saving us from doom. The supernatural entry may represent a genuine waking metachoric experience (39) possibly connected with a brief epiliform episode. The percipient also fits the pattern found in later abduction cases of abductees with high artistic ability. There is also the folkloric theme of the meeting at the crossroads.

It can be seen that these stories are well within the contactee tradition of friendly, fair-skinned entities saving us from doom

This theme is continued in a story which shows every sign of being influenced by the above. On 2 July 1968 *La Cronica* reported the story of Mrs Alejandra Martinez de Pascucci who said that coming home the previous night at 2330 hrs, passing the corner of Calle Alvear and Calle Saavedra, an open, undeveloped area of the town of Quilmes which always made her nervous, she felt an invisible force pressing down and "absorbing" her. Without losing consciousness she found herself in a baking hot enclosed space in a round machine with red and green windows. With her were two men in metallic clothing which gave off a powerful light, as did their shoes and helmets. One was over 2 metres tall, the other rather shorter. They looked at her and spoke in an unintelligible language. One of the men pressed a button. Shortly afterwards she descended with the same sensations, landing smoothly, not on Mars as she feared, but by a cemetery in her own town, from where she got a free taxi-ride home. (40)

Here we can see that the Solari Parravicini story has been adapted and drastically secularised.

■35 *Diario de Noticias* 6 February 1968; further details quoted in HEIDEN, Richard, 'A Brazilian Contactee' in *F.S.R.* 27, 5, *F.S.R.* 27, 6. A report in *O Dia* 22 April 1976, reported in *F.S.R.* 22,4, p.23 ('Soaking Wet Space Flight') adds abduction features of being unable to resist their requests, and levitation on board by a beam.

■36 EFE News-agency, 19 March 1968, quoted in RIBERA, Antonio, *Platillos Volantes en Iberoamerica y España*, Pomaire, 1968. (INTCAT files, info. supplied by Richard Heiden)

■37 GALINDEZ, Oscar. 'Teleportation from Chascomus to Mexico', *F.S.R.* 14,5, p.3-4, quoting *La Razon* (Buenos Aires) 3,4,5, June 1968 and personal investigation. In 1969 or 70 I was at a UFO group meeting in which a British businessman who worked in Argentina and knew Dr Vidal's boss said that the case had been made up to explain Mrs Vidal's absence from home for psychiatric reasons.

■38 CREIGHTON, G. 'A New South American Wave', *F.S.R.* 14,5, p.23-28, quoting *La Razon* and *Correio do Povo* 11 June 1968

■39 For metachoric experience, see: GREEN, Cella and McCREERY, Charles, *Apparitions*, Hamish Hamilton 1975.

■40 CREIGHTON, G. *op.cit.* ref. 38, citing *La Croni*

■ 41 CREIGHTON, G. 'Physical Examination by Miniature Martians', *F.S.R.* 15, 5, pp.32-34, citing *GIVPOVND Bulletin* 4, July 1968, in turn citing *Gazeta de Noticias* 21 July 1968

■ 42 BOWEN, C. 'One Day In Mendoza', *F.S.R.* 14, 6.

■ 43 INTCAT files quoting an undated SBEDV Bulletin.

■ 44 A whole string of such reports, or rather rumours, are given in CREIGHTON, G. 'More Teleportations', *F.S.R.* 16, 5, pp.11-13, 32

■ 45 CREIGHTON, G. 'More Teleportations' and BOWEN, C. 'Another Teleportation and Its Sequel', *F.S.R.* 17, 5, pp.15-18, citing Investigation by C Churchill and C Soares reported in *Folha de Golaz* for 'early' June 1969

■ 46 ALEXIO, Hulvio. 'Abduotion at Bebedouro', *F.S.R.* 19, 6, published April 1974

■ 47 For a background of Brazilian spiritism and some insight into parts of Brazilian ufology, see: REES, David J. *Spirits and Scientists; Ideology, Spirittism and Brazilian Culture*, Penn. State U.P., 1991

■ 48 See for example: DICKISON, Terence (ed.) *Zeta Reticuli Incident*, AstroMedia Corporat

Gone are the beautiful Nordics, the message for humanity; in comes infernal heat; the folkloric theme of encounter by the crossroads is joined by another, the return in the cemetery. We would clearly need to know quite a lot more about Argentine folk beliefs to assess correctly the significance of these themes.

At the end of July the Brazilian *Gazeta de Noticias* (21 July 1968) reported the adventure of a civil servant Pedro Dema, who was walking along the Sao Paulo highway in Rio de Janeiro when he heard a humming noise overhead and was blinded by a powerful beam of light and two green lights which appeared right by him. The lights were replaced by something dark in which a horizontal opening appeared and four beings 15cm. tall appeared and ran towards him. He tried to flee but found himself held by a hypnotic force, his limbs cold, head spinning, unable to speak. The little creatures, which were greenish and wore things like headphones on their ears, had strangely shaped heads with no mouths, but seemed to speak to him in Portuguese. They grabbed his arms and dragged them into the machine, the inside of which looked like a complex laboratory. Here they interrogated him about human habits, customs, the human body and sexual reproduction, then made him undress and gave him an examination, which included a very fine, luminous wire being introduced into his mouth. This made him transparent, as if being X-rayed. Two of the beings conducted the examination, while the other two made marks on an aluminium-like sheet. Suddenly lights flashed across the walls and they hurriedly terminated the examination and hustled Pedro out of the machine, telling him it would all seem like a dream. The object took off leaving an intense luminous trail. (41)

The Dema case is thus one of the first post-Hill cases to feature a medical examination. We see over the space of a few months in the sequence Restier, Parravicini, Martinex, Dema, the transformation of the contactee narrative into that of the abductee. Even in the Dema story the contactee motif of telepathic communication continues, as of course it does in the Hill case.

Mendoza in Argentina was the location of the 'semi-abduction' of Peccinetti and Villegas who claimed that in the early hours of 1 September 1968 their car had been stopped by five humanoids, 1.5 metres tall "of human shape except that their heads were strikingly larger than usual... also hairless", wearing overalls like petrol-pump attendants. The two men received the usual contactee-abductee pseudo-science and warning of nuclear war, including an image of the effects of atomic blast displayed on an improvised audio-visual device. The netities also pricked the mens' fingers. (42)

Possibly somewhat more influenced by the Hills than other early South American abductions was the story of a 46-year-old man at Villa Operaria (Brazil) who was sucked on board to an object where he encountered six beings with large heads, long noses and oriental eyes, who were surrounded by a green aura. The beings moved stiffly and spoke in a strange language. The witness suffered from bad eyesight for a month after the event. (43)

Diario de Noticias, Brazil, was a source of abduction rumours; the issue of 18 March claimed that a couple had been teleported from Rodovio (Dutra State) to the Mexican-USA border, marks of a grappling hook still being visible on their car (44); while the issue of 24 May 1969 contained the story of the farm-hand Adelino

Roque of Itancu, who was apparently lifted off his horse by a brilliant, mesmerising light from above, and was found by dawn over 250km away. Another paper, *Folha de Goias* (12 June) reported that he had been seriously traumatised by the incident, had eloped with his niece then committed suicide. (45)

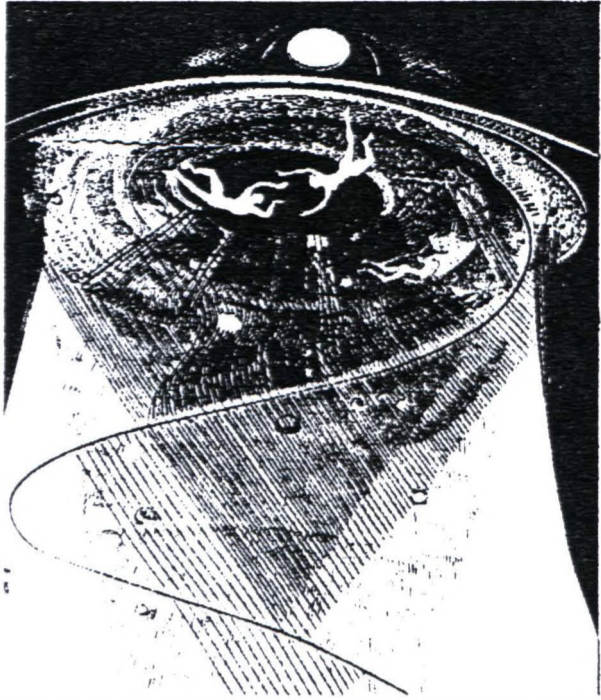
The last of the South American reports of the sixties was to be amongst the most dramatic: the abduction of army conscript Jose Antonio de Silva. Whilst out fishing he was kidnapped by two troll-like beings about four foot tall, with waist length beards and shoulder length hair, large noses, fishlike mouths and green eyes. They took him in a cylindrical craft to a room apparently hewn out of stone where he was 'tempted' by more hairy beings who wanted his military knowledge. This story sees the first appearance of the motif of the 'dreadsome drink', in this case a green liquid which restored his strength. Jose at one point had a vision of a religious figure which seemed to confuse the trolls, whereupon he was blindfolded and brought back home in the cylinder. (46)

One may be tempted to suggest that the story was a cover-up to account for Silva going AWOL, but its imagery is striking. It is also tempting to think that the imagery has roots in Brazilian folk culture, spiritism and Afro-Brazilian religion. (47)

We can see from the abduction narratives of the post-Hill 'sixties a tremendous heterogeneity: the elements which will occur in later stories do appear briefly in highly unreliable tabloid tales and an admitted work of fiction. Those North American abduction stories which have entered the ufological literature show that elements of the descriptions of the hill abductors appear in subsequent stories in varying proportions. South American stories show quite different origins. The contemporary perception of the abduction as a primarily female experience is hardly borne out in this material, where the bulk of the participants are male. The abduction experience is an outside activity: people are abducted when walking, driving or working in lonely places, or in deserted city streets.

The early 'seventies saw a diminution in the production of abduction reports, as the impact of the Hill case waned. In North America discussion was largely confined to the so-called star map seen by Betty Hill, and the controversial interpretation by Marjorie Fish. (48) This discussion however did give rise to the folklore surrounding Zeta Reticuli which was to surface repeatedly in later years. Though a number of teleporation rumours and time-lapse cases surfaced, actual abduction narratives were very few and far between.

About the only classic abduction narrative of the period was that of Paulo Caetano Silveira, from Itaperuna in Brazil, whose story surfaced in the autumn and winter of 1971. Like Watts, Caetano claimed multiple encounters, which gradually mutated into a contact story, with photographs. His narratives have mixtures of natural (car stopped by UFO) and supernatural (door opens by itself, he is lifted to the object by a 'shovel of light'). The beings he encounters are described as 90-110cm tall, wearing light blue clothes, with coarse rectangular shoes pointed in the front. Their eyes and noses were hidden by helmets. In his first encounter Paolo was simply stood underneath a beam of light while a being walked back and forth along an upper platform. In a subsequent encounter the examination consisted of being laid down on a small table with a pillow on, his



What we are seeing are fragments of science fiction stories, half remembered dreams and distorted versions of the Hill narrative, all jumbled together. And of all these accounts, the one that most prefigures what is to come later is an admitted work of fiction.

his legs dangling over the end, while a machine was lowered over him and fastened his arms. They cut his arm and took a blood sample.

However, on the third encounter Paolo had a witness, Elvio B., who gave a different account. Paolo said that the car had begun to drag and been pulled to the side of the road, a beam from the object opened the car door, and he was shovelled onto the flying saucer for the examination described above. Elvio, on the other hand, said that Paolo panicked about a bus behind them, said the car was slowing down, then stopped. Before Elvio could see how it happened, Paolo was lying on the ground behind the car. Elvio's memory seemed confused, which of course led ufologists to conclude that they were under the spell of the ufonauts. It seems much more probable that Elvio simply lost track of the precise sequence of events in the confusion, and that Paolo's experiences were quite subjective. (49)

Clearly subjective was the experience of Maureen Puddy who described to two investigators an invisible 'golden entity' in the car with them, then had the sensation of being trapped in a room with a mushroom shaped device with a jelly-like top and writing on it. This description seems to have been based on a compass on a suction pad which she had in her car. (50) It seems obvious that our only question here is whether this was a 'genuine' virtual experience, or just something made up by the witness, who was nursing a dying husband and looking after two small children, in order to gain sympathy and attention.

The experiences of Mimi Gorzelle were self-reported in *Fate* for November 1972. In the first she saw a disc with a revolving centre hovering outside her country cottage. Inside were two small men. Some weeks later she dreamt she was out driving along a familiar road in the middle of the night, when a bright light came from the front, swinging from side to side. Her car and three others stopped. A man dressed in a white coverall like a hospital orderly approached, held her arm, and led her to a machine on the prairie. A bright light came on and she could see three men dressed in business suits also being escorted on. Inside, the object appeared to be filled with metal cabinets, which had controls and gauges. The beings appeared to be all alike, in their thirties, and balding, with a leader who seemed smaller than the rest. She was told she would awaken with no memory. They were all then led back to their cars. Mimi's story has never been included in the ufological canon. (51)

Likewise, sixteen year old Gladys Maldonado Quinonas, from Adjuntas, Puerto Rico, whose story appeared in the P. R. press on 5 October 1972. She said the previous night she encountered two scaly-skinned, green-brown beings in her bedroom, who communicated by telepathy, and gave her a ring and a stone. She claimed to have had dreams in which she visited "spacecraft at bases on other planets"; another source gives "in their bases in tunnels connected with a mine". (52)

Containing hints of things to come was the experience of UFO witness Mrs J in late summer, early fall, 1970. As she went to bed one night she smelt a terrible stench "like death", and slept the night as if in a coma, not waking until 0930hrs the next day. While in this sleep she dreamt she was in her old house near the beach. Amid images of fire and flood she had a vision of a UFO landing, and indistinct beings trying to get in through the bathroom. Next day she felt as though she had a needle in her, and her 11-year-old child "acted strangely and talked foolishly". (53) Imagine what Budd Hopkins would have made of that! More to the point is that her doctor noted that Mrs J "frequently sought medical help for her family... was often upset and had multiple complaints", which may raise the suspicion of Munchausen Syndrome. One wonders what Dr Berthold Schwarz meant when he referred to "several aspects of her life that might have raised questions about her social adjustment". All this in a woman who had repeated dreams of a naked bronze man in a cellar, whom she equates with her father.

What is perhaps most striking about all this material is its essential paucity. Most of the stories recorded here were not incorporated into the canon. The accepted abduction sequence as of summer 1973 would have run: Villas-Boas, Hill, Dema, de Silva, with Schirmer hovering on the sidelines. Let me re-emphasise the heterogeneity of the material, the fact that there is no real dividing line here between contactees and abductees. What we are seeing are fragments of science fiction stories, half remembered dreams and distorted versions of the Hill narrative, all jumbled together. And of all these accounts, the one that most prefigures what is to come later is an admitted work of fiction. ●●●

In the next part of this series I will show how from September 1973 to May 1975 the modern abduction narrative with its central theme of the woman victim in her home emerge

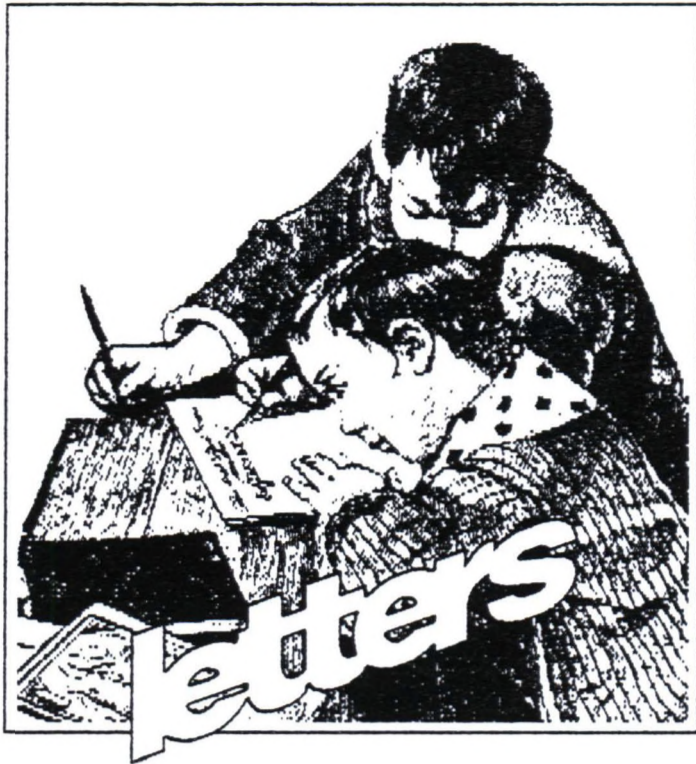
■ 49 BUHLER, Walter. 'Itaperuna: 1970-1971' in *UFO Encounters*, F.S.R. Special Issue no. 5, November 1973

■ 50 MAGEE, Judith. 'Maureen Puddy's Third Encounter', *F.S.R.* 24,3, p.14-15

■ 51 GORZELLE, Mimi. 'VIEWS on UFOs', letter to the editor, *Fate* November 1972. Not seen, my account of from a paraphrase in *BUFORA Journal* 3, 11, p.6 corrected with further information in *BUFORA Journal* 4,3, p.24

■ 52 CREIGHTON, G. 'Puerto Rico Plagued by Gas and Torchlight', *F.S.R. Case Histories* 17 (June 1974)

■ 53 SCHWARZ, B. E. 'Port Monmouth Landing', *F.S.R.* 17, 3, p.21-27



Dear John,
Magonia is always read with interest when we receive it at the S.P.R.'s library. I ought therefore, to have commented much sooner on a strange error which appeared on page 16 of your October 1993 issue in a book review by Roger Sandell. The words which startled us were: "...the Society for Psychical Research and other Spiritualist oriented journals...". No less startling was to find this misstatement in an article by Roger Sandell, whose command of facts is usually irreproachable.

For the record: the S.P.R. explicitly declines to express collective views about the phenomena it studies. Its declared objective is to "examine without prejudice or prepossession and in a scientific spirit those faculties of man, real or supposed, which appear to be inexplicable on any generally recognised hypothesis". Over the past 112 years the Society has placed on public record in its *Proceedings* and *Journal* many such 'inexplicable' facts, meticulously examined under strict scientific protocols. If individuals, within the Society or outside it, wish to draw on these facts in support of their particular beliefs, this is entirely a matter for them; the S.P.R., as an organisation, confines itself strictly to amassing evidence and encouraging further research.

It may be worth reminding Roger Sandell that many committed Spiritualists, who formed a large part of the Society's initial membership, parted from us at an early stage in our history precisely because of our refusal to embrace their 'belief-system' (or indeed any other).

Best wishes, Ralph Noyes,
 Hon. Secretary, S.P.R., London W8.

Dear John

I feel our exchange of views in the letters pages of *Magonia* 49 shouldn't be left to stand festering away. I obviously mishandled my letter because it wasn't my aim to

elicit the defensive barrage from you that I did.

I am an avid reader of *Magonia* (and agree with 85+% of its viewpoint), that is why I was genuinely surprised, shocked even, to read you waxing about your colleagues run-of-the-mill lucid dream episode in *Magonia* 48. Yes indeed, references to ASC [alternate states of consciousness] do occur in the pages of *Magonia*, but it strikes me that the use of a term does not guarantee the understanding of the full implications, or even basic knowledge, of its meaning. How else can you apparent sudden realisation of the nature of lucid dreams be explained? It was that riddle which persuaded me to write (I assure you that I was not alone amongst your readers in scratching my head at your apparent recent enlightenment). My phrase "where have you been" was intended to convey surprise and shock rather than generate an accusatory tone - I apologise for my lack of deftness.

As for "at last breaking free from Tony Wedd's approach to UFOs" - what did you mean by that? If you think I have been adopting such an approach until recently, then you haven't read any of my books since 1979, nor read any of the last decade or so of *Ley Hunter*. Indeed, in three or four books I go out of my way to explain Wedd's fallacies. What purpose does it serve in a journal such as *Magonia* to make such false, deliberately inflammatory remarks?

Sincerely, Paul Devereux,
 Penzance, Cornwall.

Your editor wearily replies again: We are going to upgrade our D.T.P. program with a new typeface called 'Ironicals'. It will be used to print ironical comments which are not meant to be taken literally, as some of our readers appear to have difficulty distinguishing these.

25 Years Ago

Twenty-five years ago this summer saw my first pilgrimage to the former UFO centre of Warminster, and my rather over-the-top account of this appeared in the September 1969 edition of *MUFOB*. I was impressed by the place, it had all the attributes you need for a good UFO flap. A small, self-contained community, with a charismatic central figure who orchestrated the UFO scene. It had the benefit of being fairly easy to get to for enthusiasts, but not so easy that it would be over-run by casual sightseers. There were plenty of good viewing points, including the now legendary Cradle Hill, and the nearby Army Ranges to provide a good selection of assorted lights and bangs.

I absorbed the atmosphere totally, listening spellbound to Arthur Shuttlewood's hypnotic tales of incredible shrinking men, saucers that communicated via flashes of a hand-torch, and the tear-jerking story of the five little orphans. Certainly the experience of standing with a group of enthusiastic fellow seekers after truth on the top of Cradle Hill, drinking over-sweet, luke-warm tea, gasping with amazement at the headlights of cars on distant roads, and soaking in all the crazy rumours (the Army is going to shoot Arthur if he goes onto the ranges again...) was a rite of passage for a generation of British ufologists. I regret only that I was not there on the legendary day when Shuttlewood first met the Aenstrians. The news was announced to ufologists drinking in the Bunch of Grapes with the immortal words "He's has a physical contact!", prompting from the barmaid the equally immortal reply "Ooh, you naughty boy!"

MUFOB's tradition of hatchet-job skepticism was rather undermined in the same September issue by a surprisingly kind review of von Daniken's newly published *Chariots of the Gods*, which concluded "this to my mind [David Abbot's] is the best book for the ufologist that has been published in the last twelve months." More characteristically favourable *MUFOB* reviews greeted *The Humanoids* and *UFO Percipients*, two classic productions from *Flying Saucer Review* in the great days of Charles Bowen's editorship.

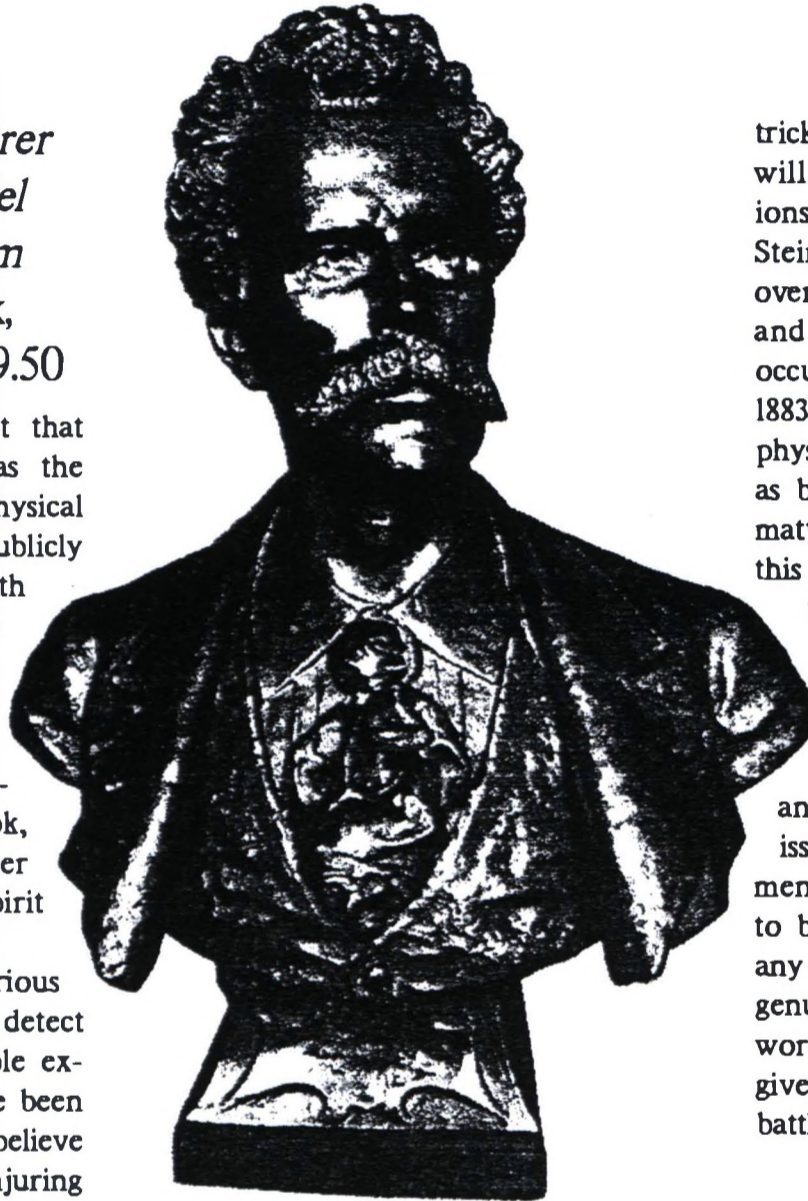
Sceptical standards were upheld by John Harney's rigorous analysis of the possibility of using telepathy as a means of interstellar communication. Conclusion: no chance. Well, what did you expect? ●●●

books extra

STEIN, Gordon. *The Sorcerer of Kings: The Case of Daniel Dunglass Home and William Crookes*. Buffalo, New York, Prometheus Books, 1993. £19.50

The author is bothered by the fact that Daniel Dunglass Home (1833-86) has the reputation of being one of the few physical mediums who has never been publicly exposed as a fraud. This, together with the fact that his phenomena were pronounced genuine by the eminent physicist Sir William Crookes (1832-1919), has moved him to write an exposé of these gentlemen, together with the medium Florence Cook, who was notorious chiefly for her apparent ability to materialise her spirit guide, 'Katie King'.

Eyewitness accounts of the various phenomena are examined in order to detect inconsistencies and to provide plausible explanations of how the tricks may have been performed. However, if you already believe that such carryings-on are just conjuring



tricks, the most interesting chapter for you will be that concerning Crookes's motivations for getting involved in spiritualism. Stein suggests that one reason was grief over the death of his brother Philip in 1867, and he cites evidence that Crookes was an occultist (he joined the Theosophists in 1883). It was also likely that he saw the physical phenomena produced by mediums as being manifestations of a 'fourth state of matter'. Perhaps Crookes hoped to develop this idea in the hope of devising a theory that would link the physical world with the world of spirits in which he believed in a manner which would become generally acceptable?

The tension between religious belief and scientific theory was an important issue at that time, but Stein does not mention it. His principal motivation seems to be the desire that we should not believe any alleged paranormal phenomena to be genuine. In this he is supported in a foreword by James Randi: "Gordon Stein has given us here an effective weapon in the battle against irrationality and nonsense".

John Harney

FOWLER, Raymond. *The Allagash Abductions: undeniable evidence of alien intervention*. Wild Flower Press, 1993. £12.50

Despite the extravagant claim of the subtitle, it is no such thing, just another abduction story. This time there are four men on a boat who have a UFO experience, a period of missing time, read *Communion*, meet the ufologists, get regressed, and you don't need me to tell you the rest. The witnesses also fall into the classic pattern of the gifted artist with a history of anomalous personal experiences. The investigators manage to manipulate these into the abduction stereo-

type by a process of repeated suggestion: putting the witness into 'deeper and deeper' trance, until they get what they want to hear.

The tendency of the Greys' necks to get longer and thinner continues, and their eyes larger and larger continues. But while (homo)sexual imagery is prevalent there is little of the hybrid babies imagery or religious apocalypse seen in many other accounts, which seems to confirm Pontolillo's argument about the relative poverty of the male abduction narrative.

In the final section Fowler compares his group's experience with the standard Bullard model, but unconvincingly as abductions have generally moved on beyond Bullard these days.

Peter Rogerson

ANDREWS, George C. *Extra-terrestrial Friends and Foes*. Illuminet Press, 1993. £12.00.

A collection of the wildest reaches of American ufollore: the Greys versus the Blondes. CIA involvement, conspiracy, AIDS, assassinations, drug and gun control laws are part of a conspiracy to put Greys in charge. It is too convenient to relegate all this stuff to personal pathology; it has an awful lot of adherents, some in quite 'respectable' positions in ufology. The image of the Grey as oppressing, cannibalistic monster seems to be a distillation of primal fears of strangers, which allows expression of the most extreme racial fantasies without restraint. *PR*

RANDLE, Kevin D. and SCHMITT, Donald R. *Truth About the UFO Crash at Roswell*. M. Evans, New York, 1994.

The Roswell saga continues unabated with this the fourth book so far on the case (and this excludes the numerous papers and symposia reports that have appeared since the first book by Berlitz and Moore in 1980.)

If this book genuinely is "the truth" then the authors' first book of 1991 must be largely fiction by definition. In their current book there is one sentence that stands out above all else. It is the sentence that opens chapter 21: "This book is going to annoy a large number of people". Indeed it is! And not only sceptics but many dedicated believers too. In fact it has already prompted a renewed attack by other seasoned Roswell researchers, as well as a fresh and different approach (and giving a more prosaic solution) soon to appear in print by a newcomer named Karl T. Pflock. The current authors know all about Mr Pflock and even refer to him in their book but they avoid mentioning his name, preferring instead to call him "a former CIA employee" (p.179). It is clear that they strongly object to his meddling in the Roswell affair.

The book drastically changes the old 'established' scenario of a UFO crash at William (Mac) Brazel's ranch 75 miles north-west of Roswell on the night of July 2/3, 1947 and instead switches to a completely new 'primary' crash site with several bodies (including one live and walking ET) and loads of wreckage situated some 35 miles north of the town, which allegedly occurred early on the morning of July 5. The Brazel ranch is now merely the scene of a fall of some debris that had broken off from the spaceship just before the crash proper, and thus assumes only a minor rôle in the story.

This changed scenario has come about through the supposed persuasive testimony of some new witnesses who swear that the crash, which they claim to have seen first-hand, took place during the night of July 4/5. Moreover there is now a further surprise in that for the first time the authors have dug up evidence for radar confirmation of the event, from three different stations (!), something they had obviously missed in their first book.

Otherwise the mix is much the same as in the earlier book, with endless interviews with various local people, a few new ones with alleged first-hand experience, but mostly with those who had only the remotest connection with the original participants. There is still no hard evidence of any

kind, be it wreckage, bodies or documentation. If you were not persuaded by the earlier Roswell books you certainly won't be by this one. If, on the other hand, you were so persuaded, then this one is likely to severely confuse and upset you.

Randle and Schmitt, throughout their investigations, have always assumed that there was 'safety in numbers', i.e. by collecting more and more witnesses, which must run into over 500 by now, however remote their connection with the original events, they are improving their case. In fact, as they will doubtless discover in the forthcoming battles, they have now gone over the top and probably destroyed what remaining credibility Roswell ever had.

To take just one example of how the authors work: they managed to track down a former archaeologist, Dr. W. Currey Holden, aged 96, who was allegedly leading an archaeological team at or very near the crash site that summer and who, the authors believe, could well have witnessed the UFO crash. Holden was interviewed, but his wife and daughter said he was easily confused. "Memories from his life were jumbled and re-ordered" (p.108). He had never once mentioned any saucer crash to them. In spite of this, the authors managed to extract an admission of sorts from Dr. Holden that "he had been there and had seen at all". When the authors then examined Holden's papers at Texas Tech University they found nothing about either a saucer crash or an archaeological dig at that period of time. All they found were three entries showing that he had written a cheque in Lubbock, Texas on July 3, had been invited to a wedding on July 8 and made a bank deposit on July 9.

No matter, with Roswell a mere "two or three hours away, and given the history of the region, there is no reason not to believe that he had been there" [i.e. at the crash site] (p.108). Randle and Schmitt are not concerned in the least that there is simply no record that the man was even doing any archaeological work at the time. Obviously Holden simply forgot to make any note in his papers that he had just witnessed such a mundane occurrence as a crashed extraterrestrial craft!

Many thousands of dollars have been expended by several investigators in recent years on this one case alone, without one scintilla of hard evidence ever being produced. Sadly, it is very much a case of putting all one's UFOs into one basket. The basket, alas, is still empty.

I predict that Roswell will go into a slow but steady decline from now on. Although it is dangerous to write its obituary yet, its death by slow strangulation surely cannot be long delayed. C. D. Allan

FELDMAN, Marc D. and FORD, Charles V. *Patient or Pretender: inside the strange world of factitious disorders*. Wiley, 1994. £14.95

A strange world indeed, one dominated by incredibly devious and manipulative personalities who are able to convince doctors and other medical workers that they are suffering from an immense range of symptoms: this is the world of Munchhausen's Syndrome. Some of the accounts in this book are almost beyond belief, and sometimes need a strong stomach even to read about, like people who have deliberately injected themselves with infected materials in order to make themselves the centre of attention at a hospital. Many of these 'patients' display an acute knowledge of medicine - or at least symptoms - and move from one hospital to another displaying their imaginary or self-inflicted illnesses and symptoms.

Of course, none of these people have "anything to gain" in the conventional sense from their extreme actions - no financial reward or increase in status - quite the opposite. Exposure of their pretence has often resulted in personal ruin and shame for their families. Reading the accounts in this book one is irresistibly drawn again and again to the narratives of abductees and satanic 'survivors': these people show a compulsion both to present themselves as victims deserving of attention and sympathy, and to place themselves in a position where they can dominate and control the 'professionals' (ufological, medical or social) to whom in other circumstances they are obliged to defer. How often have we heard someone saying, with satisfaction, rather than fear which would be the logical reaction: "the doctors are baffled, they don't know what I've got"? Similarly, many UFO percipients are more concerned with ensuring the bafflement of investigators than trying to find out the origin of their observation. And has any abductee, no matter how flimsy and unconvincing their story, ever said, "sorry I must have been wrong, I dreamt it all". No chance; Munchhausen's Syndrome, like so much of the UFO and abduction phenomena, is about who is able to control who. This book serves as a valuable guide to the lengths to which individuals are prepared to go in order to assert that control. As my colleague Peter Rogerson commented: "after reading this you will never think the same way again about abductee's scars and their children's nosebleeds" John Rimmer

CAMPBELL, Stuart. *The UFO Mystery Solved*, Explicit Books, 4 Dovecot Loan, Edinburgh EH14 2LT, 1994

Excellent stuff, I thought, as I read through the first few chapters on the development of the UFO myth, how we can be deceived by ordinary phenomena seen in unusual conditions, the limitations of human eyesight, and so on. Plenty of basic science and sound common sense.

Then I came to the part where he starts to go on about mirages. He asserts that, under certain conditions, they can so magnify the images of stars that they can be easily seen in daylight. He claims that there is no 'clear and comprehensive theory' of mirages and that study of the subject has been neglected. However, he ignores the chapter in the Condon Report which gives a survey of the literature on mirages, together with a description of the basic theory, which includes the appropriate equations, tables of refractive indices, diagrams, and drawings and descriptions by observers. An account is also given of the more sophisticated theory devised by Sir C V Raman. (VIEZEE, William. 'Optical Mirage', in GILLMOR, Daniel S. (ed.), *Scientific Study of Unidentified Flying Objects*, New York, Bantam Books, 1969, 598-654)

The rest of the book, as you might guess, is devoted mainly to attempting to explain a number of well-known UFO reports as astronomical mirages. These explanations range from the barely plausible to the utterly absurd.

Campbell's technique for explaining UFO reports seems to be as follows. He has a computer program which, when given the date, time, latitude and longitude of a sighting, calculates the azimuths and elevations of the bright stars and the planets. Campbell then checks to see if one of these objects was in the general direction of the UFO as indicated by the witness and explains the sighting as a mirage of that object. Thus he concludes, for example, that the Socorro saucer was no hoax, but a mirage image of the star Canopus, so enormously magnified that it scared the daylights out of an experienced police officer.

The famous Newhouse film, shot at Tremonton, Utah, on 2 July 1952 was intensively studied for Project Blue Book. The general conclusion was that the best explanation was that the objects were birds. But yes, you've guessed, Campbell says that they were mirages of stars, even though it was full daylight and the objects were at an elevation of about 70 degrees.

Campbell's assertions are utterly at variance with accepted theory on mirages,

which says that they must be very near the horizon. Multiple images are sometimes seen, some of which may be inverted, but they are stacked vertically and they certainly do not cavort about the sky. No stars can be seen in full daylight, with or without mirage effects, and the only daylight planet is Venus, which can sometimes be seen if you know just where to look.

When Campbell submitted his explanation of the Livingston (Scotland) close-encounter case of 9 November 1979 as a mirage of Venus to *The British and Irish Skeptic*, the editor demanded 'at least one reference to an article in a refereed scientific journal where magnified undistorted superior mirages have been observed...' The author was indignant: 'I considered that ... it was not reasonable ... to make demands which were not customarily made in his journal ... he was demanding evidence of phenomena which (it seemed likely) I was myself providing.'

In Campbell's hands the theory of optical mirages is infinitely elastic. The constraints which it imposes on the conditions in which mirages appear, and their appearances and positions in the sky are inconvenient for his pet theory, so he merely hints that the theory must be wrong, but without giving any coherent account of exactly what is wrong with it.

Many UFO reports can be reasonably explained with reference to stars or planets, without the need to invoke mirage phenomena. Natural explanations of UFO reports should always be welcomed by those who take the subject seriously, but they must be sensible and reasonable explanations, based on sound scientific principles. Campbell could contribute much to research into unusual phenomena if only he could rid himself of his strange fixation on mirages and look at the evidence objectively.

John Harney



Stuart Campbell's mirage explanations for UFO reports are something of a mirage in themselves, concludes John Harney in his review of *The UFO Mystery Solved*.



LAIBOW, Rima, *et al.*
Anomalous Experiences and Trauma: current theoretical research and clinical perspectives. Proceedings of TREAT II. Center for Treatment and Research of Experienced Anomalous Trauma, Dobbs Ferry, N.Y. 1992. \$32.00

Serious books about UFOs are as rare as a week in Manchester without rain. Most are great sources of humour and entertainment, even if their authors are perfectly serious about their encounters with aliens and/or their latest crackpot theories. This time we are offered a serious, practically academic, tome. You just have to look at the contents page to see that it is no pot-boiler in the traditional sense. Section II for example, looks at 'Paradigmatic Transformation: Reported UFO Encounters as a Paradigm to Evaluate the Reality of Event Level Status.' That means that it is about whether UFOs are physically real or not.

Most of the authors are highly qualified but this is a fault rather than a bonus. Their suppositions are based on lack of knowledge about the subject. As compensation they resort to jargon and theory. Much of the text is as useful and practical as a budge in a goldfish-bowl.

The best contributions are supplied by Thomas Bullard, David E. Pritchard and Michael Swords. Here Bullard repeats his contention that "missing babies and post traumatic stress disorder without apparent physical cause become sticking points in the ongoing argument." (p83)

SAKHEIM, Daniel K. and DEVINE, Susan E. (Eds.)
Out of Darkness: exploring Satanism and ritual abuse. Lexington Books, 1992. £17.95

Uneven collection of essays, ranging from valuable a sceptical piece by Kenneth Lanning, to totally absurd 'historical' reviews, one of which actually includes amongst its references a fundamentalist reprint of 'Diana Vaughan, memoirs of an ex-Palladist', which was in fact a work of fiction written by Leo Taxil as part of his hoax against the Roman Catholic church.

Peter Rogerson.

○ Our review of the Fontaine Report has been held over to next issue, to allow other recent publications on the Satanism panic to be considered in the light of its publication.

Michael Swords acknowledges the work of Bullard but considers that his conclusions are probably the result of the data-base he has worked from (e.g. the UFO literature). To get better results he suggests that we should establish better reporting protocols combined with an "open discussion of multiple alternate hypotheses." Given the attitude of most ufologists and organisations I very much doubt that this will ever happen. Such people become emotionally attached to their cases. If you dare discuss one of their precious reports you are liable to get threats of court action late at night.

David Pritchard has much bad news for the nuts and bolts school of ufology in his 'Physical Analysis of Purported Alien Artifacts'. Any artifact if it is to be convincing must have unusual performance, composition and structure which should be "simple enough to be deduced and yet impossible to duplicate naturally or in the lab." As we know in the case of photographic evidence the pedigree of the artifact is one of the most important factors. Where and how as it found? Who analysed it? Pritchard notes, "It is the whole story, confirmed by the artifact, which will do the convincing; not the artifact by itself." (p 190)

On the opposite side of the fence, the psycho-sociological explanation of the EAT (experienced anomalous trauma) is given a rough ride by a few of the contributors, including co-editor Rima Laibow, who argues that cases of EAT don't match with established mental disorder criteria used by the medical profession. This is not too surprising since those who suffer from EAT are not necessarily mentally ill but

that doesn't mean to say that they are accurately reporting 'real' events.

Robert Hall compares MPI (mass psychogenic illness) criteria with EAT cases. Out of twelve criteria he finds only resemblances between two of them, which makes him conclude that there is something to EAT and that the psycho-sociological theory is up the creek. Once you start looking at the various criteria you can see that Hall's ability to make comparisons is rather faulty. He suggests that those experiencing MPI "select others as their models for belief and behaviour" but EAT victims don't. It doesn't take a great UFO expert to see that this is false - what about the support groups propagated by Hopkins or the role of Strieber? The other sets of criteria can as easily be applied to EAT cases, which would indicate that MPI is at work, so Hall effectively supplies ammunition for psychosociologists.

With the exceptions noted above, this volume suffers from much ignorance and high reliance on anecdotal evidence, theory or just plain New Age psycho-babble. Try making sense of Bonnie Greenwell's 'Traumatic Correlates of profound Spiritual Awakening Experienced in the Kundalini Process'.

To conclude, this book emphasises that UFO bullshit baffles brains as easily as any idiot: it doesn't matter how intelligent or objective we think we are, the 'will to believe' is more potent. These *Proceedings* are a classic example of wishful thinking taken to a high art form. In years to come we will marvel at the gullibility of the poor souls who contributed to this volume. By then ufologists will believe in something different but equally bizarre. *Nigel Watson*

VICTOR, Jeffrey S. *Satanic Panic: the creation of a contemporary legend.* Open Court Publishing Co., Chicago. 1993.

This is an extremely important critical study, which places the satanic abuse legend into its sociological and historical context. Particularly it shows how the development of satanic abuse scares in the United States forms part of a range of fears about 'satanism', including such features as heavy metal music with its often naive satanic imagery, dungeons and dragons games, the Proctor and Gamble rumours, etc. It is particularly helpful in outlining the growth of rumours and the development of belief in 'ritual abuse' and multiple personality disorder within the psychiatric community, and demonstrating how that community abandoned the canons of science and developed a closet cult-like approach to the subject.

Jeffrey Victor examines the role of religious fundamentalism, with its emphasis on 'survivor testimony', and an appendix provides a chronology of satanic rumours in the USA and Canada from 1982 to 1992, as well as a list of important books and resources.

The implications of this study go far beyond satanism allegations, into the whole range of issues studied by *Magonia*. *Peter Rogerson*

HARPER, Patrick. *Daimonic Reality: a field guide to the Otherworld*. Viking Arkana, £18.00 1994.

I have seen a daylight disc and craft like zeppelins; a black panther in Northumberland; a wood gnome, and under sleep-deprivation the tooth fairy; a half-human, half-zebra entity in the office toilet during mycological flashback; a woman medium's face turn into that of a Chinaman; a bird give its life to save mine.

This book is about this sort of anomalous phenomena and the author suggests that "if these strange visitations have any purpose at all, it is to subvert the same modern worldview which discredits them." Luckily, I need no convincing, nor have since adolescence.

The author, too, approaches the subject as a believer, but wanted to examine the data within a framework; to present it to himself as much as to others.

Harpur notes that this worldview, with its comprehension of the importance of dreams, unconscious contents, soul-images, existence of apparitions and so on, exists against all the odds unofficially and instinctively among groups and individuals

in our own monotheistic culture. He notes that such people largely lack a sense of precedent for their view, an historical context for the evidence of their own eyes and senses; and this is partly what his book aims to provide.

Which brings us to the book's title. The daimons here, for the sake of convenience, embrace all apparitional figures, including fairies, angels, souls and aliens; flexibly changing form to suit their times, i.e. cultural tracking, as abstractions or preferably remaining personified. Archetypal personages going back from Jung to the Gnostic-Hermetic-Neoplatonic tradition of philosophy.

The neoplatonists described the world of gods and daimons as *Anima Mundi* (Soul of the World) and Harpur reckons this has the advantage over the collective unconscious as a root metaphor as it returns us to the idea of soul instead of psyche; reintroducing the idea of an objective, ensouled world 'out there'.

There are particular places where we are more likely to encounter the unseen order of things. Lights hang over prehistoric sites while military bases, power stations and reservoirs attract hovering UFOs because they are the shrines of our modern secular culture, becoming a shad-

ow display of high-tech alien 'spacecraft' to mirror our technological preoccupations. At such places the laws of time and space, matter and causality seem attenuated; caravan sites and trailer parks being in that liminal area between town and countryside are specially prey to UFOs or strange creatures which particularly favour boundaries. This greater transparency at certain sacred sites has led to the ufological, and broader, term 'window area'. Paradoxically they straddle many borders, such as that between fact and fiction.

Harpur concludes the section with a discussion of urban myths, seeing them also spanning the gap between fact and fiction; ambiguous and using the friend-of-a-friend convention to distance us from the alleged event.

After the collective unconscious and *anima mundi*, he constructs a third model, that of imagination, for making intelligible the nature of daimonic reality. Primary imagination is here defined as encountering the sacred; secondary imagination is recreative and evaluating, making from the human condition art at a personal level being therapeutic.

Not only is a rather complex theory of models made to make sense (he could have included other models such as Mercurius or faery), but as all Fortean will understand, daimonic phenomena cannot, by definition, be explained, for explanations are images and myths anyway. Daimonic reality is a self-coined metaphor to emphasise the power of the models examined.

However, after taking the reader through such topics as missing time, scars, NDEs, stigmata, changelings, midwifery, alien sex, Bigfoot, supernatural food, satanic child abuse and bogus social workers, shamanism with Shiels and Shuttlewood, John Keel's quest, soul and body, he ends the book with two instructive examples of successful descents into the Underworld - "now more than ever the most appropriate spatial metaphor for daimonic reality".

These visits involve ufology's notorious greys (other contributors to *Magonia* will surely expand and argue over this in coming issues) and C. G. Jung.

For a book that is arguing that its subject matter cannot be explained and that soul resists spirit's wish to find single underlying principles, Harpur has come as close as anyone so far to producing a unifying theory for the great diversity of subject matter loosely labelled paranormal, supernatural, occult, mythological and folkloric.

Naturally the author sees the paradox, aware that the book's perspective is partial and incomplete. Nevertheless it is a remarkable tour de force.

Paul Screeton

Labyrinth Videos. *UFO Secrets of the Third Reich*.

On the face of it this video didn't promise too much. An area of UFO belief riddled with conspiracy theory about as watertight as the Bismark - 1994 vintage. So this tape was a pleasant surprise. Firstly the use of computer graphics is a minor part of the tape and not the regular interjection that it provides in the two sister tapes from the same company - *UFOs the Evidence* and *Visitors from Space*. Secondly, the arguments here are crisp and well illustrated. As a crash course in several obscure corners of the UFO world this is hard to beat. The real winner is the presence of the odd snapshot of experimental Nazi aircraft and first and secondhand witnesses to the more unusual machines involved in the Nazi war effort.

Given these aspects of the video you can forgive the more outlandish claims when they appear. Basically the 58 minute documentary covers the esoteric beliefs of groups with Nazi connections through the war to the ill-fated expedition of Admiral Byrd in the late '40s. On the way we take in ancient Sumerian literature, the Knights Templar and time machines. In the case of the Nazi

machines the few pictures are generally worth a thousand words and the use of stock footage is varied enough to stay interesting for most of the duration.

I can't imagine many *Magonia* readers actually concurring with the fanciful claims - Admiral Byrd's expedition being repulsed by a combination of a few ex-Nazis and an unspecified number of alien helpers in from the planet Aldebaran - but that isn't really the point. You can take those claims for the humour they offer and the joins between the genuinely intriguing and the out to lunch are easy enough to spot.

I'm beginning to grow fond of the Labyrinth video series on UFOs, if only for the unintentional moments of side splitting humour that they provide. At the start of this tape we are told that the search for those who really know about Nazi UFO secrets is still thwarted by a wall of secrecy. One source says "Those who know do not speak; those who speak do now know". A nice quote to keep in mind when Wendelle Stevens makes his predictably garrulous cameo later in the proceedings. Is there a deeper intelligence at work her?... oh hell no, I'm starting to sound like a conspiracy theorist!!!

Neil Nixon



HOLD THE BACK PAGE

Miscellaneous ramblings from the ufological fringe

Schwartzfahrer

A prize-winning short film of 1993 entitled *Schwartzfahrer* has attracted the attention of readers of the journal *Light Rail and Modern Tramway*. In the film an elderly woman loudly airs her racial prejudices when a young black man sits next to her in a tram. When the ticket inspector gets on the young man snatches her ticket and eats it. The inspector refuses to believe her story, and the woman is ignominiously ejected from the tram.

Most of the letters to the editor were concerned with nit-picking over where the film was made (Berlin?) and the correct translation of *Schwartzfahrer*, which is simply the German idiom corresponding to the English 'fare dodger'.

In the July issue, Peter Kuntze of Gütersloh informs us that there was nothing original about the film, as a very similar one had been made in Bielefeld about six months earlier. In this one the action takes place in a bus.

Mr Kuntze goes on to tell us that this story has been doing the rounds since the mid-1960s, similar incidents having allegedly happened on tramways in different parts of Germany. In these stories the young man is usually an immigrant from Italy, Yugoslavia or Turkey. The editor reports that he has received a press-cutting alleging that a similar incident recently happened on the *U-Bahn* in Vienna.

Any reports of this story from other countries, or any other public transport foaftales, would be most welcome ●●●

Permanent Revolution

We have a lavish profusion of anniversaries at *Magonia* as a result of our changes of title and various predecessor magazines. This is the 50th *Magonia*, next issue will be the 100th *MUFOB*. Not long ago we had our 25th anniversary as *Magonia/MUFOB*. More baffling are our changes of format: A4, A5, foolscap, etc. But our transformation have been quite restrained compared to some mags: I can think of one that's had seven changes of title. Can anyone come up with the magazine that's had the most changes of title and/or format? ●●●

A Streetcar Named...?

In Manchester, some of the Metrolink trams are sponsored by companies. They are given names and carry advertisements for the companies or their products. In this competition, devised by the Magonia Tramways and Fine Arts Committee, you are invited to think of suitable names, preferably having ufological, Fortean or even paranormal connections, together with the journals, organisations or whatever that they would advertise. To give you the general idea, here are a few of the actual names:

Car No.	Name	Advertiser
1002	<i>Manchester Arndale Voyager</i>	Arndale Centre
1003	<i>The Robert Owen</i>	The Co-operative Bank
1007	<i>The Guinness Record Breaker</i>	Guinness
1015	<i>Sparky</i>	Marks & Spencer

[That's enough trams - Ed.]

Printable entries will be published and the winner will receive a tram (a diecast, 1:76 scale, display model). You may submit any number of entries. Send them, to arrive before 30 November 1994, to: John Harney, 27 Enid Wood House, High Street, Bracknell, Berkshire RG12 1LN

Dead Zeppelin

The local papers continue to be a source of fascinating stories. Chris Allen sends us details of more catnapping stories from Staffordshire. Here the evil foreigners who have designs on Britain's cats are identified, implausibly, as Germans and Swedes. Maybe *Magonia* readers in those countries can explain to us where their native cats have vanished to. Have they all been captured and sent off to Italy or Luxembourg? Is the whole European Union simply a device for circulating cats around the continent?

But to the point at issue. We're glad to see that Death Ray stories are still in circulation. This one comes from the First World War, and is revealed in the *Croydon Guardian* of July 21st, 1994.

Local Trojan car enthusiast (well, that's what it says here) Don Williams was researching the story of Zeppelin raids over the town when he came across a letter from a Croydon resident written a few weeks after the town's worst raid on October 13th, 1915:

"On the tower of our town hall Marconi has an electrical fixture of some sort from which it throws up currents into the sky. It looks somewhat like sheet lightning. The idea is if a Zepp gets into one of these currents it would be render-

ed immovable and so more easily brought down, but this is so unusual and unnerving". A pretty unlikely story.

Roy Rodwell, a Marconi historian says he knows nothing about such a device, but that the company was experimenting with radio waves at the time. If locals started to spread odd stories he feels Marconi may well have helped to fuel the rumours.

There is a tradition of 'Death Ray' stories, mostly dating from just before the Second World War. Usually these involved a British tourist or businessman travelling by car through Germany, when his vehicle mysteriously stops. Soldiers or SS officers leap out of the undergrowth and move him on rapidly. Later he hears talk of secret radio experiments in the locality - often identified as the Harz Mountains region.

These stories also link with the UFO 'E.M.' (electromagnetic) Effect which allegedly causes cars on lonely roads to stop prior to their occupants being abducted, which have been a staple of the UFO literature since the 'fifties.

The Croydon Death Ray seems to be one of the earliest of these stories with a specifically technological context. Can any *Magonia* readers throw any more light on it? In the meantime, keep those local paper cuttings coming in.