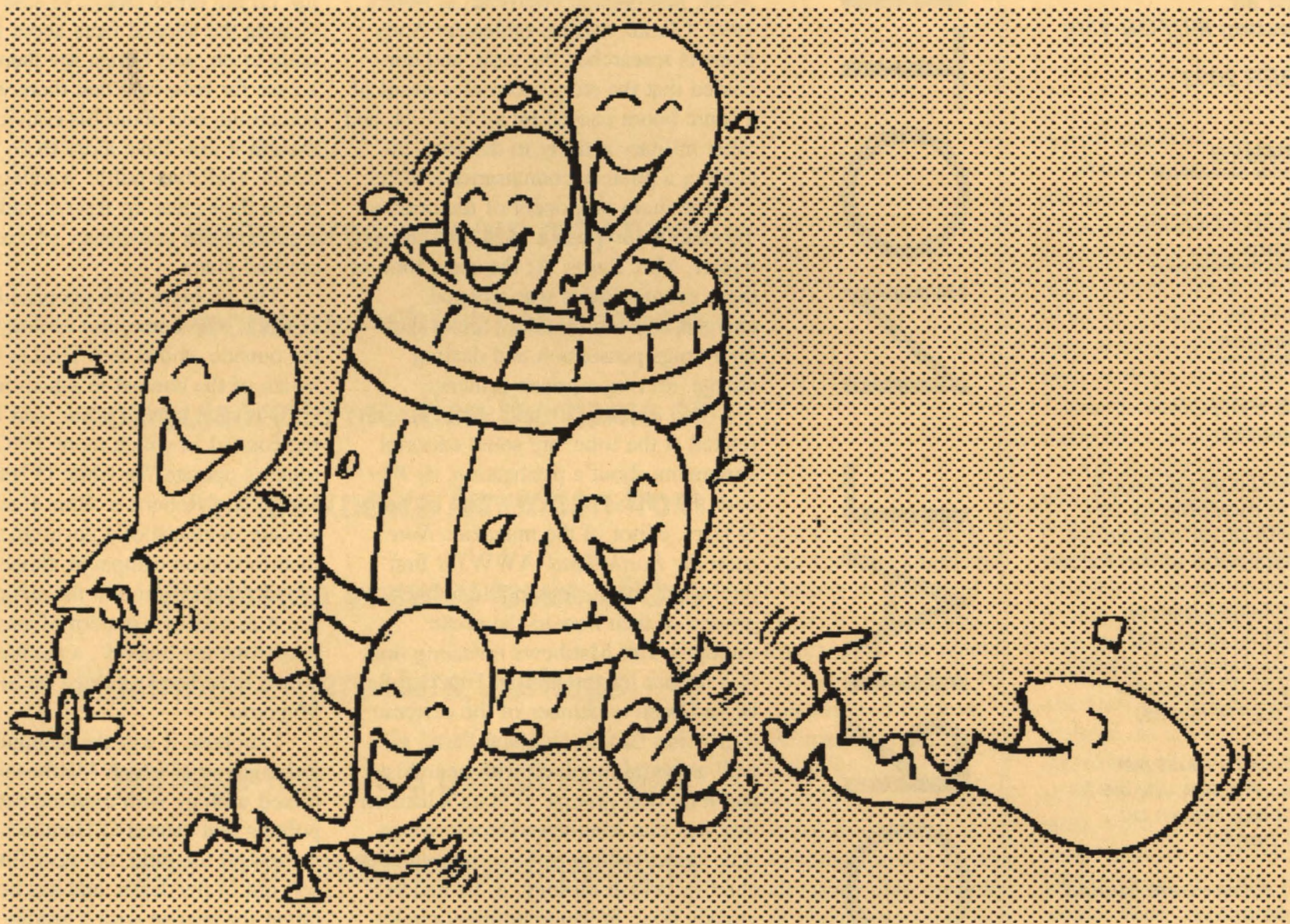


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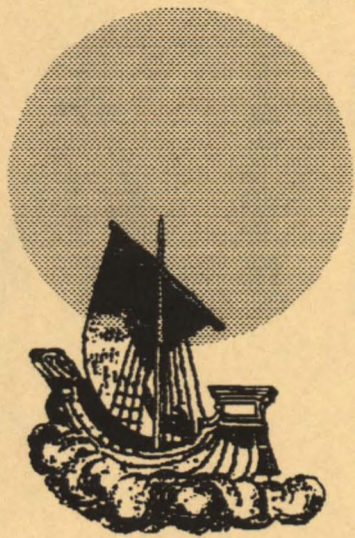
AS MUCH FUN AS A BARRELFUL OF ALIENS!

Matt Graeber navigates through the strange world of

UFOOLOGY

THE HISTORY MAN

Peter Brookesmith muses on
Jerome Clark, Wittgenstein's Lion and the Meaning of History



MAGONIA 83
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EDITOR
JOHN RIMMER
jrimmer@magonia.demon.co.uk

ASSOCIATE EDITOR
John Harney
harney@harneyj.freemove.co.uk

WEB EDITOR
Mark Pilkington
m.pilkington@virgin.net

REVIEWS EDITOR
Peter Rogerson

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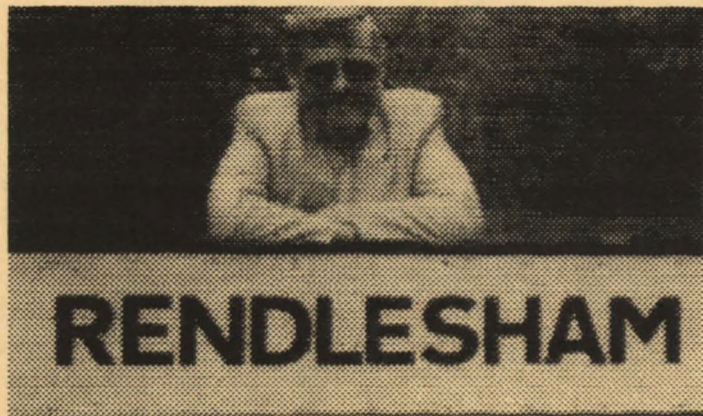
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John Rimmer
John Dee Cottage
5 James Terrace
Mortlake Churchyard
London, SW14 8HB
United Kingdom

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EDITORIAL NOTES

In Magonia 70 (March 2000) the main feature was an article by David Clarke examining reports of the crash of an RAF Tornado aircraft on Howden Moor, just outside Sheffield, in March, 1997. Clarke, and his colleague Andy Roberts researched the case, and concluded that the story arose as a result of a sonic boom caused by an RAF jet, and other military activity in the area, including a photo-reconnaissance exercise.

The main proponent of the crashed Tornado theory was a local UFO investigator, Max Burns. At the same time as these events, Burns was arrested, charged and subsequently found guilty on a drugs possession and dealing charge, serving a prison sentence.

Also in issue 70, and apparently unrelated at the time, are some editorial comments about a publication, *At War with the Universe*, (AWWTU) by Larry O'Hara, editor of the magazine *Notes from the Borderland*. AWWTU first publicised the curious political background of then new-to-the-scene ufologist Tim Matthews revealing that, in a former incarnation as Tim Hepple, he had been a member of the extreme right-wing British National Party, as well as being involved with anarchist and left-wing groups. O'Hara's take on this was that Matthews/Hepple was a state 'asset' who was now causing mischief in British ufology, as he had previously done in fringe political circles.

At first many British ufologists were hostile to O'Hara's revelations, but eventually the reports were acknowledged as correct. Sometime later, and after an entertaining confrontation with O'Hara at a conference in Southport, Matthews withdrew from ufology, and was last seen editing a line-dancing magazine.

But with the publication of the latest issue of O'Hara's *Notes from the Borderland*, these controversies are united. In a twelve-page article, Max Burns defends his version of the crashed Tornado story, and makes the claim that Roberts and Clarke are government agents. I suppose the simplest response would be to say that Andy Roberts seems less like a government agent than

anybody I have ever met, but of course that might show what a very good agent he is!

Burns also claims that he was 'fitted up' on the drugs charge to stop him revealing the alleged facts about the Tornado crash, and I must say there may be a case for believing that there was something odd about his conviction, although it may have more to do with South Yorkshire police wanting to improve their clear up figures, rather than a government conspiracy to cover up a crashed plane.

The problem with people like O'Hara, who come into ufology from the outside, is that they tend to be unaware of the context in which many UFO-related events occur, and indeed the context in which many UFO investigators operate. So while O'Hara and Burns find Roberts's 'Blue Hare' hoax sinister evidence of a government disinformation campaign, those with a broader background in the subject will see it as part of a pattern of internal 'experimental hoaxes', a number of which have been reported on in *Magonia*.

I suppose it was the genuinely disturbing way in which Matthews/Hepple mixed ufology with extreme right-wing politics that caused O'Hara to take an interest in the field, but now finds himself out of his depth, and has become a target for anyone with a grudge to pursue.

Another article in *Notes from the Borderland* analyses the significance of recent BNP election victories. This is something O'Hara really knows about and is spot-on, and should be read by anyone interested in British politics. It would be a shame if the wrong-headed UFO material in the same issue caused people to question the value of other material in the magazine.

Notes from the Borderland is available from BM Box 4769, London, WC1N 3XX, price £3.50 (cheques payable to 'Larry O'Hara'). The Clarke-Roberts version of events is available to download on the Internet at www.flyingsaucery.com/brigantia.htm

The History Man

Wittgenstein's Lion and the Stories of Roswell

Peter Brookesmith

Better-bred readers may have wondered why it has become compulsory to mention the name of a little-known American from Minnesota in every issue of this illustrious organ. Here, perhaps – or perhaps not – is a partial explanation, in an industrious musing by His Grace, the Duke of Mendoza

Somewhere in *Philosophical Investigations*, Ludwig Wittgenstein remarks that if a lion could speak, we would not understand him. As I understand the text, Wittgenstein meant that a lion's view of the world is so utterly different from our own that, even given a mutually accessible medium of communication, such as what human beings would call a language, we would not understand what lions were trying to say in it. I

doubt that, to about the same extent that I would bet against Ursula Le Guin's fictional musings on animals' subtle symbolic languages ever being found to have any parallel in reality.[1] If a Basque speaker can learn to comprehend what a Navajo is saying, or understand the extremely elliptical statements of Chinese ideograms, someone somewhere in the world could probably decipher a lion's account of the *veldt*, given sufficient reciprocal will between

human and felid. [2]

Wittgenstein's proposition has obvious applications in sundry, easily-imaginable discussions of how offworld alien beings might really communicate with the likes of us lot, particularly in the persons of Betty Hill, Linda Napolitano (if that is her proper name), Travis Walton, John Velez, and many other icons of abductology.

Yet so often in trying to follow ufological debates, the brain strains at the way language and logic are abused or mysteriously understood. In particular, when reading or engaging in dialogue with the American ufologist Mr Jerome K. Clark of Minnesota, one feels one is witnessing, or is party to, an attempt to communicate with an entity closely related to the lion imagined by Wittgenstein. Here, from an Internet discussion on the infamous Trindade UFO sighting of 1958, is an example. What one would think was a plain enough remark managed to baffle Mr Clark – so much so that he produced an entirely baffling reply. As he once put it of someone else, his correspondent's point seemed to sail right past the point on the top of Mr Clark's head: *CLARK: As repeated statements make clear, there were many witnesses to the UFO's presence. Not a single statement from an investigating officer – or from a 'witness' asserting that, all other testimony notwithstanding, no UFO appeared while he was in a position to view it – denies that. The witnesses, as we know from Navy documents, were in two groups, one at the front and the other at*

1 See, for example, 'The Author of the Acacia Seeds' and 'Maze', in Ursula K. Le Guin, *The Compass Rose*, Gollancz 1983. In these stories, animals convey complex symbolic meanings (suitably 'nuanced') through various media such as dance, as distinct from vocalization

2 Navajo is a notoriously impenetrable language which the US Marine Corps took advantage in World War II. Navajo radio operators completely baffled Japanese cryptologists in the Pacific theatre.



the rear of the ship.
 RIMMER: *Of course, if no other witness was in a position to view it, why would they want to deny it?*
 CLARK: *Is this supposed to mean something?*

3 A summary of the difficulties Mr Clark has had with Messrs Posner and Oberg may be seen at URL: <http://www.ufomind.com/ufo/updates/2001/feb/m21-058.shtml>

4 In 1932, Hubert de Mirepoix, in a speech to the French Wine Growers' Association (of which he was president) remarked that wine gave the French people 'wit, gaiety, and good taste', qualities that set them 'profoundly apart from people who drink a lot of beer.' Quoted in D. & P. Kladrup, *Wine And War*. Hodder & Stoughton 2001, page 11.

5 Those who post messages to Internet lists that Mr Clark adorns as a subscriber had better watch their grammar and spelling, or suffer Mr Clark – 'ever the stern editor' in his own words – scurrying from his part of the woodwork to lecture them on the errors of their ways. Mr Clark has more than once been reminded that good manners require that, without embarrassing the previous speaker by drawing attention to his or her mistake, one simply incorporates the correct usage into one's response; but chooses to ignore even friendly advice.

6 Clark appears to despise psychosocial approaches to ufology with particular ferocity. Apart from making a fundamental error in treating those approaches as an homogeneous school of thought, he also likes to repeat his curious belief that psychosocialists are motivated to object to the limitations of his own thinking out of anger and disappointment that so eminent and original a thinker as Mr Jerome Clark himself once declared himself among their number and then abandoned them for some latter-day version of nuts-and-bolts ufology. However, he is not comparing like with like when he claims to read the minds and motives of today's psychosocial anomalisticians. His famous book *The Unidentified* (Warner 1975), written with Loren Coleman, takes an apocalyptically post-Jungian view of anomalistic events and strongly implies that UFOs and other liminal oddities are essentially tulpoid in nature. Whatever those calling themselves psychosocialists might have thought a quarter of a century ago, they certainly don't think like that now. Logically, they would find it difficult to resent anyone abandoning a position they themselves no longer hold – if, indeed, they ever did hold it, as individuals. Yet again, Mr Clark is found mired in a false analogy.

Obliqueness or, if one wants to extend the geometrical metaphor, obtuseness over a minor point made by an interlocutor is one thing, and happens to everyone Mr Clark makes a habit of being obtuse (in the geometrical sense) as well as condescending both when the logic of his arguments are challenged and when defending a position he has taken up on some ufological issue. The 'discussion' of Trindade on UFO Up-Dates was a minor classic of the genre

Other major instances in Mr Clark's *oeuvre* include his repeated canards that Phil Klass once equated, in blanket fashion, ufologists with communists; that Gary Posner once said ufologists were schizophrenic, loathsome and evil; and (just to maintain impartiality, we must suppose) that James Oberg had accused ufologists of being crypto-fascists. James Oberg's riposte to the last may be echoed by many who have been bemused by Mr Clark's apparent difficulty (and aggression) in apprehending their arguments: 'A remedial high school class in "Reading for Comprehension" might be in order for anyone who suspects that there is any validity at all in Clark's nasty fantasy-prone misinterpretation of my words.' [3]

The magic mirror

Not being a lion, but human, Mr Clark has attracted his fair share of critics. According to his detractors, he is a man of abundant peccadilloes. Clark-watchers have speculated that most of them could be outgrowths of his ego – a marvel of the contemporary world, they say, that is matched, in adoring self-regard, perhaps only by the pleasure that one imagines Mr Colin Bennett takes in himself. Some consider that Mr Clark might have achieved some ephemeral renown purely for his expertise in *ad hominem* insults (a tendency he affects to abhor in others), his pontifical style, his apparent belief that having written a lot about a subject (*any* subject) he has acquired some wisdom on

the matter, his remarkable ability to be able to quote, and reference, words of his own written up to 30 years ago, his frequent paucans in praise of beer, [4] his irrepressible pedantry, [5] and the touching deviousness of his devotion to the extraterrestrial hypothesis

His critics might briefly describe Mr Clark as pompous, patronising, and very easily self-satisfied. As such, he would be a fairly unimportant figure in ufology – indeed he would be scarcely distinguishable from some of his disparagers, as well as a vast proportion of those rejoicing in the sobriquet 'ufologist'. But his own claim to fame is probably as a historian of ufology, manifested in his huge, prize-winning *The UFO Encyclopedia*. It would be unkind and unjust to dismiss this as merely 'another damned, thick, square book! – Always scribble, scribble, scribble, eh, Mr Clark?' as the Duke of Gloucester once maligned a portly new volume from Edward Gibbon. In many ways *The UFO Encyclopedia* was a massive achievement, and not merely as measured in *avoir-dupois*. One wonders who else would have had the terrier-like tenacity to wade through so much tedious source material, and the energy, and clarity of mind, to synthesise so much that was so banal so well. And the whole is composed in admirably limpid prose. In a review for *Magoma* of the first edition, Dame Hilary Evans graciously ignored Clark's rather mean-minded comments about himself [6] but noted that this magisterial work would be more accurately titled 'Jerry Clark's Book of UFOs'. One could read that as a polite way of saying that it is not an encyclopedia because it is full of Mr Clark's opinions. For some of them are tendentious to say the least, as well as incoherent – notably in his approach to the *soi-disant* abduction phenomenon. Whenever one meets an entry on a matter one happens to know well, one finds oneself noting crucial omissions, or fractured logic, or a gauze of opinion through which one has to grope for the facts, or (see, e.g., the entry on Keyhoe), an inexplicable indulgence of the palpably unhinged. In other words, the work is really useful only to those who already have some expertise in the subject. And then it is very useful indeed – and in some re-

spects, unique and irreplaceable.

On the evidence of *The UFO Encyclopedia*, one is given leave to question, although not to condemn, Mr Clark's qualifications and capacity to write history. More recently he has revealed some of his thinking about history in the abstract, and about what an historical debate is, in relation to the infamous (and infamously tedious) Roswell incident. This, he maintains, is 'no different from all kinds of other complex, ambiguous historical controversies' and continues 'In every historical controversy, informants come forward and later prove not to be credible, and some are believed longer than they ought to be. And credible people – like Jesse Marcel – are unfairly trashed because the narrative demands it.' [7]

There is already much to astonish here. Noticeably there is no mention of the credible people – like Professor Charles Moore – who are trashed because the believers' narrative demands it [8]. And surely the complex ambiguity of 'Roswell' resides *solely* in the testimony of informants who have, indeed, proved not to be credible. Furthermore – and unfortunately for Mr Clark's argument – there is not a single latter-day 'Roswell witness' supporting the case for the crash of an ET craft (including the egregious fantasist Marcel) whose 'evidence' has not either been demolished or thrown into serious doubt after due scrutiny. The history of claims about 'Roswell' is complex, but the case itself is relatively simple – *provided* one views the evidence as data to be evaluated, and from which conclusions may be drawn, rather than as a series of arrows pointing to a foregone conclusion (which is the technique of the conspiracy theorist). But there is more to come in Clarkian historiography to test the boggle threshold, as the late great Rene Haynes called it, of honest citizens going about their lawful business. Let us savour

I might mention here two small controversies in American history in which I have some interest, and in which I've done a fair amount of reading. One concerns the question of whether or not David Crockett was killed at the Alamo or surrendered afterwards, only to be executed by Gen. Santa Ana's troops. Another ... focuses on the

character of the frontier lawman Wyatt Earp. In both cases there have been furious disputes which [9] so far have defied conclusive resolution, and in which dubious informants and forged documents – credited, at least for a time, sometimes a long time, by perfectly respectable scholars and journalists – have played a large role.

There are serious problems with Mr Clark's conceptions of history and of historical controversy here.

First, he seems implicitly to be claiming, both by analogy and by calling the case 'complex and ambiguous', that to the truly impartial and disinterested mind, 'Roswell' is unresolvable in light of current knowledge. Second, he claims the case is essentially no different from such continuing controversies among historians as the nature of Davy Crockett's death, and the character of Wyatt Earp

Among the audience, neither Tony Rullan nor Dennis Stacy was impressed. Mr Rullan [10] pointed out that in the issue of Crockett's death:

obliquely reflects the reality of the crash and recovery of an extraterrestrial spaceship and alien bodies at Roswell -- or it doesn't. No waffling as a fundamental position allowed. [...]

Roswell is different – either the history of the world changed at that exact moment, or it didn't. So you can forget the claims of individual witnesses on the ground at the time, pro or con – and simply show us where history took the dramatic detour that would reflect the recovery of alien technology and corpses.

One might compare the wry discussion Tolstoy has in *War & Peace* on the various reasons, from cosmic to trite, that have been offered for why Napoleon lost the battle at Borodino. No one however disputes that (a) Napoleon was there (b) there was a battle (c) Napoleon lost (d) it happened in 1812.

Mr Clark then shifted his ground a bit on Roswell: *Roswell is, in its essence, no different from the general proposition that most ufologists buy, namely that otherworldly intelligences are visiting the earth. The*

specious grounds that 'Roswell' is unresolvable. Besides: if ET were to arrive on the proverbial White House lawn tomorrow, that would prove nothing whatever about UFOs (but perhaps a lot about ufology), were ET blithely to deny all knowledge of any previous visit by any spacefarers and, having arrived in a thing looking like a cross between a rickshaw and a rice pudding, look generally blank on the subject of flying saucers.

Good enough for jazz?

Mr Clark's admirers have seen him dancing through a debate many times in like fashion. What happened next, however, was very curious, and faintly alarming for his reputation as a historian. Presumably recognising the flaws in his previous analogies, he offered a catalogue of more significant historical controversies, which: *include the rationale for the use, by Truman administration, of atomic bombs on Japan in August 1945; what FDR knew about Japanese intentions toward Pearl Harbor before December 7, 1941; what Soviet intentions were or were not during the Cold War years; what medicines do and do not work against diseases such as cancer and AIDS; who did or did not assassinate JFK, and why. I could go on and on, but I think you get the idea. All of the above have generated a massive literature, from the serious and scholarly to the paranoid and semi-literate.*

In each of these cases, you don't have to go far to find parallels to the Roswell controversy....

This last sentence is both wrong (because the controversy over 'Roswell' is factitious) and right, because at least two of his examples of 'real' historical controversy are hokum of a high order. There are no grounds whatever to question what Franklin Roosevelt knew about Japanese intentions toward Pearl Harbor in 1941, and no substantial reasons to think Lee Harvey Oswald did not kill John F. Kennedy. And, paranoid and semi-literate commentators apart, the medical controversies he mentions are no more than the daily business of science, messily making its way toward reasonable conclusions. That he mixes these instances of fringe obsession indiscriminately in with legitimate problems of knowledge suggests

7 Post to the *Project 1947 e-mail forum*, 15 June 2003 ('Re: Roswell Declassified').

8 Mr Clark has referred to 'the crushing self-righteous of the anti-Roswell camp (as witness, e.g., the absurdly pompous subtitle of Karl Pflock's book ['Inconvenient facts and the will to believe']); less publicly, he is rumoured to have said that, despite having become a 'Roswell agnostic', he never issues statements in support of what he calls 'Roswell bashers' because they are 'all self-righteous whiners'. Can he possibly mean that those promoting the Roswell *imbroglio* as an involuntary ET visit are *not* self-righteous, and *never* whine?

9 Anyone can get picky about grammar. This word should either be 'that', if the intention is to define the 'furious disputes'; but if the word 'which' is being deployed as a non-defining relative pronoun, it should in best usage be preceded by a comma. It is not clear which error is being made here.

10 Post to the *Project 1947 e-mail forum*, 15 June 2003 ('Re: Roswell Declassified'). On the same day Dennis Stacy noted: 'To simplify matters, let's look only at Crockett. Yes, there is a controversy as to how he died. Will we ever ultimately resolve it? Probably not. But in the larger scheme of things it doesn't matter how Crockett died. The Texans (or Texians or Texicans if you prefer) decisively won the battle of San Jacinto the following month, rendering Crockett's demise a moot and subsidiary point for all time. In other words, it had no bearing on future historical events. If we had an argument that Crockett had somehow survived the Alamo and led the decisive charge at San Jacinto, then that would be a controversy worthy of the name.'

It would prove nothing about UFOs (but perhaps a lot about ufology) were ET, having arrived in a thing looking like a cross between a rickshaw and a rice pudding, looked generally blank of the subject of flying saucers

negative resolution are not going to drastically change our American History (although they will change our view of Crockett). Also, the lack of resolution of the Crockett question will not impede any progress in the field of American History. If it is stays unresolved forever, who gets hurt?

Dennis Stacy (*loc. cit*) stated the clear difference with the Roswell claims:

According to its adherents, it was at Roswell that we recovered remnants of alien technology and alien bodies, resulting in something at least akin to the popular perception of MJ-12.

Now, either the half century of world history since Roswell

implications of this are vast. Roswell, in that regard, is only a side issue. Any pro-UFO argument, with or without Roswell, has the potential to change history. All Roswell, in the end, is about is the question of whether elements of the U.S. government did not possess physical evidence of UFOs at an early stage. If one day ufologists, even sans Roswell, conclusively make their case – or if a UFO lands on the Pentagon lawn – history will change.

But, of course, no one was arguing that if ET arrives tomorrow, history will not change. The question was whether it already *had* changed, and Mr Clark sidestepped that – presumably on the



that Mr Clark really does not know how to sort one kind of history (or event) from another, and gives the unfortunate impression that he entertains a rather more paranoid *weltanschauung* than the average Joe.

Mr Clark could usefully remind himself of the words of his mentor Ed Bullard, whom he rarely mentions without praising. I have adapted some of them to the matter of JFK:

Perhaps the most succinct and all-encompassing definition of folklore designates it as 'unofficial culture' ... Experts have the final say in the modern world. They set the standards of truth and the public bows to their authority in most matters. The JFK assassination stands out as an exception. The official verdict rules the conspiracy theories to be misinterpretations of conventional events, but many people defy governmental and scientific conclusions to maintain a stubborn insistence that something truly mysterious lies behind the death of the 45th President. The persistence of such beliefs in opposition to official opinion places them within the sphere of unofficial culture and identifies them in one basic sense as folklore. [...]

Individuals may remain passive bearers of tradition, familiar with conspiracy theories and beliefs concerning JFK's demise but silent about them. Other individuals may speak out and become active tradition bearers.

Communication draws speculation about JFK's death into the social realm, and there the variety of beliefs about the truth of the assassination acquires its folkloric significance. When an individual reports a newly discovered 'fact' or states a belief about JFK's death, he takes a stand on the reality of his finding or the correctness of the belief. He also exposes himself to the conflict inherent in a subject where no consensus exists and various listeners hold strong opinions of their own. Members of the audience speak up to support, deny, or reinterpret the assertion according to personal preference. This disputation is the typical folk interaction over controversial claims.... These disputes are less efforts to reach a consensus than to promote personal beliefs, so the structure of conflict persists as a constant for as long as the controversy fires human interest. [...]

Without controversy and the taking of sides, no distinction would exist between official and unofficial beliefs, and subsequently no folklore. [11]

Bullard's discussion seems to ring as true when applied to the JFK issue as it does for UFOs. In other words, Mr Clark is peddling unofficial history (*alias* folklore), whose essence is disputatiousness, as the real thing. [12] In 'official' history, changes in interpretation of received 'fact' are a consensus based on an accretion of evidence, albeit sometimes achieved slowly and laboriously [cf. the process of acceptance of new scientific insights]. Mr Clark's analogies are not good for the case he is trying to make. Is it possible to help him

bootlegger in possession of an unlicensed sawn-off shotgun) have been revisited by scholars and illuminated as irrelevant to the real issue. [13] The revisionist foray of Professor Michael Bellesiles has gratifyingly been exposed as based on fraudulent findings. [14] Even grammarians agree that the Amendment refers to the individual citizen's right to keep and bear arms.

The domestication of the horse. Until the discoveries at Dereivka in the 1980s it was believed horses were used as draft animals before being adopted as steeds. The archaeological evidence (bone cheekpieces from bridles, and equine teeth worn down as they would be by a bit) shows that horses were ridden in the Ukraine

11 Adapted without permission (sorry, Ed) from pages 4-8 of Thomas E. Bullard, "Folkloric Dimensions of the UFO Phenomenon", *Journal of UFO Studies* ns 3 (1991), pp 1-57

12 And in addition. This may seem naive, but. Apart from perennial American obsessions with government truthfulness, any appeal of JFK-conspiracy theories to real historians seems to me non-existent. I have yet to work out what huge difference JFK's survival would have made to American or global history. LBJ followed Kennedy logic in Viet Nam, and in pursuit of the 'Great Society'. He didn't cancel the space program. What else was there of key significance? What could one plausibly say JFK would have done otherwise? If one grants for a moment that he was assassinated by a cabal rather than a lone nutter, then what *actual achieved advantage* (such as a major change in policy from JFK's to LBJ's presidency) to said cabal can one point to as indication of evidence that said cabal was in operation (we can rule out negative possession of such truths as he never revealed the truth about UFOs)? Since (perhaps in my ignorance) I don't see any such advantage, Occam inclines me to the lone gunman interpretation. So does my knowledge of what an easy shot it was. Enlighten me please, if you will, or can.

And then suppose 'Roswell' happened just the way (well - any of the ways) the pro-ET gang say. What difference did it make? More on this below...

13 For a wide-ranging discussion of the meaning of the Second Amendment, see David Kopel, 'The Second Amendment before the Supreme Court', *Liberty*, Dec 2003, pp 23-7.

14 —extracted from the *Boston Globe*, 11 September 2001. For the full story of Bellesiles's plying fast and loose, see URL: http://www.boston.com/dailyglobe2/254/nation/New_doubts_about_gun_historian+.shtml

15 Peter Brookesmith, *Future Plagues*, Blandford 1997, pp10-11.

There is only one undisputed Roswellian fact in the pro-ET case case: that something, origins not immediately apparent, crashed on Brazel's ranch in the summer of 1947

out? Are there any good analogies, from indisputably official history?

Here are three instances of discoveries that have altered received historical wisdom, taken more or less randomly from the pigeon coops of my memory:

The real meaning of the Second Amendment to the United States Constitution. The Amendment is short and to the point: 'A well-regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed.' This has been taken to mean that individual Americans do not have a right to own firearms except as members of a militia. That misreading should never have got out of the bag, but malign propaganda as well as ignorance on the part of naive people with good intentions brought it about. The controversy, such as it is, is satisfactorily resolved by reference to the Federalist Papers and other contemporaneous debates, the U.S. Constitution's roots in English common law, and so on. The rather curious circumstances of the last Supreme Court judgement (*United States v. Miller* (1939), which involved a

at least 500 years before, and some 2500km distant from, the appearance of the first known wheel. If someone ever does find some wheels at Dereivka, or at a yet earlier site of equine domestication (none discovered so far), the earlier presumption will be reinstated. I would not wager on seeing a great deal of resistance.

The role of disease in history. Until William H. McNeill published *Plagues and Peoples* in 1975, the effect of epidemics and pandemics on events was barely considered by historians. Today it can be seen that the prowess of the *conquistadors* as warriors pales somewhat beside the efficacy of the bugs they brought with them to the Americas. There are dozens of other examples, but I particularly enjoy the way one ancient outbreak still has resonance:

In 542 C.E. the Byzantine emperor Justinian was engaged in an enormously ambitious plan to conquer all the territories of the old Roman empire.... He had already taken much of North Africa, Sicily, and parts of Spain. Then bubonic plague struck. It came out of Egypt, hit the Byzantine capital

Constantinople (today Istanbul), and spread west across Europe. The ... disease raged across Europe over the next six years, eventually reaching Ireland and Denmark. It returned at intervals (sometimes within three or four years) until about 590; by 600 C.E. according to one estimate, it had killed half of Europe's people. By 610 it had reached China.

Apart from the famine and civil disorder that came in its wake, the plague shattered Justinian's so nearly realised [imperial] ambitions. [as well as] the remnant of the old Roman empire; the loss of Rome's last civilising influences in Europe ushered in the period of political confusion and cultural decline known as the Dark Ages. Britain's destiny was altered, as the Celtic population was unable to resist invading Saxons from Germany. In North Africa in the following century, it is certainly possible that 'Islam marched so swiftly through so many lands because the plague had battered them physically, psychologically and culturally' with consequences for future ages that we are still witnessing today. In China, the plague contributed dramatically to a loss of faith in the old religions and the rise of Buddhism. The disease decided the future of millions of people from one end of the vast Eurasian landmass to the other. [15]

What makes history?

These three instances of fresh (or re-freshed) interpretation of evidence did not join the historical consensus overnight. An intellectually inbred rump of misguided liberal dichards still cannot swallow the demonstrable real intent of the Second Amendment. It certainly gives one pause to think that a bacterium may have contributed to the fall of the Twin Towers: what was that about butterflies and monsoons again? Crucially, however, these examples show implicitly and explicitly that real history and Roswellian history inhabit different archipelagos of that 'other country' that is the past.

For dividing, like a moat full of refuse and dead dogs, these revisions of history, and others like them, from the pro-ET Roswell legend, are such factors as these:

1. Real (as opposed to 'unofficial' or folkloric) historical interpretation is essentially a process

of clarification. Certain facts are not in dispute. All the items in the three examples above have an independent existence in a real world. Not even Holocaust deniers have claimed that Hitler did not come to power in 1933, although it would not surprise me to learn that someone, somewhere, believes that this was due to the machinations of international bankers and Zionist cosmopolitans. As with Holocaust denial, there is approximately only one undisputed Roswellian fact in the pro-ET case: that something, origins not immediately apparent, crashed on Brazel's ranch in the summer of 1947. No pro-ET Roswell 'witness' (who should be distinguished from indubitably honest people whose testimony has been over-interpreted by pro-ET commentators) has survived scrutiny with his integrity intact. There is no agreement on where the alleged aliens landed up, what they looked like, how many survived, why none of the military procedures of the Roswell legend accord with standard operating procedure, &c &c.

The pro-ET Roswell story has actually been *confused* through elaboration, not confirmed and refined, by successive waves of 'evidence'. This is not the case with real historical research and interpretation, although that does not mean that in real history there are no ambiguities, loose ends, and controversies over minor issues, such as whether it was Napoleon's cold or his chronic haemorrhoids, or something else entirely and nothing to do with him, that decisively influenced the outcome at the battle of Borodino.

2. The anti-ET Roswellian case, on the other hand, follows the more usual route of historical clarification. The Mogul solution is not absolute, but many bits of evidence point that way, and the evidence has the virtue of being amenable to argument and justification (for an example, see Tim Printy's demolition of Rudiak's unscrupulous attack on Prof. Moore's calculations at URL: <http://members.aol.com/tprinty2/rudiak.html>). Not that it is strictly necessary to provide an alternative explanation for the Roswell debris: but it is intellectually satisfying.

3. No recognisable historical event exists on the strength of a single source. (Hence there are

endless treatises on the historicity of the Sage of Nazareth, and the legendariness of the legend of King Arthur.) Acceptable sources and confirmations of a mid-20th-century event would have to be of impeccable provenance and might include the following (the pro-ET-at-Roswell score [RS] follows each):

- a) Artefacts: [RS = 0]
- b) Photographs: [RS = 4, but patently of busted weather balloon material, and even the photographer has now changed his story; one need not count the comical 'alien autopsy' movie]
- c) Contemporary official documents: [RS = 1 FBI memo of ambiguous purport, although quite unequivocal in revealing the FBI's lack of interest]
- d) Contemporary diaries: [RS = 0, discounting forgeries]
- e) Contemporary news reports: [RS = 3+, ambiguous either in nature or intent]
- f) Eyewitness accounts: [RS = 0, all claimants irretrievably discredited]
- g) Physical traces: [RS = 0]



How to Play Jerry Clark Bingo!

On 26 October 2000, Yorkshire ufologist Andy Roberts announced to a delighted world the launch of Jerry Clark Bingo (see <http://www.virtuallystrange.net/ufo/updates/2000/oct/m27-010.shtml>). Here are the rules and an extended version of the scoring phrases:

Rules: You post a message to UFO UpDates and wait for Jerry to reply. You then scour his message for the key words and variants on certain phrases listed below and determine your score accordingly. It's a sure bet that any Clark posting will include one, if not several, of the phrases or words. First to 100 wins.

Scores

- 10 points: "What you are saying tells me more about you than"
- 10 points: "I hereby withdraw from this discussion" or "I shall henceforth delete all posts from [name of choice]"
- 10 point bonus: Having said the above, Jerry continues the discussion
- 8 points: "Whatever...."
- 7 points: "My friend"
- 6 points: "Patient & Gentle Listfolk"
- 5 points: "It's clear that you've never read....."
- 5 points: "It is clear you are incapable of nuanced dialogue"
- 4 points: "Pelicanist"
- 4 points: Abusing Herb Taylor for pointing out 'Roswell' is a load of crap
- 3 points: The bit when he starts calling you by your surname because he can no longer stand to use your first name!
- 3 points: The bit when he gets so frustrated that he stops using your surname and refers to you by some facetious soubriquet ('our foreign correspondent', 'the pelican in question', etc)

Compared to Borodino, Roswell (ET edition) isn't faring very well as an established fact, is it? And neither Napoleon nor the Tsar had cameras to help them either, in them days.

4. No historical event has a single cause. The plague of the

16 For example: 'I'm sure – well, anyway I'd like to think – you have a contribution to make to ufology. It is not, however, in relentless sermonizing, and I hope that the next time the urge grips you, as it seems to be doing with growing frequency, you will go soak your head.' [Posted on the *Project 1947* mailing list in response to a remark on Roswell by long-time UFO researcher Herb Taylor] This may be an instance of 'nuanced' dialogue, an inability to engage in which he so often discerns in others. It is interesting too that one of the most frequent complaints that one hears voiced of Mr Clark's style is his sermonizing, yet he is rarely slow to point the failing out in others.

6th/7th century CE was not the sole reason the armies of Islam conquered North Africa – all sorts of conditions had to pre-exist to make the birth of Islam (not to mention Mohammed) possible, and there had to be a desire for conquest, the generalship, the troops, and the resources to make it possible even to contemplate... and so on and on. It is always difficult, and often pointless, to assign greater or lesser weights to particular historical causes – something like a network of multiple causes and effects is in operation at any one time. The point is surely blindingly obvious, but it is apparently not obvious to votaries of *Roswell: The ET Cut* that their favourite world-shaking bit of history cannot have occurred unless one presumes that one (and only one) huge, and implausible, historical 'cause' has been in play – a *global* blanket of secrecy. Theories of cover-up (of ET involvement, MJ-12, &c) are too simplistic not to collapse under the weight of comparison with known historical events. The tight fit ('like a jigsaw') of the pro-ET Roswell mythology, and its amazing afterlife in the face of its original providers' loss of credibility that Jan Aldrich has pointed out in Internet discussions, is perhaps another instance of such an improbable simplicity. The Roswell story is at once too untidy (too many crash sites, for instance) and too damned neat to be nested in reality. If you understand how actual history and its actual study works, there is not much room for even for agnosticism over Roswell (ET edition).

This point should not be taken as a blunting of Occam's Razor, by the way. Introducing an extra cause (disease) into the events that

led to the rise and spread of Islam actually simplifies the *overall* hypothesis, just as adding a term to a maths equation may make it more elegant. A lot of people seem to find this subtlety – or should we say nuance? – hard to grasp.

5. *Actual historical events have discernible historical effects.*

These might include cultural effects of the order of the existence of Moorish architecture in Spain, the reappearance of the horse in the Americas in the 16th century, the marked reduction in the Jewish population in Europe between 1933 and 1948, the remarkable collection of Hindi words that now inhabit the English language, or (speaking of Borodino) the composition of Tschaiakowsky's *1812 Overture* and of Tolstoy's *War & Peace*. They might equally include quite minute physical effects, such as the grape pips in the Roman city of Eboracum's drainage system, or the bodies found in the permafrost from Sir John Franklin's 1845 attempt to find the Northwest Passage, or vitrified sand in the New Mexico desert from the first nuclear weapons tests.

Nothing of material significance or insignificance that has happened since 1947 is so mysterious in origin as to lend itself to serious speculation about having its source in an ET civilisation (not even the dreadful Heaven's Gate misadventure). It really will *not* hurt anyone to learn to live with human ingenuity as exemplified by the really rather well-documented invention of the transistor, or with human and viral weirdness, not to say monkey business, as exemplified by the probable origin and spread of AIDS. Even if we are momen-

tarily possessed by the notion that Roswell (ET edition) happened, we have to admit that it is an absolutely unique historical event: it has left no trace of its occurrence and has made *no demonstrable or discernible practical difference to human history thereafter*.

A prophecy

By his own account Mr Clark is a student of history, and he claims to have his own interpretation of the Roswell case. He may have made this up, because he knows it teases. If he did not, he puts himself in a unique position. Unlike any other historian in history, but not unlike certain inventors of faster-than-light technologies, perpetual motion machines, and so on, he declines to expose the tender product of his mountainous labours to the gaze of rude mechanicals and the vulgar generality: and he ostensibly declines on the not-even-specious grounds that he would offend too many people. While this rationale is at best eccentric, and at worst puerile, it is certainly a fresh tack for Mr Clark, given his customarily abrasive style. [16] But more pertinently, if his claim is genuine, it does nothing to bolster Mr Clark's pretensions to being an historian in any serious sense. Divulging his insight might, on the other hand, go some way to restoring their credibility.

Personally, I doubt this resuscitation will happen, should Mr Clark's little mouse ever come out to play. His thoughts on what really happened at Roswell may be very interesting – they could even turn out to be accurate, one day – but I predict they will be neither history nor historical, but purest speculation.

25 YEARS AGO

The Winter 1978 issue of MUFOP opened with an article by Australian researcher Keith Basterfield which gave an overview of the 'bedroom visitor' type of cases, looking at them in terms of hypnogogic and hypnopompic imagery.

Jenny Randles continued the theme, looking at 'More Strange Awakenings', in particular two British cases. 'Linda', a nurse living in north-east England, and the 'Lomax' family of Essex, the latter reporting a number of experiences similar to those of 'Miss Z', investigated by Peter Rogerson and myself. Jenny concludes her article: "[these cases] suggest that rather than looking out to the stars, we must look inwards - to ourselves". Twenty-five years on, and the abductionologists still haven't learned.

Peter's own contribution to this issue was some

notes 'Towards a Revisionist history of Ufology' in which he challenged the conventional view that the modern UFO phenomenon has a continuing history which can be traced back centuries: "... we have no real justification in assuming that the airship sightings are 'nineteenth-century UFO waves', at least in the sense that they are occasioned by the same external common source. They are related in that they concern rumour, visions and social panic ... [but] they must be evaluated in terms of the whole spectrum of belief systems of the period."

Elsewhere is a review of the book *Sin Gods in Exile*, a fictional story presented as fact, about crashed saucers in ancient Tibet. This book was notable in providing perhaps the only example of the late Gordon Creighton displaying scepticism about a UFO claim!

UFOOLOGY

as much fun as a barrel full of aliens

Matt Graeber experiences the barmpot fringe of American ufology

About ten years ago, I coined the term "UFOOLOGY" in a letter to James "Jim" Moseley, who is the publisher and editor of the nation's longest-running newsletter on the UFO enigma. Jim's *Saucer Smear* is legendary as a gossip and scandal sheet that has been exposing the intellectual short-comings and indiscretions of the self-appointed UFO experts, some of their "star-witnesses" and, of course, the UFO group leaders that have endorsed the rantings of these individuals.

The story that I'm about to tell pertains to 'real events', but I will refrain from identifying the individuals involved in these events (for reasons that will become readily apparent to *Magonia's* readers). Let me start by saying that I am not attempting to embarrass, ridicule or hurt anyone's feelings by writing this essay. What I am attempting to do is take *Magonia* readers behind the scenes of contemporary American ufology - not the pretty-faced,

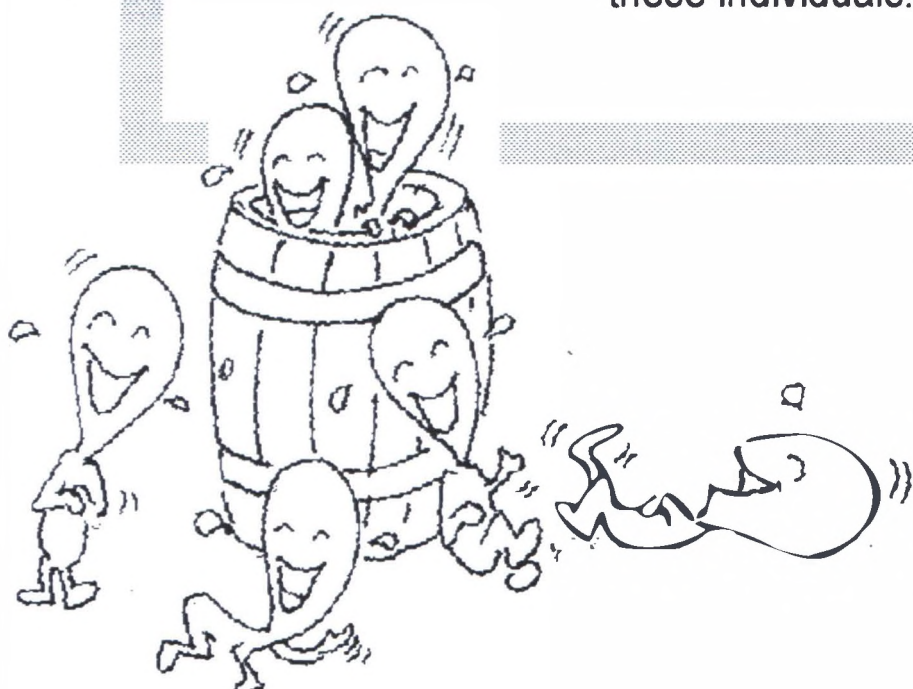
serious-minded and seemingly scientific world that is presented in the UFO 'experts' books; but, rather, the side of that ufological world that they ignore, and to which they prefer to turn a blind eye. ufology is a phenomenon unto itself, (a phenomenon within a phenomenon) and is truly a subject worthy of serious study by sociologists, folklorists, and psychologists.

In Jim's book, *Shockingly Close to the Truth*, many wonderful examples of it can be found. The phenomenon appears to be the end result of what Jim's co-author, Karl Pflock describes as 'Saucer Logic' (i.e., a form of mental functioning or, dysfunctioning ... take your pick... that actually does not appear to involve logic or critical thinking processes at all).

Interestingly, ufology (or Saucer Logic) is an unchecked epidemic in UFO circles: and, for the most part, it affects UFO buffs that are entirely compos mentos (or, normal) in regard to anything other than their beliefs about UFOs. Many of these individuals are successes in business, socially active, appear to be level-headed and well-intended about their interests in the mysterious UFO situation.

Of course, some of the saucer fans that I've met during my years as a UFO researcher may not actually be in touch with reality much of the time, but, the thrust of this essay does not involve these mentally-unstable folks, or their activities in American saucerdom. They do not suffer from ufology - theirs is a malady that autonomously comes upon them and one that they have limited control over (other than seeking professional counselling and medications).

The malady of ufology, however, is something that the afflicted individuals do have complete control over and can immediately remedy by simply making sure that their brain is fully en-



Sam was quick to point out the fact that Cactus Jack said the killing was an accident, that he panicked and foolishly dumped his girlfriend's body in the desert

gaged before they put their mouths (or, themselves) into gear.

Examples of Ufoological symptoms

I received a telephone call from a nice fellow whom I met at a MUFON group meeting in Lafayette Hill, Pa. He is obviously very bright, well-read and inquisitive about the UFO phenomenon. After a bit of small-talk he asked, "Matt, have you seen the movie *Men In Black* yet?"

I reply, (and I'm paraphrasing here) "No, Fred, I haven't seen it but I plan to take my grandson, age eleven, to see it this weekend".

Fred replies, with a degree of concern in his voice, "Ya know, there are some scary scenes in the film and you might want to reconsider taking the boy along".

I responded, "Well, I have seen the trailers on TV about it and realise that there are some weird special effects in the movie - but, it's a comedy - just a UFO spoof and I doubt that he'll have bad dream's about it."

Fred replied, "Yeah, it is kind of funny at times ... but, there's a lot of stuff in the storyline that reveals what's really going on." I ask: "What are you talking about Fred?" His response was, "Obviously, the government used this film to leak certain information to the public about the reality of the UFO phenomenon!"

After seeing the MIB movie, and pondering Fred's remarks, I wasn't sure if he was referring to MIB 'K's' comments that there are about 1500 alien entities (other than foreign-born nationals) wondering the streets of Manhattan on any given day; or, if Fred was thinking about the secretive MIBs (i.e., Government Agents) shameful use of that memory-erasing 'blinkie thing' on perfectly reliable UFO witnesses? But, Fred did feel compelled to alert me to 'the leakage' which ufoologists believe is an ongoing governmental program specifically designed to "prepare we humans for the truth about the presence of UFOs and the aliens amongst us".

Interestingly, I had heard similar comments from others 'in the field' (as Jim Moseley calls the UFO subculture) when the movie *Close Encounters of the Third Kind* was released, and even when the ancient astronauts film, TV documentaries and books were

in UFO-vogue. Moreover, Jim Moseley informs me that George Adamski once told him that the 1951 SF classic *The Day the Earth Stood Still* was based on a real UFO incident. One wonders, why does this outlandish assumption keep popping up? I gave this some thought and came to yet another assumption on the 'government leakage program'.

Perhaps the assumptions on the leakage program are a device used by ufoologists to confirm their suspicions, beliefs, wants, and desires about the government's long-term cover up and denials concerning the UFO matter. I recalled that back when I was investigating UFO reports, many of the witnesses asked me if anyone else had reported seeing a UFO similar to theirs, especially on the date of their sighting or near the location of that incident).

At that time, I felt that the witnesses had a need to know that they were not the only ones to see the strange thing that suddenly appeared before them. They needed to know that they were not alone and not hallucinating the event. They wanted to feel stabilised in an unstable situation that had been thrust upon them. Perhaps, the Governmental leaks that the ufoologists think they see in movies offers them a similar form of confirmation and foundation. The difference being that the unsuspecting UFO observer desperately wants to re-establish his or her real world model after their experience - while the ufoologists seek to further solidify their delusional model of reality.

At the time of my experience with Fred, I was attending monthly meetings of a UFO group consisting of about twenty-five people; and their interests in the phenomenon ranged from the typical nuts-and-bolts' ETHERs, to Roswellians, abduction buffs, ancient astronaut enthusiasts, and a few uncommitted folks that simply had a general interest in the subject. I had befriended the group's leader about a year before the MUFONites started holding regular meetings, and usually was the one that contacted speakers to appear at the gatherings.

As the group entered its second year of activities, quite a few of the attendees were starting to lose interest in the UFO gab-fests because the group leader (we'll call him Sam) had been

discussing his ongoing and near-obsessional Roswell investigations - boring folks to death with photographic slide after slide of the 'debris field' where the ill-fated UFO is alleged to have created a gouge in the soil. (Actually, these photos were little more than a batch of bland desert landscapes with an occasional bush, cacti, or prairie dog hole.)

But, the suffering group's displeasure seemed to reach its high-water mark when they were subjected to a long-winded presentation about a somewhat nefarious and deceased Roswell witness named Cactus Jack. Jack's story was brutally served up with about twenty full-colour slides of Jack's tombstone along with a genuine photostatic copy of his last drivers license - just to prove that Jack actually had existed.

But even though Jack had reportedly been at the Roswell saucer crash site and was chased away by a small contingent of soldiers, Cactus Jack also had a tainted past and had even gone to prison for killing his girlfriend. Sam (the group leader) knew that some people might feel that Jack may have been a bit too "veracity-challenged" and "shadowy" to believe (as a star saucer witness) - but Sam was quick to point out the fact that Jack said the killing was an accident, that he panicked and foolishly dumped his girlfriend's body in the desert.

Moreover, Sam felt that this indiscretion and Jack's long history of questionable activities was not reason enough to doubt his status as a bona-fide UFO witness in good standing. Sam said, "Ya know, we researchers can't expect all of our witnesses to be squeaky-clean!" This seemed to be a far cry from Sam's earlier renunciation of Jack when Sam called him a lowlife son-of-a-bitch, whose name Sam wished he had never heard!

The pleas for relief from the dwindling members prompted me to take desperate measures and ask Fred, of MIB movie fame, to invite several of his friends from another group to visit with us the following month. That group's leader (Sylvia) was said to be a psychic and UFO experiencer who offered to speak at that gathering. Up to that point, Sam's group of MUFONites hadn't heard a psychic speaker and fortunately, as



things turned out, she was to be our last! Sylvia appeared with five male companions and proceeded to inform us that they were all 'walk-ins'. I foolishly thought that they had missed the bus on their way to the gathering - but was astonished to learn that she really meant they were not entirely human human beings - as Alien Entities (or, their spirits) had walked into their bodies and now inhabited them!

It was 'Invasion of the Body Snatchers' (albeit, without the cumbersome seed pods). I quickly glanced about the room to make sure that no one was drifting off to sleep, because that's when they take over your body! As luck would have it, everyone was wide awake and sitting on the edge of their seat ... except for Fred, who actually was snoozing; but then again, he was known to catch a wink or two at those exciting MUFON meetings. With that, I realised what Fred was probably talking about. MIB 'K's' remark concerning the 1500 aliens strolling about in Manhattan was, indeed, the government's way of leaking the news to the public about all the walk-ins currently residing in New York City. I had broken the code of Fred's idiosyncratic Saucer Logic by applying the first rule of ufoology to his case. That being: "discard all common sense principles and safeguards normally associated with reasoning when making quantum-leaps of Saucer Logic."

Now, I must quickly add that Sam was something of a psychic too - although he never actually made such a claim - but, he did inform us of his unique investigative ability to "just know when a Roswell witness was lying to him". Apparently this 'psychic skill' enabled Sam to unmask reluctant witnesses who claimed to have absolutely no knowledge of the saucer crash. His frustration with these individuals was reaching the point of critical mass, and he saw them as an irritating and loathsome research obstacle. Some folks in the group thought that perhaps these assumed-to-be-lying witnesses really didn't know anything about the Roswell UFO incident, and were simply trying to distance themselves from our saucer-nut leader who was badgering them with stupid questions. Curiously, Sam's psychic skills did not enable him to detect the

obvious lies of several key witnesses to the crash. So, I guess that Sam was what one might call a selective psychic. As you've probably foreseen, such total command of selective psychic abilities in ufoological researching tends to 'verify the unverifiable' and permit the ufoologist to move on to the next level of their investigative uforia.

In yet another stunning example of ufoology, Sam was contacted by two men from Roswell, NM who claimed that they had discovered a box full of artefacts from the debris field (which was obviously stashed away by an Army Airman who was stationed at the Roswell base back in 1947). As the story goes, the current owner of the house where the airman once resided was attempting to locate a leaky plumbing pipe in a basement wall when he inadvertently broke through the wall and discovered "a little hidden room". Peering through the hole in the wall, he and his buddy saw a box, "with a lot of stuff in it." There were official-looking documents rolled up on top of a heap of tin foil scraps of varying size, several strange little I-beam things, and on top of it all rested an Army Air Corps officer's flight cap of World War II vintage.

Eureka! And at long last, the 'smoking gun' evidence had been found! Sam and his research colleague almost had the Holy Grail of ufoology in their hands. But first, they requested that the homeowner E-mail them some sort of photographic proof that he really had found the fabled Roswellian treasure trove. The homeowner complied; and with that, Sam excitedly boarded the next available (2,250 km) flight to Roswell, NM from Philadelphia's International airport (clutching in his hand, the photo of the Air Corps officer's flight cap he had received from the dos amigos in New Mexico).

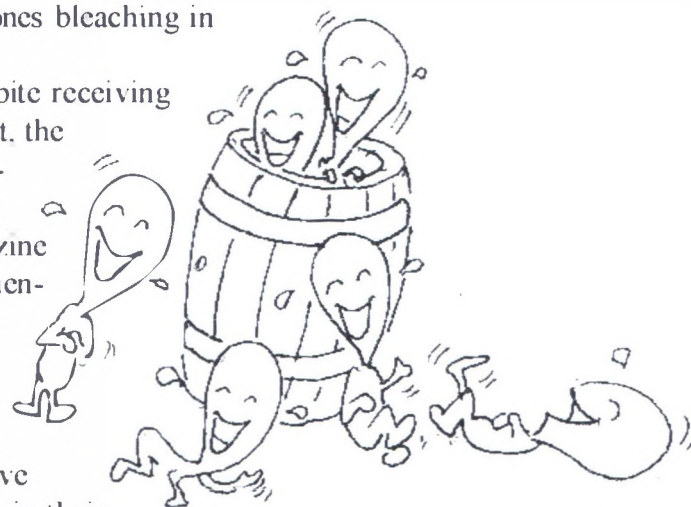
For those of *Magonia's* readers who are not psychically-gifted (like Sam) I'll continue this sad story a bit further. As things turned out, there wasn't a hole in the basement wall, no hidden room, no box filled with saucer debris and no documents to look over. All Sam got from the pair of pranksters was an apology, along with the explanation that they never really intended to carry the

joke so far. But, westerners almost always say that sort of thing to eastern city-slickers that they've bamboozled in such grand fashion!

At another meeting of the saucer group, Sam told of his recent conversation with a Roswell witness who had been threatened by a nasty (black) non-commissioned officer at the Air Base when the witness happened to see a military ambulance with strange-looking pieces of metal piled up within it. According to the witness, he had a girlfriend at the base (an army nurse) who actually assisted in the autopsy of an alien creature's body which was retrieved from the downed UFO. The witness was warned not to talk about what he had seen or heard at the base; or else, he might end up with his bones bleaching in the desert sun!

But, despite receiving this ominous threat, the witness has repeatedly told his story to the press, magazine writers, TV documentary journalists, on radio talk-shows and to a large number of UFO researchers that have published his story in their group's journals. In fact, the witness even has a financial interest in the Roswell UFO Museum and Research Centre (where he presently holds an executive position). Well, according to Sam, this witness was recently harassed by a young black man who abruptly pushed open his half-opened office door at the museum and blurted out, "Are you the guy that saw that stuff in the ambulance?" With that, the young man took a snapshot of the witness, turned and dashed out of the building.

Sam continued, the ageing witness was "badly shaken" by the experience and felt that the young man was probably the son of the NCO that had threatened him more than fifty years earlier. I offhandedly mentioned that the story seemed to be a bit far-fetched and ridiculous and was immediately tossed out of the meeting, and even barred from attending future gatherings. Sam was furious and blurted out, "You don't know what I have to go through to get this stuff!" As I left the room, shunned and disgraced, the focus of discussion had shifted to the distinct possibility

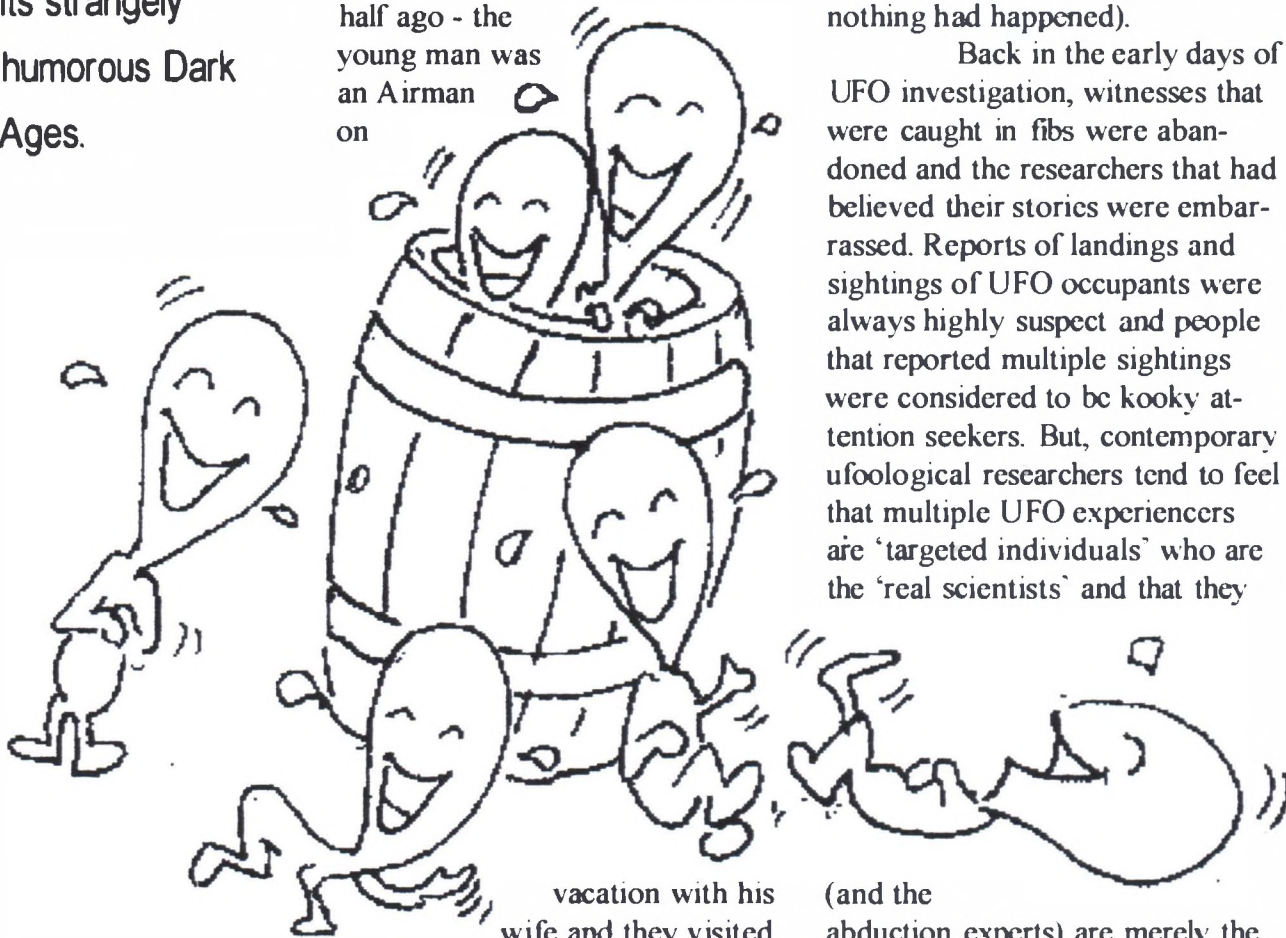


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As long as ufology and Saucer Logic are a part of the fabric of UFO researching, American ufology will remain firmly entrenched in its strangely humorous Dark Ages.

that Mormons and Freemasons were involved in the Roswell cover up. (I'll ask *Magonia's* readers to figure this bit of Saucer Logic out for themselves.)

About a month or so after my exile from the group, I happened to be talking to a UFO researcher from New Mexico who knew the witness in question quite well. He asked if it was true that I had been "banished from the land of the MUFONites", so-to-speak, and we briefly discussed what had happened. He said, "Wait a minute, Matt, I'm familiar with this witness's story - but, when he told me about it - about a year and a half ago - the young man was an Airman on



vacation with his wife and they visited the museum because they had seen a TV documentary about the UFO crash. I recall that the young fellow asked if he could have a photo taken of himself with the witness as a sort of personalised souvenir of the couple's trip to New Mexico".

Upon learning that the witness had fibbed to Sam, I wrote him a letter about the situation with the hopes of sparing him the embarrassment of investing too much confidence in the witness's account of the activities at the Roswell base in '47, the threatening NCO story, and his harrowing experience with the NCO's son. Sam never did respond to that letter; but, he did contact the researcher that told me about the contents of the story's original version. Upon hearing this from my source, Sam's reaction to the news was not being disappointed in his yarn-spinning witness (as

one might expect) - rather, he simply shifted his ufoological gears and wondered why the witness had lied to him? (e.g., had he finally succumbed to the military's threats; or was he covering up the fact that he knew much more than he had already divulged to Sam and many other UFO researchers?) Obviously, the second principal of ufology had saved the day for Sam in this sad turn of events (i.e., always avoid the obvious and never use common sense when confronted with the discrediting of key witnesses. If that is very difficult to do - simply create excuses for them and move along as if nothing had happened).

Back in the early days of UFO investigation, witnesses that were caught in fibs were abandoned and the researchers that had believed their stories were embarrassed. Reports of landings and sightings of UFO occupants were always highly suspect and people that reported multiple sightings were considered to be kooky attention seekers. But, contemporary ufoological researchers tend to feel that multiple UFO experiencers are 'targeted individuals' who are the 'real scientists' and that they

(and the abduction experts) are merely the recorders of such paranormal events, and the UFO experiencers' conduit to the general public. In other words, the self-appointed UFO experts are the publicists and historians of these alleged events.

How to be a fully-fledged investigative Ufoologist

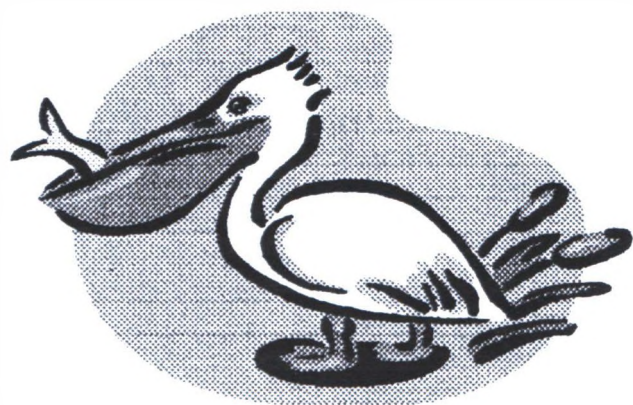
So, if one embraces the theory and practice of Saucer Logic, an automobile with five people in it may have been involved in a UFO sighting, and four of the five witnesses think that the object they observed flying above the auto was an airliner. But the fifth person said it was a flying saucer! Today's UFO investigators would tend to believe the UFO observer's story, thinking that the other folks in the car were 'switched off' by the aliens, and that their recollections of the UFO sighting were tainted by an alien-instilled screen memory of the event. Of course, it

never occurs to the overzealous ufoologists that if the aliens actually could switch an individual off, why wouldn't they simply switch everyone in the car off and do as they damn well please in the covert fashion that they are said to be so skilled at?

But, if that were the case, there wouldn't be any UFO sighting experiences to hypnotically elucidate from the witnesses, simply because no one in the car would have suspected that they saw anything unusual in the first place. There wouldn't be a juicy sighting report to publish in the MUFON journal. The abduction experts wouldn't have any dreadfully-shocking abduction tales to write about and present at UFO conferences. There wouldn't be any abduction support groups or the therapeutic cottage industry that has sprung up in response to the abductee's 'special needs'.

Out on the open range of the Wild West, cow pokes, without much school learn'n, had the uncanny ability to just know when a feller was "all hat and no cattle". Today's ufoologists seem to wear very large hats too. Out west, the yarn-spinners and braggarts were attempting to fool the fellers that they were "a talk'n to", while many modern-day ufoologists are trying to fool everyone ... including themselves.

As an observer of this remarkable retreat from objective research protocols and down-to-earth reasoning, I've learned to never underestimate the Power of Ufoology" and have witnessed its affect upon UFO researchers who believe that their Saucer Logic has actually brought them to the edge of momentous discovery about the UFO phenomenon, when, in fact, it has merely brought them closer to the edge of reality. Ufoology is a malady that is endemic in the American UFO research community. The malady is not only a contributing factor to the paralysis of genuine UFO research, because it permeates and contaminates the researcher's database, it is the main reason why the real scientific establishment tends to keep a safe distance from the subject. As long as ufology and Saucer Logic are a part of the fabric of UFO researching, American ufology will remain firmly entrenched in its strangely humorous Dark Ages.



THE PELICAN WRITES

El pelícano es fuerte en sus apreciaciones pero muy razonable

The Pelican invites you to imagine that one day you become aware that your house is infested with rats. You cannot think of a safe and efficient method of getting rid of them yourself so you call in a keen amateur vermin expert. The expert has a look around and says you haven't got rats, but mice. He knows other people who also have problems with mice and they have formed a support group which holds regular meetings. These people assure one another that they are not alone with their problems and that they can learn to live with their vermin.

You are just about to tell him that you want him to get rid of the rats, mice, or whatever he wants to call them, when he asks you how long you have had them. You say you first noticed them only a few weeks ago, but he tells you that he suspects that they have always been around, wherever you have lived since you were a child. Finally you manage to get a word in edgeways and tell him that you want him to help you to get rid of the vermin, but he suddenly seems to have been afflicted with total deafness.

All this is very silly, you will say; it doesn't happen in real life. Well, maybe not if you are troubled by rats and mice, but what about burglars? Many people complain that the police do little to investigate and bring them to justice, but they do offer counselling. Now which other group of people tend to behave in a similar manner? Alien abduction "experts", of course. They work very hard at their hypnotic regressions and their abductee support groups, but seem to pay remarkably little attention to the obvious course of action which they might reasonably be expected to take - working to help people to rid themselves of the delusion that they are be-

ing abducted.

Many people insist, though, that it is not a delusion and that people are really being physically abducted. In that case abductions would be dealt with by the military, not by amateurs. Of course, some abduction researchers say that the abductors can make themselves and their saucers invisible and can abduct people through solid walls, but some of these characters are either deluded or dishonest.

Recently, when one of Ann Druffel's articles concerning her difficulties in getting certain stars of the "abduction research" branch of ufological show business to take notice of her methods for resisting alien abductions (or curing oneself of the delusion of being abducted), was published on the UFO UpDates mailing list, John Harney asked if list members had any comments. The only response came from Nick Pope, who said that abduction researchers were too busy: "... it involves workload. Abduction researchers have jobs and families like everyone else. Then they have an ever increasing mass of books and articles to read, to stay up with current thinking. And then there's the small matter of handling the abduction cases themselves, against a background of queries from ufologists ..."

This is true enough, but the most important things should take precedence. It seems to The Pelican that if a person believes that he or she is being subjected to the experience of being abducted and indecently assaulted by aliens, then the most urgent task is to attempt to cure that person of such delusions.

However, this would require the services of mental health professionals, who would give the necessary diagnoses and treatments,

and prescribe any drugs which they might consider appropriate. Even then there would have to be safeguards, as some psychiatrists and psychotherapists have certain fixed ideas which they pass on to their patients. For example, some of them have caused serious trouble for themselves and others by leading their patients to "remember" being sexually abused as children, even though they had never previously had such recollections.

Instead of trying to relieve people of their abduction fantasies, however, most abductionists use these people to develop and reinforce their own bizarre beliefs about aliens preparing to take over the world by interbreeding with us. Not only do such people reinforce the abductees' delusions, but they also make it difficult for professionals to deal with them.

The psychiatrist Dr Raj Persaud gives a good example of this in a recent book. (1) This concerns a Mr J. who developed his delusions about aliens while giving 24-hour care to his second wife, who was ill with a severe form of juvenile onset arthritis. He and his wife shared and developed these delusions, a process which was facilitated by their enforced isolation from the outside world. Mr J. had been interested in UFOs on and off since his high school days.

Mr J. first came to the attention of psychiatrists when called at a hospital emergency department and was admitted suffering from suicidal depression. He said that this was caused by the first anniversary of the death of his second wife. The doctors managed to deal with his depression, but his abduction fantasies were maintained by six friends who shared his beliefs and visited him in hospital.

Dr Persaud noted: "The current endeavour of Mr J. to make public the extraordinary experience he shared with his wife seems to be the sole meaning of his life. The narrow focus of his preoccupation prevents him from forming connections with people other than those who fit into this unique purpose."

The abduction enthusiasts do not only share the abductees' delusions, they also take the attitude that there is nothing they can do about their traumatic experiences but learn to live with them. For example:

"The primary difficulty encountered concerning the therapeutic process, is that obtaining closure and full resolution of abduction/close encounter trauma is unlikely. A therapist may obtain closure on a past trauma, with an individual who has experienced, say, a rape, or catastrophic

event. In all likelihood the event occurred only once in the individual's life and it is in the past. With therapy, the individual can move on and make progress with his or her life knowing that the event is in the past. For the encounterant [abductee], however, research demonstrates that abductions/encounters are an on going process. The encounters have occurred in the past, are occurring presently, and will occur again in the future. In my opinion, this one element separates encounterants from any other trauma population." (2)

Dr David Jacobs, one of the most notorious abduction researchers, sees the whole business as physical rather than psychological and believes that very little can be done about it. He writes:

"The secrecy surrounding the abduction phenomenon shows that the aliens have instituted an elaborate effort to prevent their detection. Detection, therefore, may be where they are the most vulnerable. If so, then perhaps we still have the opportunity to intervene. Yet so far, all our attempts at intervention and prevention have been ineffective. Experiments to interfere in abductions by using video cameras and other electronic equipment have, by and large, failed to stop them, although they have sometimes decreased their recurrence." (3)

The Pelican has asked similar questions before, but it seems he needs to keep on asking: Can a person who writes something like the above paragraph, and who is presumably not joking, be sane? The Pelican's answer must be No, otherwise the concept of insanity loses its meaning. The thing to be done, therefore, is to urge people like Jacobs, Hopkins and others to seek the appropriate treatments for their condition. They are unlikely to listen, of course, so their pernicious practices, such as conducting hypnotic regressions while asking leading questions about disgusting grey aliens, should be actively denounced and discouraged, and their writings should be given the critical scrutiny which will expose them as the irrational nonsense that they are.

Notes:

1. Raj Persaud, *From the Edge of the Couch*, Bantam Press, London, 2003, 77-81
2. C. Leigh Culver, "Researching alien abductions" <http://mcadams.posc.mu.edu/weberman/resalien.html>
3. David M. Jacobs, *The Threat*, Simon & Schuster, New York, 1998, 253



READER'S LETTERS

To the Editor,
It is always a pleasure to read *Magonia* and to learn things that one does not learn elsewhere. This is particularly true when it concerns matters about oneself. From *Magonia* over the years I have often been informed, for instance, of what my opinions are and of what flaws in my make-up lead me to conclusions that don't pass muster with Magonian correctness. Usually I am amused. Finally, however, I must protest.

I will, however, pass with only brief comment on Peter Rogerson's lesser of two strange remarks in his review of my old friend Loren Coleman's *Bigfoot* - a fine book, by the way, which I recommend and not only because of our long association. Rogerson so often gets it wrong that this barely merits even mild demur, but in point of fact, our *Creatures of the Outer Edge* (1978) did not argue that Bigfoot-Sausquatch-Hairy Biped reports all arise out of the 'human imagination', which at best strikes me as a lazy explanation. To the contrary, it argued that a paranormal hypothesis which Loren and I both, in our later, more intellectually mature years, concluded as meaningless. As meaningless as, say, any other question-begging hypothesis, such as that we can dispose of troublesome reports simply by consigning them to the dustbin of the 'human imagination' with a mere wave of the rhetorical hand. I guess I am not that, er, imaginative. All I can manage is a "I don't have a clue what these reports signify, except, I infer, some interesting questions whose answers may lie, slightly or further, beyond current knowledge."

The stranger remark is ... well, it rises to truly high strangeness. It begins correctly enough, speculating that the Minnesota Iceman - at least as that phrase is understood in cryptozoological circles - has not been seen or exhibited in far southwestern Minnesota, where Canby (pop. 1900) can be found. Mr Rogerson apparently needs to understand that Rollingstone, Minnesota, where the M.I. at least onetime dwelled, is in the far southeast part of the state, which given the size of Minnesota is no small distance. In short, while technically correct, Rogerson's statement is a non-sequitor if

Letter from Minnesota



ever there was one. But we'll let that, too, pass. What troubles me is the assertion that the M.I. has "never haunted the wildest bar in Canby."

I have some familiarity with the bars of my hometown, enough so that I tend to recognise people even if I don't know their names. I have met Mr Rogerson once, in London, and I believe that I would recognise him if I had the pleasure of seeing him again. I confess that I do not recall observing him in a Canby bar, of which there are precisely three. One, at the north end of the town, is run by an amiable young couple. It is called, for reasons unknown to me, Parrot Bay. (My suspicion is that the couple are Jimmy Buffett fans.) The Veterans of Foreign Wars own a bar - called, in Canby parlance, "the V.F." - on the west end of downtown. Just south of downtown is a restaurant, the back part of which is reserved for the drinking crowd. These days most of my alcohol-related socialising is pursued in this last establishment.

Unless Mr Rogerson knows something I don't - always, of course, a possibility - none of these qualifies as a 'wild bar'. None of them even has a jukebox

anymore which I appreciate given my curmudgeonly disdain for current popular music. (My own tastes run to the likes of Bill Monroe and Muddy Waters.) All, however, have big-screen television sets, which I don't appreciate, given my curmudgeonly disdain for NASCAR racing. On the other hand, nearly all who frequent these bars are good-natured sorts with whom cordial conversation, even with strangers, is easily accomplished.

I am trying to recall any episodes of wildness in a Canby bar, beyond, of course, your basic intoxication. (I will be tactfully silent concerning my own experience of same, especially the time I won a football bet with a Spanish-speaking guy ... well, never mind.) I do recall once, maybe 10 years ago, seeing bartender Bill Murphy (a great guy, by the way) leap - in a fashion that would have done Springheel Jack himself proud - over the bar to stop a fight, seconds before it was scheduled to erupt, over a pool game. He grabbed one guy by the throat, pushed him against a wall, and gently suggested that he haul his sorry ass out the door. Which the miscreant did without further unpleasantness.

On the other hand, boring and sedate though they be, I am grateful to Canby bars for providing me nonetheless with rich material for my other life as a songwriter. With Robin and Linda Williams, a popular presence of the American folk and bluegrass circuit, and the North Carolina alt.country artiste David Childres, I've written a number of songs - e.g. 'Honky Tonk Nation', 'Things I've Learned', 'Rumble', 'So, It's Like This, Man', 'Hardwood Killing Floor' - recordings and airplay of which have provided me with a modest income over the years.

Please tell Mr Rogerson next time he comes to Canby to be sure to look Helene and me up. We'll take him to a Canby bar and buy him a drink or two or three (soft ones, if he prefers). I'm afraid, sadly, that he is unlikely to experience anything of a wild nature. On the other hand, things would surely liven up if he could persuade the Minnesota Iceman to visit ...

Jerome Clark,
Canby, Minnesota



BOOK REVIEWS

All reviews by Peter Rogerson except where stated

Daniel Harms and John Wisdom Gonce III, *The Necronomicon Files: The Truth Behind the Legend*, Weiser Books, York Beach, 2003. \$26.95

One of the most curious aspects of folklore is the way that some stories, which were never meant to be taken seriously by their originators, acquire a life of their own. The assertion that George Bush has the lowest IQ of any American president began on a humour website which was clearly identified as such, but has spread around the world as a fact. Here is an in-depth study of one of the most persistent, that the *Necronomicon*, a book of dark magic which was repeatedly mentioned in the fiction of H. P. Lovecraft, is real, rather than a literary invention as Lovecraft himself always maintained.

A magic book that bestows incredible powers upon the reader, but which may be dangerous, is a very old motif, found in the ancient Egyptian story of Setna and the Book of Thoth. Most collections of fairy stories contain some variant of it. Nowadays, however, such treatments are not taken seriously by anyone except small children.



Yet, since the idea is perennial, all that it needed to make a comeback was to be published in some format that adults could believe in. H.P. Lovecraft, a regular contributor to *Weird Tales* in the 1920s and 1930s, heard the name *Necronomicon* in a dream, the source whence he derived much of his inspiration. He included it in a story, 'The Hound', published in 1923, in which two

young men unearth an amulet: "... we recognized it as the thing hinted of in the forbidden *Necronomicon* of the mad Arab Abdul Alhazred; the ghastly soul-symbol of the corpse-eating cult of inaccessible Leng, in Central Asia. All too well did we trace the sinister lineaments described by the old Arab daemonologist, lineaments, he wrote, drawn from some obscure supernatural manifestation of the souls of those who vexed and gnawed at the dead." 'Abdul Alhazred' had been Lovecraft's childhood nickname for himself. Evidently he felt that this 'book' was a success, for he 'cited' or 'quoted' it in numerous subsequent productions. Its supposed pedigree was as follows: Abdul Alhazred composed it circa 700 AD, in Damascus, before being killed by an invisible monster. It was translated into Greek in 950, hence the name *Necronomicon*, and into Latin by Olaus Wormius in 1228. Very few copies have survived, but the library of the Miskatonic University at Arkham, Massachusetts, has one. Incidentally, this meant that librarians often featured in *Necronomicon* stories, in one as the hero, but in a

Most interestingly, many people have actually used the various *Necronomicons* as working grimoires and supposedly obtained successful results, though no one has yet succeeded in getting the Great Old Ones to destroy the world.

later screen version as the 'sinister cult leader'.

The pulp horror writing community was then quite incestuous, and Lovecraft often revised or ghost-wrote stories for others. Accordingly, younger writers such as Robert Bloch began to mention Lovecraft's creation in their own works. When Frank Belknap Long referred to an English translation of the book by Dr John Dee,

Lovecraft returned the compliment by introducing Dee's version into 'The Dunwich Horror'. The result was the spread of references to the *Necronomicon* in a type of literature which was evidently regarded seriously by people who would not credit nursery tales. A generation or so later it started to work its way into movie scripts: there are at least sixteen films in which the *Necronomicon* is important to the plot, and it also formed the basis for an episode of the TV cartoon series of *Ghostbusters*.

In 'The Festival' Lovecraft made the narrator describe how he looked through a collection of books which "included old Morryster's wild *Marvells of Science*, the terrible *Saducismus Triumphatus* of Joseph Glanvil, published in 1681, the shocking *Daemonolatreia* of Remigius, printed in 1595 at Lyons, and worst of all, the unmentionable *Necronomicon* of the mad Arab Abdul Alhazred, in Olaus Wormius' forbidden Latin translation; a book which I had never seen, but of which I had heard monstrous things whispered." The first of these titles is fictional, as one might guess from the combination of the archaic spelling *Marvells* with the word *Science* used in the modern sense. (It was not Lovecraft's own invention, but had first occurred in a story by another horror writer, Ambrose Bierce.) Yet the books by Glanvil and Remigius are perfectly genuine, so, for all the average reader might have known, the *Necronomicon* could have been real also.

Mixing real and fictional books is quite a common literary device, so a grimoire described in a work of fiction may nonetheless be genuine. Dennis Wheatley's *The Devil Rides Out* contains some real information on occultism taken, though Wheatley did not say so, from Aleister Crowley's *Magick in Theory and Practice*. If he had mentioned it, then the latter work would perhaps also have become a best-seller, despite its contents having very little resemblance to Wheatley's devil worshipping cultus.

Lovecraft was not very pleased at what began to happen. "I am opposed to serious hoaxes", he wrote in a letter to Willis Conover, "since they really confuse and retard the sincere student of folklore. I feel quite guilty every time I hear of someone's

having spent valuable time looking up the *Necronomicon* at public libraries."

Though it took a long time for the law of supply and demand to take effect, an increase in Lovecraft's popularity in the 1960s and 1970s led to the production of numerous *Necronomicons*, beginning with *Al Azif* (its supposed Arabic title) in 1973. This one must have been something of a disappointment to purchasers, since the text was in Arabic-looking calligraphy which actually had no meaning. But it was quickly followed by versions in English, which usually had nothing in common, except insofar as they may have included the "quotations" given by Lovecraft and others. The most popular is the *Necronomicon* attributed to "Simon", 1978, probably because unlike most of the others it is a workable textbook of practical magic.

As a parallel to this the authors cite the various seventeenth-century printed versions of the alchemical *Book of Saint Dunstan*, a work which almost certainly never existed in the first place. There are other examples that they could have mentioned, for instance the three separate works all called the *Book of Razel*, a title invented in the thirteenth century by the author of the *Zohar* (itself a forgery), who said that it contained the secrets of the universe. I would suggest that a similar process probably explains the existence of pairs of grimoires with similar names but totally different contents, such as the *Picatrix* and the *Peccatrix*, the *Almadel* and the *Armadel*, the *Sworn Book of Honorius* and the *Grimoire of Honorius*. The *Picatrix* was once quite notorious, for instance, but ecclesiastical opposition resulted in most copies being destroyed, making it an exceedingly rare work. I surmise that some bookseller continually had people who had misheard the name coming in and asking if he had the *Peccatrix*. Since he did not, he composed his own (greatly inferior to the original, incidentally), and presumably sold copies at huge prices.

Though identifying thirteen different *Necronomicons*, as well as Internet versions, they admit that their list is bound to be incomplete. They have certainly missed the manuscript *Necronomicon* owned by Maxine Sanders,

Tony Eccles. *A Different Sky: unusual sightings and strange phenomena over Merseyside*. Bluecoat Press, Liverpool. 2003. £5.99. With *Magonia*'s origins in the Merseyside UFO Bulletin, it was inevitable that this book brought back memories of my own early steps in ufology. But this is not some nostalgic ramble down memory lane, but a collection concise and readable accounts of a range of UFO related phenomena in a fairly small geographical area from the 1960s to the present day.

Tony Eccles is founder of the Merseyside Anomalies Research Association, and the cases presented here include both direct investigations by MARA, and archival material from previous decades. The case summaries present straightforward descriptions, and the author is always careful to point out possible mundane explanations where these are a possibility, without forcing details to fit a preconceived ETH or sceptical viewpoint. In most cases the witnesses are allowed to speak for themselves. The categorised chapters ("flying triangles", earth-lights, MIB, etc.) usually conclude with sensible summaries of the issues involved.

It might be argued that some of these cases are not particularly spectacular *per se* but it is their concentration in a limited geographical area which emphasises the broad nature of the phenomena and how it is perceived by a cross-section of the public at large - an LIT is always more interesting when it happened over your old neighbourhood.

This is the sort of book which helps to promote a positive public attitude to UFO research by its local focus, and could be a model for researchers elsewhere. However it is likely that the strong local-interest publishing tradition in Liverpool has made it rather easier to get this book published in this part of the country than in some other places.

John Rimmer

Though this has never been printed, photographs of some of the pages were reproduced in the magazine *New Witchcraft* in 1974. Most of its contents were derived from the Order of the Golden Dawn, which was founded in 1888. This makes it rather unlikely that Maxine's *Necronomicon* dates back to the eighth century.

Believers in an authentic *Necronomicon* will go to some lengths to defend its existence. When someone objected to its traditional history that Olaus Wormius was actually a Danish physician of the sixteenth century, it was declared that the 1228 *Necronomicon* translator was another man of the same name, a Spanish Inquisitor. Various objections could be brought to this explanation, not least that the Spanish Inquisition was not founded until 1483.

As a last resort they will demand that sceptics prove that there never was an ancient *Necronomicon*. Of course, no one can prove a negative. The authors recognise this, but they have gone to considerable lengths to check out alleged *Necronomicons*, with a thoroughness that one wishes was more widespread among sceptics generally. There is also a guide to *Necronomicon* investigators' tools

which would be useful in many fields, for instance: "Break the rumor into smaller parts and verify each one individually" - for instance, the fact that John Dee was a real Elizabethan magician does not prove that he really translated the *Necronomicon* into English.

Most interestingly, many people have actually used the various *Necronomicons* as working grimoires and supposedly obtained successful results, though no one has yet succeeded in getting the Great Old Ones to destroy the world. There is even an organisation for Lovecraftian magicians, entitled the Esoteric Order of Dagon, which published its own writings including accounts of their rituals. There are here some interesting sidelights on the habits of would-be maguses, such as the high school student who described himself as the "Founder of the new Order of the Crystal Dawn", though, as Gonc points out, Crystal Dawn was the name of a 1980s porn film actress.

This ultimately raises the question, what is "real"? I am not certain that the word has any meaning in this field. I am tempted to produce a book myself, to be entitled *How to Write Your Own Necronomicon*.

Gareth J. Medway

John Clark, PhD, *The Healing of Satanically Ritually Abused Multiple Personality Disorder*, 1st Books, Bloomington, Indiana, 2003.

One can often learn a lot about a work from its bibliography: this one's begins with the "N.I.V. Study Bible", and enigmatically goes on to list "Pastor Jim Casey", though it is apparent that that is the name of a man rather than a book. It also includes such titles as *Bible Answers to Man's Questions on Demons*, which it seems is Volume 4 of the *Satan, Demons and Demon Possession* series. It is further instructive to note that the Acknowledgements end: "Lastly, I want to give glory to Jesus Christ, for without Him, we can do nothing".

Lest anyone misunderstand the title, and think that this might be a treatise about fishing or home economics, the author begins his introduction with the explanatory sentence: "This book is about the healing of satanically ritually abused multiple personality disorder." He writes mainly from his "400 to 500 hours" experience in the field, which included "a case study I did with a client who was being groomed for the World Council of the Satanic Church, the Council of Nine". (I fear that he has been seriously deceived: surely everyone knows that the Council of Nine are aliens from the planet Hoova.) Satanic ritual abuse, he explains, is employed to create multiple personality disorder in the victims (one has to take care to distinguish MPD from demonic possession), which, in turn, will programme them to obey the cult. It also helps "foster astral projection . . . an important ability to develop in the cult".

Clients are to be cured using "Seventeen principals [sic] of spiritual warfare based on God's word". These include: "We are in a spiritual battle" "Fasting and prayer are essential to the pulling down of the enemy's strongholds." "Be sure to inquire of the Lord." "We must test every spirit." "The battle must be fought with God's spiritual weapons." Basically, this means a combination of modern psychotherapy and counselling with reliance on the Bible and the Holy Spirit at every point.

The minister has to understand that "Black Widow International Programming" will

have been employed, which he illustrates with mysterious diagrams of interlinked pentagrams, and even more obscure commentary: "The Spindle is the core shaft upon which the layers are forged. It is ultimately ruled by the Senior Widow, who is, in all cases core or the strongest part of the core." Presumably this information is meant to be of use during the healing process.

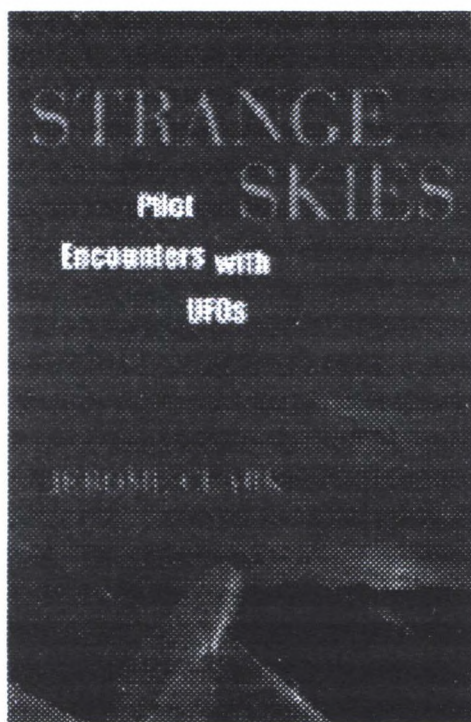
Unlike some works of this type, there are no gruesome pornographic descriptions of what goes on in Satanic rituals. There are, though, some interesting narratives, such as this of a pastor on his way to exorcise a teenager: "I was made to know by the Holy Spirit that two demonic spirits were afflicting the boy, one tempting him to suicide and the other to despair. I was shocked at this and asked the Lord how a Christian could be possessed by a demon (the strong impression that I received was the young man was possessed). No reply from God was forthcoming by the time I reached the house." On another occasion: "... we were working with a client and we were working with one particular alter [personality]; when we spoke in English to her, the alter was hearing us cuss and blaspheme the name of the Lord. So, what we did was begin speaking in tongues, and speaking in our prayer language to the client and all of a sudden the client was hearing us praise the name of our God. The Jim Smith [sic], he had a word of knowledge that we were dealing with the Tower of Babel Programming."

It is possible that these strange methods may have therapeutic value, but they obviously create the danger of people being accused of non-existent crimes, and, as has happened a number of times, convicted of them. All that he has to say on the subject is this: "It is good to note if you are planning to expose the cult and call the police on things that you have found, make sure you have your facts straight. For example, one of the cults [sic] ploys, when people turn their back and want to testify against them, is to get the survivor on the stand and then send in their own psychologist into the courtroom to throw out some trigger words to trigger their multiplicity on the stand so that the survivor will be seen as being incompetent."

Of course, "Societies [sic] again, evidently the publishers relied on the Lord instead of a proof reader] denial of ritual abuse must be recognized as an enabling stance that assists in the continued perpetration of these heinous acts." That ought to silence the disbelievers. Part of his rationale for publishing is "a scarcity of books on the market covering this subject" currently, in contrast to the glut of them a decade or so ago.

A doctor of psychology who examined the book expressed concern to me that its author is a hospital chaplain. He also stated that the correct technical expression for a person holding beliefs like this is "a f***** nutcase".

Gareth J. Medway



Jerome Clark. Strange Skies: pilot encounters with UFOs. Citadel Press, 2003. \$ 16.95.

Herein Jerry Clark tells the stories of some well-known and some lesser known cases of pilots encounters with UFOs. It is by no means an uncritical study, and Clark does not join the queue, for example, of those who would try to repackage the Mantell case as a "genuine UFO". The comments on tales of aircraft being shot down or abducted by UFOs are generally sensible. Sometimes the reader can go further than Clark, for example in the Kinross case involving a plane crash, the suspicion that some secret US aircraft was involved somewhere along the lines is pretty inescapable. The strange tale of Hunruth and Wilkinson and their connection with Adamski and Williamson provides a sort of noir comic relief.

However, the bulk of the stories are presented as unexplained UFO cases, and as re-

counted here many seem very puzzling indeed. Of course other versions sometimes tell different stories and several of these cases have been subjected to detailed "sceptical" analysis by Klass and others. Of course Clark is by no means obliged to accept such explanations, but surely he should let readers be aware of their existence, and perhaps argue against them point by point, rather than just ignore them.

Pelicanists and other sceptics might point out that Clark often takes the language witnesses use in their descriptions (or ufologists glossing of them) very literally, and fails to come to grasp with the problematic nature of human perception, memory and narration.

To be frank neither the ETH nor simple misperception seem very plausible explanations for what is recorded here: for example many of the images that are described represent a past ages' idea of "alien spaceships". See for example the Chiles-Whitted "double decker rocket ship" (one can almost visualise the SF pulp mag cover from which that image came). Try as one might, the idea of a "magic" technology which goes flying around buzzing aircraft makes no sort of sense. Surely a technology capable of interstellar travel would be able to learn everything about the earth it needed from far out beyond the Oort cloud, or could use nanotechnological probes which would hide in the household dust, and not have to get in the way of the air lanes.

Equally, though there some stories from later years, the vast bulk of the cases recounted here come from the 1940s and 1950s. With huge increase in air traffic since, surely the bulk of the cases should come from recent years? There are a number of possible clues, for example most cases come from a time when a high proportion of pilots would have had war experience, when it would have been vital to think of any ambiguous stimuli in the sky as a possible enemy aircraft. The human perceptual process appears to have an inbuilt tendency to interpret any ambiguous stimuli as a possible predator, so UFOs become a new scientific version of the universal predator. This early post-war period with its adapting of bomber design for passenger transport, is the start of civilian air

transport: it is still a pioneer field, flying is still a "wondrous experience" rather than a dull routine. Just as the open road had its headless horsemen and phantom hitchhikers, and the sea had its phantom ships and sea serpents, so the new domain of the air had its own images reminding the traveller that this was a liminal zone of wonders and prodigies.

At times Clark seems to grasp some of the complexities, for example he reports a case in Puerto Rico in which loads of people reported aircraft being abducted or otherwise swallowed up by a huge flying triangle. No aircraft were reported missing, and he accepts that nothing of the sort could have taken place, so what did people see? Perhaps this is a modern version of the old tales of armies clashing in the night sky.

The more literal-minded might consider that if pilots reported encounters with objects that behaved like ultrahigh performance aircraft, then that is what they saw. At least some of these stories probably reflect encounters with a variety of experimental craft. Lovers of science fiction and political thrillers will no doubt be able to provide all sorts of more exotic non-ETH alternatives.

The core of this book, and of Clark's vision lies in the peroration towards the end. "If life is everywhere, as many astronomers are convinced it is, and the galaxy is teeming with advanced civilizations, it more be more reasonable to expect visitors from elsewhere than not to. If this proves to be so, then perhaps future generations will see Alfred Loeding, the probable author of the pro-ETH estimate of the situation, as one of the great visionaries of the twentieth century - a prophet like so many others, without honour in his time. Maybe the pilots and other credible observers who reported cigars, discs and other ostensibly unearthly craft will get their due, their intelligence and good sense no longer dishonoured by patently inadequate efforts to transform their experiences into trivial misidentifications." (p217)

See what this is saying: first there is the proclamation of faith in the ubiquity of technological modernity and of endless technological progress. The galaxy is not full of philosophers, poets, theologians, artists to say nothing

of forms of alien 'intellectual activity' which no human being could ever grasp. No, it is full of Americas, the American way is the cosmic way. At last I understand why Clark treats his New Ufology period as a sort of heresy, equivalent almost to pissing on the flag. It was a period of doubt in the future of the American way, a loss of faith every bit as traumatic as that of the priest who finds he can no longer say mass.

Counterpoised against that is Clark's populist proclamation of the wisdom of the folk versus the knowingness of the intellectual elite, playing the part of William Jennings Bryan against Carl Sagan's Clarence Darrow. Its not the simple clash between reactionary old fuddy duddy and wise savant that the movie portrayed, but something more complex: whether socialists and radicals should believe that the masses should learn from an enlightened elite, or that the elite should go down into the fields and factories to learn from the masses. No coincidence that Sagan came from the city and Clark from the country. As with music, in Ufology Clark looks to the folk as a source of authenticity. Remember his objections to "the cult of librarianship in Ufology"?

As a country boy, Clark's vision of modernity has always had an equivocal tone: his early UFO essays include several promoting dubious UFO hostility stories, and in his new ufology phase he lamented the disenchantment of the modern technological world. Later he became a half believer in the genetic nightmares of Budd Hopkins. Like many young people from the American heartland Clark lost his childhood faith at high school and college, but cannot fit quite into the cold, disenchanted modern world either. The solution, the ET visitants, signifiers of the ubiquity of the modern technological way, manifest themselves in our environment as sources of transcendent wonder. The pilots and others who witness them, give not such much testimony as a testament. The transcendent truth to which they testify, the gospel they proclaim is that life, *our form of life*, symbolically our future will live long and prosper. That is why the ETH is Clark's "candle in the dark"

Peter Rogerson

Ann Druffel. *Firestorm: Dr James E. McDonald's fight for UFO science*, foreword by Jacques Vallee. Wild Flower Press, 2003. \$34.00

James McDonald is one of the few figures in ufology whose reputation seems to be rising, to the point of being hailed as the great forgotten genius. His death by suicide at the age of 51 has leant him something of a martyr status, and the idea has got around that he was driven to that sad fate by public ridicule over his involvement in ufology.

This massive biography, though having something of the hagiography about it, presents a portrait of a tortured man: a manic depressive who alternated between long periods of workaholic hypomania and bouts of terrible depression. To cope with the both the dysfunctional family in which

he was raised, and one suspects the need to control his hypomania, Macdonald engaged in huge emotional repression, channelling his vast energies into one obsessive project after another. He was able to use this hypomania to see connections and solutions that passed others by, and it fuelled the self confidence which allowed him to take risks of which more stable colleagues might have fought shy. ufology was one such project,

and was handled with the same obsessive attention to detail as the others. Obsessive detail might also characterise this biography, which could clearly have done with some good editing: pages being devoted to McDonald's investigation of the Hefflin photographs, the minutiae of ufological office politics, and the author's speculations about MJ12, etc., which are quite anachronistic

to McDonald's period. At the same time Druffel never quite gets a grip on exactly what it was that drove him to ufology with quite such zeal; a zeal exemplified by his continuing on a UFO lecture trip the week his mother died. One can certainly see that his main professional interest in the physics of the turbulent atmosphere with its peaks and troughs, cyclones and vast thunderstorms, reflected in some sense his own psychological turbulence. Colleagues quoted here talk of his need to understand and perhaps control everything. Did UFOs then represent some deep mystery of being, the solution of which would pose an answer to all life's problems?

McDonald, publicly at least, was seen as a champion of the ETH, though this seems to have been a position of default, being unable to think of any other

solution to the more puzzling cases; and of course McDonald was campaigning at the heart of the space age, and long before the computer age, when perhaps the idea of extraterrestrial visitants taking the form of ultra high performance aircraft did not seem anywhere near as implausible as it does today. Privately he might have been thinking along more esoteric lines, the mysterious Proposition 6, that UFOs were some kind of psychic projection.

The saddest part of this book is the narration of how McDonald's

world fell to pieces, starting with the brutal rape of his daughter. It appears that it was this confrontation with the heart of darkness, and the infinite fragility of life, against which scientific formulae were as impotent as prayer, which tipped him over the edge. This was something he could neither control nor solve, though he tried to act the role of private detective. In the end it was the wildness that

the McDonald's had invited into their home which destroyed him, when his wife announced that she was planning to leave him for a young fellow-revolutionary, snapping his last slender thread of sanity.

Of course it is impossible to say what would have become of McDonald had he lived. One can imagine him moving deeper into the environmental movement, campaigning against the bomb and nuclear winter, helping to found the Green Party, still in his 80s marching against the war in Iraq and globalisation with the uncompromising passion of the sea green incorruptible, with the images of UFOs flying high in some deep blue sky before his eye, symbols of aspirations which can never be achieved but must never be abandoned.

Or would he have gone deeper into ufology, seduced by the magic tricks of Uri Geller and his ilk into the morass of paranormalism into which the likes of Hynek, Vallee and Guerin sank? Would he have, like so many 60s radicals, become the devotee of some outlandish cult or weird new age fad, or have sort a solution to his psychological problems by proclaiming himself an abductee? Is the simple reason that he is scientific ufology's hero, that he didn't live long enough to make a complete fool of himself as so many others have?

What is certain from this account is that the story of the life and death of James McDonald is inseparable from the narrative of the times in which he lived.

Peter Rogerson

Nick Redfern and Andy Roberts. *Strange Secrets: real government files of the unknown*. Paraview Pocket Books, 2003. \$14.00.

This collection of Fortean stories from the government files of the United Kingdom and the United States contains some interesting items and historical footnotes, such as the linkage of strange marks on the ground with the UFO mythos as far back as 1952, and some official confirmation for the notorious Schweinfurt foo-fighter incident, hitherto believed to have been made up by Martin Caidin. However the official report makes it clear that the 'discs' reported in this incident were some sort of radar confusion devise. Redfern's



Macdonald engaged in huge emotional repression, channelling his vast energies into one obsessive project after another.

attempt to use this to re-bolster the MJ 12 hoax is not particularly persuasive.

One item of interest is the an official report which shows that a story presented as a MIB encounter was based on a real investigation by an RAF Provosts' Department sergeant in civilian dress. As this was 1962 he wore a dark suit (standard 'white collar' dress at the time). In retrospect this visit is transformed into a typical MIB encounter.

Less happily there are attempts to plug versions of the Nazi saucer myth, though the more general point that some late 40s and early 50s UFO reports are based on observations of experimental aircraft is worth following up. Of course these hypotheses face the difficulty of why such experimental craft never do anything other than buzz around the skies of America scaring the shit out of the locals. The authors' suggestion that cattle mutilations are the result of some secret project monitoring the progress of disease in cattle suffers a similar problem: surely secret government testers could be rather more discreet?

Ufologists will also be interested in the documentation of the FBI's interest in early contactees, fearing they were part of a communist subversion plot. While this was perhaps rather paranoid, it might well be that

some of them represented early attempts as a "turn to the Bolsheviks" among sections of the cultic right. Incidentally they repeat the canard that George Hunt Williamson's real name was Michel D'Obrenovic. GHW was the guy's birth name, and 'Dr' later 'Prince' Michel D' Obrenovic were pseudonyms adopted from 1958 onwards, no doubt for some con scheme or other (Incidentally this ex(?) Nazi con man, whom even old-time Adamskities have described as one of the creepiest and scariest people they had ever met, is now defended by the pillar of 'scientific' ufology Michael Swords)

There is more than ufology here, there are also reports on the US and Soviet experiments with parapsychology, but there is nothing new here, and accounts on the Soviet experiments are little more than precis of the best selling *Psychic Discoveries behind the Iron Curtain* published more than 30 years ago. There are also tales of alien big cats, Loch Ness monsters, sea serpents, police dowers and even spontaneous human combustion.

Interesting, but hardly earth shattering, and there are no really amazing revelations here. What we learn is the 'the officials' are as baffled and divided in their opinions on this stuff as the rest of us. I think we knew that already.

Peter Rogerson

Roger Luckhurst. *The Invention of Telepathy*. Oxford University Press, 2002. £35.00.

Roger Luckhurst's study traces the development of the idea of telepathy in the context of *fin de siecle* culture. He argues that the development of psychological research was strongly influenced by the development of scientific modernity which crystallized around 1870, and which was replacing the old theistic world view. Two groups of people were attracted to psychological research; on the one hand were scientists like Alfred Wallace, William Cookes, Oliver Lodge and William Barrett who were representative of the rising new forces of provincial science and technology, on the other hand were the Cambridge classicists such as Myers, Sidgwick, Gurney and the Balfours.

For the scientists, telepathy and allied phenomena were part

and parcel of the seemingly endless supply of hardly understood forces and energies that Victorian science seemed to be revealing. Telepathy was part of what Luckhurst calls the tele-technologies, the telegraph, telephone, phonograph etc. In this context it is

hardly surprising that the plural of medium is media, or that the pioneers of the new tele-technologies such as Edison, Bell, Tesla and Marconi showed an interest in spiritualism. In this atmosphere the paranormal tele-technologies attracted a wide intellectual audience. At a seance you might encounter such luminaries as George Eliot or Charles Darwin. Darwin was a prime candidate for spiritualist conversion, conflicted between his scientific beliefs and religious upbringing and deeply grieving for his favorite daughter, Annie. His rejection of the claims of mediums might be seen to mark a closing off of growing scientific interest.

Instead psychological research became dominated by the Anglican, Tory, classicists of the Cambridge circle of the SPR, who represented precisely those groups whom were

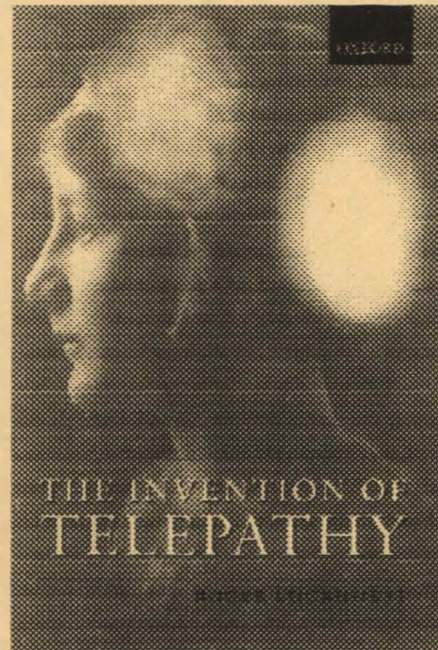
in the process of being displaced by the new culture of science. Their agenda was seen as essentially old fashioned, even reactionary in their own time; for example in their association of hypnosis with 'magnetism' or harking back to the 1840s research of Baron Reichenbach on 'Odic Force'.

Luckhurst then proceeds to examine the connection between psychological research and aspects of society and culture, ranging from imperialism to the 'New Woman, and its impact on literature, anthropology and psychology. He draws attention to works such as *Phantasms of the Living* as sources for Victorian social attitudes and experience, ranging from colonial exile to the role of servants. Today of course the new tele-technology of the mobile phone has replaced telepathy and the crisis apparition as destroyer of distance and bringer of last messages from the dying.

In limiting his attention to Britain perhaps Luckhurst loses some perspective, for example not tracing the ruling class domestication of spiritualism, from its early association with radical dissent and progressive causes including free love, to establishment respectability, the

apogee of which might have been the expulsion of the lesbian writer Radclyffe Hall and her lover Una Trowbridge from the council of the SPR for sexual deviation. The SPR's main concern through much of its life was the exclusion of the 'lower orders' through high membership fees (little has changed in 120 years).

In the closing chapter Luckhurst traces the threads through to the twentieth century, for example he looks at the famous SPR cross-correspondence as anticipating radical deconstructionists trends in art and science, a sort of literary collage of hidden allusions and meanings. This not always an easy book and at times falls into "literary studies" jargon, and the price is clearly as offputting as an SPR subscription, but worth making the effort, agree with the author or not.



There's more to Magonia than the magazine...

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And don't forget that you can meet Magonia every month, on the first Sunday, at The Railway pub, Putney, London SW15 (just across the road from the station, handy for Waterloo) We meet from about 7.15 pm onwards, for discussion, debate, exchanging deep thoughts and idle gossip!

It's a Wetherspoon's pub, so there's reasonably priced food and drinks in a music-free environment.

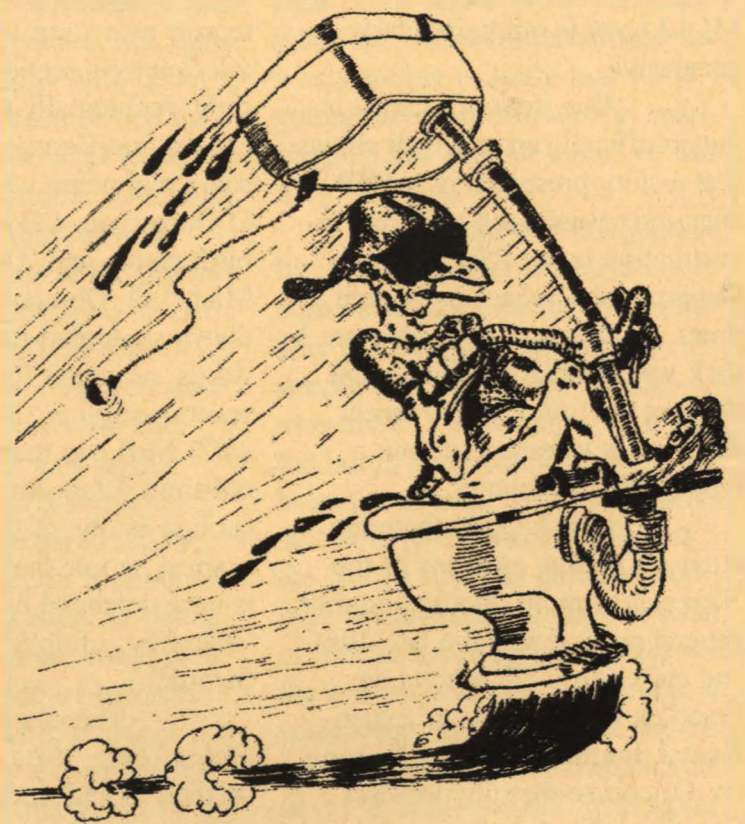


A blast from the past

Recent excavations in our archives have unearthed this letter and cartoon sent to the editors, John Harney, John Rimmer and Alan Sharp, over 32 years ago. They provide a good illustration of the emotions aroused in some of our readers - then and now - by our approach to ufology.

Bristol
13th May 1971
Sirs,

You three having become the undisputed pacesetters in armchair ufology throughout the latter 60's, I felt this new decade warranted a revolution in your seating habits. The enclosed sketch is something I had in mind and, who knows, it may prompt all of you to 'Get up and go' !
Sincerely yours,
Gerald Lovell



HOLD THE BACK PAGE

More on Schauberger

Gareth Medway adds to Kevin McClure's article in Magonia 81: Kevin McClure's piece on Viktor Schauberger calls for a couple of comments. So far as I can discover, the first ever mention of Nazi UFOs occurred in *Der Spiegel* on 30 March 1950. It stated that Rudolph Schriever, then employed by the US Army as a driver, had worked on flying discs during the war and was prepared to build one for the Americans. *Der Spiegel* was a weekly paper, so 30 March was in effect its April Fool's Day issue. I fear that many ufologists do not realise that this custom is not confined to English-speaking countries. Several UFO crash yarns, including the picture that later appeared in *The Roswell Incident* of two officers leading along a three-foot tall alien, originated in 1950s Germany in exactly the same way.

Though Nick Cook relies on dubious sources for his account of Schauberger, personally I do not find the story incredible as he tells it. Schauberger evidently had some knowledge of practical engineering, but knew nothing of conventional theory, substituting New Age jargon of his own. He believed that his disc would fly on antigravitational principles, but in reality what he described sounds like a simple air turbine. Such a device would have flown, but have been very unstable and hard to control. Thus, the claim that when his assistant switched it on it flew up and smashed itself to pieces on

the hangar ceiling is wholly plausible, if still unproven. The photographs do prove that some circular device was built. Perhaps though it needs to be emphasised that such a machine, if completed, would certainly not have won the Nazis the war.

No jury in the world would convict ...

Reuters (22 November) reports on one man who took radical action against one of the curses of our time, and fell prey to 'spam rage'. It reports that "A Silicon Valley computer programmer has been arrested for threatening to torture and kill employees of the company he blames for bombarding his computer with Web ads promising to enlarge his penis." (The report does not go on to report whether or not he was pestered with contradictory adverts for processes to enlarge his breasts!)

The report continues: "In one of the first prosecutions of its kind in the state that made "road rage" famous, Charles Booher, 44, was arrested on Thursday and released on bail for making repeated threats to staff of a Canadian company between May and July."

The prosecutors claimed that Booher threatened to send a "package full of Anthrax spores" to the company, to "disable" an employee with a bullet and torture him with a power drill and ice pick; and to hunt down and castrate the employees responsible (which presumably would be a serious problem for a company

promising penis enlargement) unless they removed him from their e-mail list.

In a telephone interview with Reuters on Friday, Booher acknowledged that he had behaved badly but said his computer had been rendered almost unusable for about two months by a barrage of pop-up advertising and e-mail.

"Here's what happened," he told the reporters, "I go to their Web site and start complaining to them, would you please, please, please stop bothering me," he said. "It just sort of escalated ... and I sort of lost my cool at that point."

The Sunnyvale, California man now faces up to five years in prison and a \$250,000 fine, with a preliminary hearing scheduled for next month on charges of threatening to injure someone. He said he did not own any guns or have access to anthrax.

Booher said the problem stemmed from a programme he mistakenly downloaded from the Internet that brought a continuous stream of advertising to his computer.

The object of the Californian's anger was Douglas Mackay, president of DM Contact Management which works for Albion Medical, a firm advertising the "Only Reliable, Medically Approved Penis Enhancement." Mackay denies that his firm was mailing out the spam, claiming that a Russian was hacking into his website responsible for creating the problem.